The JOURNAL of TRUE

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* By request we are designating the classification of articles listed in our table of contents: (1) Elementary, (2) Secondary, (3) College, (4) General.

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GOD'S STANDARDS AGAINST EVIL

An Editorial

FOR Adventist educators, Isaiah 59:19 is one of the most stimulating of all Scripture passages: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." That the enemy is trying to force his way into the hearts of our youth and to drown their spiritual interests under a flood of evil, is clear to all Adventist teachers. What we don't see so clearly is that the Holy Spirit is anxiously waiting for our active cooperation in lifting up the standards of righteousness and purity in order to keep out the flood.

> It should be the work of every teacher to make prominent those truths that have called us out to stand as a peculiar people before the world, and which are able to keep us in harmony with heaven's laws. In the messages that have been sent us from time to time, we have truths that will accomplish a wonderful work of reform in our characters if we will give them place.[1]

We do not stand alone in our contention that the mores, the social and dress standards, the literature, art, and theater of the twentieth century, constitute a flood of evil calculated to destroy the foundations of moral and spiritual growth. At a meeting of the Association of American Colleges, in Philadelphia last January 9, Dr. Pitirim A. Sorokin, Harvard's famed sociologist, asserted that the "sham art" and the sex-centered entertainment and literature of this century are leading our nation toward ruin.

A public school educator, visiting one of our academies for a regional accrediting inspection, remarked to the principal: "I am puzzled to know why, in a school with high religious and moral standards and with a student group of manifest spiritual attainments, you tolerate boys with hair styles like the delinquent hoodlum gangs of some large cities."

To our discomfiture, educators in public schools sometimes take a more fearless stand against undesirable dress and behavior than we are willing to do. The following example is from *The Oregonian* of January 10, 1957:

> Benson Polytechnic high school's principal, Dr. Leon P. Minear, struck a blow at juvenile delinquency among his students Wednesday, and hit the problem right in the ducktail haircuts and Elvis Presley sideburns.
>
> Before an assembly of the school's 1700 boys, the principal laid down his rules against swearing, smoking, erratic car driving, and "fancy clothes and haircuts," and told the boys those who don't see eye to eye with this plan face expulsion. . . .
>
> On the driving of cars, Minear told the boys they were partly the school's responsibility from the time they left home for school until they reached home again, and that if they are reported "driving in an erratic manner—such as squirreling their cars—we will relieve them of their driver's license."
>
> On smoking he said: "For years there has been a truce between the staff of schools and students to the effect that as long as they did not smoke around the campus they would be let alone. No more.
>
> "Inasmuch as the police bureau is now willing to enforce the law and I am charged as principal to uphold the law, I intend to enforce it—and that's just what I told them. Even in the cases where parents have given the kids permission—they haven't the authority to give them permission to break the law—we will now rule out tobacco.
>
> "If a student is found to be in possession of tobacco he will face suspension."

Because we have to live in this world, we are in constant danger of being drawn, almost unconsciously, into the vortex of the flood of evil all around us. Our youth especially, because they are in the impressionable age, find it difficult to resist—or even to detect—the current that is drawing them toward the world.

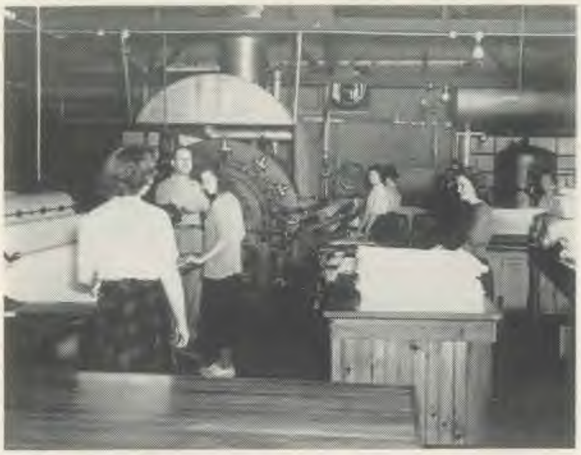
> Let those who are educating the youth . . . remember that, as far as possible, they are to recover the ground that has been lost, *that they may bring into our schools the spirituality that was seen in the schools of the prophets.*[2]

We cannot, without definite, well-planned, continuous, and prayerful effort, recover lost ground, nor reverse the natural tendency to adjust to the ethical and social mores of our peers and to drift along with the trends of the time. We shall attain in our schools a spirituality like that of the schools of the prophets only when we make specific, directed attempts to attain it. Drifting with the current requires neither oar, sail, nor motor; but casting out worldliness and replacing it with loving devotion to Christ and His program of daily living will require the best and most determined direction of which we are capable, with the help and guidance of the Holy Spirit.

Most Adventist educators recognize the need for a deeper spirituality in the schools. They seek not generalities, but definite suggestions of the best procedure. Weeks of Prayer are indeed special efforts, and do help. What more can be done by way of special planning to deepen the students' Christian experience and loyalty? The following suggestions are pertinent mainly to academies and colleges and to multiple-teacher intermediate schools.

At the first faculty meeting of the school year let the administrator or Bible teacher state the problem in terms of Biblical and Spirit of prophecy calls to a higher standard. Invite the faculty to nominate from their number a special committee to seek ways and means of increasing spirituality and loyalty to denominational standards in the school, and to report back to the full faculty with concrete recommenda-

Please turn to page 23



Useful labor gives satisfaction and promotes health.

Industrial Education in Our Schools

Laurene Allee Flanagan

RIGHT training of youth requires the wisdom of Solomon; but that wise man assures us that if we start the child aright, the battle is practically won.[1] How is this to be done? True education has been defined as "the harmonious development of the physical, the mental, and the spiritual powers."[2]

We look upon the life of Christ as the perfect example of a well-rounded education and its application to the problems of life. And of Him we read, "The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."[3] We know that He worked at the carpenter's trade; that He conserved His physical powers by temperance in all things; that His life was above reproach. It was more than that; it was dynamic. Service was His one purpose in life.

People often think that an educated man is one who has developed his mental powers through the study of books. That is only a part of true, practical education, which involves training of the hand as well as of the mind and the spirit. Some of the world's greatest men and women had little formal book learning; yet they had the right outlook on life and were able either to change their environment or to adapt themselves to it in a way that would not compromise principle. Not only book knowledge, but also the practical application of knowledge, was required to build railroads and dig tunnels; to lay the foundations for great cities with their subways, suspension bridges, electrification, and facilities for quick communication; and to provide food, clothing, and shelter for teeming millions. Physical and industrial education, bolstered by health and the true pioneer spirit, have achieved all this.

"We have seen that work is essential to physical health. Useful labor promotes health more than play or recreation, because it gives the satisfaction that comes from something worth while accomplished apart from competition, which usually overexcites and often upsets the mental and, maybe, the moral balance of the participants in a game or contest."[4]

Manual training for children from the time they enter school, correlating play, work, and study, ensures their greatest advancement and well-rounded development. The interested boy or girl progresses; but when he or she whines and asks, "What good is it?" the educator may well stop and look carefully into his technique. Pride in work well done establishes character. The success of the Boy Scout, Girl Scout, and Junior Missionary Volunteer movements springs from their training in fundamentals.

Ellen G. White was an emphatic advocate of industrial education. "Manual training is deserving of far more attention than it has received. Schools should be established that, in addition to the highest mental and moral culture, shall provide the best possible facilities for physical development and industrial training. Instruction should be given in agriculture, manufacturers—covering as many as possible of the most useful trades—also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick, and kindred lines. Gardens, workshops, and treatment rooms should be provided, and the work in every line should be under the direction of skilled instructors. . . . While every person needs some knowledge of different handicrafts, it is indispensable that he become proficient in at least one."[5]

If all our schools would provide such facilities for industrial training, they would enter into a broader field of usefulness, and would be more heartily patronized and supported. Life is extremely practical, and to enable youth to meet its emergencies their instruction must be on a practical basis. Jesus, our great Exemplar, was in all things practical. Our young

people must be taught not only how to live, but how to make a living.

The absent-minded professor, always pictured as getting himself into embarrassing situations because his mind is not on the thing at hand, is the product of an education derived chiefly from books and high-spun theories. Let us not imitate him.

In *Growing Boys and Girls,* Arthur W. Spalding stresses throughout the importance of manual training, and urges that the children be led and encouraged to find means of applying what they learn in school to what they do outside of school.

Training of hand and mind should go together. All children experience a deep satisfaction in using their hands—they like to make things, like to study the mechanism of old clocks and watches, and to find out what makes the wheels go round. Nothing pleases them better than to handle clean, fresh earth, to plant seeds, and to nurture the young plants.

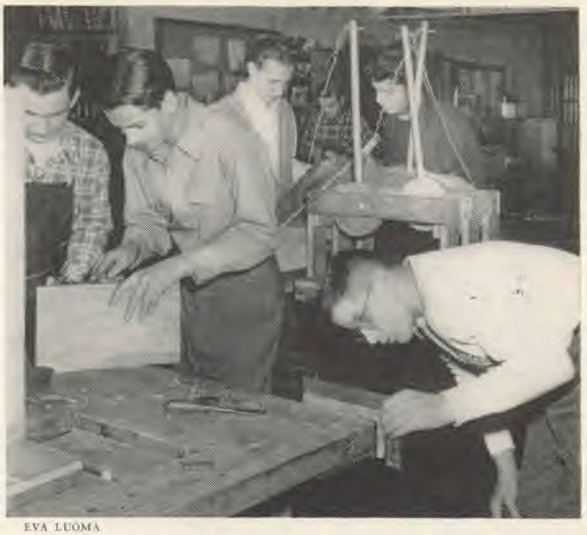
The teacher should learn the aptitudes of each child, in which the parents can help much. Some children like to draw; some, to sew; others prefer to work with tools. Their natural tendencies should be cultivated; and weaknesses should be dealt with in such a way that, so far as possible, they may become elements of strength by bringing out the best in each individual.[6]

Most children are naturally artistic, and today art is applied to practically everything we do. The child is fascinated when he sees a thing done skillfully. There is rhythm in skillful performance, and the child delights in imitating rhythmic movements.

What a field for usefulness in manual training! The work should not be haphazard, but should always be directed toward a definite objective, so that the results will be clearcut and thorough. In the days of Israel every youth was instructed in the duties of practical life. Our own forebears were, perforce, practical. But it seems that today too many of our youth lack definiteness of aim. Let us start our children in a definite direction, and so train them in at least one branch of labor that, if necessary, they may obtain a livelihood thereby.

Much of today's superficial thinking can be traced to too much theory and too little application to practical things. Overstudy and insufficient physical exercise invariably weaken the constitution. Mental and moral training are *not* incompatible with physical activity.

"Excessive study, by increasing the flow of blood to the brain, creates morbid excitability that tends to lessen the power of self-control, and too often gives sway to impulse or caprice. Thus the door is opened to impurity. The misuse or nonuse of the physical powers is largely responsible for the tide of corruption that is overspreading the world. 'Pride, fullness of bread, and abundance of idleness,' are as deadly foes to human progress in this generation as when they led to the destruction of Sodom."[7]



EVA LUOMA

True education involves training of the hand as well as of the mind and spirit.

Useful occupation of one's time and talents leads to practical knowledge and proficiency, develops thrift and self-reliance, and induces habits of accuracy and thoroughness. The skillful worker feels a sense of mastery, which tends to self-control and self-direction. How can youth meet life's emergencies without such training? The courageous person is he who knows he can accomplish; the close observer is one trained to observe; the thinker is likely to be the man who has been trained to independent doing. The ability to plan and execute comes only from a well-grounded and well-rounded training in fundamental principles.

If we hope to keep our boys and girls off the streets and away from evil associations and amusements that vitiate the morals, we must cooperate with them in building a life of usefulness and of worth-while interests.

A youth worker whose identity has been lost wrote:

"Jesus walks beside modern boys of twelve, in temples, in schoolyards, and in homes, saying, 'We must be about our Father's business.' He goes into every college chapel and every student conference, and says to the men and women, 'The Spirit of the Lord is upon us, upon you and Me, for He has anointed us to give humanity a new chance.' He walks beside men and women, in many occupations, in all lands, as one of them, saying, 'We must work the work, you and I.'"

[1] Proverbs 22:6.
[2] Ellen G. White, *Education,* p. 13.
[3] Luke 2:40.
[4] M. E. Cady, *The Education that Educates,* p. 149.
[5] White, *Education,* p. 218.
[6] White, *Counsels to Parents, Teachers, and Students,* pp. 231, 232.
[7] White, *Education,* p. 209.

Essentials in Christian Education

J. Alfred Simonson
SECRETARY OF EDUCATION
NORTHERN EUROPEAN DIVISION

IT HAS been said that "education is what you have left after you have forgotten what you learned." The more one thinks about this statement, the more meaningful it becomes. A knowledge of facts does not produce an educated man. An individual may be well informed, yet be destitute of the basic principles of education.

Education is a training and an experience that implant in the human life those basic qualities of character, judgment, honesty, integrity, personality, spirituality, humility, and sociability. These virtues are not acquired entirely from books. One may read biographies of men and women who possess them, but the greatest impress and influence comes from emulating and developing these desirable qualities as demonstrated in the life and relationships of the Christian teacher. Here he makes his greatest contribution.

Experience verifies the statement that "the early education of the youth generally shapes their characters for life."[1] Since a Christlike character is the only possession that can be taken from this present life to the new earth, it is imperative that teachers *study* to know how they can better mold and influence the youth in their care. The goal of Christian education is Christlikeness.

> The science of salvation, the science of true godliness, the knowledge which has been revealed from eternity, which enters into the purpose of God, expresses His mind, and reveals His purpose,—this Heaven deems all-important. If our youth obtain this knowledge, they will be able to gain all else that is essential; but if not, all the knowledge they may acquire from the world will not place them in the ranks of the Lord.[2]

A desire to be "in the ranks of the Lord" is largely dependent upon human relationships with those who profess to be of that company and whose lives are in harmony with the life of Jesus.

There are many avenues through which the Christian teacher influences his pupils.

1. Character is first and most important. Character molds personality, and by beholding his teacher the student is quickly drawn or repelled, molded for good or for indifference. Teachers must *be* what they expect their students to *become.*

> The great aim of the teacher should be the perfecting of Christian character in himself and in his students. Teachers, let your lamps be trimmed and burning, and they will not only be lights to your students, but will send out clear and distinct rays to the homes and neighborhoods where your students live, and far beyond into the moral darkness of the world.[3]

2. In spiritual growth the teacher must lead the way. Teachers and students who work and pray together have little difficulty in staying together. The true teacher will find opportunity to talk and pray with the student, and his life will be a constant testimony to the joy of Christian service. His influence is measureless.

> Every Christian teacher should have an intelligent understanding of what Christ is to him individually. . . . Every teacher should daily receive instruction from Christ, and should labor constantly under His guidance. It is impossible for him rightly to understand or to perform his work unless he is much with God in prayer.[4]

3. The personal disposition and human understanding of the teacher is important in maintaining an appreciative student body. The sympathy and confidence of students is quickly cut off and lost by a teacher who demonstrates an unlovable disposition, whereas a disposition that reflects a conquered self is winsome and reflects the gentleness of Christ. The teacher who has achieved this quality, and with it developed an understanding heart, is loved and respected by his pupils. His understanding of the interests and frailties of youth makes him a welcome friend and counselor.

> No man or woman is fitted for the work of teaching who is fretful, impatient, arbitrary, or dictatorial.[5]
>
> Whatever your disposition may be, God is able so to mold it that it will be sweet and Christlike.[6]
>
> The good that a teacher will do his students will be proportionate to his belief in them. And let the teacher remember that it is the most unfortunate, those who have a disagreeable temperament, who are rough, stubborn, sullen, that most need love, compassion, and help. Those who most try our patience most need our love.[7]
>
> Bind the one who needs your help close to a loving, sympathizing heart, and you will save a soul from death, and hide a multitude of sins.[8]

4. The teacher will do well to give attention to his personal habits and social practices. He ought to cultivate courtesy, neatness, enthusiasm, thoughtfulness, and industriousness; he should always demonstrate the characteristics of a Christian gentleman. Friendliness to all—large or small, rich or poor, bright or dull—is a habit that can and should be developed. Social practices should be carefully controlled and directed.

The man who stands in a position of responsibility in any of our schools cannot be too careful of his words and his acts. Never should he allow the least approach to familiarity in his relations to the students, such as placing his hand on the arm or shoulder of a girl student. He should in no case give the impression that commonness and familiarity are allowable. His lips and his hands are to express nothing that anyone could take advantage of.[9]

5. The teacher's basic philosophy and mental attitude must be Christ-centered and spiritually directed. There is a philosophy of vain deceit that is contrary to the divine plan and purpose. Here is summarized the basic philosophy and attitude of a Christian teacher:

A teacher's advantages may have been limited, so that he does not possess as high literary qualifications as he might desire; yet if he has true insight into human nature, if he has an appreciation of the magnitude of his work, and a genuine love for it; if he has a willingness to labor earnestly and humbly and perseveringly, he will comprehend the needs of his pupils, and by his sympathetic spirit will win their hearts and lead them onward and upward. His efforts will be so well directed that the school will become a living, growing power for good, full of the spirit of real advancement.[10]

Such a teacher's relation to his pupils and to his school is bound to be helpful and constructive.

6. The teacher's professional attitude and scholastic attainment must be such as to merit the respect of his students. Teaching is a high and noble profession, but the individual's professional attitude dignifies or belittles it to his students and associates. When the teacher remembers that he is a co-worker with the Master Teacher, his attitude will attract talented youth to teaching as a lifework. Equally important and far reaching in its influence is the teacher's scholastic attainment. He must know his subject matter; he must come before his classes with a fresh supply of knowledge gleaned from wide research into its inexhaustible supply. This is accomplished by continuous study, preparation, and organization of new materials. Students know whether a teacher has prepared for *this* class or is drawing from a stale, stagnant cistern of old notes. The quality of his teaching will be in direct relationship to his supply, and his student-teacher relationship will be strengthened or weakened accordingly.

7. Teachers' pedagogical practices and disciplinary measures have perhaps marred more young lives than any other influence of a school or classroom. If every teacher would consider the golden rule as set forth by the Master Teacher, how many aching hearts, wounded souls, and irreparably damaged lives would be spared. Boys and girls and young people are most sensitive to ridicule, censure, and punishment. Love, compassion, and gentleness *without compromise* should be discernible in all discipline.

The teacher who is severe, critical, overbearing, heedless of others' feelings, must expect the same spirit to be manifested toward himself. He who wishes to preserve his own dignity and self-respect must be careful not to wound needlessly the self-respect of others. This rule should be sacredly observed toward the dullest, the youngest, the most blundering students.[11]

Dealing with human minds is the most delicate work ever entrusted to mortals, and teachers need constantly the help of the Spirit of God, that they may do their work aright.[12]

Let Christ's methods be followed in dealing with those who make mistakes. . . . Prodigals have been kept out of the kingdom of God by the unchristlikeness of those who claimed to be Christians. . . . The Christian teacher will pray for and with an erring student, but he will not get angry with him.[13]

8. There is no room for pride, conceit, or independence in the Christian teacher's experience. The greatest individuals are humble, and their influence is wholesome. The truly Christian teacher will never live so high and far above his students that he can find no enjoyment in their interests. A little praise, a little time spent in general student discussions, a manifest interest in students' achievements, hobbies, recreation, and skills, will break down barriers of separation and draw teacher and students together. Time taken for this kind of association is well spent, and will pay eternal dividends.

The Saviour does not ask how much favor you have with the world, how much praise you are receiving from human lips; but He does ask you to live so that He can put His seal upon you. . . . To have in the heart the Spirit of Christ is of infinitely more consequence than the possession of worldly recognition.[14]

"In the Teacher sent from God all true educational work finds its center." [15] It was the Master Teacher who said, "Come unto me . . . and learn of me." [16] He was the greatest teacher the world has ever known. When we follow His methods, display His character, and reflect His love, our relationships with our students will be rewarding. Surely the Christian teacher is honored to fulfill the apostle Paul's charge to Timothy: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." [17]

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[1] Ellen G. White, *Counsels to Parents, Teachers, and Students*, p. 77.
[2] *Ibid.*, p. 14.
[3] *Ibid.*, p. 68.
[4] *Ibid.*, pp. 230, 231.
[5] *Ibid.*, p. 233.
[6] *Ibid.*
[7] *Ibid.*, p. 267.
[8] *Ibid.*, p. 268.
[9] *Ibid.*, pp. 256, 257.
[10] *Ibid.*, p. 70.
[11] *Ibid.*, p. 93.
[12] *Ibid.*, p. 264.
[13] *Ibid.*, p. 266.
[14] *Ibid.*, pp. 235, 236.
[15] *Ibid.*, p. 17.
[16] Matthew 11:28, 29.
[17] 1 Timothy 4:12.

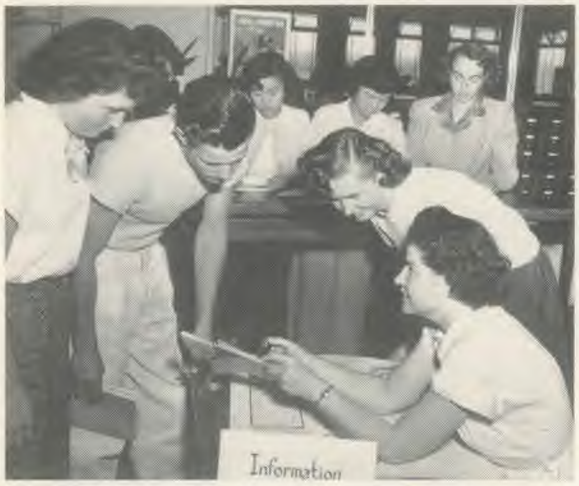
The Orientation of College Freshmen

Eugene S. Wilson
DIRECTOR OF ADMISSIONS
AMHERST COLLEGE

I am indebted to Leslie Moser for his timely report * which listed the chief problems of 1350 college freshmen in three different institutions. I know of no better way to open this discussion than to comment on the most important of these freshman problems.

Problem No. 1, mentioned by 77.6 per cent of the students.

Will I be able to pass and make good grades in college?



Orientation time is question-and-answer time.

Each college or university, somewhere in the literature or speeches of its orientation program, should remind all freshmen that marks are not the purpose of an education, in spite of what recorders, deans, and parents may say. Marks are symbols of time and memory, and a certain measure of one's ability to give each teacher what each teacher wants. Marks are the curse of modern education and have done more to stultify learning than any other single thing. High marks lead a student to believe, and often quite falsely, that he really knows something; and poor marks, especially when accompanied by honest effort, blind far too many students to the talents they may have in non-academic areas.

The orientation period is the time to point out to all freshmen the simple fact that there are many different kinds of intelligence. There is intellectual intelligence, for instance, the kind that gives its possessor a certain facility in the manipulation of words and numerical symbols; the kind of intelligence schools and colleges reward with prizes and marks. There is social intelligence, the kind that enables individuals to work successfully with other people. And there is practical intelligence, the kind that helps an individual solve the practical, everyday problems of life.

Colleges give no marks for social and practical intelligence, but life and the world of occupations do reward those who have these kinds of intelligence.

Students should be told again and again that individuals vary in the amount of each kind of intelligence they possess and that this variety marks difference, not inferiority or superiority. The boy with the I.Q. of 150 and all A's is not a better person than the boy with the I.Q. of 100 and all D's. They have different talents and should not be compared by teachers, deans, parents, or students.

Remind your freshmen at the start of their college career than an honest failure does not close all the doors to life; it closes only one. Remind them, too, of your testing and counselling services and where these are located. Let one of your psychologists acquaint your students with the program you have to help failing students and what you are prepared to do to help those who fail to find a new outlet for their talents. You have a responsibility when you close the collegiate door to one of your students to open another door for him. Success in college has never been a requisite for success in life.

These suggestions will not eliminate student concern over marks, but they will help give students perspective on marks and human differences. Some stu-

* This report appeared in the April, 1955, issue of *College and University*, pp. 282, 283.

dents in their dark and lonely hour of failure will recall something from this program and will take heart to try again in another area.

Problem No. 2, mentioned by 52 per cent of the students.

What courses shall I take that will help me?

Orientation week is the time to tell freshmen some of the basic facts of course selection.

The basic facts of course selection should be presented to freshmen in booklet form *before* orientation week and then these same facts should be reviewed *in* orientation week. The first fact to be mentioned is that each major or honors program has its own requirements for sequential courses, and students should be familiar with these. The second fact is that certain graduate programs have their own required courses. The third fact is that some graduate schools (law and business) and many occupations have no course requirements. The fourth fact, and the one most ignored or misunderstood, is that a good liberal education has real vocational as well as avocational significance.

Students and many guidance officials need to be reminded again and again that though a liberal education prepares a student for nothing, it leaves him ready to be trained for hundreds of jobs. A liberal education, if it's worthy of its name, gives a student practice in reading, writing, speaking, and problem solving, skills that can be utilized in any kind of work.

What a student studies is not half so important as how he studies. I have been an occupational counsellor for sixteen years and in this time I have talked to many personnel managers. The experienced personnel manager is never half so much interested in what a senior has studied as he is in what the student has learned in whatever he has studied.

The most sought-after business schools accept students who have majored in physics or English as quickly as those who have majored in economics or business administration. The law schools show no preference for men who have majored in political science or prelaw subjects over Latin, geology, or philosophy.

With the exception of a few programs that have restricted sequential courses, I think the best advice on course selection that can be given all freshmen in orientation week is to take the subjects that interest them most, for by so doing they will be most apt to give their best effort. The value of any course is in the doing rather than in the knowing.

Question No. 3, mentioned by 47.5 per cent of the students.

Will the teachers be understanding and friendly?

You might just as well tell your students in the orientation period that if they mean as friendly as their high school teachers, the answer is "no!" There will be exceptions of course, but in general the answer must be "no" for two reasons:

1. College teachers are too busy to have time to be understanding and friendly with many students, and *2.* college is a place where adolescents should be learning to stand on their own two feet, a place where students in their search for maturity begin to lose their dependency on friendly adults. The best teachers are sometimes those who in unfriendly ways force students to stretch to their limit, who refuse to do for a student what he can do for himself. Nice,

Homesickness is universal but not fatal.

friendly, understanding teachers can keep a student from discovering the simple truth that learning is very, very hard work, work done alone. The royal road to wisdom is not paved with gold-brick courses, nor is it lined with the smiling, cheering faces of friendly teachers and kindly deans. Nice guys don't win ball games, et cetera.

If this news is too shocking for your freshmen to take in their first bout with college personnel, I see no good reason why you cannot present at an orientation session some good-hearted, friendly understanding counsellor or retired faculty member who could be the warm front for the working members of the faculty.

Question No. 4, mentioned by 42.4 per cent of the students.

Will my finances be sufficient for me to stay in school?

I think there is only one good way to answer this question and that is to point out to the students that

the greatest concern of teachers is "will I be able to afford to teach much longer." And that is no joke, son.

Orientation week is the time to let students hear from the head of your financial aid bureau. He will explain the services of the bureau in such a way that indigent students will seek these services when in need.

Question No. 5, asked by 29.5 per cent of the students.

Will I be able to get a roommate I like?

The prevailing philosophy of operations in the selection of college roommates, as far as I can discover, is to try to pick roommates who will like one another, who do have something in common. I think this is a fallacious approach to the solution of this problem for two reasons: *1.* It is very difficult to accomplish, and *2.* even when successful this technique deprives students of an opportunity to learn to live with an individual of different interests.

One of the great myths that is perpetuated by fraternities and colleges which room students according to similar interests and personalities is that you can live happily only with certain types of individuals. There are certain differences that are important and that should be recognized in roommate selection, and these are: Does the student like to sleep in winter with the windows open or closed? Does the student like it quiet when he studies or does he like to have the radio on? If the latter, does he prefer classical or jazz music? It is fatal to room a Bach devotee with one who glows to the music of Red Nichols and his Five Pennies. Does the student need four hours of sleep or ten?

Now these differences are unreconcilable. All other differences are not. I think it is well to inform your students at the first orientation meeting that you have deliberately, with the few exceptions mentioned above, tried to mix the class in assigning roommates. Tell them, too, that in our democratic society you believe that young people engaged in a common enterprise can solve their individual differences by understanding and co-operation. You can give them a chance to make changes, but only after one quarter or a semester has passed and only if all parties come to the proper office together and request a divorce.

Time limits further discussion of additional student concerns, but I suggest that you give Mr. Moser's article to your freshman dean and ask him to discuss with your own freshmen the success your college has in meeting these very real problems of freshmen.

Most institutions of higher learning are giving more thought to the problems of orientation and most are operating successful programs for the official orientation period. But I have discovered in talks with secondary school guidance officers all over the country that there are two "low" periods for all freshmen everywhere that are not recognized by colleges and universities.

The first of these comes two weeks after the opening of college. When the first excitement of college opening has passed, and the friendly committees of official greeters from upper classes have turned to their business, and the deans and faculty seem occupied with other tasks, there come to many freshmen, male and female alike, moments of homesickness and moments of doubt about their ability to handle the tough and demanding assignments of college teachers.

This is a time to call the class together again just to tell them that this "low point" is an annual occurrence, that it is common to colleges all over the country, that this is a time for all students to be increasingly thoughtful toward one another; that homesickness is not something to be ashamed of, that it is a wonderful and beautiful disease felt by everyone at one time or another; and that the depression of the moment does pass away as it always has, leaving in its wake no permanent injury or deaths.

The second "low point" of the year, and for our students at Amherst the lowest, is ten days after Christmas vacation. The period is one of depression because the students have just been home where they were treated like prodigal sons; they have seen their old girls again; and each day brought late arisings, homecooked food, use of the family car, etc. Now, they are back at the old grind; mid-year examinations are approaching, the January thaws are on the ground; and a few students have received "Dear John" letters from girls they thought left safely behind.

Each year at this time we call all freshmen to a meeting and tell them that many of them are low, why they are, and why all freshman classes have felt the same for years. We even draw a morale graph on a chalkboard and show how quickly spirits rise after mid-year examinations. I think it helps freshmen just to realize that the ailment that troubles them is a common one, not a rare one. It helps, too, to know that blue sky is coming and sunshine too.

The thoughts I have presented, as you have undoubtedly noted, deal with the orientation of the individual through group orientation. Each individual student must learn to make his own adjustments to his new environment and classmates.

When you consider the many and varied adjustments required of a freshman when he leaves the security of home and friends for the strange, untried adventure of college, it is amazing that so many make the shift as successfully as they do. This is a tribute, not so much to the orientation programs in our colleges and universities, but to the awful flexibility and durability of the human spirit.—*College and University,* vol. 30, no. 4 (July, 1955), pp. 483-488. (Used by permission.)

An Effective Program of Professional Growth

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IF TEACHER-TRAINING institutions could offer terminal courses in education, there would be little need for discussion of professional growth. Since such is not the case, most school administrators and teaching staffs must continue their educational growth by means of an in-service type program until their individual abilities have been developed to their maximum capacity.

The ultimate objective of professional growth should far surpass any ideas of selfish or personal satisfaction. It should be directed toward improvement of the total school program, which concerns itself mainly with the satisfaction of pupil needs. The professional growth of teachers should result in smoother, more continuous, and more effective learning situations and experiences for the students. This improvement of instruction should not be confined to the mental development of the pupils, but should be expanded to cover every facet of their personality and growth.

The major responsibility for sponsoring and fostering such a program rests with the school administration, which in the academy means primarily the principal. A clerk or assistant may "run" the school in his absence, but no one can free him of this responsibility for school improvement. The principal, by virtue of his ability, superior training, or wide experience, should set an example of proper interest in his own growth. His personal interest in his staff members, and his confidence in, and loyalty to, their individual programs, will contribute much to the success of such a project.

In-service programs of professional growth are best arranged as cooperative enterprises between the principal and his teachers, whose growth can be encouraged only in an atmosphere of stimulating leadership and of freedom to learn and to inquire. The program should grow out of definitely felt needs because of problems met by active teachers, and will be as varied as the personalities and backgrounds of the teachers involved.

The planning or steering group should set up definite objectives and goals toward which each activity shall be directed. These goals may stem from a study of teacher transcripts, the school curriculum, or the need to strengthen course offerings within a particular field. Observations made throughout the school by teachers and principal; pupil-test results; pupil interests; reports of school evaluation; interviews with teachers, pupils, and others, all help to determine the direction and extent of the in-service training program.

Since the faculty is a functioning unit concerned with the local school program, it seems best suited to set up this program. The faculty should be thoroughly organized, and the work of each committee should be made clear. Definite procedures should be outlined, and detailed time schedules should be worked out, for the attainment of each goal, and provision should be made for evaluating the progress of each committee.

There are many forms of in-service training. Perhaps the one most economical, yet offering much practical help, is the one most generally overlooked.

Faculty Meetings. Faculty assignments, reports, and discussions on topics of mutual interest should occupy much of the faculty hour. Administrative detail, disciplinary problems, and the like are important, but should not crowd out this wonderful opportunity for mutual growth. The goals and objectives of Christian education need constant review and attention as guides to our work.

The vast storehouse of information on today's youth and the factors relating to their learning, the improvement of skill in human relations, techniques in the effective use of group processes, are general themes that can be discussed in faculty meetings. Many sound films are available through State teacher-training institutions, which explain and illustrate modern methods and techniques in teaching, discipline, and the handling of extracurricular activities. These are valuable to the experienced teacher as well

as to the beginner. Topics of this type geared to professional growth might well occupy half the time of faculty meetings, and would add much to their value and interest.

Regular College Courses. When a teacher's transcript indicates a definite weakness, or a felt school need dictates additional teacher preparation, the principal should plan with the teacher for summer school attendance, evening classes, or correspondence work, always with a definite goal in mind. Approximately 40 per cent of our Pine Forge Institute staff attend summer school each year, and two or three teachers take evening or correspondence courses, despite the fact that all hold basic degrees and most are teaching within their major fields. School boards are realizing more and more that professional growth entails expense; yet if they understand that the program finds its chief purpose in better fulfillment of pupil needs rather than in the personal satisfaction of the teachers, purse strings should loosen a bit—perhaps eventually to the extent of granting sabbatical leaves for concentrated programs of teacher growth.

Professional Meetings. The exchange of ideas and experiences at well-planned national, State, and local professional meetings may be an invaluable opportunity for stimulating professional growth of the discriminating principal and teacher. When school programs and economics prevent mass attendance, representatives should be delegated to attend, observe, and report to the faculty. Membership in some of these organizations supplies a wealth of printed material vital to the progressive teacher. However, while such contacts with the general program of education give additional insights and ideas for strengthening certain phases of our work, they should not be taken as criteria for the direction of our denominational program of Christian education.

Educational Institutes. Local conference and union-wide educational institutes offer much practical help in meeting our day-to-day problems. Use of the workshop technique makes possible the optimum in exchange of ideas. Departmentalized groups direct their attention to special areas of individual interest, while general meetings present opportunity for wider discussion from the floor. The teachers' satisfaction in acquaintance with other workers, fuller understanding of one another's problems, and a renewed spirit for work are some of the immediate results of such institutes.

It should always be kept in mind that the expected growth or improvement in the teachers' professional attitudes, outlooks, and philosophies is of equal, or perhaps more, importance than the securing of additional material or even the acquiring of advanced degrees.

> The teacher's usefulness depends not so much upon the actual amount of his acquirements as upon the standard at which he aims. The true teacher is not content with dull thoughts, an indolent mind, or a loose memory. . . . His life is one of continual growth. In the work of such a teacher there is a freshness, a quickening power, that awakens and inspires his pupils.[1]

Preschool Teacher Conferences. Such meetings serve a much-felt need. The orientation of new teachers, the determination of major facets of the year's program, proposed changes in the curriculum, planned experiments, and many other mediums of growth can be set up during this time.

Professional Consultants can be secured at nominal fees to meet with teacher groups, and may be helpful in ascertaining the school's most urgent needs, setting up a basic committee organization, and outlining schedules for carrying through the complete program. In many cases two or three three-hour visits of a consultant will suffice. It is to be clearly understood that the teachers will be doing the work, while the consultant serves as guide, coordinator, and lecturer. Projects may be completed quickly, or they may be stretched over an entire school year, with the consultant arranging his visits accordingly. Some schools plan for a program of this type on one afternoon a month during the school year. Others utilize the week following the close of the school year. Regardless of time or expense involved, invaluable opportunity for professional growth is thus afforded.

Visitation Program. If any one group of workers is busier than the rest, it must be our academy principals, of whom it can be truly said that their work is never done. But in spite of multiplicity of duties, "too busy" will never excuse a principal's failure in the supervision of instruction. This is the heart of his program. Boards and auditors may stress finance, enrollment, and plant expansion, which in themselves are vital; but more basic to the school's *raison d'être* are the students' daily learning experiences fostered by the instructional staff.

In order to guide the school program intelligently, and at the same time help teachers to help themselves, the principal must visit classrooms with some degree of regularity. By thoughtful planning, budgeting his time, organizing the day's program in advance, and delegating routine duties to assistants, he can include visitation in his program.

Significant types of visits are (1) the unannounced, (2) the invited, (3) the cooperatively planned, (4) the part-period, and (5) the full-period. The principal should have definite objectives and purposes for each visit, and should not leave until these are achieved. The exchange of visits among teachers has been helpful in our school. Experienced teachers demonstrate while beginning teachers observe, or opportunity is given for beginning teachers to experiment while master teachers supervise. Conferences following visits should be cooperative enterprises for the clarifying of information gained and the improvement of in-

struction, the visiting and/or visited teacher as well as the principal entering actively into the informal discussion. Every year we release each teacher for one full day to visit classes in his particular field at a nearby school.

Professional Teacher Library. More and more administrators are providing adequate professional materials for their teachers. Professional books, bulletins, journals, and special articles should be available either in a special section of the main library, in the principal's office, or, better still, in the faculty conference room. These materials may be expanded by loans from the teachers' personal libraries or from nearby public libraries. In her daily perusal of perhaps more current journals than any other staff member, our librarian has established the practice of placing notes on the various teachers' desks indicating the location of articles of special interest and value. Visual-aid materials, catalogs, instructional materials, new textbooks, guidance tests, and teaching guides, together with typing facilities, should be available for the teachers' inspection and use.

One tragedy of many in-service programs for professional growth is that the activities are not adequately and regularly evaluated. One would be considered very foolish to adopt a special diet and then fail to check on the results. Growth is not as automatic as we sometimes think. There are teachers of ten years' experience who have not grown, but who have merely repeated the same mediocre performance ten times. Self-evaluation, when adequate standards are intelligently utilized, is as important as evaluation by coworkers or supervisors. Teacher growth is best effected when it is cooperatively planned and regularly evaluated in terms of pupil growth. If pupil learning is not improved, teacher growth has not been effected.

Many other avenues of professional growth are opened to the alert and enterprising principal and teacher when the much-needed emphasis is rightly placed. If pupil-learning activities are ever to become the welcome, pleasant, rewarding, and lasting experiences that teachers so desire, the teachers must lead the way through a welcomed, rewarding, and lasting program of professional growth.

Haphazard spurts of growth must be replaced by cooperatively planned programs toward definite objectives. Flexibility, when indicated by constant evaluation, will ultimately prove helpful. Some projects can be planned and consummated in one month, others will require a full school year, while still others are the work of a lifetime.

The difficulties and problems to be met in such programs may seem insurmountable and impossible of implementation. But when we consider the magnitude of our task, let us also recognize its sacredness and the promise of divine assistance.

Great is the responsibility of those who take upon themselves the guidance of a human soul. . . . He [the teacher] must consider the highest good of his pupils as individuals, the duties that life will lay upon them, the service it requires, and the preparation demanded. . . .

How to secure for them the noblest standard of attainment will be his constant study and effort.

He who discerns the opportunities and privileges of his work will allow nothing to stand in the way of earnest endeavor for self-improvement. He will spare no pains to reach the highest standard of excellence. All that he desires his pupils to become, he will himself strive to be.[2]

[1] Ellen G. White, *Education*, p. 278.
[2] *Ibid.*, pp. 280, 281.

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THE TEACHER

The teacher is a lighter of torches amid the darkness of earth, that his fellow-men may follow and find the way.

The teacher enkindles the candles in the souls of men, that they may learn to know the hidden places of their own spirit.

The teacher is a learner who has sat at the feet of the aged, and garnered from the golden treasuries in silence.

The teacher is the friend of little children, molding their gentle spirits after the heavenly pattern of the angels.

The teacher is a cupbearer, not only to earth's kings, but to earth's slaves, that all may drink of the wine of wisdom and be glad.

The teacher is he whose eyes have been opened to see the stars, and whose ears have been touched that he may hear the weeping of the willows.

The teacher is he for whom a book is a jeweled casket and a printed page is a mystic messenger of the soul.

The teacher's heart has been quickened from the death of self-interest, and made aware of the anguish of his fellowmen.

The teacher walks with God and with man in reverent wonder that so great a privilege should be his portion.

The teacher feels with joy the touch of time's fleeting hours upon his cheeks, but his spirit lives and breathes in the quiet heights of eternity.

—B. M. Christensen, Augsburg Seminary.

Vitalize the School Curriculum

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RECENT months have brought much discussion over the question "Is cooperative student participation valuable in the conduct of the school program; or does student participation create undesirable situations that weaken rather than strengthen?"

It is the opinion of the writer that either situation may develop, depending upon the understanding and the quality of leadership in respective circumstances. Given administrative and teaching personnel who lack understanding of the relationships that should exist between them and their student organizations, and who are, therefore, unappreciative of student participation—inevitably a devitalizing situation will develop. The same is true if students are not led to an understanding of their proper relationship to the school administration. On the other hand, if school administrators and students alike are willing to study and to discover those relationships through which they can most effectively work together toward common goals, the total school program will be greatly strengthened.

There are some who feel that student organizations exist primarily as pressure groups, that their main purpose is to extract concessions from their teachers. This has not been the writer's experience. Rather, it will always be found that there are a large number of students who have a high sense of values and of honor and who, if given wise and sympathetic direction, will be found on the right side of most issues.

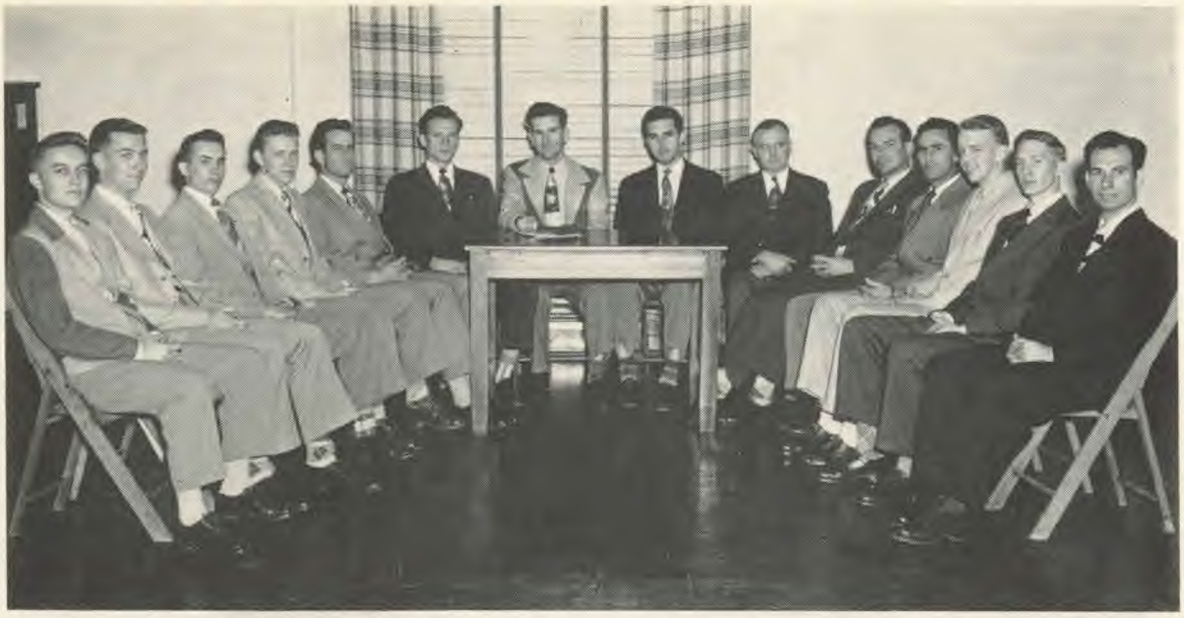
> Students, you can make this school first class in success by being laborers together with your teachers to help other students, and by zealously uplifting yourselves from a cheap, common, low standard. Let each see what improvement he can make.[1]
>
> The student who has a conscientious regard for truth and a true conception of duty can do much to influence his fellow students. . . . The older students in our schools should remember that it is in their power to mold the habits and practices of the younger students; and they should seek to make the best of every opportunity.[2]

It probably bears repeating that it is when given careful direction that students will be found on the right side of an issue. Some of our schools have in the past had disappointing experiences with student organizations. Careful study of the causes of such unfortunate developments will reveal poor understanding of institutional goals, of student-faculty relationships, and of the eternal vigilance necessary on the part of both students and faculty for a satisfactory program of operation.

Every year brings in a "new crop" of students who are largely inexperienced in cooperative school activity, and smooth-working organizations will require that both faculty and students continually alert themselves to know how they can best attain desirable goals. This takes time and effort, and some administrators prefer not to be bothered.

It will always be true that an authoritarian program is more easily administered than is a democratic one; but it does not necessarily follow that an authoritarian program of administration is therefore a better one. The U.S.S.R. is an example of authoritarianism, whereas the United States is an example of the democratic way of life. An authoritarian administration may be good or bad, depending entirely upon the character qualities of the administrator; for he is a law unto himself, interpreting principles or setting forth arbitrary regulations in the light of his own intelligence, whim, or fancy.

On the contrary, the democratic way of life is based upon the principle of common interests and men's mutual responsibility for one another—and is as old as the race itself. Upon a certain tragic occasion, God



Student-faculty cooperative activity is essential to an effective program of Christian education.

asked the first man born into the world, "Where is Abel thy brother?" Cain attempted to evade the question by demanding, "Am I my brother's keeper?" To which God replied, "The voice of thy brother's blood crieth unto me from the ground."[3] There is no evading the problem, and all subsequent teachings of the Great Book indicate that "none of us liveth to himself,"[4] but that, as far as possible, we are to work together in all things for the good of all men. Sharing our interests, our time, our talents, and our money; looking to the needs of others as well as our own; being willing to serve without pay, if necessary, in order that essential community needs may be furthered—these are fundamental to cooperative living and to an understanding of what is real democracy.

The basic ideals of cooperative living involve acceptance, agreement, conviction, respect, power, mutual good will, and similar qualities and attitudes.

Democratic procedures require agreement, but also conviction. While one must have a give-and-take attitude, and recognize that his opinion could be wrong, he is not required to surrender conviction. Democratic procedures recognize that majorities are not always right, and that minority groups tend to hold majority groups in check by continually, or at least frequently, challenging their positions. Moreover, it is not true, as is sometimes claimed, that democracies more than other forms of organization lack guiding principles. As an example, no country in the world—regardless of its form of government—recognizes the principles of freedom set forth in the Bill of Rights as does our own American democracy. When the time comes that we lose the freedoms guaranteed to us under the American Constitution, our country will have departed a long way from the principles of democracy.

It is the personal conviction of the writer that student-faculty cooperative activity is the *sine qua non* to the operation of an effective program of Christian education. Every day should give us a clearer realization of the high plane to which our youth are to be brought before the second coming of Christ. Could it be that this is one area of development in which we have not lived up to our opportunities? Will the time come when we shall be as willing to study this feature of Christian education as any other? These are vital questions, which deserve more consideration than they usually receive.

[1] Ellen G. White, *Fundamentals of Christian Education*, p. 464.
[2] White, *Counsels to Parents, Teachers, and Students*, p. 225.
[3] Genesis 4:9, 10.
[4] Romans 14:7.

In making a profession of faith in Christ we pledge ourselves to become all that it is possible for us to be as workers for the Master, and we should cultivate every faculty to the highest degree of perfection, that we may do the greatest amount of good of which we are capable. . . .

This lays upon us the obligation of developing the intellect to its fullest capacity, that with all the mind we may know and love our Creator. . . .

Be thorough and faithful in whatever you undertake. Procure every advantage within your reach for strengthening the intellect. . . .

Let the mind be trained and disciplined to wrestle with hard problems in the search for divine truth.—ELLEN G. WHITE, *Christ's Object Lessons*, pp. 330-334.

The Habit of Perfection*

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SOME traits of character bear old-fashioned, even unattractive, names. That is probably true of the one we shall consider here. In fact, I shall give it a new name; but as I unveil it, it wears the label *Industry*.

We would better be sure of our definition: "assiduous activity in any work or task." Obviously it is what Solomon had in mind when he said, "Whatsoever thy hand findeth to do, do it with thy might."[1]

Industry seems rather old-fashioned, a Puritan virtue. I remember reading about young women growing up in New England households a century ago, who, on arising at four or four-thirty in the morning, asked themselves, "What good hard work have I to do today?" Is that not old-fashioned? Has not industry come to be an old-fashioned virtue? Most workers are much more concerned with reward than with production. I suspect there are many young men and women in school today who likewise are more concerned with reward than with production—who look upon industry as old-fashioned.

In some ways, industry is conspicuously different from other virtues, for industry is not always a virtue. I have read the story of a man named Steve, who completed a stretch of thirty-four months in a State penitentiary for burglary. But Steve didn't waste those thirty-four months. He kept a thick notebook in which he wrote his thoughts about life and his plans for the future. Among other things, Steve collected a great deal of information about prospects—to be used when he would be free: the facts that an Olympic ski champion had a six-ounce gold trophy worth $210; that a certain house in Los Angeles had gold bathroom fixtures; that rich people live in Ten Hills, Baltimore, Maryland.

Steve was industrious, but his industry wasn't virtuous. One can be an industrious forger or swindler. Industry, by itself, is a doubtful virtue.

Industry fails to be a virtue when it is applied at the wrong time. Those who study in chapel demonstrate industry that is not a virtue. They make a public confession that they have not learned to apply themselves industriously at the right time.

Procrastination is another bad kind of industry, which requires prodigious activity at the last minute. Procrastinators reap the procrastinators' reward. They preach to themselves: "If I ever get out of this mess that I've got myself into, I'll never do it again. Next quarter I'll keep up with my assignments." And some will. Some won't. But they will reap the procrastinators' reward.

There is an industry by which one industriously works himself out of benefits greater than those he is gaining. One summer as I visited camp meetings, I met and talked with a college graduate of a few years back. He brought out a notebook and asked me to criticize some poems he had written.

For the kind of poems they were intended to be, they weren't bad. There were some rather good passages, and some obviously bad ones. So I proceeded to point out places where in a very informal, conversational poem he had used formal or intentionally poetic words, and in a rather formal, dignified poem, some words that seemed colloquial, almost slangy; I pointed out what seemed like an old-fashioned subjunctive. I suggested a strong word to replace an ineffective one, and he said:

"You know, I thought of that word, and it's really what I intended to say, but how would anybody know how to spell a word like that?"

I said, "You mean you chose a weak word in place of a strong one just because you didn't know how to spell it? Why didn't you look it up?"

"I wouldn't know how," he confessed. "You see, I never learned the sounds of the letters, and I can't look up a word that I don't know how to spell." Seeing amazement in my face, he said, "Oh, you'd be surprised at what I don't know. You talk about subjunctive, and colloquial. I don't know what you mean."

I had considered him a most industrious student. By his own work he had paid almost every cent of his expenses in college, and had finished his scholastic requirements in three years and one quarter, with a fairly good grade point average. But he hadn't got an education, and he knew it. We had thought him industrious, but he had worked himself out of an

* Excerpts from a chapel talk given at Pacific Union College some months ago.

education. In many classes he had learned little more than how to get a grade out of a teacher—at best a rather ignoble goal.

These are types of industry that are not virtuous; but so far we have approached the problem negatively. Is there some yardstick by which we can measure what our industry contributes to the development of character? There is. I find a key to it in Edwin Markham's short poem "A Workman to the Gods":

> Once Phidias stood, with hammer in his hand,
> Carving Athene from the breathing stone,
> Tracing with love the winding of a hair,
> A single hair upon her head, whereon
> A youth of Athens cried, "O Phidias,
> Why do you dally on a hidden hair?
> When she is lifted to the lofty front
> Of the Parthenon, no human eye will see."
> And Phidias thundered on him: "Silence, slave;
> Men will not see, but the Immortals will!"

If we think of activities, work, as offerings to God, then (unless we presumptuously think God will accept less than our best) the industry that produces them will contribute to good character.

It will be activity that grows out of the habit of perfection. That phrase is important, since it is the new name I am substituting for industry: the habit of perfection. "Oh," one says, "perfection is a hard word." I agree; perfection *is* a hard word, but it is not beyond our reach. For perfection is not an absolute; it is the best that *we* can do, given *our* talents and the opportunities *we* have had. Since we are considering a phase of industry, let us think of the habit of perfection as related to life's activities rather than to the attainment of spiritual perfection, to which it is related but which is beyond the scope of this study.

We might call the habit of perfection the *habitual pursuit of excellence*—the opposite of "getting by." It is impossible to develop a character that will just "get by" the final judgment.

Applying this concept of industry to the work of going to college, we should first face a rather ugly fact: students and teachers tend to be content with the mediocre. Students turn in mediocre work and teachers accept that mediocre work. Many are content with mediocre work, but not with mediocre grades—concerned with the reward rather than with production. This ought not to be.

Since industry must be considered in relation to its goal, let us look at college work in the light of our goals. What is the motivation? Most students are working for grades, thinking of them as the reward, the wages. This is a grossly false and harmful concept, which really means that teachers offer grades to bribe youth to study. If there is no higher motivation for students, the colleges are seriously failing to justify their existence. What should be the aim of education—collecting grades? We all know a definition of true education that characterizes it as "the harmonious development of the physical, the mental, and the spiritual powers."[2] Does study reluctantly pursued from the fear of poor grades contribute to the development of those powers? Very little.

There is real danger in considering grades an end; it *prevents* mental development. I have seen young men and women so resentful at receiving mediocre grades for mediocre work that they were incapable of receiving instruction that could help them to do better next time. Working for grades may be largely a matter of learning to master a teacher's peculiarities—a doubtful mark of intellectual progress.

Since grades do not necessarily indicate intellectual development, we must realize that A and D students *may* be equally deficient in the right kind of industry. The A student is no more virtuous than the D student if he makes no greater effort and intellectual progress.

We have found the grading system wanting as a motive for scholastic industry. Does the habit of perfection contribute to the harmonious development of physical, mental, and spiritual powers? Yes, it does. It requires one's best energies in labor assignments, which contribute to good physical condition, good health. It demands full use of intellectual powers in school projects, which only can encourage complete intellectual development. Spiritually, it is an indispensable characteristic of full Christian maturity.

This is the habit of perfection. When a paper is turned in, there should be not one misspelled word; every sentence should be clear; it should have tough intellectual fiber. This is part of the habit of perfection. When one talks, his articulation should be clear; his words should be well-chosen, accurate expressions of his ideas. This is part of the habit of perfection.

One says, "That's all very well; excellence is a fine thing, but I simply don't have time." Time is so short, my friends, that we have no time to waste on anything less than our best. Lack of time may be merely an indication of poor organization of one's work. Or, quite possibly, one may be attempting too much. If one *really* doesn't have time to do well what he is attempting, he should attempt less. It is much better to take an extra year in college, if necessary, and to have developed the habit of perfection, than to "get by" in four years.

The habit of perfection—I have used the term many times. There is in it an intentional ambiguity. The phrase has meaning on two distinct levels: a habit may be not merely a pattern of thought or of action; it may be a kind of garment. Perfection is fully exemplified in the character of Jesus. When we adopt the garment of the character of Jesus, we have developed a love for excellence; we have found the habit of perfection.

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[1] Ecclesiastes 9:10.
[2] Ellen G. White, *Education*, p. 13.

How to Make Social Studies Interesting*

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GRADES FIVE AND SIX
ATLANTIC UNION COLLEGE

DEAR GOD, please bless our teacher and make her well, so she can come back to us," prayed a fifth-grade girl that first day of what I thought would be substitute teaching. What was it about this teacher that the children liked? I had to find out if I were to keep them as happy as they apparently had been with her. A question here and there brought the answer: she led them to do such interesting things for geography class! They didn't just read pages—they "took trips by doing things," as one child explained.

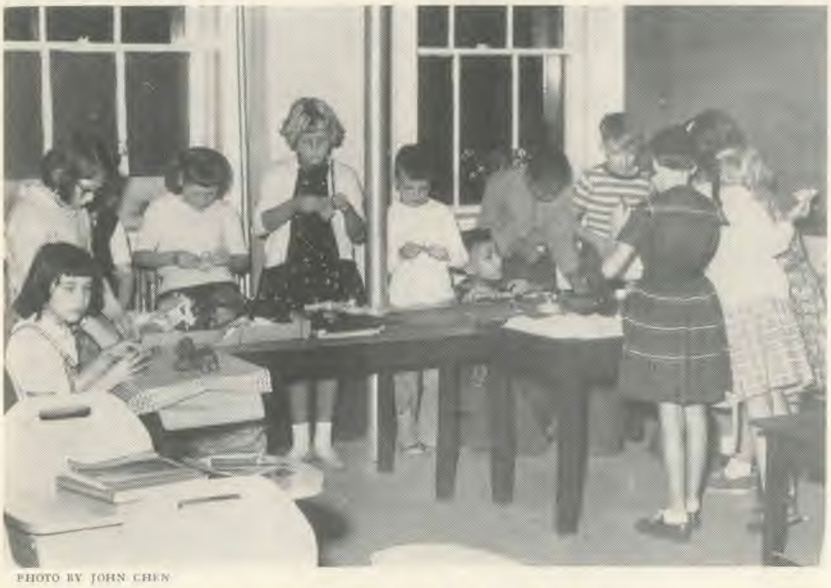


PHOTO BY JOHN CHEN

The children "took trips by doing things."

The teacher didn't return that year, and now my months of "substitute" teaching have stretched into four years. I well remember what that teacher said when she visited me a few weeks after she had left the classroom because of ill health. "I always taught my social studies class the last thing in the day. The children are the wiggliest then, and geography is the most interesting subject I teach. Time goes fast."

Those words have been a challenge to me. Because of our setup at the training school, geography cannot always be taught the last thing in the day, but we have tried to make it interesting. Let me share with you some of the ways by which we have tried to put life into the study of the world and its people.

Maps—a magic word in our classroom! Most of the children have learned to enjoy the colorful array of their own handiwork. We have papier-mâché maps showing the physical aspects of many countries. Tucked behind the piano are huge product maps made on large sheets of wallboard. These the children themselves have painted, and they have eagerly watched the products cover the gaily colored areas. We use the large maps over and over again when new groups bring new products. We have fun with blank maps of Canada. The fourteen provinces and territories are clearly outlined on sheets of cardboard. Each child has an envelope containing small strips of colored paper on which are written the names of the provinces. Each child is to place the strips on the proper places. Then the children check the map themselves and make corrections if necessary. We do the same with our own United States. On the bottom shelf of the paper cupboard are map puzzles for spare time, and waxed blank maps (purchased from a map company) on which the children write the names of the various countries with crayons, and later erase with a soft cloth or a chalk-board eraser.

For the past three years the children have earned almost three hundred dollars by selling Christmas cards and wrappings. By this means our library shelves are filled with colorful social studies books geared to the age levels of the children in the room. This year we paved the way for the study of our Western States by reading three interesting books:

* From a talk presented at Atlantic Union Conference Teachers' Convention, October, 1956.

Meriwether Lewis (Childhood Series), *Sacagawea, Bird Girl* (also Childhood Series), and *The Lewis and Clark Expedition.*

Social studies can be integrated with nearly all subjects. There are new words for spelling, compositions and reports for English, events of the world in the light of Bible prophecy, new songs to learn in music class (we recently learned "Home on the Range" in two-part singing), and innumerable art projects. Last year in our study of Latin American countries we invited a Spanish lady to come in and teach us how to make tortillas and vegetarian *tacos.*

There are numberless free materials for teachers. Follow the ads in the back of *The Grade Teacher.* Write to the various Government departments for free and inexpensive materials—or have the children write as an English project. Display flags of the nations studied. There are many fine free moving pictures to be had for the asking, and many people have home movies or slides that they are glad to show or lend.

What a far cry modern education is from the old-type method of birch rods and straight-backed chairs! And yet, teachers, the children in our lovely classrooms can be just as bored as some of their ancestors were. The following poem could describe a situation that still exists in some of our modern church schools.

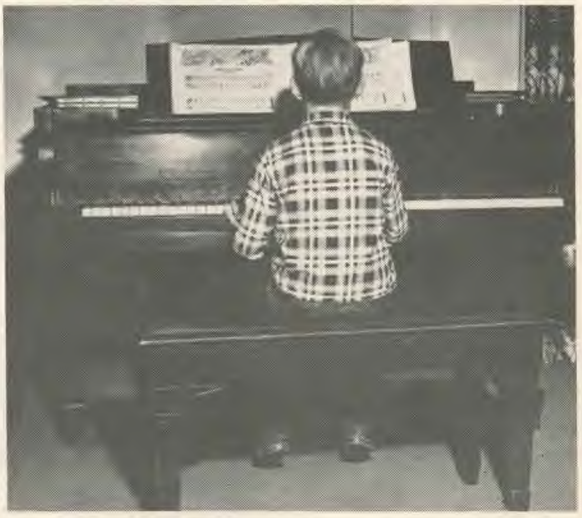
The Quarrel in Johnny's Desk

"Will all you books move over, please?
You're squeezing me to death!"
"What's that you say, Geography Book?—
You sound so out of breath."
"You would be, too, if you were I.
He treats me just like dirt;
He calls me 'dumb' and 'hard' and 'dry'—
And you wonder why I hurt?
He puts you all on top of me
Every chance he gets—
My very cover irks his soul.
You're all just teacher's pets!

"She stands up front and sweetly smiles
When Bible time rolls near.
The Reading Book is *so much fun,*
And Numbers are so clear.
She frowns a bit at English time,
But they play lots of games.
Then when it comes Geography time
The children call me names.
'Take out your books,' she always says
'And turn to chapter three.
Complete the statements at the end,
And pass them in to me.'

"Then when the teacher turns her back,
Young Johnny holds me high.
He thinks my covers hide his pranks
From her all-seeing eye.
So here I live in this old desk,
Hated by all the class.
You other books are better liked—
You'll help dear Johnny pass."

"Dear Social Studies, you are right,
I'm sure we all agree
That teacher needs some special help—
Just leave it all to me.
We'll sing the lessons every day
To my most noble tune;
We'll correlate your skills and mine—
We'll have you happy soon."



Music may be integrated with social studies.

"Now wait a minute, Music Fun;
What makes you sound so smart?
I'm sure the answers Social seeks
Can all be found in Art."

"Well, aren't you stuffy, my dear friend!
You think your art is fine.
Well, who can paint and learn as much
As from this book of mine?"

"Ha, ha, dear English, you're as proud
As Music and Art combined.
Let's not leave our Numbers out—
More help you'll never find."

"Please don't quarrel, my fine friends;
You'll grieve my Holy Writ.
The teacher's really not so bad—
Let's *all* help her a bit.
Let's help make Social Studies fun,
Let's mix John's work with play.
Let's correlate and integrate
So he'll enjoy each day."

An Elementary-Intermediate Teacher Discusses

PARENT-TEACHER COUNSELING

John H. Wright
PENNSYLVANIA

THE parent-teacher counseling period is a valuable asset to the elementary school. The teacher in the schoolroom can only help to develop the character of the child. The parents in the home have already cast the mold. To achieve a complete cooperation between home and school, parent and teacher, many plans and prayers are needed. One effective means toward this desirable state is the counseling period, which may be announced three or four weeks in advance by a letter from the teacher to the parents, setting a definite time for each. A logical time for this is at the end of each report-card period, when parent and teacher can check on the child's progress and plan together for future development. We have been instructed that "parents and teachers should constantly seek for improved methods"[1] of teaching our youth. In this planning the parent will feel that he is a part of the school, and may thus be expected to back up the entire school program.

The parent-teacher counseling program is not to take the place of home visitation, but to supplement it. Home visitation is necessary, that the teacher may know how to work with the various children. It will at least partially explain why children do this and that, and it will demonstrate to the children and the parents the teacher's real Christian interest in them and his love for his work. The counseling program gives the parent a comparable opportunity to know and understand the teacher and the school program, and to express his interest in both.

The counseling period is not a time for airing Johnny's faults. If there are major problems with a child, these should, if possible, be straightened out previously. Throughout the period, the teacher should keep a fair cross-section of each pupil's work, so that in the counsel with the respective parents he may support the mark he has placed on the child's report card. This cross-section should also contain some of the little extras that one does in school, which the parent may or may not know his child is doing. It would contain samples of all the child's classes, not just the best or the poorest. When this work is spread out on the desk before the parent, and he can compare papers from early in the period with more recent ones, the teacher can point out what progress the child is making. This plan is also helpful in teacher-student relationships. The teacher should explain to the students that during coming counseling periods their parents will look over their papers—and no student knows which papers his parents will see. Consequently, each student will give more effort and attention to the neatness and order of his work so that his parents will be pleased.

The most effective part of the counseling session comes after the report card and papers have been examined and discussed. Some points for mutual consideration might be the student's outlook and attitudes: Does he respect and want a Christian education? Does he work well with others? Is he respectful and reverent, careful in speech, courteous and obedient? Does he use his time wisely? Has he grown mentally, physically, and spiritually? Does he need special help to overcome some problem in his development? Do not overstress the negative features of any child, but remind yourself and the parents that "in the formation of character, no other influences count so much as the influence of the home. The teacher's work should supplement that of the parents, but is not to take its place. In all that concerns the well-being of the child, it should be the effort of parents and teachers to co-operate."[2] With this understanding as the basis of discussion, the parents' knowledge of the child's character and physical peculiarities or infirmities may be imparted to the teacher and become a real help to him in his work with the student. At this time parents and teacher can

form a pattern with an appealing objective toward which to direct the child's mind and energies.

One major difficulty between parents and teachers, as well as other church members, is criticism. With the teacher and the parents working together for the ultimate good of the students, there will be no time or reason for criticism; each knows for what they all are striving, and will work hand in hand to achieve this goal. This is aptly stated by Ellen G. White:

> The teachers in the home and the teachers in the school should have a sympathetic understanding of one another's work. They should labor together harmoniously, imbued with the same missionary spirit, striving together to benefit the children physically, mentally, and spiritually, and to develop characters that will stand the test of temptation.[3]

The counseling program would ideally take place four times a year, but may be modified to fit any school program. The counsels should not encroach upon school time, but should begin immediately after school, for those parents who come for their children. Of necessity the period would extend into the evening for other parents. Keeping a cross-section file of each student's work, and taking an evening each period for parent counseling, may seem to some teachers another burden added to their already heavy schedule. But to have the parents' understanding support and cooperation in the school program is worth all it costs—and more.

A few hints or pointers that may save time and energy in starting a counseling program:

1. Provide a large envelope in which to keep each student's work. Do not try to keep too much, just a fair cross-section.

2. Plan early, that parents may so arrange their affairs that they can meet the appointments.

3. Never compare one child's progress with that of others.

4. Draw out the parents' views and ideas on how the school and the students may truly grow.

5. Make sure that every parent leaves the counseling period with a positive, constructive attitude.

6. Always plan for the child's ultimate good, not for the easiest way out.

One unfortunate feature of handing out report cards to the children without the parent-teacher counseling period is that children will inevitably compare cards, and some are bound to feel they have been wronged or that the teacher has favorites. When the parent sees the card first, in the counseling period, there is little reason for this feeling, for both parents and child know why the mark is given. The counseling program is helping to put motivation where it belongs: not as competition with one's fellows, but with oneself, each striving to surpass his own past accomplishments.

In evaluating the counseling program, I find that now students do not try to excuse a low grade report to their parents; the parents see and hear firsthand. Each student realizes that his parents are working with the teacher; therefore, he responds more quickly to teaching of both parents and teachers, because he knows they are working together for his good.

The education of the youth has always been a most important work. Today, as in no other period of history, we must work harder and in full unison to save our children.

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[1] Ellen G. White, *Education*, p. 186.
[2] *Ibid.*, p. 283.
[3] White, *Counsels to Parents, Teachers, and Students*, p. 157.

PHOTO BY BLOOM FROM MONKMEYER

When parents and teacher together examine the child's work and progress, they will better understand and appreciate one another, and work together more intelligently and successfully.

THE GROUP
THE INDIVIDUAL
AND YOU

Zeph H. Foster
INSTRUCTOR IN EDUCATION
WALLA WALLA COLLEGE

HAVE you ever thought of yourself as a group leader? Whether or not you realize it, if you are a teacher you are a group leader. Schools today are organized on the basis of groups—grades and classes—and each has its teacher-leader. Thus, no matter how we approach our curriculum, an understanding of group living has much to offer.

It is inevitable that the youth will have associates, and they will necessarily feel their influence. There are mysterious links that bind souls together, so that the heart of one answers to the heart of another. One catches the ideas, the sentiments, the spirit, of another. This association may be a blessing or a curse.[1]

Group interaction is a powerful force that may be used either for good or for evil. The teacher who uses it intelligently and well has little difficulty over the techniques of method and discipline. Many teachers do use this force wisely; some, unwisely—without knowing why. There are teachers who do not understand why their groups are troublesome, why their students do not learn as they should, or why they seem to have so many problems of discipline. An understanding of group psychology will give insight into these and similar problems.

Every teacher who is sensitive to group reaction realizes that learning is closely associated with the "climate" of the classroom, by which we mean the morale, the happiness or unhappiness, the tension or lack of tension within the group. It is obvious that much more is accomplished when everyone is relaxed and happy. The teacher who understands his group can determine this climate, and thus do much to influence the learning as well as the emotional adjustment of the students.

In trying to understand his group, it is important for the teacher to think in terms of the individuals making up the group. Those who have become aware of the personal needs of the individual know that his personal development hinges upon the kind of group life in which he participates. Full development is the result of healthy interaction among the students. It is in the group that the individual learns to face, analyze, and evaluate problems in a social context and, with others, to develop ways of solving these problems. Furthermore, in the group situation the individual's personal horizon is broadened. In getting to know his classmates—their values and ways—the individual's sensitivity in human relations is extended, and he is better able to understand his own role in the success of the group.[2]

Each teacher must study his own group if he is to learn the individual needs of the class members. Furthermore, the boys and girls must be studied in relation to the kind of lives they have lived, are living, and want to live. In short, teachers must realize that all behavior is caused.[3] Children act the way they do because something has happened, or is happening, to them. The factors that cause children to act as they do differ widely from individual to individual and from group to group.

The next step in the process of understanding the group is to determine who are the student leaders. For, as every experienced teacher knows, it is by enlisting the cooperation of student leaders that he can most quickly unite the group. Various studies have been made which show that teacher judgment is not adequate to ascertain whom the group has chosen as its leaders. One effective device for determining these leaders is the sociogram.

What is a sociogram? It "is a chart of the interrelationships within a group. Its purpose is to discover group structure . . . and the relation of any one person to the group as a whole. . . . The basic material from which a sociogram is constructed is collected from group members in answer to questions such as these: 'Who are your three best friends in this group?' 'What three people in this group do you most admire?' . . ."[4]

The sociogram's value is twofold. It provides the teacher with information about group leaders and

rejected students, and directs his attention to certain aspects of group structure that lead to further observation of individual and group behavior. Take, for instance, Miss Lyle. Every time she deals with Richard, his reactions are definitely linked to Henry's behavior. This may suggest that the cooperation of both boys may be secured by recognizing their importance to each other. An unobservant teacher might entirely miss this clue.

The situation is often more complex. Miss Kirk teaches seventh grade in a large city school. It is the month of September, and school has just begun. Miss Kirk is clever at introducing topics and imaginative projects to her class. She gets the discussion started by asking a pertinent question. Suddenly the exchange of opinions and ideas gets out of hand: David and John start contradicting each other, and other class members take sides. More heated argument follows, and the discussion ends nowhere. Realizing her need of understanding the group, Miss Kirk will set about in a systematic way to discover what factors have caused the negative group interactions.

As children mature, their social relationships broaden in proportion to their ability to derive satisfaction from their peers. Children need approval and acceptance from their classmates even more than from their teachers. They need to grow in ability to appreciate others and to make a place for themselves in their society. They need opportunities for socializing discussion and exchange of ideas, as a help in exploring one another's personalities. Without these opportunities the child's social skills will be limited. This development can take place only when interpersonal contacts are permitted by the teacher and adequate social relationships are provided.

Academic learning cannot be separated from the social climate in which it takes place. Children's attitudes toward one another, and their feelings of belonging and security, have much to do with the way they use their minds. Cleavages and other tensions absorb energy that could be better used for positive achievement. Positive interaction in learning contributes to greater achievement by allowing the students to complement one another. Individuals should be led to stimulate one another in cooperation rather than in competition. Further, group motivation adds a stimulus that cannot be experienced by individuals alone. Finally, a basis has been established for natural discipline through the group members' desire to please one another and to contribute adequately to group activities.

[1] Ellen G. White, *Counsels to Parents, Teachers, and Students*, p. 220.
[2] Helen Hull Jennings, *Sociometry in Group Relations*, American Council on Education, Washington D.C., 1948, p. 4.
[3] Ruth Cunningham and Associates, *Understanding Group Behavior of Boys and Girls*, Bureau of Publications, Columbia University, New York, 1951, p. 14.
[4] "How to Construct a Sociogram," Bureau of Publications, Teachers College, Columbia University, New York, 1947, p. 1.

God's Standards Against Evil

(*Concluded from page 3*)

tions. Before the recommendations are formally adopted, assign one or two faculty meetings for the committee to present talks and panels and to encourage faculty discussion of the problem. Then let the whole faculty accept or amend the recommendations. Such studies are a tremendous boon in clarifying issues and unifying a faculty.

While the faculty committee is studying, a student committee should be set up to consider the same problem, at least in academies and colleges. This student committee, together with the faculty committee, may present its conclusions in several chapel services. If there is an active parents' association in the school church, its members, too, should be urged to join in study and recommendation. If this is indeed a sincere study program in search of God's way for the school, it will, by these various means, carry the faculty, the student body, and the parents along with it.

This approach to the problem of deepening spirituality in our schools really works. And it is in complete harmony with the counsel that this church recognizes as its guiding genius.

> The teacher must make rules to guide the conduct of his pupils. These rules should be few and well-considered, and once made they should be enforced. Every principle involved in them should be so placed before the student that he will be convinced of its justice. Thus he will feel a responsibility to see that the rules which he himself has helped to frame are obeyed.[1]
>
> Those parents and teachers who boast of having complete control of the minds and wills of the children under their care would cease their boastings could they trace out the future lives of the children who are thus brought into subjection by force or through fear.[2]
>
> As wickedness in the world becomes more pronounced, and the teachings of evil are more fully developed and widely accepted, the teachings of Christ are to stand forth exemplified in the lives of converted men and women. *Angels are waiting* to co-operate in every department of the work. . . . At this time, the people of God, men and women who are truly converted, are to learn, under the training of faithful teachers, the lessons that the God of heaven values.[3]
>
> If the teachers will open their own hearts to receive the Spirit, they will be prepared to co-operate with it in working for their students. And when it is given free course, it will effect wonderful transformations. It will work in each heart, correcting selfishness, molding and refining the character, and bringing even the thoughts into captivity to Christ.[4]

God is waiting for us to take the lead in promoting godliness in our schools. We must not approach this duty in a manner that will unnecessarily irritate anyone—faculty member, student, or parent. If we proceed in the manner suggested, we shall meet cooperation and success. But we must make an honest and earnest beginning, trusting God for help and guidance.

[1] Ellen G. White, *Counsels to Parents, Teachers, and Students*, p. 250.
[2] *Ibid.*, p. 352. Italics supplied.
[3] *Ibid.*, p. 153.
[4] *Ibid.*, p. 75.
[5] *Ibid.*, p. 57. Italics supplied.
[6] *Ibid.*, p. 68.

Upper Biennium Education at Australasian Missionary College

*George L. Caviness**
PROFESSOR OF GERMAN
PACIFIC UNION COLLEGE

The nine B.A. graduates of AMC in November, 1956—5 theology, 4 education—with teachers G. L. Caviness, A. P. Salom, and W. M. Meier, center, front row.

THE Australasian Division Conference of Seventh-day Adventists has for many years trained its ministerial, educational, and other workers at Australasian Missionary College, without benefit of state-recognized credentials except in the case of primary school teachers in a two-year course accredited with the Australian state of Victoria. In fact, the governments of Australia and New Zealand have consistently refused to grant charters to organize nongovernment universities and degree-granting institutions, although private and church-sponsored primary and secondary schools in large numbers and of high quality are in operation. Many of our educationally minded young people have attended the universities, and have there faced the problems and dangers of Sabbath appointments and worldly influences. Others have made the long, expensive trip to America to attend Seventh-day Adventist institutions. In either case the returns to the field in new trained workers have been a distressingly low percentage of those who began the training.

In 1952 a committee at Avondale concluded that this problem could be solved by finding a degree-granting Seventh-day Adventist college in the United States that would grant its degree externally to students in Australia studying under the supervision of the American institution, after the plan of London University, which has external students all over the world. In fact, a number of students at Avondale were at the time studying with London. After negotiations both in Australia and in North America, Drs. Keld J. Reynolds and John E. Weaver (during an inspection of Australasian Missionary College) drew up a plan consisting of some twenty articles. This plan, approved by the boards of management of Pacific Union College and Australasian Missionary College, provided that two teachers from Pacific Union College should temporarily join the Australasian Missionary College faculty. Two majors—one in theology, the other in secondary education—were opened to B.A. candidates, who would study entirely on the Australian campus but who would be granted their degrees by Pacific Union College. The plan was set in operation in February of 1954, for a trial period of four years. W. T. Hyde and the writer, with their families, were the first from PUC to be assigned to this venture.

A United States academic custom (that of accepting transfer students from recognized institutions without penalty in credits earned, insofar as they coincide with the course in the new institution) has made it possible to graduate two candidates each in November of 1954 and 1955, during the first two years of operation. In order to make the degree granting as realistic as possible, the Pacific Union College board took the unprecedented action of empowering AMC principal E. E. White to confer PUC degrees on proper candidates at Avondale, in Australia. The total enrollment in the B.A. courses was more than seventy in the third academic year, with nine students finishing their studies in November of 1956.**

The adding of these two curriculums meant an increase in offerings of two professors' teaching time, half in education courses and half in courses of general-education content. AMC had previously de-

* Dr. Caviness was one of the first two AMC-PUC liaison officers, during the years 1954-1956.

** It is interesting to note that the Roman Catholic educational authorities have inaugurated a similar plan under sponsorship of the University Colleges of Vatican City. Their first five graduates in theology received their degrees in November of 1955.

veloped strong offerings in theology under the guidance of A. J. Kranz and N. C. Burns, both graduates of the Seventh-day Adventist Theological Seminary, in Washington, D. C. The revised theological curriculum fully meets all entrance requirements to the Seminary, and brings the Australasian Division in line with other world divisions as to the training of young men for the gospel ministry.

The need for trained secondary school teachers is urgent, in view of expanding intermediate and full secondary Seventh-day Adventist schools in the home field, and the needs of training institutions in the division's island mission territories. The arrangement of courses reflects the point of view that professional training should parallel academic studies in every year of the course. In harmony with the spiral system of education, each student receives special training in three teaching subjects and observes and teaches in a wider variety of subjects than is the case in most institutions in the United States, though a number of States in the United States and at least one in Australia have instituted similar plans for training secondary school teachers.

Such a plan does not permit so much time in the study of one field of specialization (i.e., the usual academic major, such as English or history); but present faculty limitation at AMC prevents such additional offerings, in any case. There is need for the specialist in one field or another who devotes most of his efforts to the teaching of one subject; but in the smaller intermediate and high schools that are growing up in Australia and New Zealand close to many Adventist churches, one or two teachers are asked to teach all the necessary subjects. It is to meet this need that the secondary education major is offered.

The faculty at Australasian Missionary College is well prepared and experienced. In 1956 the roll included three Ph.D.'s, six M.A.'s, and two B.A.'s, plus four with specialized credentials in the fields in which they were teaching. A junior high school and a primary school on the college campus provide facilities for supervised practice teaching by student teachers. For administrative reasons, the last two years of the high school work are taught in conjunction with college classes.

One advantage, when the secondary teacher training was introduced, was a well-developed plan of supervised student teaching for primary teaching trainees. This plan, perfected by G. A. Rosenhain, included not only teaching and observation in the campus school, but two or three periods of field experience in Adventist schools throughout the conferences, under direction of trained teachers and with the full cooperation of the several conference educational authorities. This "block system" of student teaching is encouraged by the Australasian Division, which pays all travel expenses of participating students, and their board and room while they are away teaching for two or three weeks. The director of elementary teacher training cancels his classes during this time, and visits each student on the job at least once during his practice period. The secondary teaching students cannot be absent so much of the time, because three fourths of their time is taken up with other subject matter in classes that continue throughout the school year; but they have been able to absent themselves from the campus one week per term during their senior year. This is in addition to the five periods per week of observation, participation, and actual teaching on the campus.

The home countries of the students include England, Ethiopia, India, Ceylon, Indonesia, Singapore, and Hong Kong, as well as the islands of the Australasian Division beyond Australia and New Zealand. Almost fifteen per cent come from outside the division territory. Thus is fulfilled the statement made long ago by Ellen G. White that students would come to Avondale to be trained and would go out to other lands to spread the gospel. May AMC continue as a spot where a greater vision of the world's need may be gained.

► At Malayan Union Seminary, actually two schools are operated for primary and secondary students. The morning school is primarily for Seventh-day Adventist young people, and some 70 per cent of the students are SDA's. The afternoon school is for non-Seventh-day Adventists, and is conducted as a mission school, thereby giving many an opportunity to learn Christianity. These afternoon classes are taught by college students, who thus gain valuable experience-in-training and also earn their school expenses. The income from tuition for these extra classes is a considerable financial aid to the upbuilding of the school. A Chinese-language section has been added on the junior college level, so that now young people are being trained for work in both these language areas.

► High point of the year at Emmanuel Missionary College was the Students' Quest for Christ Week, February 3-9. All the speakers were students, and the theme of the week was "The Atonement of Christ." Friday morning more than 200 students "who felt they were without Christ and wanted to accept Him now" pressed forward to "take Him at His word." At the evening service these and many others eagerly testified to the joy that Christ put in their hearts.

► The completed sections of the new elementary school building on the Union College campus were opened to visitors on February 3, and a few days later the first and second grades moved in. Two more rooms, for grades 7 and 8, are in the finishing stage; and the whole 8-room, modern-type building is scheduled to be completed in time for the opening of school next September.

Temptations of School Life

T. S. Geraty
PRESIDENT
MIDDLE EAST COLLEGE

The Tempo of the Routine. Bells and signals keep one humming, from rising time to retiring hour. The teacher must contact the Master Teacher daily before he sees his students. Though the daily schedule must be followed, it should be relieved occasionally by rest and relaxation—as in music, rests and varied timing give greater appreciation for the score.

The Pressure of the Immediate. Some rush and hurry as if they believed that there will be no tomorrow. In the fear of God, life plans should be made and curriculums should be pursued irrespective of broken study or delayed careers and professions. Today's conscientious study and faithful preparation are bound to help qualify prospective workers for the unselfish service of tomorrow.

The Absorption in the Trivia. Unless one is alert and selective, he may be overwhelmed by the minutiae of numerous burdens and countless activities around the school campus. Though nothing that is important should be overlooked, and though it is true that a wall is built of individual bricks, yet the overall design and the controlling principles should be clearly known. One cannot afford to be bogged down in the mire of inconsequentialism.

The Anonymity of the Individual Learner. True, the family and given name of each student may be duly registered with the office, and may be well written in the class record book; yet the student himself may scarcely be known. There is much more to know about a student than his matriculation number, his name, his IQ, and what he knows—or should know. Guidance and individual counseling may reveal him as he is—with personal needs, longings, desires, and problems. Every teacher should, of course, know his subject; he should also know his students.

The Capitalization of the Theoretical. It is so convenient in teaching to use only the textbook, and possibly a syllabus or a workbook. Selection of worthwhile reference or collateral material in book form or periodical literature may take one to the library; but what about the shop, the laboratory, or the field? That may require other clothes, greater preparation, more time. The step from contemplation to action, from theory to practice, may be wide, but it is imperative. And the space of practicality lies between. Realistic and practical application of principles studied cannot be overemphasized.

The Subtlety of the Materialistic. The Master Teacher Himself declared that "man shall not live by bread alone."[1] Too many students get sidetracked by the lure of the best-paying jobs, the positions with the shortest workday or work week. They seem to be after the physical comforts, which in themselves are neither wrong nor distasteful, but which often seem to foster apathy for things moral and to diminish interest in things spiritual. If one maintains proper balance, the material phases of life will be appropriately relegated to their minor status. "Seek ye first the kingdom of God. . . ."[2]

The Shortsightedness of Humanism. Human beings naturally think in terms of man: his needs, his demands, and his rights. Being of earth, humanity seems to be so this-worldly; but man must not relinquish his belief in the design of a Divine Providence. God must be held in one's pale of vision; He has rights in the life of the Christian. What are God's plans for the individual? for his life and for his activities? The enlargement of vision should bring into sharper focus also an experience of commitment, a dedication to a cause greater than self. Man should live for *men*—and for God.

[1] Luke 4:4; compare Deuteronomy 8:3.
[2] Matthew 6:31-34.

► Senior student Anita Anderson, of Lynwood Academy (California), was crowned "Queen for a Day" on Jack Bailey's TV program, last December 27. Her "request" was for the college entrance fee, in preparation to enter nurses' training. In addition to the entrance fee, she received many other prizes, including a five-year supply of nurse's uniforms, nine pairs of shoes, a complete wardrobe, a four-piece set of Samsonite luggage, a portable typewriter, and an encyclopedia set—all of which should be helpful while she is a nurse-in-training, and some for a long time afterward.

What the SCHOOLS ARE DOING

► Last October 6 was D-Day for seven Adventist youth in Penang, Malaya, when they had to decide whether to obey God or man. Intelligence tests were to be given to all Standard VI pupils on that day—Sabbath—and the results would determine promotion. Failure to take the tests would involve repetition of the year's work. The four boys and three girls determined to be true to God's Sabbath, come what may. All efforts to secure a special examination were emphatically denied—till a few hours before the fateful day, when they were granted a special test after sundown Saturday night! God still answers prayer, and honors His faithful children, young or old.

► The physics department of Emmanuel Missionary College is especially benefited by the donation of a 12″-diameter, 110″-focal-length, reflector-type telescope, complete with observatory. This $3,000 structure is a gift of H. E., D. H., and M. S. Ross, as a tribute to their father, who designed and built the telescope for private use. When installed on the EMC campus, it will still be known as the H. B. Ross Memorial Observatory.

► A dozen ministers-in-training at the Seventh-day Adventist Theological Seminary are participating in a series of city-wide evangelistic meetings in the Capital Memorial church of Washington, D.C. M. K. Eckenroth, professor of evangelism, is directing the effort, with the active cooperation of church pastor J. W. Cannon and fellow professors at the Seminary. A generous harvest of souls is anticipated.

► Instead of exchanging Christmas gifts among themselves, Union College students—both men and women—subscribed $500 to provide a motorized wheel chair for a freshman secretarial science student, Karen Hennig, whose legs were completely immobilized by polio four years ago. Now Karen can quite independently travel from class to class and wherever else she needs to go.

► Southern Mindanao Junior Academy (Philippines) reports baptism during September and October of 57 of the 79 students who joined baptismal classes following the Week of Prayer conducted by Pastor Cabansag last August. The other 22 were expected to accept the rite before the close of the school year.

► Shenandoah Valley Academy (Virginia) is proud of its 35-piece band, resplendent in new royal-blue-and-white uniforms—after an energetic campaign for funds to purchase said uniforms. The band has grown from 7 members in 1954 to 35 in 1957.

► Oud Zandbergen (our training school in the Netherlands) enrolled 34 students for the new school year last February. Because of government regulations and some parental indifference, Christian education progresses slowly.

► Walla Walla College students gave 95 pints of blood in the annual donors' drive last January 23.

► Students of Portland Union Academy (Oregon) raised $135 to top their goal for the Golden Anniversary MV mission project.

► New science "blocks" have recently been added to two of our West African secondary schools—East Nigerian, and Bekwai, Gold Coast.

► With practically 100 per cent participation, the 140 students and teachers of Oak Park Academy (Iowa) solicited a record of $1,083.49 on Ingathering field day. Pre-Christmas caroling raised the total to $1,215.79.

► A unique feature of life at Pacific Union College is "Campus Crosscurrents"—a 15-minute interview radio program broadcast by the Speech department each Sunday over Napa's station KVON. These programs feature campus personalities who have had interesting or unusual life experiences.

► Mountain View Junior College (South Philippines) reports an enrollment of 192 in the second semester of 1956. The senior class of 30 includes 12 associates in arts, 9 agricultural, 6 commercial, 3 secretarial. More than half of the students earn all or a substantial part of their expenses by work in the various school industries and services.

► Broadview Academy chapter of the American Temperance Society placed 2,000 "Safety Demands Sober Drivers" bumper strips—at a cost of $300—on police squad cars and trucks in twenty Chicago suburbs, the city of Chicago, Cook County, and Illinois State highway police. They have also given temperance programs in many Illinois churches and schools.

► Asa Thoresen, a postgraduate zoology major at Walla Walla College, has received a total of $80, plus $65 worth of camera equipment, as a winner in various phases of the international newspaper amateur photographic contest last October. Thoresen's entry, "Stripes," is a close-up portrait of a zebra in the zoo at San Antonio, Texas. It is a study in the circular design of the animal's markings.

► The academies and church schools of the Potomac Conference are the richer by some 8,000 new books provided by a fund of $20,000 made available for the purpose by the Potomac Book and Bible House. Generous lists of books from our denominational publishing houses came first, followed by World Book Encyclopedia, and a carefully screened list of books from commercial publishers on nature, biography, travel, geography, social studies, history, and science. Would that other conferences would go and do likewise.

► Mindanao Mission Academy (Philippines) was host to an all-union laymen's congress, last September 25 to October 1, during which 72 persons were baptized. Among these was a former padre of the Philippine Independent Church (Roman Catholic split), who had previously instigated stoning and general disturbance of evangelistic services in the town where he was parish priest. This he publicly confessed as he "stepped over the line" to join God's remnant people.

► Boys and girls of Jamestown, North Dakota, church school sold 350 copies of *Life and Health* magazine, in recognition of which the school received from the Review and Herald Publishing Association a large world map of Seventh-day Adventist missions, a book of Bible charts, a large world globe, a world atlas, and a nature encyclopedia. Many schools might profit similarly.

► An excellent portrait of M. E. Kern, first president of the Seventh-day Adventist Theological Seminary, presides over the library. Painted by S. A. Kaplan, from photographs, the portrait really shows the characteristic integrity, determination, and keen humor so well known and loved by Elder Kern's students and associates through the years of his active service.

► Last October 20 the cornerstone was laid and construction really begun on the first of three projected dormitory units for boys at Indonesia Union Seminary (Bandung, Java). It is designed to accommodate 64 boys—and twice that many are enrolled! Funds were not available to build *rooms,* so all could be crowded in!

► With a new $7,000 stitcher in the Canadian Union College bindery, business is picking up to the tune of some $2,000 a month. Efficiency of the press is also increased by the recent installation of $1,500 worth of new photographic equipment.

► Indonesia Union Seminary (Bandung, Java) welcomes three new teachers: Mrs. Garth Thompson, typing; Miss Matusea, teacher training; and Mr. Tampubolan, commerce. The last two are 1956 graduates from Philippine Union College.

► New staff members at Emmanuel Missionary College for the second semester are Elsie Ziprick, heading the nursing education department; and Bruce Johnston, taking over the field training program in religion.

► *Lodian Light,* annual publication of the students of Lodi Academy (California), won first honors in the national yearbook judging for 1956—on the basis of typography, art, news content, et cetera.

► Vejlefjord College (Denmark) reports an overflow enrollment of 137, of whom three fifths are from Denmark and two fifths from Norway, Iceland, and the Faroe Islands.

► Seven church school children of Provo, Utah, solicited more than five Minute Man goals in pre-Christmas caroling. One sixth grader brought in $195.

► Approximately 500 fathers and sons of Pacific Union College were in attendance at the biennial banquet, last February 10.

► Several Ohio church schools report 100 per cent membership in their American Temperance Society chapters.

► Everett T. Watrous, assistant professor of history at Southern Missionary College, last December received the Ph.D. degree from the University of Tennessee.

► The East Nigerian High School has received full recognition from the West African Examinations Council, and now our students can take the tests in our own school for the General Certificate of Education.

► Full or partial scholarships earned last summer by 27 student colporteurs from Canadian Union College totaled approximately $100,000. Scholarships and additional prizes were awarded last January 28.

► Mountain View Junior College (South Philippines) last year enrolled 100 per cent of its teachers and students as paying members in the International Temperance Association—the first in the South Philippines.

► A gift of $42,000 recently came to CME's White Memorial Clinic, bequest of the late Mrs. Josephine B. Scott, of Los Angeles. The principal sum is to constitute a perpetual fund from which $100 a month must be used for the medical care of asthma patients.

► Students of La Sierra College contributed $500 last Christmas for food, which filled three truckloads of baskets distributed to needy families in the area. A group of underprivileged children were guests of the resident women at the Christmas party, and received gifts.

► The Federal Communications Commission has accepted the application of Washington Missionary College's WAFT for broadcasting on FM. A special series of Monday evening broadcasts on "Our Constitutional Rights" has been presented over WAFT.

► Church school children and their teachers on the island of Guam—80 of them—sold Christmas seals last Halloween instead of indulging in the usual mischief of Trick-or-Treat night. They brought in more than $100 in a couple of hours, gave favorable publicity and promotion to the Christmas seal campaign—and had a wonderful time doing it!

► West Australian Missionary College celebrated its Golden Jubilee during 1956. From a beginning enrollment of five at the end of the first week—back in January, 1906—in the little five-room building that provided dormitory, classrooms, dining facilities, and administrative offices, the enrollment has grown to more than 100, and the campus, buildings, and facilities have increased accordingly.

► At holiday vacation time, students of Shenandoah Valley Academy (Virginia) did not just "go home for Christmas." They made 170 "L Bombs" and took them to target as they traveled by bus, train, or plane, or stopped at service stations or restaurants along the way by automobile. Each "bomb" contained a Faith for Today TV log, a Voice of Prophecy radio log, a Bible correspondence enrollment card, and message-filled leaflets—all rolled together compactly and wrapped in colorful cellophane.

The Bookshelf

Dimensions of Character, by Ernest M. Ligon. The Macmillan Company. 1956. $6.50.

This is the most recent of several books reporting the findings of the Character Research Project conducted by the Department of Psychology of Union College, Schenectady, N.Y., under direction of its professor of psychology, Ernest M. Ligon.

It was the author's interest in the problem "Would an individual be mentally healthy or unhealthy if he obeyed implicitly the teachings of Jesus?" that led to the beginning of the Character Research Project, in 1933. Since that time experiments have been carried on to discover effective ways of presenting the teachings of Jesus, and of testing the results of these teachings in the lives of children. The whole program has been carried on with normal, healthy children rather than with unusual or problem cases.

The program of character education has been built on traits of personality presented in Jesus' teachings in the Beatitudes: vision, love of righteousness and truth, faith in the friendliness of the universe, dominating purpose, sensitiveness to the needs of others, forgiveness, magnanimity, Christian courage.

For teaching these traits, a curriculum has been developed which is yet subject to revision as a result of the testing program. Personality profiles of the children involved are furnished to Sunday school teachers, who study the profiles and attempt to deal with the children according to their individual capacities and needs. A parallel program is carried on by the children's parents in their respective homes. Then further testing is done to discover the effectiveness of the curriculum and the teaching. The whole program enlists the aid of scores of teachers and hundreds of parents, with thousands of reports each year from both teachers and parents.

Dimensions of Character tells the complete story of the research, the statistical method, the testing, the constant revisions, and the growth of the Character Research Project. It is a story well worth the careful study of every parent and teacher, every school or educational administrator, every minister and leader. However, this book does not deal with the methods used or the actual curriculum. That is presented elsewhere, and the curriculum materials are available from the Research Laboratory.

I have spent considerable time with three other books by Dr. Ligon, dealing with other phases of the project:

The Psychology of Christian Personality (Macmillan, 1953), whose stated aim is "to interpret the teachings of Jesus in terms of modern psychology." This is most enlightening, and highly recommended for careful study.

A Greater Generation (Macmillan, 1950), which deals with (1) the role of science in the problem of character, and (2) the role of religion in the problem of character. This book gives much insight into the actual methods of teaching in connection with the project.

Their Future Is Now (Macmillan, 1955), which contains the most immediately useful material for the thinking and use of parents, teachers, and students of character education. "In the first place, it sets forth definite goals for character development. Eight traits are proposed, which are based on the teachings of Jesus and developed in the light of modern psychology. These eight traits are in turn subdivided into a great many constituent attitudes. These are presented at the appropriate age levels with methods for their development. . . . The second feature is the emphasis on individual differences. . . . The third feature is the effort to measure progress in character education. . . . The fourth feature is the presentation of a new method in character education to be called drama-type education." This fourth feature is readily adaptable to meet our needs.

All these books will richly repay your careful study. If you must get them one at a time, perhaps *Their Future Is Now* could best come first, then *The Psychology of Christian Personality.* Every college library should have a full set, and every academy should provide a set for the use of its teachers. The whole program is too large and too involved to be applied at present to our regular school program; but the principles set forth are adaptable and applicable at any time.—T. HOUSEL JEMISON.

A New Look at Reading, by Willard Abraham. Porter Sargent. 1957. 256 pages. Cloth, $3.50; paper, $2.75.

"Current methods of teaching reading have taken enough of a lambasting," states Dr. Willard Abraham, professor of education at Arizona State College, at Tempe. "The witch doctor hocus-pocus approach to the teaching of reading is dead and ought to be buried.

"Let's face facts of today and yesterday," Dr. Abraham asks. "One metropolitan school system acknowledged that of 2,800 elementary pupils, 36 per cent were unable to read. That study was made in 1900. More than eleven-twelfths of children in reading classes did not understand the meaning of the words they read—and *that* came from Horace Mann in 1838."

As evidence that reading has not been neglected in recent years, Dr. Abraham states that more than 2,500 research studies were made in the field between 1925 and 1950, as opposed to fewer than 500 in the preceding 25 years.

"We refer to high school students who have difficulty in reading," he continued in a recent interview. "But do we recognize that the high school population has increased 1,600 per cent since 1900? Classics were frequently on high school reading lists years ago, but how many of our parents were in school to profit from them? At the turn of the century our teen-age reading problems were out on the street. Now they are in schools, which are trying to do something about them, in spite of over-crowdedness and other problems.

"Years ago reading needs were simple and uncomplicated. Now we are involved in nuclear physics, international relationships, and medical research, all demanding a high degree of reading skill.

"That ability is necessary on the part of our entire population, not just the highly educated. We're not doing so badly these days, but we can obviously do much better," says Dr. Abraham. "In 1925, during the so-called phonics era, one out of six first-graders was tagged as a reading failure, and so was nearly one out of five second-graders. Reading tests administered in 1921 and repeated many years later showed that in every grade tested the latter children did far better even though six to eight months younger."

Dr. Abraham calls for continued evaluation and experimentation, close cooperation among parents and teachers, and a scientific approach to the subject.

"We must see the child as an individual," he states, "with characteristics which make him exceptional, as in the categories of gifted, mentally limited, physically handicapped, or others. If he has reading difficulties, we have to search for the causes in his situation. No panacea will solve all reading problems, any more than a single pill will solve all medical ills."—Released by the College of Education, Arizona State College.

► Upper Columbia Academy (Washington) reports an inspiring Week of Consecration, January 11-19, conducted entirely by students and for students. At the last Friday evening vesper service more than 220 students passed the microphone, giving individual testimonies of acceptance of Jesus Christ as their personal Saviour and of consecration to His service.

► During the disastrous 40,000-acre forest fires in southern California, last January, Newbury Park Academy volunteered as a Red Cross evacuation center, and was host to a number of families forced to flee from their homes. All were thankful when a change of wind headed the fire toward the ocean and it was finally brought under control.

► Nine staff families of Southern Missionary College last Christmas opened their homes to three or four each of the more than thirty students who were not privileged to spend the day with their own families. The informal acquaintance thus made possible was mutually pleasant and appreciated.

► Following the fall Week of Prayer at Maplewood Academy (Minnesota), a baptismal class was organized, and five students were baptized on December 15. Others continued with the class study in anticipation of baptism at the time of the spring Week of Prayer.

► Students of Walla Walla College gave more than $460 for the annual gift to a sister school overseas. This year's gift supplies much-needed instruments and medicines for the clinic-dispensary at Bugema Missionary College, in East Africa.

► Seven pupils of Seattle Junior Academy (Washington) solicited $1,300 for Ingathering during the pre-Christmas caroling season. Four are "Jasper Waynes" ($130 or more), and three are "Double Jasper Waynes" ($260 or more).

► The National Institutes of Health has awarded a grant of $10,000 to CME's White Memorial Hospital Arthritis Clinic, to add trained personnel and to purchase supplies and equipment for patient care.

► During the months of February and March, students of Oak Park Academy (Iowa) conducted a "Voice of Youth" evangelistic campaign in nearby Marshalltown, under direction of their Bible teacher, W. L. Webb.

► Students, teachers, elementary pupils, and church members at Campion Academy (Colorado) went over the top on their 1956-57 Ingathering goal, the last Sabbath of 1956, with approximately $1,800.

► Last November 1, Helderberg College (South Africa) graduated 17 seniors: 7 theology, 7 education and teacher training, 3 commerce and stenography.

► Enterprise Academy (Kansas) reports $2,893.07 Ingathering, of which amount $2,200 was secured by pre-Christmas caroling.

► Hawaiian Mission Academy (Honolulu) was host, last February 6-8, to the islands' first secondary teachers' conference.

► Mrs. Ruth Nelson is a new teacher and dean of girls at Far Eastern Academy, in Singapore.

► Church school children of Mattoon, Illinois, prepared several baskets of food and distributed them to needy families last Thanksgiving.

► On Ingathering field day at Plainview Academy (South Dakota), every teacher and student participated in securing $861 for missions. The enrollment is low—62—but the spirit is high.

► Membership of 110 in the Literature Light Bearers Club at Pacific Union College presages next summer's mighty "invasion" of the darkness of this world by light-and-truth-filled books and periodicals, as well as the return of many students by scholarships earned.

► Sixteen girls and one boy are earning a substantial part of their school expenses as well as doing a service to their fellow students and teachers at Shenandoah Valley Academy (Virginia) as they labor faithfully in the school laundry, under the direction of Mrs. Onalea Milliken, supervisor.

► "Love on Fire" was the theme for the student Week of Prayer at Union College, last January 6-11. Nine well-planned and carefully conducted meetings were held during the week, entirely under student leadership. The response was wonderful, with hundreds dedicating themselves to higher Christian living.

► The Far Eastern Division is represented at Australasian Missionary College by more than 50 students: 27 from Hong Kong, 9 from Singapore and Malaya, 7 from West New Guinea, 5 each from Indonesia and North Borneo, 2 from Thailand, and 1 each from Sarawak and Taiwan. What a strength they will be to their respective fields when they return after completing work at AMC!

► Walla Walla College bindery repairs and binds approximately 100,000 volumes a year, utilizing procedures and equipment that has gained for it the enviable reputation of being the most modern bindery in the Northwest. Some 25 students are part-time employees, besides an artist in book-cover illustration and several full-time workers. Willis E. Cushman is the bindery superintendent.

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Editorial
NEWS AND VIEWS

Factors Affecting Spiritual Development

Home training and experience exerts a stronger influence on the spiritual life than does any other factor, according to a poll of medical doctors who are graduates of the College of Medical Evangelists. Dr. W. F. Norwood, who conducted the survey several years ago, assigned equal points to various factors that might have affected the development of Christian experience, then asked CME alumni to indicate in order which factors were most powerful in their own lives. Cumulation of the 149 responses gives the following significant figures:

Home training and experience	521	points
Church and Sabbath school attendance	278	"
Independent study and reading	147	"
Religious instruction in college	151	"
Religious instruction in church school	148	"
Religious instruction in academy	96	"
Religious instruction at Loma Linda	88	"
Religious instruction at White Memorial	83	"

In meditating on the results of this poll, we recall the insistence of Arthur W. Spalding, now deceased, that the area where this church most needs to place emphasis in its educational program is the teaching of the youth in our schools and of the parents in our churches how to make Christian homes. Therein lies the most promising key to the saving of the thousands of young people who are annually lost to our cause.

Student Recruitment

The large number of Adventist youth who are attending non-Adventist schools constitutes a potent challenge to every teacher, minister, and administrator in our denomination. Unfortunately, all too often our schools' competition for students is keener with one another than with non-Adventist schools. The public schools of various nations are doing an excellent work, but they cannot prepare the youth of the Adventist Church for the work they are to do here or for the life they are to live hereafter. That is why we have our own schools.

We need to bring to bear upon Adventist families the best and most effective promotion of Christian education that it is possible for our church to muster. Parents and children alike must be convinced that only our own schools can provide Adventist youth what they need to make them loyal members and effective workers in the cause of God. That the young people of our churches attend our own schools is vastly more important than which of our schools they attend. If all the children of every Adventist home were in our own schools, every school would be full to overflowing. Let us apply to ourselves the golden rule, as we seek to build up our school enrollments. That problem may best be solved, not by pulling students from the territories of sister schools, but by selling Christian education to the many youth of Adventist homes who are attending public schools—and who should be in our schools.

Student Organizations

In this issue we publish with pleasure an article by a veteran Adventist educator, Lewis N. Holm, entitled "Student-Faculty Cooperation Can Vitalize the School Curriculum." We encourage all to read this thoughtfully, for it is indeed regrettable that many teachers and administrators seem quite unaware of the main objective of student organizations. Schools may be operated smoothly without student organizations. But bear in mind that smooth operation is not the purpose for which we have established schools. *We operate schools only in order to educate students.*

Though wisely guided student organizations may contribute notably to the operation of a school, to do this is not their main function. We believe wholeheartedly in the pre-eminent importance of student participation in school functions, not primarily because of what the student organizations may contribute to the school, but because here is an area in which students desperately need education and experience that they can get through no other channel. It is highly desirable that while students are in school experimenting together, they learn how to serve as chairmen of committees; how to "sell" ideas or plans; how to conceive, organize, and implement programs and projects. How much better to acquire and develop these aptitudes in the setting and atmosphere of learning, than in fledgling service.

Young people will make mistakes as they learn, but much less damage will result if the learning is in a student organization rather than in a church or institution. Schools are designed, not to run students through assigned curriculums like logs through a mill, but to bring to the students as many and varied learning experiences as possible during the short time they are in school. Teachers and educators will do well to remember this when considering student organizations. The few problems that student participation may bring to teachers and administrators are not significant when compared with what the students learn from the experience.

More About Teacher Recruitment

That more fortunately placed families in the social and economic scale do not educate their children as teachers, is the conclusion of various scientific surveys recently conducted in Canada, as reported in *Educational Research Bulletin* of September 12, 1956. More teachers come from families headed by skilled workers than from families headed by lawyers, doctors, teachers, clergy, accountants, bankers, and brokers.

The fact that professional men condition their children against entering the teaching profession is one more evidence that the low salaries paid to teachers throughout the world is harmful to society, since it hinders citizens from receiving in their formative years the service and guidance of teachers who have been reared in a rich cultural and intellectual atmosphere.

An Adventist graduate student seeking a thesis topic would do a service to the denomination by conducting a similar investigation to determine from what types of background our Adventist teachers have come.