"THOU ANOINTEST MY HEAD WITH OIL"
H. E. Westermeyer

ARE THEY TOO BUSY?
Mary Ella Johnson

ACCELERATION OR ENRICHMENT?
Benjamin E. Bandiola

Vol. 24,

No. 3

The Journal of TRUE EDUCATION

February, 1962

The JOURNAL of TRUE

Education

RICHARD HAMMILL, *Editor*

Associate Editors

ERWIN E. COSSENTINE THOMAS S. GERATY
GEORGE M. MATHEWS ARCHA O. DART

Consulting and Contributing Editors

WALTER A. HOWE ELSE NELSON
LLOYD W. MAULDIN

MARCEDENE WOOD, *Editorial Assistant*

EDUCATIONAL PRESS ASSOCIATION OF AMERICA

CONTENTS

* By request we are designating the classification of articles listed in our table of contents: (1) Elementary, (2) Secondary, (3) College, (4) General, (5) Home and Parent Education.

Issued bimonthly, October through June, by the Department of Education, General Conference of Seventh-day Adventists, Takoma Park, Washington 12, D.C. Subscription price, $2.25 a year. Rates slightly higher in Canada. Printed by the Review and Herald Publishing Association, Takoma Park, Washington 12, D.C., to whom all communications concerning change of address should be sent, giving both old and new addresses. Address all editorial and advertising communications to the Editor. Second-class postage paid at Washington, D.C.

Our Sense of Dedication

A LAYMAN was one of a committee to interview several prospective teachers for a position in one of our schools, and speaking about this experience he said, "The only questions the teachers asked were 'What is the salary?' 'What kind of a house will I have?' 'What allowances will I receive?' 'How many classes will I have to teach?' " In summing it up he said, "They seemed to want the maximum of everything for the minimum of effort." However, he went on to say, "We found one young man who seemed to have only one idea—the desire to teach. This one was called, and he is doing an inspiring work in the school."

I do not want to minimize the dedication of our teachers. I know their dedication. It is an inspiration to see the devotion of our selfless teachers as they carry on year after year, teachers who love their boys and girls and give their lives in devoted service. For this we thank God. Teachers are called of God. They are called by God and are sent from God to be ministers for the youth of the church. To be such a co-worker of God requires a complete dedication, a dedication that transcends all personal interests, a laying of our whole life upon the altar of service and sacrifice. To us has been given the nicest work ever committed to man, the work that will carry through all eternity. Let us never lose sight of our calling, our privileges and opportunities, the privilege and opportunity of bringing to our youth a vision of service, a vision that will challenge them to answer, "Here am I, O Lord; send me." E. E. C.

No one can be a genuine teacher unless he is himself actively sharing in the human attempt to understand men and their world. —ALEXANDER MEIKLEJOHN.

All of us want to be sure that children from their earliest days in school make the best progress they can. If we are to increase the pace of learning, we must do so by improving methods rather than by multiplying pressures.—HELEN M. ROBINSON.

Teaching, at any level, is an art. As such, it relies on scientific principles to promote learning, but the quality of teaching itself is determined by the creativeness, knowledge of content, ingenuity, depth of understanding, initiative, and insights of the individual teacher. The effects of teaching, like those of other arts, are frequently subtle and difficult to appraise; yet, at the same time, they may be long enduring. The way a teacher teaches not only determines whether students will master necessary skills and become familiar with areas of significant knowledge; it influences, also, attitudes, appreciations, values, behavior—the total outlook of the student toward learning and life.—LINDLEY J. STILES.

Teachers make teaching. And teachers are persons first of all, getting the results they get chiefly because they are personalities.—LAURENCE D. HASKEW.

Generally, to speak of the school is to conjure up in the public mind an image of a building. It would be closer to the truth if the word *school* were to bring to mind a picture of the teacher. *The teacher makes the school.*—BENJAMIN WILLIS.

Ten Commandments for Teachers

Melba Olmstead

DEAN OF WOMEN
LOMA LINDA UNIVERSITY

1. **Thou shalt learn to control thyself.**

"Those who desire to control others must first control themselves. . . . When a parent or teacher becomes impatient and is in danger of speaking unwisely, let him remain silent. There is wonderful power in silence."—*Child Guidance,* p. 247.

2. **Thou shalt love thy students and do all in thy power to let them know that thou dost love them.**

"If Christ dwells in us, we shall reveal His unselfish love toward all with whom we have to do."—*The Ministry of Healing,* p. 162.

"Christ does not drive but draws men unto Him. The only compulsion which He employs is the constraint of love."—*Thoughts From the Mount of Blessing,* p. 127.

3. **Thou shalt not reprove thy students publicly.**

"The inhumanity of man toward man is our greatest sin."—*The Ministry of Healing,* p. 163.

"The Saviour's rule—'As ye would that men should do to you, do ye also to them likewise' (Luke 6:31)—should be the rule of all who undertake the training of children and youth. . . . This rule will lead the teacher to avoid, so far as possible, making public the faults or errors of a pupil. He will seek to avoid giving reproof or punishment in the presence of others."—*Education,* pp. 292, 293.

4. **Thou shalt not find fault with or gossip about thy students. Neither shalt thou betray their confidences.**

"It is always humiliating to have one's errors pointed out. None should make the experience more bitter by needless censure. No one was ever reclaimed by reproach; but many have thus been repelled and have been led to steel their hearts against conviction. A tender spirit, a gentle, winning deportment, may save the erring and hide a multitude of sins."—*The Ministry of Healing,* p. 166.

5. **Thou shalt do all in thy power to help thy erring students before thou tellest their shortcomings to the dean or assistant dean.**

"If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother" (Matt. 18:15, R.S.V.).

6. **Thou shalt not provoke thy students to anger, but if thou lose thy temper, do not be afraid to apologize to thy students.**

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

7. **Thou shalt always remember when thou wast young, and obey the golden rule.**

"We need to put ourselves in the place of the tempted ones. Consider the power of heredity, the influence of evil associations and surroundings, the power of wrong habits. Can we wonder that under such influences many become degraded? Can we wonder that they should be slow to respond to efforts for their uplifting?"—*Ibid.,* p. 168.

"The teacher must expect to meet perverse dispositions and obdurate hearts. But in dealing with them he should never forget that he himself was once a child, in need of discipline."—*Education,* p. 292.

8. **Thou shalt have confidence in thy students and teach them to think for themselves.**

"When one at fault becomes conscious of his error, be careful not to destroy his self-respect. Do not discourage him by indifference or distrust. Do not say, 'Before giving him my confidence, I will wait to see whether he will hold out.' Often this very distrust causes the tempted one to stumble."—*The Ministry of Healing,* pp. 167, 168.

"Christ honored man with His confidence and thus placed him on his honor. Even those who had fallen the lowest He treated with respect."—*Ibid.,* p. 165.

9. **Thou shalt have social intercourse with thy students.**

"It was by personal contact and association that Jesus trained His disciples."—*The Desire of Ages,* p. 152.

"If they [teachers] would gather the children close to them, and show that they love them, and would manifest an interest in all their efforts, and even in their sports, sometimes even being a child among children, they would make the children very happy, and would gain their love and win their confidence."—*Fundamentals of Christian Education,* p. 18.

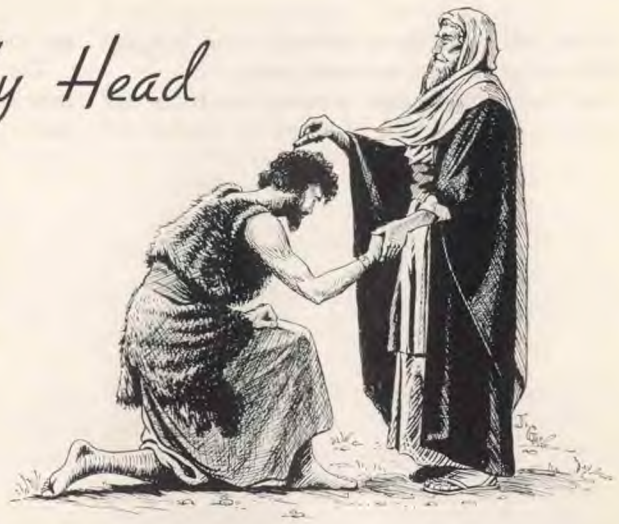
10. **Thou must never give up even though thy students do not quickly respond to the efforts thou dost put forth for them.**

"We become too easily discouraged over the souls who do not at once respond to our efforts. Never should we cease to labor for a soul while there is one gleam of hope. Precious souls cost our self-sacrificing Redeemer too dear a price to be lightly given up to the tempter's power."—*The Ministry of Healing,* p. 168.

"In every human being He [Christ] discerned infinite possibilities. He saw men as they might be, transfigured by His grace. . . . Looking upon them with hope, He inspired hope. Meeting them with confidence, He inspired trust. . . . In His presence souls despised and fallen realized that they still were men, and they longed to prove themselves worthy of His regard."—*Education,* p. 80.

"This work . . . requires the most delicate tact, the finest susceptibility, a knowledge of human nature, and a heaven-born faith and patience, willing to work and watch and wait. It is a work than which nothing can be more important."—*Ibid.,* p. 292.

"Thou Anointest My Head With Oil"



TO KNOW the Shepherd and to have the benefits of His anointing oil is the teacher's greatest good—life's greatest glory.

Every clause of the twenty-third psalm is meaningful enough to be the basis of a separate discourse, even the part that reads, "Thou anointest my head with oil."[1]

What a boon! How we need the oil of gladness and understanding in a world maddened by soreheads and saddened by mishaps! Psychiatrists may examine the head, but only the wise Shepherd can give the anointing oil.

It is this anointing oil upon the head that I should like to dwell upon tonight.

Our generation knows very well how important oil is in keeping our mechanized civilization operating smoothly and efficiently.

The drilling, refining, and transportation of oil is big business today; and the control of oil-producing fields, in Iran, Venezuela, Java, and similar areas, is at the bottom of many international disputes. Each nation would like a monopoly of the world's supply of oil. And why? Because *oil means power.*

You see, oil is indispensable in keeping a nation on land and sea and in the air. More than that, oil is used for lighting and heating and baking and cooking, also for painting and roofing, even for hairdressing and cosmetics. The by-products of oil range anywhere from sticky coal tar to perfumed lily-white compounds.

Oil is soothing and healing for cuts and burns and bruises and sores.

Its use is distinctly utilitarian as well.

Well-oiled machinery lasts longer, does better work, runs more smoothly.

In order to take care of these various needs, an amazing variety of oils is on the market, ranging anywhere from crude oil for a tractor to penetrating oil for an Elgin watch.

"He anointeth my head with oil." And how glad I am that the Lord does it, for He is a head specialist. He created the head, He knows what ails it, and He knows the exact spot where the oil is needed most.

O this poor head of mine! How it squeaks and aches and spins betimes. He anointeth my head with oil, to soothe its aches, to quiet its stress, to restore its calm.

H. E. Westermeyer

PROFESSOR OF HISTORY
WALLA WALLA COLLEGE

Then my ears (they're also a part of the head). How my eardrums drum, drum, drum! How they register discordant notes, or maybe a monotonous ring! How they want to hear what they shouldn't hear! He anointeth my ears with oil, and I hear a new melody and a voice saying, "This is the way, walk ye in it."

And then my eyes: How jaundiced they get, how they see double, and how sometimes they see not at all! He anointeth my eyes with oil—and look! I see that which is true, honest, pure, and lovely, until my vision encompasses the beauty of holiness.

And that nose of mine: How it tends to snob and snub—to turn up in scorn at the least provocation!

[1] A talk given at faculty vespers at Walla Walla College.

And what a capacity it has for smelling things that are wrong in Denmark! He also anointeth this organ with oil, and I breathe in heaven's ozone, bringing health and vigor into my entire being.

And that tongue—how perverted its tastes and how loose its spokes! He anointeth my tongue, and its taste is refined and its words become like "apples of gold in pictures of silver."

And those vocal chords: How lacking in resonance, in timber and feeling. He anointeth those vocal chords and makes them the harp of a thousand strings.

And the lips—ah, the lips! When the Lord anoints the lips they're kept from slips by your observing five things with care: Of whom you speak, to whom you speak, and how, when, and where you speak. "Of thine unspoken words thou art master," said a sage.

More than is generally understood, the lips are the citadel to both soul and body. Ever since the first sin the evil one has sought to control the lips for vanity and dubious pleasures.

The Good Shepherd anoints the lips, and they disperse true knowledge. What is more, they show the natural glow of health and a charm that wins lasting love and happiness.

And then my neck. That's still a part of the head, you know—at least it contains the connecting links between the head and the body. And how these links get tangled up at times, and how this neck lacks in resiliency, so that it's hard to nod a cheerful greeting or to signal No when No is best! Here, too, the Lord applies the oil, removing the pain in the neck and making it more pliant to absorb life's shocks.

Yes! He anointeth my head with oil, not with gall. Thank the Shepherd for the anointing oil! Salvation is free. True; but someone has to pay, even in a material way, for the ministry and the Bible and the institutions that show the way to salvation.

The heavenly oil, we are told, symbolizes the graces of the Holy Spirit—love, joy, peace, long-suffering, gentleness, and goodness. But the Good Shepherd does not anoint our heads unless we really want the anointing. There is a part we must do. It costs to get fresh oil at a garage and to get the greasing job done right. Likewise we must be willing to go where the heavenly oil is obtained, *and we must pay the price for it.* This cannot be done by proxy. It costs in personal study of the Word and of the Testimonies, in much prayer, patient endurance, and a faith that surmounts mountains.

"Thou anointest my head with oil."

Fellow teachers, we are called to receive this unction of the Spirit, not as those who are sick and in need of anointing by the elders, but as those who possess strength and talent, and who need this anointing for nobler living, clearer thinking, better teaching, and for the enjoyment of sharing the spiritual heritage vouchsafed to us in this shepherd's psalm.

The anointing of the Holy Spirit was cherished most earnestly by David, the author of the shepherd's psalm. He did not merely play with words or toy with philosophical abstractions. To be a shepherd in Palestine was hard work—even dangerous sometimes (compare 1 Sam. 17:32-37).

The anointing oil gave David spirit in his day. Where is our spirit today? Where our courage, our emotions? Are they in cold storage or are they aglow?

Listen to David's prayer: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit."[2] Then what? *"Then* will I teach transgressors thy ways; and sinners shall be converted unto thee."[3]

The Holy Spirit, we are assured, belongs to us as much today as to the first disciples. This Spirit is the anointing oil. How we need it!

But "we cannot use the Holy Spirit. The Spirit is to use us."[4] Are we ready to be used of the Spirit? Now, really, are we? Could it be that we are becoming so impassive and stiffly correct that we are lacking in sympathy for the wayward and unlovely? O that we had more of the Spirit of the great Master Teacher who said, "I am the good shepherd"![5]

Only to those who wait humbly upon God is the Spirit given. "A broken and a contrite heart, O God, thou wilt not despise."[6] Hours of communion with the Good Shepherd will bring days of Spirit-filled power in school.

"This promised blessing, claimed by faith, brings all other blessings in its train."[7]

"Thou anointest my head with oil." Again, tonight, let us surrender our heads, our hearts, our souls, anew to this anointing experience, which will make us better undershepherds among those whom the Good Shepherd has entrusted to our care, in His name and Spirit. Amen.

---

[1] Ps. 23:5.
[2] Ps. 51:10-12.
[3] Verse 13.
[4] Ellen G. White, *The Desire of Ages*, p. 672.
[5] John 10:11.
[6] Ps. 51:17.
[7] White, *op. cit.*, p. 672.

► Robert L. Cone has been named vice-president for financial affairs of Loma Linda University. Prior to his acceptance of the vice-presidency he was secretary-treasurer of the Southeastern California Conference. Prior to 1959 he served the College of Medical Evangelists as internal auditor and later as associate controller. Also named to the responsibility of vice-president for development is Jerry L. Pettis, former public relations executive of LLU.

The Postulates of Economics and the Christian Ethic

Robert K. Boyd

PROFESSOR OF BUSINESS ADMINISTRATION
PACIFIC UNION COLLEGE

ONE does not progress very far in the study of capitalistic economics before he is made aware of the place in our economic system of the private-property institution, together with its corollary, the right to use that property in the manner one chooses. Moreover, the entrepreneur is entitled to enjoy the profits, however great they may be, that accrue from such enterprise. The emphasis is on self-interest. So important is this concept that Adam Smith even pictured self-interest in the image of "economic man" as being the ultimate motivating factor in human conduct. Modern economists have long qualified Smith's explanation of economic conduct, without in any way denying that self-interest is a pretty important factor in keeping the economic machine ticking. Under laissez-faire economics the only check on the free manifestation of selfishness is free competition, which is the mechanistic force of dog-eat-dog. Of course, government regulation has more recently entered the picture as a major factor countering unbridled selfishness.

To the teacher committed to Christian principles of instruction, these postulates force him into one of three positions. First, he may take the position that the postulates are antithetical to Christian teachings. To adopt this point of view presents some real problems. If the principles of capitalistic economics are basically at war with Christian ideals, then the economics course must go. There can be no "Sanka" economics—97 per cent self-interest free. It would be impossible to Christianize such a discipline. Rather than compromise with principle, it would be better to discontinue the course, despite the importance of economic activity in present-day society. Or, if this conclusion seems extreme, another reaction to the same point of view might be one that favors the practical or common-sense approach to that of rigorous logic. This group would argue as follows: Religion and economics represent conflicting areas, it is true, but economics plays such a vital place in our society that we must acquaint our youth with it as part of life. Spiritual values are good, but man's physical welfare is also important. It is surprising how dominant one or the other variant of this idea has been throughout history, influencing society either by negating economics altogether or by creating a psychology that religion and business do not mix.

The second position is like the first in insisting that the basic principles of capitalistic economics are opposed to Christianity. People taking this position, however, would go one step further and adopt a new set of economic principles, a new economic system, a new ideology. Large numbers of people have chosen this course, and yet others have rejected both capitalism and Christianity in favor of what they believe to be better moral values than exemplified by either the economic or religious institutions of capitalistic countries. In point of fact, the adherents of this position are predominantly anti-Christian as well as anti-capitalistic.

A third point of view is to harmonize economic and Christian principles. Holders of this view are likewise quite numerous. Protestant thinking has particularly been inclined to feel that capitalistic economics grew directly out of the Protestant Reformation. If Protestants have been apologists for capitalism, then it is also true that the nineteenth-century Protestant missionary movement has been criticized for exerting a stronger influence on behalf of a Western standard of living and a market for capitalistic products than it did for the purity of the gospel. Perhaps it is saying too much to credit Protestantism with having produced capitalism. Could it not be that capitalistic economics and Protestant Christianity are developments of a common movement, and that a basic harmony exists between them?

It is appropriate to examine each of these points of view in closer detail, seeking to establish the basis for each view and considering the results of such views. When we have done this, we shall apply reason and judgment, and shall compare scripture with scripture in an attempt to form a working philosophy that will be of value to the classroom economics teacher.

Presented at the quadrennial meeting of business and economics teachers of SDA colleges in North America, held at Walla Walla College, August 19-25, 1959.

The Idea That Capitalism Is Basically Evil

If you have had qualms because of teaching the postulates of capitalistic economics in a Christian classroom, you certainly are not alone. There is a great body of literature that supports that point of view. Robert Louis Heilbroner, for one, has entitled his very readable and informative history of economic thought *The Worldly Philosophers*[1]—hardly a title designed to connote a close tie between Christianity and economics. Moreover, the idea of profit, interest, or rent is met with considerable scorn in our society, particularly if the return is of the "pure" variety, over and above costs. Business is under constant need of counteracting these impressions on the public generally, the non-Christian as well as the Christian public. If businessmen consider profits as bordering on the immoral, it is unthinkable that Christians, with their supposedly finer sense of moral values, should not also be highly exercised over the issue.

What is the origin of such beliefs? It is interesting to note that virtually every reference to interest or usury (the term used depends on the version) in the Old Testament warns against its use. In answer to the question in Psalm 15, "Lord, who shall abide in thy tabernacle?" the answer of verse 5 is, "He that putteth not out his money to usury, nor taketh reward against the innocent." In a number of places the taking of interest is associated with "increase" or "unjust gain" and otherwise associated with wrong practices.[2] The earlier references condemn the charging of interest to "my people" or "thy brother,"[3] though one reference condones the charging of interest to a foreigner or stranger.[4] The references to the subject in the Spirit of Prophecy seem to advocate the same principle, that is, interest is not to be charged on a loan to a brother.[5] Interest as such does not seem to be condemned, however, for one of the reasons for following a debt-free policy is to relieve denominational organizations of interest burdens.[6] On the other hand, the New Testament is silent on the subject of interest, though some feel that the principle has been broadened by the verse that commands, "But love ye your enemies, and do good, and lend, hoping for nothing again."[7]

The tenor of this thinking, of course, was carried over into the period some people refer to as the Dark Ages and others think of as the golden age when "heaven was the measure." Logically enough, we must look to Saint Thomas Aquinas for the theologically oriented philosophy of the social order that dominated the era. In his *Summa Theologiae,* Saint Thomas marshals an impressive array of scriptural argument, and one would be hard put to challenge him, for it is his method to anticipate scriptural objections to various teachings and then to answer these objections.

Saint Thomas followed in the footsteps of Saint Augustine who wrote: "Business is in itself an evil, for it turns men from seeking true rest, which is God." In such a setting, Saint Thomas discusses buying and selling, and concludes: (1) that to sell a thing for more than it is worth involves deceit and is therefore sinful, (2) that selling faulty goods or using diverse measures renders the sale illicit, (3) that a seller must disclose defects in the goods he sells unless the defects are obvious to the buyer, and (4) that trading for profit is blameworthy unless the tradesman uses his gain for some public advantage. Specifically on the subject of usury, Saint Thomas concludes: (1) that "usury for money lent is unjust in itself, because this is to sell that which does not exist, and this evidently leads to inequality, which is contrary to justice," (2) that it is wrong to accept anything in lieu of money in payment of a loan, (3) that a usurer must restore the goods obtained through usury unless he has already consumed these goods, and (4) while it is sin to induce a man to usury, "yet it is lawful to borrow for usury from a man who is ready to do so and is a usurer by profession; provided the borrower has a good end in view, such as the relief of his own or another's need. Thus too it is lawful for a man who had fallen among thieves to point out his property to them (which they sin in taking) in order to save his life, after the example of the ten men who said to Ishmael, 'Kill us not: for we have stores in the field.'"[8]

With such thinking dominating the social scene, it takes no great imagination to visualize its impact upon the economy. It took the thinking of the Renaissance to challenge this social pattern. Otherworldliness was perhaps all right in its place, but men became convinced that there were also many things on this planet to explore and enjoy. Whether it was men like Columbus or Galileo in the physical world, or More and Erasmus in the intellectual world, man was demanding the right to think for himself. Moreover, people chafed under the idea that dealing in material goods was sinful when the church itself seemed to be the most materialistic institution on earth. Thus a spirit of commercialism arose, which developed into capitalism. It is no accident of history that Luca Pacioli, author of a treatise on double-entry bookkeeping, was a contemporary of Columbus and Erasmus and More.

While some men were opening new vistas in the physical and intellectual worlds, others were pressing forward to new freedoms in the commercial and political worlds, and yet others were seeking for greater expression of the human spirit in the religious world. Thus the Protestant Reformation was a part of the same basic movement. Much of Protestantism's support came from participants in these other movements, and there was an economic liberalism that came into Protestantism almost without de-

sign and without planning. This was true of the Lutheran movement, which sought to loosen commercial shackles,[9] as did also Calvinism. While Luther insisted that interest was wrong, the Calvinists, in spite of their rigid theocratic society in Geneva, made a distinction between ordinary interest and usury in the sense of excessive interest. Only when "the creditor becomes rich by the sweat of the debtor, and the debtor does not reap the reward of his labor" is interest wrong.[10]

There, of course, was a more basic reason for these positions. Protestantism was less concerned with otherworldliness to the exclusion of all else. More weight was given to the admonition "Occupy till I come." Material interests were not to be eschewed completely as constituting the kingdom of darkness. These things could have value when dedicated to the service of God. Thus work, thrift, diligence, sobriety, frugality were Christian virtues as much as avarice was a grievous fault.[11]

The limits of this paper will not permit further exploration of this facet of the topic. However, enough has been said to show that the idea of economic freedom, like the idea of political freedom, was an independent development. It can hardly be said that Protestantism originated these movements, though it was part of a common development with them. In fact, Protestant theology had to undergo considerable rationalization in justification of both political and economic liberalistic trends. Perhaps it is not too much to say that as these movements have brought more and more secularization into our society, these adjustments to a changing social order have been made somewhat grudgingly by Protestant leaders, even as changed thinking on the part of Catholic leadership also took place following the days of the Counter Reformation. The changed theological thinking is difficult to justify on the basis of direct scriptural statements, thus forcing a heavy reliance on relationization (which is not in itself unscriptural) as well as on the tests of pragmatism.

The Idea of a New Social Order

If this type of post-Reformation thinking in justification of the basic premise of self-interest in economics should leave the thinking Christian leaning heavily on a badly bent, if not broken, reed, he is not alone. Others, too, have not been convinced. They have continued to believe that profit, interest, rent, self-interest, are evil and immoral. They have believed that these evils have corrupted society and its institutions, and hence have wrought corruption also in the character of man. Listen to these words by Karl Marx and Freidrich Engels in the *Communist Manifesto:*

> The bourgeoisie, wherever it has got the upper hand has put an end to all feudal, patriarchal, idyllic relations. It has pitilessly torn asunder the motley feudal ties that bound man to his "natural superiors," and has left no other bond between man and man than naked self-interest, than callous "cash payment." It has drowned the most heavenly ecstasies of religious fervour, of chivalrous enthusiasm, of philistine sentimentalism, in the icy water of egotistical calculation. It has resolved personal worth into exchange value, and in place of the numberless indefeasible chartered freedoms has set up that single, unconscionable freedom—Free Trade. In one word, for exploitation, veiled by religious and political illusions, it has substituted naked, shameless, direct brutal exploitation.
>
> The bourgeoisie has stripped of its halo every occupation hitherto honoured and looked up to with reverent awe. It has converted the physician, the lawyer, the priest, the poet, the man of science, into its paid wage labourers.[12]

If this sweeping indictment be true—or even if it be true to any significant degree—then the Christian teacher of economics has a fearful responsibility. If it be true that naked self-interest has become the only bond between men, and that bond has corrupted all that is fine in life, including religion itself, then the welfare of all society is dependent on the economic values it holds. Presumably, too, it is the duty of the economist to teach these proper economic values.

This is indeed the Communist position. Man does not have an unchanging nature. If his nature is evil, it is because the institutions about him have made him evil. Foremost among these institutions is that of self-interest and all which that idea connotes. Given this premise, there is only one logical course of action. In order to improve man's nature, one must improve the institutions that permeate his life.

It is therefore understandable why Communism must be predicated on dictatorship. While the people's nature is undergoing a change from a corrupt to an incorrupt status, their every exposure must be protected from so-called deviationist tendencies. Thus there must be a careful policing of the educational system, the press, art and literature, the theater, and everything else encompassed in a thought-control program. Obviously, the economic order also has to be remade in order to fit the ideology. The idea of profit, interest, and rent must be abandoned, as must also the concepts of private property and freedom of business enterprise. Even that institution which capitalistic peoples have come to think of as having almost unquestioned virtue, that of free competition, is anathema to the Communist.[13]

Where does this leave the Christian? It is easy for him to take the view that self-interest and all that it connotes is wrong. This, in fact, was the view of the early church. The result of such a view was a stunted economy. The Communist also considers self-interest as wrong. He, however, would seek for man a great abundance of goods, but without the great evil incident thereto—the evil of selfishness. In order to accomplish this he would remold man's nature through the remolding of the institutions that fashion his na-

ture. But this is not Christianity. This is evolution. To tread far in this path of remaking institutions that appeal to man's self-interest soon involves one in salvation by works. It is opposed to Christianity and may become positively anti-Christian, as has been the case with Communism.

Is There a Case for Capitalism the Christian Can Endorse?

If both the early church and atheistic Communism are on record as being opposed to self-interest as the prime motivating factor in the economy, where does this leave the Christian of today? The very question leads to others. Is capitalism basically opposed to Christianity? Or, can it be that capitalism is part of God's plan for today? Short of an unqualified affirmative answer to this latter question, is it possible that God is using capitalism mightily in these last days?

It is difficult to find answers to these questions. As we have already mentioned, the direct, pointed statements in the Scriptures with respect to interest would seem to cast a cloud over capitalistic economics. Furthermore, the heroes (giants, if you please) of capitalistic economics are hardly such as to undergird capitalism with Christian pillars. It took the cynicism of H. L. Mencken to label Rockefeller's millions as "God's gold." Moreover, Heilbroner's "worldly philosophers" were that in a double sense. The early economists exalted human reason above a firm religious faith. Later economists followed in their footsteps. Thorstein Veblen was an outright rascal, and only Thomas Robert Malthus, "the gloomy parson," seems to have had even a loose grasp of what we would consider a firm belief in Christian faith.

But do these facts discredit the possibility that capitalism may be part of God's plan for our day? If Adam Smith and John Stuart Mill were deists, so were John Locke, Charles Montesquieu, Jean Jacques Rousseau, and Voltaire in the Old World, as well as Thomas Jefferson, Benjamin Franklin, and a majority of the Founding Fathers in the New World. It took these men to pioneer the way to a system of government that would protect human rights, among them being the right to worship as one pleases. God used these men to achieve an objective, because His professed followers lacked sufficient Christian charity to grant this same freedom.

Now perhaps an analogy would be in order. If it is difficult to find an affirmative scriptural statement in defense of capitalism, it is equally difficult to find a similar statement in defense of the separation of church and state. In fact, much in the Bible can be cited to support a contrary position. However, the Saviour's lesson from the Roman coin as well as other New Testament teachings express principles that support the separation of church and state. God's blessing has undoubtedly attended such a position. One can even point to a secondary application of the blessings and curses to the Christian-oriented nations of today even as upon Israel of old at Mount Gerizim and Mount Ebal if they follow or fail to follow God's plan for them.[14] Many of these blessings and curses are economic in nature. If these blessings do in fact attend the nation that grants religious freedom, can it be that economic freedom is only another facet of a basic concept in God's plan for our day? It would indeed be hard to visualize how our nation could fulfill its role either as a strong power in prophecy or as a strong base for the promulgation of missions apart from its greatness as a capitalistic nation.

---

[1] Robert Louis Heilbroner, *The Worldly Philosophers*. New York: Simon and Schuster, 1953.
[2] Prov. 28:8; Eze. 18:4-21, especially verses 8, 13, 17; 22:12.
[3] Ex. 22:25; Lev. 25:35-37; Deut. 23:19, 20; Neh. 5:1-12.
[4] Deut. 23:19, 20.
[5] Ellen G. White, *Patriarchs and Prophets*, pp. 311, 532; *Prophets and Kings*, pp. 646-652; *Testimonies*, vol. 1, pp. 534-536; vol. 5, p. 350.
[6] White, *Testimonies for the Church*, vol. 9, p. 71. In this reference people are urged to give money in order to erase debt from our institutions, or else to lend at a low rate of interest.
[7] Luke 6:35.
[8] *Introduction to Contemporary Civilization in the West*, vol. 1. New York: Columbia University Press, 1954, p. 83. Used by permission.
[9] R. H. Tawney, *Religion and the Rise of Capitalism*. New York: Harcourt, Brace, and Company, 1926, pp. 82-91.
[10] *Ibid.*, pp. 106, 107.
[11] *Ibid.*, pp. 82-91. Kenneth E. Boulding, *Religious Perspectives of College Teaching in Economics*. New Haven: The Edward W. Hasen Foundation, undated, pp. 7-9.
[12] R. M. Hutchins (Ed.), *Great Books of the Western World*, vol. 1, "Marx." Chicago: Encyclopaedia Britannica, Inc., 1952. Used by permission.
[13] Any informed reader will observe that Communism, in practice, has fallen far short of the ideal. It is, however, beyond the scope of this paper to elaborate on this.
[14] Deut. 28:1-52.

(To be concluded in April issue)

Errata

The article entitled "Classifying the Church School Library," in our December, 1961, issue, implies that in the Pacific Union College library Ellen G. White books are numbered with a W followed by a number to indicate different books. Information reaching us indicates that the PUC library uses a W followed by the Cutter number, and also that the MV Book Club books are numbered like the following sample:

286.7
M 67
1960 j [or s]
v.1-5

► Health Week at Lynwood Academy (California), sponsored by the health committee and coordinated by Dr. W. H. Shephard, health education secretary of Pacific Union Conference, was held recently with emphasis on educating students about their personal health. During the week the most prevalent health problems of U.S. teen-agers were presented, a dental survey made, films shown, panels conducted, and demonstrations given on how to do easily the many common health practices necessary daily.

Acceleration or Enrichment?

Benjamin E. Bandiola

ELEMENTARY SUPERVISOR
PHILIPPINE UNION COLLEGE

WITH current emphasis and increasing interest on provision for individual differences, no other issue in curriculum development has stimulated a livelier discussion in educational circles than the problem of acceleration or enrichment. The significance of this issue can be better realized when viewed from its influence on entrance age, textbook selection, admission and promotion policies, and other administrative and supervisory involvements. A casual consideration of the problem would seem to give the reader the impression that it is a recent issue. Professional literature may have treated it recently, but more than half a century ago Ellen G. White gave this counsel:

> 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. 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.[1]

There is no doubt that this quotation is precisely intended to stress the importance of thoroughness and efficiency in teaching, and it is often used and sometimes abused. Some teachers by simply quoting the first sentence and ignoring the rest of the quotation use it to support certain practices that make it possible for some favored youngsters to begin their formal classroom experience at a much earlier age and finish the elementary grades very young. Evidence on the relative advantages and disadvantages of this practice is still inconclusive. There is a great need for well-controlled, long-term experimentation to determine the value of this practice. On the other hand, experience and observation tend to show that "there is danger that too rapid promotion will cause or aggravate social and emotional maladjustment for the child whose rate of social and emotional maturation are markedly slower than his rate of intellectual growth."[2]

Although recognition of the problem that gave rise to the issue of acceleration or enrichment was sounded more than fifty years ago, it was not until 1920 that enrichment appeared in professional literature. For a long time teaching in the elementary school had been carried on with the needs of the average learner in mind. Learning experiences and curriculum provisions had been planned for the average pupil. While it is possible for the average pupil to achieve normal progress under this arrangement, other pupils were apparently neglected. The slow-learning child, consistently failing to keep up with the rest of the class, develops feelings of frustration, and the superior child, being allowed to go unchallenged, finds school boring and soon loses interest. This situation is conducive to dawdling, inefficiency, disintegration of classroom morale, and eventually to disciplinary problems. The need for special procedures and materials to make the child's learning experiences in school more interesting and challenging becomes apparent and crucial. What will these special procedures be—acceleration or enrichment or both?

Whatever form these special procedures take, it will necessarily be a plan intended for the superior pupils, usually those in the upper 20 per cent in general intelligence whose abilities lend themselves readily to intellectual pursuits. The average group can get along fairly with the usual curriculum, while the slow learners may be provided with a reduced curricular load compatible to their slower rate of learning. The focus of attention, therefore, in connection with the problem of acceleration or enrichment is the superior or the gifted.

Educational writers vary slightly in their use of the terms under consideration. "Vertical enrichment" had been used to refer to acceleration, and "horizontal enrichment" to the supplementary instruction without grade skipping. Some writers still use the term "vertical enrichment" to refer to a practice of providing the child with the program of the next grade after finishing the work for the grade, without necessarily skipping a grade. To avoid semantic complexity, acceleration is used in this article to refer to a plan of helping a superior child through the program of a given grade, finishing perhaps in a fraction of the time required by the average child,

and allowing him double promotion, or grade skipping. Enrichment is used to describe "the deliberate differentiation of the curriculum content and activities for superior pupils in a heterogeneous class."[3] It is clearly implied that enrichment does not involve double promotion, and perhaps it would be well to consider this as a factor that differentiates enrichment from acceleration, in this discussion. Perhaps this is only an expedient way of differentiation. There are other significant differences between the two procedures.

Before deciding on what procedures to follow in providing effectively for the superior elementary school children, it must be recognized that the problem is not only administrative but, more important, it is also curricular. Furthermore, it also involves philosophical considerations. Is the school concerned mainly with the mental development of the child? Is the school charged with providing experiences and is it responsible for the social growth and physical welfare of the child? These are questions that need to be answered before any wise decision may be made. Oftentimes issues that are philosophical don't lend themselves readily to statistical treatment and analysis. From the administrative point of view the size of the school may be an important consideration, and from the curricular angle the content, methods, and available materials of instruction are important and should not be overlooked in making the decision.

Perhaps the chief justification for acceleration is expediency. A generation ago, when supplementary materials of instruction were not available and textbook teaching was the chief method, acceleration was the most common means of providing for the gifted child. A bright youngster who was apt to teach and was well ahead of his fellows was advanced through school more rapidly than normal. But at present, with an abundance of teaching and learning resources, it seems hardly justifiable to advance a gifted child to the next grade to provide for his intellectual needs and risk the possibility of damage that may be done to his personality. It is true that gifted childen display social and emotional interests in advance of their age, yet "the dangers of maladjustment from being grouped with older and more mature classmates are greater in childhood and early adolescence than later."[4]

It should not be misconstrued, however, that the effect of acceleration is limited to the area of personal adjustment, for it is equally felt in the mental and educational realms as well. As a result of acceleration, gaps are created in the child's total educational experience. Pritchard, writing on the contributions of Leta S. Hollingworth to the study of gifted children, made the following observations: "Another handicap resulting from acceleration is the child's loss of certain fundamental knowledges and skills as the child 'skips' through the grades. In his subsequent education, he may never encounter the basic content he has missed."[5]

The problem of school acceleration was considered in the follow-up studies of the Stanford study of gifted children. Case histories of subjects were studied, and comparison of accelerates and nonaccelerates was made on many variables to shed more light on the effects of grade skipping. The two groups showed little difference in achievement in the elementary school as measured by tests, although the accelerates did better in high school. No appreciable difference was found between the two groups in social adjustment either in childhood or in adult life. At the average age of thirty, in occupational success the accelerates were in the A group more often than the nonaccelerates. The temporary feelings of inferiority of the accelerates were later overcome, and the data on physical and mental health favored the accelerates.[6]

The observations presented seem to favor the practice of acceleration for the gifted. A critical reader of research, however, has to be cautious in interpreting such observations. It should re recalled that 70 per cent of the subjects of this study were selected from prehigh school level with mean IQ of 151 Stanford-Binet, and 30 per cent were of high school level with mean IQ of 142.6 on the basis of the Terman Group Test, which is estimated to be equivalent to a Stanford-Binet IQ of 150. In addition to this intelligence requirement, data was obtained for each child on twenty-five carefully defined traits.[7] In the ordinary practice of acceleration as practiced in the schools, how comprehensive is the information obtained for each accelerated child? Implications of a study of this sort must be interpreted carefully. This point is brought out by Terman and Oden, reporting on the Stanford studies of the gifted:

> To compel the gifted child to go through school at the usual rate for the average children is fraught with real dangers. Sometimes, however, the choice between acceleration and non-acceleration is unavoidably a choice between two evils, each of which needs to be weighed against the background of the individual child's personality. No universal rule can be laid down governing the amount of acceleration that is desirable.[8]

Acceleration is not without advantages, however. Improving the child's motivation is the most common argument in favor of acceleration. By moving him ahead, acceleration tends to provide him with educational experiences that challenge his intellectual abilities. Advocates of acceleration believe it spares the child the frustrations and the inducement to laziness and superficiality that tend to beset the superior student who is held to a pace set by classmates of lower ability.

Emphasis on balanced education does not seem to go along with acceleration as a general practice for

providing for the gifted. The policy of having a special class for the superior pupils as practiced in some extremely large public schools may have some merit. However, for smaller schools it is looked upon with disfavor. As an alternative to both acceleration and ability grouping, enrichment has been introduced. The following statement represents the current thinking toward enrichment:

> A true enrichment curriculum, which provides for the development of essential skills or understandings and at the same time offers an opportunity to exercise initiative and originality commensurate with ability and interest, is the most desirable type of educational system.[9]

Enrichment practices vary. One variety is the practice of giving the content for the next grade to the fast-learning child. This is not educationally and psychologically sound. It is the best way to spoil the child's motivation for the next year's work. The problem of providing for the gifted is not solved by this procedure. It is multiplied and complicated. This practice makes it doubly difficult for the next teacher, and it upsets the sequence of instruction and destroys articulation. What actually happens is that this "enrichment" scrapes off the cream from the next year's work and leaves the dry content, which encourages the superior student to get by. Instead of accelerating the materials for the more capable child, it is more advisable to give him activities similar to those that the other children have, but which are more challenging. These pupils should rise to higher levels of performance than that which can be expected of other pupils.

Another variety is requiring the fast learner more of the same type of work. The motive behind this is to keep the superior child busy. This is the busy-work type of enrichment. This too has fallen into malpractice. It is questionable to require more work of the superior pupils. It is like forcing a child to have another serving after enjoying a dish of his favorite pie. Requiring more is not what is needed; it is the quality of enrichment that counts and not the quantity.

To be effective, any enrichment program must be carefully planned and systematically utilized. Enrichment activities must be regular features of curriculum guides to ensure optimum articulation and prevent repetition of procedures, or at least keep them to a minimum. A sensible plan for an enrichment program is to develop a yearly schedule for each grade, indicating side trips and interesting activities for enrichment that are appropriate for that grade. After specific enrichment plans have been formulated for each grade, these plans should be carefully followed so there is something new and challenging for each grade that has not been presented in the earlier grades.

One criticism against the use of enrichment is that teachers are busy people and have no time to look for materials for enrichment. However, if a group of teachers teaching the same grade work as a team and develop these enrichment procedures, and coordinate them with the program for other grades to prevent unnecessary overlap, as suggested above, such criticism may be overcome.

True education is concerned with the "harmonious development of the physical, the mental, and the spiritual powers."[10] When a child is hurried along and advanced through the grades, he is denied opportunities to develop naturally. By forcing maturity on him, we deny him physical and social experiences that are vital for his well-rounded growth. It cannot be denied that there are children who are precocious, and some may think acceleration is advisable for them. But how much good this precocious child may get by staying with his fellows and learning to assume responsibilities and develop leadership by helping the slow-learning ones and others who may need his help! There are some educators who are opposed to this type of activity, for they consider it exploitation. Mrs. White clearly states that "the system of education instituted at the beginning of the world was to be a model for man throughout all aftertime."[11] This was a home school where friendly spirit of helpfulness and kindness and love to one another were to be made manifest. What better training for missionaries and workers and church members could be given elementary school children than providing them educational experience in an atmosphere of sharing and helping one another rather than an atmosphere of competition and finding who gets there first?

---

[1] Ellen G. White, *Education*, p. 234.
[2] Educational Policies Commission, *Education of the Gifted Children* (Washington, D.C.: National Education Association, 1950), p. 50. Used by permission.
[3] *Ibid.*, p. 56.
[4] *Ibid.*, p. 50.
[5] The American Association for Gifted Children, *The Gifted Child*, edited by Paul Witty. Boston: D. C. Heath, 1951, p. 52.
[6] *Ibid.*, pp. 42, 43.
[7] *Ibid.*, pp. 21, 22.
[8] *Ibid.*, p. 43.
[9] *Ibid.*, p. 53.
[10] White, *Education*, p. 13.
[11] *Ibid.*, p. 20.

► La Sierra College is establishing an overseas campus at Seminaire Adventiste, Collonges-sous-Salève, France, beginning with the fall semester of 1962. The first year of the LSC year abroad will be under the direction of Dr. Margarete Ambs Hilts, professor of modern languages. She, with her husband, D. G. Hilts, librarian at LSC, will supervise a full college year of study in both French and English. One of the prime advantages of the Sophomore-Junior Year Abroad, as it is called, is that the student will return with a working knowledge of conversational French. And since Seminaire Adventiste is in France, just across the Swiss frontier and very close to Italy, a working knowledge of Italian and some German may also be acquired.

Pupil-Teacher Planning

LaVeta M. Payne

CHAIRMAN, EDUCATION DIVISION
ATLANTIC UNION COLLEGE

MANY teachers hesitate to utilize the possibilities in pupil-teacher planning for fear of diminishing teacher prestige and authority in the classroom, thus leaving the class to the inexperienced, haphazard control of the students. The major question we as teachers must all face in planning is not whether we should plan but whether we should include the students in the planning activities.

Before adopting any new method of planning and instruction, all teachers should ask themselves the following pertinent questions. What are the advantages and disadvantages of the method? Is it an improvement over successful traditional methods? Does it have a vital role to play in the total developmental process of the pupil? How can it best be implemented with a minimum of disturbance to the *status quo,* and with a maximum of efficiency to the learning experience? On what factors will its success depend? Is it in harmony with Adventist principles of education as set forth in the Word of God and amplified by the Spirit of Prophecy?

At the outset we must stress that pupil-teacher planning is not unguided pupil planning. One educator brings out the fact that it would be unwise to tell pupils that they may do what they choose during classtime. They could choose to go on a picnic, and might even try to carry out this choice. It is our function to impress upon the students' minds that they must engage in learning activities that are of most value to them. We may let them choose their course of action if they can show us that their choice of activity will bring the desired results. The responsibility to do this must rest with them and not with the teacher. Pupil-teacher planning must be teacher supervised and controlled at all times.

There are three major advantages in pupil-teacher planning, if properly conducted. The student is trained in developing techniques for the organization, planning, and carrying to a successful conclusion his own activities. The student is motivated to fulfill a task he has had a part in setting. The degree to which a student is involved in planning and evaluating a task will determine the degree to which he will make himself responsible for executing the task. Since planning is essential in order to translate thinking into action, joint planning enables a pupil with creative thoughts to transfer his original ideas into creative activities.

The weaknesses of pupil-teacher planning lie not so much with the method itself but with the approach to the method; the judgment of the teacher as to which activities will produce most efficient learning; the skill of the teacher in guiding group planning to a successful conclusion; the maturity of the pupils; the experience of the pupils in previous group-planning procedures in home, school, and community activities; the parental attitude toward such procedures; and the cooperation and support of the principal and fellow teachers.

The teacher plays important and varied roles in group planning. The teacher must become an inspiring motivator, a public-relations specialist, a resource person, at times an authority, and always a successful director. What then can the teacher do to overcome the initial weaknesses and produce a strong classroom program that will utilize the tremendous motivational and creative potential in pupil-teacher planning?

Before beginning any new procedure of instruction a teacher needs the support of parents, principal, and fellow teachers. The obtaining of this support will require tact and may take a considerable amount of time. The program should be carefully preplanned, the approach to colleagues and parents subtle and gradual. Before a teacher can inspire confidence in her ability to use a new method of teaching she must first win confidence by proving skill in traditional methods of instruction. Once parents and fellow teachers like the instructor and respect his ability to guide students' learning experiences successfully, they will tolerate his methods even though these may be foreign to their own practices and thinking.

Students are frequently suspicious when any new method of learning is presented. Their past experience with democratic procedures may have been successful or unsuccessful, fortunate or unfortunate. It is best for the teacher to proceed cautiously, for if too much unguided planning is required of the students before they are ready for it, they may feel insecure

and unable to proceed, and thus become discouraged. If the teacher introduces a new method gradually, the students may accept it, unaware of the change. One could introduce pupil-teacher planning by suggesting a number of assignments and projects. The student or group then chooses the one in which they would be most interested. This procedure encourages them to make their own decisions by giving them choices. The next step might be to assign reading from which students are to glean ideas for projects to be submitted to the teacher for approval and modification. The third step could be a pupil-teacher discussion from which the pupils themselves set up assignments and projects with a minimum of guidance from the teacher.

If students are experienced planners, they will usually clamor for the privilege. The teacher should accept their suggestions with the understanding that they may continue so long as they are able to prove that the activities are valuable to the learning process rather than a waste of time. Each pupil should be encouraged to make every contribution possible, with the assurance that his contribution will be respected and considered, but with the understanding that it may not necessarily be accepted by the group as the best plan to follow.

The teacher must set forth techniques pupils can use in planning rather than leave them in a fog of hazy conceptions and procedures. The first step in pupil-teacher planning is to set up a problem, task, or project. The second step is to decide what initial activities are necessary before setting up a plan for attack. The third step is to construct the plan. The fourth step is to test the plan. The fifth, to continue with the original plan, modify it as needed, or create a new plan if necessary. As initial plans begin to become activities, bringing to light unforeseen difficulties, new meanings to goals, and new interpretations and understandings, a revision of directions and plans is essential. Complete replanning may be necessary. After the plan is completed, step number six is checking and evaluating the results.

Once a plan of procedure is offered, the questions the group should ask itself are:

1. Will this plan enable us to accomplish what we want to accomplish?
2. What needs to be done to execute this task?
3. Can we do it in the time allotted?
4. What means can we best use to accomplish it?
5. Is it better than the other solutions we are considering?
6. What steps are needed in the setting up of a work procedure?

When the main project has been chosen and the over-all plan of action decided upon, the role each individual is to play and the work he is to accomplish in relation to the completion of the plan should be outlined; the date on which each task is to be completed should be listed. A coordinator of activities should be chosen to ensure the smoothness of the operation. The agenda of the project should include the problem or topic, the plan of action, proposed activities, persons responsible, and due date. Each individual then is responsible for his own role in the execution of the plan.

All subjects and all school activities cannot be executed with equal amounts of pupil planning. Some may lend themselves to total pupil planning; others may require almost total teacher planning; still others necessitate approximately equal amounts of each. The teacher should carefully judge the amounts that will produce the best results.

The planning of co-curricular activities may often be executed largely by student planning. The social studies lend themselves by their very nature to pupil-teacher planning. The language arts are also in the available category. Home economics and youth problems are easily taught by this method.

Life is not counted by length but by depth.

In the skilled subjects team-learning as one variation of pupil-teacher planning has proved very effective. Such subjects as reading, spelling, arithmetic, typing, shorthand, can become highly motivating when teams of gifted students are allowed to proceed at their own rate.

Ellen G. White advocates pupil-teacher planning in making rules for better management of the school:

> The rules governing the schoolroom should, so far as possible, represent the voice of the school. Every principle involved in them should be so placed before the student that he may be convinced of its justice. Thus he will feel a responsibility to see that the rules which he himself has helped to frame are obeyed.*

Good teachers have always been concerned in their planning that students learn more than the facts printed in their texts, and do more than the mere execution of orders issued by the classroom teacher. Good teachers want their students to think for themselves, to set their own worth-while goals, to plan and execute projects that are meaningful to them in terms of their own life needs, to associate ideas in new and meaningful ways and thus create new patterns from familiar ones. Good teachers wish to produce of their students today competent adults for tomorrow.

What better way can competent men of tomorrow be produced than to give them a part in planning and solving their life problems of today? The guided experience in pupil-teacher planning can become an effective tool in the hands of a wise teacher to produce capable and efficient men.

* Ellen G. White, *Education*, p. 290.

Are They Too Bu

Mary Ella Johnson
DEAN OF GIRLS
LAURELWOOD ACADEMY

UP FROM the maze of life's fast pace rises an old problem that continues to increase in intensity. The businessman today often finds himself pressured into a case of ulcers. Lines of tension are traced upon the foreheads, brains, and bodies of men and women. They find themselves faced with so many duties that they are exhausted in attempting to accomplish them. This rush and bustle is not confined to the executive, the doctor, or the statesman. It includes educators and students—yes, even our own Seventh-day Adventist youth. Why all this rush? What are we accomplishing in all this haste? How can we overcome this senseless, crowded living? How can our academy youth today accomplish with high quality the work expected of them in the allotted period?

The load of the secondary student has become increasingly heavy, until to some it is a menace to physical, mental, and spiritual health. Owing to the fact that the financial burden has been growing, that our schools must meet State requirements (which is surely the way it ought to be, but it is unfortunate that we must *raise* our standards to meet those of the State), and other factors peculiar to each locality, the average academy student and his parents are placed under a heavier load than were their predecessors of a few years ago. Students who must carry more than their optimum load of work and study often become discouraged, sacrifice health by skipping meals or sleep, neglect their personal devotional life, or produce less than their best. This is not the kind of training the Lord can bless. Neither is it what the student deserves. They continue to lay the foundation of their lives during these academy years—physically, intellectually, spiritually, and socially. To keep a student functioning at a pace that is faster or slower than his ability is not fair to him now or in the future. How then shall we set about to cope with this matter?

First of all, let us stop and remember again that these are the Lord's schools, ordained of Him to educate His young people for service and for His kingdom. Surely He must have an answer for us if we seek His counsel as we proceed.

There are some mechanics that prevent a student from doing his best. During the past school year sixty-eight academy girls were chosen to complete a questionnaire concerning this item of time and several related areas. These 68, picked from the total dormitory population of 180, were representative in grade, in spread of ability, and in work load. Much of the data from the questionnaire is explained by the graph on page 19. Lack of time and a failure to apply themselves headed the list as reasons for not getting better grades. Some branded themselves as lazy. Worry about home problems was given as a reason by several. An inquiry as to what they considered most important in their academy life was included. Significantly, for every problem that deters students from doing their best, according to them, we have a wealth of inspired counsel.

Concerning the matter of time, one of the most potent selections is the following:

> It is wrong to waste our time, wrong to waste our thoughts. We lose every moment that we devote to self-seeking. If every moment were valued and rightly employed, we should have time for everything that we need to do for ourselves or for the world.[1]

It is our challenge to teach our young people

sy?

that "every moment is freighted with eternal consequences," [2] and "of no talent He has given will He require a more strict account than of our time." [3]

"Every youth should be taught the necessity and the power of application. Upon this, far more than upon genius or talent, does success depend." [4] A case in point is a senior girl who was graduated last year from the academy. Her abilities according to test results rated average. Thirty-one of the fifty-two girls in her class registered above her in ability. Only ten were above her on their GPA's, and none were better workers or produced more than she. She knew the necessity and power of application. As a result she was notably successful—not because she was brilliant but because she was diligent in the use of her time.

The folly of light and frothy amusements, of cheap and common music, make application and concentration difficult and distasteful. This also affects the quality of a student's work.

It is of great importance in the work of character building that students who attend our colleges be taught to take up the work that is appointed them, throwing off all inclination to sloth. They need to become familiar with the duties of daily life. They should be taught to do their domestic duties thoroughly and well, with as little noise and confusion as possible. Everything should be done decently and in order.[5]

Several expressed the desire for more physical exercise. Let us review the value of exercise in the following passages:

The time spent in physical exercise is not lost. The student who is constantly poring over his books, while he takes but little exercise in the open air, does himself an injury. A proportionate exercise of the various organs and faculties of the body is essential to the best work of each. When the brain is constantly taxed, while the other organs are left inactive, there is a loss of physical and mental strength. The physical powers are robbed of their healthy tone, the mind loses its freshness and vigor, and a morbid excitability is the result.[6]

Let us remember the blessing that physical exercise brings to the students. Many students have died while endeavoring to acquire an education, because they confined themselves too closely to mental effort.[7]

We cheat those young people who spend their day sitting in classes, sitting at a sedentary job, then conclude the day sitting through an evening study period. No matter how much time they have, it is not possible for them to do their best. Coupled with this tragedy is the unfortunate fact that many Seventh-day Adventists do not realize the value of manual labor in our schools.

Only 28 per cent of the sixty-eight questioned felt that they received adequate sleep. We are counseled that there should be regulated hours for sleep, with lights turned out not later than nine-thirty.[8] This regulation is strictly adhered to by the wise guardians of youth. Adequate rest also reduces illness.

As the capstone in considering the health of the student in the light of our problem, please notice:

The brain is the citadel of the being. Wrong physical habits affect the brain, and prevent the attainment of that which the students desire,—a good mental discipline. Unless the youth are versed in the science of how to care for the body as well as for the mind, they will not be successful students. Study is not the principal cause of breakdown of the mental powers. The main cause is improper diet, irregular meals, a lack of physical exercise, and careless inattention in other respects to the laws of health. When we do all that we can to preserve the health, then we can ask God in faith to bless our efforts.[9]

Another point in the matter of mechanics is this:

Teachers should be careful to give the students what they most need, instead of allowing them to take what studies

they choose. They should test the accuracy and knowledge of the students; then they can tell whether they have reached the heights to which they think they have attained.[10]

Although we do not rely completely on the validity of all test results, much that is thus learned can give direction when planning a student's program. Each child's "tailor-made" program enables him to operate at the peak of efficiency, not having too much pressure or too much leisure. This procedure can be effective in handling differences between the gifted and the slow. Of course, this does not solve all the problems, but it is essential if we expect a student to do his best. Of the 11 per cent who indicated on the questionnaire that they never felt the pressure of the program, all but one rated at the top or bottom of the ability scale.

An important principle in education deals with motivation for studying. When a student accepts the challenge of learning in order to contribute to society, he is operating by the best possible motive. This selfless type of motivation results in a calm, effective, productive, satisfying life. This fulfills the principle, "If every moment were valued and rightly employed, we should have time for everything that we need to do for ourselves or for the world." [11] If, however, he studies to please human beings, simply to gain honor in scholarship, or for any future self-glorification, the results of these defective motives will short-circuit his greatest true self-realization in Christ. He will never attain the real satisfaction that he himself actually desires. This latter type of motivation contributes to our problem of tension and time-consuming, barren activity.

Every Seventh-day Adventist teacher must consider the impact of the "hidden learning" that is transmitted to the student through his own personal convictions and ideals. The student learns more from what the teacher is than from what he says. This unconscious instruction is fused into the very fiber of the student's thinking. Is this incognizant force establishing character for eternity? If it is not, we are wasting time for our students and ourselves.

There are many facets an educator must keep in mind when dealing with youth, and especially is it important for the Christian educator to be forever cognizant of the goals of Christian education. We must be ever on guard lest we allow the cunning and art of the enemy to divert our compass from the true direction we should be traveling.

Every institution that bears the name of Seventh-day Adventist is to be to the world as was Joseph in Egypt, and as were Daniel and his fellows in Babylon. . . . They were to be representatives of God in our world. They were to make no compromise with the idolatrous nations with which they were brought in contact, but were to stand loyal to their faith, bearing as a special honor the name of worshipers of the God who created the heavens and the earth. These youth stood firm to principle. They lived in close connection with God honoring Him in all their ways, and He honored them. He was their wisdom. He gave them knowledge and understanding.[12]

"They were to make no compromise." Have we in our modern schools of the prophets made any compromise? Consider another portion of inspiration.

There is great need of elevating the standard of righteousness in our schools, of giving instruction that is after God's order. Should Christ enter our institutions for the education of the youth, He would cleanse them as He cleansed the temple, banishing many things that have a defiling influence.[13]

What would He banish from your school and mine?

The Master Teacher holds His schools in high regard and expects much from them, for we read, "Of all institutions in our world the school is the most important!" [13]

We are standing on the doorsteps of eternity. How then are we educating our young people—for eternity or for a long life in this world?

I am instructed to say that some of our teachers are far behind in an understanding of the kind of education needed for this period of earth's history. This is not a time for students to be gathering up a mass of knowledge that they cannot take with them to the school above. Let us carefully weed out from our course of study all that can be spared, that we may have room in the minds of the students in which to plant the seeds of righteousness. This instruction will bear fruit unto eternal life.[14]

Are we keeping our students too busy with "a mass of knowledge that they cannot take with them to the school above"? We are too near the end of time to allow *anything* to hinder any in his progress toward the kingdom. Yes, it is possible to follow this instruction and still meet State requirements.

The experience of too many of our students has been to employ their time and thoughts in activities that are not in harmony with "the upward call of God in Christ Jesus." [15] I speak of some of the music we produce in our schools, some forms of entertainment we provide, some of the motion pictures, portions of the extracurricular activities in which we permit our student groups to indulge. Many of our students come to school so involved with the emotions of their lower natures that we dare not feed those natures by the type of program we allow or propagate. Observation indicates that all too frequently the things that keep students from doing their best, and upon which the Lord cannot place His blessing, are sponsored and approved by many of our institutions. Fun, good times, laughs? Certainly; but innocent and blameless, and that which will not dull the appetite for spiritual things. Carelessness in this matter blurs the desire to apply oneself to serious study and concentration. It is our responsibility to teach young people to attain satisfaction from a job well done, from lessons well prepared. They must be educated and weaned from having to be amused.

We must be aware of something else that is a time-consuming slave driver—fashion. "Satan in-

vented the fashions in order to keep the minds of women so engrossed with the subject of dress that they could think of but little else." [16]

Students often produce much of their own "busyness" by trying to please *everyone.* This is like trying to ride two horses. It is impossible to please God, parents, teachers, and peers all at the same time. We must challenge our students to be Christpleasers, not menpleasers. They must know that their Saviour is all-sufficient, and that He offers infinitely greater satisfactions and thrills than are found in being menpleasers, for in Him all fullness dwells.

The Saviour Himself admonishes us to take heed lest the cares of this life overtake us. If there is one lesson our young people just beginning to feel the pressures of life should learn, surely it is the all-important one that Jesus gave us: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." [17] We must be practical, but we must realize that our enemy knows that if we follow the Master's prescription for daily living, his own power over us is lost. There is no lesson more important to the lives of our youth. We cannot lay too much stress on these thoughts. In school life it is so essential that our youth learn to trust in the Lord with *all* their hearts, "and lean not unto thine own understanding." [18] As teachers we must be living examples of this principle. Our schools belong to the Lord. Our young people are His, and He sent them to us. In this He has given us a terrible responsibility.

> But when we give ourselves wholly to God and in our work follow His directions, He makes Himself responsible for its accomplishment. . . . Not once should we even think of failure. We are to co-operate with One who knows no failure.[19]

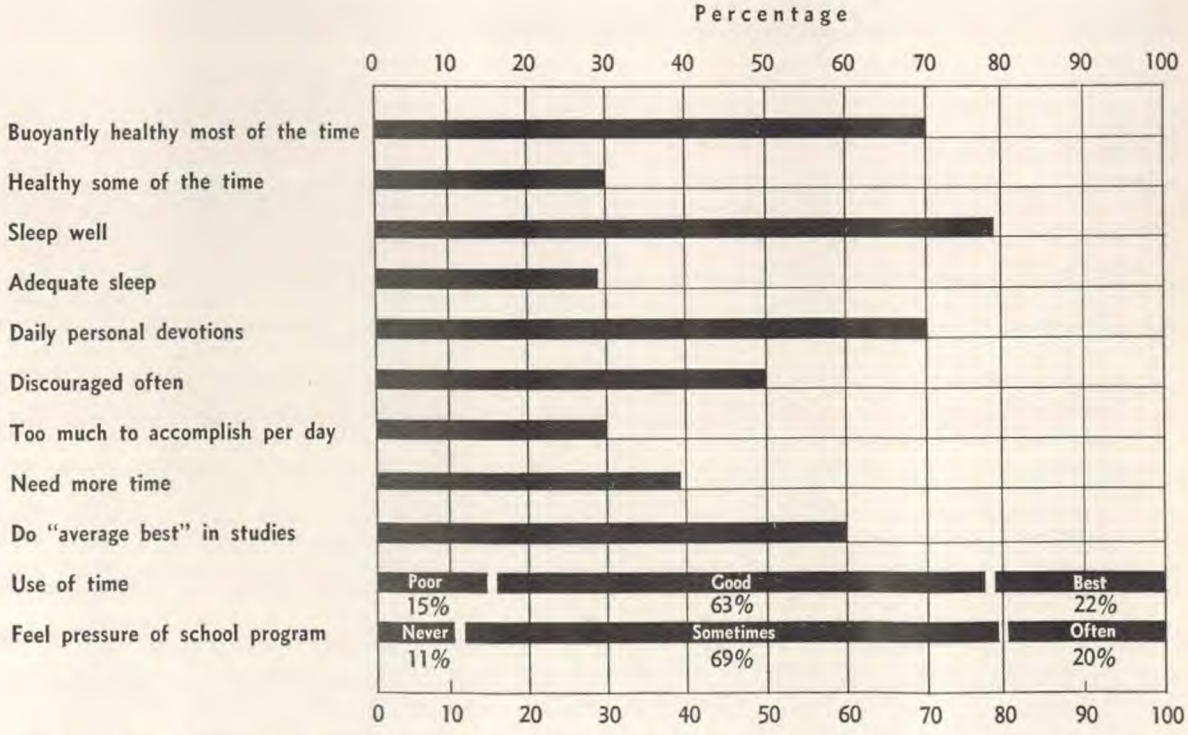
Only when the teacher realizes these things in his own life can he teach them to the student. The Lord gives the teacher no responsibility in which He does not make "Himself responsible for its accomplishment." This promise is for our students also. May God give us wisdom, faith, and love, that our students may grasp this divine pledge for themselves, not only in the use of their time but in every aspect of living.

God forbid that Seventh-day Adventist teachers should contribute to the burden of any student by requiring or allowing that which is void and unfruitful.

---

[1] Ellen G. White, *Messages to Young People,* p. 322.
[2] ———, *Christ's Object Lessons,* p. 343.
[3] *Ibid.,* p. 342.
[4] White, *Education,* p. 232.
[5] ———, *Testimonies for the Church,* vol. 6, p. 169.
[6] ———, *Messages to Young People,* p. 239.
[7] ———, *Counsels to Parents, Teachers, and Students,* p. 317.
[8] *Ibid.,* p. 297.
[9] *Ibid.,* p. 299.
[10] *Ibid.,* p. 216.
[11] White, *Testimonies for the Church,* vol. 8, p. 153.
[12] ———, *Counsels to Parents, Teachers, and Students,* p. 25.
[13] ———, *Fundamentals of Christian Education,* p. 226.
[14] *Ibid.,* p. 525.

Turn to page 30



The above graph indicates the response to a questionnaire by 38% of the members of an academy girls' dormitory.

Some Informal Techniques in Studying the Individual Child

Robert Gale

PRINCIPAL, ELEMENTARY SCHOOL
LOMA LINDA, CALIFORNIA

(Concluded from December issue)

Questionnaire.—The questionnaire is one of the most frequently used techniques in studying the child, because it is of value when used by itself and can be used with other techniques. Self-inventories that make use of the questionnaire principle are available commercially, but we are not concerned with them in this paper. The teacher, with practice and study, can compose questionnaires that in most cases will fill his needs satisfactorily.

One type of questionnaire that might cover the topic of the child's interests, for example, presents a list of items wherein the pupil checks the ones that he is especially interested in. This may be refined somewhat by asking the pupil to indicate by the numbers 1, 2, or 3 the items or activities that he likes, his second choice, and the ones he dislikes. Such items should cover a large field and include many activities, both active and passive in nature. Example:

Reading
Studying
Recreation: playing games
Social festivities: parties, picnics, camping, et cetera
Working with tools and machinery
Homemaking
Gardening
Music: studying, playing
Art: drawing, painting, designing
Public speaking: debates, speeches
Managing other people or directing things[6]

A second type of questionnaire is that in which the child writes out responses to questions. Care must be taken so that the questions can be understood by all those for whom they are intended. The following four are typical questions from this type of questionnaire:

1. Have the actions of either you or your parents aroused a feeling of great fear in you at times?
2. Do you frequently experience nausea, or vomiting, or diarrhea?
3. Are you sometimes the leader at a social affair?
4. Are your feelings hurt?[7]

When the teacher constructs his own informal questionnaire, it is well to ask the questions so that more than a Yes or No is required to answer. For example, a more informative answer may be obtained from asking, How do you feel when you recite in class? than by asking, Is it easy for you to recite in class?[8]

Still another type of questionnaire is one that is used as the basis of an autobiography written by the child. The questions are worded and arranged in such a way that they serve as an outline for the autobiography, and when they have been answered completely the result is the story of the child's life, which includes not only events but more subjective items, such as what the child's attitudes and opinions are as well as his ambitions and hopes, his likes and dislikes.

Autobiography.—Material for autobiography is useful especially if the teacher helps the pupils to realize that what we think is often more interesting to others than the things we do. This will encourage the pupils to write in such a way that a little insight may be gained into the child's thinking. However, the teacher should not assume the role of a psychiatrist and attempt to read into such stories that which is not there. The specialist who is trained in counseling is prepared to make better use of autobiographical material than is the classroom teacher. Nevertheless, such material does have a place in the study of children. In my school experience I can recall two occasions when the class of which I was a member was asked to write autobiographies. No doubt the teachers had more than one purpose in making such an assignment. In my teaching I have found it interesting and helpful to ask my junior high school students to write the story of their lives as an English activity. Most students seem to enjoy the experience, since it is a subject with which they are well acquainted, and for them it answers the often-asked question of what to write about.

Diaries.—The practice of keeping diaries is more common to the high school and college age, but

with proper motivation and under some circumstances diaries can be of some help in understanding the elementary school child. They do not play a major role but may complement other techniques. Diaries need not be referred to as such. They may be "Thought Books," or "Books of Memory," or may have many other titles. They need not be kept over a prolonged period of time. One boy, upon the encouragement of his teacher, faithfully recorded his feelings of fear, hatred, friendship, and guilt for a period of two weeks.

Sociograms.—Many children's problems are the result of poor social adjustments. One useful device of value in studying the child's social relationships is the sociogram. This is a relatively new method of studying individuals in their group relationships. Commercial concerns and many other groups besides schools use it. The sociogram is helpful in selecting pupils who can carry out committee plans and projects, whose leadership will be accepted by the group; and, of equal importance, it is an aid in finding isolated children who feel a lack of belongingness and security. Sociograms have also been used as a screening process to indicate individuals and conditions that might deserve further investigation through case studies. This device is also used in a practical way to determine what pupils might work together to best advantage in committees and other project work. It is well to remember that social patterns within a group change quite often, and the social structure existing today may be outmoded a month from now.

One way that the teacher may secure the information basic to the sociogram is to ask each pupil to write on a slip of paper his own name and the names of the three other members of his class (or group) that he considers to be his best friends. Or pupils may be asked to write down the names of the three children with whom they would best like to serve on a committee, or the three or four children whom they would like to have seated near them in the classroom. At times the teacher may desire to limit the names to one, in which case he may ask each child to write the name of the pupil who is most desired to serve as chairman of a committee.

Regardless of the detailed way in which the information is gained, its purpose is the same—to find out who chooses whom, who is chosen most often, who the isolates are, who chooses a certain person without being chosen by that person, and what mutual or reciprocal choices have been made.

Once the information has been gained, it must be translated into a form that will be meaningful to the teacher. This may be done somewhat as follows: Each boy's name is written on a small square paper and each girl's name is written on a circular paper. From a study of the choices expressed by the children, these papers are then placed in such a way that the choices may be expressed by arrows. One-way choices are indicated by single-headed arrows; mutual or reciprocal choices are indicated by double-headed arrows.

Careful study of the squares and circles and their arrows will probably reveal certain patterns. Certain chains of friendships may become apparent, some cliques may be seen almost at a glance, or perhaps certain isolates stand out. Skill in interpreting sociograms comes with experience. We are advised by those experienced in dealing with sociograms to look especially for such points as the following:

1. Major outlines or shapes. What special lines of attraction or rejection are seen?
2. One person's pattern. Concentrate on one person and follow all arrows that lead to and from his name.
3. Chains of friendships. What mutual choices were made? Is the class divided into two or more distinct groups?
4. Unexpected situations. Once in a while a quiet child will be chosen frequently. If so, why? Why do some children choose friends whose personalities seem much different from their own?
5. Isolates. These children need help.

Sometimes the names of the pupils, on their squares or circles, are placed in such a way that they appear in one of three large circles, each having a common center with the others. In this way the isolates will appear outside the larger circle, children on the fringe will appear in the larger circle, and so on until the most popular group will appear in the innermost circle. The use of the circles helps in visualizing the social patterns.

It must be remembered that information revealed and indicated by sociograms and similar devices can be correctly interpreted only in the light of additional information that is gathered relative to the child. Where the pupil lives, his home background, his socioeconomic strata, his cultural status, his race, his religion, and his physical, mental, and emotional handicaps must be considered.

One final caution regarding the use of sociograms will bear repeating. The device must be used several times during the school term, since social patterns within a group change frequently.[6]

Rating Scales.—The rating scale also is used, not only by schools but by business concerns, employment bureaus, and in any situation in which information regarding an individual is desired. As most commonly used, the rating scale contains a list of descriptive words or phrases pertaining to a certain quality or characteristic. That word or phrase is checked that in the judgment of the rater most accurately describes the subject in that peculiar trait which is being rated. The reliability and validity of

such ratings increase greatly as the number of ratings is increased. In other words, one rating by one person would be only the expression of a personal opinion; but the study and comparison of a number of ratings by different persons, each rating done independently, would be of some significance. In a school situation, for example, it would be well for all teachers who have any appreciable contact with John to rate him on the same scale, after which a comparison of the ratings would be made. Immediately certain factors and characteristics will become obvious, patterns that will fit into their place in giving an overall picture of John.

Three forms of the rating scale are in common use. One is the descriptive scale, wherein a list of descriptive phrases is given, and the rater checks only the one in each case that he feels is applicable. Example:

Directions: Place a check mark in the space before the phrase that represents your evaluation of the pupil.

Can this pupil sustain attention?

__ Able to hold attention for long periods.
__ Is absorbed in what he does.
__ Attends adequately.
__ Has difficulty keeping at task until completed.
__ Easily distracted; jumps from one thing to another.

A second type of rating scale is one in which the responses are numeric. The rater assigns a number to each trait. Example:

Directions: Describe the pupil from 0 to 10 to represent the degree to which he possesses the traits listed. 0 represents none of the traits, 5 an average amount, and 10 a maximum amount of the trait.

__ Can this pupil sustain attention?

A third type of rating scale, possibly the most commonly used, is the graphic form. Example:

Directions: Place a check mark on the horizontal line to indicate your evaluation of the pupil:

__ Distracted; jumps from one thing to another.
__ Difficulty in keeping at task.
__ Attends adequately.
__ Is absorbed in what he does.
__ Able to hold attention for long periods.

From the three examples given, several points may be noted. First, each scale attempts to evaluate only one trait or characteristic. Second, the soundness of the rating will depend upon the extent to which the trait, or characteristic (or behavior), can be clearly described and whether its appearance, when it occurs, can be clearly and easily understood.

If the scale is to be of value the rater must maintain an objective attitude. This is best done by his thinking of specific incidents or examples of behavior that cause him to rate the subject as he does, rather than his depending upon general impression. Especially must the rater guard against the "halo effect," in which the rater's general impression of the subject being rated is apt to color the rating in specific areas. Thus because our general impression of John is good, we are inclined to rate him too high in specific qualities. Or the halo effect may work in reverse, and because John may be low in one or two areas, we may be inclined to rate him too low in all aspects. This caution is also applicable in connection with other techniques besides rating scales. The halo effect must be guarded against in making out certain items in some types of report cards and in many instances where personal relationships are concerned.

In the construction of rating scales the following two steps are observed: First, the pupil's behavior, or personality, is broken down into specific traits, or characteristics. Thus, the items in the three examples given might be only one of many items in which the pupil's study habits are rated. Second, provision is made for a number of levels or degrees for each trait or characteristic. In the examples cited there are several descriptive phrases of the pupil's ability to sustain attention, only one of which will be checked by the rater.

One advantage of rating scales is that they provide an appraisal of many traits or qualities that could be measured by other methods only with difficulty.

Social Acceptance Scales.—The sociogram and the numeric-rating scale, both previously discussed, have been combined into what is sometimes called a social acceptance scale, or social distance scale. In this device, each pupil is given a list of the names of all the members of his class and is asked to express his social acceptance of every other member of the class in terms of a six-point scale. This six-point scale, printed on a card that is given to the pupil along with the list of names, usually is something like this: Number 1 written before the name of a pupil indicates that he is considered to be a special friend. Number 2 means that the rater does not consider him to be a special friend, but that some bond of friendship does exist. Number 3 indicates that the child being rated is not considered to be a friend but that the relationship is satisfactory. Number 4 means that the rater does not feel that he knows the other person. Number 5 indicates that the pupil is not considered "fun" and is not liked. Number 6 means that there is actual dislike for the other pupil.

When the data from this technique have been gathered, they can be summarized very much like the method used for the sociogram.

Case Study.—We have now considered a number of techniques by which information can be secured in studying the individual child. It is doubtful that all the methods discussed in this paper would actu-

Turn to page 30

SDA Education in the Sixties

B. B. Beach

SECRETARY OF EDUCATION
NORTHERN EUROPEAN DIVISION

CERTAINLY the world of the sixties is a far cry from the world of 1914, or 1939, or even 1950. Since 1957 we have been living in a new age—the space age. Great and rapid changes have been overwhelming us almost daily. So brief has been the span of time that some speak about the "collapse of time."

Seventh-day Adventist educators should be clearly conscious of having slipped into a new phase of history and education. We believe this is the climactic period of this planet. Even the most cynical agnostic must admit today that there is a real danger of man succumbing to the unleashed forces of technological advance.

This danger, coupled with intercontinental power politics, has shaken even the most self-satisfied countries out of their educational lethargy. Country after country is thinking of its educational program in terms of "education for survival." The stress of international competition, the cold war, has put an electrifying emphasis on education and brain power. Each country feels that better education is needed if it is going to keep up with other countries or blocs. Vast sums of money, unheard of in the past, are being invested in education. *Massive central government aid* to education has become a burning issue in the United States. Scientific research is growing by leaps and bounds. Stafford L. Warren, dean of the Medical School of the University of California, Los Angeles, recently made this statement: "More medical research has been published since World War II than in all prior history." Great increases in teachers' salaries are being advocated in order to get the best available men and women. An unprecedented growth in education is taking place daily—more persons to be educated, more things to learn about, more ideas. There are today approximately 3.5 million college students in the United States; by 1965, 5 million are expected, and by 1970, 7 million.

Many countries are going through an agonized reappraisal of their educational systems. New thinking and new approaches are being put to work in many places. In the climate of the sixties educational complacency is tantamount to intellectual and national suicide.

Two basic problems present themselves: (1) quantity—material: how to get enough schools, teachers, classrooms, laboratories, libraries, money; (2) quality—spiritual: how to ensure educational progress of vigor and strength to stimulate the fullest possible development of every student in a changing and increasingly complex social order.

This is hardly a time for shallow thinking, smug complacency, and educational fossilization; not a time to entertain satisfaction concerning our educational achievements of the past. We must break new ground in thought and deed. We have hardly touched the surface of what we should be doing educationally in many countries.

In the light of the challenge of the tremendous scientific-technological progress on the one hand and perhaps sinking civilization on the other, the Seventh-day Adventist educator is faced with the sobering task of preparing the youth of the sixties to survive in the changing world of today. "Education for Survival!" That could be the watchword of SDA education in the sixties. Not just cultural or political survival here on earth, but eternal survival in the world beyond the sunset of man-created civilization.

The sixties represent not so much promises as they do challenges: The challenge to keep up with the new educational developments and advances taking place almost daily. The challenge of new dimensions in instruction—electronic learning labs, tape-recorded lessons, new audio-visual techniques, teaching by telephone, team teaching, new testing programs, teaching machines.

The teacher who does not "run" to keep in step with educational developments soon finds himself unable to dispose of even a common vocabulary for professional communication and discussion.

Our schools have kept in step with educational progress and developments. Some may perhaps even feel that we have kept in step too closely with the times and with secularized education. During the

Opening address by Dr. Beach at the Northern European Division Educational Council in Denmark, July 28, 1961.

past year or so several of our schools in different countries have been granted government recognition as they have endeavored to prepare their students for state-recognized examinations. The resultant marriage between state programs and Christian education has led to new problems and tensions in our educational work. I feel that the relationship of Adventist education to government school systems around the globe is perhaps one of the greatest single problems facing SDA education during the sixties.

Though Adventist education is universal and international in character, and has enduring qualities, it cannot be oblivious to changing factors of time and place, of history and geography.

Different times: We must reappraise our educational system in the light of the changing sixties. True education has living, growing qualities. While it has permanent attributes, it also needs constantly to change and adapt itself to new demands, new situations, new times.

Different places: Adventist education is not an adapted form of United States education transplanted across the waters. Let us make it unmistakably clear that Adventist education can never quite be the same in different countries, or even to some extent in schools in different parts of the same country. Christian education must meet the impact of the great industrial metropolis and relate itself with equal effectiveness to the small rural community. Dr. James Conant recently stated: "I do not believe that educational practices are an exportable commodity. However, we firmly believe that the principles and objectives of true education can cross frontiers and that we can learn much from one another."

Our educational problems in the sixties in the final analysis reduce themselves really to the following fundamental problem: *How can we most effectively combine the best of the new with the imperishable principles of true education in order to meet the challenge of the sixties?*

Our task then is (1) to discover and concentrate on the great underlying principles of education; and (2) each country and school must adapt these principles to the needs of changing social institutions and the dynamic circumstances of life.

I firmly believe that the Spirit of Prophecy principles are more modern in the sixties than when first enunciated. They are modern because they contribute to our understanding and to solving our needs. "Modernity is a question, not of date, but of outlook," says author Sir Richard Livingstone.

In Ellen G. White's time education was considered almost entirely as a classroom matter, and teachers considered education as drilling details of knowledge and knocking facts into empty heads. In condemning this system Aldous Huxley quotes:

> "Ram it in, ram it in!
> Children's heads are hollow.
> Ram it in, ram it in!
> Still there's more to follow."

Ellen G. White understood, as do educators today, that the mind is not simply a mental receptacle to be mechanically filled, but rather a delicate and beautiful plant that must be carefully nourished in order that it may grow to full maturity and bloom. She emphasized the balanced development of mental, physical, and spiritual faculties in our students. In her day educationists emphasized the education of the mind, and to a lesser degree, the spirit; but little attention was given to the health of the body. Today the educational emphasis is still placed on the mind, but the health of the child is also recognized as being important. However, on the other hand, much less emphasis is placed on the spirit. Mental and physical health is urged, but little is done about spiritual health.

What has been the result? C. E. M. Joad, British philosopher, says, "It is a comparatively rare thing to find an educated man who is also a Christian." Something is wrong. Yes, the result of education today has been a record-shattering advance in knowledge. But is this enough?

Mankind's acquired knowledge seems to accept no bounds, and now it wants to burst the chains that hold it to mother earth. Gagarin, Titov, Shepard, and Grissom have returned from space. Mankind applauds the cosmonaut, and in so doing it is really applauding itself. Hymns of praise are being sung to human knowledge. But something is wrong.

If we shake ourselves out of the hypnotic trance of self-adulation we may remember that during this time Eichmann stands before the bar of the world in Jerusalem, and behind him stand the amoral obeyers of orders, the assassins, the torturers, the corrupt-influence peddlers, the brainwashers, the cold, cynical, and educated men of our day at work secretly and openly just about everywhere—in the sweltering jungles of Laos, the reinforced-concrete jungles of New York, in Cuba, Peking, the Congo, the Djebels of Algeria, Bizerte, or Berlin.

Yes, something is wrong. We are told that this is the most educated of all generations, but it seems to be the least peaceful and some say the most delinquent. Man has been immeasurably enlarged by education, but not harmoniously developed, not strengthened in character. Has not knowledge had an effect upon man similar to that of the secret potion which changed the honorable Dr. Jekyll into the loathsome Mr. Hyde?

For all our knowledge, have we perhaps forgotten the Source of all true knowledge? Is the world building educational systems without a foundation,

so that the higher it builds, the greater will be the "fall thereof"? After the de-deification of education that came about with the rise of humanism and rationalism, are we about to witness the dehumanization of education through the glorification of rockets and the mass production of technologists?

Whether we like it or not, we are witnessing the bankruptcy of educational programs which in their zeal to promote scientific and technological knowledge have sadly neglected creative and fundamental understanding. You see, God makes a difference between knowledge and understanding: "The Lord giveth wisdom: out of his mouth cometh knowledge and understanding."[1] After we have found information and facts, do we also have understanding? Man does not live by the bread of technical know-how. Knowledge can never be a substitute for the spiritual understanding that leads the student into spheres of insight closed to those without spiritual perception.

Many educationists realize that mere command of facts is not enough. They emphasize the need of activity and experience rather than only of knowledge to be acquired and stored. But the understanding the wise man speaks about goes way beyond activity and experience. It gives insight concerning man—his nature, origin, needs, and ultimate destiny.

There is a growing tendency to disregard sin in man. This trend can be traced back to Rousseau and his claim that man is by nature good. Scripture, however, teaches us that man has an innate bias toward evil, and that "to depart from evil is understanding."[2] We believe that modern psychoanalysis does not show the innate goodness of the child. Sir Fred Clarke makes this significant statement: "Of all the needs of democracy, some abiding sense of the reality of Original Sin may yet prove to be the greatest."[3]

What are the aims of true education in the sixties? The purpose and aims of education have been defined and redefined a million times since Samuel and Socrates. In the Western world there are two difficulties that confront the SDA educator in meeting the question of aims in education:

The difficulty of discovering precise aims. There is a sort of aimlessness in Western education. Much of this aimlessness is due to the influence of John Dewey, the pragmatist who said, "The educational process has no end beyond itself; it is its own end." This philosophy of education sees growth as the aim. But this is not enough—growth has to take place in the right direction. When education becomes an idol or an end in itself it is dangerous.

The difficulty of identical terminology meaning different things. Though we can quite easily subscribe to many aims accepted by educationists today, these aims actually have a different meaning for us.

Let us look at some of the broad aims concerning which there is general agreement.

Aims of Education

1. *Formation of Character.* Many educational philosophies emphasize character formation, but character without religion. Character is equated with good citizenship, inculcation of the spirit of service and responsibility to the community and country. We would accept this, but also add service to the church and to God. Our children are not only "citizens growing up" but also "children of God" growing into godliness—Godlikeness.

2. *Development of Intelligence.* We would not object to the importance of developing the mind. However, for the Christian educationist, improvement of the mind doesn't take place to get farther and farther away from our "simian ancestry" and eradicate the "tiger" that is in us, but rather to strengthen minds weakened by sin, minds that are the only link between the finite and the Infinite. The mind is not to evolve but rather to become activated and replaced in contact with God, its Creator.

3. *Transmission and Improvement of Cultural Heritage.* The culture we want to transmit will not be exactly the same. Culture has been defined as the sum total of a group's institutions, creations, ideals, beliefs, and customs. Our heritage, our ideals and beliefs, are not the same—sometimes they are quite different from those of other Protestants, Catholics, or non-Christians.

We want our young people to become acquainted with our total Christian heritage, including our own denominational history.

4. *Equipment to Earn One's Living.* This is certainly a necessary aim. But Ellen G. White indicates that this is too narrow and low a range. "True education . . . means more than a preparation for the life that now is. It has to do . . . with the whole period of existence possible to man."[4] We believe this means eternity. We must also equip our students for living in the world to come.

5. *Advancement of Knowledge and the Pursuit of Truth.* This is the view of President Kennedy. It is a good aim, especially in higher education. But the question remains: What is truth? For us, Christ is the truth. Not only are we seeking for truth but we want truth at work in the lives of our students.

How to Reach the Aims of Education

Knowing and studying the aims is only a beginning. Aims must be reached. The greatest single tool in reaching the aims of true education is the Christian teacher. Everything turns on the quality of those applying the educational aims, hence the self-evident truth that the personality of the teacher is all-impor-

Turn to page 29

The Imperativeness of the Personal Element in Teaching the Slow Learner

G. F. Jackson

TEACHER OF EXCEPTIONAL CHILDREN
JOHN MUIR HIGH SCHOOL, PASADENA, CALIFORNIA

THE work of the teacher in many instances parallels and resembles that of the psychiatrist. The work of the teacher in special education should especially lend itself to the personal element. Although the psychiatrist works with mentally sick patients and the teacher of slow learners with presumably healthy, active young students, the relationship that is finally established between a dynamic teacher and his charges should not be unlike that which is established between a psychiatrist and his patient.

The teacher in special education should put forth every effort to win the complete confidence of each student. Creating an atmosphere of friendliness and rapport from the first acquaintance is imperative. He must be somewhat of a therapist, making use of a number of transference techniques. Occasionally, slow learners are emotionally disturbed or socially maladjusted. Perhaps a student has a slight hearing or visual defect that hasn't been noticed, or maybe he is suffering from a brain injury that makes it difficult for him to learn although his intelligence is above average. Many things can affect a youngster's learning ability. The important task of the teacher is first of all to find the student's trouble. Each slow learner and his difficulty should be studied with a view to finding a cure as soon as possible.

Teachers would do well to follow the medical practice of diagnosing their cases before prescribing the treatment. Once the teacher is able to learn something about the temperament, needs, difficulties, aspirations, and personal history of his students, he can proceed to do a much better job of teaching and guiding. A personal friendship and a sincere interest in the needs of each pupil paves the way for a good teacher-student relationship. The teacher must be cognizant of the fact that each student is not only different but unique, with a distinctive family history, an emotionally colored past, a highly differentiated and complex personality.[1]

The educational process must be made meaningful, not in terms of the academic standards set up for the regular students, but in terms of the student's own basic needs and strivings. This is hardly possible in large classes where the desire for economy overrides considerations of educational value. But in small classes from approximately fifteen or less, the educational process can be carried on successfully. In small classes the student's spontaneous responses can best be elicited and his deeper potentialities called forth and developed as his personal interests are actively enlisted. Students in special classes desire guidance and help—sympathetic guidance and constructive help. Through private personal interviews the teacher learns to know his pupils, their struggles, strivings, doubts, dilemmas, interests, talents, handicaps, and limitations. As the teacher gains an insight into the pupil's home life, the lack of understanding he encounters with parents, possible vocational choices, and his plans for marriage, future planning with the student can be thought through with a certain degree of accuracy. When the teacher wins the confidence of the student, the student will often unburden himself, and of course this is enormously helpful and frequently has some therapeutic value.

The emotional environment facilitates or hinders the learning of facts and skills. This is true with all classes. In view of the fact that all learning occurs in some kind of emotional climate and that it is this atmosphere which determines the quality of learning, the teacher in special education must endeavor to provide an emotional climate conducive to good mental health. This should be first and foremost. If the teacher is to have the full cooperation, attention, and confidence of the slow learner, learning materials must be within his reach. As long as a student cannot achieve some measure of success, he cannot be happy. Too often all the materials the special teacher has to work with are those prepared for and used in regular classes. In such cases the teacher has an added responsibility of preparing his own special materials, otherwise frustrations can and often do result. The personal element cannot be realized in a situation where both teacher and pupil are hampered by materials and standards that are not applicable. With frustration will come aggression, negativism, or some other form of behavior that tends to defeat the entire educational process. It must be realized

fully by school administrators that one of the most trying problems faced by teachers in special education is the construction of curriculum materials suitable to slow-learning students. Preparing appropriate materials is really a full-time job in itself.

A second feature of a special class providing a satisfactory emotional climate is that it must be a classroom where students feel they are appreciated. Students in a special class especially need to feel that they have something to contribute to the group. The teacher should strive to achieve good human relations by allowing each student a chance to make his own contribution to the group. Feeling wanted comes about in many subtle ways. A kind word, a pleasing facial expression, a glance, a smile at the right time—all are tremendously important in strengthening the personal element.

If the teacher is to accomplish a job well done, working with the student's family is another must. The teacher should know each student well enough to understand his needs and the amount of growth he is making. Home visitations depend mainly on the proper scheduling of the teacher's program. The last two periods of the day are generally the most appropriate for this significant phase of special education. If the slow learner is to feel that he belongs, he needs to have at least one teacher who accepts him as a person worth knowing and helping, and who takes the time to give him the personal help necessary to promote growth.

The effectiveness of the personal element in teaching the slow learner depends in some measure upon the interest and support of school administrators. The program must be conceived and supported as an integral part of the total educational program. Slow learners are the least assisted and apparently the least understood of all school children, and the ones for whom the fewest provisions have been made. Though these youngsters are limited academically, society is indebted to them just as much as to the gifted.[2]

The immortal principle stated in the golden rule could well apply to the teacher in the classroom. Let us see why. "Whatsoever ye would that men should do to you, do ye even so to them," or as it is so often quoted, "Do unto others as you would that men should do unto you." On the surface this rule seems to state that we should be kind and considerate to everyone because that is the way we would like to be treated by them. But it means far more than this. We are to imagine ourselves in the other person's place, his circumstances, or his position; for only thus can we be just in our treatment of him.[3] Only by putting ourselves in the other person's shoes can we come close to appreciating how we would like to be treated. It was the Creator's purpose that we be merciful, kind, compassionate, and understanding of our fellow men—and so He has given us this rule to live by. The teacher has a golden opportunity of doing just this.

The teacher of the mentally retarded occasionally has charges who are emotionally disturbed, hypersensitive, or withdrawn. In view of the fact that some students in programs for slow learners are keenly aware of the fact that they are slow, and that their programs are different, the teacher must be especially patient, understanding, and kind. The teacher should place himself, as it were, in their shoes in order not to hurt them unnecessarily or add to their personal problems and yet to contribute successfully to their education. The special-education teacher should be somewhat of a humanitarian, a missionary teacher with a true dedication of self to direct and guide students less fortunate than the masses. A personal interest in each student evokes the best.

---

[1] Charles I. Glicksberg, "The Personal Element in Education," *School and Society*, May 19, 1951, p. 307.
[2] O. G. Johnson, "A Climate to Grow In," *NEA Journal*, April, 1957, p. 234.
[3] Ellen G. White, *Christ's Object Lessons*, p. 384.

► The Southern Missionary College physics department is offering a sophomore course in astrophysics during the year 1961-1962, second semester. It deals with atomic processes that result in the production of light, and the absorption, scattering, or propagation of the light. Several years' collection of lecture presentations, diagrams, and problems have resulted in covering, on the sophomore level, large areas of a subject that is usually reserved for the graduate school level. Direct connection with the SMC research project adds stimulus to students in the astrophysics course. In addition, they grasp one of the most basic concepts of nature, for almost anything happening in the universe can be reduced to the production, interaction, or absorption of some sort of wave particles. Such fundamental grasps of the physics of the universe—whether applied to stars or to other areas—encourage the student to a re-appraisal of his place in the picture, and to an appreciation for the character of God who organized such a marvelous creation.

► E. E. Cossentine, secretary of the Department of Education of the General Conference; W. Homer Teesdale, director of the Home Study Institute; and T. H. Jemison, chairman of the department of education at Andrews University, were guest speakers at the Secondary Teachers' Institute held in November on the campus of Atlantic Union College.

► Thirty-six orphans were entertained by the Student Council of Takoma Academy (Maryland) in what has become a tradition at TA—the annual Christmas party for needy children. This year the youngsters were from Washington's Barney Neighborhood House, and each child received three or four gifts. Good work, students of TA!

What the SCHOOLS ARE DOING

► The physics research project at Southern Missionary College placed an order last October for a plasmajet unit from the Thermodynamics Corporation of Lebanon, New Hampshire. This unit will serve as an experimental rocket engine for studies of temperature distributions, wall erosions, and atomic excitations. Mathematical calculations based upon thermodynamic formulas indicate that temperatures of some 60,000° F. should be attainable in the plume from this engine. Atoms present in such an environment would have been stripped of one, two, or sometimes three electrons, and would thus exist in the form of ions. Ions usually exist only in chemical molecules, as in common salt, where a sodium atom "gives" its valence electron to the chlorine atom.

Experimental studies of the transition probabilities of excited ions will be carried on with this device. At present only calculated and estimated values exist, and there is desperate need for precise measurements in the laboratory.

Also available for these studies will be the 3.4-meter Jarrell-Ash Ebert spectograph that was purchased and installed last summer. Nine undergraduate students are presently engaged in the work of this research project, some of them under the auspices of a National Science Foundation Undergraduate Research Participation Grant.

Other studies presently under way are: an exhaustive analysis of the low-current DC atmospheric electric arc (temperature, distribution of atoms, et cetera), a "production run" to obtain transition probabilities of neutral manganese, and photographic exposures with the solar spectrum shining through absorbing arcs.

► Ground was broken at Loma Linda, California, in December for a new building to serve as headquarters for the four-campus graduate programs of Loma Linda University. Construction of this building was the first phase of a multimillion-dollar expansion program outlined by the University. Participating in the formalities were officials of the University and the presidents of Pacific Union College and La Sierra College, both of which are associated in the University's graduate program. Following formal remarks, the actual ground breaking was accomplished with ceremonial spades provided and decorated by each of the schools participating in the graduate programs.

► A $1,000 gift has made it possible for the industrial education department at Pacific Union College to purchase a new heliarc welding unit. The gift, donated by a Modesto, California, rancher, came as a result of work by Dr. Paul Quimby, director of PUC's development office. The heliarc welding unit makes possible the welding of certain non-ferrous metals impossible to weld with standard units.

► D. A. Delafield held a series of meetings on the Atlantic Union College campus during the first week of November, the purpose of the meetings being to help the students become better acquainted with the writings of Ellen G. White. The meetings were well attended and a high degree of interest was manifested.

► Platte Valley Academy (Nebraska) has received a grant for furnishings for the chapel of the dormitory now under construction. These will include pews and a pulpit. PVA also was granted $2,000 toward an electronic organ. The dormitory is rapidly nearing completion and is expected to be ready for occupancy sometime in the near future.

► Alma Sparrow, consultant in the Washington State Health Department, recently joined for a period of two months the Columbia Union College department of nursing as a consultant in public health nursing. She developed the program in public health at the University of Minnesota, which program, on the graduate and undergraduate levels, is rated the highest by the nursing profession.

► La Sierra College will conduct its seventh annual study tour to Europe and the Near East during the summer of 1962. This will consist of a tour of Europe, including London, Stratford-on-Avon, Oxford, Paris, Amsterdam, The Hague, Cologne, the Rhine River by steamer, Heidelberg, Interlaken, Zurich, Vienna, Venice, Florence, Assisi, and Rome. Tied in with this tour will be a tour of the Holy Land and the Near East, including visits to Cairo and the Pyramids, Jerusalem, Bethlehem, Samaria, Jericho, Damascus, Baalbek, Beirut, Byblos, Istanbul, and Athens. Individuals may return from Athens through selected European cities. A liberal selection of both lower and upper division and graduate credit will be offered for the courses taken on the summer study program.

► The Loma Linda University School of Nursing has received a grant of $2,168.26 from the National Fund for Graduate Nursing Education. It is part of $100,000 dispersed to twenty-nine accredited graduate nursing programs in seventeen States. The National Fund, now in its first year of operation, was conceived by Mrs. Nelson A. Rockefeller; Marion Folsom, former U.S. Secretary of Health, Education, and Welfare; and others, to provide expansion funds for these institutions.

► Lodi Academy (California) has purchased a new Ampex stereo recorder for its music department. In addition to being used as a teaching aid, all school music programs will be recorded so that eventually LA will have a library of tape recordings of music programs.

SDA Education in the Sixties

(*Concluded from page 25*)

tant. An editorial in the May, 1961, issue of the *Journal of Higher Education* underlines the thought that the professor's "proper activity is the endeavor to persuade all and sundry to follow in his steps." The challenge thus presented to the Adventist teacher is to strive to be what he wishes his students to become. What the church hopes for its youth, it must ask of its teachers.

Conclusion

Fellow educators, we need to realize the sacredness of our work. The teacher shares in the responsibility of molding the child for good or for evil.

A mood of pessimism is sweeping across the globe. Many young people feel they belong to a "beat" generation. Ernest Hemingway was one of the prime shapers of modern literature. His philosophy is basically a profound pessimism and stoic sense of human helplessness and tragedy. Life itself is "just a dirty trick," and struggling man's plight is that of "an ant colony on a burning log." No heaven; no God. Such a philosophy certainly gives a man nothing to live for in a day like ours.

What teacher, beholding the severity of the world crisis, the difficulties, but also the magnitude of his responsibility, will not exclaim with Paul: "Who is sufficient for these things?"[5] Certainly no human source is sufficient. If only human resources are at our disposal, then Hemingway was right, and we might just as well be masochistic spectators of mankind's doom or inoffensively patient people who can accept their inevitable fate.

But, thank God, the Christian teacher has more than human power at his disposal. The wisdom and love of Heaven are waiting to assist him. Christ takes the weakest of teachers and says, "My grace is sufficient for thee: for my strength is made perfect in weakness."[6] "This is the secret of power over your pupils. Reflect Him."[7]

We would invite our teachers to sit at the feet of the Master Teacher. He, the Truth, will make you true; He, Wisdom, will make you wise; He, the Light, will give your teaching illumination; He, Love, will give you love for your students without end; He, Life, will turn your teaching into "rivers of living water."

When we "reflect Him" then we will be able to accomplish the great reform in education envisioned by the Elijah message entrusted to the Advent Movement: "Behold, I will send you Elijah the prophet . . . : and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers."[8] We will then teach our children not only knowledge but understanding; not only science but conscience; not only the natural but supernatural; not only this world but the world to come. "What greater gift can we offer to the church than if we teach and train up its youth?"[9]

---

[1] Prov. 2:6.
[2] Job 28:28.
[3] Sir Fred Clarke, *Freedom in the Educative Society*. London: University of London Press, 1948, p. 97.
[4] Ellen G. White, *Education*, p. 13.
[5] 2 Cor. 2:16.
[6] 2 Cor. 12:9.
[7] White, *op. cit.*, p. 282.
[8] Mal. 4:5, 6.
[9] Paraphrasing Cicero in *De Divinatione*.

Musings of a Mathematics Teacher

Kenneth Wm. Wilson

PRINCIPAL, SDA SCHOOL
UKIAH, CALIFORNIA

Lines and angles, degrees,
Y's and *x*'s and *z*'s—
Mathematical lore
Builds for peace—also war.

Bridges, skyscrapers, towers,
Aircraft, hybridized flowers—
"Things" in endless array
Science offers today.

Suns and planets and light—
Atoms, neutrons—the tight
Balance, perfect accord,
Prove a powerful word.

Whose word? Man with his plans,
Slide rules, versatile cans,
Alters nature's design—
Fails to hold man in line.

Whose word? God's divine plan
Holds the stars—even man.
Science gropes through the night,
Reaching blindly for light.

► The new million-dollar men's dormitory for Columbia Union College was dedicated November 11. The hall is named in honor of Prof. Harvey A. Morrison, a former president of the college.

► At Australasian Missionary College this fall 125 Missionary Volunteers spent two Sabbath afternoons in a Bible survey. They succeeded in finding Bibles in 970 homes, and also found that in 348 of these homes the Bible had been read through. The MV's were able to enroll 108 people in the Faith for Today Bible Correspondence Course. One student riding on a bus was caught in a traffic jam. That could not hinder him from his appointed task. He immediately left the bus and went from car to car conducting his Bible survey, and from one car alone he enrolled four people in the Bible course.

Some Informal Techniques in Studying the Individual Child

(*Concluded from page 22*)

ally be used in the study of any one child, but in many cases several techniques will be used; and the results of such findings, with any additional information that can be secured, will be used in many instances in forming a case study of the child.

The purpose of a case study is to give as complete a picture as possible of the pupil in order that a particular difficulty can be understood and interpreted against the background of the child's whole personality. The case study is to the teacher what the case history is to the physician.

In brief, the evolving of a case study will include the following steps:

1. Determining the presence of a problem. This may come through incidental observation, anecdotal records, time-samplings, sociograms, or from a variety and combination of ways.

2. Interviewing those who have had contact with the pupil. This will include interviewing his parents, former teachers, and any other reliable persons who may have pertinent data.

3. Interviewing the pupil himself in a formal or informal way, depending upon the situation. Notes taken will supplement other material.

4. Assembling all data in a written record for definiteness and clarity.

5. Outlining a program of therapy or remedy based upon the data and analysis.

Item number 4 in the list suggested above may contain the following specific points: (*a*) identifying data: name, address, nationality, race, color, religion, thumbnail sketch of personality; (*b*) the problem: specific examples of behavior, when first noted, how handled; (*c*) education: age at school entrance, other schools attended, results of achievement tests; (*d*) intelligence: What is IQ? What test used? How did pupil respond to test? (*e*) health and physical condition: record of illnesses, results of recent physical examination, attitude toward health and body; (*f*) personality: aggressive, submissive, shy, bold? Happy or unhappy? List strong likes and dislikes. Responses to success and failure; (*g*) social adjustments: results of sociograms, social distance scales, et cetera; (*h*) family: culture patterns, socioeconomic level, personality of parents, vocational level, et cetera; (*i*) developmental history of the pupil's family life: mother-child contacts, father-child contacts; intersibling contacts; relations with neighbors and community, et cetera.

Any material should be included in the report that seems to have a bearing on the problem or its solution.

The child is a complex organism, each one with his own mental, emotional, social, and physical patterns that cannot be isolated from one another. As teachers it is our responsibility to know all we can about the child and his interests, attitudes, needs, and capacities in order that we may be the most possible help to him in his personality adjustment. The foregoing techniques present no magic formula, however, in understanding the childish mind and heart. They are useful, but after the teacher has done all he can do toward understanding the child and his problems and needs, he, like Solomon, would do well to pray, "Give therefore thy servant an understanding heart," [10] and claim the promise, "If any of you lack wisdom, let him ask of God, . . . and it shall be given him." [11]

---

[1] Ellen G. White, *Education*, pp. 251, 232.
[2] Sidney L. Pressey and Frances P. Robinson, *Psychology and the New Education*, p. 319. New York: Harper and Brothers, 1944. Used with permission.
[3] Roy DeVerl Willey, *Guidance in Elementary Education*, p. 395. New York: Harper and Brothers, 1952. Used with permission.
[4] *Ibid.*, p. 411.
[5] *Ibid.*, pp. 401, 402.
[6] *Ibid.*, p. 398.
[7] *Ibid.*, p. 400.
[8] *Ibid.*
[9] For a detailed discussion on the construction and use of sociograms, see *How to Construct a Sociogram*, by Ruth Cunningham, Horace Mann-Lincoln Institute of School Experimentation, Teachers College, Bureau of Publications, 1947.
[10] 1 Kings 3:9.
[11] James 1:5.

Are They Too Busy?

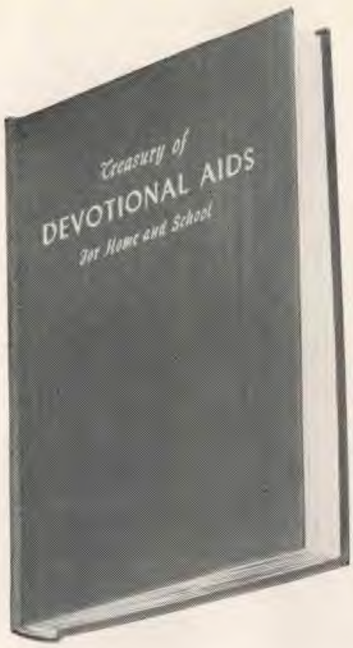
(*Concluded from page 19*)

[15] Phil. 3:14, R.S.V.
[16] White, *Testimonies for the Church*, vol. 4, p. 629.
[17] Matt. 6:33.
[18] Prov. 3:5.
[19] White, *Christ's Object Lessons*, p. 363.

► The Courtesy Week sponsored by the associated student body at Lynwood Academy (California) proved to be a profitable experience. Talks were presented on courtesy and proper etiquette, and skits and demonstrations pointed out ways to correct lack of etiquette. The conclusion of the week was the crowning of King Jim Stoup and Queen Janet Ashbaugh.

Importance of Knowledge

"There are two contrasting views about education: Hellenistic—for the purpose of knowledge, and Hebraic —for the purpose of living. It is certainly not right that knowledge is just for knowledge's sake. There is great danger that knowledge is the sole aim of education. Knowledge can be of great use to raise the standard of living, but it can also be used to annihilate mankind."—TIMOTHY Y. H. CHOW in *Quote*.



Make Your WORSHIP PERIODS

More interesting and effective

Prepared by a group of trained teachers

Appointed by the General Conference Department of Education, this volume admirably fills the purpose for which it was designed—a stockpile of stories, sermonets, object-lesson demonstrations, poems, and blackboard mottoes suitable for the planning of worship periods for the classroom or for the home story hour.

★ FOR BUSY TEACHERS

★ FOR JUNIOR LEADERS

★ FOR PARENTS IN THE HOME

Beautifully Bound in Blue Cloth

352 Pages — Price $5.00

The stories and junior sermons were chosen particularly to illustrate moral lessons, and these cover a wide choice of topics, such as:

- **Bravery**
- **Bridling the tongue**
- **Care of the body**
- **Character habits**
- **God's providence**
- **Faith in God's promises**
- **More than 400 others**

The lesson topics and the Scripture references are all CLEARLY INDEXED.

THE MOST COMPREHENSIVE COLLECTION OF WORSHIP HELPS PUBLISHED IN OUR HISTORY

ORDER BLANK

_____ Church Missionary Secretary or

_____ Book and Bible House

Please send me:

No. Copies

( ) TREASURY OF DEVOTIONAL AIDS

@ $5.00 each _____

Please add 15c postage for first book—5c for each additional book.

Postage & Insurance _____

Sales Tax (where necessary) _____

Total Enclosed _____

NAME _____

STREET _____

CITY _____ ZONE _____ STATE _____

Review & Herald Publishing Assn., Washington 12, D.C.

Editorial
NEWS AND VIEWS

Teaching Kits for Income Tax In case some teachers have not learned of it, you can obtain from your district director of the U.S. Internal Revenue Service free "Teachers' Kits and Student Handbooks for the Teaching of Federal Income Taxes." This fine kit shows how a teacher can instruct young people on how to fill out Federal income tax forms. In connection with arithmetic classes, this can be a helpful learning project.

College-Teacher Section Meeting On August 5-10, 1962, the annual college-teacher section meeting will be held on the campus of Pacific Union College. This year's meeting is for heads of departments of Bible, Biblical languages, history, political science, sociology, music, and art.

Commission on Graduate Education At the 1961 Autumn Council it was voted to establish for the North American Division a Commission on Graduate Education. The functions of this commission are to develop plans for the orderly growth of graduate education in the Adventist Church; to give consideration to and pass upon all requests for expansion of the curricula of graduate education in our various institutions and to make recommendations to the General Conference Committee; to serve as coordinator between graduate schools; to work for uniformity in polity and practice among the institutions authorized to give graduate work. A similar commission has been set up to deal with problems of coordinating higher education offered in our institutions in overseas divisions.

Membership in the Board of Regents The Autumn Council has granted a request that the membership of the Board of Regents be increased. The three new members approved are E. A. Robertson, secretary of education of the Columbia Union Conference; and F. E. Schlehuber and R. G. Hammond, principals of Upper Columbia Academy and Greater Boston Academy, respectively. K. M. Kennedy, head of the department of education at Southern Missionary College; L. R. Rasmussen, secretary of education of the Pacific Union; and G. E. Hutches, secretary of education of the Lake Union were elected to fill the three annual vacancies in the Board of Regents.

R. S. Lowry Dr. R. S. Lowry, who has served for many years in the educational work of the Southern Asia Division, and for the past twelve years as secretary of education of the division, has been voted a permanent return to the United States. Dr. Lowry grew up in India, where his parents were pioneer missionaries. He knows the languages well and has given many years of distinguished service to our young people of that division. We regret to lose this valuable and experienced educator from the educational work of the Southern Asia Division, but recognize that problems connected with the education of the family require his return to this country. He has been elected chairman of the department of education of La Sierra College. He will relinquish his responsibilities in the Southern Asia Division and assume his new duties at La Sierra College at the time of the General Conference session next summer.

Pre-General Conference Educational Meetings An education council will be held in San Francisco, California, July 23 and the morning of July 24, 1962, prior to the opening of the General Conference session. All Seventh-day Adventist educators who will be present at the General Conference session are invited to attend.

Association of Seventh-day Adventist Colleges and Secondary Schools The General Conference Committee has authorized the convening of the Association of Seventh-day Adventist Colleges and Secondary Schools in connection with the presession education council. The exact date of this meeting will be announced later, but it will come either on July 23 or 24, 1962, in San Francisco. The membership of the Association consists of the members of the Board of Regents, all members of the General Conference Department of Education Advisory Committee, and one representative from each member institution.

Free Rand McNally Space Map Teachers may now obtain a free copy of the latest edition of the Rand McNally Universal Map of Outer Space, without cost, by writing to Griffin Shoe Polish, Boyle-Midway, 22 E. 40th Street, New York City. The full 3½-foot wall map charts the solar system, showing the sun, planets and their satellites, and other heavenly bodies. There are also close-up views of planets, with data on their orbits, distances from the sun, rotation, and other details. Tables showing relative earth weights of human beings on the moon and planets, spaceship travel times, and other space statistics are also included. This map normally retails for $2.00, but teachers may obtain a copy free by sending in their name, school address, and the grade they teach.

Democracy Recently we came across again a famous statement by Thomas Jefferson. Because of its importance we share it here with our readers. "I know of no safe depository of the ultimate powers of society but the people themselves, and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them but to inform their discretion by education."