THE JOURNAL OF

TRUE EDUCATION

DECEMBER, 1965-JANUARY, 1966

EDUCATIONAL PRESS ASSOCIATION OF AMERICA

THE JOURNAL OF TRUE EDUCATION

Issued bimonthly, October through June, by the Department of Education, General Conference of Seventh-day Adventists, Takoma Park, Washington, D.C. 20012. Subscription price, $2.50 a year. Rates slightly higher in Canada. Printed by the Review and Herald Publishing Association, Takoma Park, Washington, D.C. 20012, to whom all communications concerning change of address should be sent, giving both old and new addresses. *When writing about your subscription or change of address, please enclose the address label from the wrapper in which you received the journal.* Address all editorial and advertising communications to the Editor. Second-class postage paid at Washington, D.C.

CONTENTS

December, 1965-January, 1966 Vol. 28, No. 2

As We See It

The Event . . . the Light . . . the Mission . . .

ABOUT two thousand years ago it happened. "The Word became flesh and dwelt among us."[1] Deity broke into time, and Jesus Christ, the Son of God, was born into the human family. Bethlehem and Calvary have been so significant that around the world Christendom records events in years either before or after this incarnation.

This special event—the coming of the Son of God to earth—was dramatically announced to the Wise Men and astrologers of the East. A phenomenon occurred; the uncharted light seen in the clear skies of the East could not be found with contemporary astronomical records. With eager eyes some Magi perseveringly followed that star across the trackless desert sands westward until finally in the Holy Land their quest was rewarded—they found the Holy Child:

Behold, wise men from the East came to Jerusalem saying, "Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him."[2]

When they had heard the king they went their way; and lo, the star which they had seen in the East went before them, till it came to rest over the place where the child was. When they saw the star, they rejoiced exceedingly with great joy; and going into the house they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh.[3]

The contemplative shepherds on the Judean hills were bathed in light as the angelic voices joyously announced: *"Glory to God in the highest, and on earth peace, good will toward men."*[4]

What a story the Christian teacher in a Christian school, regardless of the grade level, may retell his students with the exultant and triumphant optimism for the future. Because of His infinite love to dwell with humankind and to save men individually from the results and penalty of sin, He pitched His tent among the tents of men. After His death, burial, and resurrection He ascended into the heavens to minister before His Father. But He is returning soon.

This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.[5]

What an invitation the Christian teacher in a Christian school, regardless of the grade level, may re-extend to all his students:

Come unto me, all ye that labour and are heavy laden, and I will give you rest.[6]

For God so loved the world, that . . . whosoever believeth in him should not perish.[7]

For the Son of man is come to seek and to save that which was lost.[8]

Neither do I condemn thee: go, and sin no more.[9]

My son, give me thine heart.[10]

Repent and be baptized every one of you in the name of Jesus Christ.[11]

Choose you this day whom ye will serve.[12]

Come, see. . . . And go quickly, and tell.[13]

Who knows but that someone—some student or other member of the school family—may be coming across the campus in search of Him who once clearly identified Himself as *"the way, the truth, and the life."*[14]

Each Christian teacher in each Christian school, regardless of the grade level, remember the *event* . . . the *light* . . . the *mission* . . . and what these mean to you and to each of your students. T. S. G.

---

[1] John 1:14, R.S.V.
[2] Matt. 2:1, 2, R.S.V.
[3] Matt. 2:9-11, R.S.V.
[4] Luke 2:14.
[5] Acts 1:11.
[6] Matt. 11:28.
[7] John 3:16.
[8] Luke 19:10.
[9] John 8:11.
[10] Prov. 23:26.
[11] Acts 2:38.
[12] Joshua 24:15.
[13] Matt. 28:6, 7.
[14] John 14:6.

Our "Schools of Standards"

By Wilbert M. Schneider

NOT infrequently have Seventh-day Adventist colleges been referred to as "schools of standards." Acceptable Christian standards of human behavior, however, may defy absolute definition in the form of policies and regulations. Intellectual assent is generally given to the over-all ethical and social behavioral principles as set forth in Scripture and the writings of Ellen G. White, but few can agree on the methods and policies to be used in guiding the spiritually uneducated and unsanctified until the will of man and the will of God are in perfect harmony. Of necessity, institutional government demands the application of the spiritual, academic, social, and physical programs comprising the college community. This paper is not intended to deal with methods and policies that originate in committee study; these can be changed at the will of the faculty. Rather it is my purpose to consider the all-important question: "What standards must prevail for a college to be considered genuinely Christian?"

Standards imply social relations. Although the entire college community is concerned with social relations, consideration will be given only to the relationship of students with students, students with faculty, and intrafaculty relationships. A college is no more Christian than its students and faculty, and it is logical to assume that the faculty must be genuinely imbued with Christian purpose and direction if they are to guide the student in developing concepts of right and wrong. By precept and example the teacher may convey the absolute nature of God's standards. If the teacher, however, remains inconclusive in his commitments, how then can the student be given assistance in his struggle against modern thought?

Academic Dean
Pacific Union College

The Need for a Christian College

The tragic cultural crisis of our times as reflected in the tide of thought and life makes imperative the existence of Christian colleges devoted to high academic standards and to moral purity. The diabolical philosophy that college students should be subjected to every concept and wind of thought spoken or written in order to be considered academically educated and socially fit is not new to the Christian. The archdeceiver impressed man with this thought even as far back as Eden when he answered the woman thus: "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. 3:5). In his pursuit of learning, man has been willing to accept this prescription with the hope of increasing his understanding and knowledge. This lack of appreciation for God's standard of obedience and faith has always resulted in an increase of misery and woe.

When dealing with thought and doctrine as revealed by the scholars and pseudo scholars, the dedicated and devoted teacher of the Christian college has the privilege and responsibility of orienting the student systematically to Jesus Christ as the revealed center not only of the unfathomable plan of redemption but of history, natural and physical science, literature dealing with social relations, and every other field of study. *All* learning in a Christian college may be brought under the judgment of divine revelation and all disciplines unified.

Prophets of Scripture and science declare the hour of history to stand at "minutes before midnight." This being true, is it not imperative that Christian colleges through their faculties and under the influence and guidance of the Holy Spirit provide greater depth to the Biblical revelation of God; challenge aggressively pagan and secular theories that are

clearly unchristian and without Biblical foundation; and supply a steady stream of spiritual leadership to the church and to all professions and vocations? This was the mission of the Biblical schools of the prophets, and it is also the task of the Adventist Christian college today.

It is the purpose of the Christian college to give meaning to life and to define the purpose of man's existence. The image of God in all things must be clearly discernible if the student's standard of conduct is to be brought willingly and voluntarily into conformity with divine principles as taught in Scripture and the writings of Ellen G. White. Even though the student does not always agree with the methods and policies established by the college, his devotion to divine principles should permit him to live cheerfully by policies until maturity will reveal the value of such policies designed to achieve divine principles and standards in the life of the student. In short, the Christian college is engaged in the greatest of all assignments, namely, that of preparing students for this life and the life to come. How can this goal be reached unless the college espouses the highest principles of social conduct known to mankind?

A Disciplined Faculty

First of all, a school of standards must be able to boast a qualified and disciplined faculty. Man as a scholar must be given to the discovery of new truth and the impartation of the same. Every educational institution wants the complete performer who can study, think, teach, and write. Every good teacher must be trained in his discipline and must keep up with its literature. Otherwise he is no teacher, but a drillmaster coasting on his memory of early learning days. Beyond this, however, the teacher with standards acceptable for duty on the Christian college campus must be devoted and completely motivated by the Spirit of God. The teacher's life should be a living demonstration and revelation of the fruit of the Spirit consisting of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). And Paul the apostle further counsels,

> Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think on these things* (Phil. 4:8, italics supplied).

Obviously, the mind is the center that gives impetus to all activity. To discipline the mind is essential if the fruit of the Spirit will become a reality in the life. An undisciplined life leaves the individual virtually at sea in a ship without a rudder. Sincerity of purpose reflecting a depth of spiritual experiences is not a happenstance, but rather the result of a well-disciplined life in Christ.

The standard of performance of any faculty member, both in the classroom and in counsel with students, depends largely on the degree of self-discipline achieved. Character cannot be built, nor can anything of value be accomplished, without self-discipline. It is the capacity to discipline ourselves that is the root of all virtues and the fount of freedom. Man cannot be free morally until he has become master of instinct. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32). The obscure German monk Thomas à Kempis went to the heart of the matter when he wrote, "Unless thou deny thyself, thou shalt not have perfect liberty."

Self-discipline is in no sense like self-punishment. Walking through fire or sleeping on nails accomplishes little. Inner discipline must be substituted for outer. As teachers we must determine not to act according to our likes and dislikes, but according to principles of right and wrong. With the physicist, Nikola Tesla, we too should tackle the problem of self-control. Said he, "If I had something I particularly liked, a sweet cake or candy, I gave it away, although I suffered in doing so. Was there some task or exercise disliked I did it, no matter how inclination pulled. As the years passed the conflict ceased. My wish and my will became one."

Much has been said about the need of self-discipline in the life of an educator. Self-discipline is the ointment that provides purpose, motive, and harmony in all our relationships with students, colleagues, and within the family circle. It gives us a deeper perspective of duty. It provides the starch so necessary to resist modern and contemporary philosophy that would throw religion aside, make meaningless morality in personal and public life, consider the practice of absolute honesty as a sign of naïveté, declare the pursuit of fashion as a necessity for public acceptance, and set up self-interest in place of self-restraint and unselfish service.

Discipline is not antagonistic to liberty, but rather gives us freedom within the law: freedom to speak, live, and serve within an orbit as wide as, but no wider than, what is in harmony with the social principles leading to godliness and Godlikeness. The disciplined Christian teacher of science, literature, economics, history, and philosophy will not close the classroom door to resurrect in lecture Aristotle and Hegel, Darwin and Dewey, Kant and Kierkegaard, only to leave Jesus Christ hanging on the cross, unrecognized and unwanted. Christ will be the center of all thought and instruction.

We should resolve to discharge our assignments both in and out of the classroom more conscientiously; never to hurt others, however much they may hurt us; to remain peaceful and loving, no matter how great the provocation.

Seventh-day Adventist colleges will remain "schools of standards" if we individually and unitedly through self-discipline learn:

To accept students and fellow colleagues as they are and not yearn continually for perfect creatures;

To understand shortcomings and make allowance for them;

To work patiently for improvement, and not expect too much too quickly;

To appreciate what students and colleagues do right, not just criticize what they do wrong;

To develop the hide of an elephant and the patience of Job;

To be slow to anger and hard to discourage;

To pardon the offenses of others but never our own;

To discuss ideas and events, and not people;

To educate the conscience that it remain sensitive to divine direction in all matters, personal and public;

To avoid pettiness, to practice kindness, mercy, and justice, and to cultivate the grace that knows no retaliation or vindictiveness;

To shun with disdain the practice of self-praise and self-esteem, for it is written, "Let another man praise thee, and not thine own mouth" (Prov. 27:2);

To think more highly of a colleague and his professional achievement, thereby avoiding a natural tendency toward self-glorification;

To accept reasonable assignments with enthusiasm and to carry them through to conclusion with responsibility;

To understand and live faithfully by the standards of the church and the college in matters of personal adornment, social intercourse with all men, and in private devotions and public worship;

To order the life with such godly devotion that students will perceive the power of the Christian life;

To practice honest stewardship in all financial matters pertaining to God's requirements and man's needs.

Student Citizenship

What has been said in favor of self-discipline for faculty members is also expedient for students. It is important, however, that students become ac-

Europe's First Award of Merit

Dr. H. M. Karstrom

Dr. Karstrom is here shown receiving the Award of Merit from T. S. Geraty.

THE largest teachers' convention that the Northern European Division had ever conducted was fast coming to a close at Royse, Norway. The division secretary of education, ably assisted by his division officers, had presented teaching service pins to 52 persons in recognition of their faithful teaching for ten, twenty, thirty, and more years in Seventh-day Adventist schools.

Then as a complete surprise to the recipient, as well as to the rest of the audience, that special assembly on July 22, 1965, heard the reading of this citation for the General Conference Award of Merit:

"From a rigorous, objective regimen of study and application he came from classroom, laboratory, and library to understand better the microcosms created by God and developed by men; he threw in his inquisitive disposition and energy to explore the secrets of the known and unknown; he delighted in the strict disciplines of biology, botany, chemistry, and physics; he reveled in the fascinating discoveries of biochemistry and bacteriology. A man who has sat at the feet of the Creator learning the intricacies and virtues of the infinitesimal; a man who has interned under the Master Teacher, seeking His message and manner to impart to youth and to others; a man who has borne his responsibilities of administration and instruction in Seventh-day Adventist training schools with humility and dedication, and his consultation and service in respective communities with verve and appreciation. To a man who within and without his church speaks and lives with consistency, conviction, and authority, the General Conference Department of Education upon recommendation of the Northern European Division of Seventh-day Adventists is pleased to present its highest award, the Award of Merit, a medallion cast in honor of Dr. Henning Mauritz Karstrom: 1946-1965."

The first to be awarded this medallion of any of our educators in Europe, Dr. H. M. Karstrom, is very deserving. As a Finnish university professor and researcher in two different universities, he was well known, and his work gained for him international recognition and acclaim. Sacrificing such plaudits and high salary, Dr. Karstrom chose rather to enter the work of the church. He first ably served some years as president of the Finland Junior College and Seminary, and currently he is the beloved president of the Swedish Junior College and Seminary at Rimbo, Sweden.

T. S. G.

quainted, *through education,* with the high ideals of Christian living. There are those who suppose that little education is necessary short of exposition on the love of God. This is important indeed, but it must never be assumed that such a procedure is going to be one hundred per cent effective in transforming the thinking of all students. Even though the *will* may be there to observe the rules of propriety in all matters, it is nevertheless necessary to educate the student concerning the standard of holiness as presented in Holy Writ and in the writings of Ellen G. White. Because of the diverse situations out of which our students have come, this educative process is even more important. The student has not achieved the same level of maturity as the teacher who for years has given the mind to serious contemplation concerning the things that pertain to the heavenly kingdom. Nevertheless, it is paramount that the student cheerfully and willingly subscribe to the general program as outlined in writing and by word of mouth. We must readily point out that rules, regulations, and policies are merely designed to achieve desired ends. Heaven's principles are absolute, but man-made policies may be subject to change. Whatever policies have been devised must be enforced if the college is to be considered a school of standards. However, rules and regulations should be few and periodically reviewed.

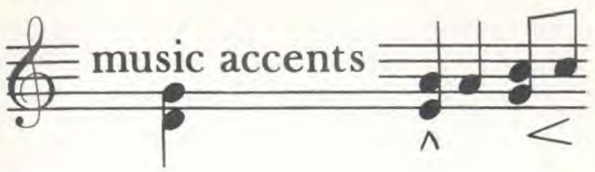
The goal to be sought in the Christian development of the students is beautifully stated by the apostle Paul:

> I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect, will of God (Rom. 12:1-2).

There must be a change of *thought* if the student is to accept willingly the pathway leading to the kingdom. Santification comes by beholding, which in turn requires the use of one or all of the five senses. The college strives to provide the atmosphere in which the student may grow in grace and understanding, but the choice of beholding that which is true, noble, and beautiful still belongs to the individual.

It is important that students understand the meaning of being good citizens of the college. Citizenship involves more than social relationships—it embraces also the student's scholarship record, the degree of religious fervor manifest in the life, and the practices and habits pertaining to the work program. A student will disqualify himself as worthy of good citizenship by showing a lackadaisical and slothful attitude toward his work program, by absenting himself from religious services, by earning a poor scholarship record, by transgressing the principles that

To page 15



Ensemble Living

HAPPINESS is largely dependent upon amicable relations with one's associates. Though happiness is not the highest goal of living, and though pleasant surroundings are not essential to serenity of soul, yet it is undeniable that our usefulness is proportionate to our ability to influence others.

The experience of performing in a musical ensemble is similar in many ways to the give-and-take required by society. I shall enumerate some of these ways in the hope that musicians and nonmusicians alike can learn lessons that music seeks to teach.

Not all soloists are good ensemble players. It takes a special empathy to anticipate another's nuances of rhythm, speed, or loudness. I used to believe that a good accompanist is a good follower, but that is far from the truth. We have all been disturbed by an accompanist who pursues a split second behind the soloist but never catches up. Such a one suffers from a lack of musical empathy.

So in life—it is easy to become absorbed with daily routine to the extent that there is no energy left for solicitude for others. We all need to develop understanding hearts to appreciate what might seem to be aberrations in the behavior of another. Our proffered assistance is meaningful only when we understand.

Many musicians may not be temperamentally suited to being just one of a group. Likewise, there are people who may be able to drive themselves to considerable accomplishment in various fields, but who may not be able to work with others. It is obvious that more people are forced to leave positions of employment because of personality problems than for incompetence. I am interested to note in the questionnaires that I receive from time to time pertaining to job applicants how many questions deal with personality traits, and how little the prospective employer is concerned with talent and intellectual accomplishment. I sometimes feel that the emphasis is distorted, but such is the case, nevertheless.

It takes only one individual to spoil the ensemble performance. We have all heard a false start followed by a new beginning because one performer was lost. Or we can recall a male quartet in which one member has a voice that doesn't blend or who can't sing in tune.

Often an entire school is judged by the thoughtless actions of one student or teacher. Or a sect or denomination is condemned *in toto* because one member doesn't watch his influence or use good judgment. What a tremendous responsibility is ours!

In an ensemble performance the individual doesn't expect praise. It is rare when someone from the audience compliments a good piano accompaniment or looks up each member to express appreciation.

So in life—an occasional encouraging word brings new determination to succeed, but most acts of faithfulness go unpraised and unheralded. But though unpraised, faithfulness is not unrewarded. The rewards are a clear conscience in this life and a share in the life to come.

Chamber music requires one player to a part. In this respect it is unlike orchestral, band, or choral music, where groups of instruments or singers perform the same part. In chamber music each performer is on his own, with no one to follow or hide behind.

There are many who can play in the band of life. When the clarinets are tooting, "Give us security at any cost," or when the trombones blare, "Have fun, you owe it to yourself," multitudes play right along. There is a dearth of persons who can perform their role in life independent of popular opinion—persons with the judgment and courage to come in at the right time with the right message. Correct notes played at the wrong time are worse than wrong notes played at the correct time. It requires more than human wisdom to select the appropriate time for an inspired utterance.

A soloist can select his own tempo, but an ensemble performer must accommodate his personal inclination to the speed suitable to the entire group. College students often long for a more leisurely pace, but the tempo of gaining an education, plus working part or all of one's way, is always hectic. Working under pressure has a way of revealing our potentiality better than would the relaxed pace we might choose.

Sometimes a person with ambition, alacrity, and talent becomes impatient at the slowness, dullness, or laziness of others. Such a one needs to remember that people, like sheep, can be led but not driven. Impatience rarely accelerates progress. It is more likely to make others uncooperative.

Good ensemble playing involves knowing when to play loudly and when to play softly. Amateurs always want to play loudly. They have not yet learned to listen. They need to realize that one's role is sometimes a subordinate one, which must not obscure the main melody.

In life we all have moments when the spotlight is on us, but more often we have a subordinate part to play or find ourselves among equals. We must learn to accept any role gracefully.

Well-written music is liberally sprinkled with rests, and competent performers observe them meticulously. If every instrument in an orchestra were to play all the time the resulting tone color would be a uniform gray. An instrument makes a greater impact if its statement enters after that instrument has been silent for some time. The trumpet player in an orchestra doesn't receive less pay than the second violin because he has only a tenth as many notes to play. Were pay based on seconds of playing time, harpists would starve.

So life has its rests, and we must be willing to stop playing at the proper time. The rest may be permanent as in the case of disability or death, or it may be of short duration. Christ told His disciples, "Come ye yourselves apart . . . , and rest awhile." We need to be willing to give another human instrument a chance to be heard.

My last observation is that though perfection is always the goal of any true musician, it is rarely attained. Even concert artists find that the strain of playing before an audience interferes with the coordination and concentration necessary to a flawless performance. But a mistake once made cannot be corrected. Indeed, it must be ignored, lest thinking about it divert one's mind and cause more mistakes.

Likewise, all of us have episodes in the distant and not-so-distant past of which we are not proud. But brooding about our failures does not contribute to progress. We must press on, "forgetting those things which are behind, and reaching forth unto those things which are before."

Let us remember the lessons that music is trying to teach.

Mrs. Margarita Merriman
Department of Music
Atlantic Union College

One thing I know; the only ones among you who will be really happy are those who will have sought and found how to serve.

—Dr. Albert Schweitzer

Ideas are a dime a dozen. . . . What is usually lacking is someone who can take an idea and give it concrete form.

—Dr. James B. Conant

Real intelligence is a creative use of knowledge, not merely an accumulation of facts. The slow thinker who can finally come up with an idea of his own is more important to the world than a walking encyclopedia, who hasn't learned how to use the information productively.

—D. K. Winebrenner

By T. R. Flaiz, M.D.

Secretary
Medical Department
General Conference of SDA

Sanitation, Cleanliness, and Culture

SANITATION and cleanliness are significant indicators of the measure of culture or civilization of a person, a family, or a community. Likewise, ignorance, backwardness, and savagery are accompanied by unsanitary, filthy, or foul conditions of person, home, or community.

Cleanliness had been a characteristic of a cultured community long before there was a recognized relationship between lack of sanitation and disease. As far as we can go back into the earliest history, we find a large emphasis by enlightened people upon cleanliness, bathing, and white, clean linen clothing. Detailed instructions outlined the sanitary measures to be respected by the Hebrew priests, the Levites. It was considered necessary to give special instruction to the entire congregation of the people to wash their clothes, bathe, and generally change when preparing to meet their God at Sinai. Obviously these ex-Egyptian slaves were not accustomed to the level of cleanliness or sanitation God expected of them. Their personal habits of poor sanitation were not acceptable in their new life, and they were given excellent instruction for sanitation in their new community.

Primitive people of every continent have given little evidence of an understanding of the significance or importance of cleanliness. In many parts of the world today, partly because of low economy and partly because of ignorance, sanitation is almost unheard of. People have grown to maturity in the midst of unsanitary conditions and are unaware that there is any great shortcoming in their environment. With education and culture, however, comes an awareness of the true significance of cleanliness and in the midst of these unsanitary communities, there are those who hold standards of cleanliness totally unrelated to those of their neighbors. In parts of Asia there are communities where sanitation is such that one would hesitate to taste food prepared in the average household. However, the teacher or other educated person who of necessity lives in this community may set a table and spread a sleeping accommodation that one can be happy to enjoy.

Sanitation is likely to be related somewhat quantitatively to economics, from the filthy squalid portable hut of the professional beggar right up to the homes of the leading officials, educators, and other professional peoples, where one sees a high degree of culture and sanitation.

Conversely, in some countries with a generally accepted level of culture, where people are in possession of at least minimum educational advantages

there are backward rural communities with surprisingly low standards of sanitation. Less than thirty miles from Dublin, Ireland, there are communities out among the peat bogs with people living in two-room, mud and rough stonewalled thatched houses, with dirt floors, no running water, no sanitary facilities, not even the old-fashioned outhouses of rural America seventy-five years ago. These are people whom to meet on the street betray no evidence of their humble and unsanitary home environment. The same can be said of our own Southern mountains in North America. Sanitation and cleanly environment are not therefore the monopoly of any people, country, or race, but are rather the product of enlightenment, culture, economy, and good religion.

Illustrating the relationship between levels of sanitation and levels of culture and education is the island of Mussau, off New Britain in the South Seas. While other island peoples had made significant progress in sanitation, health, nutrition, culture, and education, the island of Mussau had so effectively resisted these influences that the Australian authorities advised missionaries and traders to stay away from the place, as both unsafe and unprofitable. Those who had visited the place described it as utterly filthy, the people living in squalor and filth that would not be tolerated by wild animals. This condition was naturally accompanied by cannibalism, disease, low esteem for women; absence of law, order, and justice. Adventists, against the advice of the administration, moved in with their education, their religious instruction, and their program of health. Some years later the Government cited Mussau Island as a model community, and all of its 2,000 population were now Christians. In place of the original filthy houses, which they had shared with the pigs and chickens, there were now neat rows of well-whitewashed homes. Where there had been filthy, vermin-infested, naked children, there were clean, happy, well-dressed school children. It was a community that needed no police and had no police. Where before the village sites were strewn with garbage, refuse, bones, animal and human filth, and disease, the village sites were orderly, clean, and ornamented with well-placed colorful foliage, flowers, and valuable fruit trees. Where previously community meetings were wild councils of war or riotous cannibal feasts, community meetings were regular church services or orderly entertainment.

The change in this community most impressive to the officials was not the church services, but the high level of sanitation, which they claimed excelled that of any island of similar situation. This development of a consciousness of cleanliness resulted from the coming of enlightenment and was in direct quantitative relationship to it.

It is doubtful whether it is possible to teach cleanliness or sanitation to a level much above the level of education or culture attained. It is quite possible to take jungle boys in some of the less-developed parts of the world and train them in a short time to be apparently efficient servants, houseboys, cooks, drivers, hospital aids, orderlies, or hospital assistants. The many anecdotes of servant lore heard or experienced by some of us illustrate well what happens when the teaching of procedures is not accompanied by a comparable advancement of culture and enlightenment. The cookboy's cultural development indicated to him no inconsistency in his washing his feet in the dishpan and wiping them on the dish towel. He must only be careful that this was not known to his rather peculiar employers. Another servant was being very discreet in explaining to the lady of the house that the sock used to strain the soup was not one of the husband's *clean* socks. When one of our able Indian nurses found a hospital aid returning to the sterile tray an instrument that had dropped on the floor, the aid pointed out that no one had seen it happen, and surely she did not believe all that foolishness about there being little animals on the floor and on your hands so small that you cannot see them.

No, it is clear that a proper appreciation of the importance of cleanliness and of sanitation comes only to those with culture and enlightenment to understand its significance.

Motivation

Motivation for sanitary habits and practices falls into two categories: one is the aesthetic considerations involved; the other relates to the bearing upon health. Either one of these motives—the aesthetic and the health-related considerations—is abundant justification for emphasis upon personal, domestic, and community health. There may be aesthetic considerations behind the sanitary habits of people well situated financially but lacking in education and culture. Such people appreciate fully the desirability of clean clothes, well-groomed hair, a clean, well-ordered home, and a neat, well-cared-for lawn and garden, and this aesthetic motivation is entirely commendable. Such people recognize only nuisance significance to the flies crawling over their food. Their food looks just as good, just as attractive, after the flies are brushed away as before. Any water, any beverage, that looks clean, clear, or tasty, is quite acceptable without question as to its possible contaminated origin.

We recognize immediately therefore that sanitation and cleanliness are involved with different definitions. *Sanitation* relates essentially to those considerations that are involved with health, and may be quite separate and apart from certain aesthetics related essentially to cleanliness. Sanitation is related to those qualities that contribute to the avoidance of

disease and maintenance of health. *Cleanliness,* on the other hand, may be on a satisfactory level for aesthetic purposes without being truly sanitary. A commendable aim, therefore, in our attitude toward these qualities could well be emphasis upon a practical and aesthetic level of cleanliness accompanied by consistent and safe standards of sanitation.

Christian's Duty

The Christian who understands our emphasis upon health and who recognizes proper ethical standards of cleanliness will practice sanitation and cleanliness in the interests of good health and of proper representation of cleanliness, neatness, and order. In the light of the above, these qualities become, in a sense, a moral responsibility. The Christian bears a responsibility for the cleanliness, the order, and the sanitation of his community. The person who throws his refuse, wastepaper, et cetera, from the car window is neither a good citizen nor a good Christian. The person who would knowingly endanger public health by depositing waste where it could foul up the drinking water supply is guilty of criminal action. Good citizens and good Christians are personally concerned with community health and sanitation. Likewise, good Christians maintain clean, sanitary, and orderly homes. This does not overlook the fact that some families may not enjoy that affluence which would permit them to maintain the most attractive homes, but the Christian quite apart from affluence or lack of affluence will maintain the home on a representative level of cleanliness and sanitation.

We have found it necessary to reject from overseas mission service candidates who were otherwise entirely satisfactory, but whose homes did not represent Christian standards of order and sanitation. How could such people teach those of less favored communities how to maintain a representative Christian home? In a home in which slovenly standards of care prevail, children will almost certainly fail to develop desirable qualities of cleanliness as they come to mature years.

It should be an important objective of every home and of every school to teach children and young people the importance of habits of cleanliness, neatness, and sanitation. Neatness and cleanliness in matters of dress, cleanliness and sanitation in matters of food, and also cleanliness and sanitation in matters of personal habits are basic qualities in the consistent representative Christian life.

Education can't make us all leaders, but it can teach us which leader to follow.

—*National Safety News*

Dr. Werner is here shown receiving the Award of Merit from G. M. Mathews.

Award of Merit Presentation

Dr. Hans Werner

IT WAS my privilege on August 7, 1965, to confer upon Dr. Hans Werner, secretary of education of the central European Division, the department's medallion, the Award of Merit. The ceremony took place at our French Adventist Seminary in France in connection with the graduation exercises of the General Conference Extension School for Teachers. Dr. Werner has devoted a full lifetime to Adventist Christian education, having spent forty years of service for the church, thirty of them in education. He has shown an unusual dedication to Adventist education in many ways. An example of this unusual dedication is that after serving as a prisoner of war for five years, he returned to Darmstadt, gave two years of free service without pay to the denomination in freeing the Marienhoehe school campus and buildings of army and refugee occupation and securing permission to open school there again.

The Central European Division and the denomination will always be indebted to Dr. Werner for his loyal devotion to the cause of Christian education through good and bad years.

Dr. Werner has also kept abreast of educational progress, both secular and church, during his long years of service. He has improved his preparation continuously after receiving his doctorate and demonstrates in his professional growth activities his attitude in this area.

We honor Dr. Werner, also, for giving leadership for so many years at the Marienhoehe school.

G. M. M.

Know all and you will pardon all.

—Thomas a Kempis

Just think how happy you'd be if you lost everything you have right now—and then got it back again.

—*Journal of Living*

Foreign-Language Organizations

By Kaljo Magi

EXPERIENCE in direct communication through speech, imaginative identification with the people whose language is used, a feeling of personal involvement, induction into a different thought process and cultural medium—these are the ways in which language clubs, Sabbath schools, and other foreign-language organizations can make a significant contribution toward mastering a foreign language.

Foreign-language organizations in our colleges ought to be an effective means of establishing a better understanding between the college and its constituency concerning the objectives and aims of language study and its positive values as our young people prepare themselves for their lifework in this world that is suffering acutely from political rivalries, economic distress, and social corruption.

We ought to utilize our opportunities to the fullest in "selling our product" in the field. This will, no doubt, challenge our best thinking capacities. To assure reasonable success in carrying out the activities of the language organizations, we as teachers must have a clear understanding of what the aim is, use effective materials and methods, and apply ourselves diligently to the task.

Factual knowledge alone does not bring a true understanding of a foreign language, nor does it bring about a feeling of "familiarity" with the language one studies. Language organizations offer the student opportunity to *react* in the language he is studying, and open the door for him to participate actually in a different culture.

We ought to create in our students an awareness that language is itself an integral part of the behavior system of a people and at the same time a means for the expression and summing up of this system or culture. Every stage of foreign-language learning should relate in some manner to the life and civilization of the people, because the linguistic forms belong in a framework that is different from that of the learner. New words and langauge forms symbolize experience and attitudes unlike those which give meaning and connotation to corresponding forms in English. The more skill our students develop in the *use* of the language, the greater will be their progress toward a true understanding of foreign people and their speech. Our students will come to know and appreciate more fully their own language by getting outside the familiar language pattern and by seeing them in perspective from the vantage point of another language and culture.

In a questionnaire study conducted by Prof. John B. Carroll in 1956 concerning the aims and objectives of foreign-language teaching, the following conclusion was reached: The most highly valued objectives were appreciation of how ideas are expressed differently in a foreign language, with recognition of the inherent difficulties of translation, and an increased respect and tolerance for the ideas, values, and achievements of those in other countries.

Foreign-language organizations on a college campus ought to be effective in executing efficient language learning, and they ought to become powerful agents in promoting the study of languages, as well.

Today, more than ever, stress is placed on student activity. However, student activity in our language classes is often too limited owing to such factors as the size of the class and lack of time. Consequently, our language clubs and other organizations related to them offer an excellent opportunity for additional student participation.

The learner is to plan and carry out as much of the work of an organization as possible. We are instructors, but in this phase of language learning we ought to act merely as guides and counselors. There is always the danger of dominating the activities of the foreign-language organizations, especially when the instructor is well informed and eager. Let us ex-

To page 27

Assistant Professor
Modern Languages
La Sierra College

Heaven and earth are no wider apart today than when shepherds listened to the angel's song. Humanity is still as much the object of heaven's solicitude as when common men of common occupations met angels at noonday, and talked with the heavenly messengers in the vineyards and the fields. To us in the common walks of life, heaven may be very near. Angels from the courts above will attend the steps of those who come and go at God's command.

The story of Bethlehem is an exhaustless theme. In it is hidden "the depth of the riches both of the wisdom and knowledge of God." Romans 11:33.

The Desire of Ages, page 48

HOLO GREER, ARTIST

The Educational Hexagon

By Rudy E. Klimes

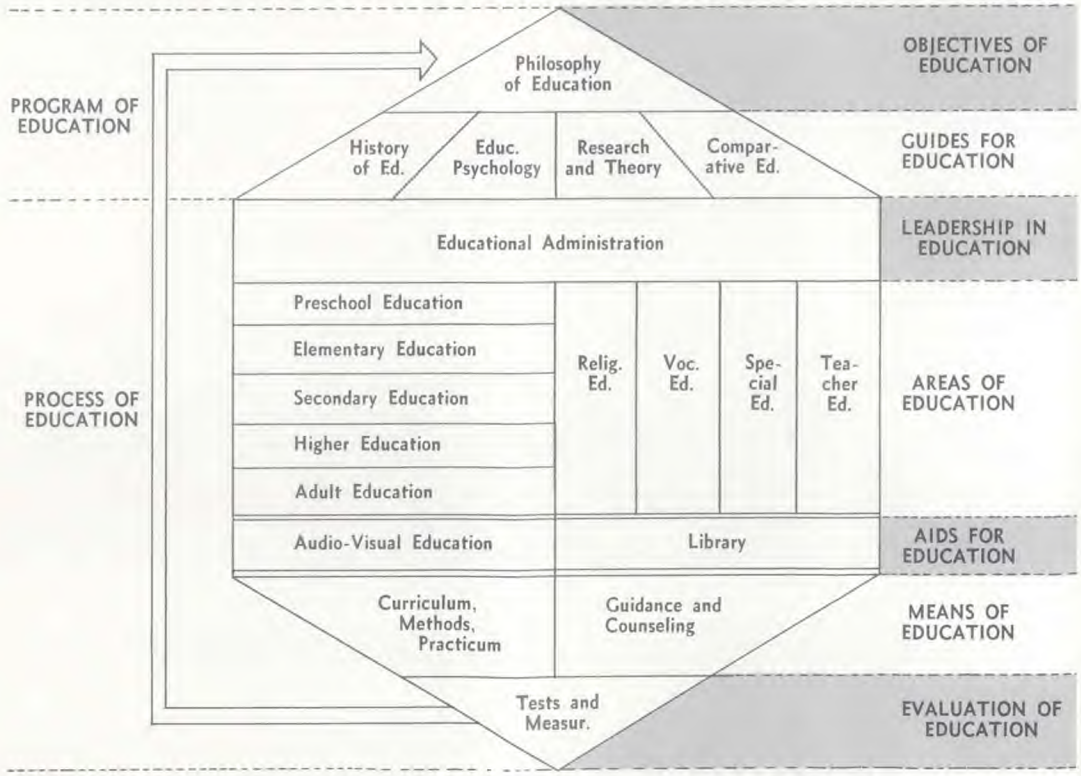
THE question of whether in their establishment of aims educators should be guided primarily by educational theory or educational philosophy evoked a lively discussion at a university seminar class of which I was a member. The consensus of the class favored theory, and one lonely Christian spoke up for philosophy. The exchange of views that followed helped each participant to clarify his own views on the controlling fields of education. At about the same time I was asked to suggest a classification and systematology for educational research projects and dissertations. The by-product of both challenges is the educational hexagon.

Large fields are more easily systematized if subdivided and clearly labeled. I propose to divide all education loosely into two major subdivisions: the *program of* education and the *process of* education. The program of education is concerned with the general direction of education, while the process of education involves more the actual learning process.

Today educational institutions and systems have become major forces in most national economies. As such, they involve educators who only rarely teach students. Their concern is not to teach; it is to answer questions such as: What are we trying to achieve in our schools? How and where can we best

President
Korean Union College
Seoul, Korea

EDUCATIONAL HEXAGON



achieve our stated goals? What systems and what persons will best facilitate the desired changes?

Others may base their objectives of education on research or theory, but Christians will determine theirs by an educational philosophy. Educational theory would indeed be a dangerous final determinator of the direction of Christian education, for educational theory can only be a series of assumptions, of "if-then" relationships dealing with the consequences of actions. Theory lacks the value-judgments of what is important, worth while, and significant. Science, which attempts to arrive at truth mainly through experimentation and observation, may, like theory, aid most areas of education, but has no right to claim the directive position of Christian education. Assumptions and experimentation should not be permitted to dominate the choice of Christian educational objectives. God guides, God and His Word. To Christians, educational research and theory become guides to determine the educational program only after the basic educational objectives have been established on a philosophical basis.

History of education, educational psychology, and comparative education are some of the other guide subjects. Educational administrators are the practitioners of the groups concerned with the program of education. They attempt to facilitate the fulfilling of the determined educational objectives. They endeavor to translate educational goals and thoughts into student action. And in some way, educational administrators belong to the process of education: they initiate it, supervise it, permeate it, and often evaluate it.

As a whole, the process of earthly education takes the newborn babe up a chronological ladder to the grave. Though man has institutionalized learning and erected barriers between the steps of education, some areas of education permeate many levels of schools and subjects: religious, vocational, special, and teacher education.

A school's equipment used to be a book and a blackboard. Today is the day of books—illustrated books, programed books, workbooks, supplementary reading books. The blackboard has given way to the chalkboard and myriads of audio-visual aids.

Qualified teachers, able principals, functional educational institutions, and usable teaching aids are the body of education; the breath or the spirit is in teaching. Large-group instruction is usually thought of as classroom teaching. Counseling and guidance are often individual instruction. The teachers have taught; hopefully the students have learned.

What have they learned? Educational tests and measurements will attempt to evaluate the learning. Have they learned what they were programed to learn in the stated educational objectives? Tests will show. And there will be some need for relearning, repeating, and re-evaluating the whole process: fresh educational research, better administrative procedures, more effective educational aids and methods.

The educational hexagon is a hexagon only for convenience. There is no inherent purpose behind the six sides and, except for the name, an "educational square" would have done as well. The extreme topmost point symbolizes a kind of "input" or "start," the extreme bottom point an "output." The arrow leading up from measurement to philosophy stands for a continuous re-evaluative effort of the educational outcomes in the light of the originally stated philosophy.

Systematizing a very complex area of man's endeavor would result in simplification and thus would be imperfect. The educational hexagon is no exception.

If you disagree with the arrangement of the fields of education, you probably disagree with it for a purpose. That you have clarified your thinking to arrive at this purpose has been of value. If you agree with the arrangement, practice it. Specify your objectives, teach with your objectives in mind, and test to determine whether you have achieved your objectives.

Our "Schools of Standards"

(*From page 7*)

should govern the conduct of ladies and gentlemen in their associations, and by indulging in the practice of "griping," thereby becoming a detrimental influence on other students. A good citizen will strive to do his best in all things, never to engage in practices of affairs that bring reproach upon the college and its society, of which he is a member.

The faculty and college administration are held responsible for the administration of the government conceived to achieve the aims and objectives of the college. If the student in his heart feels, or by outward conduct demonstrates, that he no longer desires to live by the governing policies of the college, voluntary withdrawal may be expedient. However, it is fitting and proper that students asking for admittance be charged with the responsibility of living in accord with the rules and regulations (policies) of the college. The administration is loath to *force compliance* and, therefore, calls for *cheerful acceptance and willing conformity* to the entire spiritual, mental, social, and work programs.

How Art Affects the Child

By Virginia Lohmann Shoun
Consultant in Art Education

ART has too long been considered a mere frill in the education of the child—something to impress the parents with at Christmas and the members of the school board at open house. Yes, a frill—so unimportant it can easily be dispensed with whenever the budget or the schedule becomes overcrowded. How much we need to take a new look at art with its true and lasting values! You see, art for art's sake is no longer the goal of the art teacher, for today the emphasis is not on the finished product, but on the effect of this experience upon the total development of the child.

Everyone has ideas to express, and these ideas may find utterance in talking, singing, walking, running, reading, writing, drawing, painting, or sculpturing. The only difference in the child's expression is that he has not had as much time as the adult to develop as many inhibitions. But no one has the right to say to someone, "Keep still, because you stammer." Or, "You must not read aloud to the rest of the class, because you read poorly." Then neither should one say, "You must not draw, paint, or sculp, simply because nature did not include these aptitudes in your make-up." The following are valuable effects of self-expression through art:

Development of skills. This, of course, is the most obvious effect upon the child. He learns a variety of techniques and media, as well as a degree of skill in handling his tools.

Development of good taste. The cultural background gained will guide him in later years in choosing his personal possessions, in creating a pleasant home and church, and even in elevating the community. If we are to improve the general standards of good taste within the denomination, there is no better way than to take advantage of molding the tastes of the individual child. Show him the good—this does not mean expensive—and he will be able to recognize that which is not good, in fashion, in architecture, and in interior decoration, as well as in all that is labeled art.

Release of emotions. It is a recognized fact that today's children live under more pressure than did those of any preceding generation. Art in all of its phases is a release from pent-up emotions and inhibited feelings. Given the opportunity, both adults and children will often paint away fears that they would not confess. The child who uses art as an emotional release will gain freedom and flexibility as a result of the release of unnecessary tensions. I am thinking now of David—a tense, determined, first-grader, who presented his small self for private art lessons. He brought no registration sheet, but he informed me that he was supposed to take art. I concluded that the form had not yet gone through the office gristmill, but would soon appear—though it never did—so he joined the class. Before the next week rolled around I learned a great

deal about David. He was reported to be the most troublesome child in the classroom, if not in the whole school. His repertoire of sins covered everything from hitting to biting. I asked myself: "Could this be the same child?" In the art class his behavior was beyond reproach. He would stay after school to help with the clean-up chores, and I have never had as clean a set of paintbrushes as I had that semester. At first David's paintings were filled with angry statements; his lines were crude, and his colors were muddied with black. However, as time went on, the whole mood of his pictures changed; the colors became clean and his lines more fluid and graceful. The interesting thing was that as his paints became more controlled, so did his everyday conduct. At midterm, David went to Children's Hospital, where he stayed for more than a year. He took a drawing tablet and a box of oil pastels with him, but left his behavior problems behind.

Development of self-confidence. Do not underestimate the ability of the child. Let him know that you think he can do more than he can, and he will try hard to reach your expectation. In art as in most things there is nothing that succeeds like success. Nothing is ever lost by inspiring confidence. Since nearly every emotional or mental disturbance is connected with a lack of self-confidence, it is easily understood that the proper stimulation of the child's creative abilities will be a safeguard against such disturbances.[1]

Developmnet of independent thought. A child who copies may produce a technically perfect reproduction, but he may also become obsessed with the idea that his own thoughts are not worth expressing. He may become a sort of mental blotter, soaking up facts and ideas of other people, never realizing that it is possible that he could have an original thought of his own. So give him an art problem, and then guide him, but let his artistic expression be a reflection of his own thinking. Then he will also learn to think through other problems in life to their logical conclusion.

Do not judge a child's work by adult standards, or expect him to produce work that, at his stage of development, he is incapable of producing. Edna was a beautiful little blonde, bright and creative, but she could not express herself. From the moment art class began, until it was over, Edna was tense and unsure of herself. It seemed to me that she was constantly at my side, coaxing for help she did not need. I could not understand the reason until I discovered, quite by accident, that her mother judged her efforts by adult standards and would accept nothing but perfection from her child. Edna was actually afraid to take home anything that was less than perfect. She had had the joy of creativity frightened out of her. I wonder—What has become of Edna?

Development of group skills. Art is for everyone, not just for the gifted few, and every child in the room must have his part in the mural painting, or the marionette show. The group work is effective only when the child gets the feeling that he alone could not have achieved singly what the group has accomplished together, but that his contribution is an important part of the whole. If a child feels that he alone could have accomplished a similar project, the group work would have frustrated that particular child, and the whole purpose would be defeated.[2]

Coordination of mind and hand. Contrary to popular belief, there is no magic in either the brush or the hands of the artist. If there is magic at all it lies in the eyes, heart, and mind of the artist, who sees and thinks things a little clearer for having this aptitude. The more the child artist draws, paints, or sculps and the more he learns about his subject, the better will be his artistic expression and his own coordination.

Development of observation. A great many people go through life without really seeing very much. Oh, they can cross the street without accident, catch a bus, or drive a car, but they really don't see what they are looking at. I don't believe that it is possible really to see an object in all its form, coloring, and character until one begins to reproduce his own impression of that particular object.

What one sees, or thinks he sees, depends largely

upon his age and the association that he has had with that particular object. Take, for instance, an object as common as a tree. The preschool child will draw a tree that consists of a large trunk and something indefinite at the top to represent leaves. The ten-year-old child will draw a tree as a trunk with branches to climb; these will be stiff, and the leaves will be in small clusters. The junior high student will be the first to draw it as part of an environment. Now, each one of these children knows that there is more to a tree than that, but he has not thought about its shape as a whole, its coloring, and the colors within colors. As the child draws the trees in the park, in front of the school, in his own yard, he becomes conscious that they are more than sticks stuck in the ground; he will want to show what kind of trees they are, the texture of the bark, and perhaps even the shadows that are cast on the walk. Yes, his powers of observation will be stronger for having learned to draw, paint, and sculpture.

Development of aesthetic appreciation. No matter where we live, beauty is everywhere about us. We do not have to travel around the world or across the continent to see it, for if we cannot see beauty in our own surroundings, neither will we see it in strange places. I have always felt a little sorry for the youngster who, upon seeing the Grand Canyon, said, "Looks just like the post cards." I am quite sure that this person had 20-20 vision, yet this was all that child could see.

God has given us a world of beauty, if only we use our eyes to see it. It is there in a Kansas harvest of golden wheat, reaching as far as the eye can see; or in the Cumberland Mountains when spring is there —in the loveliness of the dogwood, the mountain laurel, and the azaleas. It is in the desert—that rugged beauty when the evening sun turns the mountains to purple, and the sands take on a magnificent color. It is in the lush green of the Washington coast line and in the cathedral-like beauty of the giant redwoods, as well as in the surging power of noisy breakers splashing against a New England coast. Yes, wherever you are, beauty is there, so look for it and enjoy it.

Development of spiritual concepts. In no other subject does the dedicated teacher have such a wonderful opportunity to point the children's eyes toward the heavenly goal as he does in art. Ellen G. White tells us, "Educate the children and youth to consider the works of the great Master Artist, and to imitate the attractive graces of nature in their character building."[3] As the teacher opens up a whole new world of beauty, which lies at the very finger tips of the child, he should point out the spiritual applications that may be made. These spiritual lessons will never be forgotten by the child, for he has heard the teacher, he has seen an example, he has participated in the artistic expression, and he has had a good time. He will always associate this with a happy time in his life, and the lessons learned will stay with him.

Practical applications to the Christian life.

1. Problem—Out-of-door sketching and painting
   - *a.* We learn to draw by drawing right; we learn to live by living right.
   - *b.* As we study God's handiwork in nature we are drawn closer to the Creator.
   - *c.* Although generations of sin have marred God's handiwork, the earth is still a beautiful place in which to live.
2. Problem—Portraits
   - *a.* Children all over the world belong to God's family.
   - *b.* God knows and loves each individual.
   - *c.* If we are children of the heavenly King we are princes and princesses and must act accordingly.
   - *d.* Of all the creatures made during that Creation week, man is the only one favored by being made in the image of the Creator.
3. Problem—Mosaics
   - *a.* Many beautiful things can be made from seemingly wasted material; just so, God can take a seemingly wasted life and turn it into a useful, beautiful Christian character.
   - *b.* Just as we plan our own compositions, God has a plan for each life.

The list could go on and on. Doubtless you, the teacher, will be able to add to and enlarge upon these concepts.

The art teacher has little difficulty in obtaining an enthusiastic reaction from the children. That is the easiest part of his job, for most children want to have art and are tremendously excited when the teacher begins that class—if for no other reason than the one Hazel had when she tackled me with a hug and an excited whisper, "Oh, here is our dear, dear art teacher, who delivers us from arithmetic." I was glad for the enthusiasm, although the reason was not exactly what I had in mind. But then, perhaps Hazel, along with all the other little Hazels, Davids, and Ednas, need a break in the tight scholastic schedule to which we are so conscientiously exposing them.

Yes, be assured that in art the child may find an outlet for his emotions, develop his aesthetic senses, learn a variety of techniques and media, and establish his spiritual concepts. This most valuable teaching tool has been allowed to become dull with rust. Let us now sharpen it and use it for the total development of the children in our care.

---

[1] Viktor Lowenfeld and W. Lambert Brittain, *Creative and Mental Growth* (New York: The Macmillan Company, 1957, 1964).
[2] *Op. cit.*
[3] Ellen G. White, *Child Guidance,* pp. 48, 49.

Controlled Preregistration

By Ralph P. Bailey

Your key to a leisurely first week of school.

MANY are the benefits of year-end registration and by-mail processing. It is different and also opens expanding opportunities in student processing and personalized subject adoption.

Registration by mail is more like controlled irrigation instead of the cloudburst method of doing it all in one or two days when school begins. At the very time the school should have already mapped out the course over which it will travel, the mapping process begins with a deluge of registrants, and the academy registration day takes its traditional plunge into excited chaos and endless waiting. The result: poor public relations at the very onset of the year.

The processing of the enrollment by mail aforetime leaves the faculty and staff free to visit and plan with parents, students, and friends of the school. This relaxed fellowship moves the school year into an excellent beginning; staff and students alike can beam with delight in the anticipated success of the year before them. It is pleasant to pass through registration and still be ready for the first class of the new year without having spent half of the previous night making a class schedule or rebuilding the one that, it was discovered too late, would not accommodate the enrollment.

Faculty and administration have assessed class enrollment so there need be no classroom-assignment "hassel" and unforeseen classes to be accommodated. These and many more problems are solved much in advance of the day when school personnel are to receive cheerfully the patron constituency. Let us briefly process the system at this point:

Register on-campus enrollment. The last week in April all "on-campus" students—that is, present enrollment excluding seniors—are registered on a tentative schedule. For easy scoring and observation, the student marks a large "X" across subjects he desires. Should there be conflicts, he will indicate conflicting subjects below on the schedule. Naturally, the tentative schedule must be made ahead of time; however, this presents no barrier, since the present year finds one most acquainted with the problems of scheduling. Students also are more alert to their needs for the coming year than they will be after summer vacation. The students understand they can change their schedule upon arrival at school in the fall within the two-week period following the opening date.

If tentative registration of on-campus enrollment reveals the need for basic changes in the schedule a new tentative schedule may be developed and placed before the students for reprocessing. The actual marking of the schedule need take only a very few minutes. Thus, the major portion of the coming year's enrollment has somewhat received schedule-fitting rather than having to fit into the schedule. Samplings for other class offerings for a possible change of curriculum can be accomplished through this method.

Registration of Academy Day visitors. In early May, when the Academy Day is held for visiting students from the church schools, the proposed tentative schedule is placed in their hands. Along with other pertinent materials the schedule is explained and sent home for parent appraisal. Basically, the ninth-grade subjects are placed in a required sequence, which orients the student to a four-year cycle most advantageous for the following year.

In June immediately following the close of school, tentative schedules and explanation sheets are sent to all nonenrolled students that we have information on, including the Academy Day students. They, in turn, mark a big "X" across subjects desired and return the schedule in an envelope provided.

The tentative schedule has now become the per-

Principal
Broadview Academy
La Fox, Illinois

manent schedule, and thus the administration can begin to project definite plans for the coming school term. With tentative registration of on-campus enrollment, Academy Day registrations (cataloging of names), and an evaluation of by-mail inquiries, the coming year's enrollment may be anticipated.

Applications for new students. All new students are required to submit an application for admission as part of the by-mail processing. Former students—that is, students being continuously enrolled—do not submit applications each new year, but continue their enrollment by the tentative schedule indication. This affords the "belonging feeling" to continue its natural growth. The school also becomes aware of students not planning to return or the presence of problems preventing their return when schedules have not been completed or the fact has been indicated. These individuals can then be given special attention.

In midsummer, a registration-data card is sent with a letter to each student of the entire "former enrollment" group. He is requested to check the appropriate information, give any change in address, and return the data card. This process gives a midsummer checkup on the progress of the enrollment and adds another means of staying in touch with the enrollment. New applicants receive an acceptance letter early, for the by-mail process affords time for consideration of applications well in advance.

Fall registration day. Now concerning registration day in early September. When students arrive they sign a registration book, step inside the office and receive matriculation cards previously prepared, move on to pay entrance deposit, visit the bookstore, and present the matriculation card to the dean of residence for dormitory entrance and room assignment. The cards become the dean's information file. Summer payment of entrance deposit is encouraged, to avoid waiting in line on registration day.

Students desiring to change their schedule immediately are sent to a nearby room for consultation before receiving their matriculation card. All new applicants are funneled through a special department where two teachers are designated to follow their complete registration process. In three years of the by-mail processing, new applicants on registration day have been virtually nil. Enrollment was well in hand before registration day.

Labor assignments. Labor assignments have been received along with the tentative scheduling of former students and during the by-mail processing, and a list of labor assignments is posted in the dormitories the morning following the day of registration. Students understand that change of assignments may be applied for after a reasonable time, should any assignment not be one of their preference.

Conclusions. This process accomplishes three things: (1) It keeps the student happy, the parents happy, and the faculty happy! At the close of one day's registration, instead of the usual two days, the faculty can still smile, the parents have been able to register their students and move them in within the short time of one half to three quarters of an hour, and the students are ready for school routine. (2) The retention factor is greatly strengthened when students are tentatively registered for the coming year. (3) The teacher load is more accurately anticipated and adjustments made before registration day.

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

Is This Child in Your Classroom?

He arrives at school or comes into class late almost every day and disrupts the class as he enters. He is more than just a little irresponsible and cannot be depended upon to complete assigned tasks.

Punishing him can cause a more serious problem, such as truancy, so try to find the root of the problem. Does he like school? Is he afraid of some of the other children? Is school a pleasant experience for him? Is he afraid to leave home because younger children may be getting attention that he will miss? Is this a recent behavior pattern? Does the home emphasize punctuality? Does the child know what time he is supposed to arrive at school? Has he developed an adequate concept of time?

Children have been known to come late to school so that the teacher would keep them in after school. This could be a protection from other children who have threatened them with physical harm. The child may believe this will save him the embarrassment of having to run for safety.

His lateness may be a newly discovered attention-getting device. For a few moments he is the center of the stage, absorbing the teacher's total attention away from the rest of the class. He is thus showing decided need for acceptance, which he is satisfying in a socially disapproved manner. The child may also desire to be near the teacher for a period of time to satisfy a belongingness need without having to share her presence with other children. So find a pleasant job for him to do that must be done before school. Offer a little responsibility that carries some prestige, and he will be eager to come early.

CARLYLE F. GREEN

Vocational Education

By Leland Wilson and Cecil L. Gemmell

RECENT years have produced much discussion and action concerning vocational and technical education. Particularly does unemployment fill the news media and disturb educators and local and national government. Research is being conducted to examine ways of combating the problems of hard-core unemployment. [As a very pertinent example, one may refer to Cooperative Research Monograph No. 13 (OE-13027) of the U.S. Department of Health, Education, and Welfare.]

Considerable interest has been shown also by the faculty of Union College in the general problem of vocational education. Discussion began at the faculty retreat and occupied an interesting faculty seminar during the 1964-1965 school year. Of further interest was the college industries meeting, which consisted of business managers and industrial managers and superintendents of Seventh-day Adventist school industries in North America, held on the Union College campus November 16-19, 1964. These men discussed the objectives of our industrial program and how to find competent personnel to staff them.

The purpose of this paper is to outline the problem, stir up thought and, hopefully, action. We do not claim to be able to present all the problems or answers. Neither is it intended to imply that these viewpoints are all correct. It is hoped that those who are in positions to act may have the problems brought more forcefully to their attention.

For the purpose of this paper let us define vocational education as that education, short of a four-year college curriculum, which trains an individual for a specific occupation. Such education generally includes at least a high school diploma and sometimes up to two more years of educational experience. Later we will mention briefly a broader context based on the Spirit of Prophecy writings.

What is to be done for SDA youth who do not go on to college or who do not complete requirements for a Bachelor's degree? There is now a limited program of vocational education for SDA youth, but we have no denomination-wide vocational program, such as we have in the more traditional secondary and college curricula. Is there a need for such?

The Needs of the Youth

First, because of basic abilities or lack of finances, not every person is able to enter or to complete a four-year college program. Second, many of our institutions of higher learning are bursting at the seams with increased enrollments and can hardly accommodate more with present facilities; therefore, students with the best records will have and perhaps should have priority in admission to college. Third, even those with acceptable records may choose an occupation for which most colleges do not prepare them; these are interested in the so-called more practical jobs.

At any rate, students and parents are faced with the question of what to do and where to go after high school. Heretofore, one might have been able to say that the obvious thing to do is to put the youth to work. However, it is necessary to take into account the developments of modern technology. There are two main problems: First, a secondary education does not generally provide the student with an occupational skill. Second, a public technical high school, which would provide the student with the occupational skill, would not provide association with other SDA youth of eligible marriage status.

Why are these problems important? First, modern technology is placing a premium on skilled job training; routine occupations are being eliminated by automation. New techniques and knowledge are necessary for many businesses to stay competitive. Second, not all skilled occupations (or nonskilled, for that matter) are open to non-trade union members. Third, the young person needs the opportunity of association with a large enough group of his contemporaries so that an intelligent choice of a life companion may be made. Many communities have only a few Adventist young people.

Someone may well ask about the number of our young people who would take advantage of or profit from a vocational education program. We present approximate figures only. Assuming that roughly half

Formerly Associate Professor of Chemistry and Professor of Education and Psychology, respectively. Union College, Lincoln, Nebraska

of the academy graduates enter college and that one third of these freshmen graduate, there are optimistically about 20 per cent who earn a Bachelor's degree. That leaves about 80 per cent who do not graduate from college. These students who do not finish may find a helpmate, but probably acquire few occupational skills.

The Needs of the Church

It is really not possible to draw a sharp line between the various needs of the segments of society, but we turn to the needs of the church. There is a definite need in the church for qualified, active laymen. The best practical Christian witness is the person who has many of the same interests and aptitudes as the person for whom he is working. For example, potentially a carpenter can be a better witness to members of his own profession than can a lawyer, a minister, or a doctor. Honest business dealings coupled with other aspects of good practical Christian living provide a powerful means of witnessing.

Thus, providing a vocational education program for the young people of the church can be a means of training laymen. To this end any vocational program should include not only general education courses but practical theological training. Our graduates ought to know why they are Christians and be able to practice personal evangelism. Last and not least, we mention again the opportunity for Adventist young people to choose a helpmate from among fellow believers, which certainly contributes to the stability and vitality of the denomination.

The Needs of Society

As has already been mentioned, our society has become concerned with the problems of the unemployed, as well as the lack of trained workers. There may be no lack of job opportunities, but many of the unemployed are not qualified to fill the positions that are available. Then too, a major proportion of the unemployed have the ability but lack the adequate preparation. More specifically, here are some estimates given by University of Michigan technical-education expert, Dr. Norman C. Harris, referred to by Lester Velie.[1] By 1970 the job breakdown will be something like this:

About 18 per cent of the American working force will be engaged in professions requiring at least four or more years of college. Some 50 per cent will hold jobs requiring at least a high school diploma and up to two years more of college or technical education. Next, about 26 per cent will be performing skilled or semiskilled work requiring a high school or vocational high school diploma. The remaining 6 per cent of the working force will perform the unskilled jobs that machines cannot perform and for which a grade school education is adequate. Let us examine some of these figures.

By 1970, 76 per cent of the work force will require a high school or vocational school education and perhaps two or more years of education in college or a technical school. (Note that our definition of vocational education embraces this range of occupations.) Perhaps many people would not require the vocational or technical training and would find the present academic programs backed by limited vocational offerings sufficient. But what of the vocational and technical training? Are we overlooking something?

At this point someone might well interject these two questions: Should we not just train workers for the church? What of the expense of providing such programs?

First, good Christian workmen are needed to serve as witnesses to the better way of life. Someone is needed to do a job; if possible, why not train a Christian to fill it? Second, the question of expense depends on the depth and breadth of training. Presently the denomination is in the process of developing graduate programs at our two universities. Most of these programs are expensive and will potentially serve a small proportion of our youth. With so much being spent on a few, let us not forget the needs of a larger number. Not every Adventist can be employed by the denomination, and the laymen must have a means of livelihood.

Balanced Education for All

There is another important facet of vocational education that is borne out by the writings of Ellen G. White. She points out the need for vocational education for all who attend school, as well as for the type of student whom we have just been discussing. There can be a problem of too much emphasis on intellectual exercise without due consideration for more "practical" education. She points out the desirability of a balance between the theoretical and the practical. We present some quotations here that seem pertinent to the problem at hand:

> 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.[2]
>
> Their domestic education should keep pace with their education in literary lines. In childhood and youth practical and literary training should be combined, and the mind stored with knowledge.[3]
>
> The benefit of manual training is needed also by professional men.[4]
>
> And now, as in the days of Israel, every youth should be instructed in the duties of practical life.[5]

One notes here a deeper significance and wider definition of vocational training. What are we providing in this portion of the over-all picture?

Obviously, with this whole program two main alternatives crop up. One, we can ignore the problems

of providing vocational education. Two, we can examine vocational training, then present improved programs or institute new plans, as the case may be.

Look at the first and its inherent results. The needs of a large portion of our youth are neglected. These youth will attend public schools for special training while they are yet in an impressionable age. Unwise associations may be established before a degree of emotional and spiritual stability is attained. And an opportunity to train laymen will be lost.

Then let us look at a program for implementing the second alternative. Vocational training may be established on the secondary school level. Trained instructors could aid the student in his experience to qualify him for employment or for advancement to further training or education. The necessary general and supporting courses should be provided so as to equip the student for an understanding of the world.

If further training is required, a two-year program could be established at either an already established college or at a new, centrally supported, coeducational institution specifically designed for a vocational program. Along with the techniques of a vocation, the student would have necessary general educational courses to further widen his viewpoint, and last but not least, there should be a plan for training the youth as intelligent laymen. What a need this would fill!

For this or a similar plan to be implemented, provincialism will have to be overcome; viewpoints must be subjected to intellectually honest self-examination; promotion must be given to the resulting plans, and all-out support must be given by all—laymen and leaders alike. This business of education has room for all. Will we provide for all?

[1] Lester Velie, "Where the Jobs Are," *The Reader's Digest*, January, 1965, p. 103. Used by permission.
[2] Ellen G. White, *Education*, p. 218.
[3] ———, *Fundamentals of Christian Education*, p. 368.
[4] ———, *Education*, p. 220.
[5] ———, *Patriarchs and Prophets*, p. 601.

BETWEEN THE BOOK ENDS

Adam M. Drayer, *Problems and Methods in High School Teaching*. Boston, Massachusetts: D. C. Heath and Co., 1963. 303 pp., paperback, $2.90.

Few books can bring as practical help to would-be teachers and beginning teachers, as this compilation of illustrative cases employing the problem approach to the study and application of principles of education. Good for a seminar of student teachers, this handy guide to classroom teaching will evoke profitable discussion of real problems and issues. Alternative methods and solutions are presented and become easy springboards for improved teaching. The author presents pedagogically a sampling in nine different categories of more than one hundred representative problems experienced by student teachers over a twelve-year period.

Narrowing the gap between theory and practice, a careful study, cogitation, and discussion of this book will help any teacher—prospective, beginner, or experienced—to be a better teacher. The reader invariably evaluates solutions in the light of "Now, if I were the teacher, I would do it this way . . ."

Willis Rudy, *Schools in an Age of Mass Culture*. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1965. $6.95.

No conscientious, progressive educator desiring to keep abreast of developments in educational sociology will want to avoid reading this book.

Dr. Rudy holds no brief that this is a definitive historical or chronological presentation of the development of education in the United States leading up through the present decades of the twentieth century. He does, however, trace events, achievements, and goals that have impinged upon American education to make the educational scene what it is today.

The author has interestingly and lucidly pinpointed key factors that have produced the educational milieu in which we presently find ourselves.

Some of the threads that he traces in the complex fabric are child-centeredness, adjustment, pressure groups, democracy, excellence, desegregation, acculturation, and church-state-school issues. So, you see, this book is yours for today.

Where Do They Go From Here?

By David H. Bauer

[Well-rounded and adequately organized guidance programs will include a continuous follow-up study of all graduates, school administration and alumni associations complementing each other with up-to-date information. —EDITORS.]

JOHN was president of his class, very popular, and active during his entire academy years and was well liked and respected by both students and faculty. Having considerable ability, he had ambitions of someday becoming a doctor and specializing in surgery. Graduation day came, and John received his diploma and left the academy campus. Did John become a doctor? Was his popularity transferred to the college campus? How did the academy help him? The big question is "Where do they go from here?" What happens to John next year, the following year, and the years after that?

Alice was a quiet girl. She was liked by all, but was not really popular. She made slightly better than average grades and during her senior year (and this should have been done earlier) she began to think of her future plans. Her senior year ended, and she was still undecided on three vocational plans. Her first choice was dietetics, but chemistry was not her favorite subject; then, too, she was thinking of home economics and nursing; however, her best grades were in commercial subjects. After graduation she left our campus, but "where did she go from here?"

As director of student affairs I decided to make a follow-up study on each senior class so that Mount Vernon Academy could answer that important question. The following plan was devised, and a one- , three- , and five-year follow-up study was adopted. In the one-year study we could find the whereabouts of our graduates immediately following graduation. The two-year study would give us information of college dropouts and those who were settled in a more permanent job. The five-year study would give information on those students who had completed college and their postcollege plans.

A three-page questionnaire was compiled on which most of the questions could be answered very quickly with just a check. This questionnaire, accompanied by a letter showing the importance of the study, and a self-addressed envelope were sent to each graduate. If the graduate returned the questionnaire a letter was then sent thanking him for his cooperation. If no response was received within two weeks, another letter, questionnaire, and a stamped, self-addressed envelope were sent. The results have been very rewarding, not only in answering the question "Where do they go from here?" but also in receiving an evaluation and appraisal from our graduates concerning their years on our campus, thus enabling us to plan more effectively and intelligently for the future.

Last year's study produced about a 75 per cent response from the previous year's seniors. About the graduates answering the questionnaire we were able to compile the following statistics:

1. 70 per cent were either in college or pursuing additional education in another type of school.
2. 80 per cent of those not going on to college were girls.
3. Those in college were majoring in the following areas: nursing, social work or psychology, education, ministry, engineering, business, English, general college courses, and others including medical, secretarial, music, mathematics, law, art, mortician, dietetics, medical technology.
4. Only one of the graduating class was married.
5. Three were not in school or working.
6. Most of those working full time were making between $40.00 and $60.00 a week. One was making more than $90.00 a week.

Director of Student Affairs
Mount Vernon Academy (Ohio)

7. Most of those who were working full time were satisfied with their employment.

But, more important than that, we learned the feeling of our graduates concerning the program at Mount Vernon Academy and how they felt we could better prepare students for life beyond the academy.

The following areas graduates felt were areas of weakness:

1. Better use of spare time.
2. A course providing some formal evaluation on how to study.
3. Organization of time.
4. More group guidance.
5. More instruction in research and writing.
6. Use of the library.
7. Instruction in reading.
8. Pride in one's work.
9. Greater emphasis on scholarship.

We were happy to receive these suggestions and have taken very definite steps toward improving the situation:

1. Library attendance is not required, but use of the library is on a voluntary basis. Study has shown that more students are making better use of the library, even students least expected to use it.

2. More instruction has been given in the research and writing of term papers, thus better preparing our students for college.

3. Reading instruction has been changed from a voluntary class that meets once a day to a reading program that has been incorporated into the English IV instruction. Study is now being given to make reading instruction and practice a part of all English classes.

4. To stimulate scholarship we have organized a local chapter (ACEA Chapter) of the National Honor Society. This has stimulated a stronger desire for scholarship, and at the first initiation 43 students became charter members of the society. (Membership is based on scholarship—minimum 3.00 Grade Point Average—leadership, service, and character.)

5. Plans are now under way to award those students who excel in work, thus hoping to stimulate a pride in one's work.

6. A group guidance program has been in operation since the beginning of the school year to enable small groups of students (8-10), on a voluntary basis and with little structure, to discuss matters of importance and interest to them.

7. Several new courses are being included in our curriculum to meet the needs of our students. These courses include (*a*) trigonometry, (*b*) three years of vocational courses for boys, (*c*) three years of home economics for girls, (*d*) printing, (*e*) a special English class for those having a poor English back-

To page 29

Library Service

At the College and University Teachers Section Meeting held at La Sierra, August 18-25, 1965, the librarians' section asked the James White Library, of Andrews University, to consider furnishing catalog card copy for denominational books. Study has been given to this matter by the staff of the library. It is felt that the service offered could be as follows:

1. 1965 Junior and Senior MV Book Clubs at 25 cents per title. (If enough requests should come by December 15 for primary books these would be considered.)

2. All imprints of hardbound books, and paperbacks of 100 pages or more, of the Review and Herald, the Pacific Press, and the Southern Publishing Association, from 1966 and on, up to 50 titles per year for $10.00.

3. Each library wishing to subscribe to this service should pay in advance. It will not be feasible for the library to honor orders for one or two titles at odd times during the year. The subscriptions should be in hand by February 1, 1966. Cards will be sent out once a month or once every two months, depending on receipt of the books from the publishers.

The plan is to send one unit card, containing the suggested Dewey Decimal and Library of Congress classification numbers at the bottom of the card. The cards will be multilithed on 100 per cent rag stock. These may be used as shelf-list or the main entry cards, with other cards for the catalog being made from the tracing at the subscribing library.

Personal names will be searched for bibliographic information. The form used will be that of the *ALA Cataloging Rules for Author and Title Entries*. Descriptive work will be done according to the *L. C. Rules for Descriptive Cataloging*. The latest edition of these tools will be used.

This is a completely new venture for all the libraries. The James White Library staff realizes some of the problems that may arise, and hopes there are not too many wrinkles. It is hoped that subscribing libraries will assist in smoothing any of these that might come, by helpful suggestions.

Orders should be sent to

Mary Jane Mitchell, Librarian
James White Library
Andrews University
Berrien Springs, Michigan 49104

Our Schools Report...

OVERSEAS

► **Helderberg College** (South Africa) was delighted to receive an unexpected gift of 60 long-playing records suitable for many occasions and activities. This was made possible by a well-known recording company in North America through a contact made with them by R. L. MacManaman, chairman of the music department.

► The Ministry of Education for Korea now recognizes the adequacy of the teacher-training program of **Korean Union College** and accepts their standard teaching certificates as sufficient for secondary schools accredited by both the Government and the denomination. Such government recognition of teaching credentials is a big step forward in KUC's teacher-education program. Furthermore, the Ministry of Education recently authorized **Korean Union College** summer sessions to be recognized as training sessions for the upgrading of teachers for the government teaching certificates.

► **Philippine Union College** has a record enrollment of 1,500 students this year—397 in the elementary, 273 in the academy, 805 in the undergraduate, and 25 in the graduate. This is an increase of 15.5 per cent over last year. Another first in PUC history is that two students have just passed their oral examination for the M.A. degree in theology. One of these graduates is now at Andrews University for further work.

► In six classes for the 1965-1966 school year at the **Marienhoehe Seminary** (Germany), there are 71 ministerial students. In addition to these, 32 students from several countries abroad are registered in the ministerial course in order to study the German language by means of special courses. Eighteen students this year will complete their preparation for service and will be ready to enter the organized work. These 103 students of the department send their greetings to the world field.

► **Korean Union College** is offering 30 traineeships in bookkeeping, translation, library work, audio-visual services, secretarial work, agriculture, and dairy work. The program consists of a three-year on-the-job work-training of 1,800 hours.

SECONDARY

► **Broadview Academy** has added to its academic offerings the course called nurse physics. The course is broad in scope, with laboratory experiments applied to a hospital situation.

► **Jefferson Academy** is being upgraded in both its physical plant and its teaching staff. New dormitories for both the boys and the girls are under construction. Every teacher this year has a degree in the classes he is teaching.

► In Michigan, State regulations now have transferred the responsibility of licensing boarding schools from the University of Michigan and Social Welfare to the Michigan State Department of Public Instruction. Principal R. W. Pratt, of **Adelphian Academy** has been appointed to the committee of ten setting up the guidelines and new criteria for accreditation.

► Two new boarding academies have opened this year. In the Southern Union Conference is **Georgia Cumberland Academy** at Calhoun, Georgia, with an enrollment of 162 and a staff of 17. In the Atlantic Union Conference is **Pioneer Valley Academy** at New Braintree, Massachusetts, with an enrollment of 233 and a staff of 27. Both of these schools have completely new plants.

HIGHER

► **Walla Walla College** has added new equipment in its industrial education laboratories. In welding, is a new punch-shear machine; in electronics, equipment in TV areas; in printing, two automatic typesetting machines and a reproduction proof press; in auto mechanics, DeVilbiss spray booth and overhead projection equipment; in photography, a new darkroom.

► Almost 600 people have been baptized as a direct result of summer field schools of evangelism sponsored by **Andrews University.** About 100 students took part in the six field schools in California, Nebraska, Florida, New York, Massachusetts, and West Virginia. Experienced denominational evangelists and educational personnel directed these schools.

► **Loma Linda University** has received sufficient grants to set up and operate an extensive oral health service at the Monument Valley SDA Mission in Utah. The staff will consist of ten professional personnel.

► At **La Sierra College** literature evangelism has been added as an interdepartmental major from the areas of business administration, religion, and speech. The curriculum is designed to help prepare students for positions in Book and Bible House management, publishing house administration, publishing department leadership, and career literature evangelism.

Foreign-Language Organizations

(*From page 12*)

ercise restraint then, for it is our students who need the practice.

The success of these various organizations depends in part upon the readiness of the student and upon the satisfaction that he derives. From the practical point of view, this means arousing the student's interest so that he will engage wholeheartedly in an activity, and managing that interest so that its satisfying elements are maintained throughout. Here are some suggestions:

I. The Foreign-Language Club

This serves a number of useful purposes, especially if it is a more or less spontaneous organization on the part of the students and if the faculty adviser is an enthusiastic and resourceful one.

The presentation of films and slides. With due caution in selectivity and preparation, the motion picture can be both an interesting and an effective teaching medium. Since all outside distractions are cut off, the film provides an intensive experience.

Films build a common denominator of experience. They reach even those visitors who know nothing about the foreign language being used. Because of its aesthetic values, a film offers a pleasurable experience. Its effectiveness can be enhanced by previewing so that the instructor can emphasize certain aspects of the subject presented. It is not sufficient merely to project a film; the student ought to be instructed as to what to look for. Discussion and evaluation inevitably follow.

When slides are mentioned, most people think of the teacher illustrating a prepared talk with them. This leads to a strictly passive audience. To secure participation, the instructor may ask a student to prepare the talk. A wider student interest may be secured by permitting several students to discuss each slide in the foreign language they are currently studying. Your own students and fellow teachers who have lived or traveled abroad can present interesting and stimulating talks at club meetings.

Talks by distinguished guests. Real people in real situations speaking the foreign language under consideration tend to offer the most stimulation, and even a few such occasions will serve as a powerful motivation for other less vitalizing experiences.

In most schools it is becoming easier all the time to find such visitors or residents in the community who are willing to share their special knowledge of a foreign language with our young people. Since some 20 million Americans speak a language other than English as their mother tongue, most communities present numerous opportunities for cooperation with outside foreign-language groups in club programs.

Of course, the geographical location of the school is a definite factor in this regard. In the New York metropolitan area such opportunities are practically limitless; there are, for example, more Italian-speaking people than in Rome, more Yiddish-speaking people than in Palestine. There are in New York also some nine Spanish Seventh-day Adventist churches with a total membership of more than 1,400, and two German churches, with more than 400 members. Within the radius of fifty miles from La Sierra College there are at least six Spanish churches and one German church.

Advance preparation through reading and discussion about the visitor's country and practice of essential phrases for greeting, questions, appreciation, and the like, will enhance the contribution of the native speaker.

Singing, reciting poetry, and short skits. One of the most enjoyable activities of the foreign-language club is singing. Students never tire of it, and it is an excellent means for establishing a spirit of friendliness in the club. By all means, investigate the record shops and catalogs for worth-while "sing along" records in your particular language.

Singing is also a useful exercise for improving pronunciation and increasing vocabulary. Singing in different languages provides immediate pleasure and remains a cultural treasure of lasting value. Folk songs and national airs furnish a good selection. A brief explanation of the background of the song and the composer could be employed.

The spirit and thought of the lyric facilitate pronunciation, natural speed, and intonation, at the same time producing a lot of fun for the performers.

Memorizing and taking parts in dialogs and skits are also invaluable ways of acquiring confidence in speaking. A short dialog or skit, perhaps humorous and bilingual, adds considerably to the general interest in club activities, and when performed for the entire student body in your college it could prove to be a significant boost for your language department.

Some scholars theorize that students gain through play acting a better understanding of the psychology of the people and learn more about the cultural similarities and differences, since information about the foreign environment and tradition is associated with particular situations of a given time and place. Emotional connotations of words become clearer too.

Festivals and holidays. Color and authentic atmosphere should be brought to the clubroom. Room decorations are not a trifling matter. The creation of a foreign atmosphere demands some thought, time, and expense on the part of the instructor and the club. It requires display of beautiful and useful materials, which must be appropriate for the occasion.

Special holiday dishes are attractive and add to the

To page 29

Research Notes

Buried treasure does no one any good. Unless research works are explored, investigated, read, and studied for utilitarian purposes, of what primary value are they?

The editors of THE JOURNAL have solicited from the librarians of Seventh-day Adventist colleges and universities offering graduate work an up-to-date bibliography of titles of projects, theses, and dissertations.

Each bibliography will be listed by the respective library of the institution, and any of the following research papers may be procured through interlibrary loan. Other professional papers are available, but they are not listed with these bibliographies. Those interested in such topics may communicate with the respective institutional library.—EDITORS.

La Sierra College

Baerg, Elizabeth Lucretia. "Monochromatic Light in Nature, Demonstrations and Experiments for Teaching Physics." Master of Arts degree project, August, 1964. Unpublished, original, 71 pp.ff.

Baerg, Robert DeWayne. "The Application of Continuous Laser Light in the Undergraduate Laboratory." Master of Arts degree project, August, 1964. Unpublished, original, 39 pp.

Breingan, Ronald A. "The Influence of Competition as a Motivating Factor as Compared to Noncompetitive Action as a Motivating Factor in a Physical Fitness Program." Master of Arts degree project, Summer, 1963. Unpublished, photocopy, 187 pp.

Broadbeck, Edward Charles. "An Analysis of the Teaching of United States History in Seventh-day Adventist Academies in the United States." Master of Science in Education degree project, August, 1965. Unpublished, Xerox, 84 pp.ff.

Christianson, Virginia. "Dress Control Methods in Seventh-day Adventist Secondary Schools." Master of Science in Education degree project, August, 1965. Unpublished, Xerox, 106 pp.ff.

Ericksen, Donald E. "Vocational Planning for Visually Handicapped Youth." Master of Arts degree project, August, 1965. Unpublished, Xerox, 57 pp.ff.

Evans, Eloise Walker. "The Prediction of Second-grade Reading Success From the Goodenough Draw-a-Man Test Administered at the Beginning of the First Grade." Master of Arts degree project, June, 1962. Unpublished, carbon, 29 pp.

Frederick, Eldine A. "A Study of the Educationally Handicapped Child." Master of Arts degree project, August, 1965. Unpublished, original, 108 pp.ff.

Gibbon, Richard Dee. "The Cloud Chamber for Quantitative Use in Secondary Science Instruction." Master of Science in Teaching project, August, 1962. Unpublished, original, 42 pp.

Harris, Gwendolyn Somers. "An experiment Investigating the Problem of a Transition Plan for Mentally Retarded Students From School Life to Employment Life." Master of Science project, August, 1964. Unpublished, original, 73 pp.

Holden, Carl R. "An Investigation of Factors Affecting Academic Performance of Below-Standard GPA College Freshmen." Master of Arts degree project, August, 1965. Unpublished, original, 50 pp.

Lathrop, Madalyn M. "A Revision of the Foods and Nutrition Section of the General Conference Syllabus in Home Economics." Master of Science in Education project, August, 1965. Unpublished Xerox, 136 pp.

Lewis, Philip H. "Physical Education Handbook for Fourth, Fifth, and Sixth Grades." Master of Arts project, Spring, 1965. Unpublished, original, 99 pp.

Minder, Warren Earl. "A Handbook of Audio-Visual Sources, Selected References and Projects for Biology." Master of Arts project, August, 1965. Unpublished, Xerox, 72 pp.

Park, Lester E. "An Experiment Investigating the Problem of Machine-programed Instruction Versus the Conventional Lecture Method." Master of Arts project, May, 1964. Unpublished, original, 78 pp.

Phair, Anthony Joseph. "A Journey to Peru." Master of Arts thesis, August, 1964. Unpublished, Xerox, 202 pp.

Rye, Glenn E. "The Federal Housing Administration: 1945-1955. An Historical Perspective." Master of Arts degree project, May, 1965. Unpublished, original, 48 pp.

Samojluk, Nicolas. "A Selective Annotated Bibliography Regarding Approaches to the Teaching of a Foreign Language." Master of Arts degree project, July, 1965. Unpublished, Xerox, 40 pp.ff.

Shavlik, Gerald. "An Investigation of Procrastination as a Factor in Academic Achievement as Measured by Grade-Point Average." Master of Arts project. May, 1964. Unpublished, Xerox, 33 pp.ff.

Torres, Sally de Ochoa. "The Teacher, the Student, and Creativity in the Learning of French." Master of Arts project, Summer, 1963. Unpublished, carbon, 104 pp.

Walker, Ralph Lee. "Effects of a College Reading-Improvement Program on Reading Ability and Academic Achievement." Master of Science project, August, 1961. Unpublished, carbon, 30 pp.

Wightman, Ruth. "Procedures for the Collection, Preservation, and Identification of Botanical Specimens for the Use of Secondary Teachers and Students of Biology." Master of Science in Education project, June, 1965. Unpublished, Xerox, 38 pp.

Walla Walla College

Education Master's Theses

Anderson, Merlin Ivan. "The Effectiveness of the Home and School Association in the Oregon Conference as Compared by Parents, Leaders, Teachers, and Superintendents," 1965. Multilith, 56 pp.

Britton, Nadine. "A Comparative Study of Dental Caries to Determine the Validity of School Dental Inspections," 1962. Typed, 14 pp.

Carr, Dallas L. "An Investigation of the Significance of Ethnic Background to Friendship Experience in Hawaiian Mission Schools," 1962. Typed, 24 pp.

Costello, Richard Kenneth. "A Study in the Contributions of John Dewey to American Education," 1955. Typed, 67 pp.

Curry, Delbert W. "A Proposed Plan for a Two-Year Postsecondary Industrial Trade School in the Seventh-day Adventist Educational System," Multilith, 84 pp.

Esary, Mary Garner. "The Role of Dean of Women in Selected Community Junior Colleges," 1964. Multilith, 177 pp.

Farance, Mae D. "A Study to Determine Current Opinion Regarding the Most Desirable Grade Level in Which to Introduce Foreign Languages in the Elementary School," 1962. Typed, 38 pp.

Fenton, Beulah Fern. "A Positive Health Program for Nonprofessional Personnel in Institutions Caring for the Sick," 1963. Typed, 31 pp.

Gammon, Edward L. "The Study of the Controlled Reader as a Remedial Instrument." 1959. Typed, 111 pp.

(To be continued in the next issue.)

Where Do They Go From Here?

(From page 25)

ground, (*f*) four years of foreign language, (*g*) speech and journalism.

8. Plans are being formulated to give students special instruction in study habits and techniques.

Most of the students stated that their school program was adequate; that such inadequacies which exist in their education are the result of their immaturity and their failure to see the importance of making the best use of their time and/or to sense the importance of their education.

Mount Vernon Academy is endeavoring to answer the question "Where do they go from here?" by our follow-up studies; and in doing so, we are learning ways better to prepare and educate our students for life.

And by the way, we found out that John was in college, taking an active part in student activities, pursuing the premedical course with a major in biology, and making a B average. And Alice, well, she decided to combine her interests and commerical talent and is becoming a medical secretary.

Foreign-Language Organizations

(From page 27)

holiday mood. At a Christmas party the story of the birth of Christ in the foreign language and the singing of typical carols consitute a beautiful part of the program. We climaxed our Christmas party last year by singing several carols in a foreign language to the coeds in the dormitory.

In connection with special holidays and national festivals, groups may stage a little dramatization in the auditorium to show how such days are celebrated differently in a foreign country.

Some language teachers report recreational or seasonal activities in which students collaborate with other foreign-language groups, as for instance, taking part in Christmas parties and choral singing in off-campus societies in the immediate communities. Even the most halting and imperfect attempts to speak generally go a long way to help bridge the gap that divides person from person and group from group.

Special projects. The gifted students have the opportunity to engage in various projects that may be carried out within the framework of the language club. The resourceful instructor will soon discover the interests of his students and utilize them in the best possible way. The projects may be undertaken by one student or by a group.

Newsletter. Edit a two-to-four-page mimeographed newsletter, which contains the general news and future plans of the activities of the language club. It may also have some notes of interest from the language department (recent developments in the language field, scholarships made available from literary societies and colleges). Needless to say, this particular type of activity will help the student in self-expression in writing a foreign language.

Speech contest. This project has been enthusiastically supported by students on both the elementary and intermediate level. The topics may be either assigned or chosen by the contestant. The maximum time of each presentation may not exceed ten minutes. Each presentation may be evaluated as to the originality, fluency, the use of idioms, pronunciation, and grammar. Every student who has participated in this project has concluded that it has definitely improved his study in the language, and it has helped to eliminate his feelings of shyness in speaking.

Stammtisch. This may be a weekly event, in which a corner of the college dining hall is reserved for those desiring to practice and to improve their conversational ability while eating their meals. The foreign-language corner may be decorated with posters and flags to add to the foreign atmosphere. An added enjoyment is to impose a token fine for those who slip an English word into their conversation.

Foods. This project may include gathering menus from foreign restaurants and steamship companies; studying the sources of foods; listing foreign-language terms that have been introduced into American cookery; preparing some of the national dishes in home economics classes.

Folk costumes. Here students may engage in making sketches of costumes, making costumes for use in assembly and club programs, making lists of foreign-language terms applied to clothing.

Field trips. The wealth of cultural knowledge the students acquire "painlessly" through visiting museums and other cultural centers is significant. The freedom from the normal restraints of the classroom and the informality of the visits create an atmosphere that adds to the pleasure of learning another language.

Groups. Glee clubs and other musical groups are among the finest specialized extracurricular activities. This provides an interesting activity for many students whose classwork is not superior, but who do enjoy the cultural phase of their studies. It is also beneficial to those students who have finished their formal study and wish to retain the fluency in speech. The glee club may be organized as a special group—quartet, sextet, or other—from among the members of the club or as a larger, separate organization.

What is possible along this line is evidenced by the excellent achievements of a German glee club in New York. This group, composed of 400 students, met voluntarily once a week for ten years. Its annual concerts, which were finally given in Carnegie Hall, were attended by huge crowds. An enterprise of this kind is a wonderful example of voluntary student activity in this field.

At La Sierra College one group of students organized a little German band. These *Musikanten* in their *lederhosen* received a warm reception as they performed at club meetings and at other social functions on the campus.

As much as possible, the activities of the club should be carried on in the language under study, especially the more formal part of the meeting with its set phrases and expressions. Foreign-born students may be chosen as officers of the club because of their superior language facility, but the average student should not be excluded because he does not possess this ability. Any student who shows genuine interest ought to be admitted and welcomed so that the influence of the language club may become as widespread as possible.

II. Religious Youth Programs

In cooperation with the Missionary Volunteer Society a sacred foreign-language program may be presented at the foreign-language church services or at other services of a religious nature. This type of program could be developed through the resources of the native-born language speakers among the students, faculty, and staff. A program of this kind may serve as an excellent public relations agency to promote your college in the field, and to acquaint your fellow believers with the work accomplished in your college language departments.

III. Foreign-Language Sabbath Schools

The importance of the well-organized, interesting, and spiritually stimulating foreign-language Sabbath school should never be minimized or neglected. Here many a student will gain a good review of words and phrases for use in possible mission work. This Sabbath school class can become significant in creating an atmosphere in which the religious terms and beliefs of our church could be presented without offense and antagonism to anyone present. It may be an aid to one of the principles as outlined in volume three of *Testimonies for the Church,* page 204:

> Young men should be qualifying themselves by becoming familiar with other languages, that God may use them as mediums to communicate His saving truth to those of other nations. . . . If young women . . . would devote themselves to God, they could qualify themselves for usefulness by studying and becoming familiar with other languages.

It is even put strongly in the plural—note "with other languages."

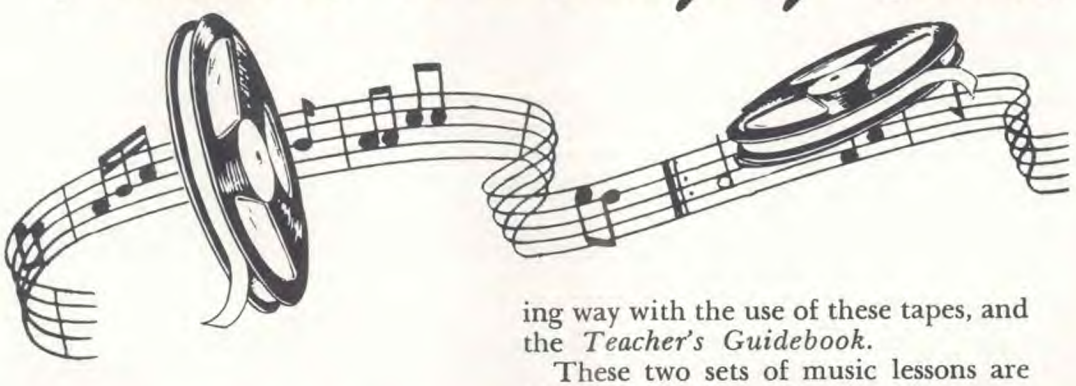
To secure enough foreign-language Sabbath school teachers, the instructor may invite qualified students, other faculty members, or staff to teach frequently. This would give the instructor an opportunity to play the role of a student occasionally and not that of the teacher. This Sabbath school class may also become an agency that will promote the linguistic, as well as the religious, qualities of your school, because frequently you will be visited by former students seeking to "keep up" with the language and by parents and friends of your present language students. You might even be fortunate enough to get visitors from abroad to lend a special atmosphere to the foreign-language Sabbath school.

Each Sabbath school member should have a *Lesson Quarterly* and the Bible in the foreign language to ensure maximum participation in the discussion of the lesson and to enable the members to read the texts from the Bible. An outline of the lesson on the blackboard is also helpful, especially for those less proficient in the foreign language.

Our language Sabbath school should be an unbroken link in our total teaching-learning process of foreign languages, for "no training gained through a knowledge of grammatical rules can compare in importance with the study of language from a higher point of view."—*Education,* p. 234.

We cannot be satisfied simply by doing more energetically what we have done before; in so doing we are likely only to confuse activity with achievement.

Teachers, It's Singing Time!



You no longer need dread teaching music to your class. Here are two sets of thirty 30-minute *Singing Time* lessons recorded by professional music instructors. Now it is possible for you to have the assistance of leading music teachers right in your classroom. You will be able to teach your students to appreciate music in this interest-holding way with the use of these tapes, and the *Teacher's Guidebook.*

These two sets of music lessons are recorded on 7-inch reels of Ampex tapes.

***Singing Time,* Series A, for Grades 1-4**
(15 DT tapes with *Teacher's Guidebook*) **$59.50**

***Singing Time,* Series B, for Grades 5-8**
(15 DT tapes with *Teacher's Guidebook*) **$59.50**

This Music Education Program

for Seventh-day Adventist schools has been prepared primarily for multigrade schools that are not privileged to have the help of a music consultant. Where the help of a music teacher is available, it is recommended that the tape not take the place of the classroom teacher, but that it be used as an aid to her.

USE THIS HANDY ORDER FORM

..... Book and Bible House

Please ship to me:

☐ **Full set of 15 *Singing Time* tapes, Series A, complete with *Teacher's Guidebook.***

☐ **Full set of 15 *Singing Time* tapes, Series B, complete with *Teacher's Guidebook.***

Enclosed $..... (Prices slightly higher in Canada. Add sales tax where necessary.)

Name .....

Street .....

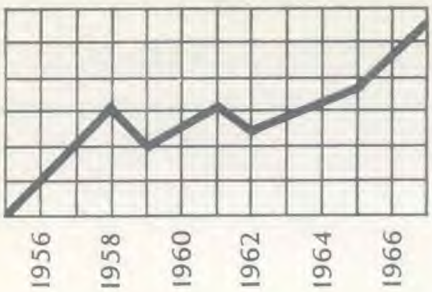
City ..... State ..... Zip Code .....

Review and Herald Publishing Association, Washington, D.C. 20012

Audio-Visual

Service to the World

Order NOW from your BOOK & BIBLE HOUSE



EDITORIAL

Pulse and Trends

General Conference Extension School for Teachers

Sixty-two elementary, secondary, and college teachers of the Central and Southern European divisions were in attendance for all or part of the six-week Extension School for Teachers sponsored by the General Conference Department of Education and Andrews University. The school was held at the French Adventist Seminary, Collonges-sous-Saleve, France, from June 28 to August 7, 1965. Elder G. M. Mathews was the director, and Dr. Ruth Murdoch, the dean-registrar. These two persons, together with Dr. H. G. Coffin and Dr. B. E. Seton, constituted the teaching staff.

Elder Paul Steiner, secretary of education of the Southern European Division; Dr. Hans Werner, secretary of education of the Central European Division; and Dr. Jean Zurcher, president of the Seminary Adventiste, assisted in many ways, and a number of official translators were of great help in the school.

Five courses were offered for which advanced credit was received by the students who met university entrance requirements: (1) philosophy of Christian education, (2) the psychology of character development, (3) science and religion, (4) Seventh-day Adventist doctrine, and (5) current trends in elementary education.

The teachers in attendance were from 12 nations and represented eight languages. Most of them were from the 20-to-40 age group, and the majority had completed 16 to 18 years of preparation for their work; about half of them had taught ten years or less, and about one half had overseas mission service.

Dr. Hans Werner was awarded the Department of Education's medallion, the Award of Merit, for his 40 years of distinguished service in Adventist Christian education.

Graduation services were held August 7, 1965, at which time certificates of credit or attendance were given to each of those attending. Many expressions of appreciation were noted, and those in charge of the educational work in these two divisions are hoping that the Extension School for Teachers may become a regular feature.

G. M. M.

Northern Europe Teachers Convene

In an inspirational setting high on the banks of the Tyrifjord, near Oslo, Norway, more than 400 educators and church leaders convened July 16-24, 1965, to study "The Pursuit of Excellence in Seventh-day Adventist Education." Our Tyrifjord Hoyere Skole at Royse, Norway, was a most representative locale for the all-division meeting.

Under the able leadership of B. B. Beach, division secretary of education, and the president and secretary of the Northern European Division, the delegates, representatives, and guests participated actively and interestedly in well-planned daily sessions and sectional meetings that brought in to the final plenary sessions of the educational convention constructive resolutions for consideration by the Northern European Division.

The five union conference presidents and S. H. Parkin led the convention each day with appreciated devotionals centered in a theme of questions "Jesus asked." Evenings were scheduled with interesting reports of status and progress from the various union conference training schools and junior colleges.

Faithful in attendance through the convention, the division officers, respectively, delivered dynamic sermons in the two Sabbath preaching services, one on "The Teacher Come From God" and the other on His ideal, "Be Ye Therefore Perfect."

Speakers through the week presented challenging papers and provocative panels, which were followed by illuminating commentators and live discussion. Practical demonstrations and colorful exhibits characterized the meetings. Effective simultaneous translation from two booths satisfactorily brought understanding of the proceedings.

A climactic program closed the convention when many teachers received 5-, 10-, 15-, 20-, and 30-year service pins and when Dr. Henning Mauritz Karstrom, of Finland, currently serving as principal of the Swedish Junior College and Seminary, was given a citation for his outstanding service to the Seventh-day Adventist Church and was presented the Award of Merit by T. S. Geraty, of the General Conference Department of Education.

Each one present caught the spirit of improvement, the vision of splendor, and the desire to pursue excellence. Each person realized that he was personally involved with the invitation of the Master Teacher, "Feed my lambs" (John 21:15), and with His commission, "Go ye therefore, and teach . . ." (Matt. 28:19).

May that *excellence* be found in the administration, management, curricula, instruction, and student personnel services in *all* the schools of the Northern European Division.

T. S. G.