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Harry
Anderson



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THE JOURNAL OF TRUE EDUCATION



BENCH MARKS

Science and the Bible

"The student should be led to see God in all the works of creation. Teachers should copy the example of the Great Teacher, who from the familiar scenes of nature drew illustrations that simplified His teachings, and impressed them more deeply upon the minds of His hearers. The birds caroling in the leafy branches, the flowers of the valley, the lofty trees, the fruitful lands, the springing grain, the barren soil, the setting sun gilding the heavens with its golden beams,—all served as means of instruction. He connected the visible works of the Creator with the words of life which He spoke, that whenever these objects should be presented to the eyes of His hearers, their thoughts might revert to the lessons of truth He had linked with them."—Patriarchs and Prophets, p. 599.



"He who studies most deeply into the mysteries of nature will realize most fully his own ignorance and weakness. He will realize that there are depths and heights which he cannot reach, secrets which he cannot penetrate, vast fields of truth lying before him unentered. He will be ready to say, with Newton, 'I seem to myself to have been like a child on the seashore finding pebbles and shells, while the great ocean of truth lay undiscovered before me.'"—Education, p. 133.



"Ignorance may seek to support false views of God by appeals to science; but the book of nature and the written word shed light upon each other."—Patriarchs and Prophets, p. 115.



"There should be a settled faith in the divinity of God's holy word. The Bible is not to be tested by men's ideas of science, but science is to be brought to the test of this unerring standard. When the Bible makes statements of facts in nature, science may be compared with the written word, and a correct understanding of both will always prove them to be in harmony. One does not contradict the other."—Ellen G. White in Signs of the Times, March 13, 1884.

"God is the author of science. Scientific research opens to the mind vast fields of thought and information, enabling us to see God in His created works. Ignorance may try to support skepticism by appealing to science; but instead of upholding skepticism, true science contributes fresh evidences of the wisdom and power of God. Rightly understood, science and the written word agree, and each sheds light on the other. Together they lead us to God, by teaching us something of the wise and beneficent laws through which He works."—Counsels to Parents, Teachers, and Students, p. 426.



"Natural science is a treasure house of knowledge from which every student in the school of Christ may draw."—Christ's Object Lessons, p. 125.



"All true science is but an interpretation of the handwriting of God in the material world. Science brings from her research only fresh evidences of the wisdom and power of God. Rightly understood, both the book of nature and the written word make us acquainted with God by teaching us something of the wise and beneficent laws through which He works."—Patriarchs and Prophets, p. 599.



"The science of salvation is the most important science to be learned in the preparatory school of earth. The wisdom of Solomon is desirable, but the wisdom of Christ is far more desirable and more essential."—Counsels to Parents, Teachers, and Students, p. 19.



"In the grand work of education, instruction in the sciences is not to be of an inferior character, but that knowledge must be considered of first importance which will fit a people to stand in the great day of God's preparation."—Testimonies for the Church, vol. 6, p. 152.

He Knows the Answer

STRETCHING over the fender of the automobile the inventor poured in the last quart of oil for the experimental machine. Having designed the engine, he knew what quality and grade of oil would best serve the needs of lubrication.

With deft fingers the sculptor hit his precision chisel with the measured weight of the mallet until the angel likeness almost leaped forth from the erstwhile block of marble.

When some 1900 years ago the Master Teacher spoke to lone individuals, motley groups, or assembled multitudes by lake or mountain or well, He knew their needs. As a close observer of human nature, "He knew all men, . . . he knew what was in man."¹ The Creator was acquainted with the created.

He talked with the thirsty of the well of cool, springing water.

He discussed with the hungry the Bread of life.

He reasoned with the poor of the Pearl of great price.

He conversed with the blind of the Light that all could see.

He parried with attackers by asking deeper questions of truth.

He communicated with the dumb by loosing the tongue.

He expressed assurance with the lame by healing the infirmity.

He introduced Himself to the wanderer as "the way, the truth, and the life."

The Master Teacher illustrated the unknown by the known; He spoke of divine truths by using earthly objects and experiences with which the people were most familiar; He led the minds of His hearers to the spiritual kingdom from the natural world about them.

Christ might have opened to men the deepest truths of science. He might have unlocked mysteries which have required many centuries of toil and study to penetrate. He might have made suggestions in scientific lines that would have afforded food for thought and stimulus for invention to the close of time. But He did not do this. He said nothing to gratify curiosity, or to satisfy man's ambition by opening doors to worldly greatness. In all His teaching, Christ brought the mind of man in contact with the Infinite Mind. He did not direct the people to study men's theories about God, His word, or His works. He taught them to behold Him as manifested in His works, in His word, and by His providences.

Christ did not deal in abstract theories, but in that which is essential to the development of character, that which will enlarge man's capacity for knowing God, and increase his efficiency to do good. He spoke to men of those truths that relate to the conduct of life, and that take hold upon eternity.²

So it is with the Christian teacher today. He desires to help his students reach an attainment—to get them where God would have them to be from where they are at the present time.

The Christian teacher will emulate the life and pedagogy of the Prince of teachers and will cooperate with Him who knows the unfolding of every perplexity, the solution to every problem, and the answer to every question. Depending upon Him, the underteacher will feel His presence near.

T. S. G.

¹ John 2:24, 25.

² *Christ's Object Lessons*, pp. 22, 23.

Science and Religion

Edward E. White

SECRETARY OF EDUCATION
AUSTRALASIAN DIVISION OF SDA

THE apostle Peter gives a remarkable prophecy in 2 Peter 3 of a last-day conflict between scientists and theologians, naming three areas of debate that are of supreme importance to Seventh-day Adventists. He said that latter-day philosophers would be scornful of three beliefs held by those who accepted Bible authority, appealing to evidences from the natural world to support their contentions. The three points specified are:

1. The Second Advent of Christ, verse 4.
2. The Creation, verse 5.
3. The Flood, verse 6.

And the objections to these beliefs are comprehended in the principle of uniformity, a fundamental geological assumption, which the apostle, a non-scientist, states in almost the language of the inventor of this hypothesis—"all things continue as they were from the beginning" (verse 4).

It will be of interest to trace some steps preceding and following the establishment of the theory of uniformity and to note parallel movements at the same time which offset its influence and its implications.

We call attention to the Scottish geologist, James Hutton, who overthrew the Neptunist theory and replaced it by the Plutonist theory, and with it his famous statement made in 1785, "We see no vestige of a beginning, no prospect of an end." The earth, then, for him had no Creation, neither did he foresee a catastrophic climax when "the heavens being on fire shall be dissolved." Hutton was rapidly accused of infidelity and atheism, but he blandly refuted the charge by disclaiming any statement about Creation; he did not see one, and if there were one, it was at a time infinitely remote. Surely it was more than a coincidence that at this very time Bible students were preaching the time of the end, the very antithesis to "no prospect of an end."

A little later, in 1804, comes an oft-quoted statement, from the eloquent Thomas Chalmers, a noted Presbyterian theologian and scientist, which attempted to bridge the slowly widening gap between a literal interpretation of Genesis and a liberal reading. At a chemical lecture at St. Andrews he defended the science of geology and certain attacks

made upon it by saying: "The writings of Moses do not fix the antiquity of the globe." This dictum has been a refuge for theologians, who, seeing the long eons required by geological speculation, have bowed to the new scientific authoritarianism, and meekly allowed higher critics to distill whatever meaning they wish from the words of Scripture. Significantly, in 1804 came the founding of the British and Foreign Bible Society, which set as its goal the placing of the Word of God without note or comment in the hands of the people of all countries at a price each could afford. The undermining influence of liberalizing the Word of God was counteracted by the devoted action of a group who were determined to place this word of life within easy access to earth's millions.

The science of geology received probably its greatest impetus from the careful investigations of Sir Charles Lyell, who, setting out with the theory of uniformity in his mind, summarized his findings in his *Principles of Geology*, 1830-1832. The book was a best seller, plausibly written, and read even by ladies in their drawing rooms. It was this book which influenced Charles Darwin during his voyage around the world on the *Beagle*. The main thesis of this volume was to demand an enormous length of time in ages past in order to produce the present geological changes that were so manifestly slow and gradual. Again we find a counterbalance, this time on the North American continent, in the person of William Miller, who in 1831 began to preach the approaching end of the age, and a cataclysmic destruction of the earth in a unique, nonuniformitarian catastrophe. Was it entirely by chance that in 1833 when uniformity was on the lips of the scientists that there should have occurred the most outstanding meteoric display of all time, a display which the Seventh-day Adventist Church, while recognizing other occasions when "the stars fell," have understandably marked as fulfilling the prophecy of Matthew 24:29?

Miller's prediction of our Lord's return in 1844 was to fail, but out of the chaos and disorder that followed this tremendous disappointment there arose a group of Sabbathkeeping Adventists, small in numbers, torn by the presence of fanatics, without financial resources, but with an astounding program of prophesying again, and this to "many peoples, and nations, and tongues, and kings" (Rev. 10:11).

This same year 1844 marked the culmination of the work of Charles Darwin, for his theory of the origin of species by the processes of natural selection was then ready. He feared to publish it, however, because it was against the teachings of the church, and his feelings were akin to having committed a murder, so he wrote to a friend, who counseled him to go slowly. Perhaps in the providence of God this book teaching the progress of man upward was withheld until His remnant people, who were preaching the judgment of man who had gone downward, could become a more coherent organization. Darwin's book was ultimately published in 1859 and reviewed favorably by his "bull-dog" T. H. Huxley, who undertook to defend the new hypothesis at the famous Oxford debate of 1860. The theologians were represented by the capable debater Bishop William Wilberforce, who came confessedly to smash Darwin. But he proved to be a dismal failure, first by insufficient knowledge of science, second by liberal interpretation of the Scriptures to ignore their evident meaning, and third by descending to invective against his opponent. The year 1860 marks a sad day for the current theologians, for they virtually abdicated from their position of faith in the literal word of God, and substituted for it a faith in the inerrancy of the new god of science.

It is a matter of great moment for our church that in this very year, across the Atlantic, the Sabbathkeeping Adventists were forced into choosing a name for their organization, and after considerable discussion finally chose the name by which we are now recognized. There is tremendous significance in the name, both then unwittingly and now, for the *Seventh-day* implies belief in Creation and consequently the Flood, whereas *Adventist* indicates the "promise of His coming," thus by the very denominational name providing a counter for the scoffers who will attack these Biblical beliefs. The name, too, looks back and sees a beginning and looks forward and sees an end, the exact opposite of Hutton's "no vestige of a beginning, no prospect of an end." Seventh-day Adventists evidently "came to the kingdom for such a time" and are still here for the same purpose, their very existence demonstrating opposition to the uniformity idea.

There is another essential truth that the apostle Peter brings us, however, and that is, that science is not the only field of knowledge (2 Peter 3:14-18). We measure, weigh, count, deduce, and experiment and repeat the cycle of operations. But life is composed also of intangibles, and if we pose to natural phenomena only mathematical, chemical, or biological questions, we shall receive only answers in these respective disciplines. There is the beauty of the rose, the song of the bird, the words of the poet, the

challenge of an unfulfilled task, the vision of the seer, that are all a part of reality. And there are, too, the things of the Spirit which can be discerned only by those who pose spiritual questions (1 Cor. 2:14). Even our scientific knowledge, extensive as it is, is but a drop in the bucket when we contemplate the works of the infinite Creator (Job 26:14). Reason takes us into challenging, enticing, and exciting realms of knowledge, but this is but a portion, and not even the better part. For ignoring the things of the Spirit we become like John Buchan's atheist who "has no invisible means of support." With all our getting of knowledge let us be sure also to get wisdom, and use this under God in carrying the work of our church to a victorious conclusion.

Devotional presented at 1964 quadrennial session of College Teachers Section Meeting on August 26, 1964, at Atlantic Union College.



THE organ is an ancient instrument, known before the time of Christ, and used for both secular and sacred purposes. Today the organ is popular, no doubt due to the many types and uses of organs.

During the eighteenth century the organ was primarily a church instrument. The great organ composers—Bach, Buxtehude, Handel, Pachelbel, and others—produced a wealth of great organ music. A revival of interest today in the classic or baroque organ is evident. On these instruments the music of Bach and the baroque era is a revelation of beauty.

There are many variations in organ construction, organ tone, placement, and building acoustics.

The orchestral organs are again becoming popular for entertainment. A number of electronic instruments have been invented, some attempting to imitate the pipe organ, and others aiming at producing a variety of tonal effects for the entertainment world. These instruments range from spinet and chord organs to larger instruments with pedal board and several manuals. There is little need or value in giving orchestral organ instruction in our schools, or in developing this type of entertainment.

There is a great need, however, to develop a larger number of capable organists—individuals who know the traditions of the great baroque era when the organ was at its height, and when the great organ literature was composed. Our schools and churches need good organists who can play acceptably this classical repertoire.

Too many churches still are burdened with the inappropriate theater and romantic type of organs that never do justice to the best organ music. A well-designed organ is suitable for the playing of all good organ music. Our schools are becoming increasingly aware of organ problems and are becoming equipped with organs and teachers to give direction in good organ music.

H. B. Hannum
PROFESSOR OF MUSIC
LA SIERRA COLLEGE

Cybernation & Education

Robert A. Tyson

SUPERINTENDENT OF EDUCATION
PENNSYLVANIA CONFERENCE OF SDA

CYBERNATION is a composite term covering all automation and computation. It is the spearhead of the latest concepts of the still-mounting industrial revolution. The word is derived from the Greek *kubernetes* meaning "steersman." The word *governor* comes from the same root. Our age is quite literally governed by an economic urgency that is fast replacing men by machines which may outthink, outendure, and outproduce manual labor. The implications of this stealthy process in helping to make the last movements rapid ones are manifold.

Automation on the farm has produced great surpluses, driving thousands to the cities for employment. Creeping automation in the industrial areas will drive city dwellers by multitudes into unemployment. Where does the worker go from there? The millions of light bulbs manufactured in the United States are made, it is said, by only twelve men and their magic machines. Society will be drastically changed when steel mills, watchmaking, and a million other processes are automated. The seeds of death and depopulation are planted in the very genius of man's highest accomplishments.

Education must gear its curriculum to meet the challenge of the years of automation just ahead. The mass of material that children of our decade are expected to master in elementary school has already doubled and will double again in the next decade. The psychological impact of unwanted amounts of leisure can be devastating. Christians trained to witness will have time to witness to a population who have time to listen. Leisure must be devoted not to selfish indulgence but to health-building use of physical, mental, and spiritual potential.

The first to suffer will be the minorities, whether of color or of religion. Problems of leisure have already caused problems for the cities, especially in respect to the lower socio-economic groups, even before the squeeze of the recent automation. Both the laborer and his white-collar manager will be out of employment. It is the machine-operating technician who will stay on the job. As these problems will multiply, how can we meet them?

It means that education will have to train mathematicians, electronic engineers, et cetera. Adventist education to this date is not prepared to train such technicians. At the great costs and because we will

not get or ask for Government support of our system, we are ruled out of being able to contribute to the training of aerospace-age technicians. Perhaps it is a blessing, for this will leave us to train workers for the cause. Our emphasis must ever be as it has always been—to continue to train men in the area of advancing our spiritual "Peace Corps," as our mission cause has been called.

Where then can our educational emphasis rest? It must be in the areas of the practical humanities—the gospel ministry, medical ministry, literature ministry, and Christian home ministry. By the assurances of the Scriptures, we must prepare men's minds to meet the stresses of the near future. Medical ministry needs a new look, for half of the world is suffering malnutrition, and the American people spend half as much money on medicine as they do for food. Writing, publishing, and selling our literature ought to employ hundreds, where we now employ one. The arts of constructive leisure must center in the home. This is where our schools have always focused and where they ought to continue to focus, until overpopulation, automation, demoralization, and eschatology combine to depopulate the earth.

The world is rapidly learning how to tool for automation whether it knows how to solve the problems it is creating or not. It is our business to tool our education to meet the four areas clearly laid down in our philosophy of the past one hundred years. It is in our hands to offer the only educational answer to a sinful society whose problems are compounded by cybernation. Let the world educate for automation. It is our business to educate for salvation.

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To look is one thing; to see what you look at is another. To understand what you see is one thing; to learn from what you understand is still something else. But to act on what you learn is what really matters.

A man will never properly learn his trade in jest and fun.

The greatest of teachers are those who are most patient, most kind.—*Counsels to Parents, Teachers, and Students*, p. 269.

If Time Should Last

... A Valedictory

Scott W. Krenrich

8TH GRADE
J. N. ANDREWS SCHOOL
TAKOMA PARK, MARYLAND

SOMEWHERE in this nation at this minute there is a fourteen-year-old boy who, in the early part of the twenty-first century, if time should last, will be President of the United States. He might be right here in Takoma Park. Wherever he is, his performance as President is taking shape right now.

Somewhere there is another boy who in two or three decades will hold the life of one of his neighbors in his hands as he skillfully uses his surgeon's instruments. He might be right here in John Nevins Andrews School. Wherever he is, the foundation for what he will one day become is being laid right now.

Another of today's boys will hold in his hands the freedom of one of his neighbors as he stands in court as a defense attorney to make sure that an innocent man is not punished for someone else's crime. He might be right here in the class of 1964.

Yes, it is entirely possible that a member of this class of 1964 will one day be the president of the General Conference. Here tonight may be the future skipper of a mission boat on the Amazon. In this class there could be an editor of the *Review and Herald*. Perhaps one of us will someday bear your responsibilities, Elder Wilson, as president of the Columbia Union. And difficult as it is to think of JNA without Mrs. Tymeson, it may be that right here in this class is the future principal of our own John Nevins Andrews School. The class of 1964 may give the world an evangelist, an artist, an engineer, a musician, a nursing supervisor, a research scientist, a college president.

None of us can see into the future. We do not know what positions of responsibility we will be called upon to fill. But we do know that the character we build now will determine our fitness to assume these responsibilities in the years ahead. That is why we are so grateful for our Christian school, for the godly influence of our principal and our teachers. From them we have received not only instruction but guidance, encouragement, and—angelic though we may look at this moment—sometimes much-needed discipline! With their help we have laid a solid foundation on which to build the future education that will prepare us for whatever place God has destined us to fill.

If we could begin our school days over again, every one of us would choose to spend them here at JNA. But before we were old enough to choose for ourselves, it was our parents who made the decision to send us to a Christian school. If through these years we have not taken time to tell them how much we appreciate this privilege, we want to tell them tonight. For the hundreds of school lunches you have packed and the broken thermos bottles you have cheerfully replaced; for the mislaid books you helped us to find and the raincoats you persuaded us to wear; for your help with our homework, even though your answers may not always have agreed with the teacher's; and for those other things that are a little harder to talk about—your love, your Christian guidance, your faith in us—our loving thanks.

Now the moment has come for saying good-by. Our years at JNA are in the past. But as we leave, there is another class ready to take our place. And next fall a brand-new group of first-graders will start on their way to become the class of '72. So the influence of our John Nevins Andrews School goes on. It is my prayer and that of our entire class that it may do for many others what it has done for us.

A Sermon in Prayer

It was in church. The congregation had joined in the Lord's Prayer. A child was praying right behind me. No, it was not the voice of a show-off. Not at all. Here was a child, rather, who really seemed to sense the presence of the Almighty, and liked it so much that he was reciting the words as if he meant it all the way.

I wanted to turn around and see the face of a child who found it so easy and natural to pray like that, but I resisted the impulse. I think I would have seen a countenance in tune with heaven, radiating the same enthusiasm this same child might have exhibited at a school athletic meet. Yes, that is the word—enthusiasm. This child was praying with enthusiasm, as if conscious of having an honored place in Jesus' inner circle. He was enjoying his audience with his very best Friend.

There was a sermon in it for me. A little child was leading me into the throne room. It seemed that I too was in the presence of the King, my escort "one of these little ones" whose "angels do always behold the face of my Father which is in heaven" (Matt. 18:10). And I was blessed.

Donald F. Haynes

An

Overseas Union Reports



James K. Tsao

SECRETARY OF EDUCATION
SOUTH CHINA ISLAND UNION MISSION

THERE are a great many *firsts* in our educational area in the South China Island Union Mission in the past two years—1962 and 1963. First of all, a national worker has been appointed by the last biennial session of the mission as the union secretary of education. This is the first time since the union has been officially organized that a Chinese has filled this office.

Now we have our first real church schools, three in number. A "real church school" means that in the school the number of non-SDA children does not exceed 20 per cent of the total enrollment. And we are also glad to report that our first set of the Chinese Bible textbooks for primary school was completed and is now in use.

Our first school in China, the South China Union College (formerly named South China Training Institute), just passed its first *Chia T'su*—in Chinese meaning the cycle of sixty years. Its sixtieth anniversary was celebrated in 1962. In 1963, by the efforts of its newly elected first Chinese president, Samuel Young, and his colleagues, the college received its recognition as the first training center for Chinese-speaking workers in all areas of the Far East, with the hope to be upgraded into a four-year senior college in the very near future.

Another college of this union has also for the first time changed its name from Taiwan Training Institute to Taiwan Missionary College and passed its first decade of history. Under the good leadership of its first Chinese president, M. D. Lee, and the cooperative efforts of the teaching staff, the college offered its first nursing course and also received authorization from the Far Eastern Division and General Conference as a training college for offering the fifteenth-grade work beginning in 1964 and the sixteenth-grade work beginning in 1965.

During the past two years we have sent six of our teachers as well as other workers abroad for further study, and unexpectedly we have nine students and former workers who have finished their study and returned from abroad to join with us in God's cause. Thus, for the first time we have had a gain in this

type of business and created a record of more import than export.

We now have a total of sixteen kindergarten and primary schools, seven intermediate and secondary schools, and two colleges, with a total of 150 teachers and 3,073 students. During the past two years a total of 373 students were baptized.

Let us pray for our educational work in the South China Island Union Mission and make every school the most important institution in the world—a first-class educational and soul-winning institution.

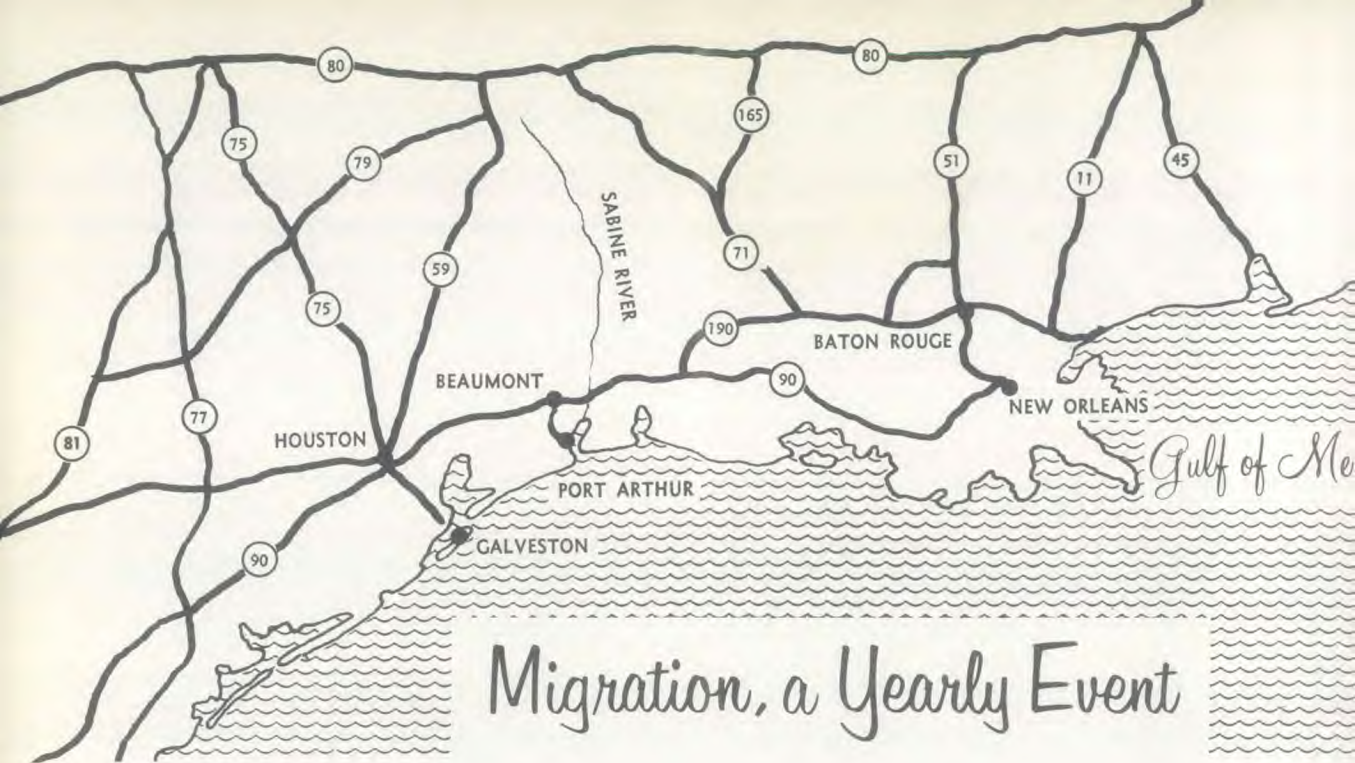
Men of power are those who have been opposed, baffled, and thwarted. By calling their energies into action, the obstacles they meet prove to them positive blessings. They gain self-reliance. Conflict and perplexity call for the exercise of trust in God, and for that firmness which develops power.—*The Ministry of Healing*, p. 500.

NOTICE

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Migration, a Yearly Event

MIGRATION is an old, old story. It has been with the bird family evidently since the seasons began changing following the Deluge. However, this is not commendable in our institutional families. If we are to place the imprint of Christ upon the youth commissioned to our charge, most likely it will take more than the average year of hit-and-go migration to accomplish this change.

Let us consider here the administrator and his personnel. Both are to give and both are to receive if this unified picture of institutional endeavor is to succeed. Perhaps we first should consider the administrator.

The Administrator. Is the administrator genuinely interested in people, their achievements, accomplishments, and problems? Or is his a job—something that yields results in cold facts and figures? Yes, it is true he is the boss. However, the boss must produce more than exterior leadership. He must create an atmosphere where spontaneous acceptance of responsibility from within the group becomes an enjoyable privilege. Most of all, does he genuinely enjoy problem solving, the mainspring of his work for others? Does his administrative influence tend to make it

easier for personnel to continue to grow in their present position rather than transfer? Transfer, it seems, excuses the corrective growth needed and fails to develop the individual in his position.

I do not recall reading that Jesus said to Peter, "It would be well for you to move on into another line of work or else take a call to another area." Instead He said, "Peter, when thou art converted, strengthen thy brethren." Jesus labored in the upbuilding process necessary to see Peter become a success. He planted a desire within which blossomed to fruition in the course of time—Peter's time of need.

Perhaps the first work of the administrator should be to build up his co-workers. This may be done by various methods; however, one essential is that the staff member know and be cognizant of one's ideal for him—that is, to have him become the finest and best-prepared co-worker in his field. Many times this may be accomplished through formal educative avenues. It usually does not cost any more to educate a staff member further for a summer than it does to move another one in from Timbuktu—in fact, at times, much less. Workshops and special meetings in the field of the member's particular study may be attended. This stimulates growth and a feeling of belonging to the group, to which he is able to contribute new and enlivened material.

Likewise, the administrator needs to explain his objectives to the staff and allow them to become a part of the total planning toward meeting these objectives. Thus are we able to answer in unison and

To page 28

Ralph P. Bailey

PRINCIPAL
BROADVIEW ACADEMY
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"WHAT HAVE THEY SEEN IN THINE HOUSE?"

George P. Stone

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TEACHING is an ancient and honorable profession, a great adventure, a wonderful privilege, and a tremendous responsibility. One of your students may write your thoughts in books of prose and poetry. Another may paint the pictures you have inspired. Your sermons may be preached by men you illuminated. The skillful hands of surgeons or the healing hands of tender loving care may be the little hands you guided. Scores of homemakers and citizens, good consecrated church laymen, will bear enthusiastic witness that your life was their inspiration. You, dear teacher, are the sower of unseen harvests, and there is no work of man which requires greater care or skill.

Your personality, your outlook on life, your enthusiasms, will have more influence on your students than anything you set out deliberately to teach them. They will admire your taste in clothes, your fastidiousness in personal appearance. They will warm to your smiles, to your genuine personal interest in each of them. They will detect any insincerity in your approach, disinterest in their problems, or coldness of heart that you will not be able to disguise.¹

As the days pass on into weeks, months, and years, how will you answer the question, posed long ago to a king of Israel, "What have they seen in thine house?" Regardless of whether you like it or not, the fact remains "all that is in mine house have they seen: there is nothing . . . that I have not shewed them."²

The images of the teaching profession are many and varied. They are not all of the same intensity of illumination. Some may be clear and bright, others indistinct and blurred; and many are like ideals, something for which to strive. Your pupils are mirrors that reflect your image. What have they seen in you?

An unknown author penned these words:

Ideals are like stars; you will not succeed in reaching them with your hands, but like the seafaring man on the desert of waters, you choose them as guides, and following them, you reach your destiny.

The image of a consecrated Christian teacher. The Christian teacher is an example of the work of grace upon the human heart, brought about by the Holy Spirit. He is a sincere, honest believer, thoroughly converted to the doctrines, beliefs, and practices of the church. His presence at Sabbath school and church, Missionary Volunteer and Home and School meetings, indicates his consecration and mo-

tivation for service. He accepts willingly the invitations to participate in church activities, governed by his professional obligations to his school. That which he accepts he does well, with punctuality, dispatch, and quality, thus enhancing him as a professional person. He makes it his business to become acquainted with the church members, not waiting for them to search him out. Although he is friendly and outgoing, he avoids church cliques. He presents a well-organized picture of Christian education to the local church through the quality of his programs—both daily and special public programs.

He encourages the use of school buildings as church centers for social events and worthy purposes. He organizes school visitation days or evenings and makes patrons and friends welcome, indicating ability to adapt to, and get along with, others. His high moral conduct is always above reproach. He maintains a position where his morals cannot be questioned.

The image of a professional educator. As a member of one of the most responsible and respected professions, the Christian teacher must exemplify and advocate the highest standards and practices of excellence.

The teacher's academic preparation will include adequate knowledge of subject matter, general information, and cultural background. His professional equipment will include a knowledge of the needs of students, aptitude and skill in teaching, and professional attitudes. He will be able to diagnose many learning difficulties and suggest remedial procedures. He will broaden his horizons by participation in the activities of professional groups, by cultivating acquaintance with distinguished scholars, and by taking initiative in attending workshops and conventions. Loyalty will be demonstrated to the organization by which he is employed by a scrupulous observance of the regulations and policies adopted by the organization.

Recognition and adherence to the aims and ideals of Christian education—particularly to the philosophy of education upon which the Seventh-day Adventist system of schools has been built—will be the teacher's constant practice. The teacher will be the salesman of Christian education and a supersalesman for recruiting teachers into the profession.

The image of a cultured person. Culture is character. Convention, courtesy, and culture are the foundation of good breeding, and divine culture

brings perfection. In no area does a person's culture show up more than in personal appearance, refinement, pleasantness of manner, and in sound principles of dress. Realizing that his conduct and dress will advertise the Christian school for weal or for woe, the teacher will be modest—neither a prude nor a walking exhibition of the latest fads. God's teachers will be among the best-dressed men and women in the community. They will understand that good dress does not always imply fashionable apparel but rather good taste with a reasonable interest in color and style.

The Christian teacher will not show evidence of soiled clothes, unpolished shoes, ungroomed hair, halitosis, and body odor.

The physical image. "The importance of the teacher's physical qualifications can hardly be overestimated; for the more perfect his health, the more perfect will be his labor."¹

The Christian teacher will possess good health, physical energy, and vitality. As possessor of mental health, he will be well adjusted and able to withstand strains. He will also be a productive person, with emotional stability and a zest for living.

The image to parents. Your relations with parents are most important to your success. This relationship generally begins in the classroom. Your tact and discretion in dealing with students will have a tremendous influence on the attitude of parents toward you and the school. The Christian teacher will be kind, firm, just, and impartial in dealing with students and parents.

The teacher's interest in each student as an individual will include a knowledge of his home life, health, hobbies, and background. The periodic progress reports to parents will be supplemented by letters, telephone calls, visits in the home, and conferences at the school. The wise teacher will not dismiss school early and plan field days or programs without parental or school board knowledge; good communication prevents misunderstandings. The parent-teacher conferences will provide opportunity for justification of methods and classroom procedures, as well as social and scholastic problems; these will always be held in strict confidence. Good public relations involves the ability to take criticism, admit any shortcomings, and then rectify them.

The image to the community. The teacher's business relations are a credit to his professional competence. He maintains a good credit rating. He will not become divorced from the public community by exclusiveness. He will participate in worthwhile organizations and activities, such as Red Cross, Community Chest, professional organizations, and social work.

If called upon, the teacher will speak at civic or

community functions. He will cooperate with the various mediums of communication such as the press, television, and radio, to create a wholesome attitude toward the school. He will encourage pupil participation in displays of various kinds for fairs, hobby shows, and other community enterprises.

The image as an organizer. Organization and management are the results of careful planning and are the mark of a good teacher. The Christian teacher will be a good housekeeper. Cleanliness and attractiveness will characterize his classroom. Supplies will be arranged, books will be in order, and cupboards will be immaculate at the end of each day.

When the bell rings, he will be ready with a plan of action. If he keeps control, he won't have to restore it. He will recognize that different activities require different degrees of quietness and will establish firm standards for each type of activity. He will start an activity when the class is ready. Distribution and collection of materials will be handled in a manner that maintains control and avoids disturbing interruptions.

The teacher always supervises the playground, never leaving it or the school unsupervised. The playground is a place for play, games, laughter, skinned knees, and tears—and whistles and teachers. He's always there.

The teacher understands the age group he deals with each day. He knows children are easier to handle if he knows what makes them tick. The teacher knows that once high standards are established, everyone works to maintain them. He plans his work, and works his plan.

The image your pupils see. "I love my teacher." "My teacher is so pretty." "My teacher is an old meanie." "My teacher does the nicest things."

"The teacher should be himself what he wishes his students to become."²

The Christian teacher is courteous to his students and expects courtesy in return. He is sincere, honest, and fair. He has no favorites. He is constant in all his requirements and endeavors to be genial and agreeable in spite of changes in mood.

He controls his temper, is kind and firm. He is always just, blending mercy and compassion with justice. He brings peace and cheerfulness into his work. He is patient and above all has sympathy, tenderness, and love in all his dealings with youth.

Yes, the challenge still stands, "What have they seen in *thine* house?" What they have seen will influence their eternal destiny.

¹ G. T. Anderson, "Sowers of Unseen Harvest," a talk given at La Sierra College, August 28, 1957.

² Isa. 39:4.

³ Ellen G. White, *Counsels to Parents, Teachers, and Students*, p. 177.

⁴ *Ibid.*, p. 65.

A Teacher Sent by God

WHEN Nicodemus came to Jesus by night, as recorded in John 3, he paid the Saviour the highest compliment possible short of acknowledging Him as the Son of God. His greeting, "We know that thou art a teacher come from God" (the *New English Bible** reads "A teacher sent by God"), was perhaps intended as a bit of flattery, even though Nicodemus was a secret admirer of Jesus. Regardless of what he intended by the greeting, the ruler spoke truer words than he realized at that time, for no greater teacher has the world ever seen. He was truly a Teacher sent by God.

There could be no higher aim nor more exalted objective for the educator than to be a teacher sent by God, and to the degree that one emulates Christ's methods, and to the degree that one accepts His principles into his life, to that degree can one be a teacher sent by God.

Christ was the world's greatest teacher. His principles of education cannot be improved. He lacked classrooms and equipped laboratories, He lacked libraries and reference material, there were no teaching tools as such, no blackboards, no movie projectors and films, no closed-circuit TV, no programmed learning, and yet no other teacher ever influenced the lives of his students to such a degree. His techniques of teaching, the principles He employed, the approaches He made, have never gone out of date. They can still be used by teachers everywhere with and without equipment. Indeed, without the principles demonstrated by Christ, the best of teaching tools and schoolroom equipment would be of minimal value.

Perhaps the most important of all Christ's attributes was His love for, and genuine interest in, the learner. He was not a teacher in order to earn a living or because it allowed Him weekends and holidays free. He did not teach because of the prestige it might bring; He had no desire for the title "Rabbi." He taught not because He loved teaching but because He loved *people*. Witness how He saw the multitude and was "moved with compassion" (Matt. 9:36), and how He met the rich young ruler and "loved him" (Mark 10:21).

The twelve students in His seminar course He regarded with special affection. His last acts of loving ministry, His last hours of instruction were devoted to these greatly beloved graduate students who would be carrying on His work after Him. Of them it is recorded that "he loved them unto the end"

(John 13:1). And somehow we believe that He does have an especial regard for those who would be teachers and leaders in His work.

Jesus was the world's greatest teacher because His lessons were always adapted to the learner's needs and level of education. Note the difference between His approach to Pharisee Nicodemus and His message to the multitude sitting at the foot of the mountain. Nicodemus was an educated man, a ruler in Israel, a senior. He could be challenged by a discourse on the new birth and the work of the Spirit which would have gone over the heads of the unlearned. To the peasants, fisherfolk, and farmers—the beginners, the freshmen—He talked of turning the other cheek, of forgiveness, of God's love and care. They "heard him gladly" (Mark 12:37), because He met their needs on their level.

The teachings of Jesus were illustrated with things common to His audience. He used the all-but-valueless sparrow and the wild lilies in the Palestinian meadows to teach of God's never-ceasing care for His children. The grapevine, the olive tree, and the fig were employed to illustrate God's expectation for His followers. The weeds in the wheat, the saltless salt, the reeds along the riverbank were noted by Him and used as a medium for spiritual lessons.

A study of the questions asked or answered by Jesus reveals the effective use of another teaching tool that is often so sadly abused. In the teachings of Jesus we find unsurpassed examples of how ques-

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tions may be used to good advantage in teaching. Sometimes the questions came from those who listened to the lessons and grew out of the ensuing discussion. Sometimes the questions were deliberate traps, but Jesus used them all as teaching devices. He did not answer catch questions or those that could be answered by the questioner himself. Instead He turned the question back to the asker by another question such as: What is in the law? How readest thou? Who was neighbor to him? Until "no man . . . durst . . . ask him any more questions" (Matt. 22:46).

However, Jesus did answer questions of sincere

seekers for truth as shown in His replies to the ruler who hoped to earn his way to heaven. On this occasion He gave three direct, straight answers to the questions, What good thing shall I do? To which commandments do You refer? and finally, What lack I yet? Here Jesus found a man who wanted reformation. The questioner was honest in his search even though he "went away sorrowful" following the last answer (Matt. 19:16-22).

At times Jesus asked the questions Himself. Note His effective use of questions in getting unwelcome truth across to the resisting priests and elders. One time he told two simple stories and followed each by a penetrating question, Which of the twain did the will of his father? and What will the Lord of the vineyard do to the husbandmen? (Matt. 21:28-40). Even against their will they became intellectually involved and thus were participants in the lesson.

Maxine Atteberry, a graduate of Pacific Union College and the University of Southern California, began her career as an instructor of prenursing at La Sierra College in 1938. After eight years of service there, she accepted a call as director of nursing service at the White Memorial Hospital at Los Angeles, California, and later as director of the school of nursing there. In 1956 she assumed her present responsibilities as dean of the School of Nursing at Loma Linda University. Miss Atteberry is a member of four professional organizations including the Western Council for Higher Education in Nursing.

In reference to the man with the withered hand (Matt. 12:10-13) He was asked about healing on the Sabbath. The questioners were thinking of the multitudinous restrictive regulations regarding Sabbathkeeping and hoped to catch Him therein. Jesus countered by reminding them of the provision for rescuing a valuable animal on the Sabbath. Then He asked, "How much then is a man better than a sheep?" Here He stimulated thought and cut across tradition and established patterns of behavior.

It is not easy to ask thought-provoking questions. It is so simple and easy to encourage regurgitation of textbook information. Examinations frequently require more memory than thought. Could it be true that the student who is an accurate reflector of the thoughts found in assigned reading is more likely to be a teacher-pleaser than the one who does some original thinking?

Jesus knew the value of stories too. He used parables as illustrations and He also recounted incidents and current events known to the listeners. He never told a pointless story nor did He ever use one solely for the sake of getting attention. His stories taught lessons and were adapted to His audience. To the peasants He spoke of the weary shepherd going back to look for straying sheep, the farmer planting wheat, the housewife making bread or sweeping a dark hovel in search of a lost coin. To

the lawyer He recounted the story of the Jew who was attacked by thugs and robbers and who was rescued by a Samaritan. To the Pharisees He told the story of a prodigal son and a self-righteous elder brother. To the disciples He gave the parable of the Talents.

Many times the listeners failed at first to get the full import of the illustrations. Even the graduate students came to Him quietly on the side for explanations. His stories like His questions were intended to stimulate thinking and to awaken inquiry, and even today these stories are fresh with new meaning for those who are sincerely seeking for truth.

The teaching of Jesus was always timely. He waited until His listeners were ready for the lesson He had to teach, and for some lessons He waited a long, long time. It was not until after the resurrection that He was able to teach many things which His followers actually needed earlier.

Sometimes it seems that this matter of learner-readiness is the hardest of all principles for the teacher to accept and utilize. Sequence can become almost a fetish with us. The student must have *this* before he takes *that* regardless of the student's readiness for *this*. It is difficult to make the curriculum fit the student, particularly when there are many students and many requirements for each to meet. Only the Master Teacher Himself can show us how to keep our teaching timely, and at the same time avoid making a muddle of the prescribed curriculum.

Finally, He met the physical needs of His classes as well as providing intellectual stimulation and spiritual food. He fed the hungry multitudes before sending them home. He had breakfast cooked and ready for discouraged fishermen weary from a night's toil. He provided His student assistants with rest periods as needed. By these means and many others He demonstrated that physical and emotional needs are intimately connected with intellectual attainment.

Thus this Teacher from God has provided those of us who spend our time in the classroom with demonstrations of what it means to be a teacher in the fullest sense of the word. As we study His methods and look at His life, we are tempted to ask, "Are we hopeless failures?" No, it *is* possible to be a teacher sent by God if we are willing to sit at His feet to learn of His methods and work under His guidance.

The deeper the sense of responsibility, and the more earnest the effort for self-improvement, the more clearly will the teacher perceive and the more keenly regret the defects that hinder his usefulness. As he beholds the magnitude of his work, its difficulties and possibilities, often will his heart cry out, "Who is sufficient for these things?"

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HEALTHFUL LIVING—

WHAT IS IT? [Part I]

ONE of the more remarkable facts of human conduct is the extent to which mankind has gone in seeking various kinds of harmful stimulants, narcotics, and intoxicants. As far back as we are able to trace the records of various cultures, we find intoxicating beverages and harmful drugs to be a feature of the accepted order.

Among Primitive People. In many parts of the world good foods containing nutritious sugars and starches are converted into intoxicating beverages for the degradation of the devotees of alcoholic beverages.

Primitive people in the forests of Africa and animistic tribal peoples living in the hills and jungles of India gather available wild fruits of various kinds and convert them into intoxicating beverages.

Results in Civilization. Supposedly more civilized man converts his highly nutritious barley and grapes into beverages that impair his mental processes, and that lead to crime and delinquency, to a higher mortality rate on our highways, to the breaking up and degrading of family life, and—according to research now in progress—to the physical impairment of unborn infants.

Similarly, man has sought out various types of leaves containing narcotic drugs, some of which depress and some of which excite the nervous system in unwholesome and sometimes dangerous manners.

Explanation of this strange phenomenon in human conduct could perhaps be found only in man's desire to escape from reality in the foggy and misty dreamland of their narcosis or intoxication.

Addiction. All of these narcotics and intoxicants produce what is referred to as addiction, a condition in which the victim finds himself desperately dependent upon the drug or the alcohol for his comfort. As addiction always requires increasingly strong dosages to maintain the euphoria the victim seeks, these larger doses ultimately destroy normal body functions and lead to death.

Trapping the Young. A strange phenomenon regarding this drug addiction is the manner in which it entraps unsuspecting young people who may be looking only for what they think to be an innocent thrill. The first two or three times these drugs are taken the victim is aware only of the pleasant escape from reality, sometimes into a fantastic dreamland that he may later feel he would like to visit again. This leads to further experiences with the drug, until in the absence of the drug the victim feels an overwhelming need for it. Now he is hooked, he is a slave to a criminal underworld gang, which will extract every financial resource from him until, deprived and penniless, he becomes a public charge.

Unfortunately there are Christian young people so ill-advised as to take that first tragic step on this downward path. No effort is too great to save these simple, ill-advised youth from the inevitable price of addiction.

Alcoholic Beverages. Somewhat less sinister but far more prevalent is the use of alcoholic beverages. As a drug, alcohol acts as an anesthetic. Before the discovery of the use of ether and chloroform for anesthesia, surgical operations were performed with the help of intoxication by alcohol. Alcohol serves no useful purpose inside the body. When taken into the stomach, alcohol must be detoxified in the liver, and the liver has the capacity of detoxifying a fairly substantial amount of alcohol when it is administered in small amounts. However, as the liver is insulted by a continuous intake of alcohol over a protracted period of time, there is destruction of liver tissue, and its replacement with fibrous or scar tissue results in what we speak of as cirrhosis of the liver.

In recent reports on deaths in the San Francisco area, one in five of all deaths was listed as cirrhosis of the liver. While this can result from other causes than alcoholism, these other causes are so few as to be of little significance.

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NEARLY inadequate today in describing the technological changes within the electronics industry is the word *revolutionary*. Semiconductor integrated circuits, microminiaturization, and medical electronics have thrust a breakthrough in the forefront of research and development that has almost defied imagination.

By means of multistep photolithography one mask is aligned on top of another to form a series of transistors, diodes, resistors, or capacitors within a tolerance of microns. Electronic impulses on landing fields are visible to special hardware in plane and jet cockpits regardless of low ceiling or soupy weather.

Normally achievable only by the most sophisticated discrete circuit design, processing techniques today provide the world with high-speed, saturated digital circuitry of incredible proportions.

Yet even in this age of the infinitesimal and accuracy a myth abroad goes something like this. Back in the past before man clearly understood the world around him, he explained the unknown in terms of the supernatural. But now it would seem man has outgrown the need for supernatural events. As science has explained more and more the physical world about man and aerospace above him in natural terminology, the need for the supernatural has disap-

$$\int \frac{x^2 dx}{(ax+b)^3} = \frac{1}{a^3} \left[\log(ax+b) + \right.$$

peared. It would follow then, that because of the scientific approach the supernatural features of religion are erroneous and that orthodox Christianity, if you please, is hopelessly incompatible with science. Uniformitarianism vies with catastrophism, and macroevolution with Genesis.

The Designer of nature is also the Designer of human nature; the Designer of the natural, the Designer of the supernatural. There is no dichotomy between science and religion, as each complements the other. The centrality of the Holy Scriptures in Christianity cannot be gainsaid. God is the author of the book of revelation and the book of nature.



The Holy Bible is the message through the centuries of divine revelation clearly delivered to mankind. This unique idea of authority is desperately needed by our contemporary generation, as with blinded eyes it gropes along for a purpose in life and a key to the universe. Although various systems of evidence must be employed, yet to the Christian and to the scientist who view cosmology within the framework of the Creator and creation, divine revelation or special revelation is accorded the paramount position.

As communities of scholars both old and young, modern universities arose in the late Middle Ages and early Renaissance. Their purview was all knowledge, the universe of discourse. The medieval synthesis of Christian theology and Greek learning welded some unity to the various areas of study. The Christian view of God was the hub for the spokes of the wheel of learning.

Then came the quick flowering of the Renaissance and the repudiation of ecclesiastical authority by the Reformation. The liberation of so-called learning from the shackles and pillories of the medieval church was a service to scholarship. But owing to the Renaissance, important theology declined as the queen of the sciences, and the unity of knowledge and wisdom was lost. Not special revelation, but reason occupied the throne of supremacy.

The new scientific approach proved amazingly enriching, and man's knowledge of the world increased geometrically.

Knowledge has now been broken up into specialties. The flight into specialties has given man more perception. A flight to neutrality on issues involving moral or value judgments has also occurred. The

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prevailing intellectual climate on too many a contemporary campus accepts at the outset some format of liberal rationalism. Basic theistic positions have been ill defended. They have skirmished on peripheral details and have ignored concepts vital to the well being of the church. Instead of a dialog between faith and reason, religion and science, too often there has been observed and heard only a monolog.

Education, science, discipline, scholarship, and religion—each has its proper role, and wholesome interrelationships, its healthy function. In perspective the aims and objectives of men and studies should be appraised.

With its accelerating importance in contemporary life science has taken on new meaning. Space science and virology are fast becoming general knowledge. Courses of common value should be a part of liberal education for all students.

The teaching of science should give due emphasis to the nature of science itself. It should not be simply a collection of facts. It should show the way in which scientific conclusions are drawn by rational processes from observations and should emphasize the tentativeness of these conclusions. It should keep alive that curiosity and enthusiasm for learning which are so necessary for all intellectual pursuits.¹

There should be not only a balance among the natural sciences, humanities, social sciences, and arts but also proper emphases among biological and physical science and mathematics. Each through relative perspective can construct a frame of reference appropriate for the student living realistically in the twentieth century.

In educational pursuits as in all others, selfish, earthly aims are dangerous to the soul. In educational lines many ideas are advanced, which proceed not from the High and

Holy One who inhabiteth Eternity, but from those who make scholastic studies an idol, and worship a science that divorces God from the education. Yet because these errors are clothed in an attractive garb, they are widely received. The minds of many are not so closely connected with God that they can distinguish between the holy and the unholy, the sacred and the common.

It is well to gain a knowledge of the sciences. But the acquirement of this knowledge is the ambition of a large class who are unconsecrated, and who have no thought as to the use they will make of their attainments. The world is full of men and women who manifest no sense of obligation to God for their entrusted gifts. They do not realize that God has entrusted them with talents, not for self-glorification, but for His own name's glory. They are eager for distinction. It is the object of their lives to obtain the highest place. They do not use their endowments in bringing their fellowmen to Jesus. They are not helping others to study His life and character. They are not bringing them in contact with the divine life, and inspiring them with zeal to impart the light of truth.

There are men whom God has qualified with more than ordinary ability. They are deep thinkers, energetic, and thorough. But many of them are bent upon the attainment of their own selfish ends, without regard to the honor and glory of God. Some of these have seen the light of truth, but because they honored themselves, and did not make God first, and last, and best in everything, they have wandered away from Bible truth into skepticism and infidelity. When these are arrested by the chastisements of God, and through affliction are led to enquire for the old paths, the mist of skepticism is swept from their minds. Some of them repent, return to the old love, and set their feet in the way cast up for the ransomed of the Lord to walk in. No longer are they actuated by the love of money or by selfish ambition. The spirit of God working upon the heart is valued by them more highly than gold or the praise of men. When this amazing change is wrought, the thoughts are directed by the Spirit of God into new channels, the character is transformed, and the aspirations of the soul reach out toward heavenly things.

True religion has power today. It enables men to overcome the stubborn influence of pride, selfishness, and unbelief, and in the simplicity of true godliness to reveal a living connection with heaven. The grace which Christ imparts makes it possible for men to rise superior to all the infatuations of the world.

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Moral Law in Nature

TODAY educational, philosophical, and theological spheres are being bombarded by shallow shibboleths such as, "If you think you are right, you are," and "Nothing is good or bad, but thinking makes it so." A superficial pragmatism tells us that morality—goodness, truth, and right—is "only the expedient" in our individual ways of behaving and thinking.¹ Dewey's contention that "there are no absolutes,"² moral or otherwise, justifies dictators who wish to promote mass slavery through freedom-sapping rule.

People maintaining that absolutes are nonexistent, conveniently ignore the elementary scientific fact that there are absolute, immutable, natural laws in operation within our universe. These natural laws are permanent, universal rules—principles by which the universe is governed and by which man should act.

In the physical world astronomers and mathematicians have revealed hosts of natural rules. Kepler discovered that the planets in our solar system move about the sun and that planets move more rapidly when they come near the sun; Galileo found that satellites circle the planet Jupiter and that planets' orbits are elliptical; Newton and Bessel showed that in a vacuum a coin and a feather will fall with equal speed; Democritus and Epicurus, in ancient times, and Bacon, Galileo, Kepler, and Hooke, in the laws of modern science, perceived that heavenly bodies attract one another and that among the heavenly bodies two forces operate against each other, the one a projectile and the other an attraction.

Other scholars, both modern and ancient, have recognized not only the reality of universal scientific laws, but also the existence of absolute, universal moral law. The Universal Declaration of Human Rights, adopted by the General Assembly of the United Nations, accepts and supports human rights belonging by natural law to every man.

In an 1858 speech at the Republican State Convention in Springfield, Illinois, Lincoln asserted his belief in mankind's natural right to freedom when he pleaded that "this government cannot endure permanently half slave and half free." That same year he wrote to a friend, "As I would not be a slave, so I would not be a master."

A century before the fiery star, Lincoln, streaked across the philosophic and humanitarian heavens, Jefferson, Franklin, John Adams, and others, when

composing the Constitution, reasserted Locke's and Rousseau's earlier contention that basic human rights exist as natural law.

St. Thomas Aquinas recognized the existence of such laws as being immutable moral standards when he concluded that the function of natural law is to "discern what is good and what is evil."³

The ancient Stoic philosopher Cicero highly esteemed universal natural law which he termed "the supreme law," that was "born in all ages before any law had been written or any state had been established."⁴ In his *De Republica* he discerned that natural law is "universal, unchanging, and everlasting."⁵

With such a host of scholars concurring that natural law does exist universally and perpetually, is it any wonder that the twentieth-century scholar P. R. Coleman-Norton accepts the reality of eternal natural law and sees it as a code capable of indicating "man's general rights and duties in relation to God's moral government and man's moral capacity and accountability"? Mr. Coleman-Norton continues by pointing out that natural law has three characteristics: universality, necessity, and immutability. It is universal because its precepts are always the same in all ages and among all people; it is necessary because it makes a demand upon man's rational capacity; and it is immutable because it is independent of all human authority.⁶

One agrees, therefore, with John K. Rhyhan's conclusion that "the tragedy of our time is due to a way of thought that repudiates an objective distinction between good and evil and between truth and error."⁷

Since universal, absolute, immutable natural laws do most certainly exist in mathematical and physical realms, a reasonable conclusion to be drawn from such facts is that in the realm of ethics also there do

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His hobbies are gardening, cattle raising, oil painting, hiking, and writing, and in addition he finds time to produce and announce his own weekly radio newscast, "Temperance Trails."

Why Librarianship?

George V. Summers

LIBRARIAN
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ONE sees him as he begins a busy day filled with diverse activities. He clears his desk of solved problems and encounters new ones demanding immediate attention. Having begun the routine operation involving professional assistants (if any) and clerical staff, he leaves for an administrative committee meeting at nine, an interview with a prospective staff member at ten, a student book committee at eleven, luncheon with the local public librarian concerning a committee project, and back to his desk at one. The afternoon finds him planning a time for professional reading, for work on an American Library Association committee, for an article due for the *State Library Association Journal*. He must have the insight to cut intelligently his proposed yearly budget for the school administrator, to deal graciously with faculty in matters of book selection and reserves, and to be generally clever enough to be all things to all men.

The question proposed in this paper is not a new one; however, it is a good one. Is librarianship a profession worthy of respect within the academic community, or is it simply a cumulation of technical skills sometimes completely divorced one from another?

The "image" of the librarian, which unfortunately still exists in the mind of John Q. Public, is one of a meek recluse secluded within an atmosphere of dank, dark stacks, restricting privileges to all those who wish to borrow, jealous of the book collection, shabbily clothed, bespectacled in trifocals, unconcerned with the curriculum, glorying in red tape, retired from active duty, and generally equipped with a supply of black magic which enables him to classify books, arrange them on shelves, describe them in bibliographic confusion on three-by-five cards, and lose the information in a labyrinth called the card catalog.

The library has been created by actual necessities in modern civilization. It is now a necessary unit in the social fabric. Culture must transcend the individual for it is essentially a social cumulation of experience whereby the men of each generation possess potentially at least, all that their predecessors have ever learned. Books are one social mechanism for preserving the racial memory and the library one social apparatus for transferring this to the consciousness of living individuals. Any understanding of society must include an explanation of this social element and of its function in communal life.¹

Thus Pierce Butler places librarianship among the phenomena to be discussed in any system of social science.

The formation of a library, as distinct from a collection of archives, presupposes the existence of a literature, whether the books in question are on clay tablets, papyrus, parchment, or paper. From the earliest days of recorded civilization in Mesopotamia to the present age of information retrieval, the library has developed around the needs of people everywhere. Study the history of Alexandria and Pergamum, Aristotle's teaching the kings of Egypt to amass libraries, and Julius Caesar's public libraries in Rome, and add to this the monastic scriptoria of the Middle Ages, the influences of the Carolingian, Italian, German, French, and English renaissances, and one finds evolving an impressive array of library development culminating in the late nineteenth-century landmarks of the modern library and librarianship.

There has developed an increasing professionalization of library practice. The modern American librarian performs complex tasks of evaluating and selecting literature, organizing materials for use, searching for information, preparing bibliographies, and guiding reading by a variety of individual and group methods. He occupies a position which is usually distinct from that of clerical workers in libraries, and is a member of organized professional groups. His education has therefore developed to the point where five years of formal preparation in college and graduate professional school are required. He usually holds a Bachelor's and a Master's degree.

During the nineteenth century, preparation for librarianship began with apprentice training, as in so many other fields which later adopted formal education. The individual learned on the job by doing. In time some of the larger libraries set up training classes.

In 1887 Melvil Dewey organized the first library school at Columbia University. Establishment of other schools soon followed, some connected with technical institutes (Pratt, 1890; Drexel, 1891; Armour, 1893; Simmons, 1902), some with universities, and some with large public libraries.

Charles C. Williamson's report in 1923 (*Training for Library Service*) marked a turning point in library education. Williamson urged that library schools be connected with universities, staffed with full-time faculty members, with instruction given on the professional aspects of library service. The Carnegie Corporation of New York made funds available

to promote this program in the form of annual grants.

In the 1920's the Board of Education for Librarianship of the American Library Association was formed. Standards were established and schools were accredited.

In 1927 the first curriculum leading to the Ph.D degree in librarianship was established at the University of Chicago. The school made a distinct contribution to library service by adding the element of research.

Libraries have not only had a long and brilliant history, and education for librarianship a strong momentum, but coupled with these is the comprehensive array of literature developed around librarianship and the serious research in progress.

One need only peruse the listings in *Library Literature*, the Reader's Guide to library periodicals and monographic materials, to recognize the literature of a profession.

According to the Fall, 1962, issue of the *Journal of Education for Librarianship*, there were at that time 187 research projects in progress at the following schools:²

Chicago	64
Columbia	46
Michigan	31
Illinois	21
W. Reserve	10
California	9
Rutgers	5
Florida St.	1

Research is carried on in such areas as background, organization and administration, resources, reader services, technical processes and documentation, personnel training, international, comparative, and foreign Methods of Research and Evaluation.

One might note that the work being done by educational institutions in the fields of communication, machine translation, and information is going on at Case, Georgetown, Harvard, Massachusetts Institute of Technology, the University of Pennsylvania, and Western Reserve Library School.³

Librarians have become flexible enough to expand their horizons in order to accept new ideas. The documentation center at Western Reserve is proof of this.

The library is no mission station for the promulgation of an established literary gospel that is eternally true. The librarian's duty is not to entice men, against their wills if it need be, to convert themselves to his way of thinking. He is merely society's custodian of its cultural archives.⁴

The heart of an educational institution is its library, consisting of a well-balanced adequate book collection, competent service to faculty and readers, and a librarian professionally trained and intellectually curious.

Why librarianship? Permit me to restate the question: Librarianship, why not?

¹ Pierce Butler, *An Introduction to Library Science* (Chicago: University of Chicago Press, 1933), p. xi. Used by permission.

² Barbara Dennison, "One Magic Word: Research" in *Journal of Education for Librarianship* 111, No. 2 (Fall, 1962), p. 98.

³ *Ibid.*, p. 99.

⁴ Butler, *op. cit.*, p. 105. Used by permission.

Healthful Living—What Is It?

(From page 27)

exercise, recreation, and diversion from his work, sufficiently to maintain his body in the best of physical condition. Concerning this we read:

A misuse of the body shortens that period of time which God designs shall be used in His service. By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness. By neglecting to take physical exercise, by overworking mind or body, we unbalance the nervous system. Those who thus shorten their lives by disregarding nature's laws, are guilty of robbery toward God.—*Counsels on Health*, p. 41.

From these statements we would have to conclude that the man or woman who is not getting necessary physical exercise, but who uses his car to go to the office but a few blocks away instead of walking, or who drives to the market or post office even a short distance away, is not only robbing himself of necessary exercise but is also robbing God.

The person who neglects to take some time each day, each week, for recreational exercise is in violation of divine law. He who boasts that he never takes a vacation, presumably because his work is too important, does not comprehend some of the most basic laws of health.

Temperate in All Things. Temperance in work is perhaps as important as temperance in some other areas. In speaking of intemperance Ellen G. White said:

We have a duty to speak, to come out against intemperance of every kind—intemperance in working, in eating, in drinking, in drugging. Quoted in *The Story of Our Health Message*, pp. 67, 77, 78.

It will be noted here that intemperance in working is listed with some serious forms of intemperance. Let us take this counsel into planning our daily, our weekly, our monthly, and our yearly activities. Find time for physical activity for vigorous health.

Only those who have the patience to do simple things perfectly will acquire the skill to do difficult things easily.—JOHANN VON SCHILLER.

He who trusts men will make fewer mistakes than he who distrusts them.

A formula for tact: Be brief politely; be aggressive smilingly; be emphatic pleasantly; be positive diplomatically; be right graciously.

Allied Activities in Seventh-day Adventist Schools

Robert E. Stahlnecker

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IN RECENT years the curriculum has been defined as the total experience of the child within the jurisdiction of the school. There are probably very few public schools that actually have attained this fullness of experience in curriculum development. However, this definition is consistent with the philosophy of Christian education as is evidenced in Seventh-day Adventist boarding schools where

true education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come.¹

Every moment of the child's presence in an Adventist school is geared to contribute to a preparation for Christian living and to be an educational experience in harmony with this philosophy. Nothing can be taken for granted in such an environment.

With this philosophy and in this environment the extracurricular activities program of an institution takes on new meaning. It ceases to be considered a frill of education and is taken in its true relationship to the school's total educational program. In this context we find the activities program arising out of, and directly contributing to, the instructional program of the school. This is in harmony with the new concept of extracurricular activities being considered allied activities because of their importance and relationship to the classroom curriculum.

Allied activities can be defined as all of the organized activities of the students for which scholastic credit is not received. Such activities would include chapel exercises, school clubs, Missionary Volunteer meetings, Master Guide activities, Associated Student activities, social and recreational activities, music activities (for which school credit is not received), et cetera. These are all activities that tend to be taken for granted in Seventh-day Adventist boarding academies as part of the program. However, the fact that these activities are taken for granted may be adequate reason for the formulation of objectives and guidelines so that they will be in harmony with the objectives of Christian education.

The following objectives and principles have been drawn primarily from such sources as Frederick,² Kilzer,³ McKown,⁴ and Wolfkill.⁵ However, their ideals have been put in a context that is consistent with the philosophy of Christian education.

Objectives of Allied Activities in Adventist Schools

1. To develop Christian character.
2. To capitalize, for educational profit, important fundamental God-given drives.
3. To discover and develop special God-given talents and abilities.
4. To increase the interest and understanding of the pupil in the program of a Christian school.
5. To develop an understanding of the importance of law and order as fundamental Christian concepts.
6. To foster a spirit of loyalty to Christian education and to the church.
7. To develop an appreciation of the worthy use of time.
8. To prepare the pupil for the duties, responsibilities, and privileges of citizenship.
9. To develop a spirit of self-discipline and self-direction.
10. To teach acceptable social cooperation and conduct.
11. To develop an appreciation of the natural world and its laws as the handiwork of God.
12. To teach an understanding of the laws of health and their relationship to Christian living.
13. To prepare the pupil for the joy of service in this world and for the higher joy of wider service in the world to come.

Guiding Principles for Allied Activities

1. *The school must have a constructive program.* Seventh-day Adventists are fortunate in having had the basic foundations for a constructive program for many years. By reviewing the needs of youth and fulfilling them through a constructive activities program, certain objectionable activities will be forestalled.

2. *All students should participate in the program.* The participation of all the students is essential to the success and morale of the program and is in harmony with the objectives and philosophy of Christian institutions. If the stated objectives for allied activities are realistic then it should be possible for all students to participate in the activities program, regardless of their financial condition or their academic ability.

3. *Participation in the program should be both encouraged and limited.* The program should be so interesting, well-planned, and varied that it will meet the needs of all students so that compulsion to par-

ticipate will not be necessary. However, it is obvious that some shy students will have to be encouraged to take part in an active way while others will have to be limited so that they will not monopolize leadership responsibilities in allied activities or take part in activities at the expense of their scholastic program.

4. *Under ordinary circumstances students should not be excused from class to participate in allied activities.* Allied activities are important in the program of a Christian school so long as they do not infringe upon the scholastic program of the classroom. Perhaps Adventist boarding schools tend to be a little negligent concerning this principle.

5. *Students should have more freedom in their allied activities program than in their regular class subjects.* Every endeavor should be made to keep the activities program student-centered with the activities arising out of the needs and interests of the students. Considerable freedom, within acceptable guidelines, should be given the students in order to make these activities more consistent with normal social development.

6. *The entrance requirements and the functions within the activities should be kept democratic.* Caution should be used lest any of the activities take on undemocratic features such as the developing of cliques, becoming status symbols, et cetera. The activities program should be a democratic society in miniature, with the students making the decisions within well-defined limits.

7. *The adviser must remember that he is not the director of the activity.* It is far easier to be a director of an activity than to be an adviser or a counselor to an activity. However, the purpose of the activities program is not to show off the organizational ability of the adviser but to develop the talents of the young people in decision-making processes.

The object of discipline is the training of the child for self-government. . . . To direct the child's development without hindering it by undue control should be the study of both parent and teacher. . . . The parent or teacher who by such instruction trains the child to self-control will be the most useful and permanently successful.⁶

8. *The teachers are expected to give their wholehearted support to the activities program, and their participation must be given load credit.* Participation in the allied activities with the students is as much a part of the teacher's responsibility as formal teaching in the classroom, and the total work load of the teacher should be taken into consideration in the assigning of such responsibilities. Naturally, the teacher's interest and ability in the particular area should also be taken into consideration.

9. *All activities must be supervised.* There is no justification for unsupervised student activities, and such laxness always eventually results in embarrassment to the administration and to the staff, plus loss of confidence by the patrons of the schools.

10. *All activities must be well organized.* This does not infer that the activities should be organized by the adviser, but organized by the students under his guidance. In every activity realistic goals and objectives in harmony with the guidelines of the institution must always be kept in focus.

11. *A permanent record should be kept of all activities.* Permanent records are useful for historical purposes, for protection of the reputation of the institution, for evaluation, and as an important training experience.



CASE STUDY, NO. 2: Seven-year-old Janice ran up to the teacher's desk in tears. "Someone stole my lunch money," she blurted amid sobs.

"Oh, no," comforted the teacher in a voice loud enough to be heard all over the classroom. "No one in here would steal. Someone is just teasing you."

As Janice returned to her seat, she passed Harry, who reached out a clenched fist and unfolded grimy fingers to reveal forty cents in change. "I was just teasing," he spouted through a toothless grin.

Janice sat at her desk fortified with the missing lunch money and the class resumed its routine without further comment.

* * *

The class was sitting in quiet organization prepared to rise and pass through the corridor to recess. Seven-year-old Helen raised her hand and reported, "Teacher, my dime is missing from the desk!"

Immediately the teacher bristled, faced the class, and in very stern tones announced, "There is a thief in this room, and we are going to find out who it is. There will be no recess until we find that dime!"

DISCUSSION: Contrasted here are two teacher practices. Consider what effect these two approaches to similar problems have upon the children's self-concept, feeling of worth, peer relationship, and teacher-pupil rapport. (1) What possible emotional and social adjustments exist? (2) What influence may the scholastic atmosphere permit? (3) Were you the teacher, what would be your reaction?

12. *A plan which is fair to all should be used for raising of funds for allied activities.* The raising of money for any purpose is always a delicate issue and should be handled discreetly. There are various means of raising money for allied activities that are consistent with educational objectives. Membership fees, if used, should be reasonable and should not be used as a limiting factor for a student who could profitably benefit from a particular activity.

13. *All meetings should be held on the school campus unless permission from the principal is obtained for an exception to this rule.* School activities ordinarily should be held on the school campus but when the objectives of a particular activity can be met more fully by meeting elsewhere the principal's permission should be obtained. This also would be true for a special meeting in the home of a faculty member.

14. *It is important to keep the faculty, the school, and the constituency informed of the activities program.* This is especially important in a boarding school since most criticism of activities within an institution is simply the result of inadequate or inaccurate information. There tends to be more misunderstanding in the area of allied activities than in classroom activities. Good public relations will help all concerned to be aware of the advantages of the program.

15. *It must be remembered that the activities program is not all-important.* This is essential to remember as there are times when enthusiasm over a certain aspect of allied activities can overbalance the total program. Classroom experiences must of necessity take precedence over other activities, for the allied activities program will have educational value only so long as it contributes to and does not impede scholastic attainment.

16. *Constant evaluation of the activities program is essential.* If this principle can always be remembered and followed, there will be no problem with balance in the total program of the school. Evaluation is important in every area of educational endeavor and the allied activities program is no exception.

17. *The principal is responsible.* It is an important point of law that it is not possible for the principal to delegate his responsibility to some other individual. This does not mean that the principal cannot divide the work load of his office. However, giving an adviser responsibility for a particular group does not relieve the principal of his legal responsibility for that group. The principal is responsible for the total program of his school, and therefore it is essential for him to be informed concerning every aspect of the activities program. The principal is responsible always.

¹ Ellen G. White, *Education*, p. 13.

² Robert W. Frederick, *The Third Curriculum, Student Activities in American Education* (New York: Appleton-Century-Crofts, Inc. 1959).

³ Louis R. Kilzer, Harold H. Stephenson, and H. Orville Nordberg, *Allied Activities in the Secondary School* (New York: Harper and Brothers, 1956).

⁴ Harry C. McKown, *Extracurricular Activities* (New York: The Macmillan Company, 1952), chapter 25.

⁵ Guy F. Wolkoff, "What Is Christian Education?" *The Journal of True Education*, June, 1949.

⁶ White, *ibid.*, pp. 287-289.

These Are Our Schools

(From page 30)

see, is the author of a series of six children's books scheduled for publication by Southern Publishing Association in early 1965. The extensively illustrated books deal with the adventures of children in discovering the wonders of nature.

► The Pacific Union College Board of Trustees has approved the Sophomore Year in Europe program. The purpose of this program is to permit American students to enrich their education with a foreign academic experience while completing their customary undergraduate requirements in the regular four years. Under this program, students may spend their whole sophomore year in Collonges, France; Bogenhofen, Austria; Marienhoehe, Germany; or Madrid, Spain, taking courses there, perfecting their foreign-language ability, and at the same time absorbing a foreign culture.

Least of all is liberty the right to do what is not prohibited by law.

I believe it to be the essence of true morality to suffer wrong rather than to do wrong.

To be happy a man must not only be well provided for; he must also think he is well provided for.

It is a religious duty to discipline the mind to dwell upon cheerful subjects.—*Counsels on Health*, p. 628.

If one advances confidently in the direction of his dreams and endeavors to live the life which he has imagined, he will meet a success unexpected in common hours.—HENRY DAVID THOREAU.

Worry less and work more.
Ride less and walk more.
Frown less and smile more.
Talk less and think more.
Eat less and chew more.
Waste less and save more.
Preach less and do more.

—Author Unknown

The National Council of Teachers of English, *The Education of Teachers of English for American Schools and Colleges*. New York: Appleton-Century-Crofts, 1963, 604 pp., \$6.50.

Greatly concerned how teachers of English in elementary, secondary, and higher schools were prepared, the Commission on the English Curriculum set itself to prepare a curriculum series "to study the place of the language arts in life today, to examine the needs and methods of learning for children and youth, and to prepare a series of volumes on the English curriculum based upon sound democratic principles and the most adequate research concerning how powers in the language arts can best be developed."

This is the fifth volume in the series, and it comprehensively covers the educating of teachers of English for the three levels in education—elementary, secondary, and higher. Emphasized is the breadth of preparation in general, specialized, and professional education. Attention is given to the endeavor to prepare teachers as adequately as possible for the teaching of English language and literature, whether a major or minor in the field, recognizing realistically that the supply of English teachers does not always meet the demand.

Practical inservice programs and follow-up studies are recommended for the teachers of English with successful currently employed practices cited.

For more effective teaching of English this is a *must*. The homework is incomplete for that teacher of English who has not studied this volume.

Peter Sammartino, *Multiple Campuses*. Ruth-erford, New Jersey: Fairleigh Dickinson University Press, 1964, 129 pp., \$5.00.

With one quarter of the students in American colleges and universities studying in multiple campuses, this book assumes significance. More than 100 institutions now have more than one campus and trends may double the number in the near future. The last nine pages of the book list institutions with multiple campuses.

Through the years this author has contributed extensively to higher education and with his experience is peculiarly qualified to offer

answers posed by perplexing problems of multiple campuses. The whole concept of multiple colleges really harks back to those famous institutions in England, Cambridge and Oxford. Oxford University is a loose federation of autonomous colleges.

Successful as an administrator, the author discusses the multiple campus with principles and appraisal of such areas as etiology, administration, organization, finance, communication, the library, faculty, and student services.

The last three chapters have some real *how-to* considerations well worth the price of the book for any pragmatic and ideal administrator.

Roland C. Faunce and Carroll L. Munshaw, *Teaching and Learning in Secondary Schools*. Belmont, California: Wadsworth Pub. Co., Inc., 1964, 438 pp., \$6.50.

Convinced that learning goals and teaching methods must be clearly understood by the secondary school teacher, the authors attempt to present the adolescents' needs, individual differences, and the prospects of emphatic teachers who adapt instruction for their learners.

This volume presents the exciting opportunities of the teacher, suggesting alternatives and new avenues for growth and development in his planning, studying, teaching, and evaluating. Secondary school teaching and learning become a continuum for both the teacher and student.

The review of the learning process, the true role of the teacher, classroom instructional planning, evaluation of student progress, improvements for the teacher, and recent trends and issues in secondary education give to the reader an overview that will never leave him the same.

For professional growth this book is recommended to all secondary school teachers, contemporary and prospective, who are proponents of quality education.

I don't know who my grandfather was; I am much more concerned to know what his grandson will be.
—LINCOLN.

It is with rivers as it is with people: the greatest are not always the most agreeable nor the best to live with.—VAN DYKE.

I am a great believer in luck, and I find the harder I work the more I have of it.—LEACOCK.

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Healthful Living—What Is It?

(From page 15)

Other Results From Alcohol. Alcohol, particularly in the higher concentrations, destroys the lining of the stomach. This may lead to a variety of serious complications including ulceration.

The results of the consumption of alcohol as seen in the impairment of function in moderate to severe intoxication are probably one of the less serious results of this deplorable habit. Most of those who are caught up in the alcohol habit are caught on the pretext of sociability. What starts out as a mere expression of sociability becomes later an insatiable appetite for the beverage, and may go on to an addiction that makes them constantly dependent upon their alcoholic intake.

Here again we would point out that the only safe course, the only intelligent course, is a firm refusal of any and all alcoholic beverages.

Liquor Advertising. Liquor advertising presents its wares to the innocent and inexperienced youth in terms of glamour and romance. Just what kind of romance results from liquor consumption many learn too late. Concerning this we read—

Every year millions upon millions of gallons of intoxicating liquors are consumed. Millions upon millions of dollars are spent in buying wretchedness, poverty, disease, degradation, lust, crime, and death. For the sake of gain, the liquor seller deals out to his victims that which corrupts and destroys mind and body. He entails on the drunkard's family poverty and wretchedness.—*The Ministry of Healing*, p. 338.

Unlike food and clothing, liquor sales must be promoted through deceptive and cunning advertising. Let us be aware of these dangers.

Non-Christians and Prohibition. Among non-Christian peoples of other lands there are many intelligent people who courageously fight off the curse of liquor introduced into their country by so-called Christian people. Today the predominantly Hindu nation of India is molding and enforcing legislation to curb alcoholic consumption, with the ultimate objective of eliminating this curse completely from their land.

Perhaps the best known and the most concise statement made concerning liquor comes to us from the writer of the Proverbs: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20:1).

Tobacco and Health. Much of what we have said about alcohol can be said concerning tobacco. Its sale is promoted by dishonest, deceptive advertising. Our government health agencies have required the removal from their advertising any reference to possible health advantages of this or that brand. The U.S. Government has spoken very positively in its recent report entitled "Smoking and Health." This

report indicates that smoking is the principal cause of cancer of the lungs and the recent considerable increase in emphysema. It is also declared to contribute substantially to coronary deaths and disability. It makes lesser contributions to other illnesses such as gastro-intestinal diseases, tuberculosis, and others. Statistically in this report on smoking, tobacco is credited with more than forty thousand deaths annually from lung cancer, and according to some authorities with even more deaths through coronary heart disease, not to mention thousands more from emphysema and other diseases. Many physicians have given up their cigarettes since the publication of this government report on smoking.

The wise man said, "A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished" (Prov. 22:3).

With the authoritative reports we now have on smoking there is no need for any person of intelligence to be caught in the health-destroying trap of smoking, which is taking more than one hundred thousand victims to untimely graves each year.

Intelligence in Choice of Foods—Vegetarianism. Many people who may know very little concerning Seventh-day Adventists may, however, have heard



that they are generally vegetarians. Scientific medicine today is bringing to light facts of nutrition and physiology which make the vegetarian way of life a sensible practice. It is now commonly accepted by the medical world that in countries where there is

a large consumption of meat and dairy products cardiovascular disease is significantly higher than in countries with a low consumption of these products. The counsel against the use of meat is not, therefore, a mere arbitrary pronouncement but rather wise counsel on a matter of significance in health which anticipated by many years the discoveries by the scientific medical world which now similarly counsels on the same topic.

Use of Dairy Products and Eggs. The saturated fats contained in meat and dairy products are now known to contribute to the development of blood vessel changes, which result in heart attacks and

strokes. We do well to remember that the fat contained in cream, butter, eggs, cheese, et cetera, is a saturated fat and makes its contribution to the development of these changes in the blood vessels. For those who are in the middle years of life or older, the use of these dairy products and eggs should be held to a low level.

Fried Foods. Turning to a subject very closely akin to the above, we mention the use of fried foods. One of the more unwholesome ways of preparing food is that of frying. Food fried in oil (whether in the open skillet or in deep fat) is not our most wholesome food. The large amount of saturated

THE MATURE AND THE IMMATURE

H. J. Eager

ADVENTIST CHURCH SCHOOL
MILLICENT, SOUTH AUSTRALIA

TEEN-AGE problems and perplexities continually bring worry and anxiety to parents and very often to teachers. One of the biggest difficulties for adults to surmount is the fact that young people have a knowledge and an understanding that is very often underestimated. The mind of a youth is usually keen and alert; its freshness is always being applied to reason out difficulties and problems, even to the extent of attempting to understand their teachers and parents.

Some time ago in a discussion group among parents the suggestion was presented to list a number of the desirable qualities of character that parents and teachers would like to encourage in the development of a child's character. Here is the resulting list arranged in no order of preference:

love	sympathy	thoughtfulness
kindness	dignity	faith
patience	love of beauty	goodness
happiness	love of nature	appreciation of
respect	prayerfulness	Jesus
godliness	hope	character
humility	cheerfulness	self-control
unselfishness	reverence	temperance
cleanliness	stability	consistency
honesty	persistence	thankfulness
industry	neatness	orderliness
courtesy	truthfulness	accuracy
	initiative	quietness
	perseverance	studiousness
	playfulness	

This would appear to be quite a comprehensive and appropriate collection of valuable qualities. If Johnny or Mary grew up with each of these qualities we would no doubt say, "What a wonderful young person he (or she) is."

Have you ever thought that young people desire to associate with young people who have very acceptable personalities?

A group of twelve young people whose ages varied from twelve to sixteen years were asked, "What qualities of character would you like to see in your fellow associates?" Here is their reply:

honesty	helpfulness	purity
courtesy	punctuality	action
kindness	ability	charity
patience	courage	determination
industry	earnestness	knowledge
happiness	faithfulness	trust
godliness	joy	obedience
love	zeal	willingness
unselfishness	virtue	bravery
humility	politeness	good manners
respect	friendliness	tidiness
cleanliness	nobility	righteousness
	sincerity	quality

Although in a different sequence, the qualities listed in the first column of each survey of ideas are the same; the second and third columns in each case introduce varying ideas and attitudes.

It is encouraging to notice, however, that with the immaturity and freedom-loving flightiness of youth there is still in many a stabilizing background of ideas, attitudes, and high ideals particularly among our church school young people whose ideas together collated the second list.

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fat often used in such frying contributes to the blood vessel changes which we have mentioned. We would state, also, that food which is thus fried is less digestible because the particles of food are encased in a layer of fat which must be penetrated before the digestive juices can be brought to bear upon these food particles. Digestion thus delayed allows longer time for the organisms of fermentation to multiply, producing this fermentation which the eater identifies only as a sour stomach. The same food prepared otherwise than frying (by baking or by boiling) would have digested in less time, with less possibility of the sour stomach with its resultant irritation.

Cakes and Pastries. Cakes and pastries are often prepared with substantial amounts of saturated fat as shortening, which makes its contribution to the blood vessel degeneration. There is also the slowing of digestion by this greater concentration of fat producing the fermentation with irritation, which if occurring frequently and over a period of time, may result in ulceration or worse.

When counseling a certain family regarding their eating habits Ellen G. White had this to say on the subject of food:

You keep your stomachs constantly debilitated, because of your wrong habits of eating. Your food is made too rich. It is not prepared in a simple, natural manner, but is totally unfit for the stomach when you have prepared it to suit your taste.—*Counsels on Diet and Foods*, p. 124.

Wholesome food prepared in the simplest manner possible is not only the most nutritious but leaves the eater in the greatest comfort and in the best of health.

A certain amount of fat is desirable, yes, essential in the diet. The larger proportion of this fat which comes from vegetable sources, the better for our health.

Sugar. What has been said concerning the consumption of too rich food can also be said concerning the undesirable nature of food containing excessive amounts of sugar. It has recently been learned by scientific research that the consumption of liberal amounts of sugar adversely affects the health in a number of ways. Digestion itself is adversely affected in that sugar taken in excess provides food to organisms of fermentation, thus causing irritation, sour stomach, and indigestion.

It should be emphasized that the counsel we receive from the Ellen G. White writings relative to the use of sugar is the *excessive* use which is so clearly condemned. Concerning this we read:

Far too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion. Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients. The free use of milk and sugar taken together should be avoided.—*Ibid.*, p. 113.

Obviously the judicious use of a little sugar in the diet of the average person is wholesome and accept-

able. The counsel here given regarding sugar applies also to jams, jellies, preserves, candy, syrups of all kinds, honey, marmalade, and the like. Use them, but in limited quantity.

Investigate Your Habits of Diet. Repeatedly in the writings of Ellen G. White we are appealed to to use our reason, our common sense, and to learn from experience those foods which are most compatible with our digestive system.

Investigate your habits of diet. Study from cause to effect, but do not bear false witness against health reform by ignorantly pursuing a course which militates against it.—*Ibid.*, p. 93.

When we thus reason intelligently concerning our food habits we come to the conclusion presented by the inspired writer when she said,

Grains, fruits, nuts and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet.—*Ibid.*, p. 81.

Dr. Clive McCay, a professor of nutrition, writing in the *Review and Herald* under date of February 12, 1959, expressed difficulty in understanding why Adventists, in possession of such excellent scientific knowledge concerning nutrition, had kept this information almost hidden these past one hundred years.

Overeating. No single element in all the counsel given to us on the subject of diet through the Spirit of Prophecy writings is stressed as of such great significance to our health as that of temperate eating. Overeating is declared to be sin:

It is sin to be intemperate in the quantity of food eaten, even if the quality is unobjectionable. . . . Overeating, even of the simplest food, benumbs the sensitive nerves of the brain, and weakens its vitality.—*Ibid.*, p. 102.

Moderation in Work. In the early years of our work Ellen G. White deplored the prevalence of illness and premature death among our workers. She attributed much of this to sheer overwork, neglect of needed change, exercise, and recreation. Concerning this she stated:

If all our workers were so situated that they could spend a few hours each day in outdoor labor, and felt free to do this, it would be a blessing to them. . . . Brethren, when you take time to cultivate your garden, thus gaining the exercise needed to keep the system in good working order, you are just as much doing the work of God as in holding meetings.—*Gospel Workers*, p. 240.

The pace at which the world moves today, whatever one's profession may be, is a pace that often produces serious health complications and occasionally unexpected early death. It is not reasonable to apply oneself to his main interest in life, however commendable this may be, with such intensity that the result is a mental or physical breakdown. It is a moral duty for everyone to take time for wholesome

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Migration, a Yearly Event

(From page 10)

individually the echoing question, "What am I trying to accomplish in my classroom, office, or other respective labor?" The Saviour did this in explaining to those about Him His objectives, by saying, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt. 5:17). This gave a positive satisfying touch to His teaching.

Much depends on the climate, I hear someone say. And certainly you are right. We administrators must create a positive working climate for our co-workers if we plan to stymie migration. We need to study the methods of Jesus in His administrative approach to keeping the disciples a coherent working group. What methods did He use to assure administrative success?

Jesus offered genuine praise in His administrative approach to acquire group cohesiveness. How do I know? I can hear Him as He was teaching and speaking to the people, and primarily to His disciples, when He said, "Ye are the light of the world" (verse 14). "Ye are the salt of the earth" (verse 13). Jesus gave praise for His forerunner, John the Baptist, by saying, "Among them that are born of women there hath not risen a greater than John the Baptist" (Matt. 11:11). Can we do any less in this time? No. We need to praise the efforts of others and especially those that work most closely with us.

I once decided to make the rounds each morning to speak a friendly greeting to the personnel, just to show that I genuinely cared for them. Upon subsequent visits, having found that some staff members were not on duty at the appointed beginning hour, I decided against this tour. Why? Because tensions began to increase. I found other ways to express my greetings, which were more casual, but none the less given. Although I had no ulterior motives in mind in trying to show my appreciation—and in another situation it could well have been quite appropriate to do as I was doing—yet it became amply evident at this time that I had the wrong approach at the right time. It is one of man's great needs to know when to say what and just how to say it in order to develop best relationships which will influence individuals to become secure and confident of our best interest in their welfare.

This building up process is a most satisfying and humane procedure. Its by-product naturally is retention of personnel, which strengthens the entire staffing program. The greater the retention, the stronger the possibility of placing the imprint upon the youth.

The Staff Member. The staff member also has a

definite responsibility in making an acceptable contribution to the institution for the investment of interest and respect for his ability to do worth-while work.

Intermittent moves do not allow the staff member to become acquainted with the community. He may be somewhat far removed from that community, so respect can be earned and favor be evidenced toward him only by longer tenure practice.

Moving into a new position almost merits one year to become acquainted, a second year to make decisions and mistakes, a third year to begin adjustment for the mistakes, and a fourth year really to begin contributing to a better program.

A staff member, at this point, is perhaps better ready to begin educative evaluations of his own productivity. This should lead to superior teaching, classical community relationships both on campus and off, and a satisfying, understanding relationship among other personnel of the staff. The staff member now has something to contribute, because he has evaluated the possibilities and equated a process; truly he has become acclimated to his own upbuilding process and now can envision the possible contributions he can make to mankind through useful labor.

It is recognizable that in a pyramidal organizational structure, upgrading of rank will necessarily necessitate adjustments of personnel. However, migration without incurring increased responsibility tends to weaken the migrant and many times leaves his last work unattended and doomed.

In the little western cattle town where I first knew of Seventh-day Adventists, a fine Adventist doctor built a hospital, church, and an academy. The entire area for miles around depended upon this quiet ardent servant of Christ to bring health and healing to body and soul. He became the symbol of a religion that was lived and practiced as well as preached.

The doctor decided on further training in the West, which was commendable; however, he remained in the farther West and did not return to his good work. Gradually the hospital closed, the academy closed, and the church dwindled as the Adventist community scattered. Now some years later, although the church still meets to study together, it has only four members!

A good work so very near at hand—what could have been wrought! Yes, the doctor later, seeing through the course of events, regretted resources and toil squandered—but migration had changed the scene.

Truly there must be a time to migrate in labor for the Lord, but just as surely, there is a time to see the work through.

THE JOURNAL OF TRUE EDUCATION

Editorial Currents & Eddies

(From page 32)

Ongoing Model school systems and subsystems are experimenting and experiencing programs in varying degrees of success—ungraded organization of curriculum, desegregation, preservice education, resource rooms, team teaching, ETV, Project English, content upgrading, flexible scheduling, refined testing, data computing systems, staff utilization. Are you in the know with some of these ongoing research projects—or others?

A Teacher Sent by God

(From page 14)

Dear Teacher, as you consider your needs of strength and guidance,—needs that no human source can supply,—I bid you consider the promises of Him who is the wonderful Counselor.

"Behold," He says, "I have set before thee an open door, and no man can shut it." Revelation 3:8.

"Call unto Me, and I will answer thee." "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye." Jeremiah 33:3; Psalm 32:8. . . .

As the highest preparation for your work, I point you to the words, the life, the methods, of the Prince of teachers. I bid you consider Him. Here is your true ideal. Behold it, dwell upon it, until the Spirit of the divine Teacher shall take possession of your heart and life.

"Reflecting as a mirror the glory of the Lord," you will be "transformed into the same image." 2 Corinthians 3:18, R.V.

This is the secret of power over your pupils. Reflect Him. —Education, pp. 281, 282.

* *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

Moral Law in Nature

(From page 18)

exist absolute, universal, immutable laws of morality, established by the Omniscient God and grandly expressed in principle in the Decalogue and the golden rule.*

¹ Mgr. John K. Rhyon, "Truth and Freedom," *The Journal of Higher Education*, XX, No. 7 (Oct., 1949), pp. 349-352.

² August Kerber and Wilfred Smith, *Educational Issues in a Changing Society* (Detroit: Wayne State University Press, 1962), p. 204.

³ *Summa Theologica*, I, II: 91.2.

⁴ *De Legibus*, I:6, 19.

⁵ *De Republica*, III:22.33.

⁶ P. R. Coleman-Norton, *Encyclopedia Americana*, (New York: Americana Corp., 1924), p. 768.

⁷ Rhyon, *ibid.*

⁸ Ex. 20:8-12; Matt. 7:12.

The only things you can be sure of accomplishing are the things you do today.

Quality is not accidental; it is the result of intelligent effort.

VOL. 27, NO. 2, NOVEMBER-DECEMBER, 1964

The Centrality of Authority

(From page 17)

ing temptations of Satan. It will lead them to the cross of Jesus, as active, devoted, loyal workers for the advancement of the truth of heaven.

Fidelity to God has marked the heroes of faith from age to age. As they have been brought conspicuously before the world, their light has shone forth. Their obedience to the command of Christ, "Go forward," has led others to glorify God.

There are today moral heroes, men and women who are living noble lives of self-denial. They have no ambition for worldly fame. Their will is subordinate to the will of God. The love of God inspires their ministry. To do good and to save souls is their highest aim.

These have gained genuine knowledge, even the knowledge set forth by Christ in the words, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3.²

As stewards of capabilities and talents and as purveyors of knowledge, men must acknowledge their Source of wisdom. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."³

During His years of incarnation—

"Never man spake like this Man." John 7:46. This would have been true of Christ had He taught only in the realm of the physical and the intellectual, or in matters of theory and speculation solely. He might have unlocked mysteries that have required centuries of toil and study to penetrate. He might have made suggestions in scientific lines that, till the close of time, would have afforded food for thought and stimulus for invention. But He did not do this. He said nothing to gratify curiosity or to stimulate selfish ambition. He did not deal in abstract theories, but in that which is essential to the development of character; that which will enlarge man's capacity for knowing God, and increase his power to do good. He spoke of those truths that relate to the conduct of life and that unite man with eternity.

Instead of directing the people to study men's theories about God, His word, or His works, He taught them to behold Him, as manifested in His works, in His word, and by His providences. He brought their minds in contact with the mind of the Infinite.⁴

Both educationists and scientists have admitted today, Would there were an authoritative voice—the voice of a Moses—to lead the people of bondage through the wilderness of conflicting forces and frustrating experiences to the land of promise.

In this time of tremendous tumult and raucous sound, there is an authoritative Voice. God the Creator speaks for time and eternity. Let His voice be heard for relevance, significance, and purpose.

¹ American Association for the Advancement of Science, Report of the 1958 Parliament of Science, *Science*, April 18, 1958 (CXXVII), 857. Used by permission.

² Ellen G. White manuscript 51, 1900. Used by permission.

³ 1 Cor. 1:30.

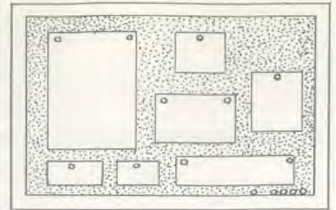
⁴ Ellen G. White, *Education*, p. 81.

No man has become a failure without his own consent.

If you insist on perfection, make the first demand on yourself.

MON	TUE	WED	THU	FRI
WORSHIP				
NOON				

These ARE OUR SCHOOLS



ELEMENTARY AND INTERMEDIATE

► The 1963-1964 Comparative Closing Report of SDA elementary and intermediate schools in North America indicated the following: There were 2,631 teachers, a gain of 75 over the previous year; 48,000 pupils enrolled in kindergarten through eighth grade, a gain of 832; and 3,130 pupils in grades nine and ten of the intermediate schools, a gain of 76. There were 3,766 baptisms, a gain of 952. In spite of these increases over the 1962-1963 school year, there were still 5,559 children of SDA parents not attending SDA schools. On the negative side again, 11 per cent of our teachers are denominationally uncertificated and 46 per cent have only provisional denominational certification.

SECONDARY

► The Kentucky-Tennessee Conference will continue to operate the first twelve grades at Madison, the academy operating also the farm, print shop, and the industrial arts program. As Madison Academy begins for the 1964-1965 school year, Irad Levering serves as principal; W. D. Workman, assistant principal; and J. P. Rogers, business manager.

HIGHER

► "In still another move aimed at strengthening Madison College," so reported *The Madisonian* of August, 1964 (12:9), page 1: "Elder Leroy Leiske, college board chairman, has announced that Southern Missionary College will take charge of future educational programs at Madison on an extended campus basis, thus giving accreditation status to subjects offered on the Madison campus. Southern Missionary College plans currently to operate the Associate of Arts degree program of nursing and paramedical arts curricula on the Madison campus."

► In two respects the 1964 quadrennial session of SDA teachers of science and mathematics was unique. The one-week session, which convened at Atlantic Union College, August 19-26, 1964, was the first time articulation of curricular content and methodology was considered at a North American Division meeting between secondary and higher education and between nursing education and nursing service. Thirteen teachers of science and mathematics from academies in the various union conferences and some 20 directors of nursing service from sanitariums and hospitals discussed vital issues and problems with college and uni-

versity teachers of science and mathematics for definitely upgraded programs. Following the quadrennial session a special committee is editing an interdisciplinary statement of philosophy and objectives of Seventh-day Adventist science education.

► Union College has the distinction of being the first Seventh-day Adventist College to have an NCATE-approved elementary education curriculum. The National Council for Accreditation of Teacher Education has assured the approval of the secondary education program after some adjustments are effected.

► The Educational Testing Service has approved Loma Linda University as a testing service for the Graduate Record Examination, a standardized comprehensive test required for admission to most graduate schools in the United States. The university already had been approved as a testing center for the Miller Analogies Test and the Doppelt Mathematics Reasoning Test and the National League for Nursing's Graduate Nurse Examination.

► A field school of evangelism was conducted jointly by Elder Bruce Johnston of Southern Missionary College and Elder Don Jacobs of Andrews University at Charlotte, North Carolina, June 4-July 4, 1964. Class lectures were held each morning from nine until noon, and in the afternoon all of the 37 students engaged in home visitation. At the close of the meetings 15 people were baptized. The local pastor is continuing the follow-up work.

► Southern Missionary College was host to a phonics-reading workshop last summer conducted by Mrs. Gladys Sims Stump of Arizona State University. This carried one hour of college credit for the 103 students enrolled. Five outstanding characteristics of the "Pro-Reading" series were: (1) It is approximately 90 per cent audio-visual; (2) is based on the experiences of the child; (3) incorporates nature study and character building; (4) uses Bible Stories; (5) employs real experiences and stories instead of fairy tales and other make-believe situations. Following this Mrs. Stump was invited to present the series in Washington, D.C., and then at Oxford University in England.

► Union College last year began offering a one-hour laboratory course in piano tuning and repair to enable piano teachers to attend to their own needs.

► Paula Becker, a 1960 graduate of La Sierra College and currently an editorial assistant to the book editor at Southern Publishing Association in Nashville, Tennes-

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Missionary Volunteer



BOOK CLUBS 1965



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SENIOR

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Editorial

CURRENTS & EDDIES



Test Values Though the pros and cons of testing are discussed and debated in literature, conferences, and institutions, yet test values should not be overlooked.

Student understanding, effectiveness of a school program, relation of results for any student or group of students with others, constitute important information derived from tests.

Tests are only tools, but they become valuable in the hands of trained, skilled personnel. Well-constructed teacher-made tests and standardized tests may well complement one another.

Think seriously of tests and use their results to advantage.

Ideal Ratio The "each one teach one" proponent, Dr. Frank C. Laubach, in September, 1964, ended his seventh decade as apostle to the illiterates. His eightieth year, with numerous banquets in his honor, establishes a significant landmark on the road to world literacy. No obstacle has dissuaded him.

The editors of THE JOURNAL salute this intrepid explorer who has brought literacy and enlightenment to thousands of benighted in countries encircling the earth. No tribe has been too remote or continent too vast in this war of amazing kindness against ignorance, poverty, and superstition.

New Alphabet Introduced to the twenty-seventh educational conference of the Educational Records Bureau in New York City, November 1-2, 1962, Prof. John Downing, director of the Reading Research Unit of the London Institute of Education, reported on controlled experiments with an augmented alphabet for beginning readers in British schools.

Among the interesting results, Downing reported that reading attainments were significantly superior to those in control classes, progress was accelerated, slower learners made better progress, and the first children to reach the stage of transition from Initial Teaching Medium (Pitman's I.T.M.) to traditional print transferred their reading skill from one to the other without difficulty.

The 26 letters and 40 phonemes of the English language have a large number of alternate sounds and spellings, respectively. In contrast to the traditional alphabet, I.T.M.'s Augmented Roman alphabet has enough characters to provide one for each of the English phonemes.

Several experiments with the Augmented Roman alphabet have been sponsored in Pennsylvania, Illinois, Maryland, District of Columbia, and Virginia. "Look-Say," "Phonics," and I.T.M. methods will be compared in earnest.

Shapes Contemporary building exhibits and blueprints of new school plants are featuring results of newer designs. Circular, octagonal, and cubic patterns are being considered as more functional than traditional rectangular shapes. Ratios of 2-3 and 3-4 are giving way

to 2-2 and 3-3 rooms. The key to classroom, laboratory, and multipurpose rooms is *function*. With artificial light complementing natural, and with natural illumination made more permissible with special wall-and-roof construction, square rooms have assumed new significance. Ventilation, illumination, acoustics, and adequacy still are relevant when shape is considered.

Of Age 1965 ushers in the centennial of a well-recognized professional body, the American Association of School Administrators. On May 15, 1964, the General Conference Department of Education formally sent its congratulations to the AASA. In acknowledging the felicitations, Centennial Director Archibald B. Shaw stated, "We've always been pleased that so many of your superintendents have maintained their affiliation with our association. The problems of administration of your schools have much in common with those encountered by the rest of our membership. We do appreciate your good wishes."

The Association has greatly strengthened the educational profession in general, and educational administration in particular, and has helped tangibly with the realization of the great dream of providing each child with educational opportunities for his optimum development.

Both the department and THE JOURNAL extend heartfelt congratulations to the AASA in its centennial celebration. School administration, as we see it, must be educational leadership of quality.

Education Week What better theme could be considered than "Education Pays Dividends" for American Education Week, November 8-14, 1964? Both public and private schools should take time to evaluate their programs and offerings in the light of their dividends.

Securing a worth-while education should not be charged as an expenditure but as an *investment*. Do you believe that too?

Temperance School programs from Grades 1 through 12 should capitalize upon the excellent materials—*The Winner*, *Smoke Signals*, *Chapter Exchange*, *Alert*, *Listen* with the "Teacher's Guide"—ordered from the International Temperance Association or American Temperance Society, 6830 Laurel Street NW., Washington, D.C. 20012. College curricula content likewise would be strengthened greatly with utilization of these publications. State departments of public instruction provide worth-while curricula materials for temperance education.

The American Association of School Administrators has joined with eleven other national organizations in health and education to form the National Interagency Council on Smoking and Health, the council being established "to develop and implement effective plans and programs aimed at combating smoking as a health hazard."

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