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#### ASSOCIATE EDITORS

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# THE JOURNAL OF TRUE EDUCATION

## CONTENTS

September-October, 1964 Vol. 27, No. 1

### EDITORIAL

- Editorially Speaking—New Times, New Imperatives,  
New Vision . . . T. S. Geraty 4  
Editorial Currents & Eddies 32

### GENERAL

- Are You Fit to Be Free? . . . R. D. Drayson 5  
An Introduction to Speech Therapy  
Roy E. Hartbauer 7  
Medallion of Merit Presentation—Louise B. Stuart 18

### ELEMENTARY EDUCATION

- " . . . If You'll Go With Me" . . . Donna Dyer 6  
Music Can Be Fun . . . Betty Klotz Harter 11  
Reasoning Through Science & Mathematics  
Frank H. Lang 15

### SECONDARY EDUCATION

- The Master's Method . . . Lewis C. Brand 8  
Is History Important? . . . Floyd L. Greenleaf 14

### HIGHER EDUCATION

- Some Factors of Success in School Industries  
T. C. Murdoch 12  
Our Responsibility in Guiding Youth  
Ben S. Salvador 19

### CONTINUING SERVICES

- Cover Credit: A. Devaney  
Bench Marks 3  
Between the Book Ends 10  
Healthful Living—Is It Important?  
T. R. Flaiz, M.D. 16  
These Are Our Schools 20  
Faculty Forum 23  
Index, Volume 26, October, 1963—Summer, 1964 27

THE JOURNAL OF TRUE EDUCATION





# BENCH MARKS

## TRUE EDUCATION

"Only those who cooperate with heaven in the plan of salvation can know what true education in its simplicity means."—Counsels to Parents, Teachers, and Students, p. 15.



"In the Teacher sent from God all true educational work finds its center."—Counsels to Parents, Teachers, and Students, p. 17.



"Advancement in true education does not harmonize with selfishness. True knowledge comes from God, and returns to God. His children are to receive that they may give again. . . . In this life we become complete in Christ, and our increased capabilities we shall take with us to the courts above."—Counsels to Parents, Teachers, and Students, p. 18.



"Our knowledge of what true education means is to lead us ever to seek for strict purity of character. In all our association together we are to bear in mind that we are fitting for transfer to another world; the principles of heaven are to be learned and practiced; the superiority of the future life to this life is to be impressed upon the mind of every learner."—Counsels to Parents, Teachers, and Students, pp. 56, 57.



"True education means more than taking a certain course of study. It is broad. It includes the harmonious development of all the physical powers and the mental faculties. It teaches the love and fear of God, and is a preparation for the faithful discharge of life's duties."—Counsels to Parents, Teachers, and Students, p. 64.



"Love, the basis of creation and of redemption, is the basis of true education."—Counsels to Parents, Teachers, and Students, p. 32.

"True education embraces physical, mental, and moral training, in order that all the powers shall be fitted for the best development, to do service for God, and to work for the uplifting of humanity."—Fundamentals of Christian Education, p. 387.



"True education is the preparation of the physical, mental, and moral powers for the performance of every duty; it is the training of body, mind, and soul for divine service. This is the education that will endure unto eternal life."—Christ's Object Lessons, p. 330.



"True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come."—Education, p. 13.



"Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought."—Education, p. 17.



"True education includes the whole being. It teaches the right use of one's self. It enables us to make the best use of brain, bone, and muscle, of body, mind, and heart."—The Ministry of Healing, pp. 398, 399.



# editorially speaking

## *New Times New Imperatives New Vision*

**O**LD times, old imperatives, and old visions for Seventh-day Adventist education are not outmoded, for the great principles of education are unchanged,<sup>1</sup> but we definitely have come to a time when we should realize the fulfillment of the prophet of the day of the Lord:

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit.<sup>2</sup>

The dawning of the new school year of 1964-1965 points up the future.

"Behold, I make all things new."<sup>3</sup>

God will change, wonderfully change, the earth into the earth made new.

*New Times.* Sociological patterns have been transforming our societies. Complexity, overlapping interests, increasing pressures, plague our day. Urban life, shopping plazas, working mothers, discrimination of minorities, rising educational costs, and wider usage of mass media have affected life as we know it. The signs of the times are converging rapidly in their fulfillment toward the second coming of Jesus Christ. Other prophecies describe poignantly the present day with unmistakable clarity.<sup>4</sup> But of these times and seasons you know.

*New Imperatives.* In some parts of our world law and order and pledge seem to have become passe. International understandings and contracts would appear as based primarily upon expediency. Self-determination and independence have merged from most quarters. Morality and character today seem to have lost the principles of the Decalogue.

The old foundations and cornerstones of yesterday are needed to give security and support for the superstructures of today.

Vividly we can still see H. G. Lucas coming to the door of that committee room at Pacific Union College during the 1947 Pacific Union Conference Teachers' Convention and hearing the admonition that he reminded us of: "Remove not the ancient landmark, which thy fathers have set."<sup>5</sup>

The gospel commission takes on a new meaning of urgency.<sup>6</sup>

*New Vision.* Precision instruments for the near and the far have been perfected. Electronic microscopes and radio telescopes have brought incredible sights. Radar equipment and sonar apparatus have challenged the secrecy of mist and water. Telephotography and television have brought distance within the foreground. Knobs and dials with infinitesimal calibration are available to give man sharper focus.

But blessed are your eyes, for they see.<sup>7</sup>

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.<sup>8</sup>

Yes, may 1964 bestir us to be real, newly committed Seventh-day Adventist educators.

T. S. G.

<sup>1</sup> Ellen G. White, *Education*, p. 30.

<sup>2</sup> Joel 2:28, 29.

<sup>3</sup> Rev. 21:5.

<sup>4</sup> See 2 Tim. 3:1-5; James 5:1-6; 2 Peter 3:3-7.

<sup>5</sup> Prov. 22:28.

<sup>6</sup> Matt. 28:18-20.

<sup>7</sup> Matt. 13:16.

<sup>8</sup> 2 Peter 3:11-14.





# Are You **FIT** to be **FREE**

R. D. Drayson

VICE-PRESIDENT FOR DEVELOPMENT  
LA SIERRA COLLEGE

AT ONE time in the esteemed history of Harvard University, required attendance at classes was suspended and grades were determined on the basis of performance on final examinations. Capitalizing on this arrangement, an ingenious and adventurous student laid his plans to spend the winter quarter in Havana, Cuba, and to return in time for the examinations at the end of the quarter. Of course, his parents should not know of this excursion, so to prevent any surmisings from that direction he wrote twelve letters home, dating them one week apart and sprinkling them liberally with fictitious comment. He placed the twelve letters in sequence on a bookcase shelf with instructions to a roommate to mail one off the top every Sunday night.

One of the maids who cleaned fraternity rooms, being conscientious and helpful by nature, saw this stack of letters and mailed them *in toto*. The parents, upon receiving this mass of communications, being "fit to be tied," deemed their son not fit to be free. Consequently, the ensuing investigations and studies led to the reappraisal of the value of attendance, and the roll call was heard again.

Who is fit to be free? When is one fit to be free? Are you free when you're eighteen? Or twenty-one? Or when you can pay your own way? Does a diploma render one fit to be free? Or is a Ph.D. helpful? Is a man who has made his first million fit to be free? Or the president of the corporation?

I submit that only the free are fit to be free, not those born free or free by constitutional rights, not the physically free or financially free, but the mentally free, the morally and spiritually free.

Our colleges are commonly known as liberal arts colleges. We use the term glibly. It has become a cliché. Without conscious thought we say, "I'm attending a liberal arts college," or "I have a liberal education."

To appreciate the forgotten significance of this sophisticated phrase, we must look back to the civilization and culture of ancient Greece—to the days of Hellenic splendor. Of course, slaves comprised the greater part of the population, but this contributed to the leisure time of the free men which they used in part, at least, to develop their powers of reason and logic. As we all know, the Greeks produced a culture rich in literature and art, which although pagan, has exerted a mighty influence upon civilization since that time. Greek culture also did much to prepare the way for Christianity.

The leaders of this ancient Greek society, the free men, were known as *liberi* by the Romans, and being the only free citizens of the republic, these *liberi* were alone deemed worthy to receive a "liberal" education. This education was a rigorous discipline in the "arts"—the arts of speech, logic, rhetoric, and philosophy. The educational curriculum of the Middle Ages reflects the Greek influence. A Bachelor of Arts degree was granted for proficiency in the *trivium* of studies, namely, the arts of grammar, logic, and rhetoric. A Master of Arts degree was given for mastery of the *quadrivium*—the arts of arithmetic, music, geometry, and astronomy.

Thus we see that a liberal education originally was an education becoming a free man. Since American democracy is founded upon the principles of the dignity and equality of all men, making all men free, it is reasoned that all are entitled to a liberal education. Hence, the existence of so many liberal arts colleges in our land today.

But the significance of a liberal education goes deeper. It not only alludes to an education becoming a free people, but it characterizes an education which frees a person—frees him from ignorance, of course, but frees him from shallowness of thought, from narrowness of vision, from the inhibitions of prejudice, and from the enslavement of his appetites and passions. Even the ancient philosophers themselves understood it this way. Epictetus declares, "Rulers may say that only free men should be educated, but we believe that only educated men are free."

It remained for Jesus, however, to magnify this principle by His word and by His life. "If ye con-

To page 26



# "... if you'll go with me"

FOR one practice assignment in student teaching I was responsible for supervising the second- and third-grade morning recess. Included in the energetic group was a sober little boy with light-brown hair and large blue eyes. He was an unusually quiet child at school—perhaps because heretofore on an isolated mission compound, his mother had been his only teacher and his brother had been his only classmate. The little lad was quite unaccustomed to being in the company of his twenty-nine rollicking peers.

Donna Dyer

[Written while she was an elementary education major at Andrews University.—THE EDITORS]

During one play period two or three enthusiastic and self-confident young men began to organize a hearty game of pom-pom-pull-away. Like caged animals just released, the youngsters were soon busily dispensing with the wiggles they had acquired since the morning bell had rung. Noticing Timmy timidly observing his playmates from afar, I casually edged toward him and gaily sang out, "Tim, you're missing all the fun! We need you to make the sides even!" The little fellow shyly shook his head at my urging. Not knowing what else to do, I merely stood near the small spectator and watched the other pupils play their boisterous game. In a moment or two I felt a slight touch on my hand; I looked down into Timmy's uplifted face. "Miss D-Dyer," he began uncertainly, "I'll go out and p-play if you'll go with me."

How many times have you nervously or timidly started out a new day in the classroom? Perhaps you were worried about Darleen's continual refrain, "I can't do these arithmetic problems, Teacher." Possibly you dreaded the thought of correcting the endless piles of spelling books. Maybe you felt that it was impossible to teach Sandy to enjoy the adventures of "Dick and Jane." You dreaded daylight to come because it carried on its shoulders another school day for which you felt unprepared.

You—like Timmy—can overcome your anxieties if you start your day by asking your heavenly Instructor to go with you and guide you through your game of life. Security abounds in 1 Corinthians 2:3: "I was with you in weakness, and in fear, and in much trembling."



I believe that every right implies a responsibility; every opportunity, an obligation; every possession, a duty.

I believe in the dignity of labor, whether with head or hand; that the world owes no man a living, but that it owes every man an opportunity to make a living.

I believe in the sacredness of a promise, that a man's word should be as good as his bond; that character—not wealth or power or position—is of supreme worth.—Selected from the Creed of John D. Rockefeller, Jr.

It is a law of the mind that it gradually adapts itself to the subjects upon which it is trained to dwell.—*Patriarchs and Prophets*, p. 596.

In a knowledge of God all true knowledge and real development have their source. Wherever we turn, in the physical, the mental, or the spiritual realm; in whatever we behold, apart from the blight of sin, this knowledge is revealed.—*Education*, p. 14.

Unselfishness underlies all true development. Through unselfish service we receive the highest culture of every faculty.—*Education*, p. 16.

There is no other book whose perusal strengthens and enlarges, elevates and ennoble the mind, as does the perusal of this Book of books. Its study imparts new vigor to the mind.—*Testimonies for the Church*, vol. 4, p. 499.

THE JOURNAL OF TRUE EDUCATION



# Speech Therapy

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Roy E. Hartbauer

CHAIRMAN  
DEPARTMENT OF SPEECH  
ATLANTIC UNION COLLEGE

HOW many teachers have realized too late that inferior work, attributed to inferior capacity, was actually attributable to defective speech or hearing. Others may recognize the handicapped but feel inadequate to cope with the situation. The following brief introduction to the problem may be of value.

Therapy of any type presupposes the participation of at least two persons—the therapist and the patient. In both group and individual therapy there must be an interplay of actions and reactions. Because of this two-way street in therapy, the therapist must first understand his own attitudes and reactions toward a handicapped person. He must realize that it is improbable that he will react favorably toward all persons, either handicapped or normal. Almost every teacher has experienced an adverse reaction when confronted with the antics of certain pupils. He has been as repulsed by some students as he has been attracted to others. The question each should ask is, "What is there about this child that precipitates this reaction?" The next step is to find emotional adjustments that will allow him to accept this child as he is. Some schools of thought use the term "*approving* of the child as he is." A more progressive school of thought does not feel that this is what is to be expected by an ethical psychotherapist or by the patient. The patient usually recognizes his handicap and does not want *approval* of himself with his handicap but only *acceptance* for the time being until he can minimize or obviate the handicap.

Please note that in this article the patient is referred to as an *individual with a handicap*. Only within the past few years have many therapists awakened to the realization that we are working with *human beings* with handicaps rather than working with handicaps. This positive attitude helps establish rapport with the human being involved rather than establish an attitude of combating an inanimate handicap.

The teacher works with the handicapped individuals in his classroom to establish within each the dimensions of self-adjustment (such as self-confidence, self-esteem, gratification, happiness) and the dimensions of social adjustments (such as acceptance, friendliness, cooperativeness, and belongingness). The

wise classroom teacher knows that these aims cannot be achieved if the person's speech deviates sufficiently from the normal to attract attention to the speech defect rather than to the ideas conveyed. Let us consider some of the more frequently encountered speech deviations. By no means does this discussion include all the types of speech impairments that confront the professional speech therapist. This is a brief summary of a few of the types that give anxious moments to the classroom teacher.

*First*, let us note the disorders of articulation. These are of three types: (a) distortion—speech sound that is slighted, overarticulated, or mushed; (b) omission—an example of this is "pay" for "play"; or (c) substitution—which includes the lisp substitution, as "thithter" for "sister." The child may be handicapped by one or more of these types of errors. Errors in articulation may be caused by such organic conditions as missing teeth, misarranged teeth, a poorly shaped palatal arch, or a sluggish tongue. Most articulation defects, however, may be considered as resulting from faulty training, faulty learning, or from impaired hearing. Estimates indicate that from 70 to 85 per cent of the children given speech correction in the schools have problems of articulation.

*Second*, let us note the problems of voice. These are mainly classified in terms of the attributes of the voice: pitch (too high, too low, monotonous); loudness (too loud, too weak, monotonous); and quality (such deviations as nasality, hoarseness, harshness, and breathiness). This type of speech problem in chronic form is not common among school children. The teachers themselves, however, should guard against this type of speech problem. Some teachers habitually talk too softly or too weakly in an effort to keep proper decorum. Others use a nasal twang as a means of ensuring the students' attention. The high, strident pitch should be assiduously guarded against, and particularly in times of stress. Problems of voice are as easily noted by the students as by the teacher.

Our *third* consideration is the problem of stuttering. Stuttering can be defined as "a disturbance in the rhythm or fluency of speech, consisting of pauses or hesitations, repeated or prolonged sounds, and extraneous sounds." However, it is definitely more than these observable symptoms. One school of thought maintains that stuttering is solely a psychological

To page 24

WITHDRAWN





# The Master's Method

**Lewis C. Brand**

**Bible Instructor**

**Enterprise Academy, Enterprise, Kansas**



**EXPULSED.** Withdrew. Dismissed. How often these words are found on the records of students who attend our schools. Why? Perhaps on the surface a reason would be given such as insubordination, bad attitude, or possibly thievery. We could go on to name many other problems, but the ones named are typical. They often depict problems that could be summed up easily by saying, "A lack of conversion" or "an unwillingness to submit to the Christian principles of the school." It is so easy to get into a kind of screening pattern where we unconsciously feel that so many are destined to be expelled or are destined to drop out, and if we can end the school year with 90 per cent (or whatever we think is good) of our starting enrollment we have done our best.

There are two extremes often followed in working with students. One is to expell everyone who doesn't cooperate, "because the dorms are full anyway." The other is to pamper, coax, and beg and thus lower the standards and the Christian atmosphere of the school, "because the school can't operate without sufficient enrollment."

And what about the majority who stay with us for a year or two or possibly even stay through and graduate. Have we really prepared them by leading them to God? The statistics of our adult members would seem to indicate to the contrary. Because we graduate a student, does this mean we have been successful? We cannot say we have been completely successful until we graduate every student with the mental ability to do the academic work and until we know that all students who leave our doors are converted and completely submitted to the will of God for their lives.

I think of Annette, as good a girl as you could find. Conscientious, a good worker, an eager student, a sophomore sixteen years of age. That summer she married a non-Adventist. She had written to this boy all the previous year. What could have been done? Then there was John, a non-Adventist who attended and who was very interested in the message. He got into a few difficulties because of a lack of background in our standards and didn't return after his sophomore year.

Each student must be brought to face the issue of submission to authority, whether God or man. This submission is contrary to the carnal nature, but is possible through the power of God. How can we invoke this power in behalf of our students?

Let's go back approximately two thousand years. It is early morning and the Master Teacher has just returned to find nine of His staff members in a quandary. They have been unsuccessful in attempting to save a man from the power of the devil. After Jesus has taken care of the problem and is alone

with His staff, they immediately ask Him the question that has been the heart cry of teachers down through the ages as they have marked a student off their records: "Why could not we cast him out?" Jesus' answer is straight and clear: "This kind goeth not out but by prayer and fasting" (Matt. 17:19-21).

When a student develops a ruptured appendix or has an advanced case of pneumonia, we get together for prayer. When a student develops symptoms that could lead to his dismissal, should we not also gather together for prayer in his behalf? "This kind goeth not out but by prayer and fasting." Which symptoms are of more eternal consequence? The world in general has sympathy to spare for the sick and maimed, but those who are suffering from the power of Satan in their lives are often left to struggle alone. Often they are openly ridiculed and condemned.

In this day of cheap literature, television, jungle music, and all the rest, many youngsters supposedly raised in Adventist homes come to us devil possessed; and each time they are confronted with Jesus they cry out, "What have we to do with thee?" "This kind goeth not out but by prayer and fasting."

As I teach my Bible classes I find that even the students who seem to be fitting into the school program perfectly are harassed with inner spiritual conflicts and doubts. They too need our prayers.

Many times just before a Week of Prayer or other important activity of the school, it seems necessary to administer discipline of such a nature to cause the students to miss the whole purpose of the program. Certainly the devil doesn't want students to canvass or to go Ingathering or to respond favorably at the Week of Prayer. Would it not be appropriate for the staff and possibly students to retire to the upper room and pray for an outpouring of the Holy Spirit preceding these crucial periods in the school program?

Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence?—*Steps to Christ*, pp. 94, 95.

We cannot hope to be 100 per cent successful with all the students. Even the Master had to "fail" Judas. In the way Jesus handled Peter we can learn how to work with even those who may fall. When Jesus knew Peter would be sorely tried, He didn't threaten him or give him a lecture. Instead Christ said, "I have prayed for thee, that thy faith fail not." How many students, after coming to their senses, can look back and remember your telling them that no matter what they do you will never cease to pray for them?

When I was in dean's work, one of the boys left school. After he arrived home he wrote me a letter apologizing for his actions. Among the things he



wrote, one thing stands out in my mind. He said, "I know you did the right thing by me, because I saw you praying in your office before worship in the morning." I don't know how he saw me. He must have been on the maintenance shop roof, which would have been typical. How thankful I am that this was the memory I had left with him.

It may be trite to mention, but I am certain that in gathering our teachers together to petition God for the souls of our students, our hearts would be knit together in more Christian love and unity, thus making us more effective channels for the blessings of our Father.

Are you satisfied with the spiritual condition of your students? Why not try the Master's method—prayer.



**A. N. Nelson and R. G. Manalaysay, *The Gist of Christian Education*. La Sierra, California. Third Edition (Mimeographed). 200ff pp.**

*The Gist of Christian Education* is an outgrowth of years of experience in teaching the principles of Christian education, and is a systematic arrangement of abundant and carefully classified quotations covering our Seventh-day Adventist program of education from *Education*, *Fundamentals of Christian Education*, *Counsels to Parents, Teachers, and Students*, and other Ellen G. White books.

This neatly mimeographed work of more than 200 pages is attractively bound in a durable 8½ by 11-inch black loose-leaf binder, making it easy to insert additional material between units on standard 8½ by 11-inch filler paper.

The price is \$3.50 per copy or \$3.25 each for ten or more copies, plus tax and postage.

It may be ordered from the La Sierra College Market, La Sierra, California 92505.

**Griffon Graphics, Inc. *Hezekiah's Water Tunnel*. 35mm. film with sound track; in color. Rental fee, \$15.00.**

Dr. Frank Baxter unfolds the exciting story of "*Hezekiah's Water Tunnel*," archeological research lending scientific support to the Scriptures.

Filmed in Jerusalem and in museums at Istanbul, Turkey, and in Chicago, Illinois, this is the story of the struggle of an ancient king to resist domination and outright destruction by

Sennacherib, the ruthless Assyrian king. Hezekiah built this 1,750-foot-long water tunnel to bring spring water within the city.

Dr. Siegfried Horn and others appear in the film as you see and hear them walking through the ancient passageway.

With maps and sketches the narrator explains the scenes shot in Jerusalem and in the tunnel itself, as well as the archeological inscriptions in the museums. This is a realistic and interesting documentary film.

The films are available in the United States from Rarig's, Inc., 2100 N. 45th, Seattle, Washington; and in British Columbia, Canada, from Associated Visual Services, Ltd., 1240 W. Broadway, Vancouver 9, B.C.

**Bennetta Bullock Washington, *Youth in Conflict*. Helping behavior-problem youth in a school setting. Chicago, Illinois: Science Research Associates, Inc., 1963. 78 pages, \$1.50.**

This is the story of what one group of educators did to help troubled youngsters who had no respect for school, spent their time stealing, and misused knives. Written with a warmth and depth of understanding that comes only from firsthand experience, the booklet is the work of a former principal of Boys' Junior-Senior High School, Washington, D.C. It describes in meaningful terms why this school was founded for boys with emotional and behavioral problems, the methods and encouraging results the school achieved in helping to salvage boys who might otherwise have ended up on the educational scrap heap.

Because of rising difficulties among youth exceeding by far the rate of population increase, regular schools in addition to special schools will have to shoulder the problems coming from fast-growing urban areas.

Teachers must learn that the success of such programs in dealing with the youth depends in large measure upon the caliber and timbre of the teacher. This booklet will alert teachers to what can be done before some youth have gone too far.

---

These also teach: your clothes, your voice, your smile.  
—Teacher's Letter.

The **mediocre** teacher tells.

The **good** teacher explains.

The **superior** teacher demonstrates.

The **great** teacher inspires.

—WM. ARTHUR WARD

THE JOURNAL OF TRUE EDUCATION





Betty Klotz Harter

FORMERLY DIRECTOR OF ELEMENTARY EDUCATION  
MADISON COLLEGE

THE purpose of the music program in the elementary school is to help all children to gain maximum enjoyment and development in music. Before 1950 all too few music educators put enjoyment before performance and knowledge. Beatrice Krone, with her own personal way of letting the children sing and have fun, has been one of the pioneers in this field. She feels that teachers should be more concerned with what is happening to the child than with perfection in performance.<sup>1</sup>

Beatrice Landeck, who is quoted at length in the textbook by Ragan,<sup>2</sup> found in searching through music education books in the early fifties that none were written to make music really fun. To fill this need, she wrote *Children and Music*, a practical, informal guide for parents and teachers. She states, "knowledge that has no roots in experience withers in the heat of busy life."<sup>3</sup> Both Beatrice Krone and Beatrice Landeck feel that experience is more important than knowledge.

Children generally enter first grade with a favorable attitude toward music. In the above-average home the preschool child may have heard recorded music from infancy. In the average home there are generally a television set, a radio or two, perhaps a record player or musical instrument. Even in the poorest home there could possibly be a rich musical heritage, either vocal or instrumental. Some children have experienced happy kindergarten music experiences.

Singing is the easiest way to provide a continuation of these happy experiences. Songs should be selected that have content, that have words which express something meaningful to the children, such as folk music. Mrs. Krone suggests descants and rounds as happy variations of unison singing. Music should permeate the whole school atmosphere and curriculum. Just as children are bored with "See Dick. See Dick run," so are they bored with songs that have poor musical quality but are sung just because they fit a particular unit.

Music can be made fun by the introduction of simple instruments such as a comb covered with tissue paper. Franz Schubert and Wolfgang Mozart both played the musical comb! An autoharp will give chord harmony just by pressing a button and strumming across the strings. A child can accompany his songs with the ukulele. The whole class can learn to play simple tunes on the inexpensive harmonica. "The harmonica's roster includes such Presidents as Lincoln, Coolidge, Hoover, and Eisenhower. . . . Pope Pius XI played it in the Vatican. Henry Ford and the late King Gustaf of Sweden were among its devotees."<sup>4</sup> Other instruments that are fun and easy to play are song flutes and musical glasses.

Some of the real fun in the classroom can be the combining of a song the class sings with some instrumental accompaniment. The children may suggest and try different combinations such as the autoharp or a percussion accompaniment—the tambourine, drums, cymbals, or just clapping—if they are enthusiastic for what they are doing.

Listening to records can be a part of the fun if the records are suitable to the age. There is listening-readiness as well as reading-readiness, so records should not be chosen that have such complicated harmonies as to confuse the children. The records should have lovely melodies. They can be story records, singing records, poetry records. Records with folk artists, as Burl Ives and Frank Luther, are enjoyed by children. Barbour and Freeman's book, *The Children's Record Book*,<sup>5</sup> is an important book for teachers in selecting and preparing suitable records for the different age levels. Children enjoy hearing the same records repeated again and again.

There are many good biographies and stories about music to add to the enjoyment. The Wheeler-Deucher set of biographies of musicians can be read and enjoyed by children from third grade and up. A very fine book full of music games is *How to Help Children Learn Music*.<sup>6</sup> This book shows that the "hieroglyphics" of music can become, by play, as meaningful as the words of a book.

In the primary grades music should fit the individual  
To page 19



# Some Factors of Success in SCHOOL INDUSTRIES

T. C. Murdoch

FORMERLY PRESIDENT  
MOUNTAIN VIEW COLLEGE  
PHILIPPINE ISLANDS

**O**PERATING school industries in such a way as to have profitable returns from student labor is something that has taxed the minds of school administrators since the very beginning of our educational work. In a number of countries Seventh-day Adventists are considered pioneers in the part-time student work program. This is so in the Republic of the Philippines, where this type of program is operating successfully at Mountain View College.

Seventh-day Adventist schools have always emphasized that the main value of work for students is not financial or industrial, but educational and vocational. The objective has been a well-rounded and well-balanced training to equip students for life.

**Material for orientation.** Manual labor has a direct bearing on the physical, financial, moral, mental, and spiritual well-being of the student. Work brings with it many blessings, and vocational training should occupy an important place in the college curriculum.

Had there been agricultural and manufacturing establishments connected with our schools . . . there would now be a more elevated class of youth to come upon the stage of action. . . . They [young ladies] should be taught dress-making and gardening. Flowers should be cultivated and strawberries planted.<sup>1</sup>

**Help for solving personnel problems.** The delegation of the industrial supervising responsibilities to members of the faculty is of value to the faculty, the students, and the school. It encourages them to share in the business operation of the industries, and it is something they enjoy and appreciate. By lightening the teaching loads of the faculty members who can help to supervise the industries, the administrator lightens his own heavy program. It is wrong for the administrator to think that he must shoulder every burden because he feels his faculty is already overworked. There should be group planning for greater efficiency.

Despite the laudable desire of the leader to spare the faculty additional work, actually he may be ignoring the need to consider their attitudes and opinions by sharing business problems with them.<sup>2</sup>

Often personnel problems can be avoided by this group approach to them. When teachers have some supervisory responsibility in an industry and know how the school funds are being allocated, they are less likely to be critical about funds allocated to the industrial program.

**Needs of personnel must be given first priority.** In the operation of school industries, the personnel will usually have many requests for additional equipment and supplies. School budgets are never large enough to encompass all the items that seem necessary. If requests are constantly turned down, the staff and the one in charge will become discouraged. It is well to have them list their requests on uniform requisition blanks. These requests should be noted in order of importance of urgency and desirability. By working on this arrangement no one needs to feel neglected or hurt when all the requests are not dealt with immediately.

**Relationships between the administrator of the school and the personnel of the school industry.** The administrator must be persuaded in his own mind that student help is valuable, profitable, and very worth while. He must be an individual who has faith and confidence in the abilities of the youth, and in all his dealings he must ever mingle sympathy and kindness with firmness and sincerity.

Maintenance of a friendly co-operative relationship is vitally important. While school children are immature, they are generally reasonable and respond to persons who place faith and confidence in them, in much the same way as adults do. In all dealings with pupils or adults, the administrator will find sincerity, sympathy, kindness, and firmness very important qualities.<sup>3</sup>

Appreciation, encouragement, and responsibility help a great deal in the formation of correct work attitudes. The personnel must always be treated with respect and courtesy, and especially is this so when blunders are made. Nothing will destroy confidence more easily than a harsh temper displayed on the part of the administrator. The wise administrator will assume personal responsibility for mistakes, for he is the one who has delegated authority.

**Work conditions in the school industries.** These have a direct bearing on interest and on work attitudes. In planning a school industry it is difficult to follow any previously devised pattern. The structure, the location, and the kind of industry must be adapted to the needs of the college and the student personnel. Before making important decisions in this connection it is well to remember to "make haste slowly." Mistakes once made in a building structure can remain as embarrassing monuments for a long time. The secret of operating any school industry successfully is to have the right type of building in



the right location, with the right type of students in the right jobs at the right time. The primary purpose must be to give young people a congenial atmosphere for a profitable work experience. At the same time the school must be able to run the industries in such a way that it breaks even, or better still, comes out a little ahead financially.

The management should secure good equipment, and if possible this equipment should be driven by electric motors to reduce noise. Light, visibility, and the use of different colors to denote dangerous or moving parts of machines, should receive consideration. Full accident insurance for personnel should be provided and work areas kept as far removed as possible from the danger area. Everything possible should be done to promote the health and safety of the student personnel.

Inasmuch as the degree of efficiency will be commensurate with the interest of the personnel, motivation can be stimulated by making minor concessions in working schedules. Industries located where "working" students are in the majority become the lifeblood of the school, and should be treated as such. Special bonuses may also be granted for creative suggestions that make for better quality work and a higher rate of efficiency. Edmund J. King aptly states:

Even a different pattern of hoe can be educative if it allows the user to stand upright and talk to his fellows instead of being crouched almost double like a beast.<sup>4</sup>

Ellen G. White has written:

Let the youth be impressed with the thought that education is not to teach them how to escape life's disagreeable tasks and heavy burdens; but its purpose is to lighten the work by teaching better methods and higher aims.<sup>5</sup>

**Ego involvement.** Operating a school industry becomes comparatively simple if the students concerned are personally interested and personally involved in the project itself. When they see that it is in their own interests, financially and otherwise, to do acceptable work, then they become self-directing. The ideal situation is seen when the class instruction on theory can be put immediately into practice by a student project. The acquiring of skills is encouraged by this project method, and the carrying out of a problem to its completion is often more difficult than the learning of a theory.

The project method in the Philippines. At Mountain View College in the Philippine Islands an experiment was begun in 1955 called the "self-help industry." This has proved extremely helpful to the personnel of the industry as well as being profitable to the college. This is how it operated. Boys taking any one of the four-year college agricultural courses were allowed to participate in the plan. Two or three boys, as partners, were given garden plots to cultivate. They shared a carabao and a plow, and it was their responsibility to grow the crops they

considered most profitable and salable. At the same time they were responsible for the care of the working animal assigned to them. The cost of the seed and also the expense connected with the maintenance of the carabao and plow were charged to them.

The harvested crops were sold to the school cafeteria and the credit applied on the student's account. The student received credit at current market value for these supplies and any surplus was sold in the public market and the credit given to the student. For many months these young folks were able to supply the cafeteria with enough produce to serve approximately 1,600 to 1,700 meals a day.

Every morning in the agricultural classroom the boys learned the theories: how to cultivate and fertilize the soil; how to plant the seed, and how to harvest the crop. In the afternoon these same boys

*To page 22*



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# Is History Important?

Floyd L. Greenleaf

INSTRUCTOR IN HISTORY  
BASS MEMORIAL ACADEMY  
LUMBERTON, MISSISSIPPI

TO THE instructor of secondary social science frequently comes the inquiry from students, Why do we study history? We never use it.

Just how does one use history? History is not a skill such as reading and mathematics, nor is it an applied art as is accounting or mechanics. History, *per se*, is not a study of ethics, nor is it preached from the pulpit as is the Bible. It is not a social error to be ignorant of the contents of the Augsburg Confession, Caesar's *Commentaries*, or other great documents and books. One's knowledge may be indicted but never his citizenship even if he mistakenly assigned the adoption of the United States Constitution to the year 1776. With all seriousness, then, the question really may be posed, Why do we study history? How is it used?

The importance of history is described in the following quotations:

As with language, so with every other study; it may be so conducted that it will tend to the strengthening and up-building of character.

Of no study is this true to a greater degree than of history. Let it be considered from the divine point of view. . . .

Such study will give broad, comprehensive views of life. It will help the youth to understand something of its relations and dependencies, how wonderfully we are bound together in the great brotherhood of society and nations, and to how great an extent the oppression or degradation of one member means loss to all.<sup>1</sup>

It appears that history is important because it yields "broad, comprehensive views of life" when it is considered from the divine viewpoint. In this respect, according to Ellen G. White, history contributes more to the character than most other areas of study. History, therefore, is used, not as a skill or a talent, but to develop sound judgment, perception, and understanding of human relationships and the revealed will of God. It will be noted here that the will of God is described as "revealed," thus placing it within access of human scrutiny and comprehension. This is a use, different from, to be sure, but equally important to, the uses of studies involving tangible substances and the mathematical or other theories associated with them.

An understanding of the will of God for man is necessary to note progress toward the accomplishment of God's will. As examples of the principles that should guide the student of history in his study, the following statements are quoted:

Far better is it to learn, in the light of God's word, the

causes that govern the rise and fall of kingdoms. Let the youth study these records, and see how the true prosperity of nations has been bound up with an acceptance of the divine principles.<sup>2</sup>

In His law God has made known the principles that underlie all true prosperity, both of nations and of individuals.<sup>3</sup>

We are to see in history the fulfillment of prophecy, to study the workings of Providence in the great reformatory movements.<sup>4</sup>

From these statements the student of history may observe that a decisive controversy, described as "true prosperity of nations" and "divine principles" on the one hand, and "tumults, conflicts, and revolutions" on the other, undergirds the entire structure of the historical record. It is not difficult to see the influence of God during the era of the Reformation, because religious affairs were then paramount, but at other junctures of history the instructor must apply the foregoing principles for himself. A list of some topics, to which many more might be added, that might be discussed in the classroom could include:

1. The emergence of the English language as an international instrument of communication related to the establishment of the leadership of the remnant church in an English-speaking nation.

2. The development of democratic principles to their most mature expression within the English-speaking bloc of nations and the effect of these principles upon the advancement of the cause of God.

3. A comparative study of the law of God and great documents, such as the United States Constitution, the United Nations Declaration of Human Rights, and perhaps even constitutions of totalitarian states.

4. The firm establishment of Seventh-day Adventist organization in Europe during an era of comparative peace bounded at the beginning by a long period of revolution and national unification and at the end by World War I.

5. The effects of the Pax Romana upon the beginnings of Christianity.

6. The universality of Greek as the language of international communication at the time of embryonic Christianity.

Upon the social science instructor rests the rich responsibility of tracing the struggle for the possession of man's mind through the long procession of human affairs. To understand the role of man in the

To page 22



# Science & Mathematics

*Frank H. Lang*

ELEMENTARY TEACHER  
NEWPORT, OREGON

OH, NOW I see. Why, it was just like I was walking around in the dark!" I had talked about tens and ones to no avail and finally had used matchsticks to clear up the logic of borrowing to Georgie, a fourth-grader who must have finished high school by now. His words made eloquent sense to me and have influenced my teaching since. Children like to understand why, and they can when we get enough of their senses involved in a properly structured learning experience. By properly structured, I mean one that leads the child's mind to construct a logical progression of ideas.

Teaching children to reason logically is often a frustrating task, but I have repeatedly observed that what appears to be faulty logic in the child is a lack of enough sense experiences with realities to give flesh to the symbols. For that matter, isn't illogical reasoning simply a loss of contact between our symbols and concrete reality?

Properly structuring the learning process does not too often mean laying out directions to lead the child to an already known result, though it can, provided some other challenge as compelling as curiosity is present to keep the child interested.

It has been my observation that some muscular involvement is the ideal catalyst to bring all the senses together into the necessary state of concentration for good thinking.

We were discussing waves in an advanced fourth-grade science class recently. I had used a series of bar magnets arranged so that each repelled the next to demonstrate wave motion from molecule to molecule. The visual device seemed fairly effective, but I was not quite satisfied. So I lined up about fifteen children, shoulder to shoulder, and with several short shoves, sent waves of force through the line from body to body. Several fell down, and there was a little disorder, but the idea of the nature of waves was clear and stayed clear for every child involved.

One clearly established principle like this can provide a center around which we build many ideas. Besides utilizing this concept in discussion of light, heat, sound, and radio waves, we used it to explain the interrelation between heat, molecular motion, and the three states of matter.

First we tried putting a drop of ink in a glass of cold water and a drop in a glass of hot water. The children observed that some kind of motion quickly spread the molecules of ink through the hot water, but that the mixing motion was very sluggish in the cold water.

Then we took a piece of ice and bombarded it with "waves of heat motion." We discussed what was happening to the molecules as they began to move about in a liquid state. Then we heated some of the liquid until our molecules got up enough speed that we could see them fly away as steam, or a gas. To revive the reality of the wave-motion idea, we repeated our experiment with the line-up. It wasn't hard to make the transfer from the children that fell out of line to the molecules that boiled away from our spoonful of ice drippings.

To get this total involvement of the mental processes in mathematics, I have required each student to illustrate the logic of each manipulation of symbols with some sort of reality and to be able to defend his reasoning. This takes time—but it makes their study more meaningful.

This year I tried having the children construct their own base-four number system, using it to work out operations with two and three place numbers in addition, subtraction, multiplication, and division.

To avoid confusion with ordinary decimal numbers, we made up our own number symbols—only three symbols, and we used the conventional zero. We also made up our own number names to go with the symbols. We started by counting sticks, using our new number symbols and number names. We laid the sticks in a circle made on the desk top with a washable crayon, writing a numeral under the circle to indicate how many it contained. Each time we added a stick we wiped off our old numeral with a piece of cloth and wrote in the new symbol. Of course, when we put in our fourth stick, we faced the problem of how to keep track of "how many" with only three symbols. Eventually the idea was elicited of bundling the four sticks, keeping them in another circle, and recording the number of bundles with one of our same three symbols. The same prob-

*To page 31*





T. R. Flaiz, M.D.  
Secretary, Medical Department  
General Conference of SDA



## HEALTHFUL LIVING— IS IT IMPORTANT?

### *Responsibility to Understand the Laws of Health*

IN A boarding school in India electric power was brought into the institution for electric lights, cooking, and power to operate the pump motors. The transformer for the power line was mounted on a pole close by the pump and the water-tank tower.

Because many of the students were from village environments where electricity was unknown, students were carefully warned that all of these electric wires were exceedingly dangerous and that under no conditions should any one of them touch these power wires—some of which carried 2200 volts. To most of the students the simple warning of this danger was sufficient. One lad who came from a jungle environment was sure that these teachers were exaggerating the danger. He, of course, had never seen power wires. But, after all, what could there be in these cold wires that was so dangerous? After all, didn't the birds alight on these wires with no harm to them? If these wires were harmless to the birds, certainly there could be no harm to a strong, rugged boy.

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With this first issue of Volume 27 of THE JOURNAL OF TRUE EDUCATION we are beginning a new feature that we believe is of vital importance and of special interest to every Christian teacher and student. The subject of the series is *healthful living*. Our initial plans for this feature involve eight articles covering the importance of healthful living, the effect of health on our mental, spiritual, and physical growth and vitality, what real healthful living is, and our responsibility to teach others by word and example. Specific areas covered will be moderation, regularity, cleanliness, dress, fresh air, sunshine, and the effect the mind has on health.

The author of these articles is Dr. T. R. Flaiz, who directs the Medical Department of the General Conference of Seventh-day Adventists. We were delighted to obtain his services, not only because he is both a minister and a physician but because through the years he has consistently demonstrated true healthful living in a sensible and balanced way of daily life.

Dr. Flaiz began his ministry as a junior evangelist for the Upper Columbia Conference in 1917, and from 1920 to 1932 he served in mission work in India. Dr. Flaiz then returned to the United States to study medicine; the M.D. degree was conferred on him in 1937. After several years of private medical practice and another four years in India, he accepted in 1947 the leadership of the SDA worldwide medical work, the position he now holds.

Bouton Herndon, in his book *The Seventh Day*, describes Dr. Flaiz as "the crisp but smiling administrator of the church's great medical program at home and overseas," a man "respected the world over as both a man of God and a man of science."

—EDITORS.

To prove the correctness of his position and to show up these exaggerated apprehensions to his seniors, this lad on a Sabbath morning climbed the water tower in the sight of several protesting fellow students and reached out and grasped this 2200-volt line. A searing, crackling flash knocked the boy from his foothold on the tower and sent him tumbling lifeless to the ground.

The boys who witnessed this tragic event, who saw that searing flame encompassing the body of this ill-advised youth, who heard the sinister crackling flame, and who sensed the odor of burning flesh, will not soon forget the lesson of that tragic moment.

The victim in this story was a normally healthy, rugged youth with plenty of reserve in his good health. He was physically active, he obviously had a zest for life, he probably enjoyed a good appetite, he undoubtedly had many good qualities in both his physical and intellectual life. Along with other boys he had been warned of certain dangers involved with electric wires. Knowledge concerning this danger had been properly placed before him as it had been placed before his associates. This lad had a certain responsibility for this information given to him. He had a responsibility not only to himself but to the school, to his family, and to his country. Although the appropriate knowledge was made clearly available to him, he chose not only to repudiate any responsibility for this knowledge but also to believe that this knowledge was in error, and that there existed no such danger as had been pointed out. Failure to relate himself properly to his responsibility for this important knowledge cost this lad his young life, snuffed out instantaneously. There was no opportunity for second thought, no chance to change his mind and mend his ways once he felt the hot flash of 2200 volts of power surging through his body. Some lose their lives more slowly, perhaps by cancer after ten or fifteen years of smoking, or by drinking and resultant destruction of liver tissue. Some may lose health or life itself by overwork or failure to take recreative exercise.





But someone may say that this lad was honestly ignorant of the physical laws, the violation of which was so dangerous. Yes, in a sense he was ignorant of those dangers, but willingly ignorant. The fact that he was ignorant of the danger did not modify the lethal qualities of the 2200-volt current. Neither will ignorance of any other health principles make their violation less harmful.

Concerning this responsibility for an understanding of the laws of our physical being we read:

All should have an intelligent knowledge of the human frame that they may keep their bodies in the condition necessary to do the work of the Lord. The physical life is to be carefully preserved and developed that through humanity the divine nature may be revealed in its fullness. . . . He who remains in willing ignorance of the laws of his physical being and who violates them through ignorance is sinning against God.<sup>1</sup>

Basically we can think of two major reasons why we are under serious responsibility to understand the laws governing our health. First of all, we are told by Paul that our bodies are the temple of the Holy Ghost.<sup>2</sup> The marginal reading for this word "defile" is "destroy." So, if any man destroy the temple of God, him shall God destroy. Anything that we do which destroys or impairs our health places us under condemnation. Again Paul says:

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.<sup>3</sup>

Here it appears that these bodies are not our own. They are on loan to us, and we are under significant responsibility to care intelligently for them. Were we to find ourselves in the unfortunate position of having burned down or damaged a church or other valuable property through neglect, we would cer-

tainly experience remorse. What about our responsibility for an untimely health failure, due either to known or unknown health violations?

Second, we are told concerning our health:

Health is a great treasure. It is the richest possession mortals can have. . . . It is a terrible sin to abuse the health that God has given to us.<sup>4</sup>

Here we are reminded that health is of itself a great treasure—in fact, the greatest treasure that mortals can possess.

If I owned a million dollars and this treasure were lying idle in an unproductive bank account, surely I would recognize the need to inform myself as to how this money could be intelligently invested to bring the greatest return.

If our health is an even greater treasure than any amount which we might carry in a bank account, then surely there can be no question but that intelligent people will wish to know how to realize the greatest returns on this greatest of all assets, our good health.

### *Responsibility to Reform and Obey the Laws of Health*

Knowledge which is not put to use is in no sense an asset—this in spite of the accepted observation that knowledge is wealth and knowledge is power. Knowledge that is not acted upon yields no dividends.

Previous to the work of Dr. Alexander Fleming with antibiotics, other scientists had observed that certain molds had a tendency to depress some types of bacterial growth. But it was Dr. Fleming who connected up the possible significant relationship between the action of *penicillium notatum* upon *streptococcus aureus* with its possible role in control of infectious disease.

A good friend who taught young men and women to sell health books, who supposedly knew some of the good counsel in these books, was himself a hundred pounds overweight. He ate his regular meals, he ate between-meal snacks, he ate bedtime snacks of ice cream, sandwiches, and cakes. The result, an early coronary death.

There are, as in his case, important facts of health known to people who do not act to use this knowledge. There are people who have had serious coronary disease and who have been told clearly the kind of life they should live to avoid future episodes of coronary disease. But they go right on overeating, with its attendant overweight. They go right on selecting foods rich in fat, tasty delicacies and rich desserts. They go right on neglecting regular active exercise, one of the most important considerations in the avoidance of coronary disease.

Concerning such neglect we are told:

A misuse of the body shortens that period of time which



God designed shall be used in His service. By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness. By neglecting to take physical exercise, by overworking mind or body, we unbalance the nervous system. Those who thus shorten their lives by disregarding nature's laws, are guilty of robbery toward God. We have no right to neglect or misuse the body, the mind, or the strength, which should be used to offer God consecrated service.<sup>8</sup>

This writer points out that those who are in violation of natural law, the simple laws of health, are shortening their lives. Most people are ready to do anything to prolong their lives, anything *except* circumscribe their appetites. Failure to control appetite, failure to discipline ourselves in a healthful pattern of life, including vigorous activity, is "robbery toward God." What are you doing about regular hours of work, rest, recreation, eating, and physical activity?

### *Responsibility to Inform Others by Teaching and Example*

Perhaps the most significant mark or evidence of a high cultural attainment by an individual is the sense of responsibility to share that culture, that knowledge, or that skill with others. If we possess skills or understanding concerning health and its preservation, our first duty is to practice the knowledge we possess, and second is our duty to share this knowledge with others.

One of the great ethics of medicine recognized and approved from Hippocrates' time to the present is that all knowledge of the healing arts must be common knowledge available to all.

Concerning our responsibility for the counsel given to us on matters of health reform we read:

Guilt rests upon us as a people who have had much light, because we have not appreciated or improved the light given upon health reform.<sup>9</sup>

Not only are we to convey the truths of our health emphasis through teaching but our lives are to be living witnesses to the values derived from the practice of rational health reform.

There should be well-considered purpose and consistency in health teaching. Our health emphasis is not some code of morals by which we hope to win merit. The merit in not drinking coffee is not the merit of some kind of spiritual discipline, but rather the merit of better health from avoiding a product containing harmful elements. Our health emphasis makes sense. We need make no apology for our position on matters of health, a position now supported by scientists, medical research, and, as in smoking, by the United States Government. But again let us keep our focus clear that *the purpose of our health instruction, our health education, is for better health, that through better health we might better serve the Lord*, or as stated by Ellen G. White:

"The more perfect our health, the more perfect will be our labor."<sup>10</sup>

Again we read:

In teaching health principles, keep before the mind the great object of reform—that its purpose is to secure the highest development of body and mind and soul. Show that the laws of nature, being the laws of God, are designed for our good; that obedience to them promotes happiness in this life, and aids in the preparation for the life to come.<sup>11</sup>

It is the duty of those who have received the light upon this important subject to manifest greater interest for those who are still suffering for want of knowledge.<sup>12</sup>

The most effective witness to the value of our health principles is the vigorous, healthy, buoyant Christian. *To page 25*



## Medallion of Merit Presentation

—Louise B. Stuart

**O**N MAY 3, 1964, in the Columbia Union College gymnasium, G. M. Mathews presented Miss Louise B. Stuart with the Medallion of Merit award of the Department of Education of the General Conference of Seventh-day Adventists.

A large group of her former students, present students, fellow teachers, parents, patrons, and friends were present for this presentation, which was part of a "This-is-your-life" program. Many letters and telegrams of appreciation and eulogy, as well as statements from those present, were presented to Miss Stuart. A cash gift of \$716, enabling her to make a trip to Hawaii, was enclosed in a new purse.

Miss Stuart has been in educational work for 52 years, 46 of them in Seventh-day Adventist schools, 39 of them in the Sligo School (Columbia Union College laboratory school for elementary pupils), and 20 as principal of the school. During this period the quality of education—both academic and spiritual—has been raised to a high level and there maintained. In achieving this excellence Miss Stuart has managed to retain the love, respect, and support of all her publics—fellow teachers, pupils, board members, and patrons—a singular achievement! Her special charm as a person, rarely seen these days, is self-forgetfulness—never seeking the limelight, never bothering in the least about who is going to get the credit for what is done.

Because of these qualities—a complete dedication to Christian education, outstanding contributions to Adventist education over a long period of years, and many others—the Medallion of Merit, the highest award it is possible for an individual to receive in Adventist education, was presented to Louise B. Stuart. G. M. M.



## Our Responsibility in

# Guiding Youth

Ben S. Salvador

COMMERCIAL TEACHER  
TAIWAN MISSIONARY COLLEGE

TO EMERGE from childhood into maturity entails tremendous and radical changes in the individual. According to *tradition*, within this time he is supposed to shed automatically the undesirable traits acquired during childhood and to develop in some mysterious way, with little effort on his part, desirable traits to serve him satisfactorily when he reaches maturity. A child who is mentally slow, for example, is supposed to leave behind his mental deficiency and become intellectually normal; the selfish child is expected to turn into a considerate, kindly adult; and the careless, to develop habits of neatness and orderliness. This relegates a person's development and adjustment to chance.

Education, on the other hand, emphasizes Socrates' doctrine: "Know thyself." Lao Tszé, a Chinese philosopher, put it this way: "He who knows others is learned; he who knows himself is wise." So in education it is the boys and girls—not language study and chemistry—on whom we must focus our attention. First guidance seeks to have the individual become familiar with a wide range of information about himself—his interests, his abilities, his difficulties, his previous development in various areas of living, and his plans or ambitions for the future. Then it seeks to help him become acquainted with the social, vocational, and recreational society he faces. Finally, he must learn to face his mistakes when they occur, modify his plans accordingly, and to proceed from that point.

The patterns of our civilization and culture are made up of thousands of overt and subtle elements—manners and morals, beliefs and attitudes, knowledge and aspirations. From the cradle to the grave these culture patterns shape our personalities. Every success encourages and every frustration curtails a repetition of our responses. Education in general and guidance in particular, must not be concerned merely with objective data and facts, for then it becomes superficial. We must "stimulate and perhaps correct *personal qualities* that seem likely to help or to hinder wholesomeness and adequacy in life."<sup>1</sup> (Italics supplied.)

Equally as important is this principle: "No teacher can truly promote education, until he knows the

mode of life for which education is to prepare his pupil" (Ruskin). Our educational system is based on the assumption that God has a plan and a place for everybody—a place in the social world, educational world, and community affairs, a special work to accomplish in this world, and an inheritance in the kingdom of God.<sup>2</sup>

If the youth are to become symmetrical men and women provision must be made to safeguard the health, promote the family life, instill civic conscience, encourage vocational efficiency, provide intellectual stimulus, and most important, instill a sense of God's claim on their lives and thus the necessity of their preparing for the future life.

The chief interest of those responsible in modern schools should be to assist the individual student in laying the basis for the maximum realization of his potentialities, discover his weaknesses and difficulties, to the end that his own best interest will be served and the general welfare benefited accordingly. . . .

Nowhere is there a place for anything detrimental to the welfare of the individual. In fact, there is no such thing as defeat. . . . The word *defeat* should be replaced by the phrase *the need for modifying one's plans*. To yield to the gospel of defeat is merely shortsighted.<sup>3</sup>

Therefore, as Christian teachers we are counselors and should ever seek to guide by the two fundamental guidance processes—self-realization and constructive challenging.

<sup>1</sup> Cox, Duff, & McNamara, *Basic Principles of Guidance* (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1948), p. 406. Used by permission.

<sup>2</sup> Ellen G. White, *Fundamentals of Christian Education*, p. 82.

<sup>3</sup> L. L. Chisholm, *Guiding Youth in the Secondary School* (New York: American Book Company, 1950), p. 18. Used by permission.

## Music Can Be Fun

(From page 11)

ual needs of the children. Music should be a joy of the present as well as the foundation for leisure-time of the future. Music is part of the culture of mankind. The prime purpose of music is to present such a variety of experiences that each child may discover some phase in which he finds enjoyment.

<sup>1</sup> Beatrice Krone, *Teaching Music in the Elementary School* (Illinois: Interstate Printers and Pub., Inc., 1941), p. 1.

<sup>2</sup> William Ragan, *Modern Elementary Curriculum* (New York: Holt, Rinehart, and Winston, Inc. Pub., 1960).

<sup>3</sup> Beatrice Landeck, *Children and Music* (New York: William Sloane Assoc., Inc., 1952), p. ix. Used by permission.

<sup>4</sup> Doron Antrim, *Having Fun With Music* (New York: Crowell Co., 1958), p. 23. Used by permission.

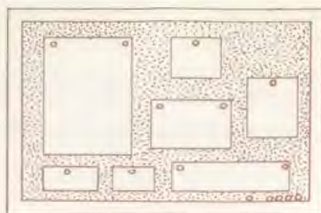
<sup>5</sup> Harriet Boston Barbour and Warren S. Freeman, *The Children's Record Book* (New York: Durell, Inc., 1947).

<sup>6</sup> Madeleine Carabo-Cone and Beatrice Royt, *How to Help Children Learn Music* (New York: Harper & Row, Inc., 1955).



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



### OVERSEAS

► On January 23, 1964, the General Conference Committee took action recognizing Middle East College (Lebanon) as an institution with senior college status. The school has long been authorized to offer majors in Bible and history, but now it is established on a more solid foundation.

► Notable professional recognition was received by Dr. Reuben G. Manalaysay, president of Philippine Union College, when in February, 1964, he was elected first vice-president of the Philippine Association for Graduate Education (PAGE), an association of more than 100 professors from some 40 graduate schools in the country. He was also made editor in chief of the *PAGE Journal*, research publication of the academically elite group, and chairman of PAGE's Committee on External Relations. The aim of the association is to upgrade graduate education in the country.

► West Visayan Academy (Philippines) reports these two interesting items: (1) This school is called the "Thailand of South Philippine Union Mission" because it is "exporting" rice, the surplus that the faculty and students cannot consume. On that count it is the only academy of its kind in the Philippines. (2) In the summer of 1963 the National Science Development Board granted three of the academy's teachers scholarships in physics, biology, and mathematics. Although the teachers' stipends were deducted because of Sabbath absences, yet they received the balance of financial aid and were given official exemption from Sabbath classes.

► The closing report of the Central Pacific Union Mission department of education shows a total of 47 primary schools with 2,796 pupils, 1,581 of whom come from SDA homes; ten of these schools are boarding establishments. The mission also has five secondary schools, four of which are boarding schools. There are 343 students, with 183 from SDA homes.

► On May 30, 1964, a group of 16 graduates of Marienhoehe Seminary (Germany) finished their ministerial studies after having passed final examinations. Ten of the graduates will work as ministers and one as a leader of literature evangelists. One young man has been called to teach in the Mozambique Mission and the remaining four will continue their studies in preparation for entering denominational employ.

► Oscar Meyers (Nebraska) recently took a trip to Miami, Florida, to deliver two registered Holstein calves to the international airport. From there the calves, which weighed more than 500 pounds each, were shipped by plane to Inca Union College, Lima, Peru. Negotiations

for the sale of calves to Inca Union College began nearly three years ago when Paul Zehm, formerly of Platte Valley Academy (Nebraska) left for mission service in Peru. The calves reached Lima in excellent condition 24 hours after their delivery to Miami and then remained in animal quarantine for 30 days before arriving at the college. Their arrival was the occasion for a celebration, a gala fiesta, with the students as well as the community participating.

### ELEMENTARY

► March 31, 1964, marked the official groundbreaking ceremony for the new Fairview School (Southeastern California), which serves the San Bernardino, Colton, Fontana, and Rialto churches. The school has been in operation since 1918 and last year had an enrollment of 230 pupils in grades one to eight. This year the ninth grade has been added and plans are for the tenth grade to be included for the 1965-1966 school year. The new plant is being built on ten acres of land in northeast San Bernardino and will include 14 classrooms, administrative offices, gymnasium, including cafeteria and shower facilities, and a bus and shopping area.

► Last school year as a unique missionary project the Ridgeview SDA Church School (South Dakota) took in as boarding students four Indian boys, ages 7, 11, 12, and 13. These boys were from the Cheyenne River Indian Reservation, whose people are still steeped in heathenism, but they have responded eagerly to the Christian way of life. All four completed a class in JMV work and the older ones are enthusiastic Pathfinders. They have learned to take a speaking part in various religious services and have earned money for new Pathfinder uniforms by selling *Life and Health* magazines.

► St. Louis Junior Academy (Missouri), now named Hillcrest School, has moved into its new facilities. The building is of contemporary design with precast concrete panels with marble tip aggregate finish, and has a total square-foot area to accommodate a gymnasium, classrooms, library, and offices.

► Early last school year the KBMW radio station asked our Twin City Grade School (North Dakota) to plan and tape a 15-minute program for broadcast twice a month. Throughout the entire school year this was done. The programs were divided into three types: special programs presented by the students—such as their Christmas program—taped sacred music, and interviews, one interview of which was with F. A. Soper, editor of *Listen* magazine.

### SECONDARY

► In 1960 the laundry supervisor of Gem State Acad-



emy (Idaho), an avid seamstress, asked a few of her workers if they would be interested in making some uniforms for the local Pathfinder Clubs. From this small beginning just four years ago in the basement corner of the laundry, with a few sewing machines and a big pan to catch the water from the leaking steam pipes, the Gem State Academy Uniform Service has expanded to a new, well-lighted and well-equipped building with seven sewing machines running full time. Orders are constantly coming in for items such as young ladies' two-piece uniforms in smart forest green, junior sizes, 8 to 18; and in misses sizes, 10 to 18; white blouses for Pathfinder girls, grades 5 through 8.

► With 1964-1965 at Gem State Academy, a new course has been added—Slide-Rule Techniques—of special interest to those students who wish to go on with their study in mathematical computation in college.

► Last spring the annual field day of Gem State Academy featured a unique project to raise funds for their student association. Almost the entire student body went in buses and private cars to the Boise Valley where they sold the booklet *Time Running Out*.

► By December, 1964, Auburn Academy plans to occupy a new \$250,000 administration building. This new building will feature classrooms and laboratories, teachers' offices, an auditorium, library with carrels, and administrative and counseling offices.

## HIGHER

► Patricia Ramsey, 1964 senior nursing student at Southern Missionary College, was named Miss Student Nurse for Tennessee's District Four. This program is sponsored annually by the Tennessee Association of Student Nurses, each student entering being required to submit a 3,000-word theme on some phase of nursing or some experience had in nursing. Participants are also evaluated on their abilities in the fields of the nursing arts, leadership, and ability to get along with people.

► Mrs. Walter Bolinger, wife of Pacific Union College's physics instructor, has completed the preparation of her second slow-learners' book (Feb. 1, 1964) which is described as a "low vocabulary on a third-grade reading level for use in junior high schools," published by Fearon Publishers of San Francisco.

► Andrews University has completed its modern-language laboratory. It has a master tape console unit that can play simultaneously up to four different language programs, drills, or lessons. Three hundred language students spend about 1,500 hours each week in the new laboratory.

► Walla Walla College has become the first of our SDA colleges and universities to offer a major in journalism. With 71 SDA periodicals in English alone, 39 publishing houses, and scores of conference and institutional public relations offices, there surely is a need for journalists.

► Anita Franz and Anna Montgomery, Pacific Union College students, received scholarships from the Goethe

Institute of Munich, Germany. These scholarships covered all expenses for an eight-week session from July 2 to August 27, 1964. The recipients were chosen principally on the basis of their language scholarship and intended use of German. The main purposes of the Goethe Institute are the promotion of German culture and the teaching of German to foreigners. The institute operates on a five-level plan of instruction. The first level covers basic German reading, speaking, understanding, and grammar; the second strengthens this to the level required to enter the university; the last three levels qualify the student to teach German and do research work in German grammar and culture. Before going to Germany the two recipients had successfully passed the first two levels.

► A curriculum revision emphasizing a five-year program went into effect this fall at Walla Walla College for elementary teachers. An important change, according to the academic dean, is the increased science and mathematics requirements. A student who completes his certification in elementary teaching will have had 12 hours of mathematics, 12 hours of biological science, and 12 hours of physical science. The previous requirement was seven hours in science and/or mathematics. Though it will take five years to complete requirements for certification, a bachelor of science degree in elementary teaching will be given after the fourth year.

► September, 1964, marks another milestone for the La Sierra College department of physics with the offering of a new physics major with emphasis in sound, electronics, and computer technology. Sixty credit hours in physics are now available, 42 of which are upper division.

► The physics research staff at Southern Missionary College have secured a Maser Optics Inc. model 720 gas laser to open fascinating research possibilities. This narrow pencil of energy may be used as a probe for the arc and plasmajet that are now under study.

► A very practical two-hour-credit senior project is required of secretarial science majors at Walla Walla College; 60 hours of practical experience without pay in administrative and other campus offices, and in business and doctors' offices.

► A textbook, *California, Heritage of Riches*, written by Mrs. Ruth Wheeler, English instructor at Pacific Union College, is one of 12 books that have been chosen out of 900 entries for national recognition by the American Institute of Graphic Arts. This conservation reader has been adopted by the California State Board of Education as a State textbook in grade four social studies for California schools.

► Graduates of Loma Linda University School of Nursing in 1963 took home top scores in State Board examinations. Comparative test results recently released by the State agency show that the University graduates not only scored higher than graduates of any other California school but that they also outstripped their colleagues across the nation by their average of 553 points.



## Is History Important?

(From page 14)

1960's, both student and instructor must have a knowledge of man's past—his habits, accomplishments, failures, and the influences brought to bear upon him through his successive generations. To realize this task the Bible must be accepted unequivocally as the authentic and original historical pronouncement of man's origin, purpose, and destination. Within the bounds of this perspective, man is seen as a redeemed being after his fall from a perfect state, with his mind becoming the site of the struggle for supremacy by either the power that caused his fall or the power that effected his redemption.

When examining history from the divine point of view, the student will observe more than human affairs. He will see progress toward the final conflict on earth,<sup>5</sup> and thus will have frequent opportunities to correlate the divine purpose with the human record. The prophet Daniel had this type of understanding of history which he revealed in his prayer of thanksgiving for God's revelation of Nebuchadnezzar's dream to him: "And he changeth the times and the seasons: he removeth kings, and setteth up kings."<sup>6</sup>

The social science instructor can remember always with profit that many of his students are not college potential. This group will continue to appraise the value of history by the manner in which it is handled in the classes on the secondary level. To this category of students there should be left no doubt concerning the character-building experiences in the process of studying history. These students will partially form the diverse and wide body of laity upon whom the foundations of local churches rest. How important it is that the classroom history instructor respect this group and its needs by incorporating into his teaching method useful discussions that help to shape the denominational perspective and the personal perception necessary for church solidarity.

From among many things, even if they remember at all, these students may not recall with particular favor that Julius Caesar was assassinated on the Ides of March or that July 14 is Bastille Day, but they should never be deprived of the opportunity to take with them the strength of character derived from concentrated, dutiful study, and constant awareness that God's will is being studied and understood.

From the inspired records of both Scripture and the Spirit of Prophecy writings one finds many indications that a knowledge of history, broad and well-applied, functions vitally in the roots of Christian traditions. Throughout the Psalms repeated allusions are made of epic moments in Israel's history. Occasionally entire chapters are devoted to this pur-

pose.<sup>7</sup> Jesus, when accompanying the two disciples to Emmaus, verified His explanations of the Messiah with a keen insight into Hebrew history, beginning with Moses and continuing through the other prophets.<sup>8</sup> Stephen, at the occasion of his trial before the Jewish council, based his defense upon the events of history that gave precedent and foundation to his position.<sup>9</sup> And to us comes this classic:

The history of nations speaks to us to-day. To every nation and to every individual God has assigned a place in His great plan. To-day men and nations are being tested by the plummet in the hand of Him who makes no mistake. All are by their own choice deciding their destiny, and God is overruling all for the accomplishment of His purposes.<sup>10</sup>

The study of history is no less important to the student who possibly will enjoy a college education and enter a professional career. For this type of student the study of history may inspire a genuine richness of scholastic challenge that will add to the basic character-building concept.

The student (the teacher, either) should never be confused by a comparison of the values of history with those learned in vocational classes and termed "practical." Although both history and the "practical" courses contribute toward the development of the powers of the individual, the channels each takes are different and neither should be used as criteria to judge the other. Yet, one may visualize practicality as something more than the arts of cooking, sewing, and mechanics. He may see the study of history and its character-strengthening properties as quite practical indeed when evaluated from the viewpoints of knowledge and awareness of the world, when he is conscious of the will of God and of the fact that happiness results from conformity to it, and then accepts the challenge to mental and scholastic achievement.

Many of these same principles may be applied to other disciplines. The careful instructor will know and appreciate the potential of his chosen field.

<sup>1</sup> Ellen G. White, *Education*, p. 238.

<sup>2</sup> *Loc. cit.*

<sup>3</sup> ———, *Prophecy and Kings*, p. 500.

<sup>4</sup> ———, *Counsel to Parents, Teachers, and Students*, pp. 379,

380.

<sup>5</sup> ———, *Testimonies for the Church*, vol. 8, p. 307.

<sup>6</sup> Dan. 2:21.

<sup>7</sup> See Ps. 78: 105; 106.

<sup>8</sup> Luke 24:27.

<sup>9</sup> Acts 7.

<sup>10</sup> White, *Prophecy and Kings*, p. 536.

## School Industries

(From page 13)

went to work on their experimental plots and raised an abundance of the many kinds of garden crops—alobate, ampalaya, bananas, beans, cabbage, cow-peas, corn, cauliflower, carrots, cucumber, chayote, eggplant, gabi, onions, potatoes, peanuts, peas, pechay, radishes, rice, squash, soybeans, and tomatoes.



Results of the project method. The financial returns to the working student were excellent. For the months of June, July, and August of 1958, twelve students earned a grand total of ₱5,098.64, or an average of ₱424.88. The year expenses for room, laundry, board, and tuition were approximately ₱600. Thousands of pesos were entered on the credit ledger side of students' accounts as a result of the success of this industry.

**Supervision.** Adequate supervision of working students has always been a vital factor but the above project method cuts the need for paid supervisors to a minimum. The personal responsibility of the stu-



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

**CASE STUDY, NO. 1: The boarding academy students were well supervised. During the week and over weekends the students on campus were cooperative with the conservatively maintained social standards. The day students, however, drove onto the campus without chaperons and sat wherever they pleased at social programs, and during the noon hour each day the students who came from the community gave continual trouble. The mathematics teacher at the boarding academy sympathizingly told a few of the day students that the school was too strict with student regulations. These day students were told otherwise by the deans of residence. There were mingled feelings in the church community about the situation; some parents and other church members stood for the school position and some stood against it. The pastor of the community church, chairman of the religious interests committee of the academy—a committee which was nonfunctional—confided in private to several of the day students and to his parishioners that the youth should be able to think through what their standards of conduct should be, and made it plain that the principal of the academy was wrong. Although not a member of the faculty, the local pastor was a member of the academy board of trustees.**

**DISCUSSION:** (1) In this real school situation where should we begin for a wholesome solution? (2) Who should take the initiative in clearing the environment?

dent project can be taken into many types of industrial programs. What is commonly known as "piece work" can become more or less the project method. This approach was also tried in the industries operated and owned by Mountain View College. In many cases the students were given work assignments and full responsibility to see that the work was done to the satisfaction of all concerned. Then the working student received a stated amount of credit at the end of each month irrespective of the number of work hours involved. These were students in the senior group and were considered as student supervisors. In many instances they had several students working under them.

Supporting the success of this plan are the statistics found on the financial operating statements of Mountain View College. Here the industries show a gain of about ₱2,000 a month. These gains were made possible mainly because of the interest students showed in the work program. This interest was aroused by their personal involvement.

**The industrial administrator.** Industries, and especially school industries, are built around men. This includes not only students and teachers but also the manager of the industry and the school administrator. To be successful in their programs these leaders should possess certain specific traits of character. A good administrator must first of all display moral values and integrity above reproach. One describes him as being good, humble, reverent, compassionate, a team leader, an organizer, fair, congenial, patient and tolerant, devoted, tactful, abreast of new development, vigorous and ambitious, thorough, expressive, a builder of good will, courageous, judicial. These are qualities very necessary for success in dealing with the personnel problems found in the vocational training programs of Seventh-day Adventist schools and colleges.

**Summary.** The benefits and blessings that are derived from work are innumerable, and the "dignity of labor" cannot be overstressed to the personnel of a school industry. Every student should be encouraged to learn at least one trade well while he is attending college. We can easily understand the counsel in the book *Education*: "Every youth, on leaving school, should have acquired a knowledge of some trade or occupation by which, if need be, he may earn a livelihood."<sup>1</sup>

<sup>1</sup> Ellen G. White, *Counsels to Parents, Teachers, and Students*, pp. 288, 289, 312.

<sup>2</sup> Harold G. Shane and Wilbur A. Youch, *Creative School Administration* (New York: Holt, Rinehart, and Winston, Inc. Pub., 1954), pp. 425, 426. Used by permission.

<sup>3</sup> Albert L. Ayers, *Administering the People's Schools* (New York: McGraw-Hill Book Co., 1957), pp. 161, 162. Used by permission.

<sup>4</sup> Edmund J. King, *Other Schools and Ours* (New York: Holt, Rinehart, and Winston, Inc. Pub., 1959), p. 175. Used by permission.

<sup>5</sup> Ellen G. White, *Education*, p. 221.

<sup>6</sup> *Ibid.*, p. 218.



## Speech Therapy

(From page 7)

problem. Another attributes stuttering to a neurological involvement. Unquestionably, neither is right all of the time. Many patients give indications of the validity of both hypotheses.

Our *fourth* problem is that of retarded speech development. This must be considered in terms of what is classified as normal or average. All too frequently held is the belief that when the child is a certain number of months or years old, he should correctly produce specific sounds. Each child's accomplishment is to be compared, not with the *average* child but with the general range of abilities and tendencies of the *majority* of children. Delayed speech may result from a number of factors, including (1) mental subnormality, (2) illness, (3) insufficient stimulation to speak, and frustrating and inadequate rewards for speech attempts, and (4) hearing impairments.

The *fifth* consideration is the problem of the person with cleft-palate speech. This speech is readily recognized by the nasal snort. The speech is nasalized because of the inadequacy of tissue to close off the nasal port to build up pressure for what is called the plosive sounds (p, b, t, d, k, g). One of the tragedies of this type of handicap is that the noticeability of the accompanying facial deformity and the sound of the speech frequently lead the child's fellow students, the teacher, and even the parents into rejection, overprotection, and/or indulgence, so that not only the mouth is malformed but the entire personality is warped.

Our *sixth* problem is that of the speech of the cerebral palsied. Children thus handicapped should have professional speech therapy. The classroom teacher enters the speech-development picture by determining the opportunities for the child to make the most of the training given by the speech therapist. All associates of the cerebral palsied must realize that more than 70 per cent of the people so handicapped range from normal mentality upward to the genius level. The labored, uncontrolled, misarticulated speech is due to impaired muscular coordination, not to mental insufficiency.

The *seventh* problem for consideration includes the speech which was once acceptable but must be changed because of the person's change of locale. We all have had the joy of working with children with foreign-language or regional speech peculiarities. It is quite probable that the speech impairment of the foreign dialect is more favorably accepted by the child's associates than any other speech impairment, although the good-natured and well-meant conversational efforts of the associates may be misunderstood and confusing to the child.

*Last*, we consider the speech problems of the deaf and hard of hearing. The children with hearing impairments are many times labeled as withdrawn, inattentive, or as behavior or scholastic problems. Many of these children are thus stigmatized by a wrong label until the hearing impairment is discovered by hearing screening programs. The speech problems are misunderstood as articulation problems. In effect, they are articulation disorders, not due to faulty habits but rather to the child's doing his conscientious best to reproduce the sound as he hears it.

It cannot be too strongly recommended that the teacher believe what the child says concerning what and how he hears. Too often borderline hearing handicaps are not detected by general medical practitioners which would have been discovered by thorough audiological evaluation.

Speech therapy consists essentially of five steps:

1. The person with a speech defect must be persuaded that he has a handicap and convinced that he must try to eliminate it. All too often this aspect of the problem is complicated by the inertia, ignorance, or false pride of the parents. The classroom has the avenues of the school nurse, the family physician, county health and social service agencies, and the pastor, through whom it can work.

2. The cause of the speech defect must be removed. Caution is a very important part of this step. Frequently the speech defect symptom is serving as a crutch which prevents the child's falling into a more severe psychological problem. The family physician must play an important part here. Any ethical speech therapist will require a medical clearance before proceeding with any therapy. The family physician may be able to direct the family to qualified therapists. A list of such persons in your neighborhood is available from the American Speech and Hearing Association, 1001 Connecticut Avenue, NW., Washington 6, D.C. A third source of information is the county department of education, which should be contacted by the school principal after counsel with the conference superintendent of education. A large number of the counties are including free speech therapy to students in private and parochial schools.

3. Training in listening is the next step. The person must be helped to hear both the correct and incorrect sounds so that he can tell which he is producing. Hearing impairments may hinder the progress of this, so let it be emphasized that early hearing tests are very important. This discriminative listening in first-graders is very important. If the child cannot hear the difference, he cannot "sound" the difference. In effect, then, much of the articulation problem in children is an aural problem, and most of the rest of it is poor habit and faulty learning.



4. The new or correct sound is next strengthened both in isolation and in familiar words and phrases.

5. The speech is no longer defective when the new correct sound has been made habitual.

One of the simplest ways of putting before the child his responsibility of making and habitualizing the new sound is to have him mark the offending sound in his recitation work. Another way is to have him work an assignment using the sound under consideration. At all times let him evaluate his own progress with the teacher's monitoring of his self-evaluation. Remember, with the plain, old-fashioned human being, praise goes a long way.

In a world of progress there is change. Teachers, keep informed of current methods and procedures. Speech therapy is changing. No longer do we use, for example, the "old wheezes" once used on someone who stutters, such as "take a deep breath," "start over," "think before you speak," "talk slower." Today we work on eliminating the cause of the speech defect and not just the symptom. We work with the entire individual. Today speech therapy is concerned with helping the classroom teacher fit the child into his rightful place in the classroom, in society, in life.

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## Healthful Living—Is It Important?

(From page 18)

### *Relationships to Mental and Spiritual Attainment*

For any worth-while evaluation of this topic it is necessary that we recognize and take note of the threefold nature of the individual. We are made up of three separate and distinct entities. The physical entity, or the physical body, is the basis, the foundation, the absolutely essential physical instrumentality of our existence. For the guidance, the control, and the development of the individual in this physical body, we have the mental entity—our mental processes and powers without which the physical is but a lump of clay. Without the third element in our make-up, that of our spiritual entity, the individual is not complete. This spiritual entity exists only in the presence of well-ordered mental equipment, and it realizes its highest attainment only in a physically sound body.

Any unsoundness, any physical limitation, adversely affects the mental and the spiritual functions and capacity of the individual. For this reason the consistent Christian must recognize his responsibility for the highest possible development of his mental powers and for the preservation of his physical powers and resources in the best condition possible. Concerning this relationship we read:

The health of the body is to be regarded as essential for growth in grace and the acquirement of an even temper. If the stomach is not properly cared for, the formation of our upright, moral character will be hindered. The brain and nerves are in sympathy with the stomach. Erroneous eating and drinking result in erroneous thinking and acting.<sup>10</sup>

And supporting this, note the statement: "Eating, drinking, and dressing all have a direct bearing upon our spiritual advancement."<sup>11</sup>

As to the interaction among these three entities of the individual observe that:

The body is the only medium through which the mind and the soul are developed for the upbuilding of character. Hence, it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here means the surrender to evil of the whole being.<sup>12</sup>

In the light of this statement it would be impossible to overemphasize the significance of good physical health as the foundation for spiritual stature.

These relationships are well emphasized in this statement from the Spirit of Prophecy writings:

Abuses of the stomach by the gratification of appetite, are the fruitful source of most church trials. Those who eat and work intemperately and irrationally, talk and act irrationally. An intemperate man cannot be a patient man. It is not necessary to drink alcoholic liquors in order to be intemperate. The sin of intemperate eating, eating too frequently, too much, and of rich unwholesome food, destroys the healthy action of the digestive organs, affects the brain, and perverts the judgment, preventing rational, calm, healthy thinking and acting.<sup>13</sup>

In this one statement we have a whole commentary on this relationship of the significance of the physical health and well-being to the intellect and to the spiritual powers of discernment. Here it is pointed out that physical disorders result in disordered and perverted judgment, thinking, and acting.

If there were no other reason for guarding the health, if there were no other reason for living temperate, healthy, and vigorous lives than to maintain a good spiritual and perceptive attitude, all of our efforts in the direction of health preservation would be justified many times over. When we remember, though, that the rewards of physical health are abundantly justified in the joys and satisfactions of vigorous, physical health itself, and when we remember that intellectual clarity, balanced judgment, and rational thinking and acting are directly dependent upon the physical health, we have again multiple reasons for attention to the preservation of our good health.

<sup>1</sup> Ellen G. White, *Christ's Object Lessons*, p. 348.

<sup>2</sup> 1 Cor. 3:16, 17.

<sup>3</sup> 1 Cor. 6:19, 20.

<sup>4</sup> Ellen G. White, *Counsels on Health*, p. 186.

<sup>5</sup> *Ibid.*, p. 41.

<sup>6</sup> *Ibid.*, p. 505.

<sup>7</sup> Ellen G. White in D. E. Robinson, *Story of Our Health Message*, p. 78.

<sup>8</sup> Ellen G. White, *Counsels on Diet and Foods*, p. 457.

<sup>9</sup> ———, *Counsels on Health*, p. 50.

<sup>10</sup> *Ibid.*, p. 134.

<sup>11</sup> ———, *Counsels on Diet and Foods*, p. 57.

<sup>12</sup> ———, *The Ministry of Healing*, p. 130.

<sup>13</sup> ———, *Counsels on Diet and Foods*, p. 50.



## Are You Fit to Be Free?

(From page 5)

tinue in my word," He says, "then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32). This leads us to but one conclusion: If education is to make us free, it must lead us to a knowledge of the truth. But Jesus also said, "I am . . . the truth." Therefore, the education of which we speak must lead us to a knowledge of the Christ. It is Christian education then that fits us to be free.

I do not mean to infer that Christian education should be concerned only with the pursuit of ultimate, divine truth spelled with a capital T. This, of course, is its ultimate goal—to know Him whom to know is life eternal. But inasmuch as this earthly life is the prelude to the life hereafter, Christian education would logically be also concerned with proximate goals, to fit us for high-level citizenship while we live on this planet. Hence, I like to think that a true, liberal education is synonymous with a Christian education.

Within a Christian frame of reference, then, I would say that only a truly and liberally educated man or woman is fit to be free. By this premise I do not necessarily exclude any who may not have had the privileges of a college education, for in the final analysis a liberal education is self-education. For the same reason the converse is: a college education does not guarantee to anyone a liberal education. For those who have taken advantage of a college course, however, the experience can and should represent a beginning of that freeing, liberating education which will continue through this life and reach its ultimate fulfillment in the life to come.

So much for theory. What specifically constitutes this liberal education? The liberal arts courses of formal education are those designed to contribute to mental and soul culture, to prepare for citizenship in a free society. We call them general education courses today to distinguish them from those courses intended to teach specific vocational skills. You recall them, of course: sacred and secular history, literature, language, fundamentals of Christian belief, music, philosophy, et cetera. Since science has come into its own we speak of liberal arts *and* sciences, thus adding to the list mathematics, biology, chemistry, physics, and others in their pure rather than in their applied forms. These arts and sciences inform us about the three worlds in which we live: the natural world, the social world, and the spiritual world.

Obviously, I am not speaking of the most popular studies in education today. The past century has witnessed a steady decline of the arts, both in popular appeal and in curriculum recognition. The onward

march and success of science has ushered in an era of technology that has demanded specialized training in everything from applied quantum physics to sports. Consequently, the liberal arts have been reduced to a much smaller piece in the curriculum pie, and they have been lowered to a less significant position on our value totem pole.

Many present-day educators have become alarmed by the curricular trends toward vocationalism. They fear the twilight of the liberal arts, the great cultural heritage of civilization. Along with scientists such as Robert Milliken and Albert Einstein, they deplore the efforts of man to satisfy his soul through a passion for technology. Hitler burned the liberal arts books and led his people to the shrine of specialized knowledge. It is well that we remember the tragic outcomes of that insulting experiment.

The fault is not with science, technology, or vocationalism. The fault is in our materialistic philosophy and attitudes. Our absorption with *things* inhibits our attention to ideas and matters of the spirit. We tend to be rootless, caught up in the whirl of learning more skills to make more money, to buy more gadgets, to save more time, to go more places, to do more things, to have more fun. In the *Saturday Review of Literature*, May 9, 1953, President A. Whitney Griswold of Yale University asks this question: "Haven't pursuit of the dollar, the conveyor belt, skyscrapers, crime thrillers, the jazz mania done more to demoralize the world and turn man into a mass creature than could a collectivist party dictatorship inspired by a Socialist ideal?" Mr. Griswold goes on to say that we are the best-informed generation that ever lived, but we have the most primitive ideas of what to do with our information. We know how to blow up the world but we don't know how to govern it. We are not fit to be free!

In the words of Paul, we "have been called unto liberty." We experience this freedom in direct proportion, not to the increase of our earning power, but to the increase of our liberal education, which leads to a more abundant life.

For those who would pursue excellence may I suggest three goals—goals that resemble those of the mountain climber. Each peak scaled brings into view another more challenging one.

I recommend first of all a *world view*. Our age seems to place more emphasis on analysis than it does on synthesis. We break things down more than we build them up. We see things separately but we fail to see the relationships between them. Life is so departmentalized we fall short of seeing it whole. We command many facts but we know few meanings. We need a world view of life, covering contemporary space and historic time.

A world view presents our world to us, not as a

To page 29



# INDEX

## The Journal of True Education

Volume 26

October, 1963—Summer, 1964

- "A Week at a Junior Academy," O. E. TORKELOSON, September-October, 1963, 16.
- "Achievement Tests, When Should We Give?" NORMAN C. MABERLY, March-April, 1964, 8.
- ALLEN, SYDNEY, "Paul's Commission to the Adventist Scholar," November-December, 1963, 12.
- AN ANONYMOUS SDA ACADEMY SENIOR, "Why Am I Here?" March-April, 1964, 5.
- "Are We Using Our Best in Teaching?" R. M. HILLIER, January-February, 1964, 15.
- ASHEIM, TRYGVE, "Our Schools as Soul-saving Agencies in the Sixties," September-October, 1963, 23.
- "Award of Merit Presentation—Victor E. Bascom," OPAL W. DICK, March-April, 1964, 18.
- BALHARRIE, GORDON S., "Symposium: College Bible Teachers," January-February, 1964, 16.
- "Bascom, Victor E.—Award of Merit Presentation," OPAL W. DICK, March-April, 1964, 18.
- BEACH, B. B., "Teaching History Today—Why? What? How?" September-October, 1963, 5; November-December, 1963, 22.
- BEE, MRS. C. M. and MARJORIE E. WEIR, "Progress Report of the SDA Nongraded Church School," March-April, 1964, 7.
- "Bible Doctrines—An Experimental Application," G. E. RHOADS, January-February, 1964, 14.
- "Bible Study on the Graduate Level," EARLE HILGERT, January-February, 1964, 21.
- BIGGERS, LINDA, "Why I Want to Be a Teacher," March-April, 1964, 21.
- "Call of the Christian Teacher, The," G. ARTHUR KEOUGH, March-April, 1964, 27.
- CHRISTENSEN, OTTO H., "Symposium: College Bible Teachers," January-February, 1964, 16.
- CHRISTIAN, ADELAIDE, "Shall We Nongrade Our Schools?" November-December, 1963, 9.
- "Coordinating the Teaching of Bible and History," LEWIS E. NESTELL, January-February, 1964, 18.
- "Critical Reading in the Elementary School," MRS. ZELLA HOLBERT, March-April, 1964, 16.
- "Culture & Religion—A Seventh-day Adventist Concept of Higher Learning," JOSEPH G. SMOOT, September-October, 1963, 14.
- "Developmental Reading," GLADYS WERTH, November-December, 1963, 6; March-April, 1964, 9.
- DICK, EVERETT N., "John Fitzgerald Kennedy—1917-1963," January-February, 1964, 32.
- DICK, OPAL W., "Award of Merit Presentation—Victor E. Bascom," March-April, 1964, 18.
- "Discipline," SARAH E. GARBER, September-October, 1963, 20.
- "Do You Understand What You Are Reading?" (editorial), T. S. GERATY, January-February, 1964, 4.
- DOUGLASS, HERBERT E., "Symposium: College Bible Teachers," January-February, 1964, 16.
- "Elementary School Administrator, The," ZEPH H. FOSTER, November-December, 1963, 15.
- "Fire Drills," TECHNICAL DEPARTMENT OF THE GENERAL CONFERENCE INSURANCE SERVICE, November-December, 1963, 13.
- FOSTER, ZEPH H., "The Elementary School Administrator," November-December, 1963, 15.
- GARBER, NELLIA BURMAN, "Have You Ever Tried a Sympathy Day?" November-December, 1963, 16.
- GARBER, SARAH E., "Discipline," September-October, 1963, 20.
- GERATY, T. S., "Do You Understand What You Are Reading?" (editorial), January-February, 1964, 4.
- , "Knowing the Changing Role" (editorial), March-April, 1964, 4.
- , "Opening the Book Early," January-February, 1964, 7.
- , "Too Low a Range" (editorial), November-December, 1963, 4.
- , "Winter Lines" (cover poem), November-December, 1963.
- GORDON, PAUL (ed.), "How-to-Teach-Bible Exhibits," January-February, 1964, 11.
- GROVE, J. PAUL, "Progress Report on the Inductive Method of College Bible Study," January-February, 1964, 20.
- HAMEL, PAUL E., "Problems in the Use of Feature Films on Seventh-day Adventist Campuses," September-October, 1963, 6.
- "Hammill, Richard: A Tribute" (editorial), G. M. MATHEWS, September-October, 1963, 4.
- HARDER, FREDERICK E. J., "The 'New Venture' Illustrated," January-February, 1964, 13.
- HARDINGE, L. G., "Symposium: College Bible Teachers," January-February, 1964, 16, 17.
- "Have You Ever Tried a Sympathy Day?" NELLIA BURMAN GARBER, November-December, 1963, 16.
- HEVENER, FILLMER, JR., "Linguistic Change—Refutes Evolution, Supports Genesis," November-December, 1963, 14.
- HILGERT, EARLE, "Bible Study on the Graduate Level," January-February, 1964, 21.
- HILLIER, R. M., "Are We Using Our Best in Teaching?" January-February, 1964, 15.
- HILLOCK, E., "A Week-Long Field School in Alberta," March-April, 1964, 12.
- HOLBERT, MRS. ZELLA, "Critical Reading in the Elementary School," March-April, 1964, 16.
- "How-to-Teach-Bible Exhibits," PAUL GORDON (ed.), January-February, 1964, 11.
- "Howe, Walter A.—A Welcome," September-October, 1963, 19.
- "In-Service Educational Venture," MRS. LILAH LILLEY, March-April, 1964, 12.
- JARNES, P. E., "Symposium: College Bible Teachers," January-February, 1964, 16, 17.
- JOHNSON, ETHEL A., "Teaching Bible in the Elementary School," January-February, 1964, 10.



- JOHNSTON, BRUCE, "Symposium: College Bible Teachers," January-February, 1964, 16, 17.
- "Kennedy, John Fitzgerald—1917-1963," EVERETT N. DICK, January-February, 1964, 32.
- KEOUGH, G. ARTHUR, "The Call of the Christian Teacher," March-April, 1964, 27.
- KEOUGH, G. D., "Sinking Our Shafts Deeper," January-February, 1964, 6.
- KLIMES, RUDY E., "Korea—1963," March-April, 1964, 6.
- KNIPSCHILD, JOHN F., "Planning a School Building Program," September-October, 1963, 8.
- KNOTT, MARIE PFEIFLE, "Understanding Your Pupils," September-October, 1963, 12.
- "Knowing the Changing Role," T. S. GERATY, March-April, 1964, 4.
- "Korea—1963," RUDY E. KLIMES, March-April, 1964, 6.
- LILLEY, MRS. LILAH, "In-Service Educational Venture," March-April, 1964, 12.
- "Linguistic Change—Refutes Evolution, Supports Genesis," FILLMER HEVENER, JR., November-December, 1963, 14.
- MABERLY, NORMAN C., "When Should We Give Achievement Tests?" March-April, 1964, 8.
- "Making the Bible Live in Our Young People," A. V. WALLENKAMPF, January-February, 1964, 8; March-April, 1964, 13.
- MANLEY, MYRL O., "Programed Learning and the Teaching Machine—Panacea or Passing Fancy?" March-April, 1964, 10.
- MATHEWS, G. M., "A Tribute: Richard Hammill" (editorial), September-October, 1963, 4.
- MC VICKER, EDWIN, "We Could . . . If," March-April, 1964, 15.
- "Meier, Fabian A.—1922-1963," March-April, 1964, 22.
- "Memoriam, In—Harvey A. Morrison," W. HOMER TEESDALE, November-December, 1963, 7.
- MINCHIN, G. H., "Symposium: College Bible Teachers," January-February, 1964, 16, 17.
- "Morality of Leadership, The," KELD J. REYNOLDS, November-December, 1963, 5.
- "Morrison, Harvey A.—In Memoriam," W. HOMER TEESDALE, November-December, 1963, 7.
- MURDOCH, W. G. C., "A Spiritual Challenge of Bible Study and Teaching," January-February, 1964, 5.
- "Needed—Academy Librarians," LOIS J. WALKER, September-October, 1963, 10.
- NESTELL, LEWIS E., "Coordinating the Teaching of Bible and History," January-February, 1964, 18.
- New Mathematics, "In-Service Educational Venture," MRS. LILAH LILLEY, March-April, 1964, 12.
- "'New Venture' Illustrated, The," FREDERICK E. J. HARDER, January-February, 1964, 13.
- "Opening the Book Early," T. S. GERATY, January-February, 1964, 7.
- "Our Schools as Soul-saving Agencies in the Sixties," TRYGVE ASHEIM, September-October, 1963, 23.
- PARENT, A., "Potential Parents Need Training," November-December, 1963, 8.
- "Paul's Commission to the Adventist Scholar," SYDNEY ALLEN, November-December, 1963, 12.
- PENDLETON, CORA, "Try This for Home and School," March-April, 1964, 23.
- "Planning a School Building Program," JOHN F. KNIPSCHILD, September-October, 1963, 8.
- "Potential Parents Need Training," A PARENT, November-December, 1963, 8.
- "Problems in the Use of Feature Films on Seventh-day Adventist Campuses," PAUL E. HAMEL, September-October, 1963, 6.
- "Programed Learning and the Teaching Machine—Panacea or Passing Fancy?" MYRL O. MANLEY, March-April, 1964, 10.
- "Progress Report on the Inductive Method of College Bible Study," J. PAUL GROVE, January-February, 1964, 20.
- "Progress Report on the SDA Nongraded Church School," MRS. C. M. BEE and MARJORIE E. WEIR, March-April, 1964, 7.
- REYNOLDS, KELD J., "The Morality of Leadership," November-December, 1963, 5.
- RHOADS, G. E., "Bible Doctrines—An Experimental Application," January-February, 1964, 14.
- RICHARDS, C. T., "Symposium: College Bible Teachers," January-February, 1964, 16, 17.
- "Sea Gulls" (poem), MARJORIE E. WEIR, March-April, 1964, 19.
- "Shall We Nongrade Our Schools?" ADELAIDE CHRISTIAN, November-December, 1963, 9.
- "Sinking Our Shafts Deeper," G. D. KEOUGH, January-February, 1964, 6.
- SMOOT, JOSEPH G., "Culture & Religion—A Seventh-day Adventist Concept of Higher Learning," September-October, 1963, 14.
- "Spiritual Challenge of Bible Study and Teaching, A," W. G. C. MURDOCH, January-February, 1964, 5.
- "Sympathy Day, Have You Ever Tried a," NELLIA BURMAN GARBER, November-December, 1963, 16.
- "Symposium: College Bible Teachers," January-February, 1964, 16.
- "Teaching Bible in the Elementary School," ETHEL A. JOHNSON, January-February, 1964, 10.
- "Teaching History Today—Why? What? How?" B. B. BEACH, September-October, 1963, 5; November-December, 1963, 22.
- TECHNICAL DEPARTMENT OF THE GENERAL CONFERENCE INSURANCE SERVICE, "Fire Drills," November-December, 1963, 13.
- TEESDALE, W. HOMER, "In Memoriam—Harvey A. Morrison," November-December, 1963, 7.
- THIELE, EDWIN R., "Symposium: College Bible Teachers," January-February, 1964, 16, 17.
- "Time Is Running Out," Summer, 1964, 2f.
- TORKELSON, O. E., "A Week at a Junior Academy," September-October, 1963, 16.
- "Too Low a Range" (editorial), T. S. GERATY, November-December, 1963, 4.
- "Tribute, A: Richard Hammill" (editorial), G. M. MATHEWS, September-October, 1963, 4.
- "Try This for Home and School," CORA PENDLETON, March-April, 1964, 23.
- "Understanding Your Pupils," MARIE PFEIFLE KNOTT, September-October, 1963, 12.
- WALKER, LOIS J., "Needed—Academy Librarians," September-October, 1963, 10.
- WALLENKAMPF, A. V., "Making the Bible Live in Our Young People," January-February, 1964, 8; March-April, 1964, 13.
- "We Could . . . If," EDWIN MC VICKER, March-April, 1964, 15.



"Week-Long Field School in Alberta, A," E. HILLOCK, March-April, 1964, 12.  
 WEIR, MARJORIE E., "Sea Gulls" (poem), March-April, 1964, 19.  
 WEIR, MARJORIE E. and MRS. C. M. BEE, "Progress Report of the SDA Nongraded Church School," March-April, 1964, 7.  
 "Welcome, A—Walter A. Howe," September-October, 1963, 19.  
 WERTH, GLADYS, "Developmental Reading," November-December, 1963, 6; March-April, 1964, 9.  
 "When Should We Give Achievement Tests?" NORMAN C. MABERLY, March-April, 1964, 8.  
 "Why Am I Here?" AN ANONYMOUS SDA ACADEMY SENIOR, March-April, 1964, 5.  
 "Why I Want to Be a Teacher," LINDA BIGGERS, March-April, 1964, 21.  
 "Winter Lines" (cover poem), T. S. GERATY, November-December, 1963.

## Are You Fit to Be Free?

(From page 26)

thousand unrelated departments, but as a unified whole. With a world view we discover cause-and-effect relationships in world movements beginning with the past and projecting into the future.

A world view provides a rudder for our thoughts, moorings for our interpretations, and a compass for our plans. It discriminates between values of greater and lesser importance, between that which is enduring and that which is passing away. It gives us perspective regarding ourselves, our roles, our futilities, our obligations.

How do we achieve a world view? The age of automation has done little to streamline any methods or techniques for this objective. Radio and television help very little; certain parts of the newspaper help some. Yes, it requires some acquaintance with the works of history and literature and, above all, some time for reflection.

Some time ago a letter written by a high school senior appeared in a national magazine with this declaration: "Today's youth is interested in the living present, not in the dead past!" Rightly intended, the first part of this sentence raises no objections, but the past is not dead. It is still with us. International tension is still with us; war is still with us; crime, sickness, delinquency, divorce, fear, all these are still with us. Thank God some guiding wisdom based on past experience is also still with us. Two thousand years ago Cicero said: "To be ignorant of what happened before you were born is to be ever a child."

History is a "mountain top of human knowledge from whence the doings of our own generation may be scanned and fitted into proper dimensions." Churchill's monumental achievements are largely the result of his being a student of history. He was an historian before he was a statesman. Only thus could he predict so accurately and speak with so much

authority. He developed a world view. It would seem that Mr. Churchill, better than any other world leader, has learned that valuable lesson from history "that men never learn from history."

Second, I suggest the goal of a *mature mind*. The psychologists tell us that no one ever develops to the limits of his mental capacity. This is no shock to us. But philosopher-psychologist H. A. Overstreet contends that the majority of us are downright immature, that there are many adults but few adult.

The manifestations of mental immaturity are legion. I can but mention a few; Assuming that something is true without seeking the evidence; being generally indifferent and ignorant about the world we inhabit; being helpless and distracted in the face of problems; acting upon impulse or prejudice; rationalizing away our failures and mistakes; hoping our ship will come in when we haven't even launched it; pretending to knowledge that we do not have; doing only what others do for fear of nonconformity; finding satisfaction from the ill fortunes of others; believing wishfully that marriage will be everlasting moonlight and roses.

For many years Purdue University has been polling young people to ascertain their values, attitudes, and problems. According to reports published by Purdue, the vast majority of youth regard "being liked" as the most important value to their existence. To be odd is the greatest calamity one can suffer. Education, responsible citizenship, moral excellence, receive lip service as ideals, but "I want people to like me" is the consuming passion. To be liked is, for many, more important than being right.

The polls also reveal a conspicuous tendency toward an unthinking conformity. Nearly all disapprove of drinking, but one fourth of them drink. The majority disapprove of smoking, but 40 per cent do so. More than half of the young people interviewed believe in the censorship of the press, radio, and television. More than half believe in wire-tapping at will by police authorities. Less than half claim ability to make their own decisions. Only one fourth disagree with the opinions of the group.

Another characteristic noted was anti-intellectualism. How to get along with people rated highest among desired learnings in school. The majority considered high grades as adverse to popularity. Sixty-three per cent checked the circumference of the earth at 125,000 miles. One fourth considered scientists as more than a little odd.

Someone has aptly stated that as a nation we suffer from "atrophy of the will, hypertrophy of the ego, and dystrophy of the intellectual musculature!"

Maturity is a matter of establishing satisfying relationships with our world. It is a process of seeing life whole, of understanding and participating in the

*To page 31*



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## Are You Fit to Be Free?

(From page 29)

bettering of life. "To mature . . . is progressively to accept the fact that the human experience is a shared experience; the human predicament, a shared predicament." Maturity is bigness. Maturity represents the capacity to love.

Finally, I would reaffirm the goal of a *knowledge of God*, not merely a factual knowledge but an experimental one.

A student may earn an "A" grade for a course in Bible or religion and still be unacquainted with God. We may study our Sabbath school lessons daily and attend church faithfully and still not know God. God is not discovered by logic or philosophy. God is not something to be proved. If we could prove His existence, we would be able to transcend our earthly limitations and share in the knowledge and power possessed only by Him. If God could be known by facts or by scientific investigation, He would be reduced to a mere utility or commodity.

It is a divine purpose that we can know God only by faith. "Faith is . . . the evidence of things not seen" (Heb. 11:1). By faith we trust where we cannot trace; we see where we cannot penetrate. It is in the deep, inner sanctuary of the soul that we find the true Center of life; we find Him from whom all blessings have, and will continue to, come. To exercise living faith toward the great unseen God is to engage in the most soul-building, elevating, and liberating activity ever permitted to mortals.

The development of a world view will lead you to God as you see Him patiently and silently working out the counsels of His will in the expanses of history. Achieving a mature mind will lead you to Christ, for the essence of maturity is the sanctified Christ-filled life. But beyond these I recommend the practice of the presence of God in silence and solitude. When you pray, allow time for meditation—let yourself flow out of this present world into the love-invaded presence of the Almighty. When you read the Holy Scriptures, indulge in silent contemplation until the deeper meaning has become plain.

Who then is fit to be free? I might wish the answer to be more dramatic, but it isn't. It is the good man, the Christian man, the truly educated man. It is the man who has come to love the truth and live by it. He is a man who has a constant and vital devotion to the cause of right and goodness. He is a man whose learning about his world, himself, and his God has loosed him from his fears, his prejudices, hostilities, immaturities, and delivered him from the slavery of sin. He is one whose courage lifts him above the fear of the crowd, whose intelligence is the instrument of his love, and whose love and faith are

grounded in his confidence and trust in the right and the power of the truth.

If you wish to be free, then *believe, study, and love.*

## Science & Mathematics

(From page 15)

lem was faced again when we completed our fourth bundle, and again the idea of place-value was called in to solve the problem.

Each child worked out all his own manipulations with sticks or counters.

As soon as most of the group had gained some facility with our base-four system, we shifted to base-five. This second experiment really livened reasoning processes in the group and the carry over was good when we returned to base-ten or ordinary numbers.

I have had good results in teaching fractions to advanced fourth-graders clear through multiplication and division, by having them make drawings to illustrate each operation. No rules are taught until the child has discovered the reality that would make the rule meaningful. I begin in the first lesson to mix subtraction with addition, using simple fractions but with unlike denominators, thus forcing the child to put his mental powers into active play. The student uses a card that gives both "cake" and "pie" forms of the common fractions as a tracing underlay to help him produce neat and accurate drawings. I had a small batch of these multigraphed and they have been very helpful. Sometimes we work on a clear sheet of window plastic with crayon.

Children cannot learn to reason simply by being told to use their heads. Adequate experience in manipulating realities gives the child a method for finding answers. This eventually leads to a sound manipulation of ideas. And this is reasoning!

## Editorial Currents & Eddies

(From page 32)

Perhaps this is the time to consider our entire structure of denominational organization. Elementary schools could embrace grades one through six; the junior-high, grades seven through nine; and the academy-community college, grades ten through fourteen.

Walter D. Cocking wrote in his article, "1964—The Year Ahead": "Education in 1964 will be faced with many new and challenging issues and problems. The ability of citizens to solve their educational problems will determine the quality of their educational programs." \* It seems clear that we are faced with a new and challenging issue in Seventh-day Adventist education. It is hoped that the educators of the church will direct their best efforts in the direction of flexible and imaginative solutions.

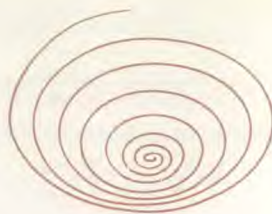
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## Editorial

# CURRENTS & EDDIES



**Junior Colleges** A short time ago a well-known news service included in a letter to its subscribers the sage advice that irrespective of the lessons learned from books, schools, or teachers, the paramount need of today's young people is flexibility of mind—that is, imagination, broader concepts, mobility, and willingness to innovate. Such advice to young people is applicable to educational personnel on every level and in all categories. It is the universal need for adequate solutions to the problems that are presented in this time of rapid change.

One of the most significant trends in contemporary education is the phenomenal increase of interest in the so-called community or junior college. The 1949 count of junior colleges throughout the United States was less than 75. Today there are more than 700 such institutions in operation, and according to the American Association of Junior Colleges, new community colleges are being opened or appropriated for at the rate of one every two weeks.

To clarify concepts, these schools are not the result of attempting to take the traditional organization of educational units and put them into some more modern and albeit more acceptable attire. The object of the community college currently being established is to offer general education of two years' duration beyond high school, including two-year programs that reflect the economic needs of the community. One college president says of the program, it is an attempt to offer "opportunity where opportunity did not exist before."

This extension of educational responsibility to include two additional years of free education beyond the high school comes as a result of many factors that have convinced educational leaders that graduation from high school does not afford adequate familiarization with general education necessary for today's society. A recently published pamphlet under the sponsorship of the National Education Association, titled *Universal Opportunity for Education Beyond High School*, projects the conclusions of the Educational Policies Commission on this emerging concept of educational responsibility. Their report states unequivocally that education for all for two years beyond high school should now become the national purpose. They suggest that "non-selective colleges should exist in every population center," providing this educational opportunity for the student without cost along with transportation to and from the college and, where necessary, housing for students too far from the college to commute.

**Seventh-day Adventist Responsibility** This statement by these august educators and the rapidly increasing number of community colleges are bound to affect the educational thinking and planning of both public and parochial school officials. We would be less than wise if we failed to recognize the implications of this extended view of educational responsibility.

This development does not come as a total surprise to those who have been aware of the recent happenings

in the educational world. The need for high-level denominational consideration of the whole problem has been stated and discussed in various councils and professional meetings. Until the present, however, there seems to be no evidence of Seventh-day Adventists having given any real consideration to the problem and thus there has been suggested no plan for adapting our educational program to this relatively recent educational change.

**Questions to Be Answered** Obviously, many questions remain to be discussed and settled. What will be the denominational response to this new look at educational responsibility? Can we ignore this present trend? At what level should solutions be considered to the problems created by this new dimension in education? Does this responsibility devolve on our college presidents, our union secretaries of education, the local conference superintendents, the academy principals, or all of these? What does this imply as far as teacher training in our colleges is concerned?

**The Need Surveyed** We believe that a denominational need in this direction does exist. For this reason we are now urging that consideration be given by each of the union conferences in the North American Division to determine their solution to this developing extension of educational responsibility.

A recent survey of every graduate from Seventh-day Adventist secondary schools in one union conference in the United States revealed that by January 1 of the year following their graduation from the academy, approximately half of the graduates had not enrolled in any institution of learning, public or private. These data were secured from the graduates themselves, with 100 per cent response. It would seem that this group of educationally unattached SDA graduates, plus the high school graduates from SDA homes who entered no school for further education, would have provided a conservatively estimated enrollment of more than 300 in that one union. Probably the same situation in varying degrees would exist in every union in the North American Division. There is a definite need, therefore, to consider our educational offerings for the group who do not continue schooling in the senior colleges.

**Possible Solutions** Several possible approaches exist. Some of the colleges may wish to operate such junior colleges as off-campus satellites operated and controlled by the already-established college. Certain well-established academies might well extend their offerings to include the role of a community college for their conference. All such planning should be done with a crystal-clear understanding that this embraces a totally new and unique area of education, rather than reaching out to the junior college level only to plan immediate agitation for senior college status at some future time.

To page 31