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THE JOURNAL OF TRUE EDUCATION

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As We See It

Gladly Learn and Gladly Teach

INTERESTINGLY enough, twelve months have jetted by, and the 1965-1966 academic year has begun.

Once again it is the high opportunity for dialogue, conversation, confrontation, and fellowship between two generations—the oldsters and the youngsters, the teachers and the students.

Expectantly and with high resolve—good, bad, or indifferent—the youth have come. Paraphrasing a contemporary writer presents the motivation:

> They come for the best of reasons. And some come for other reasons. They swarm from the routine of dusty farms and dying villages or from the drab experience of neat little suburbs and big cities.

Because of his special calling and ministry of teaching, the Christian teacher has much reason for being in the classroom, in the shop, out on the field, or in the laboratory. He has much to offer. Beyond his academic background, professional competency, and tried experience, he has a warmth of personality, a reserve of wisdom, and a sense of mission.

One of many such statements encourages the Christian educator:

> To the teacher is committed a most important work,—a work upon which he should not enter without careful and thorough preparation. He should feel the sacredness of his calling, and give himself to it with zeal and devotion. The more of true knowledge a teacher has, the better will be his work. The schoolroom is no place for surface work. No teacher who is satisfied with superficial knowledge will attain a high degree of efficiency.
>
> But it is not enough that the teacher possess natural ability and intellectual culture. These are indispensable, but without a spiritual fitness for the work he is not prepared to engage in it. He should see in every pupil the handiwork of God,—a candidate for immortal honors. He should seek so to educate, train, and discipline the youth that each may reach the high standard of excellence to which God calls him.[1]

The broad image of how a teacher was recognized, or was known—half truth or erroneous as this stereotype might be—was word painted by Geoffrey Chaucer [1340(?)-1400] as he introduced his characters in *The Canterbury Tales:*

A Clerk—that is, an Oxford scholar—who
Looked hollow to his bones, and threadbare too,
Rode with us on a nag lean as a rake.
The youth was poor, and starved for learning's sake.
He'd rather spend his gold on books than food,
Or on gay clothes or fun as others would.
Of ethics and philosophy he read,
Kept Aristotle right beside his bed.
He seldom spoke; but what he said was clear,
And full of sense, so that you wished to hear;
Of high ideals and virtue was his speech;
And gladly would he learn, and gladly teach.

With the rising tide of interest, enthusiasm, and change around the world; with the whetted breakthroughs in all fields of knowledge; with the latest and best equipment, materials, supplies, and tools of learning proffered educators on all levels; and with the unprecedented hurtling of time through space, why should not 1965-1966 be a blue ribbon school year for teachers and students?

Jesus Christ Himself, the Master Teacher, attested to His availability: "I sat daily with you teaching."[2]

Seventh-day Adventist administrators, teachers, staffs, and field educators—yes, *you* individually—share yourself as never before with the boys and girls, the ambitious youth, the inquiring minds and growing hearts. Their lives—not only what they *are* but what they may *become*—are your challenge.

T.S.G.

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[1] Ellen G. White, *Counsels to Parents, Teachers, and Students,* p. 229.
[2] Matt. 26:55.

Analysis of the Writings of

Ellen G. White

By D. A. Delafield

THE word *analysis* means "to unloose," "to resolve." An analysis is a cutting up of anything into its different parts, a study of those parts so that they can be distinguished and then related each to the other and to the whole.

In the analysis of the writings of any author, style stands out as a dominant feature. The author's selection of words and use of sentences, his clarity of thought, or lack of it, his capacity for argument and warm heart appeal—all belong to his style.

Style simply means an author's mode of expressing thought in language, particularly as the language employed reveals the spirit and personality of the author. An author may have a serious style or a breezy style.

Ellen G. White had her own style of writing which God used to get across His message to the church. Gladys King-Taylor, in her book *The Literary Beauty of Ellen G. White's Writings,* characterized it as "at once graceful and sober, simple and elegant, serious and delicate" (page 123). And I would add—after reading Mrs. White's writings for more than thirty years—reverent, crusading, evangelical, with a certain celestial dynamics peculiarly its own.

Each of the Bible writers had his own style—John, Paul, Moses, Peter—how would you describe the style of each of these authors? Can you recognize the style of an inspired writer when you hear a passage from his writings? To illustrate individuality in style, read *Captains of the Host,* page 210, by Arthur W. Spalding. Compare this with any statement from the book *The Gift of Prophecy* by Carlyle B. Haynes, or from any book by him. The difference is roughly the difference between Queen Victoria and Theodore Roosevelt.

Spalding's style is patrician, the tone is high. A Victorian nobility of sentiment and feeling charges the words with a regal splendor. Haynes, on the other hand, is forceful, direct, and clear, using the device of repetition. His dynamic appeals are staccato, like the discharges from a Tommy gun.

Associate Secretary
Ellen G. White Estate, Inc.

But listen to the following from still another author:

> And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience."—*The Desire of Ages,* p. 668.

And again:

> The Lord will teach us our duty just as willingly as He will teach somebody else. If we come to Him in faith, He will speak His mysteries to us personally. Our hearts will often burn within us as One draws nigh to commune with us as He did with Enoch. Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue. And they will receive not only wisdom, but strength. Power for obedience, for service, will be imparted to them, as Christ has promised. Whatever was given to Christ—the "all things" to supply the need of fallen men—was given to Him as the head and representative of humanity. And "whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3:22.—*Ibid.*

There is a moving moral force in these messages, a celestial dynamic—something unique and different—that marks the style of the Ellen G. White writings and lifts the author above her peers to a lofty eminence. There is a subtle touch, a heavenly magic, an explosive vitality in these written messages. Something leaps out at the reader from every page. What is it? It is a certain vitality, a divine life. It is prophetic inspiration!

Now try to analyze Mrs. White's style, if you can. It is really, in one sense, beyond analysis, but certain things stand out—the preponderance of simple Anglo-Saxon words, for example. These words make pictures in the mind of the reader. There are so many substantives, so many action words. These nouns and verbs create mental pictures; stimulate moving, living thoughts; move the will of the reader.

These words were her own. It is not the words of Ellen G. White that were inspired, but she herself. She had to find the words with which to embody the ideas that God gave to her in vision, unless, of course, the angel who spoke to her gave her in clear words a cer-

tain command or promise. Then she was bidden to write out the message of the angel. She would then enclose it in marks of quotation.

God's own superb thoughts all the way through her vision—so absorbing, so challenging, so compelling—stimulated her own powers of expression to find a literary vehicle. Under God's Spirit her mind was put to the stretch to find adequate words to match the ideas. She never fully succeeded in doing this; neither did Paul or Moses or any Bible writer. Human language is always inadequate to express perfectly the divine Mind. But success was achieved in communicating essential ideas to the church.

Mrs. White, writing on this subject, said with deep insight:

> Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible. The writers of the Bible were God's penmen, not His pen. Look at the different writers.
>
> It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts. But the words receive the impress of the individual mind. The divine mind is diffused. The divine mind and will is combined with the human mind and will; thus the utterances of the man are the word of God.—*Selected Messages,* book 1, p. 21.

The inspired writer has his own style or mode of expression, or as we say today, "his way of saying things." Mrs. White was *Mrs. White*. Her expressions were peculiarly her own. She put her own mold on her messages—in so far as the choice of language was concerned. This we call her style, her way of saying things, of putting the message across. This is true not only of her written messages but of her oral speech, her sermonizing.

Experience as a Writer

To understand and appreciate Mrs. White's writings better, look at her experience as a writer. Never did she pick up her pen to write without asking God to help her find words to embody the ideas communicated to her in her vision—two thousand visions over a period of seventy years, some short, some long, all important and laden with truth.

Mrs. White was aware of her responsibility to communicate correctly. She was deeply concerned about the verbal shape to be assumed by the messages God gave her. In Letter 40, 1892, she wrote:

> I know not how to speak or trace with pen the large subjects of the atoning sacrifice. I know not how to present subjects in the living power in which they stand before me. I tremble for fear, lest I shall belittle the great plan of salvation by cheap words.—*Messenger to the Remnant,* p. 110.

Again she said:

> Now I must leave this subject so imperfectly presented, that I fear you will misinterpret that which I feel so anxious to make plain. O that God would quicken the understanding, for I am but a poor writer, and cannot with pen or voice express the great and deep mysteries of God. O pray for yourselves, pray for me.—*Ibid.*

When she was bidden, "Write the things that are revealed to you," she was a sick young woman and unprepared by formal literary training to assume this responsibility. She was, indeed, a humble instrument, but the Lord chose her for that reason. Her grandson, Arthur L. White, observed:

> Had the Lord chosen as His messenger a brilliant student, or one of mature years with education, some might have said that the messages were not the product of the Spirit of God, but had their origin in the mind of the writer and were based on preconceived ideas and prejudices. The Lord chose a humble instrument for His work, that the messages might flow from Him to the church and to the world without danger of contamination, and in such a way that all could see that it was His work. From the time that her hand was steadied, back in 1845, to the close of her lifework, Ellen G. White did all her writing by hand.

The burden of writing grew upon her as the years passed. In answer to earnest prayer and hard mental labor, she discovered that she could write and that what she wrote matched to some extent the message of her visions. Writing became the great passion of her life, the dominant occupation of her life. One hundred thousand manuscript pages appeared from her pen over a period of seventy years—twenty-five million words!

Mrs. White's employment of her writings of historians and poets has raised the question, Did the Lord intend to give the status of inspiration to these historians whose writings she employed in her own works? The answer is No. Mrs. White's use of historical references from the pen of writers such as D'Aubigné and Wylie, simply provided a well-written facility for expressing the divine idea. The quotations that she used from these writers punctuated what she had seen in vision. The historians were in harmony with the truth previously revealed to her by God. Mrs. White's use of D'Aubigné and Wylie and other authors was "not given for the purpose of citing that writer as authority, but because his statement affords a ready forcible presentation of the subject" (Introduction to *The Great Controversy,* p. xii).

Mrs. White also used poetry in a similar vein. An illustration of this is found in an extraction from the *Review and Herald* of January 3, 1882. Note the following:

> May the beginning of this year be a time that shall never be forgotten,—a time when Christ shall come in among us and say, "Peace be unto you." . . .
>
> We live in deeds, not years; in thought, not breath;
> In feelings, not in figures on the dial.
> We should count time by heart-throbs when they beat
> For man, for duty. He most lives
> Who thinks most, feels noblest, acts the best.

Was Mrs. White equipped by nature to write well and to express herself fluently? Did she have a literary mind? We have no written manuscripts from the pen of Ellen White written prior to 1844 from which we might gain insight or clues as to her natural talent as a writer. As we study her counsels

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Teachers
of
Grades One
Through Four . . .

Rule the World

By Wilbert K. Dale

THE hand that rocks the cradle is the hand that rules the world." A paraphrase of this famous adage is worth our renewed consideration: "The teacher who teaches children in grades one through four may well be ruling the world."

It is well known that most levels of education need constant improvement, but many educators are convinced that the potential which is being wasted by mediocre education for our smallest children demands immediate attention. In spite of sincere efforts, it is true that traditionally many are seemingly content with excellent "baby-sitting" for the "little" children.

More and more emphasis is being placed on the need to "bend little plants" as we would want them to grow. Seventh-day Adventists have always emphasized the "earlier" years, but in many cases they do not seem to make this application to school life. It is of interest to note that Fidel Castro is taking advantage of early impressions:

> A proposed new decree calls for government supervision of the education of all children and "necessary measures assure that every child between the ages of three and ten will remain in the province where his parents live"[1]

F. A. Magoun states: "By the time the child is seven, his behavior patterns are certainly widely conditioned. By the time he is twelve they are deeply set."[2] Twelve is a significant age. The majority of decisions for Christ among Seventh-day Adventist children occur at this time of life. And all normal children have finished at least four grades.

Children in the first four grades should have the finest qualified teaching personnel, material, and equipment adapted to their needs and size both inside the classroom and on the playground—a colorful, cheerful atmosphere and few enough pupils in a room so each one may have adequate attention. Much is being done in the first four areas. The efforts of all parents and educators who are making this possible are to be commended; however, let us not "rest on our laurels." The fifth area deals with overcrowded classrooms, and this, along with a qualified teacher, should have first attention.

It is in these first four grades that children learn the basic skills that become a good or bad foundation on which to build their entire education. It is here they learn study habits, adopt attitudes toward school life in general, and decide whether learning is pleasant or unbearable. Here is where they may gain confidence in themselves as individuals. Basic character and lifelong emotional security may be established here. The only way to give a teacher a fair chance to do something about these vital issues is to reduce the number of children in the classroom.

Some astounding surveys have been made among children to show the need for love and security, and it is apparent that this warmth of love and attention determines a child's health, stamina, ability to learn, muscle coordination, and emotional stability. Ashley Montagu explains:

> We now know from the independent observations of a number of physicians and investigators that love is an essential part of the nourishment of every baby and that unless he is loved he will not grow and develop as a healthy organism—psychologically, spiritually or physically.[3]

Dr. Henry Chapin, who surveyed ten infant asylums in the United States; Dr. R. Hamil, of a Philadelphia child institution; and Dr. T. S. Southworth of New York City, all concur that as recently as forty years ago every baby admitted to such institutions died before reaching the age of two. The reason being given now is that they lacked attention,

Principal
Escondido Junior Academy
Escondido, California

though they were well cared for physically. Ashley Montagu, experimenting with 239 children over a period of five years by endeavoring to duplicate mother's love and attention in a nursery, did not lose a single child by death.

Children in the first four grades easily and often get discouraged, lonely, and frustrated. Learning how to spell *cat* or to get along with a playmate is an earth-shattering experience. How can a teacher help these little ones through these most traumatic and crucial experiences, offer the attention and security needed, if the classroom is overcrowded?

According to research done by the National Education Association many educators feel that the ideal enrollment for a one-class classroom ranges from sixteen to twenty-five pupils. The NEA has gone on record that twenty-five students should be the absolute maximum in any case. "Without question, the oversize class is one of the major roadblocks to the success of elementary education today." [4]

However, Seventh-day Adventist Christians should attempt to take the larger step of providing the *total* needs of a child. Therefore, these numbers would need to be reduced still further; perhaps sixteen to twenty-two pupils would be better, in order to provide an *ideal* Christian education. Steps to be taken are these: First, educators need to be aware that this is a problem; and second, they need to accept their responsibility of helping school boards, parents, and church members to be aware of these needs. The community looks to the school administrators for such counsel. This needs to be promoted with a sense of urgency.

We have but to look at some problems of students, whose basic intelligence checks out to be at least normal, in grades seven and higher to raise some questions. Why do some students dislike school? Why do they think all teachers are enemies? Why can't they read? Why can't they construct or diagram a sentence? There is no way to prove that these problems are a result of inadequate opportunities in their beginning school life. Neither can it be proved that these problems do not have their foundation there. We would have to ignore the facts to shake off all responsibility for these tragedies. Some will criticize these suggestions on the basis that they are idealistic. Is not all Christian teaching idealistic? Sabbathkeeping and tithe paying are certainly not *realistic* to many people. Should we teach them with less fervor because critics say they are not practical?

Speaking of youth and their education, Ellen G. White concludes, "He [the Lord] wishes them to reach the highest point of excellence. He desires them to reach the very highest round of the ladder, that they may step from it into the kingdom of God." [5]

[1] Cesar A. Mena, "Cuban Dentists in Exile Tell Their Story," *Oral Hygiene*, 51:33 (December, 1961), p. 33. Used by permission.
[2] F. A. Magoun, *Love and Marriage* (New York: Harper and Row, Inc., 1956) pp. 74, 75. Used by permission.

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

Is This Child in Your Classroom?

He borrows without permission or steals. He does not respect other people's property. He accumulates items that are missing and says that he just found them. When questioned he changes his story many times.

Often this child doesn't need or use the things he steals. His parents may never have trained him to distinguish between "mine and thine." His stealing is likely to be compulsive, and the things he takes may not have any actual value to him. He does not know why he steals, but when questioned he is clever at inventing reasons or covering up. Or he possibly may actually need what he took. He may be reacting against an unfair world that doesn't treat him squarely.

Such a child needs to learn the real satisfaction of earning what he wants or the self-control of doing without. I once had a boy inform me that he had taken some class-project money. He gloated about how "stupid" we were in not keeping a closer watch. He boasted that his father had taught him that if you could "put it over" on someone else it was his own fault and he deserved to lose. This child required re-education, not punishment.

Occasionally the child who steals is making a place for himself within a social group. He may treat the group with what he stole or he may gain status by doing something the others are afraid to do. If this is true, then he, as well as the group, needs to find more socially acceptable ways to gain and show approval.

Never accuse a child in public and never demand from a group the name of an offender. Humiliating a child makes him more insecure and reduces his self-respect. It may be impossible for him to trust himself or to learn trustworthy behavior until he knows the teacher truly trusts him. Putting him in a position of trust, where he is responsible for something important, is often the first step toward re-education.

CARLYLE F. GREEN

[3] Ashley Montagu, "The Awesome Power of Human Love," *Reader's Digest*, February, 1963, p. 80. (This is a condensation of *The Humanization of Man*, New York: The World Publishing Co., 1962.) Used by permission.
[4] NEA Research Division, "Class Size and Quality of Instruction," *NEA Research Memo*, #1959-28, December, 1959, pp. 4, 7, 11, 13, 14, and *Research Report* #1962-R 10, 1962.
[5] Ellen G. White, *Messages to Young People*, p. 164.

Christian Principles and Sound Scholarship

By Erwin H. Goldenstein

ANYONE engaged in a field of scholarly pursuit will inevitably encounter a feeling that a commitment to Christian principles is incompatible with the pursuit of sound scholarship. The thriving existence of hundreds of Christian church-related colleges serves as eloquent testimony that the entities of Christian principles and sound scholarship can co-exist, and in this co-existence, can complement and strengthen each other.

I should like to approach this matter from the standpoint of one who has dedicated his career to the field of public education but who professes at the same time to embrace the tenets of Christianity. No attempt will be made to establish an identity of Christian principles and sound scholarship, because I do not believe them to be exactly the same. Nor is one set of principles necessarily dependent upon the other. Indeed, I believe that either can exist independently of the other. My purpose is rather to demonstrate that they are not antithetical but that they can, on the contrary, mutually support and strengthen each other.

I have selected Christian principles gleaned primarily from the Sermon on the Mount as it is recorded in Matthew 5, 6, 7, and from the letters of the apostles, particularly Paul, to the young churches of the Mediterranean area.

Faith

A careful reading of the entire New Testament seems to emphasize that faith is the *sine qua non* of Christianity. This principle is discussed at some length in Hebrews 11, which is replete with illustrations drawn from the Old Testament. The writer tells us that "faith means putting our full confidence in the things we hope for; it means being certain of things we cannot see."[1] James elaborates on the idea of faith and asks, "What use is it for a man to say he has faith when he does nothing to show it? . . . If it does not lead to action, it is in itself a lifeless thing."[2] Faith, then, seems to mean a belief in the teachings of Christ and a sufficient commitment to those teachings to make them a guide for our living.

The question might legitimately be raised as to whether a person so committed to a set of teachings can be an objective scholar, and objectivity seems to be a fundamental hallmark of the scholar. In speaking of the work of the scholar, James Harvey Robinson calls for a critical, open-minded attitude and deplores the fact that, in his estimation, "most of our so-called reasoning consists in finding arguments for going on believing as we already do."[3] Like faith itself, objectivity appears to be an ideal. None can truly achieve it; any subject and any teacher can be identified with a point of view. Cardinal Newman, in *A Lecture on University Education,* says:

> No subject of teaching is really indifferent in fact, though it may be in itself; because it takes a color from the whole system to which it belongs, and has one character when viewed in that system and another when viewed out of it. According then as a teacher is under the influence, or in the service, of this system or that, so does the drift, or at least the practical effect of his teaching, vary.[4]

If commitment to the principles of Christianity would invalidate one's scholarship, would not the same be true of, say, membership in the Republican or Democratic political parties? Does one's adherence to a philosophy of realism or of idealism destroy his claim to scholarship? If space permitted, I believe we could establish the fact that one's acceptance of Christianity is based upon a body of evidence but that this does not preclude the examination of new ideas and new evidence that may become available. Christian faith need certainly be no stumbling block for the dedicated scholar.

Love and Stewardship

The concept of love permeates the whole of the Sermon on the Mount and finds further expression in 1 John 4 and 5 and in 1 Corinthians 13. This is the kind of love, John tells us, that banishes fear and

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guilt and makes us aware of the feelings and needs of our fellow men.

While scholarship does not appear to be dependent upon love, neither can this kind of love be said to conflict with scholarship. Increasingly we seem to be accepting the idea that a scholar has a responsibility to his fellow men. Even so individualistically oriented a scholar as Alfred Whitney Griswold, former president of Yale University, stated that

> the whole purpose of . . . education is to awaken and develop the individual to the full limit of his intellectual and moral powers so that he may exercise these to his own greater happiness and the greater benefit of his fellow men.[5]

Another Christian principle is the stewardship of one's talents or, in somewhat more secular terms, the wise use of one's ability. The familiar parable of the Talents is perhaps the best Biblical reference to this idea.

Today we hear an increasing reference to the matter of developing to the utmost the potential of each person. This, it seems, is fully in accord with the foregoing. It is true that the purpose for which this talent is to be developed and exercised may vary. The secular scholar may emphasize the value of developing individual ability to better serve his community, while the Christian scholar, to better serve his God and his church.

Industry and Humility

Another important attribute of Christianity is diligence, or industry. Christ, as usual, exemplified this tenet in His own life. At the age of twelve He was in the Temple, and when finally found by His distraught parents, He asked, "Did you not know that I was bound to be in my Father's house?"[6] Paul also calls to our attention the necessity for diligence and industry: "You know that at the sports all the runners run the race, though only one wins the prize. Like them, run to win!"[7] In his letter to Thessalonica he reminds even those who were too preoccupied with spiritual matters that if one wishes to eat, he must also attend to his work.

As diligence, or industry, is essential to the Christian, it is equally so to the scholar. Studying in depth and discovering new truths are impossible for the person who approaches his academic responsibility in a lethargical, slothful manner. On the contrary, only he who throws himself wholeheartedly into his studies stands to realize generous returns.

For the next principle—humility—we again need only examine the life of Christ for the personification of this attribute. He humbled Himself by assuming human form and by submitting willingly to the

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BETWEEN THE BOOK ENDS

Robert L. Ebel, *Measuring Educational Achievement*. Englewood Cliffs, New Jersey: Prentice-Hall, Inc. 1965. 481 pp., $7.95.

By examining real problems and offering practical solutions, the author of this text devotes major attention to test development and test analysis. Classroom testing is accentuated. A few of the chapter titles are: "How to Plan a Classroom Test," "How to Use True-False Tests," "How to Write Multiple-Choice Test Items," "How to Administer and Score in Achievement Tests."

No contemporary educator would question the need for better classroom tests. The teacher who faithfully applies the principles so ably and comprehensively enunciated in this book will be less dependent upon purchased and printed tests and will revel in the discovery of objectively planned and written tests for his own classroom use. This, however, in no wise decries standardized tests. Each test has its particular function in the appraisal and evaluation of learning.

Joseph V. Totaro (ed.), *Women in College and University Teaching*. Madison, Wisconsin: The University of Wisconsin, 1963. 54 pp.

Beginning a program to assist, encourage, and prepare women for greater responsibility and leadership in higher education, a symposium convened under the auspices of the University of Wisconsin to consider staff needs and opportunities in higher education.

There is a critical shortage of adequately qualified personnel in college and university staffs, with the number of women in the population exceeding that of men. Only about one third of Bachelor's and Master's degrees and 10 per cent of Doctoral degrees are awarded to women. These facts made the symposium sponsored by the Johnson Foundation take on meaningful significance.

This little book presents the substance of the informative and provocative papers presented by eminently qualified speakers who considered the growing and proper roles of women in society and education.

Collegiate Work Program

By Melvin D. Campbell

THE work program, like the weather, is talked about but usually left to itself. Even though the concept of a work-study program is clearly set forth in the Spirit of Prophecy writings, educators have a difficult time implementing it. The well-known statement "It [true education] is the harmonious development of the physical, the mental, and the spiritual powers"[1] still provides direction to Adventist educators in planning the school program. It is both a goal and a guide, but how does a teacher relate himself to it? Do the statements that encourage the student and teacher to work together in the field hold the same meaning they did sixty years ago when 85 per cent of the population was needed on the farm to feed the other 15 per cent? Today in the United States only 8 per cent of the population is needed to feed the rest, with plenty of food in excess. Other countries have or are going through the same renaissance. Where does this leave the educator with respect to a work program?

To have a work program that emphasizes the agricultural aspect to the exclusion of others is unrealistic, and this poses a problem that has puzzled me as a scientist. Can I relate my teaching of science to a work program just as much as the farm manager? Yes, perhaps I can, but it takes more thought and determination.

Spicer Memorial College is endeavoring to emphasize its work program in a way that most benefits the students. Everyone at Spicer Memorial College must work at least five hours a week. This five-hour minimum seems a real hardship to some. They

Chairman, Science Division
Spicer Memorial College
Poona, India

Left. Dr. Campbell is discussing a seal on a recently made nitrogen dioxide tube. The student looking on built the glass-blowing bench himself.

do not have to work or want to work; still others do not know the dignity of labor. The science division employs some fifteen to twenty young people who do everything from janitor work to laboratory assisting. No distinction is made in wages as to the type of work done, although more money is paid those doing the dirtier work on the campus.

At the beginning of the semester, as the student appears for his work assignment, he is told plainly that he must be on time to work as scheduled and that a record will be kept of his program, noting tardinesses, absences, and work attitudes. The student is told that he must work or he will have to counsel with the administration. Ultimately, if he continues to refuse to work, he will be sent home.

I would like to relate some of the work cases as they have progressed through the year here at Spicer.

Student A did well academically and appeared to have a good pair of hands. His work assignment was to build a constant-temperature bath to be used the next year in the physical chemistry course. What did A know about constant-temperature baths? Nothing, unfortunately. So A and I sat down together, and we planned what I wanted built and how to do it. At first the going was slow and the student had many questions. But as time progressed he had fewer questions and was thinking on his own, taking the initiative. Not long ago, as he was building the thermostat device, I noticed he was working at a time that was not his regular work period. I questioned him about working overtime. His only reason was that he was interested in the work and wanted to see the job completed.

Student B was assigned to build a drying oven. Again the student knew nothing about the work, so it was outlined in detail and he was sent off to work on the oven. At first I had to work with him to give direction. Soon he too was working more and more without my personal guidance. But Student B had another problem; he was lazy. He began coming to work late and sometimes not at all. Finally, after both encouragement and warning, he was still behaving irresponsibly; I was forced to inform him that he no longer was to work for the science division. The college president talked to him, pointing out the fact that his work program was as much a part of his education as was his study. He was sent back to me for yet another opportunity to learn responsibility, for this also is a part of education. Yet, in spite of our efforts, Student B failed to come to work again and was dismissed for the last time. Although his work was acceptable, he had to be severely dealt with because of irresponsibility.

Student C was to build a water still; he had to make a drawing for the still, explain his plan to me, and then build it. Thus the student was encouraged and forced to think. We both worked on it, and he came up with ideas on his own that surprised me. Now the still is built and in operation.

Above. Since periodic tables are not readily available, students routinely produce them for both lecture and laboratory halls.

Right. Professor Samuel introduces a first-year student to books from which he may more deeply study his problems.

Student D was sent to me for work. He agreed to work in the science division but failed to show up for four weeks, after which he was sent to the administrative office. Ultimately he chose to leave school rather than to work. A tragedy, yes, but how much a greater one would it have been to allow the student to think that work is to be taken lightly and that the job at school is not important.

I could go on and discuss Students E through U and analyze each one. Suffice it to say that one is building a glass-blowing bench, one a polarograph, and another a conductivity bridge; others work as laboratory assistants, janitors, and stockroom clerks. Work can be a teaching tool, not only to help them learn about the apparatus they are building or the material they are using in the laboratory but also to teach discipline. After all, education must be a disciplinary process after which young men and women will be able to work because of the habits they have learned while in school. No matter what the task or job is, I work with the students some each week. In all the work there are problems, but students are encouraged and trained to attack the problems, and then to see the job through.

It is now widely accepted that creativity is not an inherited characteristic but an ability that must be fostered and nurtured. It is hoped that the work program will not kill imagination and creativity but encourage them. The work program also can develop good judgment—but that only comes with guidance. Men and women with these characteristics are the forerunners of progress.

NOW the sciences are in a building stage here at Spicer. But what of the day when the building is over; what do you do with the student then? In addition to the routine work, each teacher can have a variety of projects that are beneficial and which necessitate student help. For example, the sciences afford ample opportunity for research. The problems can be such that the student can either design and construct apparatus or actually do experimentation. For instance, at the present time one student is working on a chemical problem dealing with surface tension. He has had to build some of his own equipment and devise ways to carry out his experiments. He is responding very well to the responsibility that has been placed on him. Although we need to direct his work quite closely, he is learning to think and is doing things without being told.

The students who come to Spicer Memorial College usually have no work experience. The task is not only to teach them the dignity of labor but to help them develop imagination, creativity, and judgment. To conduct this type of program requires the same qualities on the part of the teacher.

Egyptian Educator Praises Adventist Students

The faithfulness of an Egyptian Seventh-day Adventist student from our Adventist intermediate school at Zeitoun caused the government of Egypt to voice special commendation. The students of the intermediate school and the sixth primary class were taking government examinations when one student had an opportunity to correct a wrong answer. "Do you know your answer is wrong?" an examiner asked. "Yes," replied the student, "but we are taught not to cheat."

The matter was reported to Mrs. Mahasen, chairman of the examination board, who reported a special commendation to the zone office. She praised the students for good spirit, cleanliness, order, and honesty. She also praised the Adventist teacher, mentioning her love for the students. The message concluded, "I seize this opportunity to congratulate the Adventist school for such virtuous teachers and faithful pupils."

The examination itself was a miracle. Scheduled for Sabbath, it was changed to Wednesday by special order of the zone director to accommodate our students.

—*Middle East Messenger*
(xiii:4), p. 9. Adapted.

Having a work-study program demands that the college administration and the department heads plan wisely the total college program. Obviously, most teachers cannot be given a sixteen-hour teaching load, engage in time-consuming extracurricular activities—which include a multitude of committees—and still conduct a successful work program. Such wise planning would involve a revolution of our existing college program, curtailment of actual hours taught, and the limiting of staff to a minimum of committees. It appears that as our colleges grow larger, the number of our staff and their responsibilities need further study if the personal touch is to be maintained. Individual attention will of necessity be given by the various departments only if the men in the departments have time. It is essential that individual attention be given to students to develop both mental and physical aspects. It goes without saying that the spiritual aspect of a student is best fostered on a personal basis.

The poet Frances S. Osgood sums up the philosophy of the work program in these words: "Labor!—all labor is noble and holy; Let thy great deed be thy prayer to thy God." Or even Solomon has said, "Seest thou a man diligent in his business? he shall stand before kings."[2] I want my students to be able to stand before kings.

There is no end to the work program in this modern society, for it opens, not closes, the door to education. The character of work in our schools has changed for the better, but the principle of work-study is still an abiding and safeguarding principle in Adventist education.

[1] Ellen G. White, *Education*, p. 13.
[2] Prov. 22:29.

The Compass and the Tide

L. R. Callender
Thunderbird Academy

I held a compass in my hand
And watched its quivering needle swing
From east to west, from west to east,
And come at last to rest
While pointing toward the pole.

I stood before my classroom then
And watched a struggling lass,
And saw her waver to and fro,
From right to wrong, from wrong to right,
And set her face at last toward God.

I stood one day beside the sea
And watched the tide come in.
And each receding wave
Returned with greater reach
Until at last, in full of tide,
They lapped the sand about my feet.

Again I stood before my class
And watched a wayward lad,
And saw him fall and rise,
Then stumble on again,
Until at last, to manhood grown,
I saw him take his place
To serve the God
Who rules the compass and the tide.

Gratitude

[The following is the unsolicited reminiscing of a third- and fourth-grade teacher who is grateful for the progress that has been made in teaching standards and conditions. This is positive thinking. Maybe if each teacher would sit down and make such a list, he would be more content with what he has. Submitted by her principal.—THE EDITORS.]

"Things I'm grateful for that I haven't always had:

"Teacher's editions. Lucky even to have a desk copy of each text—sometimes had to buy it myself (salary $65.00 per month) if I had it.

"Plenty of bookshelves, cupboards, and filing cabinets. Either none at all, or entirely inadequate. I stored many things under my bed at home. Of course, we didn't have as much to store, either.

"Gas heat. I came early and built my own fires in a below-zero classroom in winter.

"Drinking fountains. Water bucket in the corner, individual cups (theoretically). In one school we carried water from a neighbor's house.

"Paper towels. Always we used our own towels brought from home and seldom laundered (forgot). Many children never did remember to bring one in the first place.

"Washrooms. The 'little house' behind the schoolhouse. Often the powers-that-be were too busy to move it as often as sanitation required, but it was all we had.

"Library books and reference books. A Webster's Unabridged Dictionary was 'it.'

"Cafeteria. I've cooked soup in the classroom over a heating stove so we could have something hot inside us on cold days. Mostly though, we just ate our cold lunches.

"Films. What a help they are in putting points across!

"Active Home and School. If we had a Home and School at all, it was understood that the teacher would be the leader and do all the pushing. Why shouldn't she? Who else was interested?

"Somebody willing to give the older young people (upper grades) a bit of supervised social life. One year I chaperoned every Saturday night. If I didn't the kids went alone. Since they were my ninth- and tenth-graders (I taught everything from one to ten—some grades missing), parties were held in the school; I had no choice.

"Salary enough to live on and paid on time every two weeks. Formerly, it was paid once a month when and if there was any money in the church treasury. Otherwise, the church got up a pound party for the teacher to stave off starvation. True, the pound packages might run largely to beans, spaghetti, and macaroni, but no teacher I knew ever died from starvation.

"Janitor service. In addition to making lesson plans for four to eight grades for next day, correcting papers for the day just finished, my job was either to sweep and clear the classroom myself or see that students did it (which often took more out of me than to do it myself).

"Space. Playground space was often only a dream. Country schools had plenty; city schools, practically none. My school had only what is now the parking area for the church. Ball games? You guess. Classroom space—mine again had 28 students in grades five to eight (long-legged boys) *jammed* together in what is now the Primary room at Sabbath school. They were very nearly sitting on one another's laps.

"Nonintervention from the school board. My first year in the school, I was required to get permission from the board to breathe if I did it outside the classroom and in any other way than the textbooks clearly outlined.

"A fine location for our school. It is cool here, even on the hottest days, in contrast with the old school where the sun hit the church and was reflected into the windows of our classrooms, which nearly baked us.

"Common items such as staplers, Scotch tape, red pencils, rubber bands, et cetera. These I always bought for myself or went without.

"An office secretary. In addition to other work she can handle children's 'ouches' so I can go ahead with my teaching or supervising.

"Best of all is our wonderful principal. He is understanding and kind, but firm in every place where principle is involved. I feel that he is a Rock of Gibraltar to all of us faculty members.

"A grand school board to stand behind the principal. And I won't forget the chairman. What a pair our principal and our chairman make! A perfect team to engineer a bigger and a better school.

"Lucky, lucky me!"

Three Essentials for Healthful Living

By T. R. Flaiz, M.D.

MANY people are vaguely aware that there is a health advantage in a liberal exposure to exercise, fresh air, and sunshine. The extent of this advantage and the basis of it may not be too clear. Most people concede the need for such, but may pay only lip service to the idea. Each of these health-giving commodities is important in its own right, and we will note the significance of each as it relates to our physical condition.

Exercise is a basic essential to health. We should observe that exercise not only is related to health but also is quantitatively related. Everyone gets a little exercise; unfortunately, most people get only a minimum of exercise, and not very vigorous exercise at that. In the absence of exercise there is loss of tone in the muscles; there is a gradual weakening, or deterioration, of blood vessel walls; there is a tendency to formation of areas of unhealthy blood vessel surface, which may lead to clot formation or the formation of caseous plaques. These are of significance in serious blood vessel disease, coronary heart disease, and strokes. It is in these spots that the clots of blood, or emboli, are formed and from which they come to stop up the important arteries to the walls of the heart and also to the brain.

These conditions in their lesser manifestations may contribute only to impaired circulation and generally lowered vitality. The significance of this circulatory impairment cannot be fully appreciated unless one understands that the neglect of exercise leaves its devasting effect upon every part of the body.

I have before me the physical report of one of our well-known workers. He is a man deeply dedicated to his work. He puts in long hours; but he has never learned how to take any form of recreation. I fear also that he has taken little advantage of vacations. He is at an age when he should still be vigorous, but he has had an unstable blood pressure for the past several years. Now his examining physician reports finding the blood vessels of his retina (easily observed by ophthalmoscopic examination) clogged, distended, tortuous, and hemorrhaging. His vision is more than 50 per cent destroyed by this blood vessel change. He found left-sided heart enlargement,

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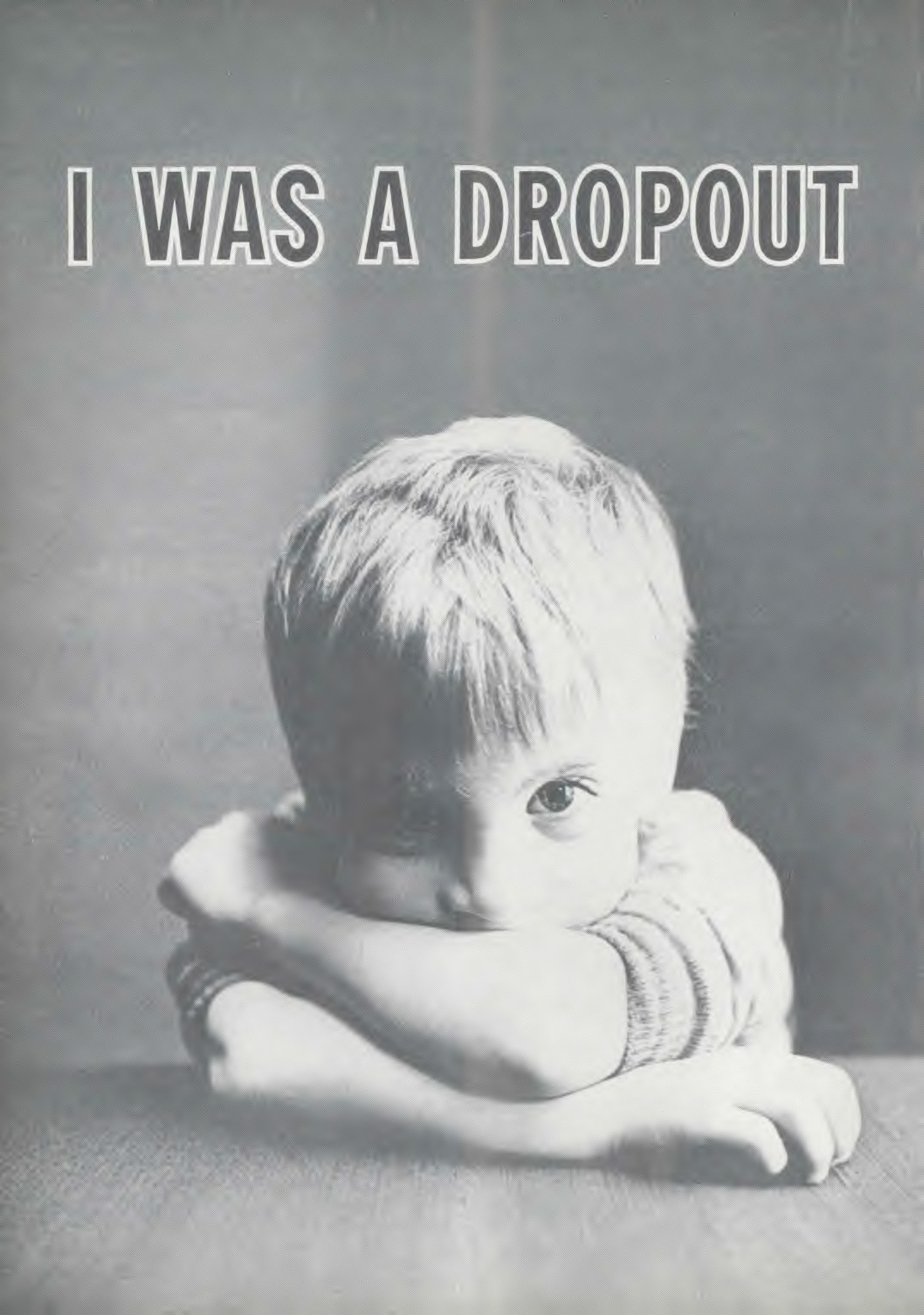
Secretary
Medical Department
General Conference of SDA

I WAS A DROPOUT



WHY do you waste your time on them?" asked my friend as she passed my room at the end of the day. The "them" she was referring to were two young children, Lena and Bruce. They had just left the room and were on their way home. I smiled, shrugged my shoulders as I had so often done in reply to similar questions, and said nothing.

Today was different somehow. I couldn't ignore the question this time. As I stood watching the little puffs of dust curling up around Bruce's feet, one trailing the other, while he made his way to the back gate, I felt that I should have an answer to that question. "Why do you waste your time?" Time! Yes, I had spent quite a lot of time with those children and others much like them. Why?

I walked back to my desk and sat down. It was late, and I was feeling tired. I didn't want to think of work at that moment. I didn't want to think at all, but I couldn't stop thinking.

Wasting my time! Was that what I had been doing all along? I rested my head upon my folded arms across the desk top.

My thoughts began to drift back, back across the years, and suddenly *I* was kicking at the dirt as *I* walked away from a schoolhouse. I did not want to go home. I didn't want to go back to school. I didn't want to do anything! I had just left my fifth-grade teacher standing in the hall, and at that instant I hated him even as I hated myself.

I had waited after school that day in order to ask for his help with my arithmetic. I couldn't get some of it clear in my mind, and he had talked rather fast during classtime.

He saw me standing there, off to one side of his desk, "Well, speak up. What do you want?"

"I thought, maybe, that is if you have time, uh, well—I need some help with today's lesson in arithmetic, please, sir."

He looked at me for more than a second. Then I think he actually tried to smile at me before he spoke. "Now look here. You are fairly good in reading and you can spell well enough, so don't you worry about arithmetic. There's no need for us to waste our time with that. You just can't get it; lots of people can't; so keep working on your language and you'll be okay. Now run along; I'm busy."

The true story submitted anonymously by one of her graduate teachers at La Sierra College.—THE EDITORS.

At that very moment the teacher from the next room stepped to the door—and was I ever glad to see her! I mumbled some sort of a Thank you and turned toward my desk. I got my books and walked to the back of the room to get my coat and lunch pail. The teachers had stepped out into the hall and had been joined by a third teacher. I could hear their voices as they stood there laughing and talking. I wanted to get away from the place, fast! But I moved very slowly and quietly as I walked through the door, passed behind the teachers, and started down the hall toward the outside door.

I had gone only a few steps when they must have seen me. I kept moving along. I could feel their eyes burn into my back. Then I heard my teacher's voice. He spoke almost in a whisper as he said to the others, "Poor kid . . . slow learner."

Oh! I wished the floor would open up and swallow me. The door looked as if it were a mile away. I couldn't run, so I kept walking. The tears were hot on my cheeks. Slow learner! Slow learner! The words throbbed in my ears. Well, at least I wasn't slow of hearing! I wasn't supposed to have heard that—or was I? Anyway I had, and now I knew.

That was why I was kicking at the dirt on the playground. That was why I didn't want to go home. That was why I didn't want to go back to school. That was *why!*

Now what could I say to mother? Only last night I had asked her to help me with some arithmetic, and she couldn't do it. She had said, "I'm sorry, honey, you know that I've never been able to do much of that. Tell you what! Ask your teacher tomorrow after school; he'll help you. Teachers like kids who want to learn—he'll help you."

Well, he hadn't helped me. I didn't ever want to see him again. He was too busy to help a "dumb kid" like me. Nobody could help a "dumb kid."

I guess he was right, though, because I had had trouble with arithmetic at the last school, and even the one before that. Let me see, this was the seventh school I had attended since last September. Dad had promised that this year wouldn't be like the others, that we would stay in one place for a while; but when he got sick right before Christmas, he could keep no promises. It had been just like all the other years—move and go to a new school, move and go to a new school—always the same.

Well, at least this would be the last school for this

Posed by model.

year because there were only six weeks left. But I would never forget this school; no sir; I had learned a lot here! I had learned that I was dumb. That's what it meant, slow learner; that was another way of saying, "She's a dumb kid."

I couldn't remember much about the schools after that. Oh, yes, there were many of them, too many. Somehow I managed to get through the tenth grade by the time I was fifteen years old. That was all for me! I dropped out then and got a job working in a laundry. That was a good place for a "dumb kid." The work was hard and monotonous, but the money helped out at home; dad wasn't around any more, and mother was tired most of the time.

The next year my freckles began to fade a little. Perhaps the steam had helped some. Anyway, I looked more like a girl than I had before. I even noticed some of the boys looking my way at times.

Shortly before my seventeenth birthday I was married. That seemed the proper thing for me to do. I could cook and keep house, and I loved children. And, of course, he was a pretty nice fellow to be with.

By the time I was twenty-one I had my three fine children, beautiful, healthy, and not "dumb." They were going to like school, I could tell, and school would like them.

Three years later my husband felt that he should enter the Christian ministry. This meant that we must sell our business and move to a college town in the middle of our State.

We had been there only a short time when my husband came home extremely excited. "Guess what!" he said, breathlessly. "You can go to college too. Most of the wives are going. The dean recommends that the wives have an education, as well as we, in order to cope with the future. Isn't that something?"

Yes, that was something! I felt almost ill. I began to shake all over, so I sat down quickly. How could I tell him that his wife, the mother of his children, couldn't learn as well as other people? I could be a good wife and mother, that I knew, but a college student? Never! I nodded my head slightly and said, "We'll see. Come now, your dinner is ready. Let's eat."

Of course, that was by no means the end of the matter. The very next week he came home and announced that he had made an appointment for me to take the entrance examination in order to attend the summer session. So that was the way to do it! I could take an examination. Ha! Me take a college examination! But that *could* be the way out for me. I could take it, and then they would tell him that I couldn't enter their school, and that would end the thing. He would be hurt, of course, at least at first, but he would get over it in time.

I shall never forget that Monday morning in the early springtime. It was cloudy, and a chilly breeze was blowing. The crisp air felt good on my hot face. I was glad I had decided to walk the few blocks to my destination. I wanted to try to make myself relax. I kept thinking that I would never see these people again and that it didn't really matter what they thought of me. I would simply put down what I knew and not bother with the rest of it. Then I could go home to stay!

SEVERAL days later I received a letter from the registrar's office informing me that from the results of the test I had been accepted and was eligible to become a student of their college. Furthermore, I was given a date on which I was to meet with the registrar in order to plan my course of study. I dropped the letter on the table as if it had bitten me. I wanted to hide it or even throw it away, but that would do no good because it would have to be accounted for in time.

Then all at once it hit me, like a giant wave, right in the middle. They thought I could learn well enough to go to college. I felt a smile creep across my face. Someone thought I could learn!

I was hoping that no one could see my knees shaking as I walked into the classroom a few weeks later. My hands were wet, as was the handkerchief I held in my clenched fist. This was the first class, English grammar, and I wasn't even sure I could say my own name clearly; not here.

I took the first seat I came to, because I needed to sit down. Then I noticed that I was the only one sitting in the first row, and that made me feel more uncomfortable. I listened to the other students as they talked and laughed while we were waiting for the teacher. I thought of leaving the room.

Suddenly there appeared in the doorway at the left side of the room a little, soft-looking, gray-haired woman. She hesitated slightly, smiled around the room, and then walked briskly to her desk at the front of the room. She put her small pink hands together and placed them under her chin as she began her address to the class.

We had introductions from everyone, including me. Then the teacher outlined the requirements for the course, and I wasn't at all sure that I was understanding a word she was saying. I watched her as she lifted herself to her full height (4 feet 10 inches) and walked slowly, almost thoughtfully, back to her office door. She reached inside and took something from the wall. As she walked back toward her desk she was saying, "There is one basic requirement in this class, one that I will expect from every student, because no one will be successful in this class without it." With that said, she hung a small white

plaque on a hook directly over her head, and as she sat down she swept the room with the warmest smile I had ever seen. In bold black print on the white background we read one word—THINK. When the little rustle of whispers had died away we were dismissed.

My heart felt light as I walked with steady knees and dry hands down the stairs toward my next class. I felt like a new person. These people thought that I could learn. They wanted to teach me, to help me to learn. And I was very sure of one thing, at least *I could think!*

TEN years have passed since that day. Ten hard, busy, happy years. Four of those years I have spent in the classroom as a public school teacher. Yes, it's true, not all children learn the same things in the same ways or at the same speed, but they all deserve a chance to try.

What happened to me? I did what they thought I could do. I learned the things they wanted me to learn. What made the change? People! People who believed in giving others a chance. No, it wasn't all easy. No one gave me anything; no one felt sorry for me; they only helped me to find things for myself.

I lifted my head from its resting place. I stood up and walked across the room toward the door. As I stood in the doorway I looked around the room at the clean chalkboards and neat rows of desks which tomorrow again would be filled with boys and girls. And I didn't feel tired at all. Rather, I felt as though I could hardly wait for tomorrow to come.

Three Essentials for Healthful Living

(*From page 15*)

often characteristic of this type of blood vessel change. This man complained of occasional dizzy spells. He mentioned also that there is pain over the left side of his chest and that there is generalized muscular pain, or cramping, on only slight or moderate exertion. He is moderately overweight. We recognize that this person is in a dangerous way with the possibility of a heart attack, stroke, or other cardiovascular accident at any time. He is a poor risk for driving his own car. His family should be aware of the possibility of his being suddenly snatched from them by a stroke or heart attack.

Whose responsibility is it that this condition has advanced to so dangerous a stage? It can safely be stated that these changes would not have occurred had this person followed a consistent program of exercise and recreation. It would not have happened had he regularly walked the one-and-a-half miles to his office and left his car in the garage. It would not have happened had he sought out some way of getting in an hour of vigorous walking or comparable exercise each day. His reason for this neglect was the fact that he did not have the time. Now, when he should still have years of useful service ahead, he must go on the shelf, almost a physical derelict.

Is it true that he did not have the time? Some who think they have no time for a thirty-minute walk to the office—their time is too valuable to the organization—find their lives cut off suddenly, with twenty or thirty years of that valuable time lost.

Many say, "But it cannot, it will not, happen to me." Perhaps if you could know the relative probability of its really happening to you, there might result a new attitude toward this matter of getting into the fresh air for recreation and health.

But why the mention of sunshine? Is sunshine significantly related to health? There are several aspects of this matter of sunshine. Vitamin D is an essential to health. In its absence bone deformity occurs in what is called rickets and lesser manifestations of the disease. Vitamin D can be taken in from outside the body from such sources as fish liver oils and from certain oils exposed to a specific kind of radiation. The body's internal supply of vitamin D is formed in the skin by the action of direct sunlight on the skin and the tissues directly under the skin. These naturally formed vitamins are adequate to the body's needs, provided there is fairly regular exposure of portions of the body to the sun. With the average person there is but a small portion of the body exposed, usually the hands and the face and a portion of the arms. Those who are able to get into the sun for a more general exposure are fortunate. Because of the danger of actual damage from deep burns, the previously unexposed parts of the body should be exposed to the sun only with carefully graduated doses. One should receive a few minutes of sun the first day, with gradually increased doses according to toleration. Frequently we see the results of overexposure to direct sun. Painful burns may result, causing actual illness or, as has occasionally happened, even death.

One of the most pleasant ways to obtain exposure to fresh air is in getting out-of-doors for recreation, and this preferably in the sunshine. It is easy to see the consistent relationship between exercise, fresh air, and sunshine. Many recognize the value of all these elements in the over-all health. What is not recognized is the necessity of a consistent regular exposure to each of these health commodities—exercise, fresh air, and sunshine.

The average American family has no regular plan for outdoor exercise. Sometimes the husband in a home gets out for golf once a week, or once in two weeks. Two or four hours of mild exercise on the

golf greens is good, but it is good for but one or two days and it provides only for the husband and father, if he is the golfer. What about the other members of the family? What about the other days when the father does not get his exercise and goes for a week or two without any exercise? Every person, every family, should have a plan by which adequate physical recreation is a habit. Some will say that this is good in theory, but that implementation of the plan is all but impossible. Whether the plan can be realized in practice depends in a large measure upon whether we are convinced of its importance. Until we are fully convinced that the importance of these elements of health supersede other interests we will probably do little about the matter.

WHAT are the possibilities for recreational exercise in the out-of-doors? The following suggestions are offered as possible areas for improvement. As we are studying this matter from an academic viewpoint and admittedly have the student in mind as our first concern, what can we do to make certain that our students get the requisite exercise, fresh air, and sunshine? At school the schedule for recess should be given as much constructive thought as is given the arithmetic class or the course in medieval history. Physical education is being given an increasingly larger place in the curriculum, and if well planned it can go a long way toward supplying some helpful recreation.

Too often the recess is the time many students spend loitering about the campus, visiting or going to the snack bar for ice cream or sweet drinks. As far as possible these students should all be guided into good games that provide the most recreation. These games are of greater value if they contain a vitalizing element of competitive activity. A game of volley ball has greater value than the same time spent in merely throwing the ball back and forth over a net. Greater interest in these physical activities will be achieved if the students are encouraged to take initiative in planning such games. Such activities should be under the supervision of competent teachers.

Particularly in the case of younger students it is desirable that midway between regular recess periods the children lay their work aside, stand, and take a few deep breaths, and perhaps a minute of simple exercises. Children become restless when there is no opportunity to move about and stretch their muscles. Two minutes thus spent breaks monotony and gives them a sense of release.

At home, thinking again of the children, there should be time before the evening meal to play out-of-doors. Some children have good exercise built into their programs. The paper boys and the boys who have chores to do about the farm or garden are fortunate. Most children are not thus favored. In too many homes the children fall into a stuporous trance in front of the TV immediately upon arriving home. Many parents feel this is an easy way to keep the children out from under their feet and quiet. Such children are sallow, indifferent, anemic, and nervous. Their parents need counsel and guidance in the care of children. These parents are reflecting their ignorance of the health needs of their family.

Going back to the family's total recreation and exercise needs, there should be specific planning for physical activity. This must not be thought of as time wasted. It is time invested in health. Perhaps the first suggestion by which the older members of the family can enjoy more exposure to activity is to cut down on the use of the family car or cars. In the family across the street from us there are three people at home who drive; there are four cars. Whether the trip is the three blocks to the grocery store, post office, or shopping center or an errand around the block, the trip is made on rubber—never on shoe leather.

Many people do their grocery shopping within a five-minute walk of their home. If your errand is for a small load of groceries or for the cleaning or to the post office, try leaving the car at home. If the store is farther away, try driving to within a few blocks of the market, park the car, and walk on to the market and back to the car. You will be surprised at how this practice, carried out regularly, will become a pleasure to which you look forward.

Those members of the family living within twenty or thirty minutes of the office will be well advised to leave their car at home, unless the car is required in the work. Conscientious study of this matter of the use of the car may yield some helpful suggestions.

Another possibility for good and regular recreation is the YMCA and YWCA gymnasium. If you live near one of these, or near some other health club, membership in such a club may offer frequent opportunity to use the gym, the swimming pool, and possibly health-culture classes.

Last, the family that has an intelligent appreciation of the value of physical activity in the fresh air and sunshine will study every possible opportunity to get out for picnics, hikes, boating and swimming trips, camping, nature walks, bird watching, and any recreational activity that will take the family into the fresh air and sunshine.

As a part of every total program of health, every individual, every family, every school and church, can build up health by a larger attention to the value of fresh air, sunshine, and recreational exercise.

The highway of fear is the shortest route to defeat.

Toward PAINLESS Grammar

By Edith Davis

Andrews University Academy

ARE there any questions?" I asked my English III class after explaining the rules governing the agreement of subjects and verbs. As I acknowledged a raised hand, a girl remarked, "This question may be irrelevant, but I know that the sophomores and seniors are studying subject-verb agreement too. Why do we study the same thing every year in English?"

Irrelevant? Hardly. Why do we find it necessary to teach the same grammar rules again and again? Can it be that we as teachers feel, "Oh, well, if they don't learn it this year, maybe they will next"? Does the student shrug off a grammar assignment with "I've heard this before and probably will again"?

I have tried to develop a method whereby each student studies only those areas of grammar that he personally needs. Although this method could be adapted to any workbook or textbook, I have found the *Essentials in English* workbook published by McCormick-Mathers the easiest to use.

I have been using this method in all of my academy classes, but for the sake of convenience I shall take the junior class as an example.

Materials Needed

1. A workbook for each student
2. A teacher's key and manual
3. Form 35 and 36 test booklets for each student [secured from the company—one free and the second for a nominal charge]
4. Five boxes of answer cards [secured from the company]
5. A mimeographed sheet listing projects
6. A file box of 3x5 cards containing book lists
7. A second file box with a 3x5 card for each student
8. A red pencil for each student [optional]
9. A teacher's folder for pertinent material

Method

Usually the first day of school I give each student the diagnostic test in Booklet 35. Not only does this give me a picture of the class as a whole but through the diagnostic chart they are able to see the range of their abilities.

On the first day of a grammar unit I give out Test Booklet 35 again, and each student takes Test I as a pretest. Our class periods are fifty-five minutes long. Forty minutes is usually enough for the test, and the remaining fifteen minutes can be used for grading. Each student receives a red pencil and grades his own paper as the correct answers are given. To assure as accurate checking as possible, the students are counseled to be severe with themselves because it is beneficial to discover their own weaknesses. While they are writing the test, the lessons they are to do according to the test questions missed can be placed on the board. For example, Test I is set up as follows:

Questions Missed	*Lessons*
I Objects	2
Subjects, predicates	3
Verb cases 3, 4, 5	3
Subjective complement	8
II Two or more mistakes	4
III Three or more mistakes	9
IV	Words missed
V	Study 1, 2, 7, 8
VI	1

Because the tests are somewhat cumulative at times, a later test will reveal weaknesses that are still there, and the student is referred to a former lesson for restudy. I plan to give some other assignment for the next day, as I prefer to discuss the lessons before the students start work on them.

On the second day each student writes his name and the lessons required of him on a 3x5 card. He then files the card alphabetically in the box. As each lesson is completed the student checks it off on the card.

Before the students begin work on the workbooks, we take a few minutes to discuss the work of the

entire unit. I then explain in detail the first lesson, giving examples and eliciting responses. If two lessons are very simple or closely related they are discussed together.

After this explanation the students are told to work on the lessons required of them. If there are some who do not need to do the lessons already explained I help them in small groups or individually to get started on whatever lessons they need. As the students work I move about the room both asking and answering questions.

The next day the first part of the period is spent with the group as a whole, answering questions on the lessons already explained, giving a quiz on the material, and explaining one or two more lessons. Then time is given in class to check the completed lessons or to work on new ones. After each lesson is completed I discuss it with each student. If he has missed several points I suggest that he do the "second try." Usually I stay by him until he has finished enough of this "try" to show that he now understands what he is doing.

This method is continued until all the lessons are completed; then the test in Form 36 is given to check the student's progress.

Method of Grading

There are usually seven grammar lessons in a unit, and five points are arbitrarily assigned for doing a lesson. Each test has 100 points; therefore 135 would be a perfect score.

The student who is weak in grammar often has the full seven lessons to do—or maybe even more in the case of reviewing. However, provision must be made for the student who has anywhere from one to six lessons to do. These students earn their additional points by working on other projects.

Each teacher will probably want to set up a list of projects to fit his own class, but the following is the one we use with the juniors.

Writing		*Reading*	
Paraphrase	3-5	Book on list	15-25
Precis	5-8	Approved book	10-20
Descriptive paragraph	4-7	*Speech*	
Essay	8-15	Reports	5-15
Narrative	8-15	Extemporaneous	3-7
Poetry	5-15	Impromptu	1-3
Reports	8-15	Panel discussion	3-7
		Debate	5-10
		Miscellaneous	
Literature		Bulletin board	5-15
Memorization	1 point per line	Grammar cartoons	3-8
		Test on spelling	5
Illustration of poetry	3-8	Articles published	10-20
		Any approved project	

My book list is on 3x5 cards. In this way I can easily eliminate books or add others. The assigned reading is from the list, but extra books from this list may be read for the project. An approved book is one that does not appear on the book list but has been accepted by me at the student's request.

The number of points for which one can receive credit from either lessons or projects is limited to 40 per unit. However, points may be carried over from one unit to the next. Some of the more enthusiastic readers and writers may have 200 or 300 unusable points at the end of the year.

Pitfalls

There are certain inherent dangers to which one must be alert. The field is wide open to cheating. Students may not indicate proper number of lessons to be done, may merely copy answers from the answer sheet, or may have someone else do their lessons. To help avoid this, I have told students that unless one has a very high pretest score, he must make a 10 per cent increase for an A, 8 per cent for a B, 5 per cent for a C, and 3 per cent for a D, in addition to receiving a test score that would merit such a grade. Any decrease from pretest to final (and it does sometimes happen) is subtracted from the final grade. This eliminates nearly all cheating.

Discipline may be another problem. There is of necessity some moving about on the part of the students. And the teacher often is helping one student, leaving the others somewhat free of supervision. The teacher should insist that noise be kept to the point where no one is disturbed, but it is impossible to expect absolute quiet.

Procrastination is another drawback that I have been unable to overcome fully; however, the daily quizzes help. Also as I move from student to student I can check on what each is doing in class, and encourage more homework.

Appraisal

Does the method really work? Admittedly, it works much better with some students than with others. The earnest, studious person, whatever his ability, profits most. The person who just wants to "get by," be he an A or a D student, profits the least.

Nearly all of my students prefer this method, and they are learning more than when I was using a different method.

As an added incentive to juniors really to master the grammar, all who at the end of the junior year can receive a score of 90 per cent or more in the final printed test are excused from formal grammar in the senior year. This year five seniors are spending the time they would normally spend on grammar in journalism and creative writing.

When students realize that the material can be mastered, is not this a step toward painless grammar?

Visit Student Homes!

MY FIRST year's teaching experience was like that of many teachers. College expenses had not allowed for an automobile, which seemed necessary to get the teacher to many student homes. Furthermore, I had no idea that it would be of great worth to visit all the homes. I could have known, of course, because two or three families invited my wife and me to their homes for Sabbath dinner, and now I can recall how much easier it was to approach these parents about school needs and little problems. But I learned the hard way.

There came a sad day during the first school year when a sixth-grade boy decided that he would rather go to public school. I couldn't understand the parents' letting a child make such a major decision, nor did I understand the dissatisfaction they had with me as a teacher. They never came to me, and I never went to them. Toward the end of that school year, after we had acquired an old car, it fell my duty to take this boy's sister home after a Sabbath afternoon church function. Just to drive into their yard gave me a new appraisal of the situation. I saw the home and the neighborhood, both of which were second rate; I also saw that the boy was allowed to spend his Sabbath afternoons with rough-looking and unkempt friends. Then I understood many of his behavior problems, and how I wished I had made that visit months before, to get acquainted with the lad and also to clear up the misunderstandings between the parents and me. I am sure that if I had visited the home during the first three weeks of school, this boy would never have quit our school.

When I began my fourth year of church school teaching it was my decision to visit every child's home by the last of October. This was an average of two families a Sunday. I began with those homes that had older students or homes whose children showed possibilities of causing a little trouble. As I look back I think of this community as the most friendly and considerate place I ever taught in. The people were easy to approach when little concerns arose, and the school board acted with great understanding. But careful evaluation of various school-year incidents reminds me that certain families changed their attitude toward the school after I called at their home for just a friendly chat.

However, it was not until I was Bible teacher at Union College Academy (now College View Academy) that I learned what a positive help it was to visit each student's home. Perhaps this was so meaningful to me because I stayed in that community five years after making these first home calls. It was my first year of senior academy teaching, and I really had no notion of visiting the homes of all 110 students. President H. C. Hartman suggested, however, that it would be a great help to the academy if I, as the Bible teacher, would do just that. Willing to do my part, I counted the homes—there were more than sixty of them! If I could make five calls every evening, five evenings a week, I would be able to complete the program in three weeks. It wasn't easy. The city of 125,000 was strange to me. Some mistakes were made when sorting the names into locality groups to save travel time. Some streets were so new that the city map didn't contain them. Then I learned that one evening a week the stores were open for shopping and very few people were home on that night. Nevertheless, I completed the visits, and it was a most enjoyable and profitable three weeks.

Because many of the parents had not seen me, since

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Neville George
Sheyenne River Academy
Harvey, North Dakota

Our Schools Report...

OVERSEAS

► Enrollments at **Korean Union College** show an increase of 14 per cent over last year on the college level, making a total of 264. There are also 75 elementary and 362 secondary students. This year a successful teacher-student work program was initiated. Divided into three groups, the students work on the farm together with the faculty members. The faculty of the agriculture department participate every work afternoon, and other faculty one afternoon every three weeks.

► Evangelism, stressed at **Philippine Union College** both in the undergraduate and the graduate school, has been enhanced by a portable tabernacle used by Instructor H. L. Reyes and his students. After use the tabernacle can be dismantled in five hours.

► Last spring 34 graduates of the **Marienhoehe Missionary Seminary** received their publicly accredited certificates, called *Reifezeugnis,* enabling them to attend German universities as well as universities in some foreign countries. All these had successfully passed the written and the oral examinations, which are controlled by the respective state authorities. These graduates represent the largest class the *Aufbaugymnasium* has had since it began its work in 1949. Twenty-six of these have been members of the Adventist Church through the years. Of the other eight, four were baptized this past year.

SECONDARY

► Two teachers from **Loma Linda Union Academy** (California), Paul F. Bork and Albert Houck, were among those honored at the 1965 Teacher and Counselor Recognition Dinner held at the University of Redlands. Their Certificates of Recognition were for outstanding service through maintenance of high professional standards and service to youth above and beyond the call of duty.

► Last spring the girls of **Mount Ellis Academy** (Montana) became the happy owners of a $900 Wurlitzer Console piano. This was bought with Gold Bond stamps given to them by parents and friends.

► W. A. Wolcott, teacher at the **Dayton** (Ohio) **Junior Academy,** was asked by Dr. T. C. Campanelle, of the School of Education, University of Dayton, to write the introductory chapter to a handbook entitled *Counseling Parents of Mentally Retarded Children.* The book has now been published by Bruce Publishing Company, of Milwaukee, Wisconsin (paperback edition, 75c).

► Along with the regular college preparatory course **Madison Academy** (Tennessee) is now offering vocational training in mechanical drawing, woodwork, building trades, printing, gardening, auto mechanics, and home economics.

► **Garden State Academy** (New Jersey) had a number of interesting biology projects last school year. Among them was raising an alligator. He survived for a while, swallowing small fish and snapping at fingers poked into his aquarium, but he could not take the cold winter weather and died. Another project involved four fish aquariums with a perfect balance of plant and animal life, where the fish are never fed. Every six-week period each student turned in a report on observations of his particular project.

► **Loma Linda Union Academy** (California) students scored 27 per cent higher than the national average in physical fitness for the second consecutive year. The test, prepared by the American Association for Health, PE, and Recreation, consists of seven different events, which measure arm strength and power, abdominal strength, leg power, endurance, speed, and agility.

► After 48 years of teaching, William Albee has retired and is living at Calimesa, California. His teaching career began 50 years ago in the small eight-grade, one-room rural school of Hagy, Wyoming. Since then he has taught on the elementary, secondary, and college levels in five States. He spent the past five years as chairman of the science department of **Loma Linda Union Academy** (California).

► A major building construction program is under way at both **Jefferson Academy** and **Valley Grande Academy** (Texas), and a new eight-classroom elementary school building valued at $100,000 is being constructed at Keene, Texas.

► Miss Wanda Grounds, former principal of the **Tulsa** (Oklahoma) **Junior Academy,** is now elementary supervisor for the Texas Conference.

HIGHER

► **Pacific Union College** is now offering for the first time a course in machine shorthand. They expect this to open a new vista to young men who are interested

in career reporting, both court and conference. The stenotype machine has 23 keys with the notes printed in plain English letters on a strip of paper tape. Whole words, even whole phrases, are written in one stroke. Speed, accuracy, and comfort are its advantages.

► **Loma Linda University** trustees voted to extend their new medical center now under construction to nine stories rather than the seven originally planned. This will provide room for 150 more patient beds, making a total capacity of 510. Also there will be another full floor over the outpatient wing, which will serve the office and teaching needs of the School of Nursing.

► A new community speech-therapy clinic staffed by 11 **La Sierra College** students was conducted last spring. The clinical rooms have one-way glass, tape recorders to keep record of the clinical aid, and microphones to enable the observers to listen. There were 35 speech-therapy majors at **LSC** last year.

► The speech department of **La Sierra College** made arrangements last spring with the Christian Record Braille Foundation, Inc., to record *The Bible Pageant*, a five-volume set of books by Merlin Neff. Don Dick, assistant professor of speech, is adapting the books for this.

► One hundred and ninety-five pipes have been added to the Moller pipe organ at **Atlantic Union College**, bringing the total to 1,706. The present addition completes four divisions of the organ—pedal, choir, great, and swell. The positiv division is all that remains to be completed of the original plan.

► This school year 34 candidates expect to be the first to complete the Associate in Science degree in nursing at **Atlantic Union College.**

► **Pacific Union College** was given a new Mark VII microcard reader and selected microcards valued at $1,247 by the Microcard Foundation. Microcard readers are devices for storing a large amount of written materials without bulk. The pages are printed on 3x5 cards with up to 80 pages on a card. The microcard reader projects these minute pages on a screen in a size that is easily readable. Nearly 100,000 pages of scientific and cultural works were included in the grant.

Good education is not so much one which prepares a man to succeed in the world as one which enables him to sustain failure.

—CANON BERNARD IDDINGS BELL

Education in its deepest sense is the improvement of man so that he will be a thinking individual, not afraid of the validity of his conclusions even though they may deviate from what may be acceptable and safe at the moment.

—HENRY T. HEALD, *President, Ford Foundation*

Visit Student Homes!

(*From page 23*)

it was so early in the year, it was necessary to introduce myself as if I were a strange salesman. The most frequent sign of recognition that I received at the door was a concerned look on the person's face, as if to say, "What is wrong now?" Some of the doors were hardly opened for me to enter. After an experience or two of this kind, I enjoyed the pleasant joke I was bringing to the family. During these visits I never mentioned a single concern about the student's schoolwork or behavior. In fact, on an occasion or two I delayed my visit because the child was involved in some problem at school; after the situation had died down I would then visit the home.

Generally I found that ten to twelve minutes was the right length of time for these visits. Most of the time was used in getting acquainted. People enjoy telling you where the best shopping places are, what the community has that is interesting and historical, where their older children are, and how young their baby was when he began to walk. The punch line of the visit could go something like this: "I am happy to have John in my class and earnestly hope to be a real help to him this year. If ever a problem comes up that I can help you or him with, call on me at any time." After this statement it is time to leave without much more being said.

After a teacher's first year in a community, when all the homes have been visited during the previous year, it may be just as well to visit only new students' homes. However, many families will be disappointed if they are not called upon each year.

It is the teacher's job to diagnose the students' behavior, and it is certainly easier after being in their homes a few minutes. Some live in homes with too much luxury, others in homes with too little. Some children are badly spoiled, while others may be dealt with too harshly. These things will affect behavior patterns at school.

Furthermore, in Adventist circles at least, it is the teacher's duty to "break the ice" with the parents, and this is best done by visiting the home. Parents will come to the teacher for help because he has won their confidence, and students will find it easier to confide in the teacher about some of their problems. They both believe that the teacher cares, and thus many problems never materialize—all because of visiting the students' homes!

Education makes people easy to lead, but difficult to drive; easy to govern, but impossible to enslave.

—LORD BROUGHMAN

Values of Vocal Music

The benefits gained from singing influence the development of the intellect, the emotions, and the physical coordination of the voice. Thus the threefold aim of Adventist education may find expression in the vocal activities of the school. The broader aspects of general cultural enrichment are realized as the vocal student comes in contact with great music, which deepens his sense of artistic appreciation and refines his powers of discrimination between good and inferior qualities in music. The singer is physically revitalized through the act of singing, and is provided with an emotional outlet for self-expression.

Music aids in the education both of the mind and of the emotions. Music sharpens a child's sensibilities and familiarizes him with his emotional resources. Music intensifies his capacity to feel and probe. Music gives him a sense of order which the outside world does not supply.[1]

What should be the goals of a vocal program in an Adventist school? For some educators the vocal organizations are valued for their effectiveness in public-relations activities. It is true that school choirs have spread much good will as a result of touring among the constituents of our conferences. For others an important value of choral singing is the entertainment and relaxation provided therein for both the performers and the listeners. Then there is the value of service to the church gained from providing sacred music for the religious worship services. This is usually one of the larger responsibilities of most school choirs. Ellen G. White says of sacred song:

It has the power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.[2]

A proper blend of these facets of choral activities should be realized in the vocal program of the school, with no particular phase being allowed to monopolize or exclude the other. However, there is another consideration of even greater importance.

The significance of the aesthetic experience of music for the individual is that without it he would be less complete as a human being. . . . It must be clear also that the reason for having music is not only the joy of its beauty, but because of its contribution towards profundity of feeling which is a result of aesthetic experience. Music is first and foremost for aesthetic growth and development, not to teach citizenship, not for public relations, not to teach poise, not for community ego gratification. All of these latter achievements may derive from music, but they are not why music should be taught.[3]

It is evident that the most elevated goal of music is to assist in revealing the inner realities of life. This would appear to supersede even the importance of developing outstanding performers. While mediocrity of performance is always to be deplored, so also are superficial values of temporary existence. As Christian educators, let us always strive to realize the deeper, more lasting values of life in our philosophy of music so that we may develop and enrich the whole being of man.

It is a grave impoverishment of our culture that so many classify music as an amusement; and not as a collective voice of mankind that unites men on a higher level of spiritual sensitiveness than they could otherwise attain. Music is not merely a succession of pleasing sound-patterns formed of sensuous tone; but is essentially an utterance, an elemental utterance of the whole man. Its message is not primarily addressed either to the intellect or to the emotions; but to the complete personality of the listener; and that message, to be valid, must spring from the complete personalities of both composer and performer. In it, heart speaks directly to heart, mind to mind, life to life. To singer or to listener, the message becomes as his own voice speaking within; not only an external revelation of beauty, but also the vital utterance of his own soul; so that he adores with the voice of Palestrina, prays with that of Bach, rejoices in the mighty tones of Beethoven, loves and suffers in the surging crescendos of Wagner.[4]

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[1] Julius Portnoy, *Music in the Life of Man* (New York: Holt, Rinehart and Winston, 1963), p. 201. Used by permission.
[2] Ellen G. White, *Education*, p. 168.
[3] E. V. Moore, "Aesthetic Values in Education," *Music Educators Journal* (#4, 1961), p. 54. Used by permission.
[4] Winfred Douglas, *Church Music in History and Practice* (New York: Charles Scribner's Sons, 1937, 1962), pp. 8, 9. Used by permission.

Joann Robbins
LA SIERRA COLLEGE

There are two freedoms—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.
—CHARLES KINGSLEY

Christian Principles and Sound Scholarship

(*From page 9*)

shameful death on the cross, a form of execution usually reserved for the most degenerate of malefactors. Later Paul admonished the Romans not to be haughty but to go about with humble folks, or as Phillips puts it, "Don't become snobbish but take a real interest in ordinary people." [8]

Humility may not be an absolute necessity on the part of the scholar, but the greatest scholars of my acquaintance have also been men of deep humility. I do not mean that they depreciated the importance of their knowledge, their discoveries, or any other aspect of their work, but they were acutely aware of the limits of their knowledge and their discoveries. They were quick to give credit to others, and they

accepted the fact that they had loosed only a few seals on the many doors of knowledge yet to be unlocked to the mind of man. Former President Griswold tells us this:

> The American Scholar is not Faust at his black magic or a gypsy in flight from his fellow men or a man of philosophical habit caught in a philosophical vise. He is Man Thinking, hungering and thirsting after the things that make man think.[9]

Can one who hungers and thirsts for anything, including food for thought, be other than humble?

Courage and Maturity

The very nature of Christianity is such that its advocates have needed *courage* to defy ridicule, hatred, and all manner of inhuman persecution. The blood of the martyred early Christians pays mute yet eloquent tribute to their courage. We often are inclined today to take Christianity and freedom of religion for granted, but isn't it true that many of the secular pressures of our time tend to force us into a kind of fashionable conformity? It takes courage to resist such conformity.

Courage too is required of the scholar. Often the truths that he finds, or believes he finds, in his laboratory, his telescope, the library, or the observation of human experience are such that they are not palatable to his students or his hearers. For example, consider the experience of Copernicus or Galileo or the more recent example of the reactions to Charles Darwin's theory of the survival of the fittest. To stand firm in unpopular conviction of any kind requires courage.

True Christianity demands *maturity* of its adherents. The basic truths of Christianity may be simple, but their application to human problems is hardly so. Luke records of the boyhood of Jesus that He grew in wisdom and stature and in favor with God and man. Each of us, no matter what his level of religious development, needs to grow and develop more fully. Paul says:

> When I was a child, my speech, my outlook, and my thoughts were all childish. When I grew up, I had finished with childish things."[10]

And again:

> Anyone who lives on milk, being an infant, does not know what is right. But grown men can take on solid food. . . . Let us then stop discussing the rudiments of Christianity. We ought not to be laying over again the foundations of faith in God. . . . Instead, let us advance towards maturity.[11]

The scholar, also must be mature. He must reject a superficial approach and learn not to be too dependent upon others. Emerson reminds us:

> Meek young men grow up in libraries, believing it their duty to accept the views which Cicero, which Locke, which Bacon, have given; forgetful that Cicero, Locke, and Bacon were only young men in libraries when they wrote these books.[12]

He tells us that "we have listened too long to the courtly muses of Europe."[13] He asks us to discontinue this and encourages us to declare, as it were, a scholarly declaration of independence.

Freedom and Responsibility

Freedom is another principle of Christianity. Paul says, "'I am free to do anything,' you say. Yes, but not everything is for my good. No doubt I am free to do anything, but I for one will not let anything make free with me."[14] He goes on to caution the Galatian Christians: "You, my friends, were called to be free men; only do not turn your freedom into licence for your lower nature."[15]

That freedom is a *sine qua non* for the scholar hardly needs elaboration. Implicit in the structure of a liberal education is the idea that one is set free from prejudices and preconceived notions. A. Whitney Griswold says:

> A mind unfree, a mind possessed, dragooned or indoctrinated, does not learn. It copies. Learning implies discovery. The unfree mind looks at maps but does not travel. It dares not. For at the edge of the maps is the jumping off place, full of dragons and sea serpents. The unfree mind stays home, locks the door, bars the shutters. It is a hero in a crowd, a coward in solitude; it is a slave and a sloth. . . . The only definition of freedom that is worth anything to mankind is a concrete one—one that finds direct expression both in principle and practice; in laws and the way those laws are enforced; in institutions and the uses to which those institutions are put; in policies and the methods by which those policies are conducted. For this reason the process of defining freedom is never finished. It must continue endlessly or there will be no freedom. Surely without freedom the concept of scholarship would be devoid of meaning.[16]

A discussion of Christian principles could hardly be complete without reference to *responsibility*. Many kinds of responsibility devolve upon the true Christian. In our discussion of freedom we noted that Paul indicated that freedom makes us responsible for our own actions. Christ made it abundantly clear that we have a responsibility to our fellow man and that our efforts should be directed for his good as well as our own. One of the greatest Christian responsibilities, however, is the dissemination of the Christian message, as is made clear in the Great Commission.

Responsibility is expected of the scholar too. He is responsible for the mastery of his discipline and for the discovery of new knowledge. But the scholar is also responsible for a purpose in his study. Cardinal Newman says:

> If then the intellect is so excellent a portion of us, and its cultivation so excellent, it is not only beautiful, perfect, admirable and noble in itself, but in a true and high sense it must be useful to the professor and to all around him; not useful in any low, mechanical, mercantile sense, but as diffusing good, or as a blessing, or a gift, or a power, or a treasure, first to the owner, then through him to the world.[17]

Truth

One of the greatest Christian principles of all is that of *truth*. The words of Jesus in John 8 tell us

that freedom should lead to truth: "And ye shall know the truth and the truth shall make you free."[18] And in Pilate's hall of judgment He said: "My task is to bear witness to the truth. For this I was born; for this came I into the world, and all who are not deaf to truth listen to my voice."[19]

Today's Christian, if responsive to the teachings of Him from whom he derives his name, continues diligently to pursue truth.

It is undoubtedly at this point that the principles of Christianity and those of scholarship come into closest juxtaposition. The scholar, too, is dedicated to the pursuit of truth. Karl Jaspers says:

> The effectiveness of intellectual formulations and ideas is grounded in truth. Communication is itself a function of the search for truth. It tests truth by testing its effects. Intellectual exchange makes the university the place where people meet who have committed their lives to the search for truth.[20]

We see, then, that the aims of the Christian and the scholar appear to be one. The principles of Christianity do not conflict with those of sound scholarship, and in many instances they tend to support and complement one another. Furthermore, it is my conviction that Christianity needs sound scholarship. The demands of today's world are such that we neglect the intellectual dimension of our religion at our own peril. On the other hand, scholarship can be vitally enhanced by a commitment to and practice of the principles of Christianity, which serve to give purpose and a sense of deeper responsibility to scholastic endeavor. My plea is that we never neglect these principles. May they be integrated in that sense in which I believe Jesus meant them to be when He said, "Ye shall know the truth, and the truth shall make you free."

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[1] Hebrews 11:1. From *The New Testament in Modern English,* © J. B. Phillips 1958. Used by permission of The Macmillan Co.
[2] James 2:14-17.*
[3] James Harvey Robinson, *The Mind in the Making* (New York: Harper and Brothers, 1921), p. 41. Used by permission.
[4] John Henry Cardinal Newman, "A Lecture on University Education," in Henry Tristram (ed.), *The Idea of a Liberal Education* (London: George G. Harrop and Co., 1952), p. 160. Used by permission.
[5] Alfred Whitney Griswold, *In the University Tradition* (New Haven: Yale University Press, 1957), p. 156. Used by permission.
[6] Luke 2:49.*
[7] 1 Corinthians 9:24.*
[8] Romans 12:16. From *The New Testament in Modern English* © J. B. Phillips 1958. Used by permission of The Macmillan Co.
[9] Griswold, *op. cit.,* p. 117. Used by permission.
[10] 1 Corinthians 13:11.*
[11] Hebrews 5:13-6:3.*
[12] Emerson, "The American Scholar" in Edward C. Lindeman (ed.) *Basic Selections From Emerson* (New York: Mentor Books, 1954), p. 107.
[13] *Ibid.,* p. 118.
[14] 1 Corinthians 6:12.*
[15] Gal. 5:13.*
[16] Griswold, *op. cit.,* pp. 2, 3. Used by permission.
[17] John Henry Cardinal Newman, *The Idea of a University* (London: Longmans, Green, and Co., 1921), p. 164.
[18] John 8:32, King James Version.
[19] John 18:37.*
[20] Karl Jaspers, *The Idea of the University* (Boston: Beacon Press, 1959), p. 63. Reprinted by permission of the Beacon Press, copyright © 1959 Beacon Press.

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Analysis of the Writings of Ellen G. White

(*From page 5*)

we conclude that from the very start appear evidences of the writer's talent, which when enlarged by the heavenly gift became a powerful instrument for revealing truth to the world. This talent improved as she cooperated with God, and the spiritual gift that she enjoyed found fullest expression in her writing mission. The passing years were marked by the appearance of new volumes in each of which the literary quality was improved, and the language employed took on a richer and more impressive quality.

Mrs. White was fortunate to have in her employ literary assistants, but these aids were not the authors of her books. She had no ghost writers. She was the author of these books herself.

In Letter 143, 1906, she wrote concerning the charge that her writings were manipulated by her son:

> I want to say, Never repeat to another soul as long as you live the words that [W. C. White] manipulates my writings and changes them. That is just what the devil is trying to make all believe.

You can be sure that when you read a book with the name Ellen G. White as the author on the title page that she was indeed the writer. But significantly, she did not claim the ideas expressed, for she wrote:

> Sister White is not the originator of these books. They contain the instruction that during her lifework God has been giving her. They contain the precious, comforting light that God has graciously given His servant to be given to the world. From their pages this light is to shine into the hearts of men and women, leading them to the Saviour. The Lord has declared that these books are to be scattered throughout the world.—*Colporteur Ministry,* p. 125.

If Ellen White is unique as a writer, it is because she had the gift of prophecy. Her writings are the testimony of Jesus. But please bear in mind, so were the writings of the Old Testament and the New Testament prophets.

> It was Christ that spoke to His people through the prophets. The apostle Peter, writing to the Christian church, says that the prophets "prophesied of the grace that should come unto you, searching what, or what manner of time the *Spirit of Christ* which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." It is the voice of Christ that speaks to us through the Old Testament. "The testimony of Jesus is the Spirit of Prophecy."—*Patriarchs and Prophets,* pp. 366, 367.

The church is indeed fortunate today to have an inspired library to which to resort for guidance. Teachers of children and youth will find here not only a diversity of style to charm the mind but a celestial dynamic that will charge the soul with heavenly life and power.

Basis for happiness: something to do; something to love; something to look forward to.
—Kanawha (Iowa) *Reporter*

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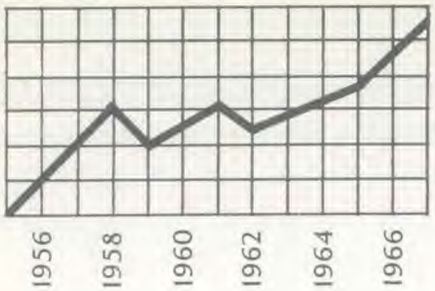

EDITORIAL

Pulse and Trends

Variety Summer months always arrange a kaleidoscopic array of activities. Well-earned vacations, educational field tours, personal study and school preparation, renovating and finishing, departmental and school construction, study-abroad programs, fifth-year and other graduate study, research, post-doctoral study, teacher conventions, administrator meetings, and student recruitment constitute a few of the summer displays. Regardless of the activity in which SDA educators have engaged for the summer, there must have been a feeling of accomplishment, contribution, and growth. This is as it should be.

Meetings The General Conference Department of Education sponsored and coordinated five important assemblies this past summer in the North American Division—Education Advisory Committee of the Department, June 21-23; the Principals' Council, June 23-28; College and University Administrators' Meeting, August 2-5; and the Commission on Graduate Education in the United States, August 3-4 (evenings), followed by the 1965 session of the College and University Teachers' Section Meeting (education, English, health and physical education, library science, modern languages), August 18-25, 1965.

Spiritual dedication, professional competence, fraternal fellowship, new resolves—all were whetted. The influence of these sessions will ultimately be felt.

Would that each one of you could have attended these meetings. The greatest pleasure and profit, naturally, come to delegates, representatives, and participants. Of course, the minutes and official papers are being distributed to those who were in attendance at the meetings, and to other responsible officials; but those who did not attend expect a perusal of the record or the minutes to provide the benefits attained by those in attendance. It reminds one of trying to make up an absence in class or laboratory—the paper work, homework, may be done and problems may be handed in, but this does not compensate for the value of the discussion and student-teacher exchange lost by the absence. Read the minutes and record of proceedings, however, if you have the opportunity.

Special sessions yet scheduled for 1965 include the General Conference Board of Regents, November 3-5, and the SDA Speech Teachers' Section Meeting, December 26-27, meeting in conjunction with their professional body, Speech Association of America, December 28-31, 1965.

Materials Supervisory visits in educational institutions and discussion with chairmen of collegiate departments of education still document the weakness in a number of places.

Many teachers and collegiate departments of education are limited in their possession of General Conference recommended materials for instructions—guides, syllabi, handbooks, aids, and leaflets. Most of these are complimentary merely for the asking. Minimal charges are levied for students' ownership.

Union conference departments of education are encouraged to maintain an adequate stock of such in their respective offices. Should you be interested in being apprised as to what is available, please write to the General Conference Department of Education, 6840 Eastern Avenue, NW., Washington, D.C. 20012, for a copy of the current offset "Educational Materials Promoted by General Conference Department of Education."

Materials Center School administrators and teachers should re-evaluate their facilities to see whether their *instructional materials center* provides an easy-of-access, eveready, enriched reservoir and working laboratory for the whole instructional program—books, periodicals, pamphlets, flat pictures, maps, charts, slides, tapes, projectors, recorders, construction paper, crayons, water colors, oils, clay, and a host of other needs for both creative staff and students.

With wise planning and a judicious use of time and effort, resource units and open-ended projects may revitalize instructional areas and catalyze student discovery.

Desolation Some classrooms really look empty, especially when the teachers and students have left the room. Of course, the furniture is still there, but the walls—how barren they look. Four walls, a ceiling, and floor. Were it not for the windows, perhaps little light and color would shine through.

Take a look at your four walls, for instance. What else do you have besides the chalkboard? Do significant pictures, meaningful charts, inspirational statements, student exhibits, adorn your room?

No one would want a cluttered museum that would distract attention and diffuse interests that should be major, but it could be possible that you should be responsible for *more* color and *more* shape than what you now have in the classroom.