

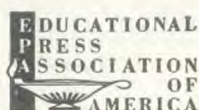
THE JOURNAL OF

*True
Education*

September-October, 1963

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THE JOURNAL OF TRUE EDUCATION

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THE JOURNAL OF TRUE EDUCATION



BENCH MARKS

"It is necessary to their complete education that students be given time to do missionary work—time to become acquainted with the spiritual needs of the families in the community around them. They should not be so loaded down with studies that they have no time to use the knowledge they have acquired."—*Counsels to Parents and Teachers*, pp. 545, 546.

"The teachers and students in our schools need the divine touch."—*Counsels to Parents and Teachers*, p. 546.



"Present the gospel in its simplicity. Follow Christ's example, and you will have the reward of seeing your students won to him."—*Counsels to Parents and Teachers*, p. 255.

"The work of our schools is to become more and more in character like the work of Christ."—*Counsels to Parents and Teachers*, p. 250.



"Teachers are to learn as they teach. Advancement is to be made, and by advancement experience is to be gained."—*Counsels to Parents and Teachers*, p. 211.

"God looks into the tiny seed that He Himself has formed, and sees wrapped within it the beautiful flower, the shrub, or the lofty, wide-spreading tree. So does He see the possibilities in every human being. We are here for a purpose. God has given us His plan for our life, and He desires us to reach the highest standard of development. He desires that we shall constantly be growing in holiness, in happiness, in usefulness."—*The Ministry of Healing*, pp. 397, 398.





RICHARD HAMMILL

EDITOR OF "THE JOURNAL"

GOES TO A.U.

A Tribute

Dr. Richard Hammill, editor of THE JOURNAL OF TRUE EDUCATION since October, 1955, has gone to Andrews University as president of the institution. During the eight years of his editorship THE JOURNAL has carried its high tradition even to new heights as an effective voice for Adventist Christian education. The articles have been significant, carefully edited, and well received by the subscribers. The editorials have reflected the unusual competence of the editor to present all kinds of current educational problems with sagacity and spiritual insight. Both the articles and the editorials have inspired us all to improve the quality of Adventist education.

Editing THE JOURNAL was only one of Dr. Hammill's duties in the Department of Education. As an associate secretary in the department he carried a heavy load of office responsibilities, served on numerous committees and subcommittees at the General Conference, and engaged in extensive field work, including official visits to overseas divisions as well as throughout North America. One of his extracurricular responsibilities was his fostering of Andrews University and serving as vice-chairman of the board and at one time as vice-president of the university.

Then in addition to the new university, with its growing pains and problems that required a large amount of his attention, there was the Bible Research Committee of which he was a key member. A theolo-

gian as well as an educator and skilled in the original languages of the Bible, he spent much time and effort with the theological problems of the denomination that were under study or attack. Here, as in his work as an educator, he exhibited the characteristics of a true scholar, working objectively and scientifically regardless of the time required to complete the assignment. His extensive writings for the department, as well as those penned for other publications, and his books reveal these same admirable marks of a real scholar.

Dr. Hammill carried the full responsibilities for the annual college teacher section meetings, which required large amounts of time and correspondence. The increasing usefulness of these meetings for our college teachers speaks eloquently of their success.

We, his co-workers here in the department, remember "Dick" most of all as a *person*—and an exceedingly fine one too! Loyal, cooperative, dedicated, quiet, amiable, friendly, easy to get along with—these qualities endeared him to us and increased our esteem and respect for him. Perhaps his outstanding personal quality—so rare that it stands out wherever it exists—is his selflessness. Dick was a real team man, and it never bothered him in the least about who was going to get the credit for the job well done.

Indeed, Dick leaves a big hole here in the department, and we are praying for him in his new assignment and certainly wish for him all success! G. M. M.

THE JOURNAL OF TRUE EDUCATION

TEACHING HISTORY TODAY

Why?

What?

How?

Part 1

Why Teach History?

IT WOULD perhaps seem unnecessary in speaking to a group of professional historians to emphasize the importance or *the why* of teaching history. Nevertheless, strange as it may seem, there are students of history who have depreciated the value of historical studies. Not all historians agree about the benefit to be had from studying the past, and thus I might be forgiven for saying a few words at the outset concerning the why of history teaching today.

Whether we like it or not, we live in the midst of history. There are those who think that history and the past are a ball and chain hindering progress. I suppose it would be hard to deny that the national life of certain countries has been sometimes strangled by the grip of the dead hand of their historical consciousness. Nietzsche considered a sort of *historitis* ("historische Krankheit") to be one of the maladies of this age.¹ "To old age," he said, "belongs the old man's business of looking back."² Nietzsche admitted certain advantages of historical knowledge, but he felt the disadvantages outweighed the advantages, and that the present age was in danger of being destroyed by a flood of past events.³ Personally, I would consider more dangerous what Santayana calls the "dominance of the foreground," that can lead to a sort of Nirvana of historical consciousness in which men are floating like miniature fish in a mighty dead sea of darkness and oblivion.

Some feel that studying history consists of a tiring regurgitation of indigestible distant battles and a dreary succession of political events. Some students have a predetermined dislike for the story of the past, due to the fact that too often history has been mummified in the stale air of academic research and

teachers have buried their students, or at least their theses, in pedantic minutiae. History is not merely "the doubtful story of successive events"⁴; the facts of history are the facts of life. The distant past was once the pulsating, living present and the inscrutable, or even at times frightening, future.

There is no basis for our society or church, save its past. History is the source of our very identity. It tells us about the "success or failure of men and societies in the great, turbulent, confused experiment of living,"⁵ about how we arrived at today's pleasures and sorrows—the efforts, struggles, and sufferings that wrung our civilization, culture, or church out of the fabric of the past.

Why teach history? I am aware that Voltaire is supposed to have said that "history is after all nothing but a pack of tricks which we play upon the dead" and all that history really proves is that we can prove just about anything by history. I surmise that Voltaire was holding his tongue in cheek when he said this and was perhaps referring to an all too common prostitution of history, for authentic history can give us not only knowledge, but understanding concerning the past by putting binocular or stereoscopic vision at our disposal, thus providing us with a certain roundness of vision—a third dimension.

If men only know of the world that it is, and not why it is, and do not understand how the world has changed and become what it is today, they are indeed like children who see and know things, but do not understand them. Cicero said, "Not to know what happened before one was born is always to be a child."

We are living in the most historically-minded of all ages. Perhaps partly due to the influence of Sigmund Freud, modern man is more self-conscious than ever and thus conscious of history, and also anx-

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Feature Films

WHEN motion pictures were first introduced into Seventh-day Adventist schools, some school administrators realized that a Pandora's box had been opened. Initially, motion picture projectors were purchased primarily for the purpose of enriching the teaching programs. Along with the use of educational motion pictures, there were pressures to use the projectors for showing entertainment films for Saturday-night programs and for social activities of various campus clubs.

Through the years many Seventh-day Adventist schools decided to permit the use of feature films for entertainment purposes with the provision that a faculty committee approve each such film projected on the campus.

A question that sometimes causes concern in film-previewing committees has to do with how to define a Hollywood-type feature film. The question is more easily solved than some, since the film industry classifies feature films as such in their catalog listings. In general, feature films are those that employ theatrical stars and that are produced to attract box-office receipts. Such films are obviously intended for entertainment rather than for education.

Censorship in any form is hazardous, and the difficulties inherent in film censorship are enormous. The task of determining what is fit for a Seventh-day Adventist young person to see on a screen is filled with perplexities. For example, how much fiction should be allowed in what is purported to be a "historical" film—such as *Wilson* or *The Spirit of St. Louis*? How much cruelty and suffering in animal and human subjects should be exhibited to our students through motion pictures? Where should previewers draw the line? What about distortion of the truth, scenes of gambling, the drinking of alcoholic beverages, slang, profanity, dancing? In making a determination regarding the suitability of a film portraying this type of behavior, does it make a difference if these activities shunned by Seventh-day Ad-

ventists are merely incidental to the plot and not an integral part of the story?

Seventh-day Adventist censorship efforts seem to be concerned largely with the absence of undesirable qualities. However, the mere absence of these attributes ensures nothing so far as positive values are concerned. Without mature, positive values a picture has no place on any college campus regardless of religious affiliations.

Another question that comes up often as committees attempt to censor films is, What about the private lives of the actors and actresses featured in the film? Many of the best-known motion picture stars, both in the United States and abroad, have led personal lives that are far from ideal according to Christian standards of conduct. Often their activities are reported in newspaper headlines so that everyone is aware of their misbehavior. Should feature-type films be banned from Seventh-day Adventist schools because a principal part is played by a woman who continually exhibits symptoms of nymphomania?

In the work of censorship in Adventist schools probably the portrayal of love and sex on the screen is one of the most vexing problems. Great discrimination must be exercised in this matter as in all other facets of film censorship. Several questions must be considered. In a love scene between a man and a woman should the committee be more lenient or liberal if in the story the couple are supposed to be man and wife? How much of a picture that is apt to stimulate the libido in students should be presented on the screen? Can a faculty committee determine the probable effect of all such scenes upon student viewers?

At times great pressures are brought to bear upon the film selection committee by student and staff members. If a film to be projected on Saturday night is found to be questionable on a preceding Thursday night, there is likely to be consternation concerning the next move. This is especially true in areas where

on Seventh-day Adventist Campuses

the film libraries are located far from the school.

Among other problems, there is one that is not just of local significance. After a film is projected on the campus of a Seventh-day Adventist school, Adventist groups elsewhere tend to interpret such use of the film as a guarantee that the picture is entirely appropriate for Adventist viewing. Is there a way to inform these groups that perhaps many feet of the film were deleted prior to projection? How can others know that the film was shown reluctantly because of the pressures of time and people? Is it possible to communicate to other probable Adventist users of the film that after showing the film it was felt the picture ought not to have been used on the campus?

It is a rather common practice to cut out objectionable portions of feature films before showing them to Adventist groups. Generally these deletions are recognized by the students. Is it not possible that they can imagine the scene with greater detail than was portrayed on the censored portion of the film? Very often the events leading up to the rejected portion of the film give clues that indicate with accuracy what is to follow.

What about the individuals who are asked to serve on the film previewing committee? Should such Adventist individuals be required to witness repeatedly films that may be unwholesome? Is there not the possibility that after a period of time such persons might become inured to scenes that would previously have been repugnant? Or are faculty members not subject to the statement that by beholding we become changed?

It would seem that Adventist youth are more affected by emotional drama than would be a cross-section of students attending secular institutions. The habitual frequenter of the motion picture theater is apt to take less seriously the unfolding of a fictitious drama than would a student with a Seventh-day Adventist heritage who has not had occasion to become somewhat calloused to such portrayals. To verify

this, one has only to overhear conversations among students on an Adventist campus after the projection of a feature film. It affects them for days, and they have a difficult time forgetting the drama and fantasy of the picture and returning to reality.

Some of the problems facing a committee involved in the process of previewing films could be resolved by reading what has appeared in film reviews in the secular press. Many of the feature films that have been popular with Adventist audiences are not held in high regard by the film critics.

Regarding the film story of the life of Dr. Peter Marshall, *A Man Called Peter*, Otis L. Guernsey in *The Saturday Review* has the following comment:

The movie aims to make you marvel at his [Marshall's] devotion, to admire his ability and to weep at his loss. It is a fine revival hymn, even a stirring one; but it has not so much discovered a way of filming the Protestant message as contrived a way to fit the Protestant message to the standard movie shape.¹

The news magazine *Time* was also unimpressed with the film *A Man Called Peter*:

And yet, for all its big talk about God, Peter Marshall's story as it emerges on the screen has depressingly little to say about religion. On the evidence given in the film, the man was more to be praised for his social than for his spiritual qualities. The film, much more strongly than the book, gives the impression that Peter Marshall was a great salesman, who sold Christianity the way another man might sell frontage in an exclusive suburb.²

The film story of Charles Lindbergh's historic flight from New York to Paris was released in 1957 in a motion picture called *The Spirit of St. Louis*. It has been projected to a number of Adventist school and community audiences. Concerning this picture, Rober Hatch in *The Nation* wrote:

It will come as no surprise that, blinded by searchlights over Le Bourget, exhausted, confused, and unable to longer control his plane, Lindbergh calls on God for help and immediately finds himself on the ground. Divine intervention is now . . . deeply engrained in the Hollywood credo.³

According to the film story a St. Christopher
To page 13

Planning a School Building Program

FAITH, the key of knowledge,"¹ is a concept basically foreign to secular philosophies and theories of learning. This fundamental Seventh-day Adventist educational concept can well apply to the planning of the material environment that will house the educational process of the denomination.

It is essential that we exercise faith in God and rely upon Him for wisdom as we plan for a school building program. Without doing so, we cannot be assured of the best in returns from plans and expenditures, nor of the wholehearted cooperation of the constituency.

As a guide in the important function of providing the facilities for the ever-growing school family of the church, Ellen G. White states:

There is need of intelligence and educated ability to devise the best methods . . . in building.²

His name is to be honored in the buildings that are erected for Him today. Faithfulness, stability, and fitness are to be seen in every part.³

As a result of my experience of trial and error in school building programs in the past two decades, the following pattern has emerged that has proved quite satisfactory. It may prove useful to school or church boards anticipating a school building program.

School Board Procedures in Planning for a Building or Expansion Program

1. Appoint research committee to—
 - a. Make comparative study of enrollment growth patterns for past years.
 - b. Make comparative study of Sabbath school enrollment growth pattern in cradle roll, kindergarten, primary, junior, and teen divisions.
 - c. Evaluate community growth status.
 - d. Evaluate community economic stability and expansion.
 - e. Study comparative and projected public school growth for community.
 - f. Study projected student enrollment growth based on evaluation of items a to e.
2. Consult with conference department of education and conference administration as to size of property and/or facilities to anticipate in lieu of growth predictions.

3. Appoint fund-raising committee. (Denominational policy is that 75 per cent of the funds needed must be in hand and the remaining 25 per cent assured in pledges before building can begin.)

4. Appoint building committee to explore for sites, submitting locations and investment costs to board for acceptance, rejection, referral, or further research.

Good public relations recognizes the importance of being sure the teachers and school administration are invited to sit in on the planning sessions, since they will be the occupants and users of the facilities.

5. Upon tentative preference of site, check for city or county zoning and whether site is able to receive zoning variance.
6. Upon approval of site, invite a school architect specialist to sit in on building committee or board, at which time present to the architect the following:

- a. Findings of the research committee.
- b. Grade spread to be offered in facilities.
- c. Projected administrative facilities needed.
- d. Projected recreational facilities needed.
- e. Storage facilities needed.
- f. Health services needed.
- g. Vocational facilities needed.
- h. Teachers' workroom facilities needed.
- i. Parking space needed.
- j. Landscaping suggestions or observations.

7. Agree with architect on specified time when he will present to building committee and/or board an over-all architectural building plan for needed facilities that will be most functional on site decided upon by the board.
8. Make final approval of architectural plans by the board.
9. Refer the approved board plans to constituent church board and constituency for approval of plans and financial support plans outlined by the board.
10. Submit the plans to the conference building committee for approval or referral.

11. Submit to the conference committee the over-all project and financial plans for approval. This would picture the over-all plan for fund raising, constituency share, and requested conference share based on conference current assistance policy. Plans should include both structural and equipment needs. (No work on structural plant is to begin until final approval from the General Conference, union, or local conference, as the case may be, has been received.)
12. Submit project plans for bids (three bids minimum).
13. Open and approve sealed bids; approve cost-plus bid program, or other plan.
14. Sign contract.
 - a. Labor and materials bond is mandatory in many States.
 - b. Faithful performance bond is recommended.
 - c. Time performance bond is recommended when deadlines of occupancy have to be met.
15. If the school board is planning on doing and subcontracting the building program, be sure all necessary permits are obtained. Explore this factor early and thus avoid retarding the anticipated completion of plant.
16. Agree on payment procedure for project.

Cost and Income Budget of Building Project

(Organized by Paul Emerson, now serving as teacher in the Far Eastern Division.)

The following is recommended where boards plan on doing their own building and subcontracting:

Proposed building project _____
 Seating capacity _____; Sq. ft. floor _____; Basement, Sq. ft. _____; No. of classrooms _____;
 Other rooms _____; Type (Stucco, block) _____.

	Estimate	Cost
Preparation of building site _____	_____	_____
Paving, walks, steps _____	_____	_____
Foundations (steel, concrete) _____	_____	_____
Lumber (rough and finish) _____	_____	_____
Sheeting materials (lathe, plaster, stucco) _____	_____	_____
Blocks \$ _____; Steel \$ _____;		
Labor \$ _____	_____	_____
Iron, paper, sheet metal, misc. _____	_____	_____
Celotex \$ _____; Insulation \$ _____	_____	_____
Plumbing (sewer, heating, fixtures, etc.) _____	_____	_____
Electrical (fixtures) _____	_____	_____
Roofing _____	_____	_____
Millwork (windows, doors, cabinets, screens, glass) _____	_____	_____
Floors (hardwood, tile, reinforced cement, etc.) _____	_____	_____
Painting _____	_____	_____

Hardware (nails, bolts) _____	_____	_____
Utilities (water, electric, heat—gas, oil, Butane, etc.) _____	_____	_____
Insurance (permits, misc.) _____	_____	_____
Labor _____	_____	_____
Income _____	_____	_____
	Total	_____
Cash on hand _____	_____	_____
Pledges to be paid by (date) _____	_____	_____
Materials donated (cash value) _____	_____	_____
Donated labor: Hours _____;		
Value _____	_____	_____
	Total	_____

¹ Ellen G. White, *Education*, p. 24.

² _____, *Fundamentals of Christian Education*, p. 316.

³ _____, *Testimonies for the Church*, vol. 7, p. 94.

Our Schools as Soul-saving Agencies

(From page 23)

harmony and unity; (6) the spiritual atmosphere of the home is lacking.

Therefore, it might be safe to state that our schools are probably the most fruitful field of evangelism today, because (1) teachers will always have an audience at the school; (2) young people are generally of a receptive mind when addressed by consistent teachers whom they respect and love; (3) the regularity of the school program with frequent worships, prayer groups, Sabbath school, meetings, and chapel hours is favorable; (4) schools guided by the principles of true education according to the blueprints of the Bible and the Spirit of Prophecy writings are sure of Heaven's special blessing on their work.

To make the most of these opportunities given us in the school, to win the young people for Christ, the following factors are important: (1) A sound standard of Christian discipline should be maintained; (2) the ultimate goal of saving the young people for God's kingdom and in turn making them soul winners should be kept in mind by administrators, teachers, and all who are connected with the school; (3) Friday evening and Sabbath morning services should be such as to meet the spiritual needs of the students; (4) very important are the testimony meetings; we must not deprive the students of the opportunity to express themselves and to give their hearts to God; (5) prayer groups as part of worship one evening a week, and a special voluntary prayer meeting early Sabbath morning, are very helpful; (6) the principal, deans, and teachers should take time to visit with the students in their rooms and give them counsel and help and pray with them; they appreciate it; (7) Christian students should be encouraged to take a special interest in the spiritual development of other students; (8) the autumn and spring Weeks of Prayer should be well-planned re-

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NEEDED—ACADEMY LIBRARIANS

Lois J. Walker

LIBRARIAN
PACIFIC UNION COLLEGE

THE call for librarians to man Seventh-day Adventist academies is not falling on deaf ears. Many young people are considering librarianship as a career, but for one reason or another all too few actually complete the work needed to make them qualified librarians.

A survey was recently made of the 68 academies listed in the *Seventh-day Adventist Yearbook*. From this survey several things are evident.

In the first place the trend is upward for libraries and librarians. The number of schools that employ "librarians" with some training is growing larger, and book budgets are expanding.

Seven of the 68 schools did not reply. Of the remaining 61, seven are preparatory schools of Adventist colleges. Only one of these has an academy librarian, although enrollments range from 101 to 240. The librarian in the one college mentioned is on half-time pay and is working toward a degree in library science. In some cases the college librarian oversees the library while students "supervise." Other schools have someone called a librarian who supervises study periods.

Here is a major weakness. College students who wish to enter the secondary teaching field can see academy teachers working in realistic, if not always ideal, situations. But if they are looking toward librarianship, they have (with the possible exception of one college) no opportunity to see an academy library functioning as such.

It would seem from the answers to the questionnaire that there is some confusion between the terms "librarian" and "study hall supervisor." Apparently most of the academy librarians find it their duty to supervise study halls. This is a deterring feature on two counts. First, it keeps the librarian from doing his duties—cataloging, classifying, helping students find what they need, compiling lists, choosing worthwhile books, and other activities. Second, the whole atmosphere of a study hall is, and should be, different from that of a library; hence, it is physically impossible for the library to function properly while being used conjointly.

An article by Ray Montgomery published in the February, 1960, issue of *THE JOURNAL OF TRUE EDUCATION* is the inspiration that set into motion the processes for discovering why more young people have not chosen academy librarianship as a career goal. It has led to the writing of this article.

Librarians are expected to know intimately the work and problems of every area and department of the school, including guidance and supervision. They must be sensitive to each teacher's strength and weaknesses and skillful in the use of library resources to help each staff member reach his highest teaching capabilities.¹

Realization of all the many values possible of achievement through the library requires a person who knows more about the various subject fields than does the average classroom teacher. It requires also that the librarian be aware of pupil and teacher needs in varying learning situations and necessitates the ability to assist both pupils and teachers with library problems.²

How can a part-time "librarian" who uses most of his time as the supervisor of a study hall function in this way? Mary V. Gaver, professor in the Graduate School of Library Service at Rutgers University, says, "Factors which discourage school librarians include use of the school library as a study hall for any part of the day."³

A similar contributing factor is that from their own school days students remember libraries functioning as study halls and "librarians" "policing" there. They have, many of them, seen the library used as a detention room and the librarian struggling to get his library work done while attempting to help students who are poor citizens.

Of the 61 schools that reported, seven did not give their enrollment. The 54 that did may be divided into three classes, as follows:

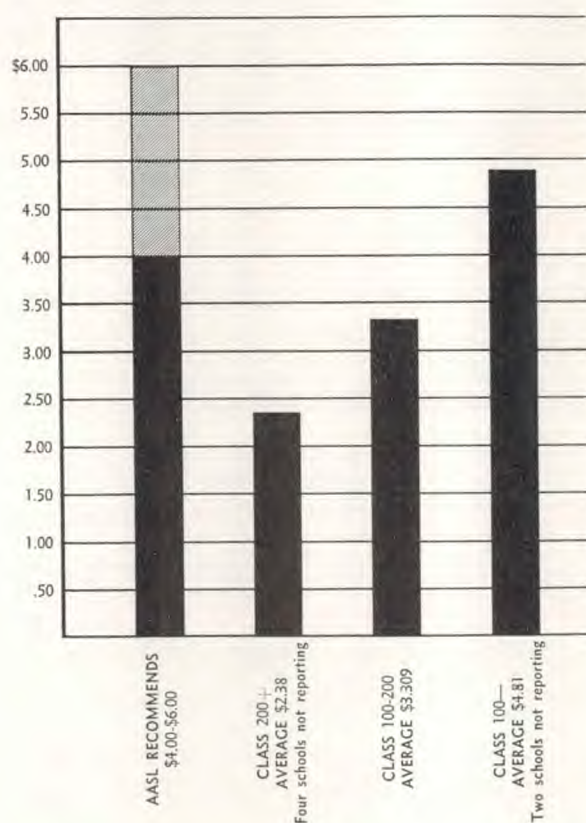
- 20 with an enrollment above 200
- 24 with an enrollment between 100 and 200
- 10 with an enrollment below 100

According to standards set by the American Association of School Libraries, every school with an enrollment of 200 or more should have at least one full-time librarian with no other responsibility (not even study halls) than that of operating the library. There should also be a book budget of from \$4.00 to \$6.00 per student.⁴ From the survey it is evident that the academies in the 200 group had budgets ranging from \$1.73 to \$3.90 per student. Not one full-time, trained librarian who has all his time free for library work was discovered among the 20.

The American Association of School Libraries standards states that even the smallest one-teacher school should have some service from a librarian, that schools enrolling as many as 150 should have at least a half-time librarian, and that where there are 200 in grades K-12 there should be a full-time librarian.⁵

Of the 24 academies with enrollments of 100-200, three had no librarian, and most of the librarians had also heavy teaching duties. The budgets in this class ranged from \$1.77 to \$14.05 per student.

The ten schools with enrollments of fewer than 100 made a better showing than some in the 100-200 class. Their book budgets tended to be somewhat higher per pupil than the larger schools, ranging from \$2.00 to \$13.33 per student. This is as it should be, for few students need as many books as many students do.



Training of academy librarians is another factor worthy of consideration. It is recognized that school librarians should be superior persons intellectually and socially, and in Adventist academies, spiritually. They should, according to standards, be graduates of four-year colleges. They should also have had successful teaching experience and some special training in the field of library science. Various state and regional accrediting associations differ in the amount of special training required. Twenty-five states require 24 to 36

semester hours of library science training. It is generally accepted by the school library profession that 15 to 18 semester hours is the minimum.⁶ Yet only 15 of the 68 Adventist academies have librarians with as much as 15 hours of library science training. They are distributed as follows:

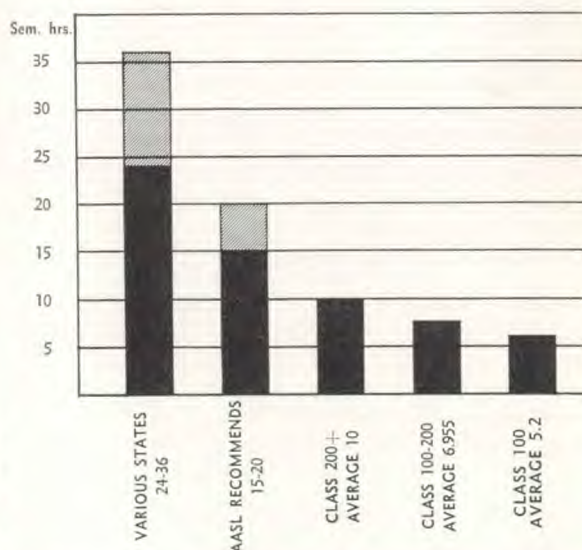
The 20 schools of 200 or more enrollment have
 2 trained librarians with library science degrees
 3 others with 15 or more hours of special training

The 24 schools with enrollments from 100 to 200 have
 2 trained librarians with library science degrees
 3 others with 15 or more hours of special training

The 10 schools with enrollments under 100 have
 1 trained librarian with a library science degree
 3 others with 15 or more hours of special training

One school for which no enrollment was given has a librarian with 30 hours of library science

Perhaps the above-noted lack of training among academy librarians accounts for another factor that seems to detract from librarianship as a career. For instance, remarks are often made to the effect that other jobs are for the intelligent, or that "anybody can do library work." The inference is that librarianship is a less honorable profession than some others—say teaching.



Perhaps it should also be mentioned—although all honor is due the faithful older members among us who are willing to work at challenging tasks—

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UNDERSTANDING YOUR PUPILS

Marie Pfeifle Knott

THE teacher should carefully study the disposition and character of his pupils, that he may adapt his teaching to their peculiar needs. He has a garden to tend, in which are plants differing widely in nature, form, and development."¹

Dr. Harry Edwards, one of my former teachers in education at Emmanuel Missionary College, frequently quoted the above statement to his classes to emphasize the importance of studying the individual pupils in the classroom group.

If you really understand your pupils you will seldom be surprised, shocked, or disappointed by their words and actions. And you will be better able to teach them.

The process of studying your pupils is a continuous one. Start with the cumulative records that were given to you at the beginning of the year. These may contain little more than names, addresses, and test scores. Some folders may include the child's physical record, typical lesson papers, and teachers' anecdotal observations.

However barren or fruitful the pupils' file folders may be, add to them your notes as you observe your pupils in school, on the playground, and at home. These notes will give considerable insight into the "disposition and character" of your pupils. Your notes might include the following:

Ruth cried today because she had not learned her memory verse.

Gretchen was tardy twice this week. Both times she fell as she entered the room. She desperately wants attention.

Visiting the homes of your pupils will provide you with many clues about their dispositions and characters. When you step inside some homes you immediately sense the close family tie. You are not surprised as you see how happy, confident, and alert Jimmy and Ruth are in school situations. In other homes you recognize tension or even friction. A mother complains about her husband; she admits helplessness with her children. Then you know why Susie bites her nails and why Bobby is pugnacious.

Another avenue to understanding your pupils is through their drawings and original compositions.

You should "listen" to what they reveal about themselves. Suggest a topic such as "Things I Wonder About," or "My Three Wishes." Older children may write simple autobiographies with their likes and dislikes, their hopes and ambitions, their homes and families.

Benny was one of the most courteous boys I ever taught. He was outwardly happy. Yet he wrote about something that confused him: "I wonder if the people in other parts of America have different gods or the same God." He had attended a Roman Catholic parochial school in Illinois. Then his parents were divorced. The mother moved to Michigan and boarded her two children in a Seventh-day Adventist home. She enrolled them in the Adventist parochial school. No wonder Benny was bewildered.

The following excerpts are taken from compositions of third- and fourth-grade pupils that I have taught:

I wonder about books. I go to the library. I look at the books. They seem so many. I think that even the book writers do not know what all the books are about. I wish I knew what books were about. I would be the wisest girl in the world.

I wonder what a tree is made of. I wonder why so many leaves are so much bigger than other little tiny ones. I love the color of the trees in the fall. They have so many beautiful colors.

I wonder if a Buick is better than a Ford.

I wish I had a lot of money because I am poor.

I wish that Jesus would come while I was a little girl. Maybe He will. I want Him to come when I am little because I want to sit on His lap. Jesus is my best Friend. He is like a big brother.

I wish I did not have to work at the garage.

I wish my mother did not have to work.

I wish my big brother was smaller than me. He is always bossing me around, and socking me too.

I wish I was a girl because they look better and they get their way.

A study of fourth-grade pupils' compositions yielded these passages:

I wish I wasn't fat.

I wish they wouldn't waste our money in war.

I wish my father would go to church and be a better Christian.

I wish I had a motor to work on, and that I could see the inside of a car.

I wish I had one hundred snakes.

I wish I had a live Frankenstein.

I wonder why Judas betrayed Jesus.

I wonder how we got our last names.

I wonder why people want to send rockets to the moon.

And sixth-graders have revealed themselves in these comments:

I wonder how car engines can run at high speed pulling a heavy car. I want to be a mechanic and run a custom body works. I have liked noise all my life. That is why I like hot rods.

I wonder if I will ever get to college. If I do, I wonder who will be my teachers and roommates. The future holds the answer.

My favorite book is the Bible. It tells you many interesting things you never knew before.

I hope to get married, have four children, go places, see things, have a car, and have insurance on everything. I want to be a friend to everyone and help my church and most of all be in the hands of God.

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Feature Films

(From page 7)

medal saved Lindbergh from disaster. *Time* magazine says:

He supplies plenty of hee-haw at the suspender-salesman and apoplectic-captain level, a musky little whiff of romance on the eve of the flight, a couple of near crashes that never really were, and a streak of sentimental, pseudo-religious superstition, involving a St. Christopher medal.⁴

Regarding this fictitious incident about the medal, *The Saturday Review* states:

The medal gets bigger and bigger. . . . Lindbergh flew to Paris, so the movie implies, and found God. . . . It really doesn't make for great drama.⁵

The film review in *The Nation* magazine questioned whether or not a useful purpose was served by the film:

It would seem reasonable to expect that *The Spirit of St. Louis* would offer some insight into the mind and character of that complex and somewhat forbidding man. It does not do so. . . . The account is entirely bland and the character evoked fits James Stewart so perfectly that you could believe that Lindbergh was invented to accommodate his [Stewart's] familiar screen personality.⁶

Both of these films, *A Man Called Peter* and *The Spirit of St. Louis*, present numerous historical inaccuracies. They also present God and religion in an immature and an unorthodox manner.

Another motion picture that has found acceptance on some Seventh-day Adventist campuses but which presents certain problems to previewers is *Inn of the Sixth Happiness*. The film purports to be the story of Gladys Aylward who went from England to China as a missionary. The picture is not accurate in its portrayal of her life and associations while she was in China. The part of Miss Aylward is played by Ingrid Bergman who is widely known to have been involved in scandals, both marital and extramarital. *Time* magazine reviews the film in words that could be a guide to a committee contemplating using the picture for Adventist youth:

The *Inn of the Sixth Happiness* . . . has just about everything the mass public is said to want. . . . It has love, war, religion, riot, murder, spectacle, horror, comedy, music, dancing, miscegenation, cops, robbers, concubines, children, horses, the best scenery in Wales, the worst *chinoiserie* ever seen on screen, a success story that is invincibly feminist and relentlessly cheery, and more sheer treacle than anybody has seen since the Great Boston Molasses Flood.⁷

Hollis Alpert in *The Saturday Review* attacks the film because of its poor directing and its lack of dramatic qualities. He complains of its predictability, slow tempo, and lack of suspense. Two and a half hours of such film fare turned out to be "somewhat cloying," he decided.⁸

Feature films that claim to be historical are almost invariably full of misrepresentation and deceit. On these bases *The New Republic* indicts the film *Wilson* that has been popular on Adventist campuses:

Probably the most surprising thing Zanuck's *Wilson* does

is to make Wilson into a congenial, wise-cracking public figure, change his nature from that of a fierce Church father to that of an average businessman, and his head from a large horse-head to an oval, doughy one. . . .

The producers must have known far more about the World War, about peacemaking at Versailles, and about Wilson himself, but that is kept out of the movie. . . .

Zanuck and his film author, Lamar Trotti, have a number of pet notions to hang on their biography of Wilson, one of the main ones being the idea that much of American life is like a great big whooping Fourth of July parade, the people rather comical and foolish, . . . and events running the course of a foolish and comical game. . . . This interpretation of American life as a jamboree is repeated almost beyond endurance. . . . [Zanuck] disintegrates a character of the most complicated nature and of terrifying forcefulness into completely unbelievable softness and into the most conventional of screen hero types.⁹

Time indicated that the film was neither great nor fascinating. This film review also charged the producers of *Wilson* with "foreshortening, simplification, and fictional inventions."¹⁰ *The Commonwealth* joins in the charges against the film: "It simplifies history; it omits points that should not be glossed over."¹¹

National Velvet is a film based on a novel by Enid Bagnold. It is a fantastic tale of Velvet Brown, the 12-year-old daughter of an English butcher, who wins the sorrel gelding called "the Pie" in a raffle. It tells of how she and Mi Taylor, a vagabond and alcoholic ex-jockey, train the horse to win the Grand National Steeplechase. This film has found acceptance in some Adventist schools as being in harmony with Adventist standards of entertainment. Mickey Rooney plays the part of the ex-jockey, and Elizabeth Taylor is cast in the role as Velvet Brown.

Although *National Velvet* was released in 1944 when Elizabeth Taylor was a child, several of the reviews written at the time made mention of her pre-occupation and obsession in the film with sexual matters, as though the reviewers had a preknowledge of her adult irresponsible tendencies. *Time* magazine said, "It is also an interesting psychological study of hysterical obsession, conversion mania, and pre-adolescent sexuality."¹²

According to Manny Farber in *The New Republic*, there are three unusual things in the script:

The mother is [more] condescending toward the errors of the rest of the family than you will probably care to see. . . . Velvet's love for horses is written past the usual insipid movie point for such childhood fanaticism and is made to seem like the real thing. Not only does she make you wonder uncomfortably what her motives are when she says she wants to be "the greatest rider in the world," but her favorite pastime is galloping over the countryside as though she were riding a horse and doing some more galloping in bed before going to sleep. Her passion seemed to me at all times more real than Bernadette's. I was rather taken with the moral of the story, which encourages you to be all for "breath-taking folly."¹³

It seems obvious that critics who review motion pictures for secular journals see feature pictures with a unique perspective. Their education and experience in objective reporting gives to them an insight

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CULTURE & RELIGION

A Seventh-day

THE word *culture* has different connotations. The definition used in this paper regards it as the development of intellectual and esthetic qualities through study and reflection. The word *religion* refers to those concepts of God and Biblical truth held by members of the Seventh-day Adventist Church. For the individual engaged in absorbing the ideas of man while continuing to develop a closer spiritual relationship with God, the situation may become difficult.

How does one solve the problem of confronting the world of learning and relating this study to one's religious experience? Some do not solve the problem, or it no longer remains a problem to them when they neglect spiritual growth. Others reconcile the two by changing their religious beliefs to conform with the ideas gained through the study of secular knowledge. The serious Seventh-day Adventist who successfully reconciles basic religious beliefs with new ideas must guard against altering the fundamental base of his religion. Moreover, since he will likely have a part in shaping Adventist thought, he and others like him must carefully avoid changing historic beliefs based on the Bible and the writings of Ellen G. White, or else a new theology will arise. This does not mean that Seventh-day Adventist thought should remain fixed and unalterable. It refers to the more general change from conservatism to liberalism which religious bodies experience as they mature.

It seems evident in Seventh-day Adventist religious thought that the particular problem involves the reconciliation of the legal aspects of Old Testament ideas with the New Testament idea of the gospel of love while retaining the essential elements of both. Adventists do well to study Judaism in the Old Testament setting. An important question from their history confronts us. How did they with such detailed spiritual knowledge reject the central part of their religious hope?

Old Testament ideas in their Christian setting can be studied with profit in the experience of Puritan-

ism. The central question again arises, How did the Puritans lose the objective of a Christian commonwealth that brought them together in America as a religious colony? A general answer to these two questions must take into account how Judaism maintained itself rigidly about the pole of legalism, while Puritanism resolved itself around the pole of the gospel of love, rejecting the requirements of legalism. So far as Puritanism is concerned, Perry Miller has written about "God's controversy with New England." This idea which Miller found in a Puritan sermon censured the second generation of New Englanders for departing from the pole of legalism established by John Winthrop and the earlier settlers. Michael Wigglesworth wrote about this experience more dramatically and in these perhaps more widely known words:

But God's great pow'r from hour to hour
upholds them in the fire,
That they shall not consume a jot
nor by its force expire.

But, ah, the woe they undergo
(they more than all beside)
Who had the light, and knew the right,
yet would not it abide.

More and more, the Seventh-day Adventist Church requires its sons and daughters to absorb the learning of the day in order to carry on its multiple and complex world activities. For a long time Adventists have emphasized the study of science and medicine because their regard for health has carried missionary physicians and other medically skilled people to the diseased of the world. At the present time the establishment of Adventist universities, the increased emphasis on higher education for the ministry, and the expanding role of the Adventist liberal arts college strengthens the study of the arts. As this generation engages in the serious study of the arts and sciences on a scale never before experienced by Adventist young people, they must confront this problem of reconciling the two poles in Seventh-day Adventist re-

Adventist Concept of Higher Learning

ligious thought. It may not require as careful attention by the students in Adventist colleges and universities as it does by those who study in the public and private universities of the world. These students must not become narrow and swing to the pole of legalism; nor must they become humanistic and swing to the pole of love. Obedience and love, justice and mercy, they must reconcile to each other.

In order for one to correlate culture and religion he must give considerable time to the acquisition of spiritual knowledge. Mrs. White writes:

God holds us responsible for all that we might be if we would improve our talents. We shall be judged according to what we ought to have been, but were not; what we might have done, but did not accomplish because we did not use our powers to glorify God. For all knowledge that we might have gained but did not, there will be an eternal loss, even if we do not lose our souls.¹

Obviously Mrs. White refers not to secular knowledge but to spiritual knowledge. Two areas of spiritual knowledge are important. The first involves the individual confrontation with God. When one finds God and establishes belief in His revealed will as recorded in Scripture, the second area of spiritual knowledge becomes important. This includes the problem of reconciling the two poles of religious thought about which ideas of God revolve—legalism and the gospel of love. The character of God as revealed in the experiences of law and grace (obedience and love) and justice and mercy must be understood.

The Bible refers to this original confrontation between God and man. Indeed, it insists that any serious study of the secular world of man should be based on the establishment of a sound relationship with God. One of Job's friends, Elihu, said, "It is the spirit in a man, the breath of the Almighty, that makes him understand."² Solomon advised, "The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction."³ Again, Solomon says, "The Lord gives wisdom. . . . Then you will understand righteousness and justice."⁴ Religion involves belief in a supreme power, and the one part

of religion of crucial importance is the idea of God. The most severe and fundamental conflicts occurring in theology and the philosophy of religion concern God. Some conceive of God as a transcendent, supernatural, personal Being. In this idea, called theism, God is viewed as the Creator and the Sustainer of the world.

The Seventh-day Adventist thinker must arrive at some conclusion about theism. He must know something of the split among theists. Absolute theists regard God as all-knowing, all-good, and all-powerful. Liberal theists, primarily to meet the intellectual difficulties in the existence of evil, advocate belief in a finite God. According to them, God is all-good but not all-powerful. Regardless of the split in theism, the Adventist thinker will have to accept the existence of God if he wishes to maintain a sound relationship with historic Adventism.

Philosophy has established at least four ways to determine the truth of theism. The first method some use to determine theism might be called authority. To validate belief in a supernatural, personal God, some rely on the authority of the divine inspiration of the Bible. After accepting this fact, one goes on to find the God revealed in the Scriptures.

The second means of determining the truth of theism has been through the *proofs* of the existence of God. The cosmological argument says the existence of nature demands a first cause, which becomes identified with God. The teleological argument observes the designed structure of nature, concluding that a designer must exist. The ontological argument asserts that the idea of perfection attributed to God implies His existence, since a being that lacked existence would not be perfect. This absolute standard of perfection finds expression in modern-day thought called existentialism.

A third way of determining the truth of theism advocates moral and practical considerations. Immanuel

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CERTAINLY everyone knows about the eventful and rewarding life of a missionary, teacher, colporteur, pastor, and dormitory dean, but the junior academy principal has had little publicity. Believe me, this is one job that has plenty of excitement and challenge.

The Minneapolis* Junior Academy is the only one of its type in our union. The 131 students in grades one through ten come from five churches. There are five home rooms with two grades in each. In addition to the teachers of these five rooms, a sixth teacher teaches typing, English I, and music. Added to the staff is a full-time cook, a full-time custodian, and a part-time office secretary. A college upper-division music student comes twice a week to rehearse with the band and give private music lessons.

Before I leave home each morning I must be up early enough for a good season of prayer. The problems ahead are taxing, therefore, a relaxed, pleasant atmosphere with the Holy Spirit by my side is vital.

On Monday morning I have to be at school by eight-fifteen (how thankful I am that I don't have to meet a seven o'clock appointment as I did when I taught boarding academy and college classes). Once I step in the door there is one problem after another until I can manage to get out again in the evening.

As I walk down the hall toward my office, trying to slip off my coat en route, I feel a slight jerk on my coat sleeve, "Mr. Torkelson, here's my tuition money. My mom wants a receipt." I hang up my coat, unlock my cash drawer, and proceed with the receipt. The telephone rings; the secretary hasn't arrived yet. I ask the fifth-grader to answer the phone.

* When this article was written, the author was principal of the Minneapolis Junior Academy (Minnesota).



A Week at a

O. E. Torkelson

PRINCIPAL
SOUTHFIELD JUNIOR ACADEMY
DETROIT, MICHIGAN

"Minneapolis Junior Academy; a student speaking," she answers. This pleasant, businesslike answer is the result of the training she has received at school. "Mr. Torkelson, the school nurse wants to talk to you." The fifth-grader leaves with her receipt, and the school nurse (a city public health nurse) asks me to be sure to have two room mothers present the next day for ear testing. By that time one of my tenth-graders is edging close with an open algebra book and a finger pointing to the number of an impossible problem that he must get help on before school starts. After we get the "x" on the right side of the equal sign, a teacher prefixes her problem with a hurried Good morning and asks if I can come to her room to see why the sound doesn't work on the movie projector.

By this time three students sidle up to my desk. A first-grader wants to know whether her mitten ever found its way to the lost-and-found department. For the fourth consecutive school day it hasn't, and I suggest that she look some more in her father's car or at home. The next student wants the banking envelope for his room, and the third finds that some



Junior Academy

tricky fellow must have leaned over his shoulder and learned his locker combination.

By this time the office secretary has arrived and I move on, but *not* undisturbed. "Aren't we going to have a ping-pong tournament this year?" from an eighth-grader; "Do you think we should order more nonslip wax?" from the janitor; "Could I have a couple of boys to help carry in some potatoes?" from the cook; and from the music teacher, "Are we going to take the older students to the music concerts this year?"

I like all this—not because I'm so important but because I'm needed. I feel the warmth of the pupils' welcome. I sense the twinkle in the what-fun-we'd-have-if-you-wouldn't-come-to-class-on-time Good mornings of those teen-agers of my own ninth- and tenth-grade room.

I arrive at my room as the last bell rings. It's worship time, and what a challenge to present to those youth some ideals that make the difference between a vibrating, Christian life and a mundane existence! There are courtesy, industry, honesty, friendliness, parent relationships, and a sense of humor to talk about as well as the news headlines. We discuss the reasons for the decisions of the board; we disagree on bowling; we agree again about the pitfalls of early dating.

I wonder if there's a place in our whole educational

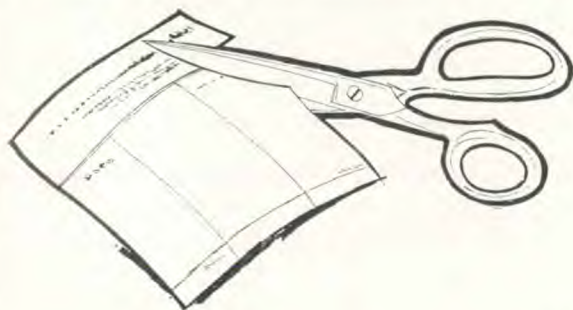
system where a person has such a close relationship with students as a ninth- and tenth-grade teacher has in a junior academy. These students *must* know the answers to their innumerable questions. They know one another well, and they speak freely, for there are no secrets and few inhibitions. Some adults think too much time is given to discussing with the pupils everything from Communism to jazz. However, I shall never forget the serious expressions on those youthful faces. And when the pupils go home at night they discuss these matters again at suppertime. I know, for remarks come back to me such as "My mother didn't quite agree with what you told us about sleeveless dresses," and later a father tells me he believes as I do about Rook.

Some educators feel that in a day academy too much of a teacher's work is nullified when the students go home at night. I don't feel that way, but rather that much of the character education at school is put to use in our Adventist homes at night. I am sure the worship talks and instruction at school influence Adventist conduct in our city as much as ministers' sermons do. Not many educators are hunting for a junior academy principalship, but they might if they realized the good they could do.

Not all our worships are devoted to talks. We have singing periods, and prayer band periods too. I love those prayer sessions; the pupils are so in earnest about them.

Class time can be a real challenge to a junior academy principal who finds that he is more of a teacher than he wants to be, or has time to be, or knows how to be. There have to be ways to cut corners without cutting in on learning. Students exchange papers and grade routine work in class. Better students help the slower ones or look up materials for me. How thankful I am for those students who always seem ready to be at my service!

I enjoy trying to keep up with world events as I teach world history, and searching for biological specimens to enliven my biology class. After a few years of "digging" in the field of English I even feel quite comfortable around an English teacher who wrote her thesis on the Elizabethan Age. I like to teach algebra too. And Bible class affords another opportunity to get close to the youngsters.



Being a junior academy principal with all the teaching that goes with it is challenging and exhilarating, if one can possibly keep up with it. I couldn't until the board voted that I have a secretary. But in a day school there isn't the extracurricular pressure that there is in boarding school.

During the noon hour I stop in the office to look at the mail. The secretary has questions involving financial statements, a girl in Miss Nelson's room who got chicken pox, the broken window in the typing room, and ordering more achievement tests.

I grab a bite to eat, and then umpire a softball game. Not many principals have this umpiring excitement and satisfaction. Junior academy boys can play a lot of softball in twenty minutes. They have the teams all made up, and as soon as I step out the back door, the game is on.

Afternoon classes proceed about the same as those in the forenoon, and when school is out I often have discussions with parents, teachers, students, board members, or the secretary of education. Another responsibility I have is treasurer of the school, but with a good bookkeeper-secretary that job reduces itself almost to signing checks. Without the secretary it meant a night or so each week at the school until ten or eleven o'clock. Operating a junior academy with all its detailed lunch and band charges, brother and sister reductions, and the like, makes an outside treasurer unsatisfactory.

Sometimes after school the janitor needs my help. There are overhead light bulbs to replace in the gym, the ice rink must be flooded, and some desks are waiting to be assembled. This gives me an opportunity to get around to see the physical condition of the school plant. It is good for the principal to help keep things in order. It helps him curb student carelessness and to appreciate the load the custodian has to carry.

During some evenings we hold faculty meetings. What a closeness there must be between the principal and the teachers. At present an average length of service on our faculty is eight years. This junior academy seems to attract teachers who are willing to stay by and produce.

Tuesday proceeds about like Monday, and so go all the other days of the week. What a wonderful feeling to turn the key in the office door on Friday afternoon. On Friday evening I often prepare a sermon to be used the following day. There are six or seven churches within twenty-five miles, and I enjoy matching minds with adults for a change. I love to stand before a congregation and bring a message to the people.

Saturday nights we often spend at the school gym attending various programs that are put on by the several churches that form the constituency of the school. This affords me an opportunity to talk with

parents while providing an interesting time for the students.

We need more and better junior academies. They serve a definite purpose. Many fourteen-year-olds are not ready to go to the boarding academy. More men and women should be encouraged to take up as a permanent vocation the challenging work of the junior academy principal. Besides being administrator, he must be personnel director, financier, athletic director—and a Christian in every experience and trial.

The pay is fine. How profitable as well as pleasant some of my summers have been, working for the conference at our junior camps. The conference gives junior academy principals housing, health, educational, and other considerations, just as it does other teachers.

I hope the time will come when we will recognize the junior academies as such. They are neither church schools *per se*, nor academies either. Junior academy administrators need opportunity for some media of exchange of ideas. Many, I fear, feel isolated. An improvement in this area must come.

Nevertheless, I am happy working with the 21-man board, five ministers, 131 students, nine staff members, the union secretary of education, the conference superintendent of education, the city educational bureau, the many parents, and God. I recommend this work to others.

Culture & Religion

(From page 15)

Kant and William James are important representatives of this approach. Kant argued that man must act in accordance with moral law. Action based on moral law requires a free will, so faith in freedom becomes a necessary part of moral law. Kant believed man reached the ideal of moral perfection through an unending series of acts ultimately leading man to immortality. Belief in God results from this reason and becomes a moral necessity. According to James, the practical argument for God arises from the possibility of a choice between two alternative concepts equally logical. James argues that when knowledge lacks absolute proof, but when a choice between hypotheses exists, one has the right to select either alternative. Belief in God presents to James a logical alternative-concept about man's origin. One has the right to believe in God, according to James in his famous doctrine of the will to believe.

A fourth way of determining the truth of theism rests not on argument but on actual religious experience. In religious experience man meets a reality and only theistic interpretation offers an adequate explanation. Psychic phenomena play an important part.

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It seems safe to say that the Seventh-day Adventist theist must rely on the first approach described. All of the other ways involve reason. Whether one can reason his way to God is open to serious question. He may reason the approach to God through the authority of Scripture, but he must accept this God in faith. He may never know the God of Scripture except in this way. If he first accepts this faith he may then employ reason in a supporting role to develop his religious thought. Reason and faith can become compatible only when faith occupies the pre-eminent position.

If one begins in faith and asks for an increase of faith he will find himself identified with God as he seeks to know Him. This leads to the second problem connected with religion and thought. One must reconcile the concept of God that he finds revealed in the Scripture. The attributes of His character must be correlated; law must be reconciled with grace and justice must balance with mercy. This does not perplex all, but some engaged in the pursuit of learning falter here. Others may stumble also who do not think as carefully about it and cannot defend their rationalization as readily as those who explore more deeply.

The problem of reconciling the two poles of religious thought can be illustrated by a brief reference to two central doctrines relating to the death of Christ and the salvation of mankind. These two doctrines find expression in the name *Seventh-day Adventist*. The first of these involves the purpose of the death of Christ. If one finds abhorrence in legal requirements of obedience to God's law, he may lose faith and swing to the pole of a God of grace. He may reason that the idea of love frees him from the obligation of obedience. This becomes humanism. On the other hand, if the person involved in exploring spiritual knowledge seeks to understand obedience, he becomes more fully aware of the importance of love and grace. If the legal requirements could have been abrogated, then Christ need not have died. Had He sacrificed His life needlessly, what can one make of that? The central part of obedience lies in man's relationship to the law of God, and more specifically in adhering to the Sabbath. That is why Mrs. White terms "the Sabbath . . . the great test of loyalty; for it is the point of truth especially controverted."⁵

The second doctrine relates to the ultimate end of man and the salvation of those who have accepted Jesus Christ. Here again there are two poles of religious thought—justice and mercy. If one finds abhorrence in a God of justice, he may either lose faith or swing to a God of mercy. He reasons that God cannot destroy that which He has made. And yet, he who wishes to grow in spiritual knowledge tries to understand a God of justice that can help him under-

stand the God of love. Isaiah refers to the destruction of sin as God's "strange act."⁶ He shows every mercy and reluctantly performs this requirement. In learning to know this God of justice, one will find new meaning in the resurrection, because He who died said, "I will come again."⁷ In viewing justice as ending sin, the special understanding of the investigative judgment creates new meaning for the second coming because it adds immediacy.

These are two basic religious beliefs of the Seventh-day Adventist Church. They are fundamental to Adventist thought. He who wishes to reconcile the two poles of religious thought on these central doctrines maintains a firm faith. The church will become stronger for having one who retains the original position of the historic Adventist concept of religion. Moreover, the individual with this firm understanding of life can explore the arts and sciences, study the most complex ideas of man, and even add his own contributions to the knowledge of the world. He will find ample opportunity to increase his cultural understanding of the works of man.

¹ Ellen G. White, *Testimonies to Ministers*, p. 147.

² Job 32:8, R.S.V.

³ Prov. 1:7, R.S.V.

⁴ Prov. 2:6, 9, R.S.V.

⁵ Ellen G. White, *The Great Controversy*, p. 605.

⁶ Isa. 28:21.

⁷ John 14:3.

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## Walter A. Howe—A Welcome

The General Conference Department of Education happily welcomes into its office staff Dr. Walter A. Howe, who in August assumed the responsibilities as associate secretary for secondary education.

His new activities include his serving as executive secretary of The Association of SDA Institutions of Higher Education and Secondary Schools and secretary of the Board of Regents.

Dr. Howe has behind him a varied and successful institutional and field experience in both the Southwestern and Central Union conferences of the North American Division, the last eight years of which he has been secretary of education in the Central Union. With a sense of dedication, loyalty to the church, deep convictions, able articulation, and aggressive initiative he has demonstrated appreciable understanding of educational problems and issues in the Seventh-day Adventist Church.

The staff and readers of THE JOURNAL also welcome him as a new associate editor.

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Self-control is not repression but self-expression with restraint.

DISCIPLINE

Mrs. Sarah E. Garber

WHENEVER the word *discipline* is interjected into a conversation, differences of opinion become quite apparent. The progressive school followers insist that a child should never be punished, for it may warp his personality and cause inhibitions. The old-fashioned school advocates disagree, and are adamant in their position that only by strict disciplinary methods can a child be controlled.

The students, always insisting that no one understands them, burst forth with their opinion that there are too many rules and regulations and that they are being treated like children, which is unfair.

The school administration stands firm in its position that the student body must realize that the school means what it says and that administrators must administer discipline when needed.

The parents, the outsiders concerning school discipline, speak their minds on the subject, adding that youth get away with everything nowadays. In their day they were made to "toe the mark," and a good thrashing never did anyone any harm.

Today the methods of disciplining students have changed. No longer is the word *discipline* associated with the woodshed, a whipping in the clothes closet, hands slapped by a forcibly wielded ruler, or any of the more drastic methods once used.

Laws now prevent a teacher from applying physical punishment to a student unless legally witnessed. However, what did the punitive method prove? As Montaigne wrote in one of his essays, "A very pretty way this, to tempt these timorous and tender souls to love their book—with a furious countenance, and a rod in hand!" I do not mean to infer that today's students are tender and timorous souls, but Montaigne's basic idea is an appropriate one.

Physical punishment was embarrassing to the student and only proved that the teacher was bigger than he. There are times, however, when immediate action is called for. For example, one day my son, who is seven years old, had deliberately disobeyed. Since I have returned to school our household has had to run on a well-organized plan. The children have certain responsibilities, and there are general rules that the four children must adhere to. Since my seven-year-old had knowingly disobeyed, I was reminding him of his responsibility to the rules that

our family had set up, and I was shaking my finger at him to emphasize my point. He gazed steadily at me for a moment and said, "That finger does nothing for me." Needless to say, he soon learned that four fingers added to that one that "did nothing for him" made quite a lasting impression upon his body. And so with teaching—sometimes prompt and immediate action is called for.

Today the following three methods are used more than the punitive method. First is the *preventive method*, which takes a great deal of observation and foresight. The teacher must recognize situations that might encourage misbehavior and remove them. For example, a teacher wisely removes snow from an open window sill before the class enters.

The second is the *remedial method* that involves correcting or remedying as quickly as possible an adverse situation before it gets out of hand.

The last and best method is, of course, the *constructive method*, where the misbehavior is halted by a learning situation in which the students are motivated to self-control.

I would like to give you an excellent example of how one teacher turned a problem of classroom control into a learning situation.

I was writing at the blackboard when I heard the soft pow of an eraser and an exclamation from the rear of the room, and I turned to see a student rising angrily from his seat, eraser in hand. He didn't know who had fired it but he was taking aim at the general source. I reclaimed the eraser despite his mutterings, and promised that justice would be done, if he'd give a couple of minutes. However, I made him admit that justice would not consist in a free throw at the culprit, whoever he might turn out to be, but would be satisfied if I made the culprit admit his identity and clean the chalk marks from the victim's jacket. How could we determine the culprit?

First I asked if the culprit had thrown a straight pitch, or had looped it, and I invited discussion. The class agreed that he could have looped it and remained in his seat or could have thrown a straight pitch, but would have to get to his feet for that, because he otherwise might have hit one of the students in between. To have thrown a straight pitch and to have arisen meant that he had been seen and that there were witnesses. To have looped it meant we were stuck for witnesses. On the board I wrote, "Looped versus Straight Pitch." I then asked the class to consider if the culprit was right- or left-handed. If he were right-handed, he could have looped it without being witnessed, but if he were left-handed—since the pitch went from right to left—there might have been witnesses. The class got really interested, and somebody pointed out that a backhand throw would complicate my analysis, but then somebody else an-

swered that a backhand throw was unlikely, and I added to the board, "Right-hander versus Southpaw." I asked the victim to show us how he had been sitting at the moment of impact. He had been copying the board work in his notebook, bent forward slightly, and the eraser had struck him back of the shoulder muscle. Had the source of the throw been forward or back of him? I wrote on the board, "Rear half of the room versus front half of the room," and now the class began to turn its attention to the left rear quadrant of the room and the boys seated there fidgeted, most of them laughing and joshing with their accusers, but a couple frowning. I announced that I would form a jury of the entire class. The first vote was looped versus straight pitch. The majority voted for a straight pitch. The second vote was right-hander versus southpaw, and the majority voted for a right-hander. In the third vote, the majority voted that the pitch had come from the rear half of the room. Therefore, the consensus was that a right-hander had thrown a straight pitch from the rear half of the room. If so, the front half of the room was innocent and we had to look for the culprit in the rear of the room. Could we allow the rear of the room to continue as jurors? The front half of the room didn't think so, and the rear half of the room objected to branding the innocent with the guilty. Just then one of the frowners in the left rear quadrant started to grin at me, arose silently, walked around the rear of the room to the victim, and with exaggerated obsequiousness started to brush his sleeve, pick lint from his jacket collar, and tidy him up generally. The class broke into laughter. When the class asked how I had located the culprit I said that detective work had nothing to do with it but that you catch more flies with honey than with vinegar. What was the honey? Just that, from the beginning of the incident on, I wasn't being punitive.*

And so it is today in our teaching—our honey is the constructive method, and we are ever striving toward eliminating the punitive method, the vinegar of school discipline.

* Abraham Bernstein, *Teaching English in High School*. (New York: Random House, Inc., 1961), p. 4. Used by permission.

These Are Our Schools

(From page 28)

► Two division-wide conferences were conducted at Andrews University during the first term of the 1963 summer session for deans of residence by Mercedes H. Dyer, chairman, and work experience education by T. S. Geraty. Thirty-one deans were present for their conference, and eight union conferences were represented in the conference for work experience education. The latter conference developed a guide and teaching syllabus for use by SDA boarding and day secondary schools, which should be available for distribution during the 1963-1964 school year.

► Madison College, for 60 years a self-supporting institution, is now owned and operated by the Southern Union Conference of Seventh-day Adventists. Horace R. Beckner states that it is primarily a vocational and technical training school, offering terminal courses in auto mechanics, agriculture, construction, vari-typing, graphic arts, home appliance repair, radio and TV, X-ray technology, and medical records technology. Trade courses may be entered without graduation from high school but do not carry college credit. A course in anesthesia is open to qualified R.N.'s.

► La Sierra College has organized a new major in industrial arts, a five-year program designed to prepare students for secondary teaching. There are specialized courses in technical drawing, wood lathe, metal machines, and furniture construction. In addition to this new major a two-year and a four-year industrial arts program is being organized to train students interested in becoming skilled machinists and industrial craftsmen. Future plans call for the introduction of an adult education program in industrial arts with a full schedule of night classes.

► Southern Missionary College had 13 award winners in the Freshman section and two award winners in the Advanced Writers section of the thirty-fourth Annual Pen League sponsored by *The Youth's Instructor*. These 15 students were awarded a total of \$1,000. In addition to the 15 award winners, there were 15 usable manuscripts accepted.

► The 1963 Andrews University summer session had a record enrollment: undergraduate, 236; graduate school, 262; seminary, 112; or a grand total of 610 students. Students from 38 States and 26 foreign countries were registered for nearly 160 course offerings.

► Beta Kappa Chapter of *Alpha Mu Gamma*, national collegiate foreign-language honor society, has been formally installed on the Andrews University campus. Membership within its chapter is by scholastic rating and invitation only. To become eligible a student must earn at least two A's and a B in a given foreign language, modern or ancient, in college grades. In addition, his general achievement must be above average.

► Sligo church and Columbia Union College, which pioneered the student missionary project, last summer sent Clarence Schilt to Ecuador. Clarence is a junior ministerial student this year. He was given experience in various areas such as Ingathering, assisting in a series of evangelistic meetings, and even getting a taste of elementary school teaching (at least, he helped with the endless job of grading papers). All this has been done under the guidance and direction of N. M. Merkel, the president of the Ecuador Mission. Guayaquil has been their headquarters. Melvin Tompkins, associate pastor of Sligo church and sponsor of the Missionary Volunteer Society, kept in touch with Clarence by letter and short-wave radio. Clarence was awarded a \$500 scholarship upon his return and is leader of the Foreign Missions Club this year.

► We know of two other schools that took part in this program during the summer of 1963: Canadian Union College sent Leslie Anderson to British Columbia's mission territory to work among the coastal Indians, and Andrews University sent Wilma Schmidt to Southern Mexico where she taught home economics in a 200-student school.

► The Walla Walla College home economics department has added a new minor in foods and nutrition. Emphasis is placed on human nutrition, advanced nutrition, foods, quantitative food service, and diet therapy.

Webster's New World Dictionary, Elementary Edition, David B. Guralnik, editor in chief. New York: The World Publishing Company, 1961.

Webster's New World Dictionary, Elementary Edition, is an up-to-date dictionary containing all of the new words needed by elementary-age pupils as well as the older ones. The pronunciation is standard, the words are in bold-face type, and the definitions are suitable for elementary-age pupils.

Besides these usual features of a standard dictionary, this volume contains a number of other features desirable in a school dictionary. These include the following: Early dictionary skills are introduced as guides to learning. Particular emphasis is given to those skills that are carried over for adult usage of a dictionary. In the pronunciation key, vowels and consonants are listed separately, thereby making the volume's use easier for pupils and teachers. Keys to the pronunciation of four vowel sounds, not ordinarily included in elementary dictionaries, are to be found in this one.

We recommend *Webster's New World Dictionary*, Elementary Edition, for our own elementary schools involving grades 4-8, and especially for those schools that cannot afford a different dictionary for each grade. List price, \$4.50.—G. M. M.

Editorial Currents & Eddies

(From page 32)

union conference secretaries of education of the North American Division and O. A. Blake, W. P. Bradley, E. E. Cossentine, T. S. Geraty, and W. A. Howe from the General Conference.

Study was given to meeting the challenges of education with an increased spiritual emphasis. Problems in many educational areas were discussed and plans were laid for the quadrennial educational council, which is scheduled to be held November 8-12, 1964, at Boulder, Colorado. A change in secondary teacher certification procedure was studied and approved, now placing the responsibility for the issuance of secondary certificates in the various union conference departments of education rather than in the General Conference. Because the denominational elementary reading textbook development program is nearing completion, study was given to the development of denominational textbooks in other areas. It was decided to begin in the areas of health and science.

L. E. SMART

Learn to reflect as well as to study, that your minds may expand, strengthen, and develop. Never think that you have learned enough, and that you may now relax your efforts. The cultivated mind is the measure of the man. Your education should continue during your lifetime; every day you should be learning, and putting to practical use the knowledge gained.—*Counsels to Parents, Teachers, and Students*, p. 475.

that some students have remarked that usually librarians are retired teachers; it isn't a job for the younger ones.

Another factor causing loss of trained librarians for academies is that, in general, librarianship has been looked upon as woman's work. However, more and more men are now entering the profession, making this factor recede into the background.

The fact that no Adventist college offers a course in librarianship leading to a degree certainly contributes to the lack of librarians for academies. However, it must be remembered that every librarian needs a broad cultural background before he undertakes the special training necessary for the profession. This means that librarianship as such should be studied, at least in a large measure, at the graduate level.

In summary, there are seven—and probably more—reasons why young people have tended to steer away from librarianship as a career: (1) The colleges do not set the example of good librarianship in the preparatory schools; (2) librarians too often have to "police" study halls; (3) academy librarians have overloaded schedules; (4) library training is lacking in Adventist colleges; (5) various remarks indicate that librarians are not held in such high esteem as teachers; (6) the retired have often been shoved into library work after a teaching career is over; (7) librarianship has been looked upon as a woman's job.

School librarianship for Adventist young people is a wide-open field with plenty of challenge to those who are intelligent, personable, enthusiastic, and filled with zeal to accomplish.

Librarianship is also a challenge to Adventist principals and supervisors of education. Will they seek out and attempt to remove the causes that deter? Will they find librarians in spite of the drawbacks? Mary V. Gaver offers a solution. She says:

If you lose your school librarian and are unable to replace him through normal recruiting channels, select your *best teacher*, recruit him to the position of school librarian, and make it possible for him to attend library school while continuing to work on the job or during summer sessions.⁷

¹ Robert L. Amsden, "Characteristics of Effective School Library Service," *Bulletin of the National Association of Secondary-School Principals*, Bulletin No. 250 (November, 1959), p. 55.

² Stephen Romine, "Meeting the Need for Qualified School Librarians," *School and Society*, LXXII (October, 1950), p. 229. Used by permission.

³ Mary V. Gaver, "Personnel for Secondary School Libraries," *Bulletin of the National Association of Secondary-School Principals*, Bulletin No. 250 (November, 1959), p. 88.

⁴ American Library Association, *Standards for School Library Programs* (Chicago: American Library Association, 1960), p. 25.

⁵ *Ibid.*, p. 102.

⁶ Gaver, *op. cit.*, p. 87.

⁷ *Ibid.*, p. 91.

Our Schools as Soul-saving Agencies in the Sixties

Trygve Asheim

PRINCIPAL
TYRIFJORD HOYERE SKOLE, NORWAY

A GRAVE danger that is threatening the educational system of our time is the growing secularizing in nearly all lines of teaching. Religion is ridiculed and ignored. Human wisdom has taken the place of divine revelation.

We fully agree with a former president of Yale University when he stated, "We are failing in our schoolwork if we permit the importance of the spiritual factors to be overshadowed by intellectual heathenism."

Because the schools of the world neglect the spiritual development of the young people, they are failing in their efforts to impart true knowledge. Their so-called "higher education" excludes Him who is the source of all wisdom. Walking in the spark-light of their own kindling, they are trying to satisfy the thirst of the soul from the "broken cisterns, that can hold no water."¹

A heavy responsibility rests upon us for the salvation and spiritual growth of our young people. Says the messenger of the Lord:

If ever we are to work in earnest, it is now. The enemy is pressing in on all sides, like a flood. Only the power of God can save our children from being swept away by the tide of evil. The responsibility resting upon parents, teachers, and church members, to do their part in co-operation with God, is greater than words can express.²

It has always been difficult to be young. Today it is more so. No age has been more perilous to young people than the twentieth century. Therefore, the measures taken in order to sustain and strengthen our young people must be more thorough, more intense, and more purposeful than ever before. We cannot stem the evil tide by barriers and prohibitions only. We must introduce to the students the only all-victorious power, the Spirit of God. Then the Advent youth will excel by the motivation of the Spirit that guides them. In every age the people of God have been different. They have been a "peculiar people" because of their spiritual qualifications. When the Lord wanted to characterize a man like

Caleb, He used this concise, striking description, "He had another spirit with him."³

The young men, captives from the land of Judah, who were students at the court of King Nebuchadnezzar, have been patterns to Christian young people for 2,500 years. The results they gained, both while students and later in life, were so overwhelming that they forever will stand as outstanding examples of what God can and will do for young people who are fully consecrated to Him. What brought Daniel to the pinnacle of honor and responsibility in ancient Babylon? The first thing mentioned by the pen of inspiration is this: "An excellent spirit"⁴ was found in him. A marked working of the Holy Spirit in all our schools is the great challenge to the Seventh-day Adventist educators of today.

Our schools play an important role as a field for evangelism and soul winning. This is true today perhaps more than ever before. Why? (I am now speaking about conditions in Norway, because I know them best.)

First, it is getting more difficult to win people by public efforts, because (1) people are getting more and more indifferent and careless about religion; (2) TV, radio, and various kinds of amusement keep people away from public religious meetings; (3) wages have been raised considerably, and living conditions are better than ever before; (4) people are generally cared for by several kinds of social securities, and they do not feel their need of God.

Second, the Christian influence of the home is weaker on the children than in earlier times, because (1) the parents seem to have less time to care for the children; (2) in order to make enough money, often both parents work; (3) the regularity of the home is disturbed; father, mother, and children leave home at different hours and come back at different hours; (4) family worship is neglected; (5) strife, discontent, and restlessness often take the place of

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Feature Films

(From page 13)

that the average motion picture devotee lacks. Is it possible that a previewing committee in a Seventh-day Adventist school might in some instances be unable to make a correct determination regarding the suitability of a film because the committee members lack the necessary skill to comprehend all of the significance and implications of the film? Could it happen that in spite of themselves, members of such a committee might blend themselves into the movie situation, lose contact with reality, and become lost in space?

A theater is not necessarily a location or a building. What constitutes a theater is an act or a series of actions bringing theatrical productions before groups of individuals. Regarding the undesirability of theatrical amusements, Ellen G. White states:

There is no influence in our land more powerful to poison the imagination, to destroy religious impressions, and to blunt the relish for tranquil pleasures and sober realities of life than theatrical amusements.¹⁴

The chief product of the motion picture industry is illusion, fiction, and distortion. In reference to fiction, Mrs. White writes:

Highly wrought pen pictures . . . excite the imagination and give rise to a train of thought which is full of danger, especially to the youth. The scenes described are lived over and over again in their thoughts. Such reading unfits the mind for usefulness, and disqualifies it for spiritual exercise. It destroys interest in the Bible. Heavenly things find little place in the thoughts. As the mind dwells upon the scenes of impurity portrayed, passion is aroused, and the end is sin.¹⁵

The above quotation refers to printed fiction. How much more subtle and devastating is motion picture fiction!

Can anything good, worth while, or positively Christian be distilled from the entertainment cesspool represented by feature film makers in Hollywood and elsewhere? How can the theater be condemned off the campus when it is defended on the campus? What about the dangers inherent in the selection and projection of entertainment films? What can be done to "purify" the minds of those staff members asked to see thousands of feet of film, much of it of undesirable quality, so that film entertainment can be chosen for student entertainment? Is it appropriate to present to Adventist students impersonations by actors and actresses whose images bring to one's memory their flouting of the conventions and morals of society? What about the fiction and misrepresentation that is a part of practically every entertainment feature picture?

It is doubtful that any committee or individual has the wisdom to know in every case just exactly where to draw the line in selecting and in censoring films. There is, however, one solution to the film

problem in Adventist schools. There is a complete answer to all the questions that come up when an attempt is made to promulgate and justify the use of feature films. The answer has been put into practice by several Adventist schools with satisfactory results. This one answer to the problems and to the questions is to ban from the Seventh-day Adventist campus all feature entertainment motion pictures.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.¹⁶

¹⁴ Otis L. Guernsey, "Saturday Review Goes to the Movies," *Saturday Review*, 38:32, April 2, 1955. Used by permission.

¹⁵ Film Review of *A Man Called Peter*, *Time*, 65:110, April 11, 1955. Courtesy Time; copyright Time Inc., 1955. Used by permission.

¹⁶ Robert Hatch, Film Review, *The Nation*, 184:263, March 23, 1957. Used by permission.

¹⁷ Film Review of *The Spirit of St. Louis*, *Time*, 69:98, March 4, 1957. Courtesy Time; copyright Time Inc., 1957. Used by permission.

¹⁸ Hollis Alpert, "Saturday Review Goes to the Movies," *Saturday Review*, 40:27, March 9, 1957. Used by permission.

¹⁹ Robert Hatch, *Loc. cit.* Used by permission.

²⁰ Film Review of *Inn of the Sixth Happiness*, *Time*, 72:72, December 22, 1958. Courtesy Time; copyright Time Inc., 1958. Used by permission.

²¹ Hollis Alpert, "Saturday Review Goes to the Movies," *Saturday Review*, 40:26, December 13, 1958. Used by permission.

²² Manny Farber, Film Review, *The New Republic*, 111:187, August 14, 1944. Used by permission.

²³ Film Review of *Wilson*, *Time*, 44:88, August 7, 1944. Courtesy Time; copyright Time Inc., 1944.

²⁴ *The Commonwealth*, 40:425, 426, August 18, 1944.

²⁵ Film Review of *National Velvet*, *Time*, 44:44, December 25, 1944. Courtesy Time; copyright Time Inc., 1944.

²⁶ Manny Farber, Film Review, *The New Republic*, 112:175, February 5, 1945. Used by permission.

²⁷ Ellen G. White, *Counsels to Parents, Teachers, and Students*, p. 354.

²⁸ *Ibid.*, p. 383.

²⁹ Phil. 4:8.

Understanding Your Pupils

(From page 12)

I want to be a scientist or doctor. I want to go to La Sierra College if Uncle Sam doesn't get me.

My home sweet home—it's gay one minute and a madhouse the next. But I like it just the same. My home is a place of activity. My home is home to me.

As you study your pupils, you will become more sympathetic, more tolerant, and better equipped to appeal to them. You will see not only faces that greet you every day, but individuals with great possibilities for good. Remember that—

In many a boy or girl outwardly as unattractive as a rough-hewn stone, may be found precious material that will stand the test of heat and storm and pressure. The true educator, keeping in view what his pupils may become, will recognize the value of the material upon which he is working. He will take a personal interest in each pupil and will seek to develop all his powers.¹

¹ Ellen G. White, *Counsels to Parents, Teachers, and Students*, p. 231.

² ———, *Education*, p. 232.

The child who learns to read with success will find books an endless source of pleasure and lasting enjoyment. He will grow, both in and through reading, all his life.—A. STERL ARTLEY.

THE JOURNAL OF TRUE EDUCATION

Teaching History Today

(From page 5)

ious about the future. Study of history can give this self-conscious generation increased insight about the past that leads to that anxiety-filled future; for the future, the present, and the past are linked by history into one single unbroken chain of events. Collingwood has underlined the value of history for human self-knowledge. Increased self-knowledge results from better knowledge concerning human nature. Men want to know, What can I do? A knowledge of what man has done provides helpful criteria in answering this question. By pointing out what man has done, history helps to know what man is.⁶

As Seventh-day Adventists we believe we are living in the climactic period of human events. The present takes on a deeper, clearer meaning in the larger context of history. Sparks from the past will illumine the problems we face as individuals, nations, and as a church today, and help us to chart our course for tomorrow. Ellen G. White says, "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."⁷ A former governor of Virginia, Patrick Henry, once made the statement, "I have but one lamp by which my feet are guided, and that is the lamp of experience. I know of no way of judging the future but by the past." One of Santayana's maxims tells us, "He who does not know history is fated to repeat it."

Moral education is a vital dimension of Adventism. Here again history teaching has a significant role to play. The celebrated American philosopher, Alfred North Whitehead, made this statement, "Moral education is impossible without the habitual vision of greatness." This vision is provided by the historical study of the makers of civilization, of the best things done, and written about, for which men were willing to sweat blood and tears.

What to Teach?

The teacher cannot always choose what parts of history to teach. However, even when the teacher has a syllabus to follow and prescribed courses to teach, considerable latitude is left to him, especially on the post-secondary level.

There are three different aspects of history—knowledge, or facts; understanding, or explanation; interpretation, or generalization culminating in the philosophy of history. As you move from aspect one to aspect three, the controversy increases and sophistication mounts. The average teacher engages effectively only on levels one and two. Interpretation and philosophy are generally left to the specialist. But should not the Adventist teacher somehow present to his students the Christian philosophy of history? I

believe there is such a philosophy. At this point it is only fair to state that the above division of history teaching into three separate aspects is somewhat misleading and artificial, for in actuality facts and interpretation cannot be separated into watertight compartments. They go together and mold each other.

Knowledge, or Facts, of History. The questions asked here are: who? what? where? when? How are we to select these facts? There are some dilemmas we must face. The apparent firm bedrock from which the historian starts is a bed of ignorance, for the great bulk of facts of history is lost forever. We have just been speaking about facts of history.

As the English historian Carr points out, there is, however, a difference between a fact about the past and a fact of history (this is especially true in modern history where many more facts are available). It takes the interpretation or acceptance of the historian to make a fact of the past a fact of history. It has been said that history consists of a hard core of facts and then a pulp of disputable interpretation. "The belief in a hard core of historical facts existing objectively and independently of the interpretation of the historian is a preposterous fallacy."⁸

Since the 1830's and Ranke's search after history "wie es eigentlich gewesen," we have had almost a cult of facts. The positivists believe that after one has diligently ascertained the facts, you can then draw the conclusions, for the facts are independent of the historian's consciousness. But already back in 1910 Carl Becker pointed out that "the facts of history do not exist for any historian till he creates them." This sounds rather dogmatic, but the facts of history never come to us in pure form, for they must needs be refracted through the understanding of the recorder and reflected by the writings of the historians. What the bird watcher of history sees or the historical hunter catches depends on what part of the sky he is watching, how good his historical vision is, and what type of firearms and ammunition he uses.

It has been said that facts speak for themselves. Obviously, facts speak only when they are martialled into line and position by the historian. What facts to choose, what order of presentation, and in what context, must be decided by the historical writer or teacher. This was brought quite graphically to my mind during a recent visit to the Museum of the History of Religions and Atheism in Leningrad. Here many true facts concerning historical Christianity are presented to the visiting public, but the composite picture that emerges is a completely distorted one—persecution, intolerance, politico-religious activities, mortification of the flesh, hypocrisy, exploitation, ignorance, and fanaticism.

Thus in teaching historical facts to our students should it not be our task to encourage them first of all to study the historian, including ourselves, before

they study the facts and story the historian presents?

One of the dilemmas concerning the facts of history is that while there is a sort of built-in ignorance of the ancient and medieval worlds, due to the relative scarcity and preselection for us of the available facts, the historian of modern history must fight his way through a mountain of material; for in the last century the hard core of ignorance has been greatly reduced and the fund of facts available is smothered by its very superabundance. Here enters the question of relevancy and relative importance. The teacher must have a unifying theme. This theme, the historian's temperament and bias, will all help to decide the relevance and the choice of a slant. We have here a rather large subjective element. It is this element, however, that keeps the past alive as the historian tries to re-enact in his own mind historical events and the thoughts that lay behind them. This seems to me to be the only way to achieve Jean Jaures' well-known dictum, "Take from the altars of the past the fire—not the ashes."

Understanding, or Explanation. Here we ask why? This is a more sophisticated level of historical study. What was the cause? Historical inquiry has been defined as the study of causes. The red-blooded historian continuously asks why and is almost a specialized dealer in causes. His joy is to add to causes! Skepticism has a role to play in understanding the past. The historian finds facts and then tries to find causes, and these causes are verified with further facts. And this process, almost like a vicious circle, can continue ad infinitum. Process one (facts) and process two (understanding) really go together.

Actually, causation in history is a very complex problem and really is a part of the philosophy of history, in the same way as process two (understanding) is closely linked to process three (generalization). Historical determinism raises here its ugly head. Every event has a cause or causes, though the actual first cause eludes us, for "everything is the outcome of something preceding,"¹⁰ and it can be quite cogently argued that every event had to happen as it did *unless* one or more links in the chain of causes had been changed. Our answer to this is that human and divine freedom both have their role to play.

Regarding the question of understanding history, there is a marked difference between the confidence of the later Victorian age and the skepticism of the so-called "beat" generation. Lord Acton, in the *Cambridge Modern History*, back around 1900 envisioned the day in which "ultimate history" could be written, since he felt it was already possible to find a solution and understanding for every historical problem. Sir George Clark, in the 1957 *New Cambridge Modern History*, commenting on Acton's belief in definitive historical understanding, makes this statement, "His-

torians of a later generation do not look forward to any such prospect. They expect their work to be superseded again and again."¹¹ There seems to be little doubt in my mind that no matter how much information we might obtain concerning some historical event or problem, there are still why's to be answered and still more information to be obtained, and this additional information could easily lead us to different conclusions and a new understanding. Thus there is an element of uncertainty in all historical knowledge, and I believe our teaching should not hide this from our students. It is true that the task of the history teacher is to understand and divulge present material, not unknown future discoveries. Nevertheless, I cannot fully agree with M. B. Oakeshott that historical truth is "what evidence obliges us to believe."¹² This evidence and resulting belief are simply the present point of view or status of human historical understanding, a very relative type of truth. Absolute historical truth belongs only to God. "The historian . . . is not God, looking at the world from above and outside. He is a man, and a man of his own time and place. He looks at the past from the point of view of the present."¹³

It would be well not always to present to the students simply the digested end product of levels one (facts) and two (understanding). Should we not lead them, at least some students, to understand the process? Could we not give them a kind of do-it-yourself kit?

(Part II will appear in November-December issue)

¹ Friedrich Nietzsche, *Vom Nutzen und Nachteil der Historie für das Leben* (Leipzig: Philipp Reclam jun. Verlag, n.d.), p. 99.

² Edward H. Carr, *What Is History?* (London: Macmillan Co., 1961), p. 20.

³ Nietzsche, *op. cit.*, p. 103.

⁴ B. Bosanquet, *The Principle of Individuality and Value* (London, 1912), p. 79.

⁵ Allan Nevins, *The World of History* (New York: New American Library of World Literature, 1954), p. 7.

⁶ R. G. Collingwood, *The Idea of History* (New York: Oxford University Press, 1956), p. 10.

⁷ Ellen G. White, *Life Sketches*, p. 196.

⁸ Carr, *op. cit.*, p. 6.

⁹ Carl Becker, *Atlantic Monthly* (October, 1910), p. 528.

¹⁰ Carl G. Gustavson, *A Preface to History* (New York: McGraw-Hill Book Co., 1955), p. 63 (quoting Cheyney in *Law in History*).

¹¹ Sir George Clark, *The New Cambridge Modern History*, vol. 1 (England: Cambridge University Press, 1957), p. XXIV.

¹² Quoted in Collingwood, *The Idea of History*, p. 180.

¹³ Collingwood, *op. cit.*, p. 108.

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Teachers, let your boasting be in God, not in science, not in foreign languages or in anything else that is merely human. Let it be your highest ambition to practice Christianity in your lives.—*Counsels to Parents, Teachers, and Students*, p. 230.

People educated in intellect and not educated in morals and religion will become a menace to our nation.—THEODORE ROOSEVELT.

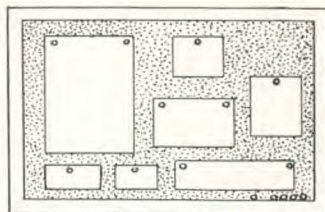
An ordinary mind, well disciplined, will accomplish more and higher work than will the most highly educated mind and the greatest talents without self-control.—*Christ's Object Lessons*, p. 335.

THE JOURNAL OF TRUE EDUCATION



| MON     | TUE | WED | THU | FRI |
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## These ARE OUR SCHOOLS



[If your school is not mentioned, it may be that you have not sent us any news. Also it may be that THE JOURNAL OF TRUE EDUCATION is not on your school paper mailing list. Let us hear from you and we will be happy to publicize your school.—EDITORS.]

### OVERSEAS

► Choirs from **Jones Missionary College**, Rabaul, New Guinea, scored well in the annual choir festival held at Rabaul on Queen's Birthday holiday, June 10. Eighty choirs from surrounding schools and villages took part. The male choir and the women's choir each won first place in the respective sections. Two conductor prizes were awarded and both went to the conductors of the two choirs of **Jones Missionary College**, Denmark Masolo and Miss Simah.

► A unique joint project was sponsored last spring by **Korean Union College** and **Takoma Academy** (Washington, D.C.). **Takoma Academy** raised \$1,000 to build a church building just north of Seoul, Korea, and the students of **Korean Union College**, through various evangelistic means, provided the newly converted members for this church.

► A letter from Dean Douglas Brown of **Philippine Union College** tells of a Christmas vacation accident. The Browns and friends of the family were riding in an automobile when a careless individual threw a large firecracker into the rear seat among the children. Dr. Brown quickly grabbed the firecracker and tried to throw it out of the window, but it exploded as it was leaving his hand and he lost a portion of his hand. He is now learning to write with his right hand (he was left-handed).

► Twenty-four national and overseas language teachers from our secondary schools met at the **Korean Union Mission** office during January, 1963, for their first specialized institute. The morning sessions were held jointly and in the afternoon the national language teachers' section and the English teachers' section met separately under the leadership of Paul Shin and Rudy E. Klimes, respectively. Lee Kee Ton, chairman of the department of education of **Korean Union College**, presented a series of studies on "Issues of Language Teaching," and Kim Dong Ki, registrar of the college, spoke on linguistics. Guidance was also given on the selection of proper reading materials.

► Construction has started on an auditorium for the **Northern Luzon Academy**, Philippines, which will include laminated trusses and a baptistry. No money has been received so far from the union, and all funds available have been raised by the school through donations of teachers, students, mission workers, and patrons. The Pasay Choral Society, headed by Ulysses M. Carbal, an alumnus of the academy, has helped raise money twice by staging the *Ruth* oratorio and the *Esther* cantata. Gov. Conrado F. Estrella of Pangasinan was the special guest during the ground-breaking ceremony held on Academy Day, March 20, 1963.

### ELEMENTARY AND INTERMEDIATE

► **Redlands Elementary School** (California) received honorable mention in the good citizenship essay contest when seventh-grade student David Vegland produced a winning essay entitled "The Meaning of the Rushmore Memorial." Twelve-year-old David was one of three winners selected from one thousand eligible students living in the Redlands area by members of the local chapter of the American Legion Auxiliary Unit. For his winning essay on Americanism, David received a plaque from the American Legion and a cash award from the Home and School Association.

► 1963 marks the fiftieth year of conference-sponsored church schools in St. Paul, Minnesota. To celebrate this happy occasion students, patrons, and friends of **Capitol City Junior Academy** met on the new school site Sunday, May 19. From 23 pupils in 1958, the enrollment has soared to 73 at the close of the 1962-1963 school year. This growth has necessitated the new building program, which the local churches have been working on for the past two years.

► Seventy-nine students representing grades five and six of the **Andrews University** campus elementary school last year received television instruction in conversational Spanish four times each week. This was most beneficial to the students because they were studying Latin America in the sixth-grade social studies class. Miss Ross, the sixth-grade teacher, studied Spanish last summer at Linda Vista, a Seventh-day Adventist academy in Mexico.



## SECONDARY

► Mrs. Frank E. Meckling, remedial reading instructor at **Walla Walla College Academy** (Washington), was invited by the Siskiyou County public schools in California to serve as specialist in remedial reading for four weeks, June 17 to July 15, 1963.

► Members of the Seminar Club of the **Hawaiian Mission Academy**, under the leadership of Hideo Oshita, last year visited eight churches in Oahu, including the 600-member Central church. They presented the sermon and provided the special music. Their most popular topic was "Christian Standards," which had six sections on Christian living: temperance, health, dress, radio and television, reading, and recreation.

► **Sacramento Union Academy's** (California) 165 students plus the 350 elementary students highlighted the past school year with a Spring Fiesta. Booths featuring foods popular in various countries around the world were staffed by members who traced their ancestry back to those countries. Cooks and waiters wore costumes traditional to their countries. The money raised by this Home and School project was used to purchase drapes for the auditorium, books for the library, instruments for the band, and robes for the choir.

► **Takoma Academy** (Maryland) set a world record in academy Ingathering by raising \$10,894.10 in home solicitation in five nights during the 1962-1963 school year.

► Fifty-nine new buildings were under construction and/or completed last school year on the campuses of 31 of our more than 80 senior academies in the North American Division.

► A 15-minute daily devotional period is presented on Hutchinson's (Minnesota) local radio station KDUZ. Various city pastors are responsible for these for one-week periods. During one of the weeks when Elder Charles Felton was in charge, he asked some of his **Maplewood Academy** students to plan and present the programs. They chose for their theme "Giants of Faith," and portrayed the stories of Jonah, David, Isaiah, Abraham, and Enoch.

► For the past three years the General Conference Department of Education has promoted the publication of *First the Blade*, an anthology of student writing in prose and verse. Last year 17 senior academies and eight junior academies submitted material acceptable for publication. We commend six academies that had three or more items published: **Campion, Greater Boston, Laurelwood, Little Creek, Orangewood, and Portland Union.**

► **Thunderbird Academy Wood Products** (Arizona) has inaugurated a new plan to recognize and reward outstanding student employees. Each month a student is selected, awarded \$10, and has his name inscribed on a plaque.

► Twenty-four of our senior academy teachers of last year in the North American Division are engaging in

full-time graduate study during the present school year. Twenty teachers from our elementary and intermediate schools have been transferred to senior academies for the present year.

► Beginning with the 1964 graduating class, **Grand Ledge Academy** (Michigan) will be awarding two diplomas—a regular diploma and a college preparatory diploma.

► H. M. S. Richards, speaker of the Voice of Prophecy radio program, was the guest speaker for **Campion Academy's** last home-coming weekend. Elder Richards graduated from **Campion Academy** (Colorado) in 1914 as the only senior.

► As a part of the Typing II class of **Rio Lindo Academy** (California) a section is taught on office machines—mimeograph machines, liquid-process duplicators, adding machines, and Stenocard Transcribing Machines. The school owns the mimeograph and liquid-process duplicators, and companies in Santa Rosa lent some ten-key adding machines and five new Stenocard Transcribing Machines. Included also is a section on filing, following the battery plan.

► Although **Bass Memorial Academy** (Mississippi) is only in its third year of operation, it offers a wide variety of subjects, with two years of instruction in subjects such as algebra, typing, auto mechanics, home economics. This year they have added a second foreign language, as well as printing and a second year of woodworking. Last year a Board of Regents representation, accompanied by local educators, made an interim visit to the school for a two-day evaluation, and recommended tentative accreditation until a full-scale evaluation can be made. Usually new schools are put on two-year probation until the physical plant and academic offerings are brought up to standard. New **Rio Lindo Academy** (California) was also granted tentative accreditation last year.

## HIGHER

► A recent partial survey at **Madison College** of the service record of Madisonites revealed that 232 have entered denominational work and at least 61 of these went to a foreign field; 303 have served in self-supporting work. As to the number of doctors (physicians, dentists, osteopaths, Ph.D.'s, and other doctors), there are at least 140. Many others have gone out from Madison as nurses, anesthetists, X-ray and lab technicians, medical record librarians, teachers, and stenographers in nondenominational employ and are letting their light shine in their communities and taking active part in church work.

► Melvin S. Hill, chairman of the department of music at **Union College**, reports that their department has inaugurated a practice uncommon in the music education field. There are no fees for private music lessons for music majors in their junior and senior years because it is believed that the study of music should bear no financial penalty.

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## Our Schools as Soul-saving Agencies

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vival seasons; (9) a baptismal class should be conducted. At Tyrifjord Høyere Skole both baptized and nonbaptized students want to attend this class.

Again we emphasize that perhaps no field of labor may be more fruitful and sure of success than the Christian school. No work can give more inspiration than the development, spiritual growth, and changing of the hearts and lives of the young people. May the efficiency of this great work be greatly improved in the sixties.

<sup>1</sup> Jer. 2:13.  
<sup>2</sup> Ellen G. White, *Counsels to Parents, Teachers, and Students*, p. 166.  
<sup>3</sup> Num. 14:24.  
<sup>4</sup> Dan. 5:12.

He that has found a way to keep a child's spirit easy, active, and free, and yet at the same time to restrain him from many things he has a mind to, and to draw him to things that are uneasy to him, has, in my opinion, got the true secret of education.—LOCKE.

He that uses many words for explaining any subject, doth, like the cuttlefish, hide himself in his own ink.—RAY.

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## Editorial

# CURRENTS & EDDIES



**Rating Teacher Competency** A set of test scores that purport to rate teachers has no more intrinsic meaning "than numbers in a telephone book" is the conclusion of a research group representing the American Association of School Administrators, the Department of Classroom Teachers, and the National School Boards Association. In a 64-page booklet just published entitled, *Who's a Good Teacher?* (A-12), this group has analyzed the research findings to date and offers some good advice on this very controversial topic.

One practice that especially plagues those interested in this topic is the dogmatic pronouncements of self-styled "experts" who feel completely competent to set up a program to judge teachers merely because they have some contact with schools as a student, a parent, or an interested citizen. The booklet says, "One does not presume to understand medicine because of visits to the doctor's office, nor does one presume to comprehend physical science because of daily contact with its products." The same reasoning must be applied to the complicated problem of judging teacher competency. As a result of investigating the devices, the current practices, and the research on this topic, the investigating group feels that we are not yet ready to produce a reliable yardstick. Much research lies between our present knowledge and such an instrument.

A few findings are significant—perhaps straws in the wind as to the direction researchers must go in their investigations. According to these findings, health, educational background, preparation, age, and knowledge of subject matter appear to be relatively unimportant when assessing successful teaching. On the other hand, poor discipline and lack of cooperation tend to be listed as the chief causes for teacher failure. Up to the present no personality pattern has emerged as the one consistently possessed by successful teachers.

Current demands on the schools make imperative some reliable yardstick with which to discover the basic ingredients of good teaching, but at the present time no such instrument is available.

**Textbooks for Tomorrow** The single "straight" textbook as a teaching tool is on its way out—so state many progressive educators. Some feel it is useful only to a few students—it is too easy and unchallenging for the gifted, and too difficult for the slow learner. Jerome S. Bruner, co-director, Harvard Center for Cognitive Studies, told the American Textbook Publishers Institute that the straight textbook can produce "chronic somnambulism" if it is simply read. Since the teacher's task is to change pupils from a passive to an active role, any teaching tool that helps in this transformation is enthusiastically welcomed. Bruner told the textbook publishers that the one huge merit of programmed instruction is that it ends forever the passive role of the pupil and requires him to engage in a dialog with the printed word.

Experiments are being conducted with various types of teaching tools in addition to "programed books." One of these experiments showing unusual promise is a "package" teaching tool. In place of the straight textbook this plan uses paperback books, films, filmstrips, and phonograph records. Another experiment requires the pupils to construct their own textbooks in loose-leaf form, using many sources and including current material and their own critical comments. A common characteristic of all these newer approaches is the requirement of an active role on the part of the pupil, making it impossible for him passively to "read over" the lesson.

While we are not yet ready to consign all textbooks to the past, we should keep ourselves informed on the interesting research going on in this area, and engage in some experimentation on our own—perhaps starting in the field of Bible.

### University and College Administrators Meet

The eighth biennial meeting of administrative officers of Seventh-day Adventist colleges and universities of the North American Division was held on the campus of Union College, Lincoln, Nebraska, August 5-9, 1963. Included in the meeting were presidents, academic deans, deans of students, registrars, and residence hall deans. Representing the General Conference were President R. R. Figuhr, and Vice-Presidents M. V. Campbell, Theodore Carcich, and F. L. Peterson. Presiding at the meetings were E. E. Cossentine, T. S. Geraty, and W. A. Howe of the Department of Education. Also in attendance were the union conference presidents and board chairmen of the institutions represented, and the secretaries of education of the various union conferences of the North American Division. As special guests and visitors from Australasian Missionary College, E. G. McDowell and Ivan Higgins also participated in the meetings.

Of major concern to delegates of the fourteen institutions was how the colleges and universities of the denomination would meet their obligations and responsibilities during the next biennium. Strong emphasis was given to upholding high standards in all aspects of campus life. With continued sharp increases in enrollments all institutions are facing serious problems in providing adequate facilities and personnel for the college age youth of the North American Division. The delegates closed the session by reconsecrating themselves to the mission of the Seventh-day Adventist Church and to the service of its youth. F. A. MEIER

### Advisory Committee Meets

The 1963 meeting of the Advisory Committee of the General Conference Department of Education was held August 4 and 5, 1963, at Union College, Lincoln, Nebraska. Members present were the

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