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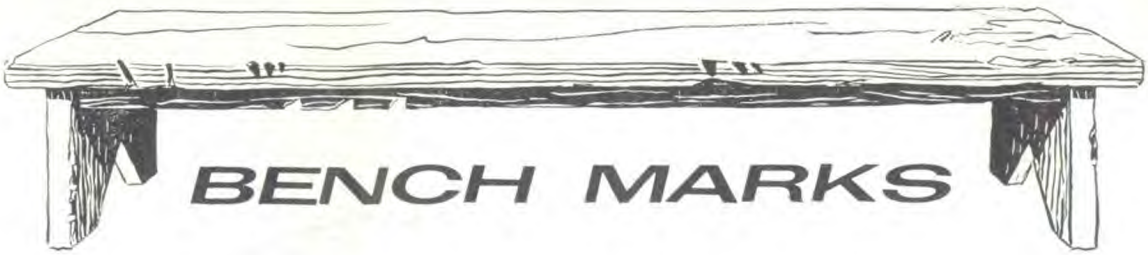

Eden Lost to Eden Restored

The Christian family is to be a training school from which children are to graduate to a higher school in the mansions of God.

Heaven is a school; its field of study, the universe; its teacher, the Infinite One. A branch of this school was established in Eden; and, the plan of redemption accomplished, education will again be taken up in the Eden school. . . .

Between the school established in Eden at the beginning and the school of the hereafter there lies the whole compass of this world's history—the history of human transgression and suffering, of divine sacrifice, and of victory over death and sin. . . . Restored to His presence, man will again, as at the beginning, be taught of God.

—*The Adventist Home,* p. 547.

As We See It

REFLECTED LIGHT

Lighthouses and rescue crews through the generations have held children spellbound as they have been told of storms at sea, sinking ships, and the fearless men and women who have rescued mariners and passengers. The brave exploits of Grace Darling and her father through the lonely storms will long be cited in respectful memory. Many a life they saved when the elements and odds seemed against their going out in the storms to a vessel that signaled distress.

Symbolic of Seventh-day Adventist schools is a tall, strong lighthouse with its unfailing faithful light. Night after night the brilliant shafts of light pierce the darkness and mist as they revolve around the lighthouse. Direction, position, and security are assured.

The elements swirling about the youth today are legion. Materialism, scientism, and humanism are engulfing unwary minds. The Christian faith, Biblical message, and Christ-centered life should compose the foci of the Christian's informed and cultural outlook. Christian teachers, students of like faith, and a stimulating Bible-centered curriculum help provide a wholesome environment for nurture and development.

In the spin of activities and the frenetic tempo of the times, everyone should know where he is going, the present status in which he finds himself, and have the assurance of knowns among the many unknowns that surround him. An understanding teacher should help the student himself find Christian answers to his questions: Who am I? Why am I here? Where am I going? What shall I do with my life?

Not only important are the tower and light but of significance also are the mirrors and prisms which constitute the reflectors. These must be in proper position and clean to reflect effectively the candle power. In addition to inventories taken by management, the school administrators, faculty and staff, parents should check up periodically on themselves, their attitudes and understanding, the daily program, and extra classroom activities, to see that everyone and everything at home and in the school will help provide the youth proper bearings and stability.

The stalwart lighthouses are in position for the 1966-1967 academic year. The meaningful light is ready to be turned on.

What about the mirrors and prisms for the reflectors?

T. S. G.

One Way for Him

By James Z. Nettinga

FOR a day and a half the students stood just inside the entrance gate to the College of the City of New York handing out small paperback books —2,500 of them. Although their demeanor was conservative, the literature they were distributing carried the seed of a revolution.

These young people did not make the headlines with their activities, however, because they were not promoting sit-ins, "free speech" rallies, classroom boycotts, picketing, or even a general revolt against accepted conventions. The revolution they were advocating was of a spiritual nature. They were working in a far less flamboyant way to give their classmates what the newsmakers were ultimately seeking—a reason for living and guidelines for doing it well.

Who were these students? What was the literature?

These were Christian youth enlisted in Operation Outreach, one of the facets of the American Bible Society's campus ministry program.

The literature—a paperback version of the Gospel of John translated into contemporary language. The title—*One Way for Modern Man.*

On college and university campuses all over America similar scenes are being enacted almost every day during the school term. Some young Christians have adopted successful door-to-door distribution; others have made theirs a personal friend-to-friend confrontation; many are setting up stalls in libraries, student unions, and on the outdoor campus itself; and others, like the New York group, hand out *One Way for Modern Man* on campus corners.

Whatever the distribution method, however, the goal is the same—to introduce the Bible into the lives of their fellow classmates at a time when their minds are crying for answers and their hearts are yearning for absolution.

Why is this task of prime importance? Look around you at the world leaders today, at the quantity, the quality. One by one these leaders will be replaced. By whom?

Today, there are more than 4 million American students in the colleges and universities all over this country. In five years this number will have nearly doubled. In addition, there are nearly 80,000 foreign citizens on educational assignments in the United States, and thousands more American and foreign students in theological seminaries and Bible schools.

From this environment will come many of the future world leaders. Though it may be impossible to convert all to Christianity, every tributary carries with it the nourishment received at its source. And, as Dr. Arthur P. Whitney, national secretary in charge of this campus ministry program, says: "The college campus is the fountainhead of civilization." There's no doubt about it—the college campus is playing an increasingly vital role in the world today. But for those immediately involved it is far more personal.

"College is being young; college is being alive; college is freedom"—that's the way one television commentator recently sized up this explosive period in a young person's life. The question is: How can this youth, this vitality, this freedom, be channeled into Christian objectives? How does one get these young men and women, who scorn the old, to accept the "nourishment" offered by the Bible?

One key is to make the Bible relevant to their lives at this very moment. And just what is relevant to them? An awakening intellectual curiosity—that instinctive drive of the stimulated mind to seek out answers and to solve riddles—that is one common

Director, 150th Anniversary
American Bible Society

denominator. Of course, this makes us wonder, Why, if they are so curious, haven't they investigated the Bible before now? Unfortunately, to a large percentage of these students the Bible has been merely a "black Book" on the library table back home, a sort of dusty symbol of a "club" called "Christianity."

The American Bible Society, determined to change this image of the Bible, is introducing on the campus a paperback "teaser" designed by format and phraseology to trigger an intellectual and emotional response and, hopefully, to encourage further study of the Scriptures. *One Way for Modern Man,* with its contemporary photographs and modern Phillips' translation, is one of the openers in this campus "teaser" campaign.

A second attempt at relevancy is through the current surging interest in the study of foreign languages. Through the American Bible Society the Scriptures are available in more than 1,232 languages, and, consequently, available at little or no cost to college students.

This program has been a marked success for two reasons. First of all, foreign-language enthusiasts are finding the diglot editions of the Scriptures—the Bible translated into both English and one other tongue—to be of particular aid in mastering a second language.

In addition, American students are using these translations as a form of Christian "calling card," making personal visits to students from abroad, offering each of them a portion of the Scriptures in his or her mother tongue.

Already there have been requests for the Scriptures in 129 languages and dialects, and the American Bible Society has provided them for interested scholars and students on more than 175 campuses.

These are initial efforts. There will be many others —perhaps portions of the Bible with historical or literary study guides, and the core of the Bible —Luke, John, Acts, Romans—as a handbook for new or casual Christians.

Then there is another trait peculiar especially to this particular seething generation. It's a widening gulf between the youth and their elders, as reflected in a popular motto of the day: "Don't trust anyone over thirty!"

As these young people look about them they become more and more disenchanted with adult standards because they aren't working. In addition, there is a growing lack of communication even between professor and student, which has forced these young people to rely more and more on one another, thus developing "small universities"—groups of students who get together in order to inspire new ideas, new theories, new thoughts. "We excite each other," explained one participant. "We turn each other on."

When the American Bible Society began this campus ministry program in the fall of 1963, one of the prime concerns about college campuses was the declining moral attitudes of the students. This, of course, is still a major concern. Since then, however, the entire American public has been rocked by student outbursts all over the country—a reflection of a much deeper problem.

This groping for satisfying guidelines, however, has led many of them to dramatic encounters, such as that expressed by a Californian: "Wouldn't our parents be astounded if they knew we had discovered the Declaration of Independence—and actually believed it?" What if these same young people should discover—and actually believe—the Bible?

With their zeal for championing causes, it is conceivable that the college campus might be turned into the greatest potential source of evangelism ever known since the time of Christ.

One Way is not intended as the sole answer to reaching the college youth, but it is *one way.*

Perhaps it can become a breakthrough on the college campus and become a new mission field. This "world apart from the world" has the potential of becoming the Christian world of the future.

Pilot Study on Federal Aid

Opinions of two magazines on Federal aid to private schools was the subject of an article by Prof. Don Yost appearing in the spring, 1966, issue of *Journalism Quarterly.*

Yost is assistant professor of journalism at Southern Missionary College.

The article, "Attitude Scaling of Magazine Statements," resulted from his research into the measurement of attitudes, and he employed the Thurstone scale, a measuring device used by psychologists.

Magazine articles and editorials, Yost found, have "attitudes" just as measurable as the attitudes of people. One article used in the study was found to be favorable to Federal aid despite its apparent effort to present both sides of the issue.

Editorials from a conservative religious magazine measure "very favorable" toward Federal aid.

"This was a small pilot study," Yost states. "But it does open the way for further research into the opinion function of all mass media."

Journalism Quarterly is published by the Association for Education in Journalism.

The stingy are always poor.—*French Proverb*

Office Tips for Busy Superintendents

By E. F. Armour

WITH the beginning of every school year superintendents of education are faced with the task of ordering just the right number of professional growth books from the many announced annually by the General Conference Department of Education and then of supplying each teacher at staggered times the books he wishes to read. Then each book must be returned and sent to another teacher until all have read the minimum of four books and THE JOURNAL OF TRUE EDUCATION. Sometimes this can be a problem to both teacher and superintendent. However, in our conference we are using a simple and practical system that may be of help to others.

First, we take a Manila folder with vertical and horizontal lines drawn on it. Down the left side are typed the names of the teachers and across the top the names of the professional growth books. Then just as soon as the annual leaflets for the professional growth books arrive, we write a teacher's name at the top of each one and send the leaflet out to him. If the name is not written on the leaflet, many times it will be returned with no indication of whose it is.

The teacher is instructed to circle each book he would like to read to fulfill the requirement of four books. As soon as we receive the preferences, we make up the order for the books. We have found that we can circulate one book to about seven people. If there are as many as fifteen who have stated their preference for one certain book, we order three copies of that book. In addition, we order at least one copy of all the books listed. These come to the conference department of education and are the property of our lending library.

With the books in hand and the Manila folder with the teachers' preferences marked in red by circling the block for each book any given teacher wants, we are ready to start sending out the books. The teachers do not request the books for a special time; we know which ones they want so send them just as fast as we can. When a book is sent out we put on the chart the date when the book is due. We give them two weeks plus travel time, which is probably about three weeks from the time it is sent out.

One of the keys to the system, we believe, is the fact that we try to make it as painless as possible for the teachers. Padded envelopes are used to mail the books. Inside the envelope we insert with the book resealing tape, self-addressed return label, return postage, and a statement of accomplishment for convenience of dispatch.

When this book comes back to us, if the book has been finished, we put an X in the box. That immediately shows us two things—the teacher has read the book, and the book has been returned. The book then is sent immediately to someone else who has requested it. Now should it be sent back, the teacher having not read it, a line is drawn halfway through the book square. There are always some who must be prodded, but on the whole the teachers are cooperative.

You may think of some better way to improve this system, but in our conference it has been very successful, and easy to use for both our office and the teachers.

1966
PROFESSIONAL GROWTH BOOKS
MINNESOTA CONFERENCE

Title _____ Date Due Back _____

Mailed to _____

Please read as quickly as possible. Others have requested this book. Save the packet this book came in and return it. Use the enclosed label and postage for return mailing. Seal with the gummed tape enclosed.

☐ I finished this book.
☐ I did not finish; please reschedule.

_____
(Signed)

Superintendent of Education
Minnesota Conference of SDA

A Composite Picture of

The Union College Freshman 1965-1966

By George L. Caviness

A RECENT study of freshmen conducted nationally by the American Council on Education and including Union College freshmen gives us a thought-provoking picture of 244 new Union College freshmen in 1965-1966. Union College was the only Seventh-day Adventist college included in the sample. While there may be regional differences, any Seventh-day Adventist freshman in any of our colleges in North America probably looks and acts much like any other such young person. One reason is that three quarters of them have come from Seventh-day Adventist secondary schools.

The Union College freshman has achieved fewer A's and B's and more C's and D's than the typical freshman in the country. This may well be due to the fact that a larger percentage of Seventh-day Adventist youth go on to college. We know that we are not as selective in admissions as many colleges, but by the time of graduation our remaining students are at about the national average.

Their cocurricular achievements are very similar to those of their fellows in the nation at large. Thirty-four per cent have been president of some student organization; 16 per cent have edited a school paper; 10 per cent have received a high rating in a State or regional music contest.

The academic degree the Union College freshman plans to achieve is almost twice as likely to be a Bachelor's degree (50 per cent v. 35 per cent) as for the typical freshman nationally. He is only two thirds as interested in a Master's degree (24 per cent v. 39 per cent) and only one third as interested in a Doctor's degree (5 per cent v. 14 per cent) except for an M.D. or D.D.S. There he shows almost double the national interest (12 per cent v. 7 per cent).

Of consequence to guidance officers and psychologists is his self-rating as to whether he is above average on a whole series of personal traits all the way from "drive to achieve" to "understanding of others." In nineteen of these the Union College freshman rates himself less favorably than the national group. The only exceptions are cheerfulness and mechanical ability. It may be a subjective evaluation, but we believe our freshman is underrating himself and needs to have his self-confidence built up.

As we might have guessed, the anticipated careers are in the area of service to an employer or to clients or patients. There is a noticeable shortage of leaning toward teaching, development, and administration, which should be of concern to nominating committees and boards who will be looking for people to fill such positions. The concern of our freshman is for individuals, not for groups. Perhaps this will come later. It is a job for the college to stimulate interest in these lines.

It is no surprise to those who know anything of the sociological composition of our church group to find that the education of both parents of our freshman is noticeably below the national average and that the estimated parental income is well below that of the national group. A third of the parents make less than $6,000 and 60 per cent less than $8,000 a year while for the nation as a whole, 50 per cent make up to $10,000. There is therefore major concern about financing the college education of the son or daughter which is not so characteristic nationally.

Opinions on marrying while in college show twice as high figures for a "very good chance" (20 per cent v. 8 per cent) and "some chance" (37 per cent v. 18 per cent) of marrying while in college. Those who feel they will marry "within a year after college" rise to 45 per cent with only 32 per cent for the national group. All of this in spite of no appreciable difference in dating patterns from the general college population. About one fourth report

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Now Principal of Newbold College
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a steady date with 50 per cent less than interested in this activity. The same proportions exist for the 42,061 scientifically selected national sample.

More difficult to generalize on are a series of individual student activities, some good, some bad. The fact that the students knew the material would be tabulated by the American Council on Education Office of Research may have led to more freedom of expression than in local polls on these subjects. First, the bad, according to standards of our church group.

Gambling with cards or dice was reported by 10 per cent of our students as against 33 per cent of all freshmen. Five in a hundred had drunk beer and four in a hundred had drunk wine. These groups probably overlapped. For the comparable national groups, the figures are 50 per cent for beer and 40 per cent for wine. This is surprising in view of the assumption that much of this drinking probably was done before the students were 18 years of age. Cheating on an examination in secondary school was reported by 7 per cent of our freshmen while 18 per cent of all freshmen had followed this practice in high schools generally.

On the other side of the ledger, a full 20 per cent more of our freshmen play a musical instrument (71 per cent v. 51 per cent), and while 35 per cent of our group "listened to Dixieland jazz" (47 per cent for the national sample) twice as large a per cent sang in a choir or glee club (62 per cent v. 34 per cent) or played in a school band (34 per cent v. 16 per cent) as in the nation at large. The participation in a school orchestra was just about the same as for the country (9 per cent v. 8 per cent). Presumably these organizations would not be using any large amount of jazz materials.

An encouraging 90 per cent say grace before meals as compared with 38 per cent in the country. In answer to the general question "Do you pray?" 79 per cent said they did, with 48 per cent for all freshmen. A surprisingly low 3 per cent among our students went to the movies, with 51 per cent for the nation. Less consequentially, 30 per cent of our freshmen called a teacher by his first name (about the same for the nation). Only 21 per cent had had a blind date and 52 per cent checked out a library book. But 84 per cent discussed how to make money.

Since the questionnaire was taken on the first day at college, all of these responses apply to secondary school activities. Our freshmen never cease to astonish us (and sometimes alarm us). On the whole, they please us. Again we are impressed by this study of how closely we need to work with the secondary schools and homes in order to affect the whole manor woman-to-be. We can say both emotionally and factually that we certainly would not be without them.

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

A True Helping Relationship

Case One:

Helen enters. She flings her books on her bed and flops disconsolately beside them. Sue, her roommate, sensing ill wind, glances up from her tedious manicuring operations and sighs irritably, "Oh, Helen! Whatever can be wrong with you now?"

Barely able to hold back the tears, Helen stares at the ceiling and moans, "I've failed the chemistry test. I just can't get it! I'll never pass."

"Well, you should've thought of that when you spent those long hours during test week working on club business," replies Sue. "But, surely it can't be as bad as you think."

Helen sits stonelike, her lips quivering. Suddenly she springs to her feet, and sobbing, rushes from the room. Bewildered, Sue stares out the open door.

Case Two:

Bill enters. Mr. Smith looks up from his desk. Smiling, he stands and greets Bill, motioning for him to sit down.

"Well, Bill, what's on your mind?" asks Mr. Smith.

Bill sighs heavily, glances up at Mr. Smith and then down again at his own hands. "Aw, it's that chemistry. I've made an F in it this six weeks. I just don't know *what* to do!" Bill's eyes filled with tears.

Mr. Smith nods understandingly. "It isn't pleasant failing a subject when passing it means so very much to you," he states.

Bill nods in assent. "I've never made lower than a C before. And here I make an F in chemistry of *all* things! I've always dreamed of being a doctor."

"And the way things have turned out this first six weeks you wonder if you *can* be a doctor," replies Mr. Smith.

"I guess that's it, though I hate to admit it. I'm terribly upset. I feel so cheap right now. And what will my parents say?" Bill clenches his fists white.

Looking at Bill, Mr. Smith speaks quietly, "It's hard to admit defeat, especially before those to whom you've spread your dreams."

Bill agrees and slowly recounts his actual distaste

of science—maxims, laws, hypotheses, et cetera. He expresses aloud the idea that perhaps he had not been too reasonable in his previous goals. He smiles and reveals that he really enjoys the study of history, and that he spends much of his spare time reading it.

Both Helen and Bill seem to have similar problems; both Sue and Mr. Smith really would like to help. However, only Bill is on the way to a real self-insight. Helen has merely been further upset and has stormed from her room to sulk. She's much too embarrassed and tormented now to think clearly about anything.

What made the difference? Does the "true helping relationship" depend only upon one chance? Must we go through life ever desiring, yet never quite able to be the help a true friend should be?

Fortunately, research, experience, and reflection have revealed some principles of human dynamics upon which the true helping relationship is contingent. Let us briefly examine four of these principles.

First, we should show an *acceptance* toward the one who is seeking help, regardless of the grave or abhorrent nature of his troubles. But we cannot put on a genuine acceptant attitude as we might an overcoat. Genuine acceptance of our fellow man is bound to a belief in the concept of the creation of man in the image of God. As Christians we accept man because Christ has accepted him and died for him. We accept man because Christ has counted Himself as "one of the least of these." But honest acceptance does something more than please Heaven; it pleases the one who is in need. He feels that here is someone who truly likes him, someone in whose presence he need not speak guardedly, ever ready to face reprisal and condemnation. Helen did not find such acceptance in Sue. Hesitantly, fearfully, she ventured her intimate woes only to be rebuffed and accused.

Second, we ought always to be *understanding*. By this is not necessarily meant agreement. Actually, understanding in the true helping relationship involves a cognitive apprehension of the other's true self. It is empathy, the experiencing of an accurate understanding of another's private world, his feelings and moods.

A re-examination of Case Two shows that Mr. Smith possesses this attitude. When Bill tells him that he has failed chemistry and chokes up, Mr. Smith quietly states what Bill cannot; namely, Bill is unhappy because passing meant so very much to him. When Bill says that he has always dreamed of being a doctor, Mr. Smith helps him bring his fear out into the open by expressing Bill's unspoken doubt about the possibility of that dream now. Solomon aptly stated in Proverbs 3:13, "Happy is the man that . . . getteth understanding."

Third, *objectivity* should be employed by the helper. Although it would have been quite natural for Mr. Smith to have gushed forth consoling words about how hard chemistry really was and how terrible it was that the teacher graded so hard, he didn't. He recognized that to support or condemn Bill's grief, or to ramble off into some inconsequential secondary school experience of his own would have been of no assistance, and of great possible harm. The successful helper, no matter how mightily his heart urges him to join another's personal fray, remains objectively detached. He accepts the sufferer and seeks earnestly to understand his private world, but he does not take command of the other's life. He does not begin rearranging the other's affairs to suit himself. He merely listens attentively, always mindful that the other is a separate individual, a person *becoming* by the grace of God. Though his heart may spill over with love, he assists as one apart, clearly discerning, as he has been given the power to discern, stark outlines of the sufferer's life.

The wise helper must exercise this vital element of objectivity. Unfortunately, Sue did not. She showed personal irritableness, an accusing tone, a hopeless sigh. Only after these were expressed did she try to help, but it was too late. In tears Helen rushed from the room. And who can really foretell the consequences? It might be that she rushed angrily into troubles which even yet are spiraling her life downward to shame and regret. Few really stop to consider the opportunities proffered by the true helping relationship, or the dire results of the busy frown, the angry reply, or even the unwise sting of advice.

And, finally, we must radiate a reasonable *trust* in the one we are seeking to help. This personal trust may be strengthened and sustained by the realization that God can transform the one who has given himself unreservedly to Him. At this level our hope for the needy is well grounded. As he learns by his own admission and reflection just where and how it is that his life is troubled, he can find in God a bulwark against future discouragements.

Trust is made necessary, too, when we realize that each is the master of his fate. He it is who chooses, no matter how greatly another may wish to choose for him. The old saying, "You can lead a horse to water, but you can't make him drink," is applicable even today. We as helpers are forced to trust in the inherent desire of mankind for something better and the omnipotent hand of God endlessly drawing men to Himself.

In conclusion, let us therefore wisely enthrone in our lives these four golden spirits: acceptance, understanding, objectivity, and trust.

For further contemplation of these four principles, the following ten related and pertinent questions are adapted from the writing of Carl Rogers, noted consulting psychologist: (1) Can I *be* in some way one who will be perceived by the other person as trustworthy, dependable, and consistent in some deep sense? (2) Can I be expressive enough as a person that what I am will be communicated unambiguously? (3) Can I let myself experience positive attitudes toward this other person—attitudes of warmth, caring, liking, interest, respect? (4) Can I be strong enough as a person to be separate from the other? (5) Am I secure enough within myself to permit him his separateness? (6) Can I let myself enter fully into the world of his feelings and personal meanings and see these as he does? Can I step into his private world so completely that I lose all desire to judge it? (7) Can I be acceptant of each facet of this other person which he presents to me, receiving him as he is? (8) Can I act with sufficient sensitivity in the relationship that my behavior will not be perceived as a threat? (9) Can I free him from the threat of external evaluation? (10) Can I meet this other individual as a person who is in the process of *becoming*, or will I be bound by his past and by my past?

By GERALD F. COLVIN
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Gentry, Arkansas

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Mathematics, Science, and Maturation

By Leslie V. Morris

IN THE matter of teaching methods and curriculum construction the educational pendulum swings back and forth, with each passing generation regretting the mistakes of the past and thinking to improve. Many believe that today's way of doing things is the best way, and this is a healthy situation. We would not want the pendulum to stop, so that we would get into a "rut," but rather we must always seek to do what is best for our day. Sometimes it might be merely applying old methods in new ways. Neither I nor anybody else can lay down a set of rules that will completely settle once and forever all educational problems. Each generation has its peculiar problems and each section of the world may require different methods. However, there are a few fundamental principles that should be observed by all and on which we can build a sound educational system.

Mathematics

One thing that bothers educators is the place of mathematics in the curriculum. Just what branches of mathematics should be taught in each year of a child's life? The college teacher decries the poor mathematical background of his students and blames the secondary school. The secondary school teacher laments the fact that his students also are lacking in basic mathematical skills, and he blames the elementary school. The elementary teacher counters with the fact that he has so much to do that there is little place left for real concentrated work on some subjects, and since he, the teacher, may be poor in mathematics himself, this field is slighted. And so the students go through elementary school, secondary school, and into college and industry with a poor mathematical background and an unconscious dread of the subject.

This is a vicious circle that we must break somewhere, and the logical place to do this it seems is in college. We must find students who have a good mathematical background who are willing to experiment and conduct good research programs. Then their findings must be applied to all levels of school until a satisfactory answer is found.

One thing that continually plagues an attempt to find an ideal method is individual differences. No two persons are exactly alike, and in classrooms around the world teachers are faced with a heterogeneous group of young people. Intelligence, motivation, abilities, and backgrounds vary widely. Yet in the face of all these difficulties the teacher is supposed to get his subject material across to each one equally well—a stupendous challenge.

Everybody agrees that the teaching of mathematics should start as early as possible in the elementary school, but after elementary graduation, then what? I maintain that some of the principles of algebra can be taught in the upper elementary grades, and there are those who advocate that even some geometrical principles can be taught, such as areas, line relationships, and geometric figures. It seems then that both the ninth and tenth grades should take up the subject of algebra in greater depth. In the eleventh grade would follow geometry. If some of the principles of geometry have been taught in the elementary school, more time can be spent in the eleventh-grade course on practical applications, constructions, non-Euclidean geometry, and other advanced topics. This usually is the end of mathematics in secondary school, although some secondary schools are finding the teaching of logarithms and numerical trigonometry rewarding.

The choice of these subjects depends in a large part upon the maturation of the student. As a child grows, there seem to be periods of brain development conducive to the learning of certain subjects. Whereas it seems almost useless to take up the systematic study of traditional geometry in the sev-

Middle East College
Beirut, Lebanon

enth grade, yet by the time those same students are about 15 or 16 years of age, geometry is grasped quite easily.

Science

The teaching of science also must take maturation into account. All through elementary school the students can be taught general science and reading at the same time. There are several series of graded readers constructed along this line, and with these there is little need for specific science courses. This gives the teacher more time for other activities. Of course, the elementary teacher should be able to answer any questions in the fields of chemistry, biology, physics, or earth sciences put to him by the children. It is disappointing to a child if the teacher cannot answer scientific questions at his age level. In fact, a student's distaste for science in later years may begin with his frustrations in elementary school. We should strive to eliminate these deficiencies in the fields of mathematics and science by insisting on an adequate preparation of the elementary teacher; in fact, the elementary teacher must have a much broader education than any other teacher.

Now let's look at the secondary science curriculum. Just how should it be arranged? Again maturation plays an important role. Years ago high school students were older and able to comprehend certain subjects in a lower grade, but today's graduating students are two to three years younger. This calls for a revising of the curriculum. I find that most ninth- and tenth-grade students have little difficulty with natural science, such as biology; however, they are not ready for chemistry and physics as it is usually taught. They lack the mathematical background for one thing, and mentally they don't seem to be able to grasp the subject either. It seems to be a better idea to teach chemistry and physics in the last two years of high school with the teaching of physics preferred over chemistry—particularly for students planning to study nursing, and all students who will study any of the physical sciences in college.

Of course, one immediately raises the problem of cost. Yes, it is expensive to teach physics the way it needs to be taught. Laboratory work is a *must* for science courses and it would be unthinkable to teach chemistry or physics without such. Although laboratory equipment is expensive, the end results justify this expenditure. Students must learn to manipulate equipment and do the experimental work themselves. Physics also requires the solving of many problems, which crystallizes mathematics in the minds of the students.

In the present era one wonders just how much science education should be stressed or required in elementary and secondary schools. Perhaps a country's need of scientifically trained people would be the best criteria. Although we cannot coerce all students into all science courses, we should, from the time they enter school, display the attractiveness of embarking on a scientific career. A certain minimum amount can be required and then the offerings expanded so students may have greater choice for electives.

In conclusion let me again point out the part maturation plays in building a curriculum. Of course, there are exceptional students who progress faster than others, and we must not overlook them, but my main concern is to do something for the masses. With this in mind, let us examine our science offerings and see if each subject is taught when it should be taught for the best good of our students.

Every kindness we show, every service we do, to either a human being or an animal, does us more good than the one for whom we do it.
—R. W. Trine

The true standard of greatness is service.
—J. R. Miller

Like Fresh Air

With pictures and script, associate editor L. S. Nembhard of *Spotlight*, a 36-page monthly news magazine of Jamaica and the Caribbean, featured in the February-March, 1966, issue "West Indies College—Example of Voluntary Contribution."

Commenting editorially about the cover and feature article on our Seventh-day Adventist college, the editor of *THE JOURNAL OF TRUE EDUCATION* quotes from page 1 of the issue:

"It was like a breath of fresh air," said Associate Editor Nembhard on completing the main feature in this issue. His reason: At a time when there is a vigorous cold war on the education front and there seems no sign of peace . . . , when hot arguments seem to compound the problems and exam results get worse and worse, way up in the hills of Mandeville the Seventh-day Adventists were quietly, calculatingly, doing a monumental job for education and setting the country an example in the value of purposeful, independent voluntary effort as a means of making a solid contribution to the nation.

May it truly be wherever there is a church-related school—way up in the hills, way out in the plains, way in among the activities of civilization—that each Seventh-day Adventist school will capture the imagination of men and lift its boys and girls and youth to God's ideal for His children.

How to Keep Our Schools Effective

By Joseph G. Smoot

ACCORDING to a U.S. census, by 1970 no less than half of America's population will be under 27. This being true, our population surely has a youthful characteristic.

What is this young generation like? Hubert Humphrey stated that "young Americans give their lives for freedom in South Vietnam while other young Americans demonstate against our involvement there. Some young people rip apart seaside resorts, others work night and day to repair the flood-ravaged dikes of the middle west."[1] This is a challenging picture of the younger generation.

We further might contrast Seventh-day Adventist youth by observing that some Adventist young people go Ingathering while others go under the marquee and into the theater. Some Adventist youth dream of service at home or in some strife-torn mission land and others plan for a secure middle-class life with all the gadgets, cars, brick houses, and whatever else comes along to make life comfortable.

Adventist young people are a part of American society and are, therefore, influenced and molded by it. This society of ours exhibits Christian values but shows increasing deviation from traditional Christianity. This society murders more, divorces more, drinks more, lies more, and steals more than ever before. This society is often frustrated, aimless, and confused about how to face the future—the future of exploding population, spreading unrest and revolution, and fearful annihilation.

Moreover, this contemporary world of ours has an increase of knowledge that doubles every ten years or so. The problem of storing this knowledge and using it promises to revolutionize libraries, teaching techniques and practices, and the entire educational process.

The result of increased knowledge on Western civilization is not only a materialistic world but a world that has modified the historic Christian beliefs about the origin of the world and man, the nature of sin, the existence and character of God, and the end of the world. Caught in the throes of evolution and existentialism, an inquiring mind encounters serious problems for his faith. Seventh-day Adventist teachers, who must gain more specialized knowledge each year, are responsible for putting in proper perspective that knowledge, society, and Bible truth.

True, we expect a Christian home to be a bulwark against evil, but more and more we find our homes beset by divorce or family disunity and our children shaped by questionable values and motivation as their parents fail in their roles.

It is in this setting that the position of the Christian teacher and educator becomes significant. While we all recognize that a Christian school cannot assume the function of the Christian home, we must not underestimate the impact of Christian education on young minds. Every teacher knows students with unfavorable backgrounds who managed to solve their problems, and when they completed their education and established their homes they were loyal, well-balanced members of both the church and society.

What are the values of a Christian education? It is essential to identify these because effective Christian education must continue to impart these values to its students. From two different viewpoints—that of an eighth-grade graduate[2] and that of a father of two boys in church school[3]—a striking similarity occurs in what they believe are the significant values found in Seventh-day Adventist education. They do not refer to well-appointed buildings, although everyone rejoices in the improvements in church schools. Neither do they refer to equipment, good libraries, or physical education facilities.

Christian Teachers

The first thing that both the student and the parent mentioned about the value of a Christian education was, as one might expect, the influence of Christian teachers. Christian teachers make Seventh-day Adventist education different. The teacher's devotion, his dedication, his ideals, his values—these have an impact that

This keynote address by the academic dean of Columbia Union College was delivered at the 1965-1966 tri-conference teachers' convention (Allegheny, New Jersey, and Pennsylvania) at Mount Pocono, Pennsylvania.

one may never fully realize at the time. But every word and action—whether it be good or ill—will probably be recorded in some child's brain to be recalled whenever life's experiences demand it. Ellen G. White has said:

> Great is the responsibility of those who take upon themselves the guidance of a human soul. . . . The teacher shares this responsibility, and he needs constantly to realize its sacredness, and to keep in view the purpose of his work. He is not merely to accomplish the daily tasks, to please his employers, to maintain the standing of the school; he must consider the highest good of his pupils as individuals, the duties that life will lay upon them, the service it requires, and the preparation demanded. The work he is doing day by day will exert upon his pupils, and through them upon others, an influence that will not cease to extend and strengthen until time shall end. The fruits of his work he must meet in that great day when every word and deed shall be brought in review before God.[4]

What makes a good teacher? Some teachers might mistake personal goodness as the only qualification. Someone has well said that some people are good but may be good for nothing. There is a tragic loss in human resources when a humble person has neglected to develop drive, enthusiasm, and achievement into his personality. God needs humble people, but He needs them also to be aggressive, creative, and imaginative.

A good Christian teacher is a wonderful composite of many complex personality traits. He must have the best preparation possible in subject matter. But this is not enough. He must have a deep interest in the well-being of his students. He must have a vital identification with the message this church is giving to the world. He must actively support this message because he believes it to be God's last warning to a sinful world. He must uphold the church's tradition, its past work and its future hopes. In short, he must be totally committed if he expects, in turn, to commit his students. Children sense noncommittal readily. So, true Christian teachers are indispensable; without them there would be no Christian schools.

Association With Fellow Church Members

Another value to be found in a Christian education is association with others of like faith. This is important to the eighth-grade graduate and to the parent. Group association and involvement in a common cause produce a wonderful environment for learning. We must constantly strive to present Christ to our children and ascertain the influence of those who have not accepted Jesus as their Saviour. While we should not shun sinners, we must weigh carefully rebellious personalities. We must work with these students and strive to bring them to Jesus; at the same time, we must hope and pray that the greater good of the group will offset their influence and in time bring them to identify with the goals and ideals of the converted students. There is no question that in order to keep our schools effectively Christian we must impose limits beyond which we will not venture with those whose tendencies are non-Christian.

A Value System

The third value of a Christian education is just that—the learning of a value system that will give meaning to the acquisition of knowledge and skills. To the father of the two boys a significant value is the sense of mission that church school education gave his sons. Something to believe in, something to do. To the eighth-grader an important value is participation in the work of the church.

We may write of many values and these can be given and accepted in a number of ways. One can inculcate a value through a song. Even my four-year-old son delights to "Dare to Be a Daniel." But without question, Christian values are best transmitted by reading about people's values in the Bible. Because of this, the Bible is the central part of our curriculum in the church school. It must remain there if our church schools continue to be effectively Christian.

A wise denominational leader has written feelingly about the Bible:

> The deepest interests and universal instincts of the race are in the things which are common to all men. The most sacred and tragic experiences of humanity are common to all—such as birth, and love, and marriage, and parenthood, and death. . . .
>
> It is these elemental things with which the Bible deals. It is as universal as the blood in men's veins. It deals with the naked facts of human life. With matchless assurance it moves with confident touch among primitive things such as hunger and labor, love and duty, shame and sorrow, parting and grief. These are only the commonplace, the homely things of life, but they are the material of which life is fashioned. These are the things dealt with all through life, and that one turns back to brood over when he is old.[5]

Our teachers have developed and are developing good materials to teach the Bible. There are a number of things, however, that we should remember when teaching Bible. One is that a student might learn about the Bible factually and never experience that which he has learned. A student should grasp as fully as his understanding will permit, the story of Eden and sin. He must see the two destinies of man depicted in the Sermon on the Mount and elsewhere. He should vicariously stand at the foot of the cross and be crushed by the sin that took the life of Jesus. However, the Bible cannot be taught entirely through this broad approach to the exclusion of the study of specific texts and theological beliefs. We all believe these essential to a good knowledge of Seventh-day Adventist faith.

One of the significant lessons and values to be derived from Bible study is the contrast between good people and bad people found in Bible pages. It should be taught clearly and learned well. A good teacher can imaginatively teach this lesson. Here is one example.

Most people know that there were two men in the Bible named Saul. One is portrayed in the Old Testament; the other lived in the time of the New Testament. It is interesting to compare and contrast these two men. The Saul of the Old Testament was tall, strong and physically handsome. The Saul of the New Testament has been described as being short, bowlegged, and bald-headed.

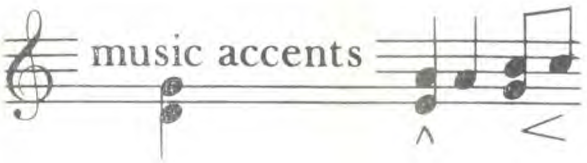
The Saul of the Old Testament began his career with great promise as a leader of God's people. The Saul of the New Testament began as a persecutor of the church of Jesus Christ, as an enemy of our Saviour. As the problems of leadership increased, the Saul of the Old Testament became jealous and envious. After confronting the

One whom he persecuted one day, the Saul of the New Testament was converted, became Paul, and advanced the cause of the Christian church as none of his contemporaries were able to do. The Saul of the Old Testament became selfish as time went on, but the Saul of the New Testament could say, "For to me to live is Christ, and to die is gain."[6] The Saul of the Old Testament lost his faith in God and finally ended up going to a witch, the witch of Endor, asking her to call out the spirit of the dead prophet, Samuel. The Saul of the New Testament grew in faith and could say from the depths of his soul, "I can do all things through Christ which strengtheneth me."[7] When these two Sauls came to the end of their days, the first had to sum up his life by saying, "I have played the fool."[8] And the second could say triumphantly, "I have kept the faith."[9]

Lessons such as these from the Bible are beyond calculation as they change lives.

A crucial value of church school education is the graduate who should be a dedicated and educated Adventist. He should be one who has the necessary knowledge and skill to practice his profession and the grace and faith to live a committed Christian life. He must learn to discriminate between truth and error, a task which requires careful reasoning, prayer, and study. He must know intimately his Creator and his Saviour. He must in turn assume the charge "into all the world" as his personal mission. Only then will our church schools continue to be effectively Christian.

[1] *Parade*, Sept. 5, 1965, pp. 8, 9. Used by permission.
[2] Barbara Jemison, "Why I Like Church School," *The Journal of True Education*, June, 1955 (17:5), p. 9.
[3] R. R. Bietz, "A Conference President Gives Four Reasons Why His Boys Attend a Christian School," *The Journal of True Education*, June, 1955 (17:5), pp. 14, 15.
[4] Ellen G. White, *Education* (Mountain View, California, 1942), pp. 280, 281.
[5] Carlyle B. Haynes, *The Book of All Nations* (Nashville, Tennessee, 1950), pp. 13, 14.
[6] Phil. 1:21.
[7] Phil. 4:13.
[8] 1 Sam. 26:21.
[9] 2 Tim. 4:7.



Its Rightful Place

Should we place an instrumental music program on a par with the recreational facilities of a school, or is it appropriately placed beside the academics? Or should we develop a strong band program in our schools at all? Students seldom use their instrumental talents beyond academy or college anyway, and the cost to parent and institution is considerable.

Examine briefly the contribution of band and instrumental music study to the individual's total development. A child who plays music is twice blessed; he has the pleasure of creating music as well as sharing it. Music is fun to listen to, but it is even more fun to create, and his life is enriched with an appreciation of his inherited music literature as well as that being created during his lifetime.

In this day of "piped in" music in offices, supermarkets, and shopping centers, music cannot be avoided. But this is only one phase. We need a greater knowledge of many kinds of music so as to stimulate growth and enjoyment beyond that which is heard accidentally.

Instrumental music is to be treasured not only for its enjoyment but for its practicality. Performing in recital, in religious services, and various other public affairs builds poise and social ease. Then, in turn, these students—speaking of the elementary and secondary levels—tend to participate in a broad range of other activities as well as to average higher grades and develop faster academically than nonmusic students.

With all due respect to choral music and the need for practice to develop excellence, the instrumental program does place greater demands on one's time, since it is almost imperative that one study privately and practice many long hours before finding a great degree of satisfaction in performance either alone or with an ensemble or band. Consequently, the performer of a band instrument will need to know and understand more of the music fundamentals to give creative satisfaction. This disciplined study develops accuracy, coordination, and concentration.

Henry Wadsworth Longfellow writes: "Show me a home wherein music dwells, and I will show you a happy, peaceful home." Within the first two years of every instrumentalist's life he should be taught the basics of transposition, providing every family with the possibility of playing the various instruments (including piano) together. How much more enjoyment is experienced by families when they can share together this creativity and fellowship.

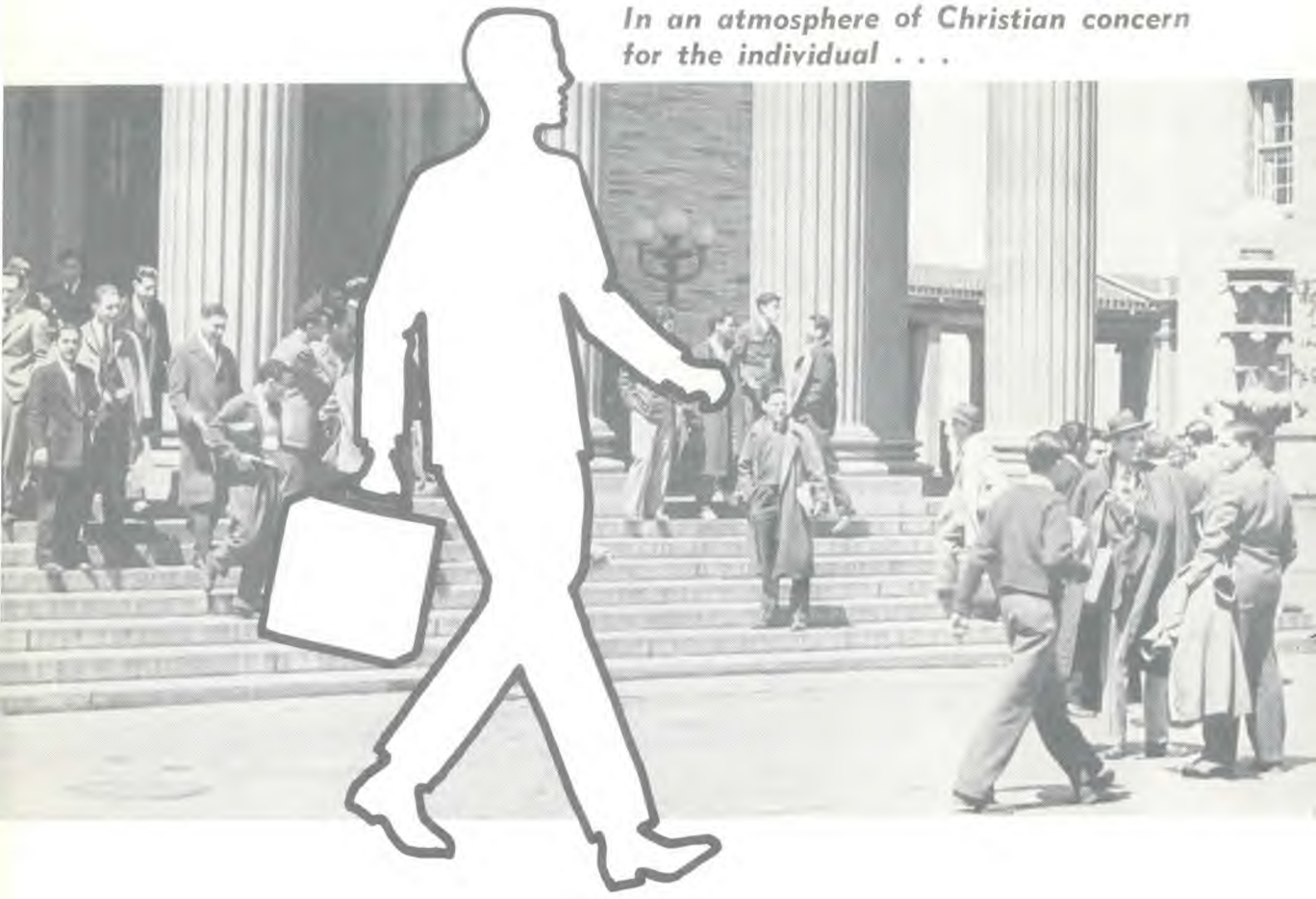
Furthermore, one's natural need for emotional outlet can be fulfilled through music, and by increasing self-confidence it can be the wellspring from which comes the incentive to attain his highest ambitions and capabilities.

Another great incentive may be that of the impact of the instrumental music program on one's future life in heaven. Ellen G. White writes in *Education*, page 307: "The life on earth is the beginning of the life in heaven; education on earth is an initiation into the principles of heaven." Those who on this earth have practiced diligently to attain high goals of instrumental performance in the brass field should find great satisfaction in its continued study in heaven. Think what joy one would experience in study with the greatest trumpeter of all times, Gabriel! And even those unskilled and ignorant in the knowledge of the harp can have David explain the many different keys, strings, and pedals of this complicated instrument.

Unequaled by any other activity, and perhaps even by other academic courses, music develops the priceless characteristics of initiative, self-discipline, leadership, and responsibility. Shall we not, then, place the instrumental music program in its rightfully scheduled position in the curriculum of every Christian school?

Adell M. Haughey
Director of Band and
Instructor of Music Education
Columbia Union College

In an atmosphere of Christian concern for the individual . . .



What Rights Do Students Have?

By Keld J. Reynolds

PUBLIC attention is focused as never before in our generation on questions of student rights and responsibilities in American colleges and universities, as a result of demonstrations at Yale, St. John's University in New York City, at Syracuse, and at several other campuses across the country, the most spectacular to date at Berkeley, the home campus of the California "Multiversity."

Probably no institution in American society is better able to subject itself to self-analysis than a college community. The great student rebellion at Berkeley last spring offered the perfect opportunity. Now, a few months and several bales of reports later, it is clear that free speech, and the freedom to assemble and demonstrate, were only the superficial causes, the occasion for the rebellion, and that the real rea-

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son was and continues to be the mounting discontent of students with learning and life on the American campus.

Perhaps no one is better able to define the real issues than Clark Kerr, president of the nine-campus University of California. Without benefit of the ex post facto analysts, and writing just before the rebellion, this is what he said:

> The multiversity is a confusing place for the student. He has problems of establishing his identity and sense of security within it. But it offers him a vast range of choices, enough literally to stagger the mind. In this range of choices he encounters the opportunities and dilemmas of freedom. The casualty rate is high. The walking wounded are many. . . .
>
> Recent changes in the American university have done them [the undergraduate students] little good—lower teaching loads for the faculty, larger classes, the use of substitute teachers for the regular faculty, the choice of faculty members based on research accomplishments rather than instructional capacity, the fragmentation of knowledge into countless subdivisions. . . . The students find themselves under a blanket of impersonal rules for admissions, for scholarships, for examinations, for degrees. It is interesting to watch how a faculty intent on few rules for itself can fashion such a plethora of them for the students. The students also want to be treated as distinct individuals.
>
> If the faculty looks on itself as a guild, the undergraduate students are coming to look upon themselves more as a "class," some may even feel like a . . . "proletariat." . . .
>
> The big state universities are more vulnerable to charges of neglect of students. The private university, tied more to tradition, to student tuition, to alumni support, to smaller size, have generally far better preserved their devotion to undergraduate life.*

Actually, no campus and no type of institution of higher education is safe from the student malaise described by Dr. Kerr. Whether the institution is large or small, church supported, independent, or State controlled, with one campus or several, wherever teaching ceases to be the chief concern of the faculty, where indifference or condescension toward students is the rule, where the professor is the monarch of the lecture hall and the students are his subjects, where the student body is not permitted through its representatives to express its opinions about the curriculum, about the quality of teaching and the governance of the institution, and where it has no defined areas of responsibility on campus, there unrest may be expected and demonstrations can result. This seems now to be the lesson of Berkeley, Yale, Syracuse, and St. John's. It is a lesson for Adventists to ponder, because it is basic in the educational philosophy of the church that concern for the individual student as a person and an active interest in his maturation and spiritual development are responsibilities which the Christian teacher should accept as a matter of course.

Granted that demonstrations of the civil rights type as took place in Berkeley are a departure from traditional academic behavior, and that some student leaders are notoriety seekers, some are leftists, and some are irresponsible extremists, there is now a desire to hear what the students are trying to say, without undue attention to their sometimes crude and even violent ways of saying it, a desire to look carefully into the faces of discontent.

Representative students, and many faculty members, believe that basic rights are involved; not merely human rights in general, but rights more or less peculiar to campus situations and essentially characteristic of college life. The American Association of University Professors sets enough importance to the question to have appointed a group to study the matter.

It is generally conceded that while freedom to learn and freedom to teach are necessarily interrelated, they are not the same. Academic freedom describes the rights of a competent and established scholar, a self-disciplining member of a self-disciplining profession. In contrast, the student has not been certified as a scholar, is not a member of a self-disciplining profession, has not achieved professorial status. Therefore he cannot claim peer status with his teachers, nor can he justly claim freedom of action and expression on the same grounds as his teachers. He is, however, a junior member of the academic community, and as such he has a right to learn and to mature under conditions as favorable as possible. Most fundamental is his right to recognition, with which we begin the enumeration of what might be called a bill of rights for students.

1. *The student, be he undergraduate, graduate, or professional has a right to be recognized as a member of the academic community.*

When college and university authorities set out to recognize the student as a person they find problems for which there are no ready-made answers. There is, for example, the question of institutional responsibility for off-campus activities of students. The Berkeley incident brought to the university questions like these: Do students have a right to freedom of speech, press, and assembly on equality with other citizens? If so, should the exercise of these freedoms on or off campus subject them to institutional discipline? When students have run into difficulty with the police in the exercise of what they consider their citizen rights—for example, sit-ins or teach-ins, picketing, or protest marches—should institutional discipline put them in double jeopardy? In such instances has the institution any obligation to protect its students in their legal rights and against the abuse of these rights? How far in all this has the institution an obligation to its constituency and trustees to protect its own public image and objectives? Experienced and dedicated as are the officials of the University of California, when the emergency came they had no adequate answers to these questions. Who has? Yet the times demand answers.

In the context of student rights are questions about discipline. Should a teacher be permitted to

punish a student unilaterally for what he considers misconduct in his class, or is that a matter for group action or higher authority, so as to protect the miscreant from possible discrimination or personal prejudice on the part of the instructor? Should discipline be limited to infractions of rules that are defined in official publications available to the student? Does proper recognition of student rights require that serious charges against him, except for offenses against the moral code, be put in writing and into his hands, and that at the same time he be informed of procedures available to him for rebuttal or defense, and for appeal in case of a decision against him, with time allowed for these procedures? Are the records which counselors, advisers, teachers, and registrars accumulate about students of a privileged character for which the administration should set up adequate safeguards against improper or harmful disclosure? Should individual teachers undertake to supply recommendations or appraisals for job placement of students, or should the institution provide group or committee appraisals?

On questions like these it is to be expected that policies and procedures in tax-supported institutions will differ in some respects from those in the privately controlled, especially if the latter are church supported. However, even, or especially, in the planned environment of the church college, the student should expect to find recognition of his needs and rights as an individual.

2. *The student has a right to contribute to the governance of the institution through duly elected student body representatives.*

Colleges and universities generally authorize the organization of their student body and approve a charter or constitution. Such organizations can provide an important vehicle for the exercise of the rights and responsibilities of students as campus citizens and as apprentices for adult citizenship, but only when the organization is actually given substance and taken seriously by the administration as well as by the students.

As a constituent part of the academic community the student association ideally provides means for participation in the construction and application of regulations affecting student conduct and in planning for the social and cultural life of the campus. The student association should also be free to express a considered and responsible corporate opinion and to make recommendations to the administration on questions of institutional policy of direct concern to the students and of general interest to the student body. The voting membership should include the entire student body.

Colleges and universities usually permit the student organization, or other student agencies, to establish their own publications and to manage them with editorial liberty limited only by propriety, good taste, and a due regard for the character and aims of the institution.

With respect to these matters—the freedom of action of the student body and the editorial freedom of the student press—there is a wide range of opinion and practice. Almost everyone agrees that a true academic community will permit the free exchange of ideas, but administrators are concerned about the public image of the institution, faculty members are sensitive to criticism of academic folkways and of themselves, and the trustees are wary of student freedom of expression about issues of the day, politics in particular.

Perhaps the best that can be said about this freedom is that in each institution, after sober consultation at reasonable depth, consensus should be reached between administration and student body as to the degrees of freedom and responsibility the student body and the student press are to exercise. Both freedom and responsibility should be genuine, well-defined, and scrupulously respected by students and authorities. Constitutions and working policies should have faculty approval, but once agreements have been reached there should be no arbitrary administrative interference except in cases of flagrant disregard of the agreements or of the character and objectives of the academic community, or for open rebellion.

3. *The student is entitled to the best instruction the college or university is able to provide.*

This would appear to be the most obvious of student rights, yet it is the subject of much discussion and not a little dissatisfaction. Students attracted to a campus by the great names on the faculty are often disappointed to find that they have little or no contact. They are taught by assistants, while the great names give themselves to research and writing. During the students' first year or two they are herded through general or survey courses in such large groups that dialog is virtually impossible.

Coming as many do from academies, high schools, small colleges where instruction was of a high order they are too sophisticated to be impressed by the escape argument that in college the subject matter is everything and teaching methods are of little or no consequence. Some have already been exposed to new and effective methods of instruction, such as closed-circuit television for demonstration, the use of programed tapes for rote learning, and, best of all, they have learned to appreciate the give-and-take of the small discussion group, or seminar-type of instruction. To students who have experienced such instruction the conventional monolog lecture is a dull and unhappy experience. Yet, as with Pope's vice, the lecture at first hated, is then endured, and finally embraced, as the droning voice of the lecturer beats out the last spark of eager creativity, and the student fi-

nally learns the triune formula for success: *Receive, Record, Repeat.*

It is strange that so little attention has been given to the study and cultivation of instructional excellence on the college level. It is encouraging to see this picture changing, as more and more colleges and universities set up seminars and workshops for teachers, in which the quality of teaching is the agenda. Teacher response is generally quite good, and when student representatives are listened to and given evidence that their suggestions influence decisions, the campus climate is noticeably improved.

Essential in the institution where the right of the student to good instruction is recognized is the recruitment of faculty members who want above all to teach and who have in them the making of good teachers, and leadership from administrators who have not forgotten that the primary business of a college and university is to teach. Investigation and publication are proper functions of faculties and are essential in the modern university. However, it would seem that every academic department should have at least some faculty members whose first concern is instruction, and whose bent and genius in this direction have the respect and support of their colleagues and of the administration.

Finally, institutional morale will generally be good when students see that in matters of campus life they have opportunity, singly or through duly accredited representatives, to discuss problems, express viewpoints, and air their grievances in an atmosphere of acceptance and empathy, not one of irritation or condescension. They want to feel that they are participating members of a community, not subjects of an absolutism. Contrary to the alarmists, the student body does not want to run the institution, though there may be times when they would like to bend it just a little.

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* Clark Kerr, *The Uses of the University* (Cambridge, Massachusetts: Harvard University Press, 1963), pp. 42, 103, 104.

On an Academy Campus

By Harold E. Metcalf

We owe a debt of gratitude to the teachers in our schools that we will never be able to fully pay in this life. We ought to grasp every opportunity to express our appreciation for the work they are doing for our youth. In some way we should express our appreciation to them and give them words of encouragement. What a blessing such words of commendation can be, for a teacher's work is not without many problems.

Spending a week on an academy campus is an experience everyone ought to have. I obtained a much better idea of how our young people think. Many of them face real problems, yet it is inspiring to see how willing they are to be guided into paths that will result in success. Our youth have real talent, and their teachers are doing well in directing them to the best use of it. Students on an academy campus are receiving training that will fit them to go into God's work and help in the heralding of the gospel in these last hours of earth.

One of the best investments anyone can make is in Christian education. Parents and members of our churches, if you could have been with me for the Academy Week of Prayer, you would have been so thrilled you would resolve to see that every Seventh-day Adventist youth has the opportunity to secure his education in a Christian environment.

The week came to a close with a testimony service Friday night. I know the angels were present to witness the words that flowed from the hearts that were responding to the challenge to be a Christian ready and willing to fit into God's program. I know God is going to use such dedicated youth to carry His last message of truth to a dying world.

On Sabbath afternoon, as a fitting close to the Week of Prayer, the faculty and students, after participation in the service of humility, gathered in the sanctuary of the church around the Lord's table to partake of the emblems of our Lord's body to show their belief in His death and resurrection.

Our youth need our prayers and support. It is their hands, their lips, their feet, that God will use in these closing days.

Ministerial Secretary
Southern Union Conference of SDA

BETWEEN THE BOOK ENDS

Siegfried J. Schwantes, *A Short History of the Near East*. Grand Rapids, Michigan: Baker Book House, 1965. 191 pp. $4.95.

With the endeavor to take into consideration the recent developments and findings of archeological discoveries the author of this work presents a short history in the English language of the ancient civilizations of the Near East.

Centered around the political history with descriptive geographical settings, this survey traces the Semitic peoples and contemporaries down through the experiences of Israel and Judah to the time of Artaxerxes I in the fifth century before Christ.

Selected pictures and a comparative chart of civilizations help illustrate the short work. This compendium of information on peoples, languages, and events in Bible lands will serve as a convenient reference for both Bible students in general and clergymen in particular.

James C. MacCampbell, *Readings in the Language Arts in the Elementary School*. Boston, Massachusetts: D. C. Heath & Co., 1964. 470 pp. Paperback. $4.90.

To many the expression "language arts" conjures up nothing more than the study of a language. It may mean reading, writing, speaking—and grammar—to some; words and books, to others.

With connoisseur perspective the compiler of this volume has marshaled valuable selections from a wide range of contemporary publications with recognized authorities in the language arts representing their respective fields.

Mr. MacCampbell leaves no question in the mind of the reader as to what should be inclusive when in his Preface he defines the language arts to be "those experiences, activities, and learning skills which children develop through listening and speaking, reading and writing."

Stimulating insights await the fortunate reader in the helpful selections in areas such as communication, creativity, growth and maturation, reading instruction, critical thinking, and individual differences.

Useful will be this book of readings with college course work in curriculum study and methodology or as a reference tool for daily problems in the classroom.

Preschool and Early School-Age Children's Books.

The Pacific Press Publishing Association, Mountain View, California, produced in 1964 some attractive, well-illustrated, multicolored books, which either parents or teachers could well use to teach preschool or early school-age children simple lessons and hold their interest, each selling at fifty cents:

Virginia Lee. *My Animal Book*, 16 pp. Plastic.

Virginia Lee. *My Manners Book*. 16 pp. Plastic.

Howard Larkin. *My Bird Book*, 16 pp. Plastic.

Dotti Simpson. *By Book of Bible Children*. 16 pp. Plastic.

Howard Larkin. *Nature: Puzzle and Color Book*. 30 pp. Paper.

Student and Parent Publications.

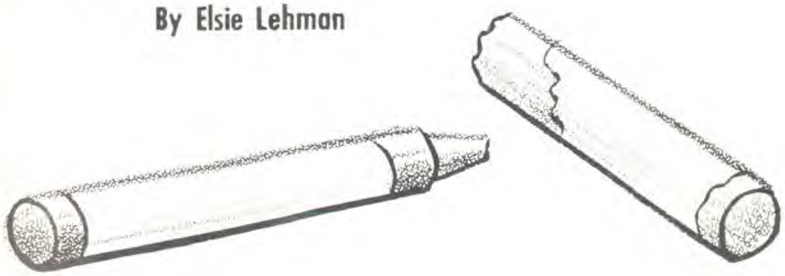
Prepared by specialists in the fields of health and nutrition, the Pacific Press Publishing Association, Mountain View, California, brought out in 1964 authoritative pamphlets of four to six pages each, highly informative, to supplement textual materials for students in secondary school or college and parents in group discussions or seminars, each series retailing at $25 per thousand, or 50 cents each for a sample package:

Health and Happiness Series. 8 lessons, with test questions.

Everyday Nutrition Series. 12 lessons, with test sheets.

Crayon Thieves

By Elsie Lehman



I WAS in a dungeon of despair. Repeatedly I had told my pupils, "You may borrow crayons from our crayon box, but you cannot keep them." Despite my reiterations someone had deliberately rejected my instructions and liberally helped himself to the crayons. To think that any one of my students would literally steal such an enormous number was fathomless. Nevertheless, I had to face reality, for there as if hiding some dark secret sat the reticent crayon box sheltering its paltry remains.

"Look at this, boys and girls," I insisted, indicating the pitiful remnants. "You know whether or not you did the stealing, and I want the missing crayons put back into the box. Why, more than half of them are gone."

Here and there around the room I saw nods of approval. Serious little faces vividly portrayed the contempt they felt for the one who surreptitiously had rifled their precious collection.

Realizing that there was no point in pressing the matter any further at the moment, I decided to replace the box and begin the day's routine. But wait—what was this? Picking up a green crayon, I saw miniature ridgelets and grooves on it, and lo and behold, as my curious eyes traveled, I saw ridgelets on a red crayon, grooves on a brown, ridgelets on a yellow, grooves on a blue. Scattered throughout the carton were minute pieces of wax confetti. Like the slap of a beaver's tail the answer hit me. Mice! It couldn't be anything else. Sighs of relief and unbelievable astonishment echoed across the schoolroom.

Our school janitor, armed with cheese and traps, went to war for us. Each morning we anticipatively searched the blackboard for that tiny numeral which told us how many culprits had been trapped: 3-4-5-6-7-8-9-9-9. The numerals stopped, and so did the crayon purloining.

In the dead of night, thinking no one would see them, the little nibblers had come to their feeding station. Their crafty methods had deceived us for a time, but by and by the truth came to the fore. Without meaning to, the mice had left tattlers that clued the lawyers, and as a result they had to pay with a penalty of death.

Are we sometimes crayon thieves? Perhaps we are nibbling at forbidden crayons. True, wrongdoing may be inconspicuous for a while, but sooner or later our telltale crumbs will be discovered—crumbs on our faces, crumbs in our actions, or crumbs that can be seen only by X-ray inspection, because they are hidden in our hearts. "Be sure your sin will find you out" (Num. 32:23).

Former Teacher
Saskatchewan, Canada

Liberal Education in the Space Age

By C. N. Rees

SOME years ago on my campus I spoke in chapel alluding to the term "liberal education," and after chapel a young man came to me and inquired, "Would you mind telling me just what a liberal education is?" I tried to do just that; but after leaving him, I went into my office and sat down and did some hard thinking on just what a liberal education is and what its value is to us, especially in this age of space and scientific achievement. What are the ingredients of a liberal education and why should one strive to obtain such an education when the whole world's thoughts are centered primarily upon scientific accomplishments? Why should we seek such an education when some nations are engaged in an elementary game called "Anything You Can Do, I Can Do Better," and in their attempt to prove this, they are running the risk of annihilating one another from the face of the earth.

From the human viewpoint, I am confident that the outcome of this gigantic struggle for supremacy among the nations will not depend merely on this great weapons race, nor upon the fight for scientific dominance, although we must indeed, for our security, strive mightily to excel in this field. I believe that in the last analysis the outcome will depend upon intelligent, liberally educated young men and women who, though generally skilled in the sciences, are also thoroughly trained to cope with the complex relations among men in a modern society. True, we need specialists also—many of them—if we are to extend the boundaries of human knowledge. But even these specialists must live in an intellectual atmosphere that is both broad and deep, where true accomplishment of seasoned minds is everywhere respected, and where educated youth will be challenged to development of the whole man.

To be more specific, let me give you from my experience and analysis the three essential ingredients of a liberal education. From one point of view these ingredients might also be considered the products of such an education. I am thinking first of the acquisition and development of a considered sense of values based on religious concepts and experience. Second, the development of certain basic skills and abilities, particularly the ability to recognize and solve a problem, to be able to understand people and work with them effectively, to be able to communicate, to organize, to work persistently, and to store away useful and practical knowledge. Third, I think of the joy and satisfaction and well-being that come to the liberally educated student in the exercise of his faculties, in perceiving, hearing, touching, and all else that he does in the various aspects of life.

For a sound sense of values I would make axiomatic a personal relationship with God, which alone can give a true perspective of the value of man. This evaluation of a man as a son of God will create a respect for the individual and respect for the potentiality of every human being upon the face of this earth. This same respect will encourage the basic virtues of honesty, fairness, dependability, and diligence. This same personal relationship with God and recognition of the sonship of man will give an undergirding to the foundations of human society, which foundations seem to be disastrously undermined in our present time. Increasingly since World War II

President
Southern Missionary College
Collegedale, Tennessee

there has been a looseness characterizing relationships between young men and young women. During the past few years young people frequently have begun to "go steady" at the age of fourteen and, by the natural and normal process of carefree association, have readied themselves for early marriages, establishing families long before they have received an education and the maturity necessary for such responsibilities. We now appear to be reaping the results of this "philandering" in tidal waves of human unhappiness and the breaking up of the homes of so many, many young American families.

George A. Kelly, director of the Family Life Bureau in the New York Roman Catholic Archdiocese, states that some 2,500 families are broken daily in our country through divorce, separation, and desertion. An alarming percentage of these broken homes are those of young people too immature to make family life successful.

This sense of values based on a personal relationship with God and honor for fellow man should result in a healthy and consistent growth of character and the establishment of a workable ethic for living.

In the second of my three essentials of a liberal education permit me to make brief mention of six basic skills and abilities which, in my opinion and from my experience, I regard as essential to your college training. First, you need to recognize a problem and then know how to resolve it objectively. This is often referred to as the scientific method, and it should be mastered thoroughly. Science and the scientific method are not essentially the same thing. A science is a body of systematic, ordered knowledge. The scientific method is simply the process of seeing and solving problems. Historically the nation which could recognize a problem, grapple with it, and come up with a successful solution, forged ahead in building a civilization of which mankind is proud.

For example, the early Greeks, under the threat of starvation, learned to adapt their agriculture to their climate and to their Attic soil. They learned to raise olives and grapes instead of wheat. They learned to produce an enormous surplus of grapes and olives. They developed a great industry in shipping their surpluses abroad. They developed a merchant marine. They developed a navy to protect the merchant marine. They developed a coinage system as a medium of exchange.

After the Persians had burned Athens, which was built of wood, another problem arose. Greek soil no longer produced enough lumber. The Athenians were forced to look for other material. The solution was to build of marble, with the result that buildings of such permanent and inspiring beauty were constructed that the Greeks would still deserve fame if their architecture were their only claim to it. Thus you see that the ability to recognize, to grapple with, and to solve problems has given rise to the great civilizations of our race.

To introduce the second basic skill, let me quote from an article in the *Speech Teacher* of January, 1962:*

> Communication is the instrument that begets decisions about problem solving. When communication is weak and dull, problem solving may not occur.

The ability to communicate effectively, both in the written and spoken form, is an indispensable skill for the liberally educated student. A few years ago a person was appointed to the faculty of the college with which I was associated. In my first conversation with him he mutilated the English language to such an extent that I thought he was kidding. Not to be outdone, I thought I would get back at him and so I said, "I made only two mistakes in English in all my life and I *seen* it the minute I *done* it." I thought the statement would bring considerable laughter from him, but he stood there very soberly and accepted what I had said. When I think of such experiences I am gratified to note the new emphasis placed on the communication arts today.

Let me emphasize also the urgent necessity for developing cross-cultural communications skills. Electronics and space exploration are rapidly shrinking the dimensions of our world, and I regard it as essential that a liberally educated student shall have a generous and sympathetic understanding of people of other customs, languages, and cultures, and I recommend, as one of the means of developing this understanding, the study of at least one foreign language and of the people of that language.

In fact, the understanding of people is the third of the basic skills and abilities which I regard as essential. In college there is a tendency to bypass this skill and to concentrate on impersonal facts and ideas. When you get out of college, you will find the need to pay a lot more attention to people—just people.

Recently a poll was taken by the editors of *Nation's Business* magazine. Questionnaires went out to more than 200 leading businessmen in the United States asking them what were the main qualifications for leadership in the largest corporations in the United States. These business leaders responded that the foremost quality for leadership and success in the business world is the ability to understand and get along well with people. The attitudes of objectivity, open-mindedness, and good will should permeate every part of the curriculum of a liberal arts college.

In the fourth place I come to the skill of organization. This is an age when man's increasing knowledge is compelling him to find electronic means of storing away and filing his information for future reference. Am I not belaboring the obvious then,

* Used by permission.

to say that organization should have an important place in a liberal education—to develop the skills of classification, order, and rational planning; to facilitate the budgeting of time, and the meeting of deadlines; the defining of jobs, the assigning of responsibilities; the developing of means for coordination and supervision? These are indispensable aspects of the skillful organization that will be demanded of the liberally educated college student today.

There is renewed emphasis on scholastic achievement in education. In harmony with this, I would emphasize as my fifth basic skill the need for effort—persistent application to the job at hand. There is a trend today away from the soft easy college courses, such as badminton and hoop rolling. The time has definitely arrived when attention and emphasis are placed upon the virtue of the intellectual instead of on the brawn of the muscular. At the same time, lest we should develop a distorted sense of perspective, let us remind ourselves that many a second-rate college student has crashed through to ultimate success by dint of effort, while many of his talented classmates have failed for want of persistent application.

Recently a young man in a boarding academy failed most of his subjects for the six-week period. He sent a telegram home to his brother that read, "Flunked examinations. Prepare Dad." In a few hours he received the following telegram in reply, "Dad prepared. Prepare yourself." As we have been divinely instructed, "More than any natural endowment, the habits established in early years decide whether a man will be victorious or vanquished in the battle of life."—*The Desire of Ages*, p. 101. "Seest thou a man diligent in his business? he shall stand before kings" (Prov. 22:29).

After emphasizing the need for creativity and for a reduction of the mirroring of other men's thoughts, I hesitate to list memory as the sixth basic skill for the educated young person of today. Nevertheless, memory provides many of the tools used in making decisions and in solving problems. Every young person must have a certain amount of information in order to make effective decisions and in order to work with other well-informed people. It is wonderful to have a heart of gold, but it is not quite so wonderful to have a head of feathers, which will be the case if the powers of retention are lacking.

Perhaps you will be surprised at what I consider the last main essential of a liberal education. I refer to the joy, the satisfaction, the sense of well-being and of achievement that bless the one attaining a liberal education. Through my years of association with the educated youth of our denomination, I have noted with pride the joy and satisfaction that have come to them as an outgrowth of such an education. And, after all, why shouldn't a student be happy when he is attaining, through his education, a clear view of his own opinions and judgments, an accuracy in developing them, an eloquence in expressing them, and a force in urging them? Why shouldn't one be happy if he is acquiring ability to see things as they are, to detect what is worth while, and to discard what is irrelevant? Why shouldn't a man be happy if he is acquiring the ability to be a pleasant companion and a dependable comrade? Why shouldn't a young person be happy if he has a mind at peace with God, though he is surrounded by a world torn with strife, pressure, wars, and rumors of wars? Why shouldn't a man be happy if he is learning when to be serious and when to trifle, and to develop that tact which enables him to trifle gracefully and to be serious with effect?

May God give us the vision, the grace, and the power to become the kind of men and women for which this bewildered and sin-sick world is pleading. In the words of Josiah Gilbert Holland:

God, give us men! a time like this demands
Strong minds, great hearts, true faiths, and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking!
Tall men, sun-crowned; who live above the fog
In public duty, and in private thinking;
For, while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.

Wall Hangings

THE wall hanging in an elementary or secondary classroom is an attractive way to increase display space. One can fasten pictures, writing, themes, designs, cutouts, clippings, and decorations to colored, suspended split bamboo drapes, woven rugs, strips of heavyweight cloth, or window shades.

The Work Each Day

You must live each day at your very best;
The work of the world is done by few;
God asks that a part be done by you.

You must live each day as your very own;
The work of the world is done today;
God asks that a part be yours to pray.

You must live each day with all your heart;
The work of the world is done by might;
God asks that a part be His to fight.

You must live each day with friend and God;
The work of the world is done by plan;
God asks that a part be yours, His man.

—Edwin McVicker

JARGON

By Ralph Bailey

HE WAS known not by *what* he said, but by *how* he said *what!*

New York, Chicago, Los Angeles, or home-town America, whatever be your very own domain, is it characterized by jargon or by language the world community can understand? Does it belong to the culture of our world society or is it understood just by our peers, our church, or our schools? To be more specific, do others understand what we mean by what we say, or is it easy to misinterpret the real meaning of a statement because of lethargic speech patterns and uncommon jargon?

We are members of a world organization with a vision of a worldwide task to perform. We are ambassadors of good will and carriers of tidings to those "looking wistfully to heaven" for one ray of hope.* To be understood appropriately may make the difference of a better life here and of a life eternal for souls now aimlessly searching for hope.

The familiar expression "when I came into the truth" is more appreciated by others if rendered "when I became a Christian" or "Seventh-day Adventist Christian." That is really what we mean to say, but fail to take the time or thought to give the clear concept.

The expression "Sister White says" may appear to have great significance to one responsible for disseminating spiritual or intellectual enlightenment. However, others not acquainted with our church may well not gain the significance of what is being quoted, owing to the lack of identity for the source of materials. A few years ago my wife was taking a summer school course in Bible at a well-known Seventh-day Adventist college. One day the instructor entered the classroom and said rather enthusiastically, "How many of you have read that new book *Sister White Says*'?" Several of the class members began to inquire about the book, when presently the instructor stated, "That is just the trouble; there is no book of that title." And how interesting, for it is a work we hear quoted glibly. How much more accurate, scholarly, and informative to say, "This is quoted from *Education* by Ellen G. White, page——." Let's not permit church jargon to identify us as somewhat unlearned persons.

Recently I was conversing with a public school principal regarding general school responsibilities when the subject of student behavior arose. The principal related a recent student problem and indicated that the school administration finally had transferred the boy. I queried as to where the transfer was made. He stated that through legal arrangements the boy had transferred from their school to the State school for boys. I thought to myself, how timely and thoughtful it was of this man to indicate they had "transferred the boy." As I continued to listen to this good man, I began to recognize and appreciate his concern for the well-being of the boy—how he had suffered long with this erring one; I marveled and then remembered! Had this been in my school the boy would have been "kicked" out. What a difference in jargon and common courtesy toward another human being! I vowed once again my allegiance to the laborious task of extricating unharmonizing expressions from my vocabulary—and in particular those slanted jargonic expressions that expose me as perhaps somewhat harsh or unsympathetic. This, I concluded, could help in the local accomplishment of our worldwide commission, "Go ye therefore, and teach all nations" (Matt. 28:19).

Peter's speech betrayed him not only as a Galilean but also as one who had been with Jesus. It was clear to others that Peter spoke with refined expressions. Though he, under the circumstances, thought it a hindrance, it was a memorable testimony of his companionship with Jesus.

We are dealing with eternal values, and it is such a pleasure to be professional when we recognize the influence our words may portray. Watch carefully and be not betrayed by jargon.

Principal
Bass Memorial Academy
Lumberton, Mississippi

* Ellen G. White, *The Acts of the Apostles*, p. 109.

Trade-Tech School

Ambitious, mechanically oriented Adventist men of the Northwest who recognize the need of training for today's job market should be interested in the College Place Trade-Tech School operated on the Walla Walla College campus.

Seven men finished their training in June, 1966, three as printer-lithographers, two as auto mechanics, and two as radio-television technicians.

All the printers were placed in denominational employ—at the Loma Linda University press, St. Helena Sanitarium and Hospital, and one for the Malamulo Mission press in Malawi, Africa. Two or three times as many printers could readily have been placed.

Both the auto mechanics were hired—and had received offers—before school was out. There will never be enough capable servicemen in this field, it seems, with more automobiles and trucks being manufactured, sold, and used than ever before.

One of the radio-TV technicians was drafted into the armed services and the other is employed by the college. There is urgent need in industry for electronics technicians, and some large companies have expressed interest in all those such schools can produce.

New sections and classes are beginning in these trade areas with the beginning of the school year. A one-year course in welding will be offered. For more information or to reserve a place in this unique trade and technical school, one should write to College Place Trade-Tech School, College Place, Washington 99324.

Unfenced, Unwalled, and Uncurtained

By R. Chester Barger

SOME children are fortunate enough to be born and reared in homes of culture and refinement, where there is a minimum of prejudice. It would seem that such persons ought to grow to maturity without bias or limitation or handicap. But too often life for such children is too easy, with too few difficulties or challenges. There is no crying need to spur to achievement, no burning ambition that demands the stretching of every nerve and the flexing of every muscle. Such children are, therefore, fenced in by the very smugness and snugness of their own self-sufficiency. The school must discover and remove all such stifling fences, and must show each soul the boundless reaches of knowledge and the thrilling satisfaction of achieving a difficult task and accomplishing almost impossible goals.

Other children are walled in by ignorance or poverty. Their world, both physical and mental, is woefully circumscribed. Their hopes and aspirations are dulled and deadened by the difficulties of maintaining the sheerest existence. They may get glimpses of the world of culture and achievement and beauty that lies outside their narrow confines, but this outer world seems as unattainable to them as though it existed only in fancy. The schools must find and free these unfortunate ones walled in by circumstances over which they seem to have no control. The spark of hope must be fanned into a flame that will allow ambition and achievement to grow and release the innate capabilities within.

Other children—and perhaps some of all classes—are imprisoned behind the iron curtain of bigotry, prejudice, race hatred, and spiritual lethargy. Only in the realm of the spirit can man be truly free. "Ye shall know the truth, and the truth shall make you free," said the Master Teacher (John 8:32).

This, then, is the task of the true educator: To help each child discover and accept truth—the truth about the physical world and his place in it; the truth about his mind and its power to grasp facts and convert them into knowledge and ideas that will transform his life and the lives of those about him; and most of all, truth concerning the great spiritual facts of life—the nature and quality of freedom, the rights of man, the sacredness of life and property, the purpose of life in this world, and the nature and possibility and desirability of an endless life to come.

Only as teachers serve to remove the fences and walls and iron curtains that confine and hamper our children can education be said to be taking place at all. Where are the true educators?

Adelphian Academy
Holly, Michigan

Our Schools Report...

OVERSEAS

► A total of 270 students registered for the first semester in the four departments of **Korean Union College** for the 1966-1967 school year. The statistical breakdown reveals that 167 students enrolled in the theological college, including 23 women. There were 51 in the agriculture department and 52 in the department of home economics. The student body this year is unusual in that it includes three ordained Adventist ministers as well as one ordained minister recently converted from another denomination. Twenty-eight students are married; 17 are more than 30 years of age.

► **Ethiopian Adventist College,** with an international faculty of eight different nationalities, has been designated as a government high school examination center. It is also working for junior college recognition with the University-College in Addis Ababa. Religious activities include an intensive evangelistic campaign in Awasa with the college students in charge of the meetings. Along industrial lines, during the past two years four different industries have been built. Brooms and pipe-chairs are being made and sold to the public, and a blockmaking industry supplies all the blocks needed for their rapidly expanding building program.

► **Taiwan Missionary College** is demonstrating the effectiveness of uniting the preaching of the gospel with the healing of the body. The school has developed three church companies of mountain people by conducting Sabbath school and church services each Sabbath morning and then in the afternoon having a health instruction period.

► Four secondary school students at the **Palau** (West Caroline Islands) **Seventh-day Adventist School** scooped up all the awards in the islands law day essay contest. Their essays were chosen from 50 that were submitted and were judged for coherence, originality, over-all effectiveness, and correct English. The participants were to write 200-225 words on the theme "What Are Laws For?" and the names were removed while the themes were being judged, to assure impartiality. The judges were surprised that Seventh-day Adventists won all the awards.

► The **Ayer Manis SDA School** (Sarawak) is now using a new classroom building with eight large classrooms, a small library, teachers' room, and business and registrar offices. Plans for future expansion include library and science laboratory rooms and a chapel to seat 600. The teachers and students are now conducting fifteen branch Sabbath schools in an area of 30 miles around the school.

► In February, 1966, **Korean Union College** adopted a required work-education program under which all college students are required to complete a basic 1,000 hours of work before graduation. Work-education classes, student reports, supervisors' check lists, and grades are part of the program. Seven faculty members have been assigned supervision of sections of this program as part of their regular teaching load.

ELEMENTARY

► The vocational arts curriculum for both the boys and girls at the **Lake Nelson School** (New Jersey) was strengthened last year. The boys have been working on a donated motor, learning to handle tools intelligently, and becoming familiar with the automobile's parts and operation. This has been supplemented by work on model cars and trips to local garages and assembly plants. The girls have made blouses and skirts as well as notebooks with samples of techniques used in dressmaking.

SECONDARY

► Former principal Clarence Dunbebin and Bible teacher Hallie Glass of **Highland Academy** (Tennessee) involved their students in a unique means of missionary activity. During the 1965-1966 school year they began broadcasting on radio a program called Camp Meeting. This is aired once a week for a half hour and presents clearly some special doctrine of the church in every program. The station WFMG-FM has a potential audience of 1.5 million people. The broadcast opens and closes with students singing, "Tell It to Every Kindred and Nation." Five student panelists discuss a Bible topic with Elder Glass, and Mr. Dunbebin interviews one or two students. There are audience songs and special vocal and group numbers to round out the program.

► A new work opportunity is available to **Rio Lindo Academy** this year. A privately owned plastics industry is now situated near the campus and is accepting stu-

dent workers. This industry makes parts for oxygen masks used in aviation and in medical institutions.

► Wanda Ottman, 1966 senior of **Upper Columbia Academy,** won first award in the 1966 scholastic writing awards contest. Thousands of high school students from all 50 States entered, and cash awards were given to first-, second-, and third-place winners. Miss Ottman's article appeared in the May issue of *Scholastic Magazine.*

► The **Seventh-day Adventist Academy** in St. John's, Newfoundland, has started phase one of its two-part building program. This will provide a building for grades one to six. Later, provision will be made for grades seven to eleven and a kindergarten. Until then those grades plus the library, auditorium, and teachers' room facilities will be housed in the old building.

HIGHER

► Beginning in the 1966 fall trimester the behavioral science department of **Columbia Union College** will offer a major in sociology. The business department is adding a two-year medical secretarial science course and a preprofessional medical records administration curriculum, with the fourth year leading to a B.S. degree to be taken at Loma Linda University or at any other accredited school offering this course. A B.S. in religious education to prepare teachers for secondary and college level has been approved for the department of religion.

► For almost a year now the **Trade-Tech School** of **Walla Walla College** has profited by a gift from the General Electric Company of a color TV; this has also been used by the college electronics classes to demonstrate the nature of color. Two more pieces of color test equipment—RCA Color Bar/Dot/Crosshatch generator Model WR-64B and a Lectrotech Model V-7 Vectorscope—arrived last spring, and the three pieces are being used to teach complete color setup, adjustment, and trouble-shooting. Also being provided is a continuing service of charts, schematics, and complete servicing information for all GE-made equipment.

► Beginning with the 1966-1967 school year, **La Sierra College** is offering a two-year course in food service supervision. Entrance to this associate arts degree is a high school diploma and a C average or better.

► Out of the 109 smiles of achievement and success from the 1966 graduating class at **Southern Missionary College** none were more genuine than those of Cheryle Ann Chisholm and Lloyd Herbert Fisher. As the processional announced the final commencement march, two wheel chairs led the class down the aisle toward graduation and long-anticipated careers. Cheryle, a Spanish and English major, at the age of six was nationally recognized as the Easter Seal symbol for the fight against cerebral palsy. She will begin her teaching career this fall with a full load of five classes a day at Madison Academy, Madison, Tennessee. Lloyd, business and accounting major, who was injured accidentally by a schoolmate with a gun, will begin work in the business department of the Tidewater Memorial Hospital, Tappahannock, Virginia.

Among the PILLARS and FOUNDATIONS

A heavenly Architect presented to Moses blueprint instructions on the specifications of the sanctuary and its equipment and furnishings to be constructed in the wilderness. Pointed instructions were made clear to the builders and artisans, and then was given further evidence, in such words as

"According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."
"And look that thou make them after their pattern, which was shewed thee in the mount" (Exodus 25:9, 40).

Prayerful study and honest implementation of key principles in divinely inspired guidelines for Seventh-day Adventist teachers, administrators, supervisors, and schools will bring quality and excellence in restoring Christian education to its rightful position in and out of the church.

With this in mind why not begin to explore professionally such areas as

6T 126-140	**Educational Reform**
6T 168-175	**School Homes**
6T 193-205	**Church Schools**
6T 206-218	**School Management and Finance**
CT 181-184	**The Bible Lesson**
CT 431-437	**The Bible Teacher**
CT 460-463	**Individual Bible Study**
Ed 185-192	**Bible Teaching and Study**
Ed 214-222	**Manual Training**
Ed 230-239	**Methods of Teaching**
CT 264-271	**Christian Discipline**

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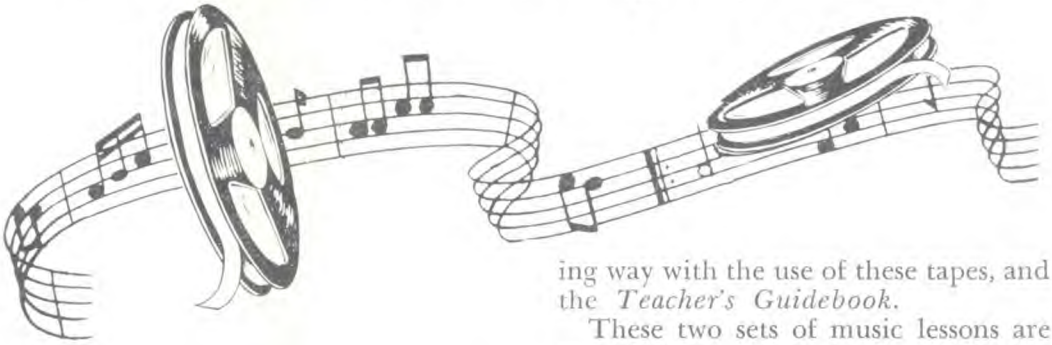

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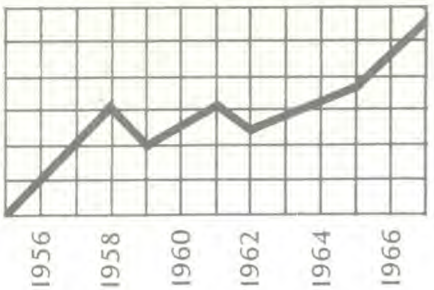

EDITORIAL

Pulse and Trends

Institutions 400 Seventh-day Adventist educational and medical institutions in the United States placed number 177 in food service volume in millions of dollars for 1965 among the nation's top food service organizations and number 49 in lodging volume in millions of dollars among the nation's 100 lodging giants.

Institutions Magazine, a monthly concerning mass feeding and mass housing, published in Chicago, Illinois, featured institutions 400 (food), 50 who franchise (food and lodging), 100 leaders in lodging in its July, 1966, issue of 216 pages.

More than 13 million meals are served each year in Seventh-day Adventist schools, colleges, sanitariums, and hospitals. The total lodging budget allocated each year amounts to almost $10 million in 120 residence halls with 8,700 rooms (doubles).

Though prominent in statistical results, yet the denomination must appeal to each institutional administrator and manager to keep capital and operating expenditures down to a minimum so as not to outprice Christian education and medical service for the constituents of the Seventh-day Adventist Church.

Consortium & Affiliation If Seventh-day Adventist institutions are to remain effectually in business, to maintain financial solvency, and to achieve church integrity, they must consider in the immediate future renewal in organization and structure by way of the consortium, constellation, cooperation, cluster, association, or affiliation, within the North American Division and with overseas. Complementary offerings and pooled services can be to the advantage of many, if not all, institutions, such as in better centralization in personnel placement, manpower resources, staff recruitment, plant projections, student potential, library and material centers, adequacy in laboratory facilities and equipment, financial solicitation from foundations and for research contracts, regional quantity purchasing, curricular planning and design, study and year abroad programs on different continents, international faculty exchanges, quality goals, and innovations compatible with the objectives of the church.

Forgotten Ones Though long a mooted question among educators and constituents, yet of recent date much has been written about the quality of teaching on the undergraduate level. John Gardner solemnly expressed it as "The Flight From Teaching," and Logan Wilson speaks of the student as a "forgotten man."

Pressures militating against quality in undergraduate instruction have been enumerated, such as over-emphasis upon research, the best-qualified teachers neglecting the classroom for the laboratory and research library, the doctrine of publish or perish, assignment of a great portion of undergraduate instruction to the least experienced neophyte instructors and to graduate assistants, often with little preparation and less orientation and no supervision, amateurism in college teaching, resistance toward adopting and adapting of new techniques and technologies for instruction, concern with fringe benefits, tenure of appointment, and the preoccupation of administrative officers with externals and with possibly the urgent rather than the important.

With the real need of the students in mind, administrators and teachers in higher education can try to balance teaching and research, scientifically study and utilize the best processes for instruction, and place priority consideration upon significant problems for solution.

Temperance Education Drinking habits among Minnesota high school students was a recent study conducted by the Minnesota Council on Alcohol Problems. The survey questioned one fifth of the secondary schools in the State with respondents about equally divided between boys and girls. The findings brought one conclusion: Schools should do more in the field of alcohol education.

Parochial schools are not immune to these alcohol problems and other pressures brought to their youth and peer groups. The deleterious effects of the social use of alcohol, tobacco, and narcotics to the individual should be a part of comprehensive temperance education in every home and in every school. Both the American Temperance Society and International Temperance Association have superb youth-slanted publications of inspirational and factual use. Be sure to obtain their catalog of publications from 6830 Laurel Street NW., Washington, D.C. 20012.

Predisposing causes of intemperance should not be overlooked while working with the youth, such as idleness, lack of aim, frustrations, and corrupting associations. Positive attitudes and constructive instruction should be the serious tack with modern youth.