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THE JOURNAL OF TRUE EDUCATION

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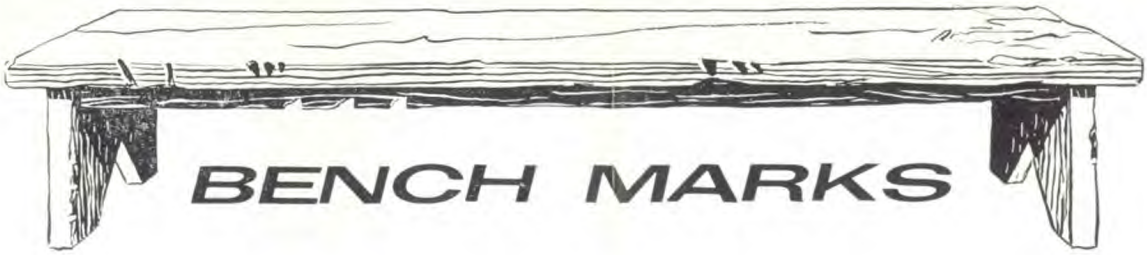

Communion and Companionship

MANY, even in their seasons of devotion, fail of receiving the blessing of real communion with God. They are in too great haste. With hurried steps they press through the circle of Christ's loving presence, pausing perhaps a moment within the sacred precincts, but not waiting for counsel. They have no time to remain with the divine Teacher. With their burdens they return to their work.

These workers can never attain the highest success until they learn the secret of strength. They must give themselves time to think, to pray, to wait upon God for a renewal of physical, mental, and spiritual power. They need the uplifting influence of His Spirit. Receiving this, they will be quickened by fresh life. The wearied frame and tired brain will be refreshed, the burdened heart will be lightened.

Not a pause for a moment in His presence, but personal contact with Christ, to sit down in companionship with Him—this is our need. Happy will it be for the children of our homes and the students of our schools when parents and teachers shall learn in their own lives the precious experience pictured in these words from the Song of Songs:

"As the apple tree among the trees of the wood,
So is my Beloved among the sons.
I sat down under His shadow with great delight,
And His fruit was sweet to my taste.
He brought me to the banqueting house,
And His banner over me was love."

Canticles 2:3, 4.

—*Education,* pp. 260, 261

As We See It

Some Second Thoughts . . .

LAST summer at the General Conference session in Detroit some major changes in denominational leadership took place, the results of which are still being felt in chain reactions set up throughout the world. The successes and the failures that may have been experienced during the past quadrennium are not to be judged or debated by those who are new in positions of leadership but should be left to the historian who with the added information of future years can record the significant contribution of the past.

That which is of greatest importance to today's leaders are the problems of the present. It is to the contemporary scene that we must relate ourselves and determine how and where, with God's help, we are going to direct this church organization toward the fulfillment of the challenge that is presented in the last chapter of Matthew.

While the church at large must be constantly aware of this gospel commission, it is no less a concern of the educational program of the church, for the educational program is the pulsating organ which circulates through the arteries of the church the trained and educated teacher, minister, physician, and nurse. It also engages in the most successful form of evangelism this church offers, in keeping our young people within the tenets of our faith; statistics make this statement a proved one.

Latest figures reveal that about one third of the denomination's working force is engaged in the educational endeavor, covering more than 5,000 schools from the elementary to the secondary level. But we must not pride ourselves on this quantitative accomplishment to the exclusion of the qualitative aspects. Should we not again give some second thoughts to this qualitative facet of the educational scene? Should we not drop anchor and let some in-depth analyzing help us to measure the drift to determine whether or not we have veered several degrees from our planned destination? Perhaps a survey or study as undertaken recently by the Roman Catholic Church, resulting in its "Catholic Schools in Action" report, gives us a better picture of our own position. Regardless of the result, would it not be better than groping about in ignorance? (*To page 24*)

Are We Too Busy?

By Robert H. Pierson

SEVENTH-DAY Adventist workers are busy people, and Seventh-day Adventist educators are some of the busiest of these busy people. Clocks and bells, curricula and programs, like benevolent tyrants control their lives from early until late. This "nicest" and "most delicate" work is demanding and exacting, for in our glamorous age young men and women, and boys and girls, are not transported to the skies on magic carpets of ease. It requires patient, prayerful, persistent, and well-planned toil to keep young feet in the straight and narrow. All of this spells work—hard work—and long hours for administrators, teachers, and staff.

But wait a minute—the teacher has a soul to save, a heaven to gain, also! He is not a signpost that points the way, then remains behind while the youthful traveler hurries on to enjoy the fruits of Canaan. The teacher is a guide to share the rigors of the journey and enjoy the rewards of Christian life and service at the end of the way. This the worker for God must never forget. "For what is a man [teacher] profited, if he shall gain the whole world, and lose his own soul? or what shall a man [an educator] give in exchange for his soul?" (Matt. 16:26).

In a teacher's very busyness there is subtle danger. It is often more easy to be busy than to be holy. Some, as the servant of the Lord reminds us,

> are more ready for active labor than for humble devotion, more ready to engage in outward religious service than in the inner work of the heart. Meditation and prayer are neglected for bustle and show.—*Testimonies*, vol. 4, p. 535.
>
> You need to watch, lest the busy activities of life lead you to neglect prayer when you most need the strength prayer would give. Godliness is in danger of being crowded out of the soul through overdevotion to business. It is a great evil to defraud the soul of the strength and heavenly wisdom which are waiting your demand. You need that illumination which God alone can give. No one is fitted to transact his business unless he has this wisdom.—*Ibid.*, vol. 5, p. 560.

It is possible to be so busy even about good things that the worker for God may himself lose out. Our own souls need refreshing, our own hearts and minds need to be fed—and rested—lest it be said of us, "They made me the keeper of the vineyards; but mine own vineyard have I not kept" (S. of Sol. 1:6). When we are too busy to spend time with God every day—in study, in prayer, in meditation—we are busier than Heaven would have us be.

Teachers have souls to save as well as students. A teacher who has lost the way is an unsafe guide for younger feet. Only sanctified teachers, in cooperation with the Holy Spirit, will be truly successful in producing sanctified students. "For their sakes I sanctify myself," the Master Teacher once said, "that they also might be sanctified through the truth" (John 17:19).

> A worker cannot gain success while he hurries through his prayers and rushes away to look after something that he fears may be neglected or forgotten. He gives only a few hurried thoughts to God; he does not take time to think, to pray, to wait upon the Lord for a renewal of physical and spiritual strength. He soon becomes weary. He does not feel the uplifting, inspiring influence of God's Spirit. He is not quickened by fresh life. His jaded frame and tired brain are not soothed by personal contact with Christ.—*Ibid.*, vol. 7, p. 243.

Here is food for thought for all of us—educators, medical workers, ministers, every worker in the cause of God. We desire to be *successful* in our work. We wish to excel in our field of endeavor.

President
General Conference

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Freedom in Education

By Robert A. Tyson

THE inalienable right of freedom of choice, with loving, wise, and inoffensive guidance, is the cornerstone of a happy home and of an effective classroom. In school, church, state, or in any human relationships, the power of freedom to think, to arrive at a conclusion, and to act upon a self-imposed judgment is vital. The real purpose of education is to train people—yes, even little people—to think for themselves.

The excellent teacher imparts the atmosphere of thought, giving the pupil the power to control himself from within. This assures both morale and acceptable discipline. Commands, sometimes unreasoned by the teacher and often unreasonable to the student, receive at best only a begrudging obedience. Commands of this type turn the student into a slave and the teacher into a tyrant. A carefully thought out and sweetly worded suggestion recognizes the student as a member of *homo sapiens*—man, able to think.

That discipline which is imposed from without is coercive, appropriate only to animals. The minute the trainer turns his back his animals are ready to snarl at him or even pounce upon him. Their minds are dwarfed to recognize only the authority of the lash. Thought goes into total eclipse. Democracy is dissolved; authoritarianism reigns. Coercive taming is not teaching. It cannot create the atmosphere of learning. It blocks thinking, kills self-expression, breeds fear, stifles responsibility, encourages timidity. Augustine referred to the lack of effective method in teaching as "a frightful enforcement." It wins no cooperation, imparts no gentlemanly characteristics, stimulates no versatility, icebergs all morale, creates despair, and is only outer discipline. Inner discipline is by the will of the student. Outer discipline is by the will of the teacher. Of course, the teacher must control from without those who do not have the understanding or will power to control themselves from within, but as little time should be employed in imposing outer discipline as the conductor occupies in raising his baton. What conductor can produce music if he spends the entire rehearsal harassing his orchestra and trying to get them to take their seats?

To the effective teacher the law of discipline is automatic and immediate, placing judgment, and the shame of not using it, squarely on the student. This leaves the art of teaching free to exercise itself full time in the classroom. He who cannot impart discipline will have no opportunity to impart knowledge. The one is the soil, the other the seed and its cultivation. The atmosphere of curiosity, discovery, research, radiant participation, with free enterprise, free speech, power of ballot, and true democracy brings its own rewards. It is the essence of the art of sharing in learning and is freedom's best exercise in education.

The creative teacher can say with Jefferson: "I have sworn eternal hostility to every form of tyranny over the mind of man." And again, "We must dream of an aristocracy of achievement arising out of a democracy of opportunity."

As Harry J. Anslinger said, too many youth are "growing up in homes that are not homes [and schools that are not schools], with parents that are not parents, and with discipline that is not discipline."

Jesus thought that men should be "free . . . free indeed" (John 8:36). This means that all men, young and old, are responsible to God alone to find the facts, to think through the evidence, and to act as individuals. No parent or teacher can force the facts into the mind, rob the student of his self-will, assimilate the thoughts into a conclusion, or act for another in any of life's basic decisions. The parent and teacher carefully and prayerfully set the stage. The child must do the thinking and acting for himself. This is the natural freedom in education, the inalienable right of freedom of choice.

Bible Teacher
Blue Mountain Academy
Hamburg, Pennsylvania

The Key to Successful School Cooperation . . .

Human Relations

By Frank W. Hale

A WRITER in a magazine of national reputation referred some years ago to human relations as "the fashionable panacea in business and educational thinking today." He further disparaged this area of interpersonal relations as a "pampering luxury." I can sympathize to some extent with the writer's slant, for no doubt he had observed at times an overconcern for people's problems and excuses which made it impossible for them "to stand on their own feet" and earn an honest day's wage.

Human relations, however, is nothing more than a sincere interest in the welfare of our fellow men. It is not a technique, and there is no magic formula that one can use in order to be successful in this area.

I am convinced that there is a definite place for human relations in our schools. It is the key to the door of many unsolved problems in the field of educational cooperation. It has been proved that school leaders who attempt to harmonize the aims and actions of their teachers, parents, and pupils are most likely to improve the conditions of education. Too often leadership has been thought of as a monolithic structure—preserved only for a single "miracle" personality—with little or no participation from staff, students, parents, or community.

Group incompatibility can be a most serious problem in school cooperation. Lack of sympathy and understanding between school groups usually precipitates this problem. The educator's sincere interest in all phases of the school program can be an effective social tool in creating and maintaining good will among the various strata of the school society.

President
Oakwood College
Huntsville, Alabama

Heavenly cooperation. As educators we have the assurance that as we cooperate with the plan of God in dealing with our young people, heavenly messengers will cooperate with us.

> Angels of God will cooperate with these faithful instructors. Angels are not commissioned to do this work themselves; but they will give strength and efficiency to those who, in the fear of God, seek to train the young to a life of usefulness.[1]

Teacher-student relationships. Successful teachers keep the channels of communication between their pupils and themselves open at all times. If students can be relieved of the frustrations and anxieties that bear heavily upon them by being directed to the Burden Bearer at the encouragement of godly teachers, they will discover a power for and within themselves which will enable them to conduct themselves commendably among their fellows. In speaking of teacher-student relationships, Mrs. White says:

> The opportunities of attending Sabbath school, and listening to the sermons from the desk, are indeed precious privileges; but they may be passed by all unheeded, while if one with true interest should come close to these souls in sympathy and love, he might succeed in reaching them.[2]

The teacher should treat the dull and unruly children with the same courtesy, respect, and affection that he does the bright and cooperative ones. Such fairness may be the answer to the development of a comradeship between the pupil and teacher. Such an attitude on the part of the teacher will aid other students in their relationships with fellow pupils.

Informal occasions such as hikes, field trips, club activities, and social functions often lend the teacher and student opportunities to reach more desirable outcomes than could be experienced in the more formal classroom or office situations.

Student-teacher relationships. Teachers appreciate the efforts on the part of students who cooperate

with them in their work. "Obligations between teachers and pupils are mutual."[3] The purpose of our schools is to prepare the student for service in this world and the world to come; therefore, students should feel constrained to maintain the high standards and reputation of our schools. Writing upon this idea, Mrs. White says:

> Students come to school to be disciplined for service, trained to make the best use of their powers. If on coming they resolve to cooperate with their teachers, their study will be worth much more to them than if they give up to the inclination to be rebellious and lawless. Let them give the teachers their sympathy and cooperation.[4]

Teacher-parent relationships. The tactful teacher makes the parents feel that he is one of them. His manner should make it clear that he believes in the almost limitless possibilities that Johnny or Mary represent, that he loves children, that he considers them as much his personal responsibility while they are at school, as the parents do while they are at home. Certainly this relationship demonstrates to the parents that the teacher is sympathetically working with them in the process of educating the child.

The teacher is in an excellent position to keep the parents informed of the child's progress in his school life, his interests, his achievements, his difficulties, and his enjoyments, as revealed in his classwork, in his association with others, and in his relationships with the teacher. Most parents appreciate a sympathetic and understanding recital and interpretation of all these things.

Then, too, one wonders whether a teacher can possibly understand a child without knowing and talking with his parents. Talking and working together give the opportunity for both to explain things that might otherwise go unexplained and perhaps never fully understood; things that the sharing of ideas can keep from becoming a mountain of misunderstanding.

The following counsel is timely:

> The parents should encourage the teacher by showing that they appreciate his efforts. Never should they say or do anything that will encourage insubordination in their children.[5]

Teacher-teacher relationships. The relations between persons or groups depend largely upon how they see themselves and how they appraise others. It is imperative that teachers recognize that much of their growth is determined by their dealings with their associates.

The growing teacher "gives" and "takes." He should be a competent source for enhancing the maturity of others, and he should endeavor to encourage contacts that will aid him in his professional growth and development.

A mature teacher will have a greater awareness of others; hence, he will regard each teacher as a unique, individual personality. He will regard other teachers not only as professional associates but as persons having individual histories and inheritances, which, together with their environment, affect the ways in which each of them acts. Then as our teachers share mutually in the problems of our church school programs, there will be success. The servant of the Lord emphasizes the importance of cooperation in this passage:

> "Counsel together," is the message which has been again and again repeated to me by the angel of God. By influencing one man's judgment, Satan may endeavor to control matters to suit himself. He may succeed in misleading the minds of two persons; but when several consult together, there is more safety. Every plan will be more closely criticized, every advance move more carefully studied. Hence there will be less danger of precipitate, ill-advised moves, which would bring confusion and perplexity. In union there is strength; in division there is weakness and defeat.[6]

Teacher-administration relationships. To a great extent the barrier to successful school cooperation is not a shortage of skill or knowledge, but a lack of faith in the growth possibilities of others. To make real progress in democratic operation, it seems apparent that the first step is to erase from the minds of the people the militaristic concept of leaders and followers. Leadership should be mobile; it should flit from person to person according to the demands of the situation. "We have the gadgets to live richly. We lack the psycho-social skills to live harmoniously."[7] In other words, technical know-how does not guarantee supervisory know-how.

It is not difficult to understand that the problem of teacher-administration relationships often lies in the lack of the group's ability to work together. This problem can be met and overthrown as leadership is diffused among all attachés of the school. As members of the staff are treated as "partners" in the administrative process, a chain reaction will result that will soon include all in this democratic experience. Rogers defines this approach to leadership as "democratic school administration":

> The process of cooperative group planning in developing school policies and programs, which results in the formation of educational policy by consensus or by common consent is "democratic school administration."[8]

The good administrator is a catalyst, one who stimulates staff members to think and act cooperatively on the real problems that confront the school. This approach is enlarged upon by Mrs. White in this manner:

> Teachers and principal should work together as brethren. They should consult together, and also counsel with ministers and responsible men, and above all else, seek wisdom from above, that all their decisions in reference to the school may be such as will be approved of God.[9]

Skogsberg states that leadership should be coordinative and less directive.[10] Successful leaders must develop the specific skill of human relations, and in a selection of leaders as much time should be spent in determining what a man *is* as what he *knows*.

Human relations begin with a primary faith in individuals. Education is to apply this democratic

(*To page 31*)

Health Emphasis Week

By Ella May Stoneburner

THESE days are filled to the brim with things of importance. There are so many duties that seem necessary and too few hours to accomplish them. Therefore, priorities must be established, and wisdom is needed in doing this.

Excellent counsel is given in the following statement:

> Without health no one can as distinctly understand or as completely fulfill his obligations to himself, to his fellow beings, or to his Creator.[1]

This helps us to know where to place the teaching of health principles in our school curricula. Our youth should see priority given to health teaching from the first grade through college, and seeing this health emphasis will give invaluable evidence of its importance.

In a school environment we find excellent media for health education. Drs. Turner, Sellery, and Smith list six reasons why this is true:

1. Youth is the time of habit formation.
2. The school furnishes the kind of training that is needed for habit formation.
3. The school works harmoniously with the home.
4. The schools reach the whole population.
5. The school can use the force of public opinion.
6. Specific studies demonstrate the value of health education.[2]

Health teaching in the schools is not expected to take the place of the influence of the home but should strengthen it. Unfortunately, many children are not adequately taught healthful living in their homes and for them the responsibility of the school is great. If these children can learn the importance of health principles, they in turn can influence the practices at home.

In many Seventh-day Adventist secondary schools where the administration feels the importance of an organized health-education program, a health emphasis week is planned during the school year. The principal may wish to work with the conference medical secretary in planning the personnel appointments for the week, or ideally, the school health council should plan the program. This council consists of the following members: school nurse, health and physical education instructor, residence hall deans, science instructor, Bible instructor, administrator, and two student representatives. The function of this council is described in *Guide for Health and Physical Education in SDA Secondary Schools.*[3]

In the Michigan Conference last year the medical secretary, D. T. Hawley, worked with the five academy principals of his conference, and a very successful health emphasis week was conducted in each academy. A dentist and a physician from the respective academy communities each presented one chapel or worship program. J. P. Winston, the temperance secretary for the Lake Union, met with the student body at each academy during the week and presented an interesting and inspirational talk on temperate living. The physical culture emphasis was presented by the physical education instructors of the five academies on an exchange plan. Films on venereal disease education were presented to the girls by a public health nurse and to the boys by a physician, and each presentation was followed by a worth-while question-and-answer period.

The five health areas that were emphasized were dental health, mental health, physical culture, temperance, and general health. Other areas that might fit into the program are accident prevention, sanitation, communicable disease prevention, care of the eyes, health careers, and preparation for family living.

As can be seen by this brief description, there is much work in planning a health emphasis week. It involves many people and busy people, but people who recognize its importance and who are willing to participate and make it a success.

After the Michigan program Elder Hawley made the following observations:

Assistant Secretary
General Conference Medical Department

It is not too easy to keep the attention of a teen-age congregation, and we thought that perhaps there might be a lack of interest in health matters. Actually, we were much impressed by the attention we received. . . .

Our academies all operate on a tight schedule and we rather expected that the principals would not be too enthusiastic about something that would break into the daily program. We were wrong. Each of the five principals felt that the venture was a worth-while project and was more than happy to rearrange the school program. . . .

Frankly, we expected a great deal of difficulty in getting our physicians and dentists to take time to participate. In actuality, every single one was happy to participate and no one had to be coaxed. However, this might not have been the case had we not contacted them a good many weeks in advance when their schedule was still somewhat fluid. . . .

Since we contacted the people so far in advance, we thought it wise to send out a reminder just prior to the time they were to speak. We think this might have avoided the catastrophe of having someone scheduled not showing up. . . .

Because these individuals who participated left some rather busy programs and drove quite a number of miles to help out, we felt that it was worth our time and effort to send them a Thank you for their efforts. . . .

In order to coordinate this program so as to provide someone in each school each day we simply sat at the telephone and spent practically an entire day telephoning. We would not advise anyone to try to accomplish all this by mail. . . .

We believe that the secret of success in health emphasis week for our academies lies in careful organization well in advance. Now that the program is over and we are looking back, we do not see anything in particular that we would change when planning another health emphasis week. I hope that our experience in Michigan will encourage others to try something similar in their own field.

This program in Michigan is a sample of others that have been successfully organized, and already the schools are laying plans for another program.

REFERENCES

[1] Ellen G. White, *Education*, p. 195.
[2] C. E. Burner, C. Morely Sellery, and Sara Louise Smith, *School Health and Health Education*, The C. V. Mosby Company, St. Louis, 1966, pp. 10, 11.
[3] *Guide for Health and Physical Education in SDA Secondary Schools*, General Conference Department of Education, p. 8.

Grief can take care of itself; but to get the full value of joy you must have somebody to divide it with.

—MARK TWAIN

The finest command of language is often shown by saying nothing.

—ROGER BABSON

One man gets nothing but discord out of a piano; another gets harmony. No one claims the piano is at fault. Life is about the same. The discord is there; the harmony is there. Study to play it correctly, and it will give forth beauty; play it falsely, and it will give forth ugliness.

—*Modern Secretary*

Speciality does not have to be pedantry.

—H. F. LOWRY

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

Strengthening the Timid

He never volunteers information and is afraid to ask for things he wants. He seems fearful and cries easily. He avoids making decisions and withdraws into daydreaming, shutting out everything from his own quiet world where he finds happiness.

Why is he afraid? **This is a child with a poor self-image who feels unloved. He may feel that there is something wrong with him. Perhaps he lacks the parental affection most children receive, and if he feels his parents don't want him or love him, he may feel that nobody else likes or wants him either.**

He may have a brother or sister that he imagines receives preferential treatment, and because he can't compete with a family "pet" he views himself as being inadequate. Possibly another family member makes better grades in school than he is capable of matching and thus receives accolades and attention that cause jealousy.

Such a child may have been overprotected or dominated so that his personal resources never developed, and thus he is incapable of competing. Or there may be feelings of inferiority due to physical, mental, social, or racial backgrounds.

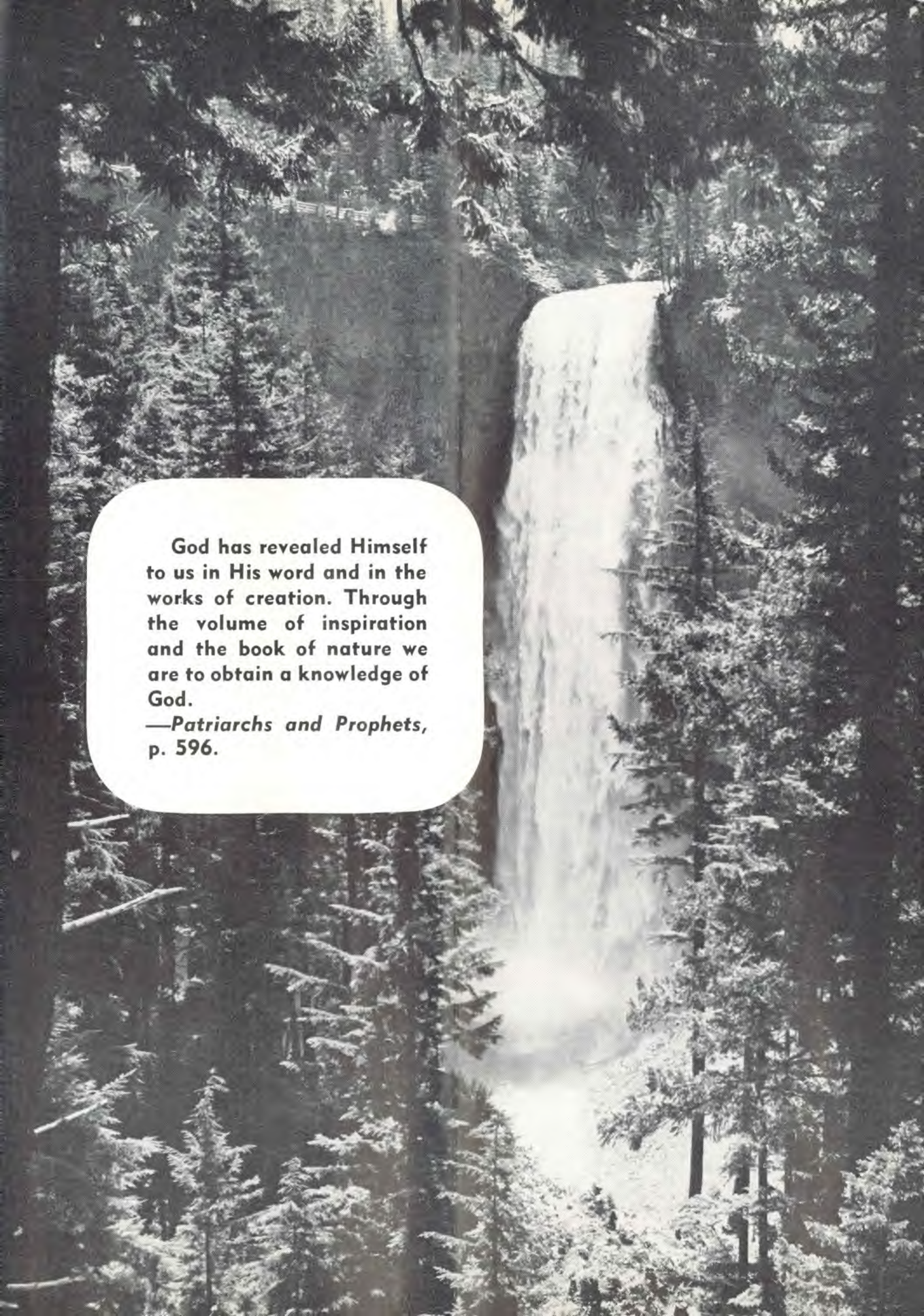
How can the teacher help a timid child? **A subtle and sympathetic attitude always builds up self-confidence and is far more effective than scolding, pity, or pressure. Let him know that you have confidence in him. Proceed slowly with caution, allowing him to work in a quiet, self-confident environment. Letting him work with another quiet student often helps both to grow, whereas teaming with an aggressive student will make the difference between the two seem more apparent.**

Creative work with concrete objects is effective therapy, as well as self-expression when it is difficult to gain verbal expression. Permit the child the privilege of successful expeditions into the world of reality so that he will feel more comfortable when group attention is focused upon him.

—Carlyle F. Green

When we do the best we can, we never know what miracle is wrought in our life, or in the life of another.

—HELEN KELLER



God has revealed Himself to us in His word and in the works of creation. Through the volume of inspiration and the book of nature we are to obtain a knowledge of God.

—*Patriarchs and Prophets*, p. 596.

Oakview School as firemen start their attack.

Your School—
Fire Trap or Fire Safe?

By Mel Harris

TRADITIONALLY school fire prevention has been chiefly the concern of the fire departments and fire protection engineers, with few school officials or parents actively interested. December 1, 1958, is a date that changed this, for on that day Our Lady of Angels Elementary School in Chicago, Illinois, caught fire, killing ninety-three pupils and two nuns while seventy-seven others were seriously injured.

Fortunately, Seventh-day Adventists have not had a major fire disaster comparable to the Chicago school fire. Unfortunately, we do have school buildings in which this tragic event could be easily duplicated. A review of our denominational school fire losses of the past few years reveals that we have had the loss of *two lives* in separate school incidents, and in the past three years we have lost $1,230,000 in school fires.

Technical Representative
General Conference Insurance Service

	1965		1964		1963	
	Number of Fires	Dollar Loss	Number of Fires	Dollar Loss	Number of Fires	Dollar Loss
Colleges	9	144,109	11	393,884	10	102,871
Boarding Acad.	20	70,329	10	336,781	7	8,673
Day Schools	3	10,482	7	5,269	3	157,138
Totals	32	224,920	28	735,934	20	268,682

The relationship of the number of school fires to the dollar loss is most significant. One would assume that the percentage of fires would approximate the percentage of loss. Here are the past three years:

Year	% of Fires	% of Dollar Loss
1963	31.4	31.9
1964	51.8	93.0
1965	50.0	76.1

Our assumption of equal percentages is true for 1963, but look at 1964 and 1965! This means that in 1964, fire occurring in schools accounted for 51.8 per cent of all the fires in property insured by the General Conference Insurance Service. Yet these fires accounted for 93 per cent of the money paid out in fire insurance claims. This is a serious problem, and the three main causes are men, women, and children! Although to eliminate these three main causes would be impossible, it is possible to reduce the day-to-day hazards that contribute to the spreading of fires that are started by careless acts of these same people.

Have you taken a good look at your school building lately? I mean a real good look. Is it really safe for those children and young people in your custody? Quite often a seemingly innocent-appearing building can really be a fire hazard just waiting for an excuse to become a fire statistic. When our children are involved, the statistics can become grim indeed.

A School Fire

A public school fire in Silver Spring, Maryland, several months ago, just a few miles from the General Conference, provided some interesting information on what part building construction can have in the spread of fire. This school is so similar to many of our denominational schools that a review of it would be helpful.

Oakview Elementary School was built in two stages. The first section was twenty years old, with a newer portion nine years old. It contained 21 classrooms with an enrollment of about 550. It was considered good school construction—masonry construction, concrete floors, a suspended acoustical tile ceiling, and the roof of metal decking on steel joists.

May 23 was a warm spring day. Oakview's students had been dismissed at 3:00 P.M. and the school was largely deserted. A Little League ball game was in progress on the school playground. Eighteen teachers were in a staff meeting being conducted in a classroom on the second floor, while a troop of Brownie Girl Scouts were in another classroom down the hall. Two janitors were elsewhere in the building. Altogether there were about forty people in the building.

At about 3:40 P.M. one of the teachers heard a strange noise and opened the door to look down the hall. The scene that greeted her was quite shocking. A fire was burning down the corridor in the combustible ceiling tile and was almost to the classroom door where they were meeting.

The fire alarm was turned in and the building evacuated. Within thirty seconds the first alarm assignment of fire department equipment left their stations and already the black smoke cloud was visible from all three stations. As the apparatus approached the school, the smoke was so thick it was necessary to slow down to avoid possible accidents.

Immediately a second alarm was struck as the officer in charge realized that this was going to be a really serious fire. Only minutes had passed since the fire was discovered and already the roof on the two end classrooms had collapsed, the roof of the next two classrooms was sagging, and the third pair of classrooms was on fire.

Lessons to Learn

There are several lessons that can be learned from this fire that can apply to our denominational schools. Let us examine some of them.

A fire can gain tremendous headway even while the building is occupied. The batter, umpire, catcher, and one bench of players on the ball field faced the side of the building where the fire started, yet no one noticed the smoke until the school fire alarm was sounded. When a teacher checked the lounge at 3:10 P.M., there was no fire. It took less than 30 minutes for the fire to be set—in this case by a nine-year-old boy setting fire to a sofa—and spread down the hall

WHEN SCHOOL FIRES OCCUR

School closed	68.7
School occupied, not in session	16.7
School in session	14.6
	100%

WHO DISCOVERS SCHOOL FIRES

Outsiders	68.3
Students	8.0
Other occupants	20.7
Sprinkler alarms	1.7
Explosions	1.3
	100%

to be discovered just three classrooms away from the lounge where the teachers were meeting. Just a few minutes more and the teachers would have had to be rescued by the fire department. Don't *ever* underestimate how a seemingly small and insignificant fire can spread.

The fire department was immediately called when the fire was discovered. This is extremely important. When a fire occurs and you are busy supervising the evacuation, be sure to delegate someone to telephone the fire department or to pull the nearest fire alarm box. If a fire alarm box is pulled, the person pulling it is to stay by the alarm box to direct the responding fire apparatus. The fire department telephone number should be on every telephone in your school; stickers are available for this.

Adequate supervision is essential to deter misbehavior whenever students are within the building. There are students who are emotionally unstable and they are often responsible for incendiary fires; our schools are not immune to this particular problem. Professional assistance may be needed to help the student obtain the proper mental attitude.

This fire was not a fire consuming the whole building, but a ceiling fire. The desks and other combustibles within the rooms did not contribute significantly to the intensity of the fire. Combustible acoustical ceiling tile is a real hazard, and if it is in your school you should take immediate steps to replace it with noncombustible tile. Painting the combustible tile with fire retardant paint greatly reduces the flame spread, but is not to be considered as a substitute for replacing the tile. This type of paint must be periodically renewed and should only be considered as a temporary measure.

Keep your building doors closed. This confines the spread of fire and smoke and can greatly reduce the damage to the building.

Every school should be of one-hour fire-resistant construction or of heavy timber construction. This will slow the spread of fire and will usually confine the fire so that it may be extinguished more quickly and damage to the building significantly reduced. A one-hour fire-resistive rating can be obtained when walls and ceilings are covered with $\frac{5}{8}$" gypsumboard or $\frac{3}{4}$" gypsum lath and plaster. All walls

One of the classrooms. Note the lack of burning of the contents. Can you visualize the difficulty in trying to escape via this type of window?

WHERE SCHOOL FIRES OCCUR	
Classrooms and labs	22.3
Unused areas	13.7
Auditoriums	12.7
Furnace rooms	10.0
Storage areas	9.3
Unknown usage areas	5.7
Cafeterias	3.7
Janitor's rooms	3.7
Gymnasiums	3.3
Offices and teachers' areas	3.0
Other areas	12.6
	100%

should extend to the roof so that a fire in the concealed space above the ceiling cannot spread throughout the school.

Your fire department is an important factor in the fire protection of your school. Many of you will not have the advantage of an efficient, well-equipped, and well-trained fire department as the school in our example. This contributed significantly to the successful quick control of the fire. You as an individual in your community can give support to your local fire department—both financial and moral. And those readers who are men should give consideration to serving their community by being a volunteer fireman.

Your School

When you consider building a new school, insist that the architect provide for the best fire safety possible. Although many areas in the country do not have up-to-date fire safety codes, fire protection engineering has made rapid strides in the study of fire behavior and fire suppression, and your architects should be made familiar with current fire protection practices and the valuable information available in the fire research being presently conducted.

The *General Conference Working Policy* requires that all denominational buildings should be constructed to meet the requirements of the National Fire Codes published by the National Fire Protection Association. School plans submitted to the General Conference for approval should always meet these minimum requirements.

Providing a fire-safe school building is only part of an adequate school fire protection program. Other facets to a comprehensive program would be:

1. Provision of adequate fire extinguishers. This includes proper maintenance and the training of school staff members and students in their use.

2. Regular fire drills. These should be conducted at least once a month and should be conducted at different times of the day (and night for residence halls). Different exits should be blocked from time to time so that alternate evacuation plans can be practiced. A school should be evacuated in approximately one minute for each floor of the building.

3. Good housekeeping must be practiced at all times.

4. Electrical and mechanical equipment must be adequately maintained.

5. Fire doors, smoke barriers, panic hardware,

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The new wing begins at the fire extinguisher where fire was stopped. Fire doors should have been installed here.

By EARLE HILGERT
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Academic Freedom

THE title of this article implies a problem of definition—what do we mean by "academic freedom"? It is easy to find some bad definitions: "Academic freedom is the freedom of the professor to say anything he wishes," or "It is the freedom to agree or disagree—and if you disagree, the freedom to resign." While both of these definitions represent popular opinions in certain circles, neither of them is satisfactory. The first makes a mockery of freedom by turning it into license; the second really denies that freedom exists.

More serious attempts at definition have been made both by educational organizations and the courts. In 1953 the Association of American Universities issued the following:

> A university must . . . be hospitable to an infinite variety of skills and viewpoints, relying upon open competition among them as the surest safeguard of truth. Its whole spirit requires investigation, criticism, and presentation of ideas in an atmosphere of freedom and mutual confidence. This is the real meaning of "academic freedom."

While there is no official legal definition of academic freedom, a judicial opinion was rendered in the case of *Kay v. Board of Higher Education of New York City* in 1940 at the time the court blocked the appointment of Bertrand Russell as professor of philosophy at City College. It defined academic freedom as "the freedom to do good and not to teach evil."[1]

These definitions, profound as they are, nevertheless illustrate the problem of specific application to individual circumstances. It is often much easier to generalize on the nature of academic freedom than to determine where its boundaries lie in any given situation.

The History of Academic Freedom[2]

Academic freedom began with the founding of universities in the Middle Ages. The problem at that time was to protect the rights of academic communities against the growing power of the towns in which they were located. The princes and popes who founded the universities granted special rights and immunities to both professors and students. This is reflected in the well-known tensions that existed between "the town and the gown." Remnants of these traditions may still be found in European universities. Some years ago when I enrolled as a student in a five-hundred-year-old university in Central Europe, I was informed that should I become legally involved, I had the right to demand that my case be tried, not in a municipal court, but before the rector of the university.

The Renaissance brought with it emphasis on individuality and the search for knowledge, rather than simply indoctrination from the past. Thus the basis was laid for academic freedom as an intellectual right as well as a legal one.

During the nineteenth century, especially in Germany, academic freedom began to be concerned also with freedom of political expression and action at a time when revolutionary politics was particularly characteristic of the German academic community, and professors were often under scrutiny from their local princes for their political opinions and utterances.

Academic freedom in Europe is still somewhat different from what it is in America. There it remains very much a right of the student as well as the teacher, a situation which is understandable in the light of the fact that the feeling of scholarly community within a university context remains particularly strong. *Lernfreiheit,* the freedom to learn, is mated with *Lehrfreiheit,* the freedom to teach. This is seen, for instance, in the complete freedom of students to attend or not to attend lectures and

in their freedom to give public expression during the lecture to their opinion of the professor's teaching. Frequently, students break out in applause in the midst of a lecture if they are pleased with what the teacher says, or they may show their dislike by a traditionally loud scuffing of their feet. These are two carefully cherished "academic freedoms." Similarly, freedom exists for professors not only in *what* they teach but *when* they teach it; also how they live. Within the loose context of the academic year the teacher may begin and close his lecturing when he wishes and cancel lectures if he prefers. He is maintained by the university as a scholar, and this is his primary responsibility. His private life and those of his students are almost entirely their own.

In America academic freedom developed with the evolution of the university as distinct from the college and particularly under the influence of the many American scholars who returned from graduate training in Germany during the last half of the nineteenth century. Here the movement for academic freedom developed quietly until World War I. During the years 1914-1917, while America stood officially apart from the conflict, tension was felt both in the academic community and the country at large because of varying European backgrounds, loyalties, and prejudices. This situation led in 1915 to the formation of the American Association of University Professors. One of its first actions was the formulation of a "Declaration on Academic Freedom and Tenure." This document has been revised several times and now stands in terms of the "1940 Statement of Principles." Its section on academic freedom reads as follows:

(a) The teacher is entitled to full freedom in research and in the publication of the results, subject to the adequate performance of his other academic duties; but research for pecuniary return should be based upon an understanding with the authorities of the institution.

(b) The teacher is entitled to freedom in the classroom in discussing his subject, but he should be careful not to introduce into his teaching controversial matter which has no relation to his subject. Limitations of academic freedom because of religious or other aims of the institution should be clearly stated in writing at the time of the appointment.

(c) The college or university teacher is a citizen, a member of a learned profession, and an officer of an educational institution. When he speaks or writes as a citizen, he should be free from institutional censorship or discipline, but his special position in the community imposes special obligations. As a man of learning and an educational officer, he should remember that the public may judge his profession and his institution by his utterances. Hence he should at all times be accurate, should exercise appropriate restraint, should show respect for the opinions of others, and should make every effort to indicate that he is not an institutional spokesman.[3]

This AAUP statement naturally raises many questions. In regard to "controversial matter which has no relation to his subject," we may ask, What constitutes "controversial matter"? What are the limits of "relation to his subject"? In many places to discuss the issue of race is controversial, in other places it is not. In some contexts biology is considered to have no relation to theology, in others it is. Are the principles of the AAUP to be interpreted in terms of social, political, geographical, and religious variables?

It seems to me that the basic principle involved here is that of *freedom with responsibility*. Every freedom we enjoy in life carries with it a commensurate responsibility. The responsibilities of a professor can be delineated in terms of the purposes of a university.[4]

Purposes of a University

One of the purposes of a university is the transmission of knowledge and values to the next generation. In this we are involved not simply with indoctrination, but with the provision of a context in which the student himself may develop as a person in his own right. This inevitably demands that a professor be an exemplary teacher and citizen.

A second purpose of a university is to carry out a constant and critical re-examination of accepted knowledge and values to facilitate orderly change, development, and improvement in society. Here the responsibilities are particularly heavy. Thus mem-

The SDA teacher serving in an SDA school exercises in his service academic freedom within the framework of the appreciations, ideals, spirit, beliefs, and doctrines of the SDA Church, for as a member he has subscribed to its teachings and has accepted its doctrines. His attitude, loyalty, and professional ethics have relevance here. Each teacher in the classroom teaching and learning situation will express himself compatibly and in harmony with the special revelation for the Church as revealed through the Holy Bible and writings of Ellen G. White. ***—The Editors***

bers of an institution of higher education must provide an *informed* basis for their judgments; they must personify intellectual honesty; and they must be imbued with a profound concern for the well-being of the society they criticize.

A third purpose of a university is to present its teachers to the community at large as a group of experts who because they are experts deserve more than ordinary attention for their ideas. As our knowledge constantly grows, the importance of this public function of the university grows with it. Here a teacher stands under great responsibility to speak with competence on the question he is publicly accredited to discuss by his position as a professor. In this connection the AAUP Statement on Rights and Responsibilities of Universities and their Faculties (1953) has the following relevant words:

> So long as an instructor's observations are scholarly and germane to his subject, his freedom of expression in his classroom should not be curbed. The university student should be exposed to competing opinions and beliefs in every field, so that he may learn to weigh them and gain maturity of judgment. Honest and skillful exposition of such opinions and beliefs is the duty of every instructor; and it is equally his privilege to express his own critical opinion and the reasons for holding it. In teaching, as in research, he is limited by the requirements of citizenship, of professional competence, and good taste. Having met these, he is entitled to all the protection the full resources of the university can provide.

Academic Freedom in an Adventist University

How do these rights and responsibilities involved in academic freedom apply in the context of an Adventist college or university? Both the AAUP and the accrediting associations have recognized that institutions having particular religious aims may justifiably place limitations on academic freedom. An example of this is the following paragraph from the *Revised Manual of Accrediting* issued by the North Central Association (Section II, page 11):

> Since society permits and encourages certain groups such as religious organizations to found colleges that are intended to render services to a particular group, it is permissible and right for sponsors of such colleges to define appropriate limitations of instructional freedom.

This problem is particularly important for us, as our higher educational system has grown largely out of the elementary and the academy levels. While it is true that historically we did have a college before we had an academy, the practical fact is that most of our college and university teachers and administrators have had their professional nurture and gained their basic educational attitudes on the pre-college level where academic freedom is not generally involved. With this goes the fact that we Adventists constitute a largely homogeneous subculture in which the forces of conformity to a conservative pattern and code of life are frequently tremendous. This means that special responsibilities devolve on any group of Adventists who attempt to delineate the "appropriate limitations of instructional freedom" countenanced by such a group as the North Central Association. What principles are relevant as guidelines for academic freedom in our Adventist context?

> **Teachers should lead students to think, and clearly to understand the truth for themselves. It is not enough for the teacher to explain or for the student to believe; inquiry must be awakened, and the student must be drawn out to state the truth in his own language. . . .**
>
> **Make no backward movements, but let your watchword be: "Advance." Our schools must rise to a much higher plane of action; broader views must be held; stronger faith and deeper piety must exist; the word of God must be made the root and branch of all wisdom and intellectual attainments.—*Testimonies*, vol. 6, pp. 154-157.**

I should like to propose the following:

As we have seen, the limitations on freedom of expression in secular institutions derive from *responsibilities*—responsibilities to the society that creates and sustains the university. Similarly in an Adventist college or university the limitations placed on teachers derive from responsibilities toward that special society which created and sustains our institution, the Adventist people. As with any university faculty, these responsibilities are very similar to those we have to the public at large: (1) to transmit knowledge and values; (2) to criticize our society (that is, our Adventist subculture with a view to its improvement); (3) to stand as a body of responsible experts before our people. These responsibilities demand the same intellectual honesty, professional expertise, and commitment to the common good as they would in any public institution.

At the same time the *scope* of these limitations is determined to a large degree by the maturity of ourselves and of our students. An example of what I mean by maturity may be drawn from a situation that existed at one of the leading divinity schools two decades ago. One of its professors of theology was an avowed and enthusiastic atheist. It is told of him that he taught his course in Christian Theology from John Calvin's *Institutes*, declaring that he did so because in them he found the classic example of the absurdity of Christianity. This gentleman was not on that seminary faculty because its trustees wished to turn their students into atheists, but because they wanted them to meet realistically and come to terms honestly with that point of view. I am certainly not proposing that we should hire atheists to teach theology in our schools! But this extreme example does suggest that as we develop our program of higher education and as our students gain greater maturity, the limitations we justifiably impose on academic freedom in our colleges and universities may not

always be absolute. Particularly as we go forward with doctoral programs, the attainments of greater maturity both by our faculties and our students is one of our prime goals. We must give our students honest exposure and encourage them to evaluate teachings for themselves, providing with it all a clear and sympathetic orientation to our own Seventh-day Adventist point of view.

As pointed out by both the AAUP and the North-Central Association, whatever limitations we make on academic freedom because of our religious position "should be clearly stated in writing." This poses us with certain practical problems. Seventh-day Adventists do not have a formal creed. Some conservative religious schools have drawn up statements of belief or confessions of faith that each faculty member is required to sign either upon his appointment to the faculty or in some instances annually. This is felt to have the advantage of providing an objective norm for determining the doctrinal limits of academic freedom. Even in these cases, however, experience has shown that a confession of faith is still open to controversial interpretation. In one prominent conservative seminary recently, where the faculty were required to sign a statement of belief annually, they split bitterly over how it should be understood. In the end the atmosphere engendered by such a document, together with the fact that these statements do not and cannot serve their intended purpose as regards academic freedom, would make them highly undesirable from the Adventist point of view.

It seems to me that what we need in the face of this situation is first a keener sense in our own thinking of what the basic tenets of Adventism are. Second, we must have a renewed sense of confidence in one another. Third, we need to remember that our first purpose is to provide a context under God in which men and women can develop as individuals. We as Christian educators are developing works of art—each one different—not bricks to fit into a monolithic wall. This can only be done with freedom of expression—*freedom with responsibility.*

REFERENCES

[1] K. J. Reynolds, "Academic Freedom: What It Is and What It Is Not," *L. L. University Magazine,* 51 (1964), 45.

[2] See R. F. Fuchs, "Academic Freedom—Its Basic Philosophy, Function, and History," *Law and Contemporary Problems,* XXVIII (1963), 431-446; K. J. Reynolds, *op. cit.,* pp. 44f.; "Some Observations on Academic Freedom," *The Journal of True Education* 27:4 (March, 1965), 16ff.

[3] *AAUP Bulletin,* 49 (1963), 69ff.

[4] In this analysis we are following T. I. Emerson and D. Haber, "Academic Freedom of the Faculty Member as Citizen," *Law and Contemporary Problems,* XXVIII (1963), 547, 549; cf. R. L. Hammill, "What Is a University?" *A.U. Focus,* 1:1 (Jan., 1965), 1-3.

Upgrading for Mathematics Teachers

The National Science Foundation has awarded a grant of $29,670 to Andrews University for support of a summer institute in mathematics for secondary school teachers during the 1967 summer session. This institute is planned as the first of a sequence of four summer institutes designed to enable junior and senior high school (grades 7 to 12) mathematics teachers to complete most of the requirements for the degree of Master of Arts in Teaching with concentration in mathematics. All of the principal subject matter areas of high school mathematics as it now exists would be thoroughly covered in the sequence of institutes.

Each participant in the institute will receive a stipend not to exceed $600 and an allowance not to exceed $120 for each dependent up to a maximum of four. Each participant will also receive a travel allowance not to exceed four cents per mile for one round trip between the participant's home and Berrien Springs up to a maximum of $80. Stipends and allowances are available for twenty-five participants. Tuition and general fees will not be charged.

Two courses will be offered in the 1967 summer institute. R. A. Jorgensen, associate professor of mathematics and director of the institute, will teach Contemporary Mathematics for Secondary Teachers I, which will include an introduction to logic and set theory and an axiomatic development of the real number system. E. J. Specht, head of the mathematics department at Andrews University, will teach Contemporary Mathematics for Secondary Teachers II, which gives a development of Euclidean geometry.

Further information and official application forms for this summer's institute may be obtained by writing to

R. A. Jorgensen
Department of Mathematics
Andrews University
Berrien Springs, Michigan 49104

Completed applications must be postmarked no later than February 15, 1967, to be guaranteed consideration.

Ellen G. White, the Pioneer of Health and Physical Education

By William Jarvis

ELLEN G. WHITE, architect of Seventh-day Adventist educational philosophy, was a progressive critic of the educational practices of her time. Author of many manuscripts on educational matters, Mrs. White was ahead of her time in recognizing the needs of young people and the weaknesses of the educational practices of the day. Three books have been published containing her manuscripts: *Education; Fundamentals of Christian Education; Counsels to Parents, Teachers, and Students.* The manuscripts contained in these books were written from approximately 1872 to 1903.[1] In order to appreciate fully Mrs. White's position at that time, we should familiarize ourselves with the educational philosophy and practices of that era.

Before 1900, teachers and school administrators as a group worked mostly with intellectual development of the pupil and the subject matter he could acquire. They felt little, if any, responsibility for his growth, hearing, vision, or nutrition.[2] In contrast to this, Mrs. White wrote:

> Physical culture is an essential part of all right methods of education. The young need to be taught how to develop their physical powers, how to preserve these powers in the best condition, and how to make them useful in the practical duties of life. Many think that these things are no part of school work; but this is a mistake. The lessons necessary to fit one for practical usefulness should be taught to every child in the home and to every student in the schools.

She then continues with specific recommendations concerning eating habits and nutrition, physiology, and exercise.[3]

We hardly think of insufficient exercise in Mrs. White's time when manual labor was the order of the day in the absence of the labor-saving devices of our day. We often point out the differences between that era and ours, noting that life required a good deal more physical activity at that time than it does today.

Mrs. White not only supports physical education as a vital part of the educational program, but sought to introduce it into the program in those early days when such subject matter was generally thought of as a part of something else other than education. Indications of this fact are such statements as, "Vigorous exercise the pupils must have,"[4] "The work of physical training, begun in the home, should be carried on in the schools,"[5] and, "The little child finds both diversion and development in play; and his sports should be such as to promote not only physical, but mental and spiritual growth."[6] And probably the most often quoted statement in reference to Mrs. White's basic educational philosophy is, "True education means more than the pursual of a certain course of study. . . . It is the harmonious development of the physical, the mental, and the spiritual powers."[7] Perhaps the reason "physical" was mentioned first by Mrs. White was to point out the need of including the physical as the other two, mental and spiritual, were taken for granted by Christian educators of the day.

The following statements indicate that health and physical development should take precedence over all other subject-matter learning because of its effect on our spiritual and mental development:

> Even when the child is old enough to attend school, his health should be regarded as of greater importance than a knowledge of books.[8] The whole body is designed for action; and unless the physical powers are kept in health by active exercise, the mental powers cannot long be used to their highest capacity.[9] Those who give proper attention to physical development will make greater advancement in literary lines than they would if their entire time were devoted to study.[10] Physical inaction lessens not only mental but moral power. The brain nerves that connect with the whole system are the medium through which heaven communicates with man and affects the inmost life. . . . Teach the students that

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right living depends on right thinking, and that physical activity is essential to purity of thought.[11]

Attributes that we refer to today as physical fitness are referred to throughout the writings of Ellen G. White as vital objectives of Christian education. She indicates the extreme importance of keeping one's self totally fit. Two statements that are representative of the thoughts generally expressed are:

It is the duty of each student, of each individual, to do all in his power to present his body to Christ, a cleansed temple, physically perfect as well as morally free from defilement—a fit abode for God's indwelling presence.[12] The laws that govern our physical organism, God has written upon every nerve, muscle, and fiber of the body. Every careless or willful violation of these laws is a sin against our Creator.[13]

With counsel such as we have, why is it that most Adventist schools are so woefully deficient in the areas of health and physical education? Why, when one of the greatest pioneers of these fields holds the most prominent position in the formation of our educational philosophy?

Real Physical Education

Perhaps the reason is that we have looked at the public school programs of physical education that would better be termed "sports education" and thought to ourselves that this is physical education. The fact is that in too many places the practices of public school physical education are not really good or true physical education. As we study into exercise, we find that certain sports are best for the development of vital areas of physical fitness. Therefore, these activities or sports are used in the physical education program for developing these characteristics of physical fitness. But the important difference is that they are used as a means to an end, that end being healthful living, and not as an end in themselves, as they have become in many public schools.

What is *real* physical education? First, let us classify physical education. This might be a bit perplexing to some people. Biology is easily classified as a science; history is easily classified as part of the social studies; but physical education is a bit more difficult. One of the reasons for this is that the field of physical education is so broad. There are many facets that pertain to sociology and social relationships; there are others that are concerned with man's needs in the use of leisure time; and there are other points of emphasis that are variations of the arts. But the greatest portion of physical education is concerned with science. This may surprise some. Physical education a science! What science? If you will visit your local library and review the Dewey Decimal System you'll find physical education materials classified in two places—the 300's, which are social studies, and the 600's, which are the *applied sciences*. Physical education is the applied science of physiology.[14]

Mrs. White wrote thus on this subject:

A knowledge of physiology and hygiene should be the basis of all educational effort.[15] As the mechanism of the body is studied, attention should be directed to its wonderful adaptation of means to ends, the harmonious action and dependence of the various organs. As the interest of the student is thus awakened, and he is led to see the importance of physical culture, much can be done by the teacher to secure proper development and right habits.[16] The student of physiology should be taught that the object of his study is not merely to gain a knowledge of facts and principles. . . . The great requisite in teaching these principles is to impress the pupil with their importance so that he will conscientiously put them in practice.[17]

It is a fundamental principle employed by successful athletic coaches everywhere to have athletes engage in strenuous labor to build that inner strength, and to develop traits of character that are vital to maximum athletic performance. Strength and muscular endurance are best developed by a program of heavy work for sustained periods of time. However, there are vital attributes of physical fitness that cannot be developed by manual labor. Because of this, physical education in the curriculum of Adventist schools is very important. Other lines of physical activities are most important in the area of cardiovascular fitness, or fitness of the heart and blood vessels. Degeneration of the circulatory system is by far the leading cause of disease in America, with nearly 650,000 Americans dying from coronary heart disease yearly. While tuberculosis, and other such diseases may be cured by medicine, it is conceded by the medical profession that there will never be a medicinal cure for heart disease, because the kind of heart disease that has reached epidemic proportions among Americans is not something that is caused by a germ. It is a result of a way of life.[18]

Other attributes of physical fitness that are not developed by work are balance, agility, and coordination. On the other hand, there are values derived from work programs that physical education training cannot match, so a rejection of the work program is certainly not implied. A work program properly conducted is a vital part of a total physical culture program.

Recent concern over the fitness of the nation has caused American educators to re-evaluate the approach to physical education as practiced throughout the land. The outstanding weakness found was concentrating the greatest share of the efforts of the physical education departments on the few varsity performers rather than on the large mass of the students. The second greatest weakness probably is the failure to instill the concept that sports are a means to an end rather than an end in themselves. Many varsity "stars" have come out of the overemphasized interscholastic program with a warped and impractical sense of values in regard to the place of athletic activities in their lives.

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Modern Math and You

By Harry C. Reile

THE union board of education has just decided to adopt a modern mathematics program. A committee has been appointed to survey the current textbooks and make recommendations for adoption. Next fall when school opens, you will have the responsibility of introducing new concepts of mathematical thinking to your students. What will the outcome be? Will your teaching be successful or will chaos and confusion result? It all depends on you, teacher!

You as a teacher will need to master the new concepts before you attempt teaching them to others. You will need to learn some new mathematics and unlearn some false ideas. You will need to master the discovery method approach. You must learn new terms, signs, processes, and ideas. Don't be alarmed. You can learn them easily, if you try. Then you will develop confidence and will not be afraid to present them to the class. Don't show fear or you teach it! It's contagious and children quickly adopt the attitude of the teacher. Preparation is the guarantee against this.

Relax and enjoy yourself! If you do, the students will enjoy learning mathematics too. If you can't solve a problem immediately, let the students help you. They'll enjoy it, and it will help develop an appetite for discovery. So you make a mistake! It's not the end of the world. Be free to admit it, and the pupils will respect you for it. Often the mistake can be used as a good departure point for further discovery and teaching.

The new programs stress not only the traditional computational skills but also use ideas from algebra, geometry, and number theory. Pupil problem solving is stressed rather than the teacher explanatory method. The pupil is encouraged to "discover" the procedures and methods of solving problems rather than to have them "funneled" into him. It seems sensible to assume that material discovered by an individual for himself is much more meaningful and becomes more lasting than "presented" material.

What about the "discovery method"? What is it? How does it work? Is it something you teach? No, rather it is the providing of a setting where teachers can guide the thinking of the student in such a way that he can discover for himself the methods of solving the problem and also see how and why the method works. How do you do it? By asking questions, exploratory questions. With a little practice in question asking, it is indeed surprising how the pupils' minds can be led to self-discovery. Traditional math teaching takes much teacher explanation, and teachers tend to carry this procedure into modern math. Explanation should wait until the student has discovered most of the concept himself. Explain to clarify rather than to teach. Let the student explore for himself. In the discovery method the teacher provides an experimental environment in which the student is judiciously guided toward the discovery of method and process.

It must be stressed that the questions asked do not merely lead the student in a predetermined deductive pattern. Such questions as, "What number does x stand for in the equation $x + 2 = 4$?" can become discovery by giving the student tangible objects such as matchsticks and letting him find out by the use of them what x is. This then becomes the discovery method. However, to ask, "Do you see that 2 must be the value of x?" gives the child the answer rather than letting him discover it. This illustration is somewhat of an oversimplification but it points up the principle of "discovery." Allow the student to discover both the method and the answer if possible. This may take a little more time but it is certainly more lasting.

Close reliance on textbooks and other printed materials is usually not conducive to the discovery method. These generally dictate a path of learning which leaves little room for individual student discovery. The teacher must know the text and the program well enough so that he can guide the students from concept to concept, using the text for re-enforcement and drill. In all fairness it must be said that there are one or two series of texts that

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have printed exploratory questions which can be followed. The problem with them is that they are usually so verbose that there is not sufficient time in a class period to get the new concept introduced fully in this manner. Also, they tend to confuse the student by excessive wordage and repetition.

One useful feature of many modern math texts is the greatly increased use of word problems. The student is exposed to them often and it is truly surprising how easy the solving of these problems by the students becomes when the proper concepts and ideas are taught.

What about all those new terms—solution sets, universe, conditions, null set, tabulation, reciprocal? Should you write them on the board and let the students memorize them? Definitely not! Teach the ideas first and use the necessary words while teaching those ideas. Use the precise technical expressions. They will unconsciously impress themselves on the minds of the learner. Thus the vocabulary is developed while the ideas are explored. Definitions are given, if necessary, after the ideas are mastered. However, by then the meaning will usually be understood.

All are familiar with the old adage, "An ounce of prevention is worth a pound of cure." This can well be applied to the teaching of modern math. While it is possible to develop methods and concepts on your own while teaching, it is usually a difficult, haphazard situation at best. A complete and thorough understanding of modern math is quite difficult to acquire in a do-it-yourself project. You urgently need a modern math college course. This should be taught by an elementary oriented teacher, one who has had teaching experience in these grades and who has taken recent formal class course work in this area. A course taught by such a person can offer techniques and methods in math teaching at this level that can usually not be offered by one who is a "pure math" person. Experienced teachers know that much of teaching is the use of good technique and method.

But you say, "It's impossible for me to take a methods course in modern math, and I still must teach it this coming fall." What can you do? Surely educational boards will try to make provision for course work training, but if this can't be done, then the next best thing would be to conduct a two-to-three-week modern math workshop for the union or the conference. To be effective and worth while, these workshops should be conducted by individuals who have had not only recent course work in the modern math area but also modern math teaching experience on the elementary level.

If neither of these things can be done, then there is only one thing left for you to do. Early in the summer procure the textbook you will be using and master it. Read as many articles about the subject as you can from the various professional magazines. *The Arithmetic Teacher,* for example, is an excellent source magazine. Send for the modern math teaching films such as you would show to your pupils, view them, and understand them before you send them back. Occasionally educational television has telecasts in this area of teaching. Don't wait until school begins and then trust to luck.

Prepare yourself early. Know your material. Become genuinely interested in it, and believe that it offers something of value. Develop confidence in your talents but give those talents cultivation. You can do it!

What Christian Education Means to Me

By Mrs. Betty Collins

TO ME Christian education is a *way of life.* It is not something that starts when a child is of school age; it starts the day the child is born. It includes taking him to Sabbath school as soon as the mother is able to go, and sitting quietly in the mothers' room—not visiting with other mothers.

Christian education is having morning and evening worship with the family, telling and reading the children character-building stories.

Christian education is teaching children to obey.

Christian education is teaching children to work—to cheerfully share the burdens of the home. These lessons should not be left for the work superintendent when the student goes away to academy.

Church school is not intended to *make* our children Christians—but to *keep* them Christians. Fortunately, church school does oftentimes help children to become Christians, though they were not before they enrolled.

Christian education is taught through a Bible-oriented and Bible-centered curriculum. But it is also taught by the godly example of parents, teachers, and friends. Above all, however, it means teaching the students to look to Jesus only as our true and perfect example and not to use the faults or inconsistencies of our fellow Christians as an excuse for deviating from right as we understand it.

Even with all this help and training a child sometimes wanders away from God, and brokenhearted parents go over and over in their minds the different steps of the child's life. How comforting if they can say, "I did the best I could," instead of crying, "Oh, if we had only sent him to church school, it might not have been this way."

God Himself cannot save them all—but anything short of our best is not enough.

No, Christian education is not just sending a child to a Christian school. *It is a way of life.*

Some Second Thoughts

(*From page 4*)

Our current statistics reveal that during the past twenty years the number of colleges and secondary schools has increased from about 265 to 634; our teachers from 2,140 to 7,049, and the enrollment for these levels from 27,000 to 73,912. On the elementary level the number of schools increased from about 3,000 to 4,534; teachers from 4,800 to 10,078, and enrollment from 129,000 to 294,352. And parenthetically, we should add that the number of persons in the departments of education on the local, union, and General Conference levels was in most cases the same two decades ago that it is now. During this period our investment in church school buildings and equipment alone has jumped from about $4 million to more than $52 million. In 1965 the church had some $198 million invested in education.

These statistics, I believe, are quite dramatic, and they reveal that a Niagara of cash has been poured into the school program of the church. As stewards of God's banks, must we not ask ourselves the question, "Have we gotten the most for our church's educational dollar?" Education today is big business in our country and throughout the world. And it must be, for yesterday's educational program is just as inadequate as yesterday's highways, and there is need for a constant assessment of our essential task and the resources that are necessary for meeting the current and future needs adequately.

The needs for today and for tomorrow begin with kindergarten and carry through graduate schools, and it is not just problems that we must solve, but more importantly, we must exploit opportunities.

Quality in Education

We must gear ourselves for a higher quality in our instructional program. It is commonly understood that when education is inadequate at one level, it is difficult, if not impossible, to make the transition to the next. Capable youngsters, especially from underprivileged or disadvantaged backgrounds, too often lose their way between high school and college or between college and the graduate school, chiefly due to a lack of proper preparation.

We must learn how to work together better from one echelon to another and perhaps more importantly on a horizontal level—colleges with colleges, academies with academies, churches with churches, and so on. This would produce complementary rather than competitive academic programs within our denominational school system, which in itself would solve a number of problems.

We must recognize too that the call from Macedonia today is a more sophisticated one. It is for teachers with Master's and Doctor's degrees. It is for accredited schools. It is for four-year colleges. And this is true around the world—quality education, first-rate education, is the need and we all must plan accordingly. Some years ago our church body was rated highly in the number of young people going through college, but that fact in the light of educational pressures today is fast becoming a fact of the past. The educational horizon today is much broader than it was twenty years ago, and we are deceiving ourselves if we feel that our young people are not aware of this.

Although public education on all levels maintains academic standards we too should reach, yet ours must embrace the even higher quality of Christ-centeredness. Our reason for existence reaches into eternity, and we must stress the world mission of our church on all the rungs of the educational ladder. This means a greater emphasis on foreign languages, history of non-Western civilizations, international relations, and the role of missions in our contemporary society. In response to Christ's commission to us, we need a world view for our students and a better understanding of the great forces at work in our present world.

Another need is to recognize that fundamental in our love of God is the love of truth. In essence this means that intelligence and brains go along with faith and religion, or else we must accept what a church critic once wrote: "Whenever I go to church, I feel like unscrewing my head and placing it under the seat because in a religious meeting I have never any use for anything above my collar button."[1]

As stated in an article in the *Review:*

> We need much charity, much understanding, and much compassion one for another. The purpose of education and the purpose of a university is to seek for truth. Particularly as a seminary branch of the university, our task is to seek for truth through the revelations God gave through His prophets, through His Son, and through the servant of the Lord. We must search with diligence, and with confidence in one another, being certain that God's truth in these last days will triumph.[2]

Much has been written lately about the church-related schools, especially the Christian college, and its ability to survive. There are even some who are asking the question, "*Should* the church-related college survive?" We must decide how far we are going in education. Is there need for vertical as well as horizontal expansion? Can we afford such a program? Our consensus may be that for the future growth of the church and for the sake of our young people our schools must continue, and if our conviction is strong in this regard, then we must be ready to support that conviction.

We must support it in the face of increasing inflationary costs, the increasing number of community and junior colleges, and the tremendous amount of Federal aid that is more and more spoon-feeding education in the United States; apparently there is no

end in sight to this dramatic acceleration in spending. This is not merely to provide more education but to produce better education for the youth of the nation. Certainly the church cannot have a lesser aim for its young people.

Faculty, Facilities, Finances

There are three areas that are critical to our educational endeavor. Oddly enough each begins with an "F," which could easily mean "failure" if a more realistic approach is not taken for the immediate future.

The first F I would like to discuss is *faculty*. Not only do we need faculty who are dedicated, loyal church members but also persons fully qualified academically. Every administrator must keep two factors before him. First, Christian commitment, but that in itself is not enough. Second, there must be intellectual achievement which can be measured by earned degrees and scholarly interests. To find the faculty with these qualifications is not an easy task, and to add to the problem, such are also in great demand by secular institutions where the salaries far exceed ours. Furthermore, the need is increasing, for in the United States thirty years ago only 30 per cent of American students finished high school; about ten years ago the figure was 58 per cent; and the United States Office of Education predicts by 1975 it will be 83 per cent.

And there are more problems. When our teachers, as well as potential teachers, see how their profession is valued in comparison with the paramedical and medical groups within the denomination; when they see that the family members of denominational pastors and leaders are working in public schools when there is a need for them within the organization; when they ofttimes find themselves the victims of the whims of church school boards; then is it any wonder that we are continually facing a paucity of qualified teachers?

Harold Howe, U.S. Commissioner of Education, has emphasized a reason for the teacher shortage in the United States. "The blunt fact is," he stated, "that the low pay which teachers have traditionally received is now coming home to roost." Not only is there a seller's market for teachers in the nation, but especially so within the denominational framework.

There has developed in the thinking of some individuals in responsible positions an acquiescence to the idea that for our medical institutions to continue operation, the Seventh-day Adventist employees must be compensated at, or nearly at, the competitive rate in each community. The rationalization is that these institutions are supported by public funds and that they are dealing in matters of life or death—in the physical sense. Hence, some dispensation must be permitted to allow them to veer away from the denominational salary scale. This type of rationalization, however, is not accepted in educational circles. On the national average, the teacher's income is higher than that of the nurse, for example, but within our ranks we find the opposite to be true. Why is it that a girl with a baccalaureate degree in nursing will earn more in her first year in a denominational hospital than her mother who has had some forty years of teaching experience, a doctorate degree, and an excellent reputation in our colleges? Could it be that we may have been more concerned with the matters of life or death in the physical sense than we have in the matters of life or death in the spiritual sense which is the special concern of our educational institutions?

We should be saying louder Amens in appreciation to our faculty and outstanding teachers who are manning our classrooms, not for the monetary rewards they receive but rather because of their sense of commitment and dedication.

The second F is *facilities*. These include not only classrooms, science laboratories, faculty and administrative offices, residence halls, gymnasiums, auditoriums, and libraries, but the latest in teaching devices and audio-visual aids; special laboratories for languages, behavioral sciences, and other disciplines; and data processing, automation, and computers in the over-all operation of the school program. Proper facilities mean better use of faculty talent and opportunity for additional learning on the part of the student. The teachers' tools of yesterday must be updated as are those of the modern business office and the operating room in the hospital.

The third F, and a vital one, is *finances*. Our schools are rapidly absorbing all available funds and in addition are assigning future subsidies to current capital expenditures. On the other side of the ledger, the conferences and the unions who are supplying the subsidies are finding that it is getting more difficult to satisfy the appetites of these growing institutions. The demands for new churches, elementary schools, and academies have placed a constant pressure on the conference treasuries, and in some cases the requests of the colleges are accepted as something akin to leprosy.

Yet, with only three sources of funds—the students' tuition, the conference-union subsidies, and outside contributions (which for our denominational schools are almost nil)—what other alternatives does the college have for obtaining funds? Our policy prohibits the acceptance of Government funds in the United States and tuition increases have certain limits. So it may well be that the next level in our organization beyond the union conference will have to give serious consideration to giving more tangible support to higher education.

In 1965, of the seventy-plus academies, only three completed the fiscal year with a gain (combined

total loss, $2,823,062.49). After donations only fourteen academies came out in the black. In addition, liquid assets were $4,627,938.87 below the cash requirement, and the authorized operating capital was short $4,005,118.11.

The colleges for the same period did not fare much better comparatively. Their net loss without donations amounted to $884,407.80; after donations, $449,173.49 (this put seven of the eleven colleges in the black). Liquid assets were $6,706,314.42 below the cash requirement and the authorized operating capital was short $6,234,663.48.

The big question is how long we can continue in this direction. Can we expect our Christian educational program to survive when we constantly increase our annual operating deficits; when we proliferate our programs and courses in an attempt to copy the larger universities; when we offer programs that are far too expensive for the number of students demanding them and which programs could be obtained elsewhere without an infringement on our beliefs; when we plan building programs without taking a hard look at the potential maintenance costs; when we build with tastes that go beyond what the budget can stand; and when we involve ourselves not only in deficit thinking but deficit spending beyond reasonable limits?

Aiming for academic quality and operational self-support is not an easy task, but positive steps can be taken to move in this direction and the following are some suggestions:

1. Administrators must bring expenses down to income. Pool-purchasing and other methods to help economize should be considered. There should be more experimentation with the year-round school from the elementary level through higher education, keeping in focus the greatest possible use of buildings and campus facilities.

2. There should be a continued trend toward the consolidation of schools and programs, and elimination of those that are substandard.

3. The vested interests of conferences and unions in their educational programs should give way to that which is best and most economical for the church at large.

4. The existing parochial borders should be restudied so that students in one school will know what is available in other Seventh-day Adventist schools. Everyone should be aware of the total educational opportunities of the church.

5. The curriculum offerings should be limited. No one school can or should be expected to be all things to all men but should do what it can afford to do well rather than to pretend in many areas. Overextension is no doubt the chief problem facing our schools today.

6. The size of faculty and administration should be restudied, and adequate salaries should be provided for qualified personnel.

7. There must be a continuous attempt to improve the quality of the academic program through a closer scrutiny of faculty graduate study and the types of degrees that are being pursued while these individuals are receiving financial support from our institutions or conferences.

8. The boards of trustees must have a closer dialog with their administrations. The idea of board members traveling hundreds and often thousands of miles for one or two meetings, where without prior orientation and study some doze through the reading of reports, is evidence of an unprofessional approach and irresponsibility.

There is need for an informed and enlightened trusteeship, one that is not concerned chiefly with whether or not the school is making a gain or a loss but where more consideration is given of the present and the long-range academic program. Trustees must exert their proper prerogatives in seeing that the real purposes of the institution are not negated by external and internal influences. At the same time they must be devoted to the idea of intellectual freedom and must identify themselves with the mind of the academic world. When they cease to value intellect, that is when the school is moving in a hopeless direction.

In conclusion we should remember that there are other areas demanding our consideration: Christian education for our blind and deaf-mute children, for our secondary youngsters who do not go on to college but who desire vocational education, and for the preschoolers who are now being given special attention in educational circles; scholarships for our students who are eligible for State scholarships which restrict their attendance to schools within the State; and a greater attention to our Seventh-day Adventist students taking graduate work at secular universities who are too often left isolated from fellow believers and left spiritually unchallenged by the local pastor.

We know that in our own strength we are held in the vise of circumstances that ofttimes seems unbreakable. It is our divine Father who clears the debris, unclouds the mind, and brings order out of chaos. We are His instruments, carving the human scene for the eternal good, but we must permit Him to direct us in our endeavors. C. B. H.

[1] Quoted in Norman V. Hope, "Putting Brains Into Our Christianity," *Christianity Today*, Aug. 19, 1966, p. 3.
[2] Richard Hammill, "God Speaks Through the Scriptures," *Review and Herald*, Oct. 6, 1966, p. 5.

Fire Trap or Fire Safe?

(*From page 15*)

door closers, all should be in working order. Fire doors that are required to be kept closed should *al-*

ways be closed. The use of door wedges to hold open any door should be prohibited.

6. The local fire chief should be consulted on your fire procedures. Invite him to inspect your building and make suggestions on improvements; and if he makes a suggestion, *do it!* His concern is for you and your pupils.

Every teacher should be familiar with current school fire prevention practices. We place great emphasis on the safeguarding of the moral life of the young people in our church, and this is extremely important. In addition, we should do everything possible to give these young people the best physical protection.

Whether your school is a fire trap or is fire safe is usually easy to determine. The responsibility to eliminate the fire traps and to ensure that the fire-safe buildings stay that way jointly rests on the superintendent of education, the school board, the school principal, and every teacher. By working together, the needless and tragic losses in lives and dollars can be prevented.

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Are We Too Busy?

(*From page 5*)

The messenger of the Lord makes clear the course most certain to frustrate this desire to succeed. It is when we major in minors and minor in majors. To crowd God out of our lives is to crowd success out of our profession as Christian educators.

What, then, is the antidote for "busyness"? Isaiah, the prophet, says, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles" (Isa. 40:31). "Wait on the Lord," the psalmist counsels: "be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Ps. 27:14). Our strength—physical and spiritual—will be renewed when we wait on the Lord in the place of prayer and study. "Let nothing, however dear, however loved, absorb your mind and affections, diverting you from the study of God's word or from earnest prayer."—*Ibid.*, vol. 8, p. 53.

For many years I have kept the poem of an unknown author in the front of my Bible to remind me that I must never be too busy to spend ample time with God every day. I would like to share this poem with our fine Seventh-day Adventist teachers around the world.

Too busy are we, midst the whirl and the stress
Of our lives, as the days come and go—
Too busy to water with prayer and with tears
The seed we abundantly sow.

Too busy with working for Jesus to pause
And sit at His footstool of prayer;
Too busy commanding and guarding His field
To learn what His orders are there.

Too busy with routine of cares in the home
To seek Him alone through the days;
Too busy in striving to faithfully serve,
To listen to Him, and to pray.

How Satan doth gloat o'er his subtle decoy
Of winding our life in his coil!
He knows when too busy to watch unto prayer
Our triumph at last he will foil.

O guard us from whirlpools that threaten to wreck
Our bark, heavenly Pilot, we pray!
And teach us the blessing of walking with God
Through holy communion each day!

Among the PILLARS and FOUNDATIONS

When some people think of education they think only of formal tuition in the elementary school up through higher education. Some individuals consider that priorities and value ascend with the grade level.

Interestingly enough, all through the decades educators with discernment have given parent and home education their rightful place.

The editors of *The Journal of True Education* in scanning the minutes of the first conference of church school teachers for the Seventh-day Adventist Church, which was held in Battle Creek, Michigan, June 20-July 11, 1900, excerpted the following counsel from the paper on "The Educational Institutions Belonging to the System of Christian Education" presented by Dr. P. T. Magan, well-known as the successful president of the College of Medical Evangelists (1928-1942):

Babyhood, childhood, and youth come but once to man. Each of these periods is particularly and peculiarly susceptible to special heavenly influences, and to the reception of definite and divine gifts. . . .

In the days of babyhood and childhood, as at no other period of life, love and affection can be developed or destroyed. To develop love and loving obedience is the all-important work necessary to be accomplished for the little new-born life. This is the trait of character, the phase of life susceptible of germination and development and enlargement, especially peculiar to these, the morning hours of life.

Now with whom should the little one be in order that it may have the most favorable training and environment possible for the development of this gift? The answer is clear: the child should be minded and cared for by its own mother, toward whom its love and affection naturally flow. . . .

Now it is true that the child cannot, in the great majority of cases, receive anywhere near all its education from its parents. This is true; but still I would say to all godly parents, Keep your children with you, and educate them yourselves just as long as you possibly can.

If the world had always followed the will of God in all things, there would never have been any necessity for having any other kind of a school but a home school. But the world has wandered away from God. A condition of things, unnatural in itself, has been created, and now exists. We cannot stand idle and helpless until this condition is entirely changed. To do so would only be to help establish the very thing which we desire to see destroyed or altered.

This introduces the church school. Its sphere is to provide Christian education for the children of Christians, especially from the ages of seven and eight years up to twelve or fourteen years of age. . . .

In these church schools natural methods must be followed. Nothing artificial should be aimed at. The boys and girls should be taught to do the things which they learn. Much evil is done to the characters of the young by teaching them truth of a practical nature, and at the same time permitting them to live in constant violation of those truths. For instance, a child may learn that meat is a harmful article of diet, and that God is pleased if we refrain from its use. A seed of truth has been planted in that young breast. Suppose now that the child continues to eat meat. The truth and the light which he has received become darkness to him, and he is unfitted for the reception of more truth. He knows that he is living a lie, and in the nature of things his character is debased. Hence every youth should be taught the supreme importance of living out in his daily life the light and truth which he receives in the schoolroom. All such subjects as integrity of character should be carefully inculcated both by precept and practice. High and lofty ideals must be set before the youth, and the dignity of the humble calling in one of the common walks of life must be constantly upheld. . . .

The youth enter these schools at the very time of their lives when they are awakening to a knowledge of the very highest and most sacred powers of their beings. They come in the formative period of life, when their ideas for the future are taking shape. How weighty, therefore, are the responsibilities placed upon their instructors. They come at a time when their reasoning powers are sensitively acute; at a time when there is great danger that reason may be itself deified as the all and in all. Many a youth has been wrecked by school influences at this period of life. Many a one has made shipwreck of faith, lost the guiding start of life, and in its place has put the meteoric, fleeting light of the powers of the human mind and human reason. . . .

It is of infinite importance that, as the youth stands on the threshold of life, he should learn his divine calling. If he does not, he will always be more or less dissatisfied with his work. This has made many a sickened and distressed man and woman. It has been responsible for many a suicide. To assist a student in a training school to choose his life calling is a most sacred duty. You may in your eagerness to "get settled down to work" hurry some into branches of study which divert them from the very calling which eternity has mapped out for them. And once this chord is lost, it is in most cases lost forever; and even if it is at some future date brought into the music of the life, it can never vibrate with the clearness and fullness of tone which it might have had if accepted at the golden moment.

If the story of the lost chords of human life could be written out in full, it would be a long and sad one; and as educators we must seek to foster and cause to germinate every precious plant of life in every heart. We must seek to send students from our schools in whose lives every note of character music is ringing purely, clearly, sweetly, and strongly. There should go forth students whose faces and forms breathe hope and comfort to weary hearts, peace to troubled breasts, rebuke to erring ones, calmness to angry ones. There are those whose very looks affect us like the beautiful chimes of cathedral bells, speaking purity to every passion and emotion of our beings.

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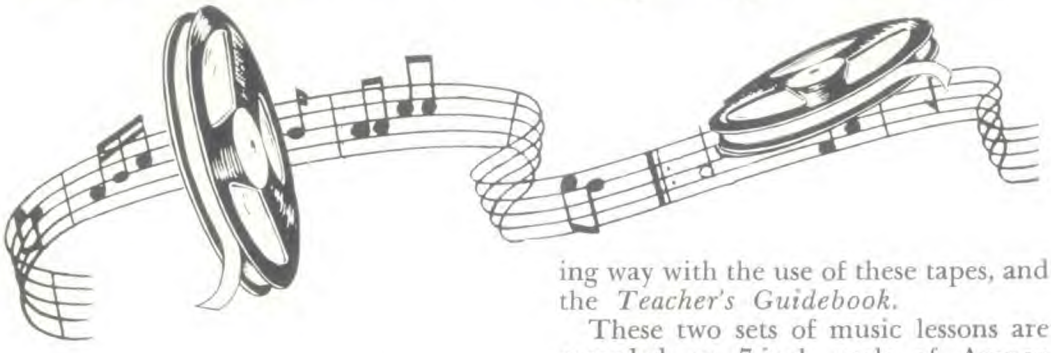

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Health and Physical Education

(*From page 21*)

Where should Adventists and Adventist schools have been when these abuses that we have so long been aware of were pointed out? I think we all agree that we could have and should have had in practice a real working program of physical education based upon applied physiology and the other principles which one of the greatest pioneers of physical education left us—Ellen G. White.

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Human Relations

(*From page 8*)

faith to its own organization and program.[11] Mutual confidence and two-way loyalty are considered the essence of successful human relations within the school.[12]

Summary. If the school is to be productive, it must maintain a complete human-relations program within its borders, for the school represents the integration and essence of all the democratic elements, as opposed to the segmental and individual approach of special groups outside the school.

Certain basic prerequisites must not be ignored. Division of labor should be clear cut; each member of the team (administrators, teachers, students, and parents) should understand his role in the school's program. This will give him a sense of security and belongingness. As different goals are set, different individuals should be delegated as leaders according to their expertness in the situation at hand. A sense of appreciation should be a mutual network influence —displaying itself in terms of gratefulness for any achievement that benefits the school program.

"Do unto others as though you were the others" may be a fitting paraphrase to test the potential success of human relations in school cooperation.

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Orchestral Films

A new film series, "The Infinite Variety of Music," featuring films of Leonard Bernstein and the New York Philharmonic in New York, Venice, Berlin, and Moscow will be released for permanent acquisition by schools and libraries for the first time, Robert Saudek, producer of the famous OMNIBUS and PROFILES IN COURAGE television series, has announced.

In West Berlin, in the concert hall of the Sender Freies Berlin, the orchestra and Mr. Bernstein sought through the music of Beethoven, to share with the young German students the "universal search for truth that is of interest to all mankind."

In the Great Hall of the Tchaikovsky Conservatory in Moscow, before an audience of Russian students, musicians, and teachers, the exciting similarities between modern Russia and modern America were explored.

For information write to the distributors: I Q Films, Inc., 689 Fifth Avenue, New York, New York 10022.

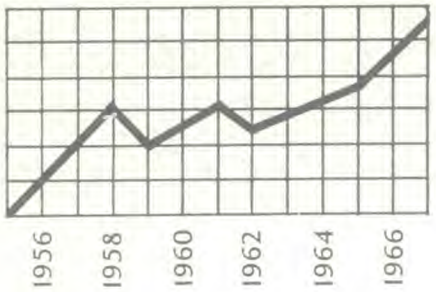
Educational TV

Instruction by closed-circuit TV and video tape was inaugurated at Walla Walla College in the department of education last fall with approximately 600 students to be affected by the project during this year.

During the autumn quarter two multiple-section classes were taught live and by video tape with the video-tape sections proctored by graduate assistants.

WWC has purchased an Ampex model 7000 recorder, two Ampex cameras, and six monitoring sets.

During the construction of W. I. Smith Hall, education department center at WWC, preparation for use of educational TV in every room was made.



EDITORIAL

Pulse and Trends

Honoring Young Educators Using as criteria professional background, teaching skills, and contributions to profession, a panel of educational leaders named four outstanding young educators for 1965-1966 in an awards ceremony at Baton Rouge, Louisiana, cosponsored by the United States Jaycees and the World Book Encyclopedia.

A physical education teacher in a New York school district, a language and social studies teacher in Connecticut, a Kentucky superintendent of schools, and an elementary school teacher who served as an educational missionary in Karachi, Pakistan—these all under 36 years of age—were the recipients of awards and scholarships to honor young educators who work for the nation's youth.

Office Consequence Little do some secretaries and receptionists realize the importance of their position. They are usually the first and oftentimes the only person in the office or institution who is met, and acceptance or prejudice is based on them. The person who comes into the office for an appointment, or to get information, or to try to find out whom to see judges the office, department, school, or institution largely on that first contact.

The first impression is most significant. Built on neat, clean, and pleasant appearance, are manner, voice, and the smile. Conversation and businesslike atmosphere follow next. Informal, friendly, but businesslike courtesy and office ethics are important. So remember—the secretary or receptionist is the first line of offense—or defense—for the office, department, school, or institution. Her office is clean and in order. She is the confidante in the matter of personal problems and correspondence and is loyal to and supportive of the morale of the office. Her performance communicates to all guests, callers, visitors, and staff. She looks at situations from the other person's point of view, and helps people to feel important. The few minutes or more that a guest or caller is with the secretary or receptionist are of consequence, for she is a public relations officer.

Educational Objectives Most activities in life have objectives; they are directed to some goal; they have purpose.

In devising a program of education or structuring an area of training, an essential first step is to determine and formulate the objectives to be achieved. A set of well-stated objectives is useful in many ways—a basis for coordinating, integrating, and timing the elements of the program; a facility for mutual understanding and cooperation among the board of trustees, administration, and teaching staff; and a help in recruiting and orienting students.

Once the objectives of the institution or curriculum are determined, the respective department and teachers should formulate objectives of their own. Like institutional objectives, course objectives should be stated in terms of the desired achievements of the student. The needs of the learner should become the first consideration. The emphasis must always be on the learning rather than on the teaching. The students themselves then individually should ask, "What am I trying to accomplish? What are my objectives?"

Educational objectives, in other words, will become most meaningful when they are institutionalized, departmentalized, and individualized—by trustee, administrator, staff, and student.

Curing Overspecialization Two separate studies in recent years by the Carnegie and Ford foundations have had tremendous impact on the education of management. The manager of the future, according to these reports, will necessarily have to be more of a generalist rather than a specialist. Business schools in both colleges and universities have placed too heavy emphasis on vocational training and not enough course work in liberal arts in the typical business administration curriculum. Much of the same criticism has been made by operating managers in that their subordinates are becoming overspecialized.

The best preparation for such a role in improved management, it is now thought, would be to provide a learning for generalists that goes beyond training in technical specialties such as marketing, accounting, statistics, and production. It will center more around decision making, thought patterns, concepts, objectives, results-oriented appraisal, and evaluation.

Short-term institutes, weekend drive-ins, and periodic seminars are currently upgrading personnel in management. Some of these are on-the-job arranged inservice programs once a week and others are on-campus sponsored instruction.