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The Home Beyond

God's original purpose in the creation of the earth is fulfilled as it is made the eternal abode of the redeemed. "The righteous shall inherit the land, and dwell therein for ever."

A fear of making the future inheritance seem too material has led many to spiritualize away the very truths that lead us to look upon it as our home. Christ assured His disciples that He went to prepare mansions for them in the Father's house. Those who accept the teachings of God's word will not be wholly ignorant concerning the heavenly abode. And yet, "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the Paradise of God.

In the Bible the inheritance of the saved is called "a country." There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims, and wanderers, shall find a home.

"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise."—The Great Controversy, pp. 674, 675.

"Mount Zion was just before us, and on the mount was a glorious temple, and about it were seven other mountains, on which grew roses and lilies. And I saw the little ones climb, or, if they chose, use their little wings and fly, to the top of the mountains, and pluck the never-fading flowers."—Early Writings, p. 19.



As We See It

INSTITUTIONAL GROWTH

During the past several years almost every private school—elementary, secondary, and in higher education—has found it necessary to take a long, hard look at its financial picture. Both financial operations and physical plant have been scrutinized.

Even as far back as in the October, 1957, issue of *Fortune*, Duncan Norton-Taylor pointed out that the well-endowed universities and colleges—from Harvard's billion-dollar endowment on down—have been finding it imperative to re-evaluate their fiscal positions.

Although foundation, private, and Federal aid has increased through the years, yet the increase has not matched burgeoning costs.

With long-range goals in perspective, each institution must reappraise its posture in the light of meeting its objectives.

Policy decisions will help to define the dimension of the problem.

Faced with restrictions of space and finance and optimal efficiency, schools must limit their size. But one counters, history makes clear that an institution cannot stop growing, for without growth it dies.

Material and physical expansion is noted through the years in the Seventh-day Adventist system of Christian education:

Year	Elem, Schs.	Sec. & Higher Schs.	Tehrs.	Students
1872		1	3	90
1880	1	1	21	505
1900	25	220	449	7,357
1966	4.723	416	18.922	380,448

In the presence or absence of growth in size and numbers, an educational institution must grow in the quality of its program and function. This kind of growth is one that must be nourished or the institution will perpetuate *status quo*, mediocrity, and stereotypy.

This growth in quality—personal, departmental, divisional, institutional—is not haphazard, ancillary, or precipitous. As I recently read on a hotel sign in Chicago, Illinois: "Quality is never an accident but the result of high intentions and sincere efforts."

Unless quality and excellence of personnel, programs, and services characterize the uniqueness of this parochial system in the implementation of the institutional and church objectives in Christian education these school doors might as well be closed. There should be a difference recognized in timbre and spirit.

The honor and plans of God are at stake, Accreditation of Seventh-day Adventist schools with Heaven is of paramount importance.

T. S. G.

The Gentle Art of Great Teaching

By Gerald F. Colvin

M Y FORK was almost to my mouth when my father-in-law commented, "Well, it's really amazing how much that young teacher is doing for the school."

I put my fork down. Amazing? my mind echoed. Should such a talented young man who has given himself to Christian education prove so rare as to be "amazing"? Should the results of the best efforts of a genuinely qualified teacher be so uncommon? Suddenly a tightness developed at the back of my throat, the way it always does when one is struggling to verbalize a concept larger than he.

"You know, Dad," I finally replied, "what we really need today is more outstanding teachers, not those interested only in just getting by, in merely fulfilling the mechanics of their contracts. We need qualified teachers who are willing to rise above the mediocre. Oh, how our youth need outstanding teachers!"

The communion shared between two generations on that brisk autumn evening has, like so many days of our lives, passed into eternity. The thoughts and desires there engendered, however, have continued to break upon my soul with the profound cadence of ocean billows.

Ah, if only we teachers could always grasp the essence of the gentle art of great teaching! We seem to catch the vision momentarily, only to retreat crablike in the crisis hour behind our tattered clichés and pedagogical aloofness. How often, like Peter, we who have dared to walk upon the waters look downward and inward to sink again into the brine of our human foibles.

One hears much these days of the need for academically prepared teachers. Conant and Rickover

have forged with near adamantine arguments the demands for classical-minded teachers, capable of knowing, ready for measuring, and available for instructing. Man's space-age expertise would tend to shadow, however, the less cold and calculating, and the more essential of the teaching characteristics. Ellen G. White reminded us of these gentle virtues in the book *Education* when she wrote:

He who seeks to transform humanity must himself understand humanity. Only through sympathy, faith, and love can men be reached and uplifted.¹

"Sympathy, faith, and love"—how many budding—and established—teachers of today were actually directed to these tremendous "techniques" in the year in which they went forth to teach? I'm afraid so very, very few.

Why are teachers, some of the most gregarious people on earth, so very hesitant to show themselves one with their students in mankind's desperate quest for the genuine, the valid, the valuable? Why should men and women entrusted with the greatest resource the nations and churches possess shrink from touching the heartstrings in an honest effort to arouse the unique melody locked within each student? Why, why must teachers fail to step out of the stilted and stolid verbiage of the text to the real issues in their students' hearts?

Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. . . . It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen.²

Chaplain Wallace Grant Fiske included the following remarkable paragraph in his teacher's prayer:

O God, Thou who has ever brought all life to its perfection by patient growth, grant me patience to guide my pupils to the best in life. Teach me to use the compulsion of love

Departments of Education and English Union College Lincoln, Nebraska

and of interest; and save me from the weakness of coercion. Make me one who is a vitalizer of life and not a merchant of facts.

A teacher with a roomful of little girls was trying to tell about what had been discovered recently that was not here years ago-such as the telephone, the radio, and the television. She asked, "What is here today that wasn't here forty years ago?" A bright little seven-year-old jumped up and cried, "Me!" She was right of course. In the endless sorting of English, math, history, or Bible papers the outstanding teacher will never forget that such girls and boys are really the most important things here today that weren't here forty years ago.

Sympathy, faith, love-musing again over these tremendous watchwords and the fearful paucity of truly outstanding teachers, I am quite aware that as a teacher I have made my share of calloused blunders. And many are the heartaches I've experienced through becoming personally concerned with the plight of some youngster. But, somehow, the heartaches seem worth it when one looks back,

Those who teach in academy usually look with great interest upon the paths the newly graduated students take. Not infrequently are prayers uttered in behalf of some struggling college freshman. You can imagine my feelings at receiving the following letter not long ago from a former student:

DEAR SIR:

Do you mind? I want to tell you what I have learned. I have come to a realization of my self-worth. Not what I am worth to myself but of what I am worth to the world and to the One who died for me.

I have learned what it means to shun legalism and look

to the higher law of liberty, the law of love.

I have found that in the ultimate scheme of things very little that lies within the human heart is either good or bad. Yet, there are so many shades of gray.

I see that living is one day at a time, that I cannot force, persuade or coax one moment to come before its appointed

I find that the best of me lies within others and that I shall find it only when I seek to draw from others the best that they possess

I have come to know that the world is mine for the taking

if I stand for truth and stand in His name.

I have seen that knowledge alone is mockery, but when it is linked with love it is the loftiest thing a person can possess-true education, education as it was meant to be

My life for the future seems hidden and obscured. I believe the light will shine on my path as I need it. There is peace in walking one step at a time.

Your leading in my life, gentle though it has been, has

As I hold this oft-read letter in my hand, I feel again that lump in my throat, and one who knows his shortcomings as no one else can, bows his head and prays, "O, dear Lord, help me to learn the gentle art of great teaching!"

¹ Education (Pacific Press Publishing Association, Mountain View, California, 1952), p. 78.

² Ibid., p. 17.

³ M. Dale Baughman, Teacher's Treasury of Stories (Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1958), p. 309.

"Dear Jesus, Here Is-"

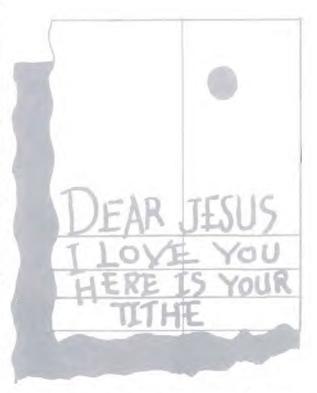
Little eight-year-old Teresa Newton is a second-grader in the Wilmington, North Carolina, church school.

Her teacher, Mrs. Mary Hedrick, endeavors to instill the deep lessons of life in the minds and hearts of her boys and girls.

When the Bible lesson was on tithing, Teresa asked more than the usual number of questions. One of them was, "How much tithe should I pay on my \$2.50 in the bank?"

Coming to school next morning, she handed her teacher a tithe envelope with twenty-five cents in it. On the envelope was written, "To Jesus from Teresa."

Her teacher told her that the best plan is to take the tithe to the church. The church treasurer found, in addition to the money, something that taught him a lesson of devotion and honesty, Teresa's note: "Dear Jesus, I love you. Here is your tithe."



MEMO: to the Faculty

By H. E. Douglass

OW, let us take a look at Atlantic Union College. It seems from what we have been saying that our task would be twofold:

(1) To clarify the basic purposes of Christian education; (2) to interpret these goals to our students and constituency through our curriculum, through our public presentations, and through our interpersonal relationship, both those deliberately contrived and those that spring forth spontaneously. This would be our attempt to do in South Lancaster what Ellen White had hoped for in all our schools, where there would be "advantages of a superior character to those found in the common public schools, or in the colleges of the world. The Lord plainly specified what should be the character of the influence and instruction the school should maintain, in order that the important work might be accomplished for which the school was designed."7 This is not a plea to do what the world does, but only a little better. That in itself would be something to shoot at. However, our task is something categorically different and yet to be recognizably acceptable by the academic world.

No other Seventh-day Adventist college is more prepared for this venture than Atlantic Union College, for at least three reasons: First, behind us and yet within us is the two-year self-study which opened up new possibilities and exposed some weaknesses, all of which would never have been perceived without the concerted effort of the faculty over this study period.

Second, a faculty has been gathered that is recognized around the Adventist circles as something more than interesting. There may be more creative steam per square inch in this room than can be found on any Adventist campus. Over the past few years we have consciously sought, not only recognized academic specialists, but those who have developed a sense of mission in the larger task of finishing the work committed to Seventh-day Adventists.

Third, it is the conscious, deliberate intention of the board of trustees and the administration of this college to facilitate the nourishment, growth, and implementation of any program that can prove itself to be essential to the Biblical philosophy of education. For anyone who has been on other campuses the importance of this last observation cannot be overstated. I speak for my closest associates when I say that we are not convinced that we can solve the problems of the delayed Advent with "business as usual" methods. On the contrary, we are convinced that what educational leaders of the world are grasping for in top level conferences as they survey the inadequacies of the best in secular education, the Adventist philosophy of education has had for some time. Yet, this philosophy has never been given a fair chance to survive. It requires courage, audacity, and a self-authenticating experience that the blessing and the proof are inherent in God's program for educating men and women.

Let's be specific: there are certain basic presuppositions of Christian education as Adventists understand it—yet, there is something less than satisfying about repeating them at appropriate times for mutual admiration when the actual program is guided by a different set of educational principles.

A fundamental Adventist megacept would be: education is designed for the salvation of people—education is redemption. The student is not a consumer or a passive object; he is a functioning member of the community of faith. This is one reason why we intend to hire only Seventh-day Adventist teachers and why we try to sort even among professionally qualified Adventist teachers. Consequently, for the Adventist teacher, what is said in class by the professor becomes less important than what is heard by the student. The number of lectures given, the amount of material covered, and the procedures and arrangements employed are significant only to the extent that they help students find self-identity

and develop a capacity for good judgment and a healthy rationale for the solidity of the Christian ethic. The student thus educated has become self-motivating and self-governing, and above all else, he has seen his weakness as a dependent, self-caring human being and has made the Lord of the universe the Lord of his life. This is the end to which knowledge is the means. There is no excellence in education unless it sees the whole problem and presents a whole solution to the whole man.

We must teach history and home economics with these ends in mind; Bible classes and biology laboratories must be subordinated to these overriding objectives, or our academic achievements will mock us when both teacher and student need the strength that matters most as life unfolds.

Because of this fundamental bedrock principle, certain standard educational procedures require a second look. They are already receiving a very hard look by secular educators, and the standard methods are now highly questioned. For example, the lecture method is highly suspect when used as the predominant method of instruction. Here again the student is a passive object—to be planed and sanded to fit a prescribed mold or a certain kind of test, but not to be essentially changed.

This "turned on" generation which has the traditionalists on the run is not the worst time to be alive and to be teachers. Something worse was and is the generation of the apathetic and the materialistic unthinkers. All about our own young people today is the challenge to look within themselves, to feel things deeply, and to insist on meanings in life that are personal and vital. Whether they know it or not, that is what Adventist education is all about. There will be no revolts on campus if we do the job expected of Adventist teachers who are fully aware of the implications of Ellen White's thought that education is redemption and is life—thoughts that are amplified in her book Education.

Another highly suspect tradition is the conventional grading system. As you well know, the present grading system is being rejected by scores of schools. Here again the student is mechanized, on the one hand, and homogenized, on the other, as if all learning can be or should be done the same way, or that all students learn at the same speed. The usual aspects of the competitive system are fundamentally alien to the Christian understanding of redemption and the laws of human development.

In our institutions of learning there was to be exerted an influence that would counteract the influence of the world, and give no encouragement to indulgence in appetite, in selfish gratification of the senses, in pride, ambition, love of dress and display, love of praise and flattery, and strife for high rewards and honors as a recompense for good scholarship. All this was to be discouraged in our schools.⁸

One cannot visualize the consequences if parents and teachers were sufficiently trained to stimulate growth and development instead of stifling it as they often do. We can recognize wrong and deficient motivations in children who present problems and do not function as well as they should. However, few realize the faulty motivation in excellent students and apparently well-adjusted children; they are vulnerable despite their high level of performance, often because of it. They do not study in order to learn, nor behave well because they like it. They are good only because they want to be better than others. And their overambition keeps them in constant fear of either not reaching their extended level of aspiration or of slipping. The rush for personal superiority leads to the vulnerability of the best and to the deficiencies of the failing.

Hardly any child grows up with the realization that he has a place and is good enough as he is. He is driven to be more and better; then, perhaps, he can amount to something. Unfortunately, he can never reach this peak. The mad rush for higher status and increased prestige leads to lasting insecurity and perpetual anxiety because one can never be or have "enough." Whatever one has, one may lose. The competitive strife stimulates a mistaken motivation. Instead of moving on the horizontal line, growing through interest, curiosity and practice, children are induced to move on the vertical line, up and up. Their abilities serve more to gain personal success rather than to be useful. True enough, one can achieve progress on the vertical line, but at what price? Stimulating competitive strife between students, between siblings, neither brings optimal results nor prepares children for living in a competitive society. For every child who succeeds, many more give up in discouragement. The more competitive a person is, the less he can stand competition unless he wins. The less competitive, the better he can function under all circumstances; he is willing to do his best regardless of how others may be doing. The worst aspect is the antisocial attitude which such competitive strife fosters; it increases feelings of inferiority and restricts the development of social interest. Competitive children have false incentives and perverted motivations, leading to what appears to be a "low frustration tolerance." Consequently, their parents are more concerned with satisfying their "needs" in order to soothe their unwillingness to function if they are not on top instead of teaching them to cope with stress and with environmental adversities. And they are often supported by experts who also stress need-satisfaction and need-reduction. Self-satisfaction rather than being useful, becomes a primary goal.

The striving toward being important and significant never stops. If the child becomes discouraged and feels defeated, he merely "switches to the useless side of life" and gains his significance through defeating adults and/or through putting them into service. In current educative methods, creativity and imagination, the greatest sources of growth, are either stifled because they hinder conformity and render the job of the educator more difficult; or they become perverted as mere means for more effective disturbance and mischief.¹⁰

Other aspects of normal, traditional college life need a second look. Some quickies: the tranquilizing effect of routine is antithetical to the dynamics of the human spirit; the formation of the school program without student participation at significant points ignores again the subjecthood of the student; avoiding the implications of balancing the mental program with a campus-organized physical labor schedule under the guise that the student should choose for himself what he should do with his time is offering freedom at the wrong time for the wrong reasons. You could make your own list. In fact, such an assignment we are giving ourselves in this year to come.

Our faculty forums this year will be consciously directed to specific educational issues and will be

unavoidably relevant to every faculty member. In addition, we are initiating inservice forums which will last through the first semester. All new faculty members, those who have come to this campus within the past three years, will be asked to attend these monthly forums. We are concerned that every faculty member should know something of the rich heritage of Atlantic Union College and how we operate here as a serious educational enterprise.

We are going to make an in-depth study of the quarter system or any other system which promises to relieve the pressures now exerted on both teachers and students in the semester system. When Ellen White states that "studies should generally be few and well chosen"11 we should take her seriously and operate a college schedule where no teacher or student should be involved in any more than four different classes at any one time. But this would be only one of the aspects which would be benefited by the quarter system.

Another emphasis this year, which we hope will continue, will be a resurrection of our concern for world missions. There will be special programs during the first semester and a complete weekend program for second semester. There must be a way to attract and to convince sophisticated collegians that the missionary's life is rich in its opportunities and rewards. Ellen White's comment has haunted me for years:

There are numbers that ought to become missionaries who never enter the field, because those who are united with them in church capacity or in our colleges, do not feel the burden to labor with them, to open before them the claims that God has upon all the powers, and do not pray with them and for them; and the eventful period which decides the plans and course of life passes, convictions with them are stifled.12

Probably the most far-reaching, the most inclusive of the studies to be made this year, will come from the newly appointed president's commission on Spiritual Excellence at Atlantic Union College. Our work on the self-study plan over the past two years has given us some idea as to what is involved in self-examination. We emphasized at that time our academic program. For the next year, or even two if it is required, we are asking for a self-appraisal of the spiritual impact of the college program on our campus family.

This will include basic areas such as: (a) the place of the Bible in the curriculum; (b) the relevance and continuity of all religious meetings; (c) the maximum use of Machlan Hall for spiritual services in spite of secular appointments and associations; (d) what kind of religious knowledge is important in the spiritual emphasis; what is the sine qua non; (e) what methods and programs best foster the development of the intelligent Christian.

This commission will be composed of seven fac-

ulty members and five students, and no greater assignment and mandate were ever given to a group of people at this college. We will expect periodical reports and discussions in faculty meetings. We will expect written résumés for publication. We will expect to learn and perhaps to change a thought or

Our motto will continue to be "Something better!"

Our watchword, everywhere on the campus is "More!"

Pray God that our words can become actions and accomplishments in His good time.

⁷ Fundamentals of Christian Education, p. 285.

⁸ Education, pp. 16, 30.

⁹ Fundamentals of Christian Education, p. 286.

¹⁰ Herbert A. Otto (ed.), Explorations in Human Potentialities, p. 227, 228. Used by permission.

¹¹ Fundamentals of Christian Education, p. 115.

¹² Ibid., p. 113.



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

CLASSROOM CLIMATE

Teacher: Can't you understand?

Student: I don't have any idea of what you're saying. Teacher: You don't, eh? Where did you go the other day when you left Mr. Smith's room?

Student: I had a free period.

Teacher: Don't you know that you should study? Student: Free period-I can work or study or sit. Teacher: Why waste time—just not being in the study

Student: Free time-that's my business, isn't it?

Teacher: Do you know to whom you're speaking? Look, I checked with all the teachers. None saw you around anywhere.

Student: Oh, I had to go to the washroom.

Teacher: And I suppose you think you can go any time you want?

How should such a bristling dialog be handled?



HYDE PARK DIALOGUE



The editors of The Journal of Adventist Education believe that educators of the church can participate in conversation without becoming reactionary. Discussing themes of significance, members of Seventh-day Adventist school families may explore the degree to which the church is actually achieving its goals in Adventist education.

Plugging into reality with "Hyde Park Dialogue," they can carry on free and open

shop talk within the profession.

Hopefully, the climate we create will be an atmosphere of serious purpose, intellectual ferment, religious responsibility, deepening commitment, institutional improvement, professional growth, and creative leadership.

To this end, a variety of opinions will be reflected in the conversation. Respondents are to

react only to ideas and not to personalities.

Meditations

of a Gap-Yakker

By G. Hillry Akers

It HAS become fashionable nowadays to comment on the "generation gap." Almost everyone, from teachers to toddlers, is yakking about the chasm between the generations, and I, too, have succumbed to the temptation to make an observation or two. For Seventh-day Adventists, this social phenomenon is just another token that we are very near the end of the human drama, but one disturbing manifestation tugs at our consciousness: we as a people are not immune to this malady that has rifted the American

family and made even our Christian homes a battle-field between the generations rather than the intimate filial center that shapes and sets the personal value systems of our children. For a religious movement that hopes to be the divine agent in the Elijah message—that last final love call to wandering prodigals, which will turn the hearts of the children to their fathers, and the fathers to the children—we above all people in the world should be conspicuously devoid of the universal family breakdown that is sounding the death knell of our society.

The American home is in serious trouble. Any thoughtful observer would acknowledge this painful

Department of Education Andrews University reality, I'm sure. And the American Adventist home is suffering through a special kind of crisis all of its own, since the hiatus between traditional Adventist standards and the prevailing culture widens with each passing month, leaving a communication void between parents and children that yawns wide and deep. And with alarming frequency dedicated SDA parents throughout our church are pressing the counsel chambers of any seemingly qualified adviser as they earnestly seek to bridge the gap and establish meaningful dialog with their offspring before final dissolution sets in.

The desperation and quiet panic that prevails today among conscientious Christian parents is cogent testimony to the fact that our twentieth-century church is failing to come to grips with this newest and most devastating threat to the integrity of the Christian family. "How much longer can we wage this cold war with our teen-ager, and endure the daily disruption of our ideals?" they query. "Must we surrender to these Philistine mores inch by inch and thus ultimately abandon our lofty purposes for a truly spiritual home, or are we to continue to engage in the running feud, making issues (over standards that apparently have been long ago modified or discarded by other Adventist parents) until the relationship with our children is irreparably damaged and we lose them by negation?" This is no rhetorical question, and the pleading eyes remind us that a definite answer is expected; some bromidic platitude or a "Courage, brother" pat on the back is a cheap sellout from us to whom our laity look for timely and tangible assistance.

And there's where the rub comes, for many of our church workers are also locked in this fearful struggle. They, too, are at their wit's end trying to hold the line on the home front. In all too many workers' homes that battle has been lost. Tremendous social pressures focus on them, requiring that their home and family life be exemplary and model, an open exhibit to our people that the ideal is easily attainable. Should it pan out considerably less than that, then tongues begin to wag: "Isn't it sad; he's saved others' children and by neglect has lost his own. He ought to turn in his credentials; for the Good Book says that Abraham commanded his household after him, and a bishop ought to be 'one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?)'....'

Driven by a nagging guilt and sense of failure, the church worker tends perhaps to overcompensate, and the gap in his own home widens. He feels ill-fitted to advise and assist others, and thus his ministry is crippled. The children caught in this situation further aggravate the problems: they feel obliged to

prove to their peers that they are not "goodiegoodies," and so they venture into personal episodes carefully nurtured in their young minds to prove their normality.

Here is one aspect of the generation gap that the Adventist schoolteacher can do much to help. We must recognize that the child of a clergyman is subject to pressure peculiar to his father's occupation. Slurs and jibes are hurled into his teeth every day, which we teachers occasionally witness, but can never fully appreciate in terms of their motivational influence. Not only does this "preacher's kid" get a type of special treatment from his classmates which he considers is a denial of his right to be accepted for what be is (not what his father is) but all too often he is reminded by his teachers that his father is the eminent Elder Venerable and more is expected of him than the other youth. This plants the seeds for a full-blown revolt later on, the consequences of which we can hardly imagine.

I know of one academy staff that spent the better part of a faculty meeting at the beginning of each school year discussing this problem, and reaffirming a definite policy with regard to preachers' children who were going through the unique growing pains caused by their parental circumstance. It was predicated on this rationale: some youth can gracefully take their parents' eminence or sacred calling in stride, while others seem badly threatened by it, and feel a great need to "act out" a ritual of emancipation and personal identity. This often takes on the form of general nonconformance or show-off behavior-which can be quite nettlesome and irritating to a faculty who has to live with this nuisance over the long haul. Free-floating hostility is another typical expression of PKS-"Preacher's Kid Syndrome." To deal effectively with this troubled group of workers' children, special insights and understandings are essential, lest subconsciously there develop a corresponding need on the part of a faculty to make an example of this errant child-to demonstrate to everyone that "we don't cater to prominence around here!" As a result, children of church workers often get "the book thrown at them," and justice is executed speedily, whereas, had the case been that of a lay family, compassion and mercy might have borne sway.

Nonprofessionally trained staff members sometimes get emotionally involved in these cases and take up the cudgels in a self-declared type of ecclesiastical class warfare, to ensure that special preference is not given preachers' children. Staff members with such an ax to grind are dangerous, and if influential in a faculty, can completely pervert whatever semblance of redemptive discipline the whole staff may have embraced. What eventuates, then, is that these troubled youth are given less consideration

than other children, are victimized, and end up being made pawns of a false issue. If a faculty doesn't deliberately introspect and appraise its dealings with workers' children, it might find itself inadvertently "reacting" to them, rather than "acting" toward them as the situation requires.

Let us recognize that the SDA home is in deep trouble, and that the homes of our workers in particular are not immune to the terrible tide of tension on the home front. Workers often send their children to us with a tacit call for help—and they need sympathy and support, not unprofessional gossiping and tongue clucking in the teachers' lounge, or the superficial passing of judgment on supposedly derelict parents. Some of these home problems are very complex, brought on by an intricate combination of hereditary and environmental factors. Our job as teachers is not to judge or to prove some special point, but to save all the youth for the kingdom of heaven.

Love is the invincible, irresistible force of the universe. It will melt hearts and heal wounds. In cases of unsettled and alienated youth we must apply a double portion of compassion so that in our little corner of the work the Elijah message will experience fulfillment. Parent-child estrangement is becoming a symptom of our sick age, and our schools will be called on increasingly to help bridge that gap. Bringing these parents and children together in a true filial love is probably one of the most magnificent ministries that our schools can perform in this special period of earth's history.

Any teacher who can "talk to kids" will be an indispensable leaven of reconciliation, but it will demand that he listen with "the third ear." Sometimes these children can titillate our ears with the most incredible accounts of goings-on at home, and of the particular abuses they have suffered from unfeeling parents. Adolescents have a vivid imagination, and their descriptive powers wax lucid. It can all sound so plausible that before we know it, we find ourselves psychologically taking sides with the child and becoming judgmental about parental shortcomings. One apt elementary school principal told the parents at a P.T.A. meeting: "If you promise not to believe everything your child brings home to you about what happened in school, we promise not to believe everything he tells us about what goes on in your home." A good compact.

True, we must listen sympathetically in order to build rapport and be granted the confidence necessary to be of help, but let us remember that the adolescent is a past master with the hyperbole. We must build up these parents in the eyes of their children, and help the youth see their own inadequacies. It is important also that they be reminded of their parents' unremitting love. The cardinal

consideration is that growth toward true maturity evolve out of these experiences.

There are other aspects of the alienation of the generations dilemma that might be cited, each with its concomitant remedial ministry by an SDA school, but this writing permits treatment of only a few select facets. The burning question, considered as a whole, is simply this: Are our schools, by their traditional style and emphasis, ameliorating this disparity between young and old, or are they contributing to the problem-especially in recent years? In the backstage talk that is exchanged between SDA educators at professional conventions and other similar gatherings, I detect a growing concern over the Adventist version of the social phenomenon known as "the two cultures"-a lamentable state in which a campus is cleaved into two distinct ways of life; the world of the faculty, and the world of the student, each with its own value system and commitments. This is, unfortunately, but a reflection and amplification of our bifurcated households. Although a polite modus vivendi has been effected between the two groups on our campuses, yet the result cannot be said to constitute an ideal, healthy situation for maximum educational impact on the maturing adolescent.

The Great Divide between the generations is more pronounced today because of the highly impersonal, institutionalized processes of our society. Is it not conceivable that the school-and more particularly, our schools-contribute to this sense of rootlessness and apartness because they "process" groups? Individual children often feel ignored and neglected in regimented mass life and consequently seek their belongingness within a peer group, which eventually dictates their life style and value system-and at a time in the teen-ager's life when his need for the leavening and stabilizing effect of adult companionship is the most crucial. The adult group grows less and less influential with the teen crowd, and the gulf between the two groups widens. Soon a school is the scene of two cultures, with little dialog and communication crossing over the gulf. All too frequently an uneasy truce characterizes the relationship of the two, and a mutual distrust and suspicion obtains. In fact, in some of our schools the tension between the two can best be described as a subterranean hostility. For a Christian school this represents a denial of mission, which holds that our schools are to be one big happy family in the Lord.

Our youth don't want the gap; they quietly yearn for us to get involved with them in their lives (despite their public protestations to the contrary, which is merely a face-saving play to their peers for the records' sake). They will be the first ones to tell us that it is our adult abdication that

has forced them to concoct their own culture in order to survive. And we, despite our public disclaimers on the subject, find ourselves confessing in our inmost hearts that we are altogether too preoccupied on the treadmill.

I submit that "institutionalization," which we have honed to a fine edge and perfected as a science in the SDA school system is lending a sizable assist to the social and spiritual apartheid that characterizes so many of our academies. Has it seriously occurred to anyone that this whole vast lock-step system we have devised might be fundamentally out of joint with the psychology of basic adolescent needs? Could it be that dormitory life postpones maturity and the final synthesizing integration of the total person because of the type of "barracks life" that exists in many dorms?

When we appeal to the blueprint for vindication from the prophetess, are we sure that these mechanized hostels are what Mrs. White envisioned in her continued references to "school homes"? Maybe some of these little self-supporting educational institutions that feature a live-in faculty in small family-type dwellings have captured an essence that got lost in mainstream Adventist education somewhere along the way. It would be interesting to find out if they have "the problem of the two cultures" also! Are our secondary schoolteachers really impactful in the educative process in matters that count most, such as personal morals and appreciations, or are the students receiving this indoctrination from within their peer group-that culture we have been practically impotent in penetrating?

Occasionally there comes more than the veiled hint from a camp-meeting recruiter that it is in the special design of the Lord that youth be rescued from ineffectual Christian homes and be placed on the escalator to heaven at the local conference boarding academy. The intimation that the day school is at best a poor substitute for a boarding academy seems to be accepted as an article of faith. The obverse side of that coin may be viewed thus-wise: At least the teachers in the day school have the *help* of parents and a home—enfladed and beleaguered as it is—and when the odds are all calculated, is that not to be preferred to a carefully contained mob life and the twenty-four-hour-a-day conditioning by immature peers?

No doubt you have observed the compulsive "going steady" sociology that is spawned at the boarding schools, because the boys and girls have been cut off from an intimate family group and must prop each other up for emotional security. The day school pattern, it appears, is noticeably different. Day school youth are far more casual and natural about their heterosexual relationships and don't feel

nearly so obliged to prove themselves by submitting to the social hoop-jumping imposed by their insecure colleagues. Perhaps we ought to stop apologizing for our day schools as poor substitutes for the genuine, and recognize that the process of Christian education is predicated primarily on the relationship of people: a community of souls immersed in a common commitment. The physical location and organizational structure of the institution is not the paramount consideration. It is what is happening to people there that counts.

I personally hold the view that each type of school has a unique role to serve, with the proviso, of course, that the boarding school situation be organized and administered so as to guarantee that individual children may be emotionally nourished by some significant adult who can serve as an affectionate model and guide for him, a surrogate parent, if you please. Otherwise, the "halfway house" function of dormitory life (with the quasipersonal autonomy and selective anonymity which some adolescents need at a particular phase of their development) is canceled, and a state of psychological maroonment can occur.

If Christian education has a magical power, it is this: that youth and their elders be caught up together in a highly personal, intimate, and warmly humane communion; and this estate seems to express itself most frequently in situations where the faculty take the initiative by opening their hearts and their homes to the youth in friendly, informal, casual, family fellowship. The problem of the two cultures will infect any school that boasts of a 9:00 A.M. to 3:00 P.M. faculty, who are engaged only with students in an impersonal relationship in the formal school-day appointments, and who are content to leave the group baby-sitting to a Dean Issachar.

Could it be that the time has come for a bold new orientation to the academy student? Our basic program of Christian education has undergone very little change since the 1930's, and this jet-age generation of teen-agers is looking to us for something more imaginative and far more relevant to their needs than the humdrum status quo that lumbers along on quite a few campuses. Must every Adventist secondary school look like another linkette in the line of sausages? If you've read one school bulletin, you've read them all. They're as distinctive as a stamp in a U.S. postage series. And if you've visited one campus, you've looked in on them all, for all intents and purposes. Sure, there are a few sui generis manifestations, a little local color, and some unique twists from time to time, but they're all minor variations on a theme. Who wields the ferule that whips all these schools into such unvarying conformacy-the Board of Regents? The

heavy hand of Adventist tradition? Or is this semblance of monolithic sameness only a myth, conjured up in the mind of fearful faculties who are too unimaginative to experiment and innovate? Are our schools really free to step out and attempt some responsible experimentation?

One of these days soon some conference, or perhaps a privately operated Adventist school, is going to conceive of a school plant that features honestto-goodness "homes" for growing youth, and engineer a whole new social-spiritual Gestalt, grounded on an intensely humane partnership of faculty members and students as persons, rather than role players. Maybe we will even develop a generation of educators who will feel secure and competent enough professionally to stir the present curriculum with a stick and come up with an educational program that is distinctly Seventh-day Adventist, geared to the peculiar purposes we hold as central in our task of preparing youth for evangelizing the world, rather than warmed over courses of study from the U.S. public school establishment.

Seventh-day Adventist secondary education might be moving apace toward a system-wide moment of truth that could come crashing in on us any time with the sickening realization that our people no longer find it worth all the sacrifice. Our schools must be dramatically different, not just in the external social standards we are able to police effectively through institutionalization, but by our power of personal influence with these youth. Every faculty will have to search earnestly its own corporate soul and ask some vexing questions: Is our program here basically denominated on coercion, or on the power of persuasion? Our effect on these youngsters-is it power "over" or power "with"? Are we resorting to mechanistic, institutionalized processes to realize that which can be achieved only by intimate human engagements of a highly personal quality? Is our school suffering from the malady of "the two cultures"? Is our campus a psychologic pressure tank, a kind of ecclesiastical police state repressing a subterranean volcano of youthful hostility? Is our image as faculty members that of wardens and spies?-or are we regarded as true friends, those who can be trusted with the intimate confidences of struggling youth? If so, what are we doing as individuals really to penetrate the student world and make this school one happy family in the Lord? Are all of us under this load, or only a few faithful burden bearers?

If we could sweep the decks clean and imagineer a whole new style of school life in order to achieve our denominational purposes here, where would be the best place to begin? Could alumni, parents, and present students advise and aid us in reformulating our operation? Commitment, yes, that is the grand purpose of it all—personal commitment to the Lord Jesus Christ, and a totally selfless ministry to all His children here on earth. If we're not getting this as a result of all the effort and sacrifice, then the tree of SDA education has no right to cumber the ground. Commitment to a campus code, or to an uncritical social conformacy, or merely to "the movement" can easily produce an endless stream of stereotype infra-Christians for the faceless throng; but only a deeply personal relationship with the Saviour will ever provide the Esthers and Josephs needed to stand before kings and witness to our fast-evolving apostate pagan world.

The storm signals are up for Adventist education, and mounting indications alert us to the fact that something vital is breaking down in our traditional program. A precious essence seems to be draining away. Could it be that the general style of our campus life is going the way of modern bureaucratic man, that we are relying too heavily on "programs" and the "systems approach" to accomplish a divine work that has potency only when it is pinned on the personal power of individual people? Contagious commitment to Christ comes no other way. It knows no gaps.

Youth can identify with and relate to a heavenly Christ, as a real person, only if they have had a meaningful relationship with some real human being in their own lives here on earth. It must be someone who accepts them, loves them, and is sympathetic and helpful—a genuine adult friend. If our parents, preachers, and teachers are preoccupied or "pass by on the other side," how will this deep developmental adolescent need be met? The enemy of souls may always be counted on to move in to fill every such void.

Our schools are "prisoners of hope," and the Elijah message will begin on the campuses of our SDA academies. Of that I am confident. Revival and reformation must come with Pentecostal power to these schools, and we will soon be seeing some student-faculty love feasts around the circle as evidence of a great preparatory work. When the "other angel" passes over to assess the situation and see who are worthy to share in that final baptism of the Spirit, may He smile His special blessings on your school, saying, "The hearts of the young and old at this place beat in a unison of purpose; I have a special task for this school of the prophets in the closing work. They will perform it well, for there is no problem here with a 'generation gap.'"

O tell the erring, God loves you, God died for you. Weep over them, pray with them. Shed tears over them, but do not get angry with them. They are Christ's purchased possession.—Fundamentals of Education, p. 280.

Here comes the feedback:

There follows a symposium of three reactor articles—by an academy principal, a chairman of a college education department, and a superintendent of education. These men and others (only three wrote) were invited to send in an article of "reactor"—pro or con, for or against—the stimulus article whose author was not disclosed. The reactors wrote professionally with integrity, therefore, reacting solely to his ideas rather than to his person.

To Be or Not to Be

By George P. Stone

Chairman, Dept. of Education Union College

THE problem of the generation gap is as old as Cain and has persisted ever since. Any culture that attempts to recreate itself in its own children will ever be haunted by the specter of change.

Agreed that the SDA home is in serious trouble—but why? Have not parents told the child "the way he should go" rather than trained? Has not the model been, Do as I say, not as I do?

The time has come when the church might well give some serious study to some of its practices which have been held as sacred cows, and begin to distinguish them as sematical ways and means to a desired end rather than principles. To a large number of young people religion is a vague body of acquired ideas that they have not understood or experienced. For the parent who wants his children to be religious, the most important prerequisite is to give them the experience of being loved and of knowing they can trust and relate to others, and this parental love ought not to be confused with permissiveness.

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A Reply to a Gap-Yakker

By O. E. Torkelson

Principal Union Springs Academy

HARDLY know whether the "gap-yakker" is meditating or yakking. I believe that the portion of the article concerning preachers' children and their problems with their teachers covers a situation all its own, I hardly see why this is dwelt upon at such length in this article.

Certainly there is a gap. Youth today—and Adventist youth, too —find it easy to seek advice from their own peers rather than from their parents or instructors. It is certainly true that our tempo of living, our institutionalized institutions, and our lack of being involved with these young people have caused a large gap between the parents and teachers and the youth of today.

I believe that the article has overstated the case. I do not believe that the gap is so alarming as the author has made it appear. The writer has redeemed himself by indicating that the young people themselves do not want this gap; this in itself takes away the alarming factor. Youth today, as yesterday, want security, love, and

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Meditations Upon "Meditations"

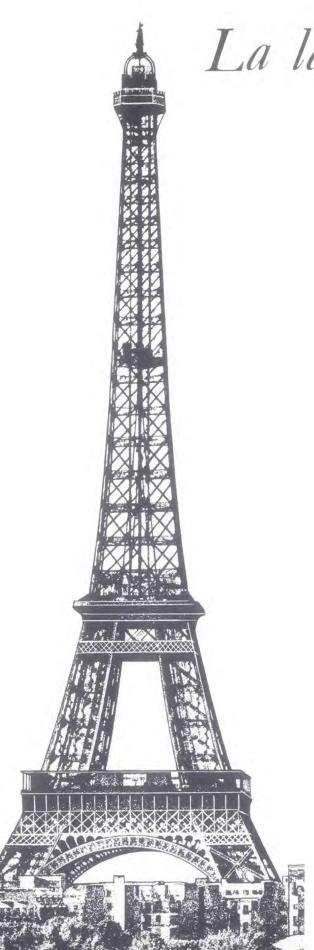
By E. Stanley Chace

Superintendent of Schools Southern California Conference

NY notion that the Seventhday Adventist Church now possesses a pool of professional scientists of the church society deserves careful and skeptical scrutiny. For too long this church has remained reluctant to analyze itself as a unique society or, at least, a subculture. Thus, when an article such as "Meditations of a Gap-Yakker" purports a social accounting of the Seventh-day Adventist home and schools, particularly the boarding schools, we deserve to ask, "What do such writers actually know about these institutions? about the Adventist society? How have their methods of research deepened our understanding of the church's behavior or that of any of its constituent elements?"

The usual defense is that it is too soon to ask for definitive statements about either the problems or their solutions. Well and good. I recognize the function of the academic world to explore and experiment. But until I and my colleagues can give satisfactory re-

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La langue françaisé

Il y a un rapport peut-être providentiel entre l'enseignement du français et notre mission mondiale.

On a dit que l'empire romain avait préparé des routes pour les premiers hérauts du Christ, de même que la langue grecque, adoptée par les milieux cultivés de l'empire, avait été le véhicule de la Parole de Dieu. De nos jours, d'autres empires ont pris fin, laissant entre les anciennes nations colonisées des liens culturels comme la langue anglaise et la langue française. Le fait que le gouvernement indien a décidé, malgré une certaine opposition, de garder l'anglais comme langue officielle à côté de deux langues hindoues, n'est surprenant que pour quiconque perd de vue la valeur spirituelle d'un moyen d'expression et de communication. Il est probable qu'il en sera de même en Afrique pour les deux langues universelles qui se partagent les anciens territoires colonisés en deux zones d'influence, si on laisse de côté les colonies portugaises. Récemment, la Tunisie demandait deux mille institutuers et professeurs de l'enseignement secondaire à la France. Des conventions culturelles subsistent entre la France et sa Communauté. Les révolutions passent. Restent les oeuvres vives de l'esprit. Elles s'imposent par leur valeur durable.

D'ailleurs, dans le domaine pratique, les dizaines de nations neuves, partagées entre des centaines d'idiomes, ne peuvent de toute évidence, dans leurs relations internationales, se servir des langues indigènes. Elles n'ont encore, pour leurs rapports directs, souvent que l'anglais ou le français pour prendre langue. Il est à prévoir que pendant longtemps encore leur enseignement lui-même se fera dans l'une ou l'autre de ces langues. Non seulement les lettrés se nourriront de la littérature anglaise ou française, mais déjà ils ont fourni maints auteurs appréciés jusque dans les métropoles.

Là où règne l'anglais, il sera déjà bien difficile de trouver les prédicateurs, les éducateurs et le personnel médical que l'on pourrait y envoyer. En fait, en Afrique, comme, d'ailleurs, en Amérique du Sud, l'Eglise Catholique Romaine saisit en ce moment sa chance, et on dit que c'est par centaines qu'y sont envoyés ses missionaires. Néanmoins, pour y pourvoir, nous avons, en particulier aux Etats-Unis, des centaines d'écoles primaires, bien équipées en personnel stylé et compétent, qui préparent des milliers de jeunes adventistes

Department of Modern Languages Pacific Union College

et nos missions

Par Doraine Buyck

pour nos écoles secondaires et nos universités. (Les deux dernières années d'un "college" américain correspondent, théoriquement, aux deux premières années d'études supérieures dans nos pays européens.) Ces institutions peuvent donc préparer le personnel missionaire divers pour les territoires africains et autres.

Il n'en est malheureusement pas de même pour les immenses territoires où le français demeure la langue officielle, ou, du moins, le seul lien qui unit les pays nouveaux. En effet, pour trouver les missionaires de langue française, nous n'avons en France, en Belgique et dans la Suisse Romande, qu'un nombre beaucoup trop restreint de membres, partant de jeunes, pour pouvoir y puiser, et de loin, le minimum de personnel missionaire qu'il faudrait. En fait, le Séminaire de Collonges-sous-Saleve est la seule école où se préparent les futurs missionnaires pour les territoires "français," et le nombre de jeunes qui en sort, annuellement, en moyenne, suffit à peine pour combler les pertes normales.

Une des erreurs qu'on risque de commettre est de croire que le temps du missionnaire étranger est fini. Ce qu'on vient de dire au sujet de la Tunisie prouve le contraire. Il est bien plus probable que l'ère missionnaire ne fait que commencer. On devra probablement élargir le concept même de "mission" et se rappeler que "le champ, c'est le monde." Mais les pays nouvellement organisés ne nous demanderont, de toute évidence, pas beaucoup d'évangélistes. Déjà ils réclament des médecins et du personnel enseignant. Il ne semble pas que nous soyons à même d'envoyer un grand nombre de médecins, ne fût-ce que parce qu'il faudrait aussi équiper des institutions excessivement coûteuses. Par contre, nous avons devant nous une chance inouie pour excercer une des plus belles et des plus sûres influences positives en faveur de l'Evangile en préparant du personnel enseignant.

Dans les pays précités, ce n'est ni la consécration de nos membres, ni celle d'une vaillante équipe de prédicateurs, qui fait défaut. De même, notre séminaire français peut-il rivaliser avec les meilleures écoles d'études supérieures du pays. C'est le nombre de jeunes gens et de jeunes filles qui peuvent s'y rendre qui est trop limité.

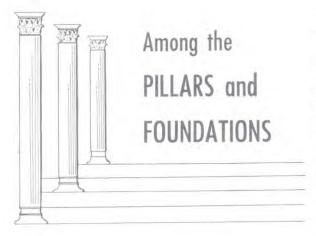
Un autre facteur, très grave, vient diminuer, hélas,

ce nombre: nous n'avons pratiquement pas d'écoles primaires en France. Ce qui a été tenté, avec une somme admirable de dévoûment, en Suisse, puis au Séminaire même, en Belgique enfin, n'est hélas qu'une goutte dans la mer, par rapport aux jeunes adventistes qui, dans leur trop grande majorité, fréquentent les écoles publiques. Ils y trouvent, d'ailleurs, des maîtres dévoués et compétents et un esprit libéral aussi admirable pour s'adapter combien de fois aux exigences de la conscience adventiste que tout le monde sait. N'oublions pas que dans ces trois pays de langue française, l'enseignement scolaire se donne aussi le Sabbat, et l'on comprendra qu'ayant oeuvré dans ces contrées, nous tenions à exprimer notre appréciation hautement chrétienne pour tant de directeurs d'écoles, d'instituteurs et de professeurs qui ont su, depuis si longtemps se montrer compréhensifs en accordant à nos enfants la liberté du Sabbat. Quels problèmes l'absentéisme hebdomadaire peut entraîner, quiconque a, ou a eu, des enfants en âge scolaire le comprendra aisément.

On comprendra aussi, hélas, que l'enseignement publique, si admirable qu'il soit, en France, en Belgique et en Suisse, n'oriente pas particulièrement notre jeunesse adventiste vers les vocations missionnaires!

Pour ces différestes raisons, il est pratiquement exclu que les pays précités puissent, et de longtemps, songer à fournir le nombre d'instituteurs et autres missionnaires qu'il faudrait déjà pouvoir envoyer dans les champs de langue française. Malgré toutes les objections, que nous n'avons pas même à deviner . . . , nous pensons que la seule solution réaliste en ce moment est de préparer un grand nombre de jeunes adventistes dans les pays où ils se trouvent. Nos "high schools" devraient introduire d'urgence l'enseignement du français. Nos "colleges" sont déjà souvent admirablement équipés. Nous pouvons, si nous le voulons, avoir à la disposition des écoles primaries-supérieures, et cela dans relativement peu de temps, des jeunes gens aptes à enseigner la langue française.

Ce que son étude et sa maîtrise apporteront en ellesmêmes de richesse culturelle nous n'avons pas à le dire ici. Nous pouvons cependant promettre, à ceux qui se mettront en route, d'immemses perspectives et de rares jouissances.



Sutherland in the Southland

By Zella Johnson Holbert

(Part III)

It HAS BEEN stated that Dr. Sutherland's school was not endowed. Strictly speaking, though, Madison had an endowment; not in the usual sense but in a working capital in the form of industries. By the time of World War I the size of the school farm had been increased to about eight hundred acres, buildings had been enlarged, new ones had been erected, and the college curriculum included twenty-seven campus industries, which furnished a wide variety of work for every type of student.

The student canning factory processed enough fresh vegetables to provide for the students and patients the year round. Research in food chemistry carried on over a period of fifteen years resulted in new food products which were sold in practically every State in the Union. Soy milk was developed, which, on authority of the American Medical Association, "is better for babies than cow's milk." Madison's soybean "dairy" was studied by interested individuals from India, Africa, and other areas where milch cows were scarce.

Madison's biology classes grew their own specimens. The physics students constructed at least three fourths of the equipment they used. Precision instruments were constructed for voice-culture classes, together with a sound-picture projector. There was "nothing crude about the mechanisms, and it is obvious that a student who helped make a precision

instrument wasn't just absorbing a superficial veneer of technical phrases." 32

At the same time Madison College's photographic laboratory was filling orders for colored slides from all over the world. One of the lesser industries was the rug department, which used waste materials from stocking factories. The product was sold mainly to visitors, of which Madison had not a few. Broommaking, practical architecture, electrical work, tailoring, weaving, baking, plumbing, and the food factory brought a variety of work to the campus. Two greenhouses supplied flowers and plants for the hospital rooms, the dining room, and the campus.

During World War I Madison was in the spotlight. The government looked to the college to lead out in the food program in the community. Faculty members took an active part in the local national defense organization. Of their work Dr. H. A. Morgan, head of the Food Conservation Movement of the State of Tennessee, declared, in a letter addressed to the administration, "I know of no better activity in peace or war than the self-sacrificing, practical methods of education you have been practicing and teaching." "

Labor at Madison College was dignified by being put on a scientific basis. It was conducted by teachers of mental and spiritual culture who radiated a spirit of self-denial and self-sacrifice. An atmosphere pervaded the entire campus that "man was created to work and that work is good for man." ***

The curriculum was so adjusted as to give equal attention to mental, spiritual, and physical matters. The student was inspired with the belief that effective living calls for the getting of an education while supporting oneself. He was also led to realize that his efforts should be self-directive. Dr. Sutherland planned for teachers and students to enjoy Christian fellowship together. School rules were made and executed by the school family, and each student was responsible for his own conduct. Self-discipline was an important part of life at Madison, and much stress was placed on the student's learning to think for himself instead of being a mere reflector of the thoughts of others.

Each student carried one major subject. Three hours daily were spent in study. An equal amount of time was given to classwork. The work of an entire year was covered in one quarter. As one study was mastered, another one was begun. The advantages of this plan were many as Madison saw it. First, it gave the teacher opportunity to develop the subject, use the library, the laboratory, do experimental work, and correlate with the subject studied "fundamental branches frequently neglected." It also enabled the teacher to spend one half of the day with the student in a practical work program. It developed concentration of thought on the part of the student, provid-

ing him time to delve beneath the surface, to do original research, and to complete one subject before attempting another. At Madison College industrial work was made educational, and both credit and remuneration were received. In administrative affairs, Dr. Sutherland stressed that the student should have "good judgment developed from experience, broad vision, quick and accurate decisions and energy." He should "obtain a sense of the value of lives, of minds, of souls, so that he shall not mistake material advantages for real success, nor displace matters of eternal weight with the light things of time." ³⁸¹

Madison, a polytechnical college, was given the highest accreditation attainable, and became a member of the Tennessee College Association, offering four-year professional courses carrying a Bachelor of Science degree in twelve major areas. One- to three-year professional courses leading to certificates were offered in six other areas. Degrees and credits were all fully recognized by the Tennessee State Department of Education and accepted by Peabody College, Vanderbilt University, and the University of Tennessee. Its premedical and predental work was accredited by all colleges and the American Medical Association.³⁷

As the years slipped by, the vision of Dr. Sutherland was being realized in the success attained, and that success became increasingly known and valued all over our land and in foreign lands. Forty "hill schools," or Units, had been established by Madisontrained students and were in operation, benefiting many of the Southern States. A Unit had been established in Costa Rica, and later Dr. Perry Webber opened a Unit in Japan. These schools, unique in that every student must combine academic work with the practical in living, answered a real need in the areas where they were established. Cultural advantages were also in evidence as seen, for example, at the Little Creek school in Tennessee, where every student's schedule included music in some form, and at no extra cost. Community work, such as Sunday school teaching, song leading, band directing, breadmaking demonstrations, simple care of the sick, made these institutions valuable to their communities and to the country in which they were located. as

In May, 1938, Weldon Melick wrote an article for the Reader's Digest under the caption, "Self-Supporting College." It explained and lauded the principles on which Madison College operated. The results were immediate and electric. The mails brought letters from "everywhere," including India, Africa, and Turkey. A month later the New York Times sent their reporter and photographer to the campus to "capture the spirit of the place in story and pictures." Newspapers from all parts of the nation followed with feature stories. A two-page pictorial spread appeared in the St. Louis Post-Dispatch.

Ripley's "Believe It or Not" displayed a sketch of Madison's Druillard Library. The same sketch appeared in Spanish publications in South America. It contained a brief statement regarding the unusual nature of the college, claiming for it the distinction of being the "only self-supporting college in America." Coronet picked up Madison's story in "A Portfolio of Personalities." Mechanics Illustrated popularized it and the Catholic Commonwealth used it to give counsel to the Roman Catholic Church.³⁰

Secretary of State Cordell Hull requested Mrs. Eleanor Roosevelt to visit Madison. In her syndicated column, "My Day," she gave in glowing praise a report of an interview she had had with Madison's Dr. Floyd Bralliar. She reported that a survey had been made of one thousand Madison College graduates and that not one among them had been in a position where he would need help from either private agencies or the government during the difficult years of the thirties. She concluded her report in these words: "I wonder if this story will not make some people want to investigate and find out if here is a real answer to some of our youth problems which deserves our support." ¹⁹

Dr. Changsoon Kim, president of the Korean American Cultural Association, visited the college. The purpose of his visit was to interest the college in accepting ten carefully selected young men who would return to Korea as competent leaders. This request was granted. Students from China and Japan have been graduated from Madison for the same purpose. Dr. Sutherland's interests extended beyond his own college. He was an active member of the Southern Mountain Convention, an organization of the personnel of Southern mountain schools. He lectured extensively and helped inspire thousands of men and women. Dr. Sutherland primarily belonged to Madison but he gave a full and abundant measure of his abilities and gifts to the community, the county, and the South.

Dr. Sutherland made one more contribution to education. Washington was well aware of his leadership and abilities, and in 1945 he became the chairman of the Department of Self-supporting Institutions, with headquarters at the nation's capital. Under pressure of the urgency of the call, Dr. Sutherland finally accepted. By this time self-supporting schools and sanitariums had sprung up all over the nation. These he visited and gave counsel, guidance, and encouragement. He believed in them and wanted them to succeed and prosper. Those who traveled with the doctor found the experience most interesting. He frequently talked about the geography and history of the country through which they rode. His depth of knowledge and understanding was indicative of his keen mind and academic attainment. Dr.

(To page 28)

Agreed that some "P.K.'s" have problems. I would certainly agree that they have been aggravated by the altogether too prevalent concept of "buy wholesale" which seems to dominate the minds of many workers. For some reason many workers ask for and expect special privileges from our academies and colleges. What principal has not been harassed by workers using the "mother of James and John technique" and requesting readers or office workers jobs for their offspring rather than letting their children be treated on their merits, thus not positioning their offspring to the pressures of their peer group who are quick to observe such special grants. Preacher's kids will grow up normally if allowed to by parents.

On the other hand, Olson (1967), doctoral dissertation, University of Nebraska, found children of overseas workers in two world divisions had made satisfactory adjustments and were faithful to the Advent message.

Disagreed that youth don't want the gap. In the first place, I cannot believe the gap is as large as the author suggested. Herbert Hoover said, "A boy has two jobs, being a boy and becoming a man." One of youth's greatest developmental tasks is to become independent from parents and teachers. They must learn to accept the consequences of their own decisions. One's own maturity is demonstrated when one can be sympathetic and reassuring when another's behavior is at variance with the accepted norm, and when one can share in another's favorable moods without being overly inquisitive as to their origin.

The only time older adolescents want this yearning for a close relationship with adults and teachers is when they have problems which they cannot solve without help.

Often teachers' and parents' anxiety about the problems which

confront youth is intensified if these problems touch on their own unresolved problems. If they could view the matter objectively, they might welcome seeming acts of rejection as a sign of healthy growth in adolescence.

Many persons who as adolescents rebelled against their parents' and teachers' ideas and attitudes adopt these same ideas and attitudes as their own when they enter their twenties.

Agreed that our basic program of Christian education needs a thorough study to determine what is relevant. Most persons who have been members of an academy evaluation team cannot help admitting that its basic philosophy of Christian education is one that consists of pious platitudes, copiously copied from the "red books" with little regard to its being the philosophy of the school staff. Granted, we have the blueprint. Having it is of minor value unless it is used to build a program that will stand the test of time and eternity.

Any person who engages in the controversy of the boarding school versus the day academy and suggests that either *per se* is an escalator to the pearly gates is working under the pressure of building enrollments to help balance the budget. On the other hand, a person who has worked in an academy for any length of time must conclude that freshman boys need a woman's influence at times along with that of the dean of men.

In many respects the secondary school is in a more strategic position than the home to influence the lives of adolescents. It is suggested, therefore, that any education designed to help young people use their minds effectively should aim to help them take a thoughtful view of their personal, physical, moral, and spiritual concerns. It is further believed that teachers can help students obtain their goals only if the teachers also seek these goals for themselves.

In conclusion, in our program

of teacher training, in recognition of these needs and in an attempt to prepare our teachers to meet them, we have agreed upon the following goals:

1. A broad foundation of general

knowledge.

Extended and scholarly knowledge in the subject areas of his choice of teaching.

- An adequate background of professional knowledge as differentiated from professional skills.
- Well-mastered skills in classroom procedures and techniques and in the guidance and direction of the learning process
- A mature knowledge of and experience in the Seventh-day Adventist philosophy of life.

Torkelson (From page 15)

understanding. They want to be understood and accepted by successful adults—including their parents and teachers.

I believe the greatest reason for the gap and the subterranean rebellion is inconsistency. Youth today are wise enough to tell a bargain when they find one. No youth today wants to pay for something to find that he has been given an inferior product. A youngster today is more proud of a model-T Ford that runs-really runs-than he is of a Cadillac that stalls and stalls and stalls. Today youth have been told to come to our Adventist schools. They will find a haven of refuge, Christian friendship, and understanding teachers. So often our campuses are not havens of refuge. The students find so many types of worldly and inferior practices. They notice that the "understanding" faculty seem halfway to accept the worldly situation.

Down deep in the heart of every young person who comes to an academy campus with his tuition money in September is a desire that he will find some roommate, some work superintendent, some teacher, some situation, that will help him to understand his relationship with God. Too often, instead, he finds practices that he knows cannot be condoned as Adventist living. The student realizes he is in a Cadillac that is stalled; and he, like anyone who pays good money for an inferior product, is half disgusted and half ready to rebel.

I certainly agree with the meditations of a "yakker" that we need not play up our boarding school over the day school. The best situation for any young person is to live in an Adventist home with his Adventist parents and attend an Adventist school. In my ten years of being principal in a day school I have found the parents most cooperative. The urge to find a sweetheart to bolster an insecure boarding school student is all too true. Our boarding schools have been the very answer for many a young person who has frustrating problems and a poorly regulated home; however, it has been overemphasized as the ideal plan. Day schools have more strong points than we have given them credit for. One is the greater opportunity for adultteen-age dialog.

Institutionalizing is one of the great enemies of normal adultteen-age relationship. Naturally the self-supporting smaller schools with their work programs have characteristics that our Adventist education is supposed to demonstrate. It is a shame that we have catered toward teachers with Masters' and Doctors' degrees rather than to someone who can help in a work-counseling situation. It is hard to find a teacher on an Adventist campus who can lend himself to a work program. It is all too true that the average teacher wants to teach his five classes and go home. We might as well send our teachers to school to get their Masters' degree in the summertime. It is difficult to find one who will take care of the grounds, lend a hand on the farm, repaint the dormitory, or be a friend to the students working on campus.

The love and dialog would be on deck if teachers and students were working together. We have encouraged our people to be a "jack of no trade" and a master of one. This doesn't help the student to any great extent in hobnobbing with one of his teachers.

We cannot have teachers who merely think they know what they're teaching. They should have degrees and ability, but it shouldn't stop there. When we have to institutionalize our love for these students by arranging for them to see their guidance counselor and arranging for them to be invited to a faculty member's home, the student quickly realizes that the very thing that is supposed to be genuine has become institutionalized and phoney. I feel it would be very difficult to have an academy with four or five hundred students and try to convince them that the love is on a personal basis. Even in a private home the children are relieved when four or five cousins finally leave after a two- or threeweek stay.

There is a tendency for our Adventist institutions to grow too large. Our colleges are too big; our academies are too big; but too many elementary schools are too small. I hope our conferences will put more money into elementary schools so that the little schools are large enough to have enough for a worth-while program through the ninth grade. There are too many ninth-graders lonely and frustrated in our academy dormitories. I hope some of our junior academies can expand into senior academies. I hope some of our better-equipped senior academies can develop a junior college program and encourage the ninth grade to stay in the elementary school. We have too many freshmen on senior college campuses that can hardly cope with the situation. Above all things, let's not enlarge our colleges; they are oversized now. Let's develop more junior colleges maybe on academy campuses.

I do not know why the "gapvakker" would think that our academies should be so different from one another. I believe that having students living in a home with the teachers would not be without its problems. I certainly think it would be good to see an experiment on it, but I don't think we need to hope that this is going to solve many problems. Our dormitories are not barracks, although they sometimes are much more barracklike than they should be. I believe much of this could be changed by having teacher-monitors rather than student-monitors during the so-called evening study period.

The "gap-yakker" indicates that the Elijah message will begin on the campuses of the SDA academies. Of this he is sure. I wonder why he doesn't expect it to begin on our college and university campuses. I believe there is more dialog between the academy seniors and their teachers than there is between the college freshmen and their instructors. The ideal is yet more apt to be found in the church school, where one teacher has her fifteen youngsters in the seventh and eighth grades. This teacher generally exemplifies real Seventhday Adventist ideals. God bless these elementary teachers who through commitment and love really communicate with their students! They work with them; they play with them. These youngsters learn to value their teachers. This commitment and love must be demonstrated on all levels of the Seventh-day Adventist educational program.

I believe in one statement that I heard long ago: "If you can't change things, improve them." If we are going to improve the situation of the gap between our teenagers and their parents and teachers, there must be consistency of

preaching and practice. They must see and share love, commitment, and sacrifice.

Chace (From page 15)

plies to the hard questions posed by serious laymen—particularly the question, "What do you really know?"—the counsel of wisdom is for those who take upon themselves the task of "social accounting" to be temperate in their identification of maladies and modest in their prescriptions for amelioration.

Essential to the survival and progress of any social institution is the acceptance of the fact that we live in the midst of a revolution—a period of unprecedented and rapid change without end in sight. With this change come unprecedented problems crying for unprecedented answers.

One of the many barriers to finding such answers, however, is that many of us secretly enjoy viewing with alarm. We often *like* to be mad at something or somebody; it is exhilarating, possibly a safety valve for our frustrations. But unfortunately the expression of outrage is often sufficient.

"Meditations of a Gap-Yakker" might be interpreted as an expression of concern—a view with alarm. Probably intended more as a reasoned analysis of some of the serious problems confronting Seventh-day Adventist education, it can too easily be dismissed as an emotional polemic, or the cry of a frustrated and hurt parent. It is not impossible that the article is a combination of the two.

It is to be regretted that the author has so liberally sprinkled his discourse with emotionally charged words and phrases. The Seventh-day Adventist home is described by such terms as "a battlefield," "in serious trouble," "suffering," "a crisis," "panic," "final dissolution," "a devastating threat," and "irreparably damaged," among others.

Seventh-day Adventist parents are described as "with pleading eyes," "in a fearful struggle," "at their wit's end," with "nagging guilt," with a "sense of failure," and guilty of a "cheap sell-out." Schools are painted with the emotional colors of "regimented mass life," "an uneasy truce," "mutual distrust and suspicion," "subterranean hostility," "adult abdication," "spiritual apartheid," and "humdrum status quo."

Boarding schools receive the more garish embellishments: "barracks life," "mechanized hostel," "mob life," and "state of psychological maroonment," et cetera.

By the time one's affective domain is assaulted by these impassioned expressions the cognitive domain is hardly capable of discerning between "heat" and "light." This is regrettable for two reasons: (1) The reader may be swept away from a critical analysis of the several propositions, or (2) the reader may be stirred against such consideration. In either case, the cause of good scholarship suffers.

If, on the other hand, the author is seeking but to introduce flaws in order to bring out the whole truth, he vitiates his effort by resorting to sweeping generalizations, unsubstantiated "facts," and even, on one occasion, sarcasm. One such generalization is that the boarding academy experience is a "carefully contained mob life and the twentyfour-hour-a-day conditioning by immature peers." Even the most casual reader, if he has maintained emotional control to this point, realizes that such an assertion must be qualified. No such qualifications, however, are to be found.

An example of an "unsubstantiated fact" is found in the writer's statement, "the compulsive 'going steady' sociology that is spawned at the boarding schools...." While preparing this article I contacted a number of secondary school administrators regarding the validity of this "fact." Several of these had

administered both day and boarding academies, and all of them except one took issue with the validity of both the condition and the uniqueness of generation. The truth of the matter is that neither those of the majority nor those of the minority opinions really know.

If, for the sake of discussion, the writer's comments are the lament of a frustrated and hurt parent, they might well provide insight into the psychology of such. What is relevant at this point, however, is to what degree this parent is typical or atypical. Not to discount the merit of a problem *per se*, one's approach to its solution is determined, in part, by its magnitude. Again, the truth of the matter is that we just do not know.

Lest at this point the reader conclude that the author of the article under discussion was writing from a position of ignorance, I would hasten to point out that a number of his concerns and suggestions really do merit serious consideration.

That there are many changes occurring in the American home cannot be denied. That these are necessarily evil or that they spell "trouble" is something debatable. For several decades the home has been relinquishing various timehonored prerogatives and responsibilities. Society has had to respond by delegating these responsibilities to other social institutions. For centuries, however, commentators have cried out about the deterioration of the home. Yet most of us feel that such deterioration is only now occurring.

One such "deterioration" considered to be of recent vintage is the sharp decline in the circumference of the family circle. We know that a person most fully develops through meaningful interaction with others. Usually, the greater the exposure in meaningful relations, the more positive the results in the development of the individual.

The current American family is

becoming unique in that it increasingly operates without reliance on the extended family—cousins, uncles, aunts, and grandparents. As families grow up in "isolation," social agencies move into the vacuum created by the dissolution of this extended family. As this "family" influence diminishes, there is an accompanying growth in the strength of the adolescent culture. It is this latter development which is viewed with considerable alarm.

Easily overlooked, though, is the fact that this "dissolution" has been occurring for several generations. One needs but give momentary consideration to the composition of the Biblical families to see that this has happened. We need to recognize that as the number of contacts within the "family" decreased, a corresponding increase in contacts outside the family developed. It is not impossible that this "trend" has been viewed continuously with alarm; but what we need to recognize now is that the dissolution process is not new, but rather the rate of the process which is unprecedented. It is this rate of dissolution which causes greatest concern.

It is generally recognized that as the child grows up he acquires "culture" from three sources: (1) his home, (2) his peer groups, and (3) his social institutions; e.g., the church and the school. It may be a mistake to accept the author's assumption that the day academy peer groups' influence is less potent than that of the boarding academy peer group. If such relative potency should be proved, it is not inconceivable that such would be the result of the consistency of peer group influence in the boarding school rather than the quantitative of such.

A point to consider is that the home influence of students in the day academies may not be significantly greater than the influence of the surrogate parents in the boarding schools. There is some evidence to suggest that the total "adult contact" for students in boarding schools is actually greater than for similar contact for day academy students. Again, I emphasize that at this point we just do not know. And not knowing, we must avoid falling into the trap of making unfounded assertions without qualifying such as opinions.

Concern is expressed within the church culture as within the larger national culture, about the growing rebellion and militancy of the "younger generation." This concern arises partly because such activism was totally unexpected. Social scientists had proclaimed in no uncertain terms during the 50's that the typical young person was uninvolved, uncommitted, status conscious, and security oriented. But the activists of the 60's are committed; they have become involved: they are increasingly scornful of adult status symbols; and they are disturbingly disinterested in security.

Sufficient studies have been conducted into the nature of the American family to provide some insight into the Seventh-day Adventist family. Opinions to the contrary, research indicates that the most rebellious activists come from homes in which the seeds of rebellion were germinated in parental attitude and behavior. In other words, those activists most sharply questioning, analyzing, and rejecting usually have a parental influence of liberalism toward the traditional social mores. Is the "problem" then with the "other culture" of the students or of the parents?

Actually, our concern may not be as much with these activists as with the interaction between this group and the nonactivists—those contented with the *status quo*. Without doubt, the peer group influence is more potent today than at any time heretofore. One needs to give very serious consideration to the inspired coun-

sel regarding the associations of our youth, but one should give equally serious consideration to the actual quality of the peer group influence we are so quick to condemn. At the risk of redundancy I stress again that this is another area where our ignorance exceeds our knowledge.

Space does not permit a discussion of the "preacher's kid syndrome." I would submit that a less emotional consideration might reveal that such a phenomenon does not exist in significantly greater degree than the "prominent father syndrome" or the "insignificant father syndrome" of other members of the class. In fact, we might be surprised to discover that these concepts will have to go the way of the stereotyped concepts we once held about gifted children. Research in this area could prove to be of real signifi-

I could wish that the author had used his obvious literary skill to develop more fully the theme of the *process* of Christian education as being "predicted primarily on the relationship of people: a community of souls immersed in a common commitment." His limited comments upon this theme are worth the effort of separation although it is to be regretted that some might not discover these thought jewels.

The author calls for change, not just in attitude, but in the structure of specified social institutions. These are the very things that the "other culture" also calls for. To both I would say that if we would but look we could see this change occurring. Social institutions do change, even though they might fail to keep up with changes in science and technology. It is our challenge to help effect these changes. While it may not be our lot to solve all the problems in our generation, it is not our privilege to desist from this work. And is this not essentially what the "gap-yakker" seeks?

A MODEL SCHOOL

By James M. Lee

Part Two

I. The Introduction

E WILL limit our discussion to a careful consideration of the kind of education that should be given to a person who has the one supreme purpose of receiving an education that will prepare him for the problems facing God's people in the very near future. This educational program should prepare him to become a "faith walker," like Enoch.

In preparing for these crises we should consider the instruction that "the means for an end must be employed, if the desired results are to be obtained" (Fundamentals of Christian Education, p. 124). We must let the Lord's instruction guide us in the selection of the "means" to be used in meeting these crises.

We noticed that "insubordination" was given as being one of the reasons for the long delay in the coming of Christ. A statement concerning our schools in 1894 will give some insight into our own problems today.

Though in many respects our institutions of learning have swung into worldly conformity, though step by step they have advanced toward the world, they are prisoners of hope. Fate has not so woven its meshes about their workings that they need to remain helpless and in uncertainty. If they will listen to His voice and follow in His ways, God will correct and enlighten them, and bring them back to their upright position of distinction from the world. . . . Our educational facilities must be purified from all dross. Our institutions must be conducted on Christian principles if they would triumph over opposing obstacles. . . . Many today have veils upon their faces. These veils are sympathy with the customs and practices of the world, which hide from them the glory of the Lord.—Testimonies, vol. 6, pp. 145, 146.

II. Educational "Means" in Preparing for the Problems

As stated in part one, three outstanding crises, or problems, face the loyal people of God—

A. The problem of how God's people are to sustain physical life when laws will prevent buying and selling.

I have been troubled over many things in regard to our school. . . . There should be land for cultivation. The time is not far distant when the laws against Sunday labor will be more stringent, and an effort should be made to secure grounds away from the cities, where fruits and vegetables

can be raised. Agriculture will open resources for self-support, and various other trades also could be learned. . . . We should so train the youth that they will love to work upon the land, and delight in improving it.—Fundamentals of Christian Education, pp. 322, 323.

Every institution of learning should make provision for the study of practice of agriculture and the mechanic arts. Competent teachers should be employed to instruct the youth in the various industrial pursuits, as well as in the several branches of study.—*Ibid.*, pp. 72, 73.

No line of manual training is of more value than agriculture. A greater effort should be made to create and to encourage an interest in agricultural pursuits. . . . In the study of agriculture, let pupils be given not only theory, but practice. While they learn what science can teach in regard to the nature and preparation of the soil, the value of different crops, and the best methods of production, let them put their knowledge to use. Let teachers share the work with the students, and show what results can be achieved through skillful, intelligent effort. Thus may be awakened a genuine interest, an ambition to do the work in the best possible manner.—Education, pp. 219, 220.

Working the soil is one of the best kinds of employment, calling the muscles into action and resting the mind. Study in agricultural lines should be the A, B, and C of the education given in our schools. This is the very first work that should be entered upon. Our schools should not depend upon imported produce, for grain and vegetables, and the fruits so essential to health.—Testimonies, vol. 6, p. 179.

Some do not appreciate the value of agricultural work. These should not plan for our schools, for they will hold everything from advancing in right lines.—*Ibid.*, p. 178. Repeatedly the Lord has instructed us that we are to work

Repeatedly the Lord has instructed us that we are to work the cities from outpost centers. . . . There are troublous times before us. . . . For this reason I see the necessity of the people of God moving out of the cities into retired country [places], where they may cultivate the land and raise their own produce.—Selected Messages, book 2, pp. 358, 359.

In the cultivation of the soil the thoughtful worker will find that treasures little dreamed of are opening up before him. No one can succeed in agriculture or gardening without attention to the laws involved. . . . The constant contact with the mystery of life and the loveliness of nature, . . . tends to quicken the mind and refine and elevate the character; and the lessons taught prepare the worker to deal more successfully with other minds.—Education, pp. 111, 112

B. The problem of how God's people are to proclaim the "loud cry" when religious aggression subverts the liberties of our nation.

The revelator describes the condition into which the remnant church will be placed as she enters her final conflict: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:

A time is coming when the law of God is, in a special sense, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God's people be brought into great peril.-The SDA Bible Commentary, Ellen G. White Comments, on Rev. 13:16, 17, p. 977.

God's people are not left in doubt as to the preparation which they are to make.

As religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavorable positions. For their own sake, they should, while they have opportunity, become intelligent in regard to disease, its causes, prevention, and cure. And those who do this will find a field of labor anywhere.—Counsels on Health, p. 506.

Our people should become intelligent in the treatment of sickness without the aid of poisonous drugs. Many should seek to obtain the education that will enable them to combat disease in its various forms by the most simple methods.-

Medical Ministry, p. 57.

I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work.-Counsels

on Health, p. 533.

We as a people have not accomplished the work which God has committed to us. We are not ready for the issue to which the enforcement of the Sunday law will bring us. It is our duty, as we see the signs of approaching peril, to arouse to action. . . . It may be that a respite may yet be granted for God's people to awake and let their light shine.

—Testimonies, vol. 5, pp. 713, 714.

In view of the fact that we are instructed that "soon there will be no work done in ministerial lines but medical missionary work," and that we are to "become intelligent in regard to disease," we need to answer these questions:

1. Which schools are to give the medical missionary type of training?

In connection with our larger schools there should be provided facilities for giving students through instruction regarding gospel medical missionary work. This line of work is to be brought into our colleges and training schools as a part of the regular instruction. . . . They are to be taught how to use nature's remedies in the treatment of disease. . Even in the primary schools the children should be

taught to form habits that will keep them in health.—
Counsels to Parents and Teachers, pp. 519, 520.

In every place where schools are established, we are to study what industries can be started that will give the students employment. Small sanitariums should be established in connection with our larger schools, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as part of the regular instruction.-Medical Ministry,

2. What place are medical missionary evangelists to occupy in the Lord's over-all program?

In this school [Loma Linda] many workers are to be qualified with the ability of physicians, to labor not in professional lines as physicians, but as medical missionary evan-

gelists.—Ibid., pp. 58, 59.

It is for the training of such workers [nurses] as well as for the training of physicians, that the school at Loma Linda has been founded. In this school many workers are to be qualified with the ability of physicians, to labor, not in professional lines as physicians, but as medical missionary evangelists—Counsels to Teachers, p. 471.

At Loma Linda, and also at our larger schools, training was to be given to "many" in medical missionary evangelistic lines. We are then led to ask the next question.

3. What is the Lord's instruction regarding our relationship to the laws of the land regulating medical training and practice?

Some questions have been asked me regarding our relation to the laws governing medical practitioners. We need to move understandingly, for the enemy would be pleased to hedge up our work so that our physicians would have only a limited influence. Some men do not act in the fear of God, and they may seek to bring us into trouble by placing on our necks yokes that we could not consent to bear. We cannot submit to regulations if the sacrifice of principle is involved; for this would imperil the soul's salvation.

But whenever we can comply with the law of the land without putting ourselves in a false position, we should do so. Wise laws have been framed in order to safeguard the people against the imposition of unqualified physicians. These laws we should respect, for we are ourselves by them protected from presumptuous pretenders. Should we manifest opposition to these requirements, it would tend to restrict the influence of our medical missionaries.-Medical

Ministry, p. 84.

The light given me is, We must provide that which is essential to qualify our youth who desire to be physicians, so that they may intelligently fit themselves to be able to stand the examinations required to prove their efficiency as physicians. . . . And for the special preparation of those of our youth who have clear convictions of their duty to obtain a medical education that will enable them to pass the examinations required by law of all who practice as regularly qualified physicians, we are to supply whatever may be required, so that these youth need not be compelled to go to medical schools conducted by men not of our faith.—Ibid., pp. 57, 58.

4. What is to be the relationship of these "regularly qualified physicians" to the gospel medical missionary evangelists?

The purest example of unselfishness is now to be shown by our medical missionary workers. With the knowledge and experience gained by practical work, they are to go out to give treatments to the sick. As they go from house to house, they will find access to many hearts. Many will be reached who otherwise would never have heard the gospel.

Much good can be done by those who do not hold diplomas as fully accredited physicians. Some are to be pre-pared to work as competent physicians. Many, working under the direction of such ones, can do acceptable work without spending so long a time in study as it has been thought necessary to spend in the past.-Counsels on Health, p. 538.

The work of the true medical missionary is largely a spiritual work. It includes prayer and the laying on of hands; he therefore should be as sacredly set apart for his work as is the minister of the gospel. Those who are selected to act the part of missionary physicians are to be set apart as such. This will strengthen them against the temptation to withdraw from the sanitarium work to engage in private practice.-Ibid., p. 540.

This provides a working team relationship in which there is an overlapping area of mutual work. The result of a lack of such unity of work and purpose places upon our church an evil which should not be there.

Not only were the gospel ministers and the medical missionary physicians to work together in harmony and on an equal basis, but notice that the Lord, with His wise and perfect plans for organization, draws these two groups even closer together in such a way that there can be no envy and jealousy between them on the economic basis.

Why should the Christian physician, who is believing, expecting, looking, waiting, and longing for the coming and kingdom of Christ, when sickness and death will no longer have power over the saints, expect more pay for his services than the Christian editor or the Christian minister? . . . There are no good reasons why he should overwork and receive large pay for it, more than the minister or the editor. -Testimonies, vol. 1, p. 640.

5. What is the instruction as to the inclusiveness of the medical missionary work?

We have come to a time when every member of the church should take hold of medical missionary work.—Ibid., vol. 7, p. 62.

The medical missionary work should be a part of the

work of every church in our land.—Ibid., vol. 6, p. 289.

Let our ministers, who have gained an experience in preaching the Word, learn how to give simple treatments and then labor intelligently as medical missionary evangelists. —Ibid., vol. 9, p. 172.

You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening.-Counsels

on Health, p. 533.

Those who take up this line of work [colporteur evangelists] are to go prepared to do medical missionary work. The sick and suffering are to be helped,-Testimonies, vol. 9,

p. 34.

For a long time the Battle Creek Sanitarium was the only medical institution conducted by our people. But for many years light has been given that sanitariums should be established near every large city. . . . We are not to establish a few mammoth institutions; for thus it would be impossible to give the patients the messages that will bring health to the soul. Small sanitariums are to be established in many places.-Medical Ministry, pp. 326, 327.

6. What is to be the relationship between these many small sanitariums and our "model schools"?

There are decided advantages to be gained by the establishment of a school and a sanitarium in close proximity, that they may be a help one to the other.—Counsels to Parents and Teachers, p. 519.

That the best results may be secured by the establishment of a sanitarium near a school there needs to be perfect harmony between the workers in both institutions. . . . There is a great work to be done by our sanitariums and schools. Time is short. What is done must be done quickly. . . . Wherever there is a favorable opportunity, let our sanitariums and our schools plan to be a help and a strength to one another. The Lord would have His work move forward solidly.-Ibid., pp. 522, 523.

7. What assurance do we have that there will be a revival in medical missionary work before the Lord comes?

We need to live in close fellowship with God, that we may love one another as Christ has loved us. It is by this that the world is to know that we are His disciples. Let there be no self-exaltation. If the workers will humble their hearts before God, the blessing will come. They will all the while be receiving fresh, new ideas, and there will be a wonderful revival of gospel medical missionary work.—Testi-monies, vol. 9, p. 219.

If sanitarium work is the means by which the way is to be opened for the proclamation of the truth, encourage and do not discourage those who are trying to advance this work. . . These institutions are the Lord's facilities for the revival of pure, elevated morality. . . . The message must go to the whole world. Our sanitariums are to help to make up the number of God's people.-Medical Ministry, pp. 326, 327.

C. The problem of how God's people are to be prepared for the Advent.

The careful and thoughtful reader will have noted that the acceptance by the individual of the principles of health reform, and the expression of the indwelling love of Christ in outward labor for suffering humanity, in medical missionary endeavor, will demonstrate the life of Christ before the world. These "means" for the perfecting of the character of Christ in humanity will provide the answer.

III. The Summary and Conclusions

The Spirit of Prophecy writings are replete with detailed instruction regarding the program that should be followed in the scholastic curriculum, diet, social, dress, and religious areas of the school program. The instruction in all of these areas must be followed just as faithfully as that in the areas of health reform, agriculture, and medical missionary service, which have been particularly stressed in these two articles. These have been made the point of special emphasis because they relate more closely in many ways to the great crises which loom ahead for God's people.

In our day we may be extremely careful in many matters involving our "model schools," but if we fail to include some of these weightier matters which involve our relation to the great problems, or "events of the future," we will fall short of God's expectations of us. Let us bear in mind in all our "model schools" that "Christ is waiting with longing desire for the manifestation of Himself in His church, When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."-Christ's Object Lessons, p. 69.

No institutions within the ranks of the worldwide work of Seventh-day Adventists have a greater impact upon the church than do our "model schools."

A CUM LAUDE for You

By Alma L. Campbell

Someday the hour for the last great graduation exercise will come. When the Master Teacher appears to bestow the awards, a procession composed of all races and all peoples will lay aside the drab robes of the school of earth for the radiant robes of the "school of the hereafter." Each participant will hear from the Master's lips his own cum laude: "Well done, thou good and faithful student." Then will the Teacher and the taught enter into a joyous infinity where each student shall know even as also he is known.



OVERSEAS

- ► Negotiations are being carried on between Spicer Memorial College (India) and Giffard Memorial Hospital for the granting of a Bachelor of Science in Nursing Education degree.
- Lay evangelistic activities are regular built-in features of the program at Kellogg-Mookerjee High School (East Pakistan).

GENERAL.

Three of the members of a singing quartet for an evangelistic crusade in Leominster, Massachusetts, were Seventh-day Adventist educators—William Mills, principal of the Stoneham Elementary School; Robert Mills, registrar and treasurer, South Lancaster Academy; and Gerry Karst, assistant dean of men, Atlantic Union College. These joined with David Peterson, singing evangelist for the Southern New England Conference.

ELEMENTARY

- Sligo-ite, the new school paper of Sligo Elementary School (Potomac Conference), appeared October, 1967, as Volume 1, No. 1. Group and individual pictures sprinkle the attractive layout. The first editorial reasoned that the "school paper will also give the students experience in writing, reporting, photographing, drawing, and squeezing in that one last paragraph of the editorial."
- The new Fort Wayne Church School (Indiana Conference) opened with 32 pupils. The new library, classrooms, education center, and principal's office have enhanced the instructional program.
- The Los Amigos Club, of Chicago, Illinois, continued its annual tradition of awarding scholarships to students of Shiloh School (Lake Region Conference) who are selected on the basis of Christian character and scholarship potential. Rolando Henry and Patricia Bond are the last two recipients.

- The recent painting job—inside and out—of the Glendale Elementary School of Lethbridge (Alberta Conference) was under the supervision of Ove Trappness, an 82-year-old retired painter-church member.
- Ground was broken for the new four-room school with an auditorium-gymnasium to be erected on Avery Avenue in Syracuse, New York (New York Conference). The construction will be of masonry and brick.
- One of the largest church schools in the North American Division, Shiloh School (Lake Region Conference), opened its doors for 1967-1968 with 438 pupils and 19 teachers.

SECONDARY

- A 15-day evangelistic series of meetings was held at Columbus Junior Academy (Ohio), August 6-20, 1967, with 8 of the 13 youth speakers being graduates of the Class of 1967.
- Highland View Academy, as the newest Columbia Union Conference boarding secondary school, has a present enrollment of 103 students. The administration and classroom building used formerly for Mount Aetna Academy is employed for the same purpose in the new academy.
- ► Pine Forge Institute hosted 103 juniors and 15 counselors last summer in a youth camp, with 12 young people resolving to unite with the Seventh-day Adventist Church as a direct result of the camp.
- Away for the weekend at a Scott Lake camp out, the 56 boarding girls returned to Grand Ledge Academy to find their dormitory and furnishings completely destroyed by fire.
- Students at Greater New York Academy this school year are enjoying a new trampoline and tumbling mats for their health and physical education program.
- The Forest Lake Academy brass ensemble was the only organized music group to represent the United States at the International Youth Congress last year in Vienna, Austria.

- Beginning their 1968 Ingathering campaign, Adelphian Academy netted \$3,722 on their field day.
- The Potomac Conference Executive Committee has appointed a blue-ribbon "Committee of 31" to study the financial and capital needs of both Shenandoah Valley Academy and Takoma Academy.
- With a new 10,000 square-foot building, Rio Lindo Academy has opened a broom-corn factory for making brooms.
- During their 1967 Ingathering field day 97 per cent of the student body at Broadview Academy took part. Two boy students soliciting were especially happy with a \$100 check from one donor who at first said she could not give, but who later drove half a block, called the boys over, and presented the check.
- Considerable physical improvements have been made at Greater New York Academy to enhance student personnel services.
- The music department of Northeastern Academy (Northeastern Conference) has organized a choir of 40 students and an instrumental band of 16.
- As a possible outgrowth of the SRA Diagnostic Reading Test Survey administered in all the English classes at Rio Lindo Academy, the SRA Reading Laboratory is a reading skills feature this 1967-1968 school year.
- Thunderbird Academy youth participated enthusiastically by displaying art work, counseling, singing, and witnessing for their Christian school at the Arizona State Fair.

HIGHER

- Andrews University is conducting during the 1967-1968 school year a 32-week trade school in dairy farm management. Persons who complete this program will be qualified licensed breeders, milk testers, and herds-
- To provide a rest for students in the computerized days of registration for the 1967-1968 school year at Andrews University, the Student Association Public Relations Committee provided a "Warmth" retreat on the campus.
- Prof. Noah E. Paulin, formerly music department head for 30 years, came to Pacific Union College in 1914, and both he and Mrs. Paulin were guests of honor at the official opening of new Paulin Hall, a beautiful, functional music conservatory.
- Charles Slattery, of the Atlantic Union College chemistry department, spent last summer as visiting associate professor at Massachusetts Institute of Technology researching milk proteins in the department of biophysics.
- Computer analysis of patients' heart murmurs is a research program in clinical cardiology sponsored by the Loma Linda University School of Medicine.

Sutherland in the Southland

(From page 19)

Sutherland was a practical Christian, and reading his Bible was a daily experience. Often as they rode he spoke of God, with whom he seemed to have personal acquaintance.41

Ten miles from the heart of Nashville, Tennessee, on an eight-hundred acre farm was situated a selfsupporting polytechnical college that received no aid from public funds or endowments, and asked none; a school where young men and women without money enrolled, finished standard courses of study under qualified professors, gained practical experience for life and for making a living, and graduated free of debt. For nearly half a century this school, under the management and administration of Dr. E. A. Sutherland, succeeded in making instruction definite, attractive, practical, inspiring, and at the same time succeeded in dignifying manual labor and making it profitable both educationally and financially.

The educational work of this school extends to other areas. Former students have opened more than forty "hill schools" or Units, as Dr. Sutherland chose to call them, in the hill country near Nashville and in the mountains of Tennessee, Georgia, Kentucky, Alabama, the Carolinas, and in three different foreign lands. Frequently small sanitariums are connected with these schools to serve the health needs of the people of the community. The spirit and methods of these Units are the same. They are self-supporting, except for the amount of money necessary for the purchase of the land and buildings. In these schools students do productive manual work daily. The teachers maintain a close relationship with the children and the adults they desire to benefit. Parents and other adults of the community meet at the school to discuss their home and farm problems, and as a result better farming, homemaking, health and health habits, and living generally are evident. As the years continue, study will be available to bright young people with a promising future who, through circumstances over which they have no control, are denied an education.

^{***} Weldon Melick, "The Self-Supporting College," Reader's Digest, (May, 1938), p. 108.

*** Ibid., p. 105.

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*** Arthur W. Spalding, The Men of the Mountains (Nashville, Tennessee: Southern Publishing Association, 1915), p. 157.

*** Ibid., p. 160.

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*** Felix A. Lorenz, ed., Golden Anniversary Album, Fifty Years of Progress at Madison (Madison, Tennessee: Madison College, 1954), p. 125.

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EDUCATION'S COMING EVENTS

Southern European Division:



North American Division:

Far Eastern Division:

General Conference:

General Conference:

General Conference:

General Conference:

North American Division:

North American Division:

North American Division:

Educational Meetings and Institutional Visits May 15-July 12 North American Division: Elementary & Secondary Curriculum Workshop June 4-13 (Southern Missionary College) European Study Tour June-August (Sponsored by Pacific Union College) European Study Tour (English Literature) June 10-Aug. 29 (Sponsored by Andrews University) Far East Tour June 19-Aug. 4 (Sponsored by Loma Linda University) Central European Division: Educational Meetings and Institutional Visits July 12-Aug. 5 European Study Tour July 12-Aug. 13 (Sponsored by Andrews University) August 20 Education Advisory Committee (Andrews University) Quadrennial Council for Higher Education August 20-27 (Andrews University) Educational Meetings and Institutional Visits Sept.-Dec. Autumn Council October 9-15 (Toronto, Canada) Dec. 15-17 Commission on Secondary Education (General Conference Headquarters) Commission on Higher Education Dec. 16-17 (General Conference Headquarters) Commission on Elementary Education Dec. 17 (General Conference Headquarters) Board of Regents Dec. 17-19 (General Conference Headquarters) 1969 SCHEDULE Around the World Tour Summer (Sponsored by Pacific Union College) June 22-26 Council for Secondary Education (Auburn Academy) Northern European Division: Educational Council July-August (Newbold College) July 22-26 World Youth Congress (Zurich, Switzerland) Columbia Union Conference Elementary Teachers' Convention October

1968 SCHEDULE

Fall Council

Board of Regents

(General Conference Headquarters)

(General Conference Headquarters)

October 8-14

December



With the theme of the 1968 National Read Only the Library Week Program, "Be all you Best Books can be-Read," one is reminded of

the integrity of the character and fellowship possibilities suggested to his grandson by Henry Cabot Lodge when he told him of the friends he would find in the 18,000volume family library: "They will never desert you. . . . I . . . like to think that the eyes of those from whom you descended . . . saw those same books and found in them the same undying friendships as you have found."

Showing in their own lives how reading and libraries can unlock the individual's capacities for personal, individual renewal and achievement, educators should encourage the youth to read widely and build personal libraries of worth-while materials. Life is too short to read all the good: there is time only for the best.

The positive "up-beat" accent provides a compelling springboard for proper reading and improved library services.

Social Dynamite Turning dangerously against the peace forces, the balance of power within our society casts shadows of a poor posture. Sitins, riots, civil disobedience, and strikes even among so-called professionals and civil servants, brook ill for contemporary society. The annual toll of crime in the United States, according to J. Edgar Hoover, FBI Director, is almost \$27 billion, equal to the annual cost of war in Vietnam.

What is the present generation-including teachersteaching and exhibiting before the rising generation? Immediate priority should be given to respect for law, authority, and peace. Unless basic lessons are practiced that should have been learned in childhood, allegiance for peace and civility will easily shift to the militant and growing minority who are increasingly swinging over to lawlessness, revolution, and nihilism.

Jet-powered progress in knowledge Your SDA and technology makes literacy more Basic Readers potent and vital than ever to a rewarding role in meaningful life. To remain in step, all

boys and girls, in all their diversity, must be led as far as they can go toward excellence in reading.

The reading curriculum that was satisfactory yesterday can no longer take children far enough, fast enough. Fortunately, many children are ready for more. The Seventhday Adventist Basic Readers, Grades One to Eight, were specially edited for a comprehensive program for our boys and girls. With ways to make reading attractive, utilizing worth-while materials, this up-to-date series will help the children to become discriminating, analytical, perspective, and purposeful readers.

Your readers should be ordered early through your

Book and Bible House for the beginning of next school

An Experiment Remaking School Programs pace, each of the 250

Working at their own pupils in the ordinary-

looking Oakleaf Elementary School at Philadelphia. Pennsylvania, is learning reading, spelling, mathematics, and science. This is the nation's first successful operation of individualized instruction on a systematic, step-by-step basis throughout an entire public school program.

At this regional laboratory the U.S. Office of Education sees to it that each pupil sets his own pace, listens to records, and completes workbooks. Learning to be selfdirected, the pupil completes his unit of work, is tested immediately, and if he gets 85 per cent or better he moves on. If not, the teacher offers him a series of alternative activities to correct the weakness, including individual instruction. There are no textbooks and hardly any classroom lecturing by the teacher to the class as a whole.

Instead, the teacher is busily occupied observing pupil progress, evaluating tests, writing prescriptions, and instructing individually or in small groups of pupils who need help.

"Dial-Ed-In" The Illinois Bell Telephone Company has been providing a special telephone exchange known as "Dial for Educational Information."

Nationally known educators were featured for a week at a time on such lectures as: Education and the Great Transition, Self-imposed Scheduling, Instructional Resource Centers, Dial Access Systems, Modality Concept in Learning, and Vision Screening.

Along with tele-lectures, "Dial-Ed-In" is another service in the many-faceted A-V field of electronics for enriched instructional facilities.

Multi-Age Grouping Already being used by several schools this year with reward-

ing results for students and teachers is the proposal that harks back to the days when the one-room schoolhouse was the mode for elementary education.

In the multi-age classroom, children don't have to wait a year to learn what they are eager to learn now. The children learn from one another. Each child works toward his own goal, and the teacher is the diagnostician, consultant, and helper. Older children explain to younger ones. They stimulate and challenge one another's thinking.

Multi-age grouping is lifelike and natural. Who said the multi-age class went out the window with the potbellied stove and one-teacher school?