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At the cross of Calvary, love and selfishness stood face to face. Here was their crowning manifestation. Christ had lived only to comfort and bless, and in putting Him to death, Satan manifested the malignity of his hatred against God. He made it evident that the real purpose of his rebellion was to dethrone God, and to destroy Him through whom the love of God was shown.

By the life and the death of Christ, the thoughts of men also are brought to view. From the manger to the cross, the life of Jesus was a call to self-surrender, and to fellowship in suffering. It unveiled the purposes of men. Jesus came with the truth of heaven, and all who were listening to the voice of the Holy Spirit were drawn to Him. The worshipers of self belonged to Satan's kingdom. In their attitude toward Christ, all would show on which side they stood. And thus everyone passes judgment on himself.

In the day of final judgment, every lost soul will understand the nature of his own rejection of truth. The cross will be presented, and its real bearing will be seen by every mind that has been blinded by transgression. Before the vision of Calvary with its mysterious Victim, sinners will stand condemned. Every lying excuse will be swept away. Human apostasy will appear in its heinous character. Men will see what their choice has been. Every question of truth and error in the long-standing controversy will then have been made plain. In the judgment of the universe, God will stand clear of blame for the existence or continuance of evil. It will be demonstrated that the divine decrees are not accessory to sin. There was no defect in God's government, no cause for disaffection. When the thoughts of all hearts shall be revealed, both the loyal and the rebellious will unite in declaring, "Just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? . . . for Thy judgments are made manifest." Rev. 15:3, 4.

—*The Desire of Ages,* pp. 57, 58.

As We See It

SHOWING THIS RISING GENERATION

People were watching the clock at the Bureau of the Census. On November 20, 1967, the face registered the 200 millionth American. But more significant even than this total is the fact that in 1966 the median age was 27.8 years.

Clearly this young burgeoning group will exert a great and growing influence not only in the choice of leaders and public servants but also in the decisions that will determine future course and policy. The mantle of maturity, therefore, must be placed upon young shoulders.

This is true of many countries on earth. Each state and institution must plan on the future. Blueprinting and projections are imperative.

Orientation, coaching, grooming, and briefing are essential in the education, inservice development, and on-the-job training of youth for life. Ideological and pragmatic learning must take place. But these procedures will accomplish most by *education* and *example* rather than by indoctrination and legislation.

Society tries to be omnipotent. It tries to forge a mold for its young, and coaxes or coerces them into it. Society may say: "Here, think these thoughts; eat these foods; drink these liquids; wear these clothes; sing these songs; go to these places; and do these things."

Parents lovingly seek to "train up a child in the way he should go,"[1] but along with their love they may serve their own likes and dislikes. They plan—carefully or loosely—certain steps for each child to take, so he will turn out the kind of adult they want him to be. But the harder the grown-up world pushes a child or teen-ager into its own precast form, the more he may pound on the wall and cry: "Let me out. Give me freedom. Who am I supposed to be?"

In the changing society of this decade, identity of the individual seems no longer to be conferred; it must be discovered, or possibly created. The youth subculture, which once endeavored to submerge its identity in an eagerness to become adult, now asserts itself in deliberate protest against adult culture, which appears only as material, crass, and phony.

Heard incessantly across the halls of ivy and canyon marts are the plaintive echoes of the existential cry, Who am I? And few—if any—attempt to phrase an answer.

Whenever a person allows himself to be squeezed into somebody else's mold, he pays a high price. He may gain some limited security, but he is weakened in the end. He is shielded from the struggle that produces strength, from hurt that produces love, and from exertion that produces growth.

Those Christian adults who follow in the footsteps of the Master Teacher will take time for association, companionship, fellowship, and dialog with the young. How will the Seventh-day Adventist teacher respond when the student or youth pleads, "Don't *tell* me—*show* me"? Consistent was his teaching when Paul invited his learners: "Be ye followers of me, even as I also am of Christ."[2] The medium is the message.

T. S. G.

[1] Prov. 22:6.
[2] 1 Cor. 11:1.

EDUCATIONAL SUPERINTENDENT: THE MAN

By Bernard Mohan Lall

(Part 1)

EACH person who enters the position of school superintendent brings with him certain capacities. Capacity may be considered as having four aspects: physical, intellectual, emotional, and spiritual.[1] He also brings his accustomed behavior patterns, his skills, and reflexes. Just as surely as the job will influence him, he, too, with these capacities modifies the job he enters. Both, in turn, will be affected by the society in which he finds himself.[2]

To have an understanding of the superintendency, it is necessary to investigate the capacities of the man in the job. Several sources, for example, social and physical anthropology, anatomy, physiology, and psychology, could be investigated to find out more concerning the "essential nature of Man."[3]

Intellectual Capacity

The American Association of School Administrators reports that the school administrator of today has far more academic preparation for his job than did school administrators during the thirties or forties. He receives a superior quality of undergraduate training and is characterized by a depth of scholarship. In research conducted by the AASA it was found that more than nine out of every ten superintendents have completed at least five years of university program, and nearly five out of ten have completed six or more years of university training, and two out of ten completed at least seven years of higher education.[4]

Although only five years have gone by since the above research was conducted by the AASA, it can be assumed that a number of superintendents today hold either a Doctor of Education degree or a Doctor of Philosophy in Education degree.

In connection with intellectual capacity, Davis states:

> Intellectual ability has long been used as the major criterion for admission to professional graduate preparation in educational administration. Probably more is known about this ability in relation to the job of the executive than about the others. Only recently has the question been raised as to whether intellectual ability is a sufficient measure of professional fitness.[5]

With the tremendous amount of knowledge pouring into the field of education, with the new innovations, with the introduction of automation and technology, it is highly desirable that the superintendent should have the best intellectual preparation available for the job.

The man needs the verbal intelligence to weigh the available evidence so as to establish the more subtle and unique relationships that exist in a manner meaningful and appropriate to the given situation. He must examine the information in the light of fundamental values. In relating his perception, he should be able to present his thoughts consistent with his deeper self-concept. Davis says: "This suggests that the careful appraisal of concrete and abstract intelligence early in the process of admission to graduate study is highly important."[6]

One of the most significant aspects of the intellectual capacity needed is in dealing with people, especially the understanding of interactions with other people. Without such understanding the superintendent's interpersonal relations with others may seem superficial. Here he has to play various roles in order to accomplish the job. Davis points out that the concept of operational intelligence has recently emerged which includes planning for action, testing, and evaluating the operational efficiency of a plan—all of which deals with the man's relation with his fellow man in different roles.

In the process of predicting and deciding, the man has to utilize virtually every ounce of his intelligence to be successful. He must have a sharp memory to be able to recollect the thoughts and knowledge he gained in the days gone by. He must be able to recognize, define, and select means that are operable.

Concerning implementation of balancing means and ends against value systems, and against changing environmental conditions, Davis states that it calls for an unusual quality and type of intellectual ability. Says he:

> It is particularly important in facilitating the organization of the information, inferences, predictions, decisions

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and people so that effective action can take place. In so doing, the Man needs intelligence to utilize his physical, mental and emotional resources in an effective manner. He must also be capable of continually abstracting from the changing situation certain cues or evidence that will modify the next step in the process. Administrators are thought of as "men of action." If the foregoing outline accurately indicates all that must precede action, there is little room for wonder that the executive role is nervously and mentally exhausting. Particularly in these days when new, perplexing problems are so numerous.[7]

The educational process for the superintendent never ends. He is continuously learning, and he has to depend on his experience to face judiciously the problems which, as Davis states, are "so numerous."[8] Speaking about experience, Berkson points out:

Some experiences are trivial and meaningless and others may be miseducative. For an experience to lead to educational growth two further elements must be present: an increment of understanding—that is, an increased perception of the interrelationships among the various activities in which we are engaged and, simultaneously, an increment of added power in the control of our future actions. The raw experience itself does not have positive educational value: the educational value resides, we may say, in "experience-reflected-upon-in-relation-to-future-experience."[9]

Berkson quotes Dewey and states: "Growth signifies 'a constant reorganization or reconstructing of experience.' "[10]

Berkson further clarifies:

The educational process develops, and is developed through, the factor of "intelligence," the second term which, along with "experience," is requisite for grasping the Dewey concept of growth. Reflection or thinking, as noted, takes place within a matrix of experience. It consists of tracing the meaningful connections among our activities, in realizing the consequences of what we have done, in noting the bearing of present and past occurrences on possible future experience.[11]

Thus the school administrator grows intellectually, and this motivates his future actions, decisions, and plans. Berkson points out that "growth," as Dewey uses the term, thus involves three interrelated concepts. They are: experience as the source, reconstruction of experience as the continuing aim, and intelligence as the method of this continuous reconstruction.[12]

Physical Capacity

In several fields where the executive and the executive process have been carefully studied, it has been gathered that man's physical capacity has an important relation to his performance as an executive. It has been suggested that some thought be given as to why incidence of peptic ulcers, hypertension, heart failures, and other physical disorders are prevalent among the executives in the field of educational administration.

Davis points out:

To be able to sense problems and gather information man must have adequate physical sensitivity. It is assumed, for example, that an administrator who cannot see well, or hear well, will surely be limited in his capacity to gather information. Among the less obvious factors is speed of the eye reflex in reading. A handicap here can hinder reading speed and thus reduce the capacity of an individual to examine evidence visually.[13]

If the man is not functioning with optimal physical strength, it can be assumed that he will not be able to respond adequately either mentally or emotionally to his environment. Davis states that "studies of physical reactions do seem to reveal that people who are physically tired are unable to examine a situation reliably and are unable to draw the necessary conclusions from the available evidence."[14]

This would suggest that in personnel policies the question of physical condition should be included, and furthermore an annual physical examination for each executive in the field of education is undoubtedly in order, even if the school district has to pay for such physical examination.

The superintendent's physical capacity will affect his dealing with people. He should be able to observe, hear, feel, and move in order to accomplish the tasks he is entrusted with. If he fails to associate with people in a face-to-face manner and work with them, he will possibly lose the intellectual and emotional communication which is so very important in effective administrative and educational leadership.

In dealing with such high-level activities as predicting and decision making, which are both intellectual and emotional processes, the physical condition of the administrator plays a great part. Therefore he must pay careful attention to the maintenance of adequate health, personal strength, and vitality at all times.

Davis states that the physical capacity is important in implementation because at the moment and point of action, the administrator must be able to command, physiologically and psychologically. For example, in implementing any action, the administrator is required to express himself verbally. The quality of his voice as well as his linguistic ability, at such a time, is important. He also uses his hands for gestures, and unless he is completely in good health such gestures and other physical bearing may not carry the desired meaning. His physical manner does support or distort his communication of ideas.[15]

White, in connection with physical capacity, states:

Since the mind and the soul find expression through the body, both mental and spiritual vigor are in great degree dependent upon physical strength and activity; whatever promotes physical health, promotes the development of a strong mind and a well-balanced character.[16]

Furthermore, she feels that without good health no one can as distinctly understand or as completely fulfill his obligations to himself, to his fellow beings, or to his Creator. "Therefore," suggests White, "health should be as faithfully guarded as the character."[17]

It could be concluded that the physical capacity of the superintendent should be at its best at all times in order for him to accomplish his various obli-

gations in problem solving, decision making, relating to people, and executing the tasks entrusted to him.

Emotional Capacity

Possibly no other person symbolizes emotional adequacy for the job as much as does a skilled surgeon, with complete poise as he performs an operation. He is well equipped with all sorts of data from his own observation, as well as from X-ray, blood analysis, and other technicians. Assisted by nurses, anesthetists, interns, and the number of aids of up-to-date technology, and fortified by previous preparation and experience, he proceeds with complete confidence. Davis points out that today's school administrator deals with no less fateful decisions, although the consequences may not be immediate and apparent.[18] The superintendent needs a high degree of emotional stability and security so that he may perform his job with confidence.

The emotional capacity of the man is extremely important in sensing problems and gathering appropriate information. He must be secure within his own personal-social environment in order to be able to ask questions for fuller information. He must be prepared to accept the consequences of his inquiry.

Man's feelings can and may influence the interpretations of reality. The whole process is affected by the emotional maturity of the man under consideration. Davis, in connection with emotional capacity, states:

> Man needs information and information leads inevitably to new perceptions. All new perceptions imply some change, however insignificant. Therefore, the Man must be continually changing. But if he is emotionally immature, he may not make or accept inferences inherent in the information if he feels that they require him to change or develop.[19]

In dealing with people, the emotional capacity of the man is of utmost importance. An emotionally mature person is usually in a better position to communicate and interact with others, as he will have a more realistic concept of himself in dealing with others. Thus, he will find himself in a willing mood and joining others; he will constructively work in various roles, and not playing the role of boss.[20]

It is very difficult for any superintendent to make predictions and involve himself in the decision-making process without having his feelings involved. Some of these feelings have individual peculiarities, and have to deal with his survival and development as an individual. On the other hand, some feelings affect his social relationships in the society of which he is a part. As a result, in predicting and decision making, an administrator should keep in mind the influence these may have due to his own personal peculiarity and the influence of the society in which he lives.

It could be concluded, then, that the *man* in the position of school superintendent should be physically, intellectually, and emotionally sound to be able to do his job effectively.

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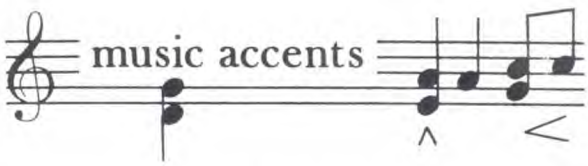
[1] Daniel E. Griffiths, *Human Relations in School Administration* (New York: Appleton-Century-Crofts, Inc., 1956), p. 5.
[2] Daniel R. Davis, *A Developing Concept of the Superintendency of Education*, Bureau of Publications (Columbia University, New York: 1953), p. 18.
[3] *Ibid.*
[4] *On Selecting a Superintendent of Schools*, American Association of School Administrators (Washington, D.C., 1962), p. 4.
[5] Davis, *op. cit.*, p. 21.
[6] *Ibid.*
[7] Davis, *op. cit.*, p. 22.
[8] *Ibid.*
[9] I. B. Berkson, *The Ideal and the Community* (Harper and Brothers Publishers, New York, 1958), p. 25.
[10] *Ibid.*
[11] *Ibid.*
[12] *Ibid.*
[13] Davis, *op. cit.*, p. 18.
[14] *Ibid.*, p. 19.
[15] *Ibid.*
[16] Ellen G. White, *Education* (Pacific Press Publishing Association, Mountain View: 1903), p. 195.
[17] *Ibid.*
[18] Davis, *op. cit.*, p. 24.
[19] *Ibid.*, p. 25.
[20] *Ibid.*, p. 26.



OBJECTIVES

"The chief subjects of study in these schools were the law of God, with the instructions given to Moses, sacred history, sacred music, and poetry. . . . Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God."—*Patriarchs and Prophets*, pp. 593, 594.

Since Christian education involves the complete development of the student's abilities and faculties, including the physical, emotional, mental, and spiritual powers; and since music study is recognized today as a means of developing these, we believe music instruction in our schools should be so molded as to contribute to Christian character building and to the salvation of souls.

To attain this objective emphasis should be given to the following phases of music study:

1. **Music as an expression of beauty in sound.**
2. **Music technique as a means for the expression of beauty rather than an element of display.**
3. **Some type of musical experience for all students.**
4. **The use of music for unselfish service in the church, school, and community.**
5. **Broad, general musicianship first, then the specialized technique.**
6. **Music to beautify and increase the effectiveness of religious services and evangelism.**
7. **Music in the worth-while use of leisure time.**

The CHALLENGE of SPECIAL EDUCATION

By R. E. Hartbauer

SOCIETIES are considered primitive or cultured after being evaluated against many criteria. One of the most striking of these criteria is the way that society cares for its exceptional member—most notably, the handicapped.

Societies are not alone in being evaluated by how they care for their handicapped. School systems and churches are given the same challenge. As each school system is established, be it public or private, the first responsibility is to the largest number of persons that can be served with the available means. The mass of the population is to be cared for, trained, and prepared for a constructive place in society. When this has been done adequately, the educational system is forced by compassion, or whatever other term you may choose in referring to this sense of responsibility, to educate and/or train the handicapped to be contributing members of the community rather than be burdens. Today we consider as most civilized and cultured those countries that have dynamic and aggressive programs for the gifted and the deprived. We feel that those countries have progressed far from the primitive methods of euthanasia, sacrificing the deprived to the gods, or holding the deprived and his parents up to public ridicule.

The challenge is just as great to a religious community—a church organization. We consider those churches to be the most civilized, cultured, and Christlike that demonstrate their perception of the love of God and Christian compassion by caring for the majority of the members in the organization and providing aid in the time of adversity. We can look to some few churches that go beyond this by incorporating the training of the exceptional child into their educational system—their educational ministry. Within the educational system of those few churches are programs for the physically handicapped, the socially, mentally, and emotionally disturbed, and the gifted. We cannot but believe that God will hold us accountable if we neglect this part of the trinity of service of teaching, preaching, and healing.

Let us ask ourselves the question, What must we do to accept the challenge of special education for these exceptional members of our church society?

It may be that in this day of greater general-public acceptance of the handicapped that step one will be easier than it would have been as recently as five years ago. This step one is educating the rank-and-file members of the church membership to understanding and accepting the deprived or gifted child. It is a sad truth that many church members equate a handicap with the vengeance of God for the breaking of His law, and thus they draw back from even the discussion of these cases. All church members must be made aware of the classification of the handicapped (as well as of the gifted) and informed of the many possible causes of their handicaps. This educating of the church members must be done through literature, symposiums, and sermons from the pulpit. Let the people know of the potential for Christian service and the need for the message of the love of God within the physically deformed, the sensory deprived (deaf or blind), and the mentally deficient or arrested. Let the church members be directed to the rereading of the accounts of Christ's ministry to the maimed, the halt, and the blind.

The next step can be taken at the same time that step one is being taken. Statistics for a nation show a

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definite percentage of exceptional persons. These statistics do not reveal any deviation from the national average by the membership of any denomination. Step two, then, is finding those cases that are in reality the responsibility of the church as surely as are the normal. A case-finding program should be inaugurated by the department of education officers. Within this program can be articles and questionnaires in the official publications. Someone should be authorized to contact directly the pastors of the churches for the names, addresses, and detailed information of those who they know are in their congregations. This will take time and diligent effort to find these cases and classify them into various categories and to establish the area of greatest need, the geographically central location, and the special facilities that will be needed.

Concurrent with the second step can be the training of special education teachers. This third step could be an easy step to take. Let us not delude ourselves, however, into thinking that a person can be a good special education teacher just because he has been an outstanding classroom teacher and is a saint in good and regular standing in the church. Part of the training of teachers of the exceptional child goes far beyond the didactic lecture and the taking of prescribed quizzes and exams; it goes into the preparing of the prospective teacher to be physically, socially, mentally, and emotionally fit for the rigor of the task. This is not done in an hour or in a day. It is done through diligent effort on the part of the instructors and rigid discipline on the part of the teacher in training. We must immediately challenge young people to attempt such a grooming.

All this would be lost effort and a waste of God's finances if, after all these things are done, the training of these exceptional children was not implemented within the church's educational system. Let it be small at first; God will provide the increase. Let it be begun quickly but not in haste. Let it be a program designed to incorporate eventually the training of *all* the children in the church.

The Seventh-day Adventist Church has begun this task. Speech and hearing therapists are being trained. These therapists are working in several medical settings. Let there be the use of these therapists within the educational system. Let there be companion programs to the project on behalf of the deaf that is now under way. Let there be an accepting of the call to witness unto "the least of these, my brethren."

ETHICS in the TEACHING PROFESSION

By Leonard Nelson

Ethics is the science of morals and morals is the practice of ethics.

One day I was proctoring an examination for another teacher in the English department. After the test period closed, a college junior placed an incomplete paper on the desk and asked me the rather smarty question: "Do you think you could have answered these questions?"

I replied, and I am glad I thought to say it, "It isn't ethical to comment on the work of another teacher."

The physician feels that it is not ethical for him to advertise his services; he is content simply to list his name and address in the directory. The lawyer feels that it is unethical for him to discuss his client's problems outside of the office, and the Seventh-day Adventist minister does not feel free to perform the marriage of a member of his church with one of another persuasion. The teacher has a code of ethics, too, which defines his duty to his associates.

The term *ethics* has become widely used partly because it sounds more imposing than morals. Some people prefer *ethics* to *morals* because they feel that somehow "ethics" is disconnected from religion.

A Teacher's Attitude Toward His Superiors

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God. . . . For rulers are not a terror to good works, but to evil. . . . Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good.[1]

I think most teachers like to feel that they can do their work without supervision. Possibly they can, too, to a certain extent, but even under the closest supervision of the administration, it is surprising how many sick days the teachers accumulate, how close they figure their vacations, and how irregularly they prepare their lesson plans. In some schools the department heads are asked to check the classrooms in the morning to see that the teachers are on time, and the parking lot is empty about ten minutes after the students are dismissed. One would think that most teachers look on their superiors as a terror to evil works.

Of course, there are the dedicated few who always meet their appointments, who do even more than is required of them. At Harvard University there is a rank known as university professor which has been accorded to men such as Roscoe Pound or Zechariah Chafee. These men are not restricted to a particular department; they do not have assigned duties, but range through the fields of learning, building up the university and representing it to different institutions and governments. Only a select few ever attain this standing. But even they are subject to higher powers. If the university had not been sure of them, they would not have received the rank.

There is more to the relationship between the superior and the teacher than assigning and fulfilling duties. Paul explains it in the book of Hebrews like this: "Obey them that have the rule over you, and submit yourselves"—not that you may become department head, but because your superiors "watch for your souls, as they that must give account."

Attitude Toward Peers

A very serious evil among some teachers is professional jealousy. There was a professor of English at the University of ——— who was afflicted with this disease in its worst form. He had taught in this one university all of his life, but he was passed over when the selection of a department head was made. The head was brought from a distance, a man well able to act as chairman of the department. For the amusement of the students the disgruntled professor used to mock and imitate the department head in the Spenser Seminar. Even though the department head took the trouble when he was on a trip to send this professor an expensive gift, this did not stop the undercutting. This continued until both men died.

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I know that this is an extreme case. But I have heard one teacher discussing another teacher's method of teaching with a group of students who were currently enrolled in both teachers' classes. All of them were laughing at this teacher held up for ridicule. This was probably not all done because of professional jealousy—some of it was just plain rudeness. Surely ridicule for any reason is unethical.

Probably all teachers have some yardstick for assessing their peers. Sometimes things teachers say make them seem very naive, yet in their classroom they may be very successful, well-liked, even popular. Not all of a teacher's success depends on what he has in his head. Oftentimes it is the service he performs for the student, the amount of remedial work he is willing to do. Why do the school boards keep them on? They have something the students demand. She was not strong in subject matter, but she made up for it by taking a strong personal interest in her students. The people of the constituency saw the woman as being a very successful teacher. Maybe we should too. Is it not important to credit a peer with his particular talent and accept his success in that particular? Some teachers are dynamic, but not very profound; others are profound, but quite retiring. Ought we not to treat all of our peers with the same regard?

As far as discussing one teacher with another is concerned, perhaps we could apply the principle involved in a statement Ellen G. White made with reference to family problems:

> Lock within your own hearts the knowledge of each other's faults. Tell your troubles alone to God. He can give you right counsel and sure consolation, which will be pure, having no bitterness in it.[2]

It is not the Lord's will that there should be dissension and strife among His workers. Rehoboam thought it his duty to compel Israel to accede to his demands. The Lord sent him this message: "Ye shall not go up, nor fight against your brethren." [3] And to Rehoboam's credit we have the word that he turned away from his purpose to coerce Israel. How much better it is to deserve the blessing of David: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" [4]

What shall be the teacher's attitude toward others?

> Christ Himself did not suppress one word of truth, but He spoke it always in love. He exercised the greatest tact, and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness.[5]

Here is one of the chief differences between Christ and us. When we spot a weakness in another person we can hardly wait to score it. But we shall not be liked if we do that, nor shall we be humane, nor shall we be like Christ. Every person may know his own weakness much better than we do, so we do not need to tell him. The teacher should be one—

> who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins.[6]

Let the teacher remember this when he is stirred against the children and youth for any misbehavior—for if the children misbehave, certainly the teacher should have self-control.

Sometimes the teacher may experience serious personal loss, embarrassment, or injustice. If he does, he may find as Paul did, that the injustice adds great power to his witness; that is, if it is borne in the right spirit. Paul said:

> So that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.[7]

The Teacher's Relation to His Students

The teacher-student relationship may have some real problems for the teacher. These are not all matters of discipline, unless we include self-discipline. Teachers get so used to giving orders and being obeyed that when they get out of school, they still expect to do the same. If they were to go into business, for instance, they would soon learn that others have good ideas, too, and it might pay to listen to them sometimes. As it is, many teachers find it almost impossible to listen to the ideas of others. This attitude is an occupational hazard.

If teachers are sometimes inclined to feel annoyed when they overhear students making critical remarks about them, maybe they should remember the suggestion of Solomon:

> Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee: for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.[8]

Teachers need to learn first how to be self-possessed, keeping their own temper and feelings under control, in subjection to the Holy Spirit of God. Then they may have a well-balanced mind, a symmetrical character, so that they can be trusted. We often speak of a trustworthy student, but we recognize that the same quality is needed in teachers.

> Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven.[9]

"Be ye clean, that bear the vessels of the Lord." [10]

"We are made a spectacle unto the world, and to angels, and to men." [11]

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[1] Rom. 13:1-4.
[2] *Testimonies*, vol. 2, p. 462.
[3] 1 Kings 12:24.
[4] Ps. 133:1.
[5] *The Desire of Ages*, p. 353.
[6] Heb. 5:2, 3.
[7] Phil. 1:13, 14.
[8] Eccl. 7:21, 22.
[9] *Testimonies*, vol. 2, p. 458.
[10] Isa. 52:11.
[11] 1 Cor. 4:9.

Panegyric to the Christian Teacher

(A paraphrase on Proverbs 31:10-31, with apologies to "King Lemuel")

by Irene Butler Engelbert

Whosoever shall find a Christian teacher
Will discover that her worth is far above riches.
The hearts of the parents do safely trust in her,
For they have no fear she will spoil their children.
She will do them good, and not evil,
All the years of their schooling.
She seeketh truth and wisdom,
And worketh carefully with their minds.
She is like the merchants' ships,
For she bringeth knowledge from far places.
She riseth up while it is yet night
To prepare visual aids
And to run off ditto copies.
She considereth a timely project
And helpeth the children bring it to conclusion;
With the fruit of her mind she varies the day's activities.
She girdeth her heart with prayer
And strengtheneth her arms with courage.
She perceiveth that her hours are not sufficient,
Her candle goeth not out by night.
She layeth her hands to the plan book,
And her own hands correct the papers.
She stretcheth out her hands to the slow learner;
Yea, she reacheth forth her heart with compassion to help him.
She is not afraid of the criticism against her,
For her actions are guided by Christian principle.
She maketh herself to correct the erring;
Her reproofs are made with love and understanding.
Her students are known by their prudence,
When they grow up to make their parents glad.
She maketh jewels out of uncut stones,
And maketh learning a delight
Even to reluctant minds.
Respect and honor are her reward
And she shall rejoice in time to come.
She openeth her mouth in patience,
And in her tongue is the law of fairness.
She looketh well to the needs of her classroom,
And eateth not the bread of the slacker.
Her pupils rise up and call her blessed,
Their parents also, and they praise her.
Many teachers are cited for greatness,
But the Christian teacher excellest them all.
Popularity is fickle, and beauty is useless,
But a teacher that feareth the Lord,
She shall be praised.
She reapeth the fruit of her labors;
Her own pupils reflect her godly influence.

REWARDS of TEACHING CHURCH SCHOOL

By Dorothy Mathews

YES, I am a church school teacher, and without a doubt it is the "nicest" work.[1] Teaching is a gratifying experience, but teaching *church school* cannot be measured. There is a never-ending relationship established between the teacher and scholar. The Christian teacher wants such a friendship to last into eternity. He has a warm feeling that it is too good to be true, and with each passing year the rewards seem to mount in number.

Each busy school day as I place the key in the lock I always feel a bit of suspense and gladness. Another day offers the splendid opportunity of knowing and teaching young people—people who love me and look to me for guidance. I do not want to fail them; therefore I have to make a determined effort to meet this challenge. As soon as the door is opened each child comes in with something to tell me. (Some children come to school before the teacher.) Suddenly I am urgently needed, for to be able to treat each confidence with due interest demands great care. Sometimes there are questions (and even family secrets)—all must be carefully listened to. "Teacher is a special friend and she likes to talk to me," the children believe. It is not exactly easy to meet each *need,* but it is wonderful to be *needed.* It is necessary for teacher to keep "pretty," and all it takes is a smile! Children like to be met with a smile. It pays over and over again. A stern, cold face always makes the school day drag.

Day after day goes by and one works and teaches a thousand and one things, but all along the way he wonders, Do the pupils really understand? How much are they actually retaining and using to guide them in other learning trials and practices? Occasions do come, however, when the children show how well the lessons of instruction have taken root. A pleasant experience was told about a little child who was asked to read in his new book. He was happy to read and asked, "Just what do you want me to read?" A page in the middle of a story was pointed out. "Oh, I'll have to begin at the first of this story or you won't understand what I am reading." Surely in this instance the teacher had taught the value of reading for understanding.[2]

There is also the nicest friendship that comes between the teacher and the wonderful parents. If one stops to consider it, the parents are sharing with teachers their dearest treasure. When a teacher loves their children and does all he can to teach them, it brings joy into their lives. It is no wonder that the child creates such a bond of mutual interest and love.

On one occasion I met a mother who smilingly told me: "My son and daughter are doing well in school; they make good grades. Although it has been eight years since you taught them, they still say you are the best teacher they ever had." I know I am not worthy, but nevertheless I am just as glad as I can be with the thought! Right then and there I pray, "Dear loving God, bless my students *wherever* they are today."

Life is not long enough to do all the things worth doing, but in one's students the teacher can see his dreams fulfilled. His students have done all the things the teacher would have liked to do. They are doctors, lawyers, and teachers of renown. They do a better work than teacher could have done. Sometimes one receives a letter such as this: "DEAR TEACHER: I've graduated at the head of my class. I plan to teach this fall. It's all because you were my teacher. I still remember when I was in your room." Such a teacher is pleased and satisfied beyond words.

George Yost, superintendent of education for the Kentucky-Tennessee Conference, asked this question in one of his sermons: "What is the most beautiful thing in all the world?" This thought held the attention of all present. What could be the most beautiful thing in all the world? In his sermon he quoted the thought of the Chinese philosopher: "A

Teacher
Greater Nashville Junior Academy

child going confidently down the road after you have shown him the way is the most beautiful sight in all the world." Both the parents and the teachers have this privilege of showing the way. Teachers, however, have *more* children and *more* hours in which to show the way.

Every day that passes brings me new rewards for teaching church school. Some rewards are yet to unfold. This I know: The church school teacher has a rare prerogative. May I invite you to join the ranks of the church school teacher?

A sweet little face looked up at me,
And with childish manner said:
"Please, teacher, will you help me?
I have studied this—and read."

"Why, yes, my child, I'll help you.
It gives me great pleasure to,
For I find it very rewarding
To guide in the learning you do."

[1] Ellen G. White, *Education*, p. 292.
[2] As told by Ethel Johnson.

Choice of Name?

I notice that *The Journal of True Education* is now being called *The Journal of Adventist Education*.

May I shed a tear on your editorial shoulder that the day when we can state our goal of writing about the true in education is past?

There was a time when Adventist leaders felt that they had the "truth," and they published a paper called *Present Truth;* when they thought they knew the meaning of the times in which they lived, and they distributed a journal called *Signs of the Times;* when they thought that the writings of Mrs. White indicated clearly the meaning of true education, and they published a *Journal of True Education*. Now we are not so sure whether we ought to make dogmatic claims—we may be wrong, you know! The day of the absolute in any sphere is quickly dying and we must yield to the relative. Let us not be arrogant, we say.

I am the last person to want to be arrogant. But I do want to be positive. I am interested in the truth wherever it may be found. I am sure the "Professional Publication of the Seventh-day Adventist Church" is going to aim to present what is true in education, but to my way of thinking the change in the name of the journal indicates that we have lowered the banner of universal appeal and set up the flag of parochialism.

G. Arthur Keough
Takoma Park, Maryland

Concern in Circulation

I am rather concerned about the future of the circulation of *The Journal of Adventist Education*—formerly, *The Journal of True Education*. For many years it was the responsibility of the union educational office to collect the subscription lists from the academies and the conferences, the sanitariums, hospitals, and colleges, and these were sent directly in to Washington.

For the past couple of years the process has been changed, and the subscriptions go in through the local conference Book and Bible House. Last year we had a supply of subscription list forms in this office, which we sent to the various organizations and institutions urging them to make up their lists and send them to the Book and Bible House. This was done with copies coming to our office so we were assured of the lists going in. This year we have seen no subscription list forms or anything else. . . .

If I didn't think that *The Journal of Adventist Education* was a worth-while magazine, I wouldn't be concerned. But I feel that it is an excellent paper and should be in the hands of all of our teachers.

L. E. Smart
South Lancaster, Massachusetts

Student Follow-up Service

In a Seventh-day Adventist Academy

By Harley Boehm

BECAUSE we are living in an age of rapid changes caused by a veritable explosion of knowledge and rapid technological development, and because of the breakdown of the American home, it is already quite evident that the educational system in America will have to be modified in order better to meet the needs of youth. The increasing complexity of modern living renders decision making more and more difficult, and greater responsibility in helping young people make decisions is being thrust upon the schools.

School boards and administrators are evidently recognizing the change. While there was one full-time counselor for every 960 high school students in 1958 in the United States, in 1966 there was one counselor for every 507. The optimum proportion as seen at present is to have one counselor for every 250-300 secondary school students. Professional counseling and guidance are also becoming more and more common on the elementary school level.

In order to do effective counseling, it is necessary for the counselor to be familiar with the needs of his counselees as individuals and as groups. One of the ways of finding out what these are is through a student follow-up service.

A student follow-up service is a program whereby the school through the use of questionnaires, interviews, and references maintains periodic contact with its graduates during a predetermined number of years after graduation. This service, which is usually implemented by the counseling and guidance department of the school, should be tailored to meet the specific needs of each school.

A proposed plan for the establishment of a follow-up service in a Seventh-day Adventist academy was developed as a Master of Arts project during the summer of 1967 at the Loma Linda University School of Education on the La Sierra campus. The project reviews the literature in the field, enumerates the benefits and limitations of the program, and presents in detail suggestions by which the program may be implemented. Included in the project are sample questionnaires, a sample budget, and suggestions as to how this service can be of assistance to the school in its self-evaluation.

A well-conducted follow-up service may give the school a basis by which it could determine to what extent it is meeting the needs of the students, it may suggest areas of improvement, and it may also suggest ideas and procedures that could be a source of help and encouragement to the students who have graduated.

Commenting on a follow-up service Lester D. Crow, in his book *Readings in Guidance*, page 457, states:

> The school's guidance program can truly be effective if it includes a practical follow-up program. It is not enough to set the individuals on the right path while in school: it is important to see that they stay on it and do not wander because of failures, misfortunes, or mistakes. The school has a responsibility for maintaining its relationship with the individual students until some normal adjustments have been made to the world in which they live.

For further information concerning the establishment of a student follow-up service in a Seventh-day Adventist academy, write to the author at 10656 Anderson Street, Loma Linda, California 92354.

Teacher
Loma Linda Union Academy

By M. E. Kemmerer

BUDGET building has a very close relationship to the actual financial operations of a school. Planning for the budget is really the beginning point of any successful business operation. We might define a budget in simple terms as the financial plan of operations, or as one author states, "The budget is the device used . . . primarily to secure a coordinated balance and unified plan of operations."[1] It is to the business management of any organization what an architectural plan is to the builder, and equally important.

Once the budget has been carefully planned, then the next logical step is to coordinate the accounting system so as to follow the budget, and beyond this to operate actually within the provisions made. This makes it necessary to relate the budget to various tabulations and reports, produced according to the need of the managing board. Thus we see that budgeting, accounting, and actual management are vitally important and closely related.

There are some similarities and some differences in budgeting for an educational institution as com-

Assistant Treasurer
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BUILDING BETTER BUDGETS for SCHOOLS

pared with the budget of an ordinary business venture. But there is one principle in common to any financial enterprise. "The budgeting process provides for a clear expression of objectives and plans for each unit involved." [2]

Through careful budget building as a beginning point school administrations are best able to promote the type of academic program that is balanced with the principles of Christian education. This encourages maximum effort and progress toward the goals for which the school has been established.

It must be recognized, however, that there is one basic difference in preparing a budget for a school as compared with one for a commercial enterprise. Aside from auxiliary enterprises that normally follow the general practice of commercial business, schools generally receive a fixed annual income made up mainly from two sources:

1. Income from student tuition and fees.
2. Gifts or donations from the church or other sources.

Income may vary somewhat, depending on the enrollment, but it is generally considered that such income is fixed for a particular year and the budget provided on an annual basis so that expenses will not exceed income. The plan really is not an effort to produce a business profit. The motive in operating an educational institution is not a profit motive. The chief objective is an educational process, and the only financial motive is to operate successfully within the funds provided, to maintain a proper flow of cash, and care for a reasonable maintenance of the plant so that the school may continue to develop toward its stated objectives.

Again, referring to auxiliary or school industrial enterprises, these are in a somewhat different category. Yet even in these cases, for the most part they are operated, as for example, dormitories and cafeterias, in order to care for housing and feeding the students, and not strictly with a profit motive. In the case of industrial enterprises, generally these are operated chiefly to provide labor for students and to teach the value of honest labor while endeavoring to make a reasonable profit so the business can be maintained and developed without losing money or demanding funds from other phases of the school operation. It is important to remember these concepts in preparing the budget.

Now, coming to the budget itself, there are certain procedures that can be followed in building a meaningful budget, one that can easily be understood and followed effectively by the administration. A most important element in any budget is summed up in the one word *people*. People must be consulted and their cooperation required in preparing the budget. Again, it is the financial support of people that represents a most important cost factor. In the case of school budgets, this is perhaps the most significant item of expense. Finally, it should be emphasized here that once the budget has been planned and adopted it is through the interaction of people rather than through techniques or merely the cost of personnel that budgets become meaningful and controllable. One writer has said, "The paramount problem in planning and controlling is one of motivating people to participate constructively in the planning and control processes, each according to his ability and position." [3]

Consult People

So, the first step in budgeting is to consult people. The president or principal of a school will consult his subordinates, and they in turn will discuss with other personnel directly involved the needs and plans of the particular unit or division of organization involved. Questions must be settled as to the objective of every area of activity or administration. Agreement must be secured as to the type and number of personnel involved, the program that is to be followed, and the timing of the plans. When dealing with an academic department or a particular area in a secondary school or even in a one- or two-room church school, it is important to know how many teachers will be needed, what they will teach, what equipment and facilities are required, and just what is to be accomplished by way of instruction for the students. This is really the beginning point for budgeting.

In larger institutions it is helpful to have certain forms and papers that can be drawn up to list the names of personnel under suitable headings, either by department or other special classifications. This planning of personnel is a logical first step, and when this is done and converted into cost elements we are ready to assemble these figures into the budget itself.

List Overhead

Now the question may be asked, Which area or department of the budget shall be the beginning point in this next step? It is advisable to begin with those areas or departments that are classified as overhead, indirect or plant, including maintenance and depreciation. It is important to assemble these figures, since they in turn influence other budgetary areas and in most cases represent a somewhat fixed expense. In fact, some accountants classify these items as fixed costs, though it is true that even here the administration can exercise control within reasonable limitations.

An organized procedure in assembling the actual figures for a particular area or department is very important as the budget is built. This may vary in different institutions and various departments. Below are some basic steps helpful to remember:

1. Consider if there is any income involved, and if so what source and how much.
2. Study each expense carefully and list under suitable grouped headings, as for example:
   Direct Expense
   a. Salary and related expenses.
   b. Other direct expenses.
   Indirect Expense
   a. Administrative and general.
   b. Plant.
   c. Depreciation.
3. Compare the last full year of operation with the current year to date. (Perhaps in some cases it will be helpful to compare two or three years to determine trends.)

Group Accounts

After building the budget for each department or area by a review of all the anticipated costs, the next step is to pull this all together according to departmental groups, as for example: instructional, homes, or industrial, and then summarize the totals. Or if operating on the more current concept of educational budgeting, it may be grouped such as educational, library, and auxiliary enterprises. Whichever plan is followed requires that finally all of these parts or sections must be summarized to arrive at the grand totals for income and expenses. These at least must be equal to present a balanced budget.

Balance the Budget

Generally, this is the point where budget building becomes most difficult, and we might recall the well-known writer, C. Northcote Parkinson, in what is called Parkinson's second law, "Expenditures rise to meet income." [4] Unfortunately, it is too often also true in school operating that expenditures exceed income, and this is the reason a carefully balanced budget is very essential. In fact, every good budget should not only provide reasonable funds for anticipated expenses but also have some percentage included for emergency or contingency items that invariably occur.

Important decisions must be made and the question becomes very real, How shall the budget be balanced? There are only two true ways to do this:

1. Increase income.
2. Decrease expense.

A combination of the two may also be possible.

The Final Test

The temptation that comes to the budget builder is to overestimate income, but this is a most unwise procedure, especially if the income was calculated very carefully in the initial study of the budget. So this generally leaves only one choice—that is to reduce expenses. Here again there are certain expenses that are relatively fixed and cannot be changed easily. How to economize, how to reduce expense, how to save and shave until the budget balances, becomes the final test of the budget builder. Look for areas where perhaps the figuring might be done more carefully. Look for expenses which actually can be saved and which it is possible to control by avoiding an expenditure. It does not help in the operation of the school to have a budget provision where expenses were simply reduced ar-

bitrarily without recognizing whether the provision is sensible and reasonable. Too often budgets have been built on such unreal and unwise planning.

Cost of Personnel

Here again it is well to remember that the cost of people or personnel is really a major part of the over-all cost in the budget. If there is some place where personnel can be reduced or cut back, then it really makes it easier to balance the budget, but this may be difficult to do. It may even be necessary to go back to the individual department heads and others directly concerned and have new consultations, studying suggestions together in an effort to save necessary amounts in order to bring the budget into balance.

It is important to do this at the time the budget is prepared, so that all concerned understand what has been done and the reasons involved. The more understanding and consultation you have in building a budget, the more likely you are to find cooperation and success in operating within such a budget later on.

In conclusion, it should be emphasized again that proper accounting and careful management are built on realistic budgeting, and the value of good accounting records is greatly enhanced by the use made of management in following the budget plan from year to year. A good budget really becomes a helpful management tool. If you have not had the privilege of operating an institution on a well-planned budget, try it for yourself for the coming year and see if you will not discover many important values in such a procedure. You will be surprised at the number of areas where decisions can be made in planning ahead which will avoid later problems and so-called emergencies that oftentimes come because of poor planning or lack of planning.

You may also discover several interesting by-products of budgeting. From year to year better information will become available to you as the accounting office keeps the accounts and prepares reports based on a good sound budget plan. Department heads and other personnel will also appreciate careful budgeting and will give more and more cooperation as they discover consistent and meaningful planning for them. This in turn will help make future budgeting better and more accurate.

Why not try it for yourself and learn that building better budgets results in building better schools and better relationships with students, teachers, parents, and all those who support them.

[1] Lord Welsch, *Business Budgeting* (New York, New York: Controllership Foundation, Inc.), p. 36.
[2] *Ibid.*, p. 48.
[3] *Ibid.*, pp. 37, 38.
[4] C. Northcote Parkinson, *The Law and the Profits* (Boston, Massachusetts; Houghton, Mifflin Co.), p. 4.

ANOTHER FIRST FOR UNION COLLEGE

By George P. Stone

UNION COLLEGE earns another first in educational standards and accomplishments.

In 1937, Union College became the first Seventh-day Adventist College to obtain regional accreditation in higher education by becoming accredited with the North Central Association of Colleges and Secondary Schools.

In 1967, Union College became the first college in the denomination to receive full accreditation for its elementary and secondary education program by the National Council for Accreditation of Teacher Education.

E. B. Ogden was the chairman of the institutional self-study NCATE committee, which, with its sub-committees, comprised of more than thirty-five Union College staff members, spent hundreds of hours in writing the report.

The final report and its exhibits consisting of more than 175 pages were by the NCATE steering committee, composed of E. B. Ogden, chairman; George P. Stone, secretary; Mrs. Autumn Miller, N. W. Rowland, Gerry Thompson, and Melvin Wolford.

This report was then sent to the council for study and evaluation. In March, 1967, a committee on visitation and appraisal visited the college for three days and delved into virtually every aspect of the total college program. In June, 1967, Ogden and Stone met with the national committee in Minneap-

(*To page 29*)

Union College
Lincoln, Nebraska

Among the PILLARS and FOUNDATIONS

Sutherland in the Southland

By Zella Johnson Holbert

IN THE PERIOD after the Civil War and well into the twentieth century there were many philanthropically-minded people from the North who became interested in the program of education for the peoples of the South. Many individuals were responsible for the work of establishing schools in certain areas, while others banded themselves together and worked as a group to accomplish this purpose. In this way educational advantages were brought to many areas of the South. This section of the new nation lay in ruins after the Civil War. Public high schools were scattered through the richer districts or were confined to cities. State universities catered to a small group who could pay for higher classical education but did not serve the needs of the common people. Many of the hilltop colleges so common to antebellum America had vanished. The war, lack of funds, and competition had eliminated most of those small institutions. Thus many students, especially those from more conservative churches, could no longer receive higher education. While schooling was the rule for the American boy and girl of the North, poorer children of the South seldom enjoyed the opportunity. In many areas there were no public schools; in other places inadequate private schools were in operation, but mainly for the white children. Negro children were virtually without formal education. All this posed a tremendous challenge to the civic- and philanthropically-minded people. Church groups were aroused to a sense of duty to provide education for the impoverished South.

E. A. Sutherland, the president of a small church-related college in Michigan, was one of these educational missionaries. There were great movements on in his church regarding educational work at that time. Counsel was coming from the educational theorist of the Seventh-day Adventist Church, Ellen G. White, regarding the neglected and needy South. Schools and hospitals should be established, she urged, and the education provided should develop harmoniously the physical, mental, and spiritual powers. Sutherland carefully considered the educational theories of Mrs. White, and several of his co-workers, especially Prof. Percy T. Magan, dean of the college, shared his feelings. Together these two men entered into a plan that eventually led to the founding of Madison College. They planned to go to the underprivileged people of the South to establish a college for the white people, especially the mountaineer. Tuition in this college would be free, for the students would be provided with a variety of work opportunities that would cover school expenses. At the same time the student would be equipped to do several jobs that would be multiple insurance against the caprices of fortune. Sutherland planned to instill in the hearts of the students a desire to serve humanity. The student would be trained to go from his college equipped to live on a higher plane spiritually, mentally, and physically, and be further equipped to establish educational and medical centers for the benefit of needy communities.

Sutherland was born at the close of the Civil War in southern Wisconsin. His parents, no doubt lured by greener pastures farther west, were traveling by prairie wagon to Iowa. They stopped awhile in southern Wisconsin. When they took up the trail again, Edward had been added to the family.[1] His proud mother could not have known that her first child would be a medical doctor, an ordained minister, an author, and a great educator who would found one college, relocate another, and serve four colleges as president.

Director, College Relations
Columbia Union College

After graduating from Battle Creek College, Edward was invited to serve as chairman of the Bible department there. Two years later he was elected president of a new college at Walla Walla, Washington. By 1897 Mr. Sutherland had earned quite a reputation for himself as a college president. Another honor was awaiting him when, seven years after his graduation, his alma mater in Michigan lost its president. Having learned of the success that had attended Sutherland's work at Walla Walla, the Battle Creek College Board of Trustees extended an invitation to him to be president. He accepted. During the seven years he served this institution it developed to the place that larger and more adequate accommodations were needed. To locate the college in a rural situation seemed advisable to serve the students best. Approval had no sooner been given by the college board when the president and the dean, P. T. Magan, began search for acreage. Two hundred seventy-two acres on the banks of the Saint Joseph River were purchased, and soon the buildings were erected and the college was adequately housed.[2]

While serving as president, Sutherland made another contribution to the field of education. The Conference on Mathematics, appointed by the Committee of Ten, a committee which came into existence at a meeting of the National Education Association held at Saratoga in July, 1892, recommended that changes be made in the teaching of arithmetic. Problems that "perplex and exhaust the pupils without affording any really valuable mental discipline" were to be deleted from the text. At the same time it was recommended that the course be enriched by a "greater number of exercises in simple calculation," and in the solution of "concrete problems."[3] President Sutherland accepted the challenge, and in 1901 schools were furnished with *The Mental Arithmetic,* which contained "useful and scientific information treated arithmetically." It was a 240-page bound book with an appendix, which contained "Suggestions to Teachers."

The purpose of the book was to deal with numbers and subject matter in a practical way to meet the needs of the children and youth. Arithmetic was correlated with other branches of learning. The first lesson dealt with addition and subtraction, using for problems the stars in the Big Dipper, and one of the last lessons dealt with the nutritive value of foods. "Children can be made as familiar with the nutritive value of the common foods," Dr. Sutherland wrote, "as they are with the number of quarters, dimes, and nickels in a dollar." This was to help the student to be able to select intelligently his food. "Learning by doing," was the doctor's motto. "Teach a pupil to determine the number of cubic feet in a pile of wood by sending him to the pile to measure it," was the instruction given to the teacher.[4]

Sutherland had written a first-grade reader, which was copyrighted in 1900. Three years later the third edition of this book had been published. In 1904 his second-grade reader was copyrighted, and soon after, he completed his third book.

In the preface of book one Sutherland wrote: ". . . let us teach our children to read by giving them the best of subject matter. In the preparation of this Reader, the great object kept in mind was the formation of character."[5]

Nature, poetry, Bible stories, and choice pieces of literature provided the content for all three readers. The lessons were prepared in such a way that correlation with language, geography, arithmetic, spelling, writing, drawing, and Bible was made easy, and expected. Written instructions on how to do this were given to the teachers. Instruction was also given for the teaching of syllabication, accents, pronunciation, and definitions.

Sutherland had an advanced concept of making education both practical and interesting. To correlate was natural since to him nothing was taught in isolation. He also had a conviction that private elementary schools should be organized for parents who desired their children to receive a Christian education. The first of these schools was opened at Bear Lake, Michigan, at the request of a frugal, simple-living farmer who was earnest, pious, and had "the gold of Christian faith and fellowship." The success was so pronounced that within a year's time there were fifteen such schools, and the movement grew with the years. President Sutherland personally helped to prepare teachers especially for this work by teaching a class and giving close supervision in the department of teacher education in his college.[6]

E. A. Sutherland was an ardent admirer of Luther and Melanchthon and was well acquainted with their Christian education program. He familiarized himself with the work being done in the field of education by Horace Mann and Thomas Jefferson. He looked into the manual labor or farm program that was being carried on by the Baptists at Richmond College in Virginia, the Methodists at Emory and Henry College, the University of Nashville, Tennessee, the University of Virginia at Charlottesville, Oberlin College in Ohio, the Presbyterians at Oglethorpe University, the Georgia Baptists at Mercer University. He was also impressed with Theodore D. Weld's famous pamphlet on manual labor in literary institutions published in 1833. In 1830 ten colleges in the Eastern, Middle, and Western States had manual labor programs. During the next decade "several scores were added to the number," which included Maine Wesleyan, Bowdoin,

Oneida Institute, Rochester Institute of Practical Education, and La Fayette College at Easton.[7]

Early in 1904 President Sutherland had an experience which culminated in a decision that changed the course of his life. He was guest speaker at a meeting attended by a large number of young people. Dr. David Paulson, founder of the Hinsdale Sanitarium and Hospital near Chicago, Illinois, was in conversation with Sutherland when a number of these youth asked for an interview. They expressed their desire to secure a college education but were financially unable. Perplexed by what they had heard, the two men sought out a secluded spot for counsel and prayer. Finally, Dr. Paulson expressed the opinion that no young person of worthy character who "had the love of education and courage to work for it" should be denied the opportunity to secure one. He felt the college should own a tract of land that could provide facilities for student self-support.[8] The idea persisted in President Sutherland's mind until it resulted in the establishing of Madison College in Tennessee, a school with a distinctive character. He had long been interested in the educational problems of the South so it was not hard to turn his attention in that direction.

It might be well to note the conditions existing in the South at this time. Impoverished by slavery and the Civil War, education had lagged and it was a matter of national concern. The "South moved only partially" in the direction of public support for their schools. Some Southern States had few schools, especially in the country districts, and the South was largely rural. There were practically no high schools outside the cities before 1900. The planters continued their opposition to public education because their children were educated by private tutors or went abroad to study. Still held in many communities was the opinion that schooling was a luxury to be purchased by those who could afford the "leisure and expense it demanded." The opponents of public education claimed that the best way to serve the interests of the working class was to educate, not the children of the workers themselves, but the higher classes who in turn could "lift the submerged multitude."[9]

There was another class who did not believe in slavery. Unable to compete, they were pushed into the mountain area, where educational opportunities were meager. The poor whites in the pine barrens were separated from many advantages, including education. Ninety per cent of the Negro population was illiterate. Southern churches spent considerable sums of money to make Christian teachings available to the freed slaves, and their efforts were effective.[10]

The Civil War left the South in ruin physically as well as economically. What had formally been rich farming areas was a huge battlefield. Buildings and roads had been destroyed, crops burned, livestock slaughtered, and plantations stripped. Years passed with agricultural production at a standstill. Even the planters were not so prosperous as they had been previously. Land values had depreciated to a new low. The Negro was unprepared to produce in his new role. The value of all property had shrunk, and with but little new wealth there was not much to tax for the support of public education. Another retarding influence was the cost of maintaining two distinct school systems that were necessary to carry on segregated education.[11] The work of the American Missionary Society, which was organized in 1846, had come to a standstill during and immediately following the Civil War, but in 1884 an appeal was made for it to establish schools for the mountaineers. The association responded. Soon ten schools on a high school level and many primary schools were operating.[12]

The educational problem of the South was a problem of national concern. Philanthropic support which came from the North brought encouragement. George Peabody of Massachusetts established a trust fund that totaled approximately $3.5 million for the promotion of education in the Southern States. Sixteen men were named to manage the fund. The conditions of the trust were liberal, and many educational advantages were met. To begin with, public school systems in the cities and larger towns were established until the local authorities were in a position to take over. Rural schools as well as schools for the Negroes also benefited. In 1905 the fund was liquidated, and the trustees established the George Peabody College for Teachers at Nashville, Tennessee.[13]

In 1882 John Slater, a Connecticut businessman, donated one million dollars to assist in the education of Negroes in the South. Later another million-dollar grant was given by Anna Jeanes for Negro rural education. In 1898 a group of Northern and Southern ministers and educators began to hold annual meetings at which attention was given to ways and means of improving educational opportunities in the South. This came to be known as the Conference of Education in the South. Emerging "largely out of their early deliberations," a Southern Education Board was established in 1901. Its purpose was to "conduct a campaign for education for free schools for all the people."[14] In New York a year later the General Education Board was formed "for the receipt and disbursement of money for educational purposes." Vigorous campaigns for improved public education began in the South. Dr. Dickerman, who became field agent for the Board's white schools, reports the story in these words: "Presidents and professors in the universities and colleges, lawyers, businessmen, and holders of office—the friends of progress and the

moulders of popular opinion—were quick to see their opportunity and to improve it." [15]

The work of education spread and grew. The services of able advocates of public education were enlisted, and the public press gave the program support. New and better school buildings came into existence, illiteracy decreased, the school term was lengthened, teachers were better trained, high schools were developed, small rural schools were consolidated, and school libraries were built.

Yet in spite of all these improvements there were many educationally impoverished areas in the South. In Atlanta at the turn of the century, schools could accommodate only two thirds of the white children and but one third of the Negro youngsters.[16] For years after the war it was with the greatest of difficulty that educational work was carried on outside the large cities. The rural districts in many parts of the country suffered from this lack. It was with these people in mind that Sutherland in 1904 handed his resignation as president of the Michigan college to the chairman of the College Board. With him was P. T. Magan, dean of the college, who had also resigned. They headed South to go on to new and needy fields of usefulness. To do something specific for the neglected South was the dream of these two educators.

(To be continued)

[1] Marguerite M. Jasperson, "My Greatest Teacher," *The Madison Survey*, XXXVI (July, 1945), p. 2.
[2] Arthur W. Spalding, *Origin and History of Seventh-day Adventists* (Washington, D.C.: Review and Herald Publishing Association, 1962), vol. 3, p. 49.
[3] E. A. Sutherland, *The Mental Arithmetic* (Battle Creek, Michigan: Review and Herald Publishing Association, 1901), p. 3.
[4] *Ibid.*, p. 217.
[5] M. Bessie DeGraw and E. A. Sutherland, *Bible Reader*, No. 1 (Berrien Springs, Michigan: Advocate Publishing Company, 1900), p. 3.
[6] Arthur W. Spalding, *op. cit.*, vol. 2, pp. 362-364.
[7] E. A. Sutherland, *Studies in Christian Education* (Madison, Tennessee: The Rural Press), pp. 47-64.
[8] Felix A. Lorenz, ed., *Golden Anniversary Album, Fifty Years of Progress at Madison* (Madison, Tennessee: Madison College, 1954), p. 25.
[9] R. Freeman Butts and Lawrence A. Cremin, *A History of Education in American Culture* (New York: Holt, Rinehart, and Winston, 1953), p. 410.
[10] *Madison Survey* (Madison College, Tennessee: The Rural Press, XXXVII, December, 1956), p. 8.
[11] H. G. Good, *The History of American Education* (New York: The Macmillan Company, 1956), p. 283.
[12] Arthur W. Spalding, *The Men of the Mountains* (Nashville, Tennessee: Southern Publishing Association, 1915), p. 111.
[13] Ellwood P. Cubberley, *Public Education in the United States* (Boston: Houghton Mifflin Company, 1947), p. 439.
[14] R. Freeman Butts and Lawrence A. Cremin, *op. cit.*, p. 414.
[15] Ellwood P. Cubberley, *op. cit.*, p. 674.
[16] Gladys A. Wiggin, *Education and Nationalism* (New York: McGraw-Hill Book Company, Inc., 1962), p. 417.

A man should never be ashamed to own up he has been in the wrong; it is but saying in other words that he is wiser today than he was yesterday.

—Pope

Stumping the Teacher

Case Number Four

When I began my block of student teaching, one of the things that I feared most was that I would not be able to answer the questions raised by the students. I was assured that although every teacher may be unable to answer a question occasionally, it would not happen often. I didn't have to wait long because of two exceptional students.

Let us call them Nick and Rick, and they had IQ's of 133 and 137, respectively. I had not been teaching long before I felt the depth of their wisdom. I thought that I knew math pretty well, but very soon I was humbled by their questions.

Since it sometimes happens that students try to parade their knowledge or try to trap their new teacher, I thought that I'd give them a dose of their own medicine. So I began asking them questions about the lesson, and beyond the lesson; but they were as ready with the correct answers as they were with questions. I was amazed at the extent of knowledge and skill they possessed. Through it all, Nick and Rick behaved like gentlemen, and at no time did they act superior. I soon came to the conclusion that they were sincerely seeking knowledge through their questions.

Being convinced of their sincerity, I always tried to find the answers to their questions. Sometimes this meant that I had to spend as much time for that purpose as I did for preparing my lesson in general. As time went on

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IS IT REALLY ESSENTIAL

TO TEACH TEMPERANCE IN SEVENTH-DAY ADVENTIST SCHOOLS?

TRUE it is that Seventh-day Adventists do not believe in drinking or smoking, but true it is that with all the teaching that we have on this subject we are not teaching enough about temperance in our churches or in our schools.

We tend to think that because we have certain principles, everybody knows about them. Our boys and girls sometimes get the attitude that they know the reasons and all the facts, when really they are ignorant of the basic principles of true temperance for which we stand.

The inroads of intemperance are alarming. The pressures of the liquor traffic and the tobacco industry and other intemperate habits are increasing in our modern world. The pressures are particularly designed to be placed upon young people and children. It is because of this that it becomes more important that we teach true Christian temperance in a very positive and energetic way in our schools.

We hear reports from time to time of some of our children trying out smoking in some of our schools and colleges, and from some of our church youth leaders that others are trying out liquor or LSD. Now, this is something we must realistically face. There

Cosponsor of the temperance chapter at Platte Valley Academy, Nebraska, Loren Green (right), receives the State's first Physical Fitness Award on behalf of the academy from Governor Norbert T. Tiemann (left). In return, Loren Green presents a copy of *Listen* to the governor.

always will be some who, despite correct information, will turn to some of these things. But are we carrying out our responsibility to see that they are well informed and educated to resist the evils of these unhealthful practices?

I believe it would be advantageous for us to emphasize in the lessons on hygiene and physiology the principles of our health standards, and to show the better way of living, and then to show the scientific facts about alcohol and its effects upon the human body, upon personality, and upon society. This could also be done in relation to tobacco and narcotics. Many public schools are ahead of us in this regard, yet we have much higher standards.

True education we believe is the molding of character, and character is being insidiously assailed today through intemperate practices, breaking down those principles of self-control and appealing to the natural, carnal desires to satisfy the lusts of the flesh. Spirituality breaks down under such pressures. If we would strengthen the spiritual life of our boys and girls and of our young people, we must give them a solid educational foundation on the true principles of sanctification as related to a dedication of body and mind and spirit. This will necessitate a clear explanation of God's plan of healthful living and a turning away from these evil habits that are so current in the world today.

Christian teachers and youth leaders have a great responsibility and obligation to make these truths plainly known to the youth of today. Rather than temperance being only a tradition or something regarded as out of date, let us transform this message into a living conviction among our children and youth.

February 24 is *Listen* Emphasis Day in all Adventist churches. Why not make the week preceding this date a time to initiate the ideals set forth in this article?

By Ernest H. J. Steed

Associate Secretary
International Temperance Association

The editors of THE JOURNAL have requested James M. Lee, founder and first president of Korean Union College, to write on "A Model School," which will be appearing in the next two issues.

He will be drawing from his own experience in Adventist education in the Far East and in America, as well as from his doctoral dissertation topic, entitled "The Influence of Ellen G. White Upon the Historical Development of Higher Education in the Seventh-day Adventist Church."

Member Selection Affects Function

VIEWING the 1960-1970 child against the background of science, technology, and values of the known and unknown forces of the present and next decade, school boards have the responsibility to write a generation prescription for the children and youth's welfare.

This public trust is also a professional calling for all board members—the ultimate aim of providing the best possible education for all the students, to help them search for truth and to develop character.

With significantly different ecological settings the motives and operations of school boards were investigated in a pilot study by the Midwest Administration Center at the University of Chicago. Boards were categorized according to the amount of friction implicit in achieving consensus on common problems. High-friction boards were known as those that resorted to the potency of majority vote to settle problems, and low-friction boards were characterized as those that solved disagreements by working out compromises acceptable to all members.

In addition to the finding of boards as high and low friction, they were further labeled in four identifiable types: (1) dominated board, (2) rational board, (3) log-rolling board, and (4) factional board.

The dominated board had policies formulated primarily by a strong member, the school superintendent having limited discretion. It was a servant to the acknowledged status leader.

In the rational board, policies were developed and formed from the considered opinions of the total body, although subcommittees may have submitted recommendations. The administrator had considerable discretion and was an active member in the policy making of board operation.

Policies were resolved by steering in the middle of the road in the log-rolling board. Since the administrator was required to deal with shifting schisms, his discretion was definitely restricted.

In the factional board any recommendation seemed to generate an internal power struggle among the board members. The administrator's role was difficult, and policies were decided by majority vote.

Interestingly enough, self-oriented board members were less likely to achieve consensus on issues, and they relied largely upon the power of the majority vote to arrive at decisions. On the other hand, community-oriented boards, through discussion and compromise, usually validated their decisions reached by the unanimous vote. Motives, it is clear, relate to the manner in which issues are settled.

Board members should be selected by objective appraisal of their qualifications, otherwise empirical evidence has been provided by board research to show that communities and constituencies generally get what they ask for in the way of school board members.

BETWEEN THE BOOK ENDS

Lawrence M. Brings (ed.), *Clever Introductions for Chairmen.* Minneapolis, Minnesota: T. S. Denison & Co., 1954. 416 pp. $4.50.

Who has not wondered how best to introduce a speaker or program members at some meeting or organization?

This volume is a practical how-to reference of tested introductions contributed by more than one hundred experienced chairmen. Section One of the book outlines some basic principles that every successful chairman should know and follow and also some errors to avoid. Section Two places appropriate data, information, and anecdotes in some 250 classifications of speakers—such as, accountant, architect, artist, congressman, educator, financier, minister, small in stature, teacher, and writer. Adaptations may be easily made to the specific situation, and these suggestions, ideas, and guideposts will come in handy to the inexperienced chairman.

To all who may serve as chairmen—both inexperienced and experienced—this reference will prove invaluable for those who want success in public and professional service.

Patricia Cayo Sexton, *The American School: A Sociological Analysis.* Englewood Cliffs, New Jersey, Prentice-Hall, Inc., 1967. 122 pp. Cloth, $4.50; paper, $1.95.

Though not a dictionary of concepts, this book is a new and forceful investigation of the problems and issues facing the American school. By detailed analysis and discriminative areas sociological principles and tools are used when relevant to describe the contemporary schools, their systems, and their functions.

To help improve the quality of schools considerable attention is given to the roles of research and development.

The strongest threads in the volume include the central role of power in school and society, equalizing educational opportunity, the economic systems and their implications, value and ideology in shaping educational goals, explosive locales, obsolescence, and the promise of research and development.

All who wish to keep abreast of educational sociology and the behavioral sciences will have this book on their immediate reading list.

Albert H. Friedlander (ed.), *Never Trust a God Over 30.* New York: McGraw-Hill Book Co., 1967. 212 pp. $5.95.

Columbia University is the scene for a new study on religion and the role it plays in the life of today's college student, a series of essays contributed to by the Protestant and Catholic counselors and two students at the university.

Paul Goodman, in his "Introduction: Chaplains and Students," challenges the clergymen with his explosive words, which they endeavor to answer: "For the majority of young people today the Western tradition is quite dead. . . . Chaplains can neither revive it, nor in my opinion do they have any doctrine to teach. But they can provide centers and be centers for confusion to express itself."

The counselors have begun to adopt new and radical approaches to theological and ethical questions. As the title of the book suggests, clergymen who are involved with students today are concerned with the alienation of youth from traditional values and the consequent widespread rejection of organized religion. Another reason for turning away from God, as He is represented by Christianity and Judaism, according to the writers, is the concern the modern student feels for other people in the world and his fear of the forces that threaten to destroy a harmonious future, or any future at all. Youth today are absorbed in contemporary issues of society and values. So speak the students: "If students find honesty in the struggle with 'ultimate concerns,' it will be impossible to agree that God is dead. We are searching for a 'God beyond God,' and a God that will give meaning to the relationships of this world." Counselors, pastors, teachers, and parents will find provocative material to help them communicate with the present generation of youth and understand meaningful relationships.

THE PURSUIT OF DESANCTIFICATION

By Carl Dicmann Anderson

IF ALL religion courses in Seventh-day Adventist schools from the academy to the university in all curricula were made elective, by what degree would the enrollment in these courses decrease? I am alarmed by the implications of this question, yet, as one who has been intimately connected with the Seventh-day Adventist educational system at all levels both as a student and as a teacher for some forty years, I am inclined to agree with the implied negative assertion of the question. The trend within the ranks of the educated and of the educators seems fraught with the danger of the pursuit of desanctification.

The rate of transition from "in-the-worldliness" to "of-the-worldliness," though subtle, is nonetheless dizzying. The segregation of the religious emphasis in the context of Seventh-day Adventist philosophy from the secular fields of study adds impetus to the speed of transition. The ratio of respectability to hypocrisy has almost reached a parallel status. The authoritative relevancy of the writings of Ellen G. White is no longer "in."

This is not news. This is just another arrival at the mourner's bench, another lament at the wailing wall. Recently I was attracted to the 1966 volume by Wakin and Scheuer, *The De-Romanization of the American Catholic Church* (Macmillan). The impact of this study lay in the contention that the presence of students in a Catholic parochial school did not ensure any more devout Catholics for the Roman Church than did students from public schools. Specialization for this church in the field of education did not spell out the results that that church had fondly anticipated.

It was not hard to draw parallels. The marriage of the church and the world has always been an unholy wedlock. As our own church attempts to erect a respectable institution in a modern world, what of the sideward thrusts, both from within and without, which may cause the building to collapse unless it be buttressed strongly to withstand these pressures?

First, the pressure comes to make Seventh-day Adventist education acceptable as an adequate training school program for world citizenship of its students. This requires a gigantic step-up in equipment, facilities, and the training of personnel to arrive at the acme of accreditability. Funds for this are available, but the stigma attached to accepting government gifts makes it embarrassing and somewhat difficult to receive these donations. How shall this problem be solved? Two schools of thought have developed, as would be obvious. One sees sense in accepting such gifts; the other sees violation of principle if this is done. The following counsel may shed some light on this situation:

> The wants of the cause will continually increase as we near the close of time. . . . We are not coming up to our privilege in this matter. All schools among us will soon be closed up. . . . Instead of giving all for Christ many have taken the golden wedge and a goodly Babylonish garment and hid them in the camp. If the presence of one Achan was sufficient to weaken the whole camp of Israel, can we be surprised at the little success . . . when every church and almost every family has its Achan? [1]

Second, the pressure comes to divorce religion from all classes not directly related to religious subjects. The emphasis continues to mount that the most important things a Seventh-day Adventist student must be taught is how to live in a computerized and utterly secularized world. This is the crash program for today. Along with other American educators, Seventh-day Adventists have also become victims of the Sputnik jitters.

The answer that would seem to alter this trend is the answer that the Roman Catholics believe will hold the decadence within their ranks from spreading. It is the philosophy of permeation. Is it possible to take every subject taught in all Seventh-day Adventist schools and saturate each one with the philosophy of the Bible and the Spirit of Prophecy? To many this would appear as an overdose of devotion. Others would welcome the trend. However, by now, a sudden reversal of the current direction might easily redouble the rebellion that a direct permeation downpour might engender. How shall this problem—this pressure—be resolved? The present trend must be halted. How? And how best?

Third, what of the textbooks and audio-visual aids being used by Seventh-day Adventist teachers in

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Demonstration School
Andrews University

Our Schools Report...

OVERSEAS

► A student of the religion course in his junior year at **Spicer College** (India) leads a small band of Tamil students who cycle to nine different homes for weekly Bible studies. By car, cycle, and foot, more than 100 enthusiastic young men and women fan out from **Spicer College** each Sabbath afternoon to operate 20 branch Sabbath schools.

► The first three graduates of the higher training course in theology at **Pakistan Union School** received their diplomas as the Class of 1967.

► As a result of the Thirteenth Sabbath Offering overflow for the second quarter in 1966, groundbreaking took place on April 13, 1967. The new **Seventh-day Adventist elementary school** has now opened in Teheran, Iran, with Principal Anoosh Keshishzadeh supervising the program in elementary education.

GENERAL

► Work of the Christian education team was under study when on three successive Sundays at the beginning of the 1967-1968 school year in the **Georgia-Cumberland Conference** church school teachers, school board chairmen, home and school leaders, and church pastors met in three different places.

► Among the new courses offered by **Home Study Institute** are Asian backgrounds, comparative religions, salesmanship, and typing for children (ages 9-13). Lifelong learning keeps one young and growing.

ELEMENTARY

► The **Kalamazoo Church School** (Michigan Conference) has departmentalized grades 7 to 10 this 1967-1968 school year to give the children educational advantages and to have the teachers instructing in their qualified areas.

► With its volume 1, No. 1, issue of October 31, 1967, **J. N. Andrews School** (Potomac Conference) officially launched its eight-page *JNA News,* edited by eighth-grade students in English class. Their back-page feature on classrooms traced interesting peek-in views from grades one through eight.

SECONDARY

► During the 1966-1967 school year 47 students employed at the Harris Pine Mills branch at **Indiana Academy** were paid a total of $43,969.32 in wages. The student-employee average was 17½ hours a week.

► The first member of the Laodicean church (Lake Region Conference) ever to enroll in an Adventist academy is studying at **Cicero Academy.**

► Two students at **Mount Pisgah Academy** are among the 40,000 in the United States who scored in the upper 2 per cent of the 1967 National Merit Qualifying Test.

► Seeking realism and relevancy in its autumn Week of Devotions, **Thunderbird Academy** had two daily sessions beginning with "Hello, World, Here I Come!" and ending with "Man, What a Chance!"

HIGHER

► Mrs. Alyne Dumas Lee, lyric soprano and currently a voice instructor at **Oakwood College,** has participated this school year in concert series for church benefits.

► Members of the **Andrews University** faculty have voted to relinquish the grant from the Ford Foundation. Instead, these monies are being transferred to the university scholarship endowment fund for students, and its income used for scholarships. Early grants were invested, and the income was used to augment the salaries of undergraduate liberal arts teachers.

► A group of **Atlantic Union College** students are sponsoring an educational and recreational program each week for the children of the Clinton, Massachusetts, community. Activities are provided for boys and girls between the ages of 4 through 17.

► Among the elementary, secondary, higher, and adult education students served by the **Home Study Institute,** 50.4 per cent of the student enrollment is in higher education. The **Home Study Institute** is accredited with the National Home Study Council and is a member of the National University Extension Association.

Another First for Union College

(*From page 19*)

olis, Minnesota, to clarify any questions regarding the visitation and report.

The official notice of full accreditation was received October 20, 1967, in a letter to President R. W. Fowler, of Union College, from Dr. Rolf W. Larson, director of the National Council for Accreditation of Teacher Education, in which he stated:

> The Council reviewed available materials, carefully studied the analysis and recommendation of the Committee on Visitation and Appraisal, and reached its decision concerning what it felt was the most appropriate accreditation action to take on the basis of the evidence available. I am pleased to communicate this action to you and to tell you of your continuing accreditation. The details of the action follow:
>
> Full accreditation for the program for secondary teaching for a period of time to coincide with the elementary accreditation already in force.
>
> Lifting of provisional accreditation to grant full accreditation for the remainder of a ten-year period to the program for elementary education at the Bachelor's Degree level.
>
> Accreditation for Union College will be dated from September 1, 1963. This was the year in which accreditation went into force for the program in elementary education.

This means that all elementary and secondary education graduates from the Class of 1964 on will be covered by this retroactive action, which will give reciprocity in twenty-eight States.

Union College will continue to be alert to new developments and standards in education and will seek to improve the quality of the teachers it graduates.

A denomination that must have physicians will not entrust the health of its members to poorly trained physicians. Neither will a denomination seeking to educate its heritage for eternal values seek to have that heritage educated by substandard teachers.

The department of education at Union College purposes by the grace of God to provide the Seventh-day Adventist Church with the best possible training program and to encourage the youth of the church to dedicate themselves to a life of service to their fellow men.

The Pursuit of Desanctification

(*From page 27*)

Seventh-day Adventist schools? Are they baptized textbooks and baptized visual aids? Baptism, per se, is not magic. It is only a symbol of a change of mind. When a person is baptized into the church, not only is he involved as a person, but his material possessions, his ways of living, his very habits of life, are meant to be included. Everything is to be slanted in a different direction. Is this true of the textbooks and audio-visual aids being used by the educators of the church? How does one "baptize" a textbook?

Presumably, one "baptizes" a textbook, or a visual aid, or any teaching procedure, in the same way one baptizes a person or anything that pertains to him. By the immersion and permeation process, everything is changed; everything is slanted in one direction only. Is this the solution to the first two problems, if this could be done? Would this suggest that the teachers be very jealous of what they cite as authority, and that they be not too quick to accept as authoritative anything or everything because it is printed in a textbook issued by a reputable company? What is the Seventh-day Adventist educator's final court of authoritative appeal? His reason? Relevancy? Accommodation? Or is it the Bible and the Spirit of Prophecy, with the brakes on rationalization? If not, why not?

This church is preparing to go to heaven; not to remain in this world. Is this the emphasis that today's training is being given? The view from where I am standing seems dark and disappointing. Yet God has His hand on His work. There must be a dedicated minority that knee bending to Baal does not attract.

> In the great closing work we shall meet with perplexities that we know not how to deal with; but let us not forget that the three great powers of heaven are working, that a divine hand is on the wheel, and that God will bring His promises to pass. He will gather from the world a people who will serve Him in righteousness.[2]

[1] *Testimonies*, vol. 5, pp. 156, 157.
[2] *Ibid.*, vol. 8, p. 254.

FACULTY FORUM

(*From page 23*)

and their questions continued, I began to doubt the quality of my preparation as a teacher, so after two weeks I went to my supervising teacher.

She laughed and said, "I wondered how long it would take you to mention it. Don't worry. Every teacher in school has had the same trouble with those two boys, so don't think that you are doing something wrong. Your preparations are really adequate for math teaching."

Discussion: How should a conscientious teacher handle superior or exceptional students? Do you think that the supervising teacher acted wisely in not saying anything in advance to the student teacher about marked individual differences?

EDUCATION'S COMING EVENTS

1968 SCHEDULE

Southern Asia Division:	Educational Meetings and Institutional Visits	Feb. 21-May 25
South American Division:	Educational Meetings and Institutional Visits	March 15-May 12
General Conference:	Spring Meeting (General Conference Headquarters)	April 2-4
North American Division:	Southwestern Union Conference Youth Congress (Dallas, Texas)	April 11-13
	Pacific Union Conference Youth Congress (Long Beach, California)	April 17-20
	Advisory Committee on Bible Teaching (General Conference Headquarters)	May 6-8
Inter-American Division:	Educational Council and Institute (Puerto Rico)	May 13-25
Southern European Division:	Educational Meetings and Institutional Visits	May 15-July 12
North American Division:	Elementary and Secondary Curriculum Workshop (Southern Missionary College)	June 4-13
	European Study Tour (Sponsored by Pacific Union College)	June-Aug.
	European Study Tour (English Literature) (Sponsored by Andrews University)	June 10-Aug. 29
	Far East Tour (Sponsored by Loma Linda University)	June 19-Aug. 4
Central European Division:	Educational Meetings and Institutional Visits	July 13-Aug. 5
North American Division:	Educational Advisory Committee (Andrews University)	Aug. 20
	Quadrennial Council for Higher Education (Andrews University)	Aug. 20-27
Far Eastern Division:	Educational Meetings and Institutional Visits	Sept.-Dec.
General Conference:	Autumn Council (Toronto, Canada)	Oct. 9-15
	Board of Regents (General Conference Headquarters)	December

1969 SCHEDULE

North American Division:	Around the World Tour (Sponsored by Pacific Union College)	Summer
	Council for Secondary Education (Auburn Academy)	June 22-26
Northern European Division:	Educational Council (Newbold College)	July-August
General Conference:	World Youth Congress (Zurich, Switzerland)	July 22-26
North American Division:	Columbia Union Conference Elementary Teachers' Convention	October
General Conference:	Autumn Council (General Conference Headquarters)	Oct. 8-14
	Board of Regents (General Conference Headquarters)	December

Missionary Volunteer

BOOK CLUBS 1968

SENIOR

DRAGON TEETH, *by Zoral and Elga Coberly*
For young people seeking high adventure in the work of God. Bombs and blessings, problems and providences, are found in this story of China.
Price $4.95

FAITH ON TIPTOE, *by Robert H. Pierson*
53 chapters presenting a fresh challenge to young people, leading them to re-examine their faith.
Price $4.75

JUNGLE STORYTELLER, *by Eric B. Hare*
How the "Golden Book" converted a chief to Adventism in old Burma.
Price $4.95

REALLY LIV!NG, *by Joe Engelkemier*
Not one dull page as this book challenges young people to witness for God and hold up His standards.
Price $4.25

S. N. HASKELL, MAN OF ACTION, *by Ella M. Robinson*
Romance, commitment to duty, and conviction are found in this story of the "prince of pioneers."
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EDITORIAL

Postscripts

Homework at Home? Some parents are disturbed when pupils have little or no homework. They wonder what has happened to the old-fashioned system of bringing home school papers daily. Ask a child what he learned that day and what he did, and most likely the answer is: "The usual work—yes, I'm doing just fine."

The daily papers and homework are neatly stacked in a folder at school awaiting display for Open House, and then many parents are shocked to find that Johnny is not doing just fine. Some of the roots of poor scholarship can be remedied earlier, if daily study habits are developed and if homework is cared for daily.

Just Accusations? Too frequently have fallen the verdicts that intellectuals who know their way around academia seldom deign to come out with practical solutions. Their specialty, so the opposition says, is endless analysis and unending description. Bread-and-butter practicality is needed, and realistic solutions must be found. Who better can help than educators with their sophisticated procedures and calculated risks?

Meeting Needs A recent Government-sponsored study of urban schools reported that big city schools are isolated, static, and unable to meet the needs of urban populations. Many of them are reluctant to innovate. In general, the researchers found, small school districts are more likely to innovate, they are less bureaucratic, and they are less insulated. Changes for improvement and enrichment only should justify innovation and experimentation.

Educational Trends This past decade has seen movements and developments that may be labeled as follows: Educational goals go undefined; the community school catches on; teacher militancy rises; the spirit of inquiry blossoms; the Government legislates school aid; civil rights laws are enforced; hardware and software proliferate; students flaunt freedom and rights; speeded listening heightens concentration; learning laboratories broaden application; instructional materials centers multiply; audio-visual materials and services increase; and new curricular and pedagogical patterns emerge.

Can you say, My school and I are where the action is?

Societal Waves The wave of teacher strikes that has washed over some school campuses pinpoint a new day in professional circles. Mass resignations and mass refusals to sign new teaching contracts pending satisfactory negotiations with school boards and administrators dramatize unexemplary postures for youth. Unsavory learning results, which breeds unprofessionalism.

Nobel Laureate Raman's New Theory of Vision

Nobel laureate Dr. C. V. Raman said in Bangalore, India, on October 19, 1967, that the whole concept of wave motion in respect of light was absolutely irrelevant while dealing with the physiology of vision.

Dr. Raman, who was addressing the tenth annual meeting of the Aero Medical Society of India, said that three to four years of continuous and extensive research at his laboratory had led him to the conclusion that the phenomenon of adaptation of the human eye was governed by the density of nerve impulses propagated by the retina. It was a process of recovery from nervous fatigue of the channels of communication.

He asserted that he was unable to accept the age-old theory of two kinds of vision, namely scotopic and photopic. He said he was making a revolutionary statement but added that it was based on intensive research.

Dr. Raman said that the loss of acuity of vision had nothing to do with either rod or cone eye vision. These are not different visions but fundamental consequence of the nature of light.

Dr. Raman said light does not consist of waves so far as perception is concerned. It was a discreet corpuscle, he added. While conceding that rod vision was more sensitive than cone, Dr. Raman asserted that there is no different mechanism for rod vision and cone vision.