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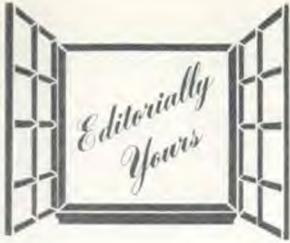
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As We See It

Searching for Answers?

One day we'll know. But now on the current educational horizon we are faced with a conglomerate array of ideas and opinions about administration and management, about teaching and learning—fact and fancy, frills and twirls, ploy and counterploy—in the quest for quality and relevance.

When contemporary issues and problems are analyzed and sweeping reforms suggested, baffling conundrums rear their ugly heads. Anomalies, dilemmas, enigmas, perplexities, puzzles, pressures, and threats follow dizzily in crazy-quilt procession.

In a complex civilization such as ours, with technology, urbanization, and automation taking such breath-taking strides, the needs of education assume striking proportions. Educational and curriculum planners become concerned as to the desirable pale of knowledge, the recommended span for attention.

There has been and continues to be a struggle among administrators and teachers to make education practical, functional, and satisfying.

What should be taught? *How* best will learning take place? *How* may teachers be most effective?

With cool deliberation and dispassionate cogitation educationists and others should sit down periodically to help pinpoint and clarify the vital issues of contemporary education, and happily, if possible, to assist in resolving them.

No less important is this imperative review in Christian and church-related programs of education than it is in public education.

Educational costs are mounting. Capital outlays are begging for support. Soft monies are proffered.

With the excessive ferment, soul searching, and urgency on the educational scene, serious questions may blatantly be asked awaiting deliberate and successful answers:

What is being done to solve these problems?

What answers does the past have to offer?

What are the consequences of failure to respond?

What creative plans are being laid for the future?

What are the implications of imaginative budgeting?

What do the church-related schools offer that is unique?

What must these Christian schools do to maintain quality?

T. S. G.



Symbolically a principal dreams and challenges his colleagues with a

BILL MCGHINNIS rolled and tossed uneasily in his bunk, but somehow sleep would not come. This had been a routine Principals' Council, all right, this one at Blue Mountain, with all the standard accessories—he had pulled off a few pretty sharp faculty swaps with some unsuspecting, fledgling principals and was feeling right proud of his acumen and expertise in the arcane science of horse trading. There was a twinge or two of conscience as to the intent of the golden rule, but that soon passed off as he comforted himself that he, too, had gotten burned often enough on the way up the ladder. After all, it's just a part of the game. . . .

"That keynote was a good speech," he mused, "so earnest and sincere. In fact, all the speeches have been good. True, we haven't had any earth-shaking innovations suggested yet that I can sink my teeth into, but these meetings surely make me feel good. The speaker's point about commitment was quite arresting. Here we have invested all this effort, parental sacrifice, and these millions of dollars for a separate school system, for just one purpose: to produce *commitment* in the lives of these boys and girls. Perhaps he's right; maybe we are confused about the difference between sociology and spirituality. Maybe we have become so preoccupied with policing and preserving all the symbols and traditions of our Adventist subculture folkways that we have lost sight of the main purpose of our schools: to introduce the tender hearts of our students to the Lord Jesus Christ, and to produce in them *commitment* to Him. Could it be that he's right?—that our whole approach to these young ones over the years has been based primarily on coercion rather than persuasion?—and increasingly more so of late as we feel threatened by social change?

"Maybe we're crowding them too close—and trespassing into that sacred center of the human life that

Excerpts from a provocative paper presented at the, 1965 Principals' Council.

Farewell to Yesterday

By George H. Akers

Andrews University

God Himself won't violate. And as a result, we're getting wholesale resentment, instead of commitment to Christ. I don't know; I'll have to think that over some more: it's hard for me to admit that my program is denominated on compulsion and regimentation rather than magnetic, irresistible evangelism. . . .

"Oh, agitation! Why do I have to thresh this out here in bed in the wee hours of the morning when there's sleep to be gotten? Hmm . . . maybe that keynote address wasn't as comforting as I figured. Can't seem to throw it. I guess it raised to the conscious level some misgivings that have been nagging at me for some time. Sleep—sleep—sleep—gotta' get to sleep."

II

The bronzed young chairman stood up, squared his shoulders, faced the assembled delegates, and lightly tapped the gavel as he effervesced a warm and cordial greeting. "We welcome you to the 1980 SDA Principals' Council of the Americas," he continued, "and especially to the Carribean Academy, your happy host on this occasion. On this beautiful 600-acre island—which is all ours—we have through the providence of God erected this lovely new school. We are indebted to the Worthington Food Company on both continents for the multi-million dollar largess that initially founded this experimental school back in 1970 when they donated all the profits earned from a new product. A certain portion of their earnings from this successful line has since been allocated on a regular basis to us as an operating subsidy, as their contribution to the cutting edge of Adventism.

"They decided back in 1965 that Christian education needed a real transfusion by way of experi-

mental research programs for twentieth century SDA education. Our infant institution was selected to receive their generous philanthropy because we were owned and operated by a private corporation of dedicated and affluent Adventist laymen whose own personal fortunes were already plowed into the endeavor here. A ceiling on our enrollment had to be set a number of years ago, and the waiting list continues to grow. At the rear of the room you will find on the table, brochures which tell about our history and program—and a description of some of the experimental approaches that began here and have since found their way into the mainstream of denominational schools. Our failures are reported there also, for failure, too, is part of an experimental school.

"As you can see, we have many students from the States here, as well as Inter-America and South America and the islands between. We have no dormitories here; the boys' village of cottages is on the north side of our little lagoon, and the girls' right over there. The units of new construction in that little palm grove are our experimental homes for co-educational housing. Each of our student-faculty residence halls has its own dining room; its part of our accent on family life. The food is prepared in our central kitchen and then trucked quickly to these home units in electrically insulated stainless steel. Our faculty-house-parents are not burdened with meal chores this way, and they are freed to concentrate on companionship with these youngsters.

"Correction: We do have one conventional dormitory, which we use for comparative study purposes, as a research control. We have run extensive psychological MMPL studies on the students who live in our faculty-student residences, compared with those who live in the conventional dorm, and we find that

the former group shows much greater evidences of maturity, stability, healthy self-concepts, and adequacy, and particularly a more wholesome attitude toward the church. I think we're getting close to this commitment problem. We're not sure what all this means yet, and we shall continue to study it in depth, but it does appear that the old dormitory, which still prevails in many of our schools, generates and perpetuates a type of barracks life that postpones maturity, as well as posing an insuperable obstacle to the faculty who wishes some access into the life and value system of the student."

BILL McGhinnis pinched himself, but by now he seemed too numb to register. "This is more than I can take in one sitting," he muttered. "I've got to go off in a corner and think this all over. Is this man suggesting that the denomination has been wrong all these years? No, that can't be, for dormitories were planned and erected in the early schools that Mrs. White helped found. You start remodeling here and there, and before you know it, we won't recognize anything in Adventist education! I have a feeling we have another word for what you call the bold innovation, creativity, imaginative experimentation, and the cutting edge of twentieth century Adventism: it's called *heresy*."

Bill had just gotten out his pocket memo to write himself a reminder to dictate a letter of protest to the General Conference Department of Education about all this change, when the young program chairman concluded his remarks with, "and immediately after this meeting our campus chaplain will describe our religious life program on campus. It's mostly voluntary. It is in Phase Three of our planned transition from the conventional pattern. It all began when we adapted an inductive Bible teaching approach that one of our universities developed back in the sixties and set up in a modified version of the old Trump Plan. We underwent quite a philosophical trauma as a faculty trying to determine whether an Adventist school is a spiritual hospital for youth or a showcase of young saintlets. We probed deep into the Sacred Writings to find out which image prevailed there. It wasn't easy, and we were almost beside ourselves and hopelessly divided for weeks. The more we debated, the fuzzier the distinction between Adventist tradition and divine revelation became. On one end of that polarity we saw a reform school for SDA incorrigibles and on the other an enclave of Phariseism. Both extremes were to us horrendous. Weeks of earnest and intense prayer finally broke that log jam for us, and we settled well on the side of the hospital concept. The evangelistic potential and our carefully calculated family-life scheme constitute the two legs upon which our whole program rests. True, it costs considerably more in every way, but we have discov-

ered that our people are willing to pay for quality, especially when they see the real spiritual fruitage in the lives of their children. And a faculty, too, will go the second and third mile when they feel they are plugged into a divine reality."

"Well!" whistled McGhinnis to himself. "This ought to be worth the price of admission, so I'll stay to see what the rest of the pitch is. Really, I don't know how much more of this innovation bit I can assimilate; I can already think of 1,451 administrative bugs that would have to be ironed out before we could even *begin* any of this experimental business on our campus. Yes, sir, if you can't remove all the objections at the onset, then don't even start." So Bill sat back, tongue-in-cheek, and listened. Then came the blitz of ideas, and with it the denouement. Cynicism began to turn to guarded wonder, and wonder to unabashed amazement as one after another, speakers from all over the two Americas described the experimental attempts their schools had undertaken—and all with the blessings of "the establishment." Some incredibly successful, others equally a failure. McGhinnis pinched himself again, "This isn't the kind of Principals' Council I've known," he blurted. "I must have taken a wrong plane. Why, some of these men are actually admitting publicly that their project fell far short of their expectancies for it. Why, back in the good old days committee utterances were always unanimous and you always closed off your report with the time-honored conclusion that the Lord was blessing and the work has forged ahead. Who ever heard of admitting that you had suffered some reverses? Why, the men that coached me would . . ."

Just then he tuned the program back in, for the parade of reports up front was too intriguing to ignore:

**Southern Union developing a full-time youth evangelistic team that moved from one school to another, constantly studying the Adventist adolescent and experimenting with different methods of reaching him with the gospel. McGhinnis marveled at the systematic and ingenious devices they had refined to effect a direct, personal, yet nonthreatening bridge to the adolescent.

**Southern California Unified SDA School District sponsoring a closed-circuit religious TV series among its ten academies, utilizing top-flight youth preachers, the Loma Linda University Bible faculty, and the campus chaplains of the participating schools. Their regular Bible classes utilized this medium, followed up by small discussion seminar groups and chaired by especially trained adult volunteers and faculty. Faith for Today and The Voice of Prophecy participated in this also in developing some special devotional programs carefully designed for the high school level.

**The H.M.S. Richards School of Evangelism at Columbia Union College gave its final report of their nation-wide three-year study of "The Image of the Academy Bible Teacher." In the late sixties in their first survey the general image of the academy Bible teacher was something less than positive and healthy in the eyes of the typical academy student. The concluding research indicated that the national trend to switch to campus chaplains whose relationship with the student was wholly pastoral, not identified with administration and campus discipline and thus confidential, had dramatically improved the problem. The Richards School reported also that the annual four-week summer workshops for campus chaplains had just completed their project of editing a textbook in the field of psychology of religious experience of the adolescent. It already has a backlog of prepublication orders from other church bodies who operate extensive school systems and whose chaplains attended the Richards workshops.

Thick and fast came the reports of novel yet high-level and respectable experimentation in the field of religious leadership with youth, until McGhinnis' head swam with fascination and surprise.

**Campus Dial-A-Prayer service especially geared to high schoolers, by SDA high schoolers, in Denver.

**Academy fraternities and sororities in Venezuela built strictly on spiritual goals, as a modern outworking of the ancient Spirit of Prophecy injunction that older students should encourage and labor with the younger.

**A completely redesigned Sabbath school program at Mount Vernon Academy built around active participation and study by all students, instead of the traditional passive role in just another weekend religious entertainment.

**A 12-month on-campus literature evangelism course with an accompanying lab and a full-time instructor on consignment from the local conference publishing department at Laurelwood Academy has grown into a thriving school "industry." Thirty-six students worked their way through school last year and kept the district pastor and Bible worker busy harvesting in the souls interested in the message as a result of this program.

**"Village Rustication Homes" at Hutchinson, Minnesota, where Maplewood Academy students in need of spiritual rehabilitation and reorientation in the aftermath of severe discipline can find solace, guidance, and loving care in the family of consecrated laymen or retired workers who are unusually effective with youth. Particularly have they found this helpful in suspension cases.

**A special department of school homes administration in the General Conference Department of Education, established to minister to the 50 per cent new deans of residence who enter this work unpre-

pared and unequipped every year. A rich and steady flow of usable materials provides them with ideas, worship materials, professional tips.

**The E. G. White Estate updating its appeal to the academy mind by producing a full length film on the life and times of our prophet and the Lord's providences in founding this movement. Each union conference has an E. G. White Estate representative who spends one week at each academy teaching the Bible classes and counseling with students. His kit of tools includes such items as short programed texts, slide films, tapes, scripts for informal classroom skits, and artifacts of interest.

By this time McGhinnis was writing notes furiously, fairly reeling with the intoxication and headiness of it all. It seemed that the denomination was on an experiment binge, with all the schools in on the act, somehow, trying to find *new* ways to get through to the teen-ager, to generate a new spirit of receptivity on campus, and get true personal commitment to Christ. The meeting had now turned into an open discussion period with many other principals telling some new approaches their faculties and student bodies were taking, when the chairman's voice pierced Bill's ears: "Your institution is one of our larger and older schools, Prof. McGhinnis; tell us what's new on the religious front at your academy."

Bill felt the crimson tide rising up his neck and face, and the beads of perspiration beginning to stand out. He rose uneasily to his feet and parried for time. All eyes were upon him; the silence and eager expectancy were excruciating. How could he tell them that his school was still grinding out the same old program, unchanged or adapted, the same as when it began in the system back in 1930? It never occurred to him until now that the whole world had changed and modernized in those 50 years—dramatically, on every front—but not the religious program at his school. He gulped hard, steadied himself with his hand on the chair ahead, and in the far-off distance he could hear faintly what seemed like his own voice agonizingly stammering out, "We have been quite progressive in many ways in studying our total curriculum, but I must admit that our spiritual program has not yet . . ."

III

When the gray blur receded and things came back into focus Bill McGhinnis saw the outline of the dorm room, and the morning sun was streaming through the window.

Jubilations! It was not 1980 at Carribean Academy, but 1965 at Blue Mountain Academy. It was only a dream! A bad one in a way, for he and his school were caricaturized in it as being locked and

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Focus

on issues, problems, and trends
as seen by the union conference secretaries of education
in the North American Division

- (1) Atlantic—L. E. Smart
- (2) Canadian—F. B. Wells
- (3) Central—L. G. Barker
- (4) Lake—G. E. Hutches
- (5) Northern—H. E. Haas
- (6) Pacific—L. R. Rasmussen
- (7) Southern—V. W. Becker

1 Educate, educate, educate"—an oft-repeated declaration of purpose that has become a watchword of the Seventh-day Adventist Church.

There are few, if any, more education-oriented churches than the Adventist Church. Almost from its earliest organization the church has directed an educational program as part of its over-all operation. Under the direction and influence of Ellen G. White, a blueprint of the educational objectives, plans, and purposes was given to the developing church with the declared purpose of making Adventist education the balanced development of the entire man. The educational program and the spiritual commission of the church are directly related. So is the strong vocational program as originally included in the educational philosophy of SDA education.

How closely is the Seventh-day Adventist Church following the directives of heaven in its current educational, organizational, and developmental program? Are there areas in which we should consider a realignment of practice with principle?

A review of our curriculum and courses of study offered in our schools reveals a steady decline in vocational education, though in some SDA schools in North America they have been decidedly strengthened.

Our major over-all educational programs are geared largely to the program of college preparatory and professionalism. The collegiate level of education is largely limited in scope to such areas as theology, medicine, teaching, and education in various branches. With this declining emphasis on vocational education and its related areas, it logically follows that we have many college-bound youth who might better benefit from some other educational program.

A short time ago, a well-circulated popular magazine published a very thought-provoking article most intriguingly entitled, "Don't Send Johnny to College." This article pointed up the fact that an overemphasis of the liberal arts program has produced a multitude of frustrated and disappointed youth unprepared to take their places in any productive and developing society as contributing and satisfied participants.

Could it be that as a church we have followed common practice in relegating the muscle courses in favor of what we prefer to consider the mind courses? Are we overlooking the fact that these two factors need not be separate, but a well-integrated combination of the two can and would produce ad-

justments that are desirable for society and the individual?

Times change and are changing today more rapidly than at any other time in the history of the world. Has the basic plan for educating the youth of this church changed because of compromise of educational standards, policies, and practices? Has the education of the church become the victim of pressures within the church that have not had a clear conception of the blueprint of Adventist education, or is it merely the natural evolution of the unfolding of the plan and right program of the educational work of the church?

Of all the vital and basic issues and problems of present-day Adventist education, it seems to me that determining the status and direction of so-called vocational education in our schools is one of the most important.

2

I suppose one of the greatest problems of our time is equal pay for equal training and experience regardless of sex. I fear that we are not attracting as many good women teachers into the profession as we should because of this salary gap.

Another problem that bothers our teachers, both men and women in some geographical areas, is that their fringe benefits do not equal those of the ministry. Because of this, many teachers are made to feel that they are second rate in denominational status. This certainly is not true.

Then looking at education from the students' point of view, we need many more facilities for teaching industrial arts. Many academy youth have no desire to enter the professions, either through lack of interest or difficulty with their studies. But many of these same individuals—potential dropouts—are vitally interested in learning a trade. These young people do well in their industrial and technical studies and can be saved to the church as good carpenters, electricians, auto mechanics, et cetera. Both the Canadian and the American government realize the tremendous importance of technical and industrial training and are spending millions of dollars to establish schools where young people can secure such training. We have made a start in this direction but need to accelerate the pace more than we are doing.

As we think of our elementary and intermediate school children, we see the urgent need for improved libraries and simple science equipment. There are always bright children who finish their class as-

Only seven union conferences responded.

signments ahead of the others, and need libraries or science equipment for special projects and research. This is especially important for the upper grades.

In our academies, I think that scholarship ought to be emphasized. It would be well to have an Honors Convocation Day to recognize competent students. On the other hand, we must not give so much attention to the bright child that the supposedly dull child is completely forgotten. Teachers sometimes fail to recognize the mental capacity of a child. You will recall that the great inventor, Thomas Edison, was labeled a dunce by his teacher. Thus, I believe we must do all we can to help the slow learner and to encourage him to do his best.

I believe that our schools ought to be so far ahead in all aspects that they would become showpieces to the public school system. This is certainly the ideal goal, and under the blessing and guidance of God and following the abundant counsel in the Spirit of Prophecy, we can certainly reach it. May God help us to that end.

3

The following are six problems that I believe deserve careful study:

1. What methods should a school use to obtain student cooperation in both spiritual and mental activities, which would limit the use of "force"?

2. What guidance should be given to the average student who graduates from the secondary school but is unable to attend college?

3. When should we fail the under-achiever?

4. Study needs to be given to a better and more adequate way to finance our schools. In the Central Union Conference our program is on the decline in terms of the number of schools. This is not entirely due to consolidation or the loss of students; finance is becoming a real factor in keeping open some of our smaller schools.

5. I have a deep conviction that we are not adequately meeting the social problem. All of us are aware of a change in standards in American thought, and this is influencing our youth. Rules and regulations are not the only answer; we must establish a program that will give greater understanding to our youth. I believe that students will accept principles if they are presented to them in the proper way.

6. We need to consider the relationship of the home to the development of the child, especially as it relates to his school life.

4

William Jennings Bryan once said:

Character is the entity—the individuality of the person—shining from every window of the soul either as a beam of purity or as a clouded ray that portrays the impurity within.

Day by day, hour by hour, and moment by moment our characters are being formed, and the question comes to us in accents ever growing fainter as we journey from the cradle to the grave, Are those characters good or bad? We might say then that education begins at the cradle in its most important phase and moves on ever diminishing in its impression through life.

The Education Digest has this to say:

Pupils bring into the classroom more attitudes drawn from their homes and neighborhoods than they learn in school. Those attitudes toward life and learning do more toward setting academic standards than the combined efforts of teachers, testing organizations, and publishers, or actions by regional or national educational agencies.*

Second in importance is elementary education because it is the basis for our entire formal training. An individual is handicapped through life if his foundation laid in the elementary field is weak.

Secondary education comes next. Here decisions for life should be fairly well settled and the more advanced tools of learning mastered. And finally college follows, with the challenge to polish the character as well as obtain the equipment necessary to make a living and to make a contribution to humanity.

This total education is the challenge that faces us as teachers and educators.

5

The success of church schools today is not entirely the result alone of techniques or denominational policy. Mechanics and physical facilities are important, but they must have breathed into them the breath of life to become a living institution with a purpose for existing and a mission to fulfill.

Seventh-day Adventists have not escaped entirely the dangerous disease of complacency. We say some people vegetate, existing with little or no mental activity. This happens with institutions too, so that many would-be successful institutions are reduced to a feeble condition whereby they simply exist year after year. What a sad commentary it is upon God's people when we find in their schools no signs of progress, and everyone obviously satisfied with conditions as they are.

Enthusiasm and sanctified pride in the program are basic to the survival and success of our school system. When the people decide to provide the very best facilities, when the pastor adds his active support, and when the teacher with godly dedication

* Francis Keppel, "The Kind of Public Schools We Want," *Education Digest*, September, 1963 (29:1), p. 6. Used by permission.

will keep abreast of trends and fill each day with new, fresh activities, then the church school will fulfill its divinely appointed task of preparing our children for the kingdom of God.

6

After spending thirty-five years in our educational work, it is my considered judgment that the following problems are the most vital facing Seventh-day Adventist schools today. No attempt has been made to classify them in the order of their relative urgency, for they are all closely tied together.

Adequate staffing. To find, attract, and hold a sufficient number of dedicated professionally qualified personnel to staff properly our educational institutions is one of the most acute problems facing Seventh-day Adventist educators. This is particularly true now on the elementary and college levels. Many of our institutions are greatly handicapped because we simply do not have qualified individuals essential to offer a satisfactory program.

Financial support. One of the most staggering problems that we struggle with is that of financing our educational institutions. Some searching questions are being heard more frequently of late: Is there not some way to reduce the costs? Is there not a broader base for financial support? Are we obligated to provide educational opportunity on all levels for all the youth of the church regardless of aptitude, interest, or desire? We believe the time has come for all the churches, conferences, unions, and divisions to reconsider their obligations and responsibilities to their own church-sponsored schools.

Maintaining high ideals and standards. Will Adventist campuses be willing and able to stand up against the pressures and influences of secular society without conforming or compromising? We must not gloss over the tendency to yield and conform to secular concepts both from within the church and from without.

Developing a greater loyalty and commitment. We must develop in our youth a greater confidence, loyalty, dedication, and commitment to the great Second Advent Movement, challenging our youth to the heroic task of finishing the work of God in the world. The great reason for establishing our SDA school system in the first place, and the reason to justify its continued existence today, is to help save our youth for God and to help provide workers for His expanding world work. If properly trained and dedicated, there are sufficient youth in our own schools to fill all the present vacancies and enlarge our global service. We must not be so intent on imitating secular institutions that we lose sight of our own distinctive goals and purposes.

Complacency regarding the value of the church schools. There is a growing complacency, apathy, and indifference to the value of Christian education. Too many are questioning whether Christian education is necessary, essential, or even desirable. We are falling ever shorter of our goal of having "every Seventh-day Adventist child in a Seventh-day Adventist school."

Providing education for the nonacademic student. We have not yet measured up to our responsibility of providing education to the disadvantaged youth in our denomination; namely, those youth who lack literary or academic interest and ability but are interested in the various trades and technical vocations. Do we have an obligation to these youth?

The need and pattern of graduate education. With the educational level of the general population increasing rapidly, and with more and more graduate work being required in preparation for professional occupations, how best can the church provide graduate education for its youth? A solution to this question will become of increasing importance in the days just ahead.

Upgrading the quality of education offered. While most of the church's schools have been working hard to improve the quality of program, there still exists a wide variation in the quality of education offered in the church's institutions. Because of the widespread mediocrity there is need of an accelerated program of improvement. In this brief presentation no attempt has been made to enumerate all of the critical areas; it has been merely an endeavor to identify a few of the most serious concerns demanding attention and solution.

7

True education must go beyond the acquiring of knowledge to include the useful application of that knowledge. The student who learns and learns but does not act is like the farmer who plows and plows but does not sow. Real learning does not take place unless there is improvement in action. Only when students think and act progressively better, are they receiving an education that meets the demands of this final hour both in society and in the church. Therefore, the very core of a Christian teacher's work is guiding students into a practical application of the lessons learned.

The apostle Paul said, "And if I . . . understand all mysteries and all knowledge, . . . but have not love, I am nothing" (1 Cor. 13:2, R.S.V.). He wanted to see goodness in action. He taught that knowledge and goodness must always walk hand in hand, that deeds must accompany information.

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Question:

"How Should the SDA Church meet the contemporary issues and problems facing Christian education?"

A.

By F. E. J. Harder

Andrews University

Can "excellence," "quality," and "superior achievement" become the signa of SDA education as they have for the education movement in general? The answer may be affirmative only if certain basic problems are solved.

Professional Leadership. The time is past when we can afford (could we ever?) subprofessional leadership at any level. Generally the union conference secretary of education has had experience as an academy teacher and principal; however, in far too many instances a superintendent is picked apparently without regard for his academic preparation or experience. Few conferences have any provision whereby a superintendent may get further preparation for his responsibilities without resigning. If we are to have competent professional leadership for the elementary schools we must appoint men to the superintendency who have high competence and training, or give them opportunity to obtain these after they are appointed. They must then be entrusted with a high degree of control over teacher appointments, curriculum development, and the setting of minimal standards. Also we must insist that our teachers qualify for certification.

The union conference board of education as constituted in most unions may need revision. Perhaps its membership should be predominantly professional and its function primarily that of an effective accrediting body for all elementary and intermediate schools within the union. It would then

This question was asked of the chairman of each SDA college and university department of education. The six who replied are quoted here.

concern itself with the setting of standards, school evaluation, and the upgrading of local church-supported education for grades 1-9. It should fulfill a recognized unique role rather than be merely advisory to other boards and committees.

Fragmentation. In the days when transportation was slow and curriculum needs were simple, our ability to support small elementary schools and academies was a distinct strength. Today transportation is not slow and curriculum needs are not simple. The kind of fragmentation that once was desirable today is becoming intolerable. James B. Conant's recommendation that no high school be operated unless it is graduating at least 100 per year is well known. In North America last year we had fifteen academies whose enrollments were less than 100. Only one of these was accredited with the General Conference Board of Regents. (Of the other seven, which were not accredited, six had less than 200.) Most of these fifteen are so located that they could easily be consolidated with other schools. It is recognized by many that a secondary school cannot provide a respectable minimal program with less than 300 students, and not until the enrollment approaches 500 can enrichment be offered in even a few departments.

Finances. Increasing subsidies from the States and the entrance of the Federal Government into school financing will sharply escalate the total expenditures for public education and provide for a quality beyond anything envisioned only a few years ago. There is a limit to the discrepancy parents will tolerate between church and public education. It is a realization of this that causes some religious educators to panic whenever the question of Federal aid to public education only is discussed. Increased services, enriched, expanded, and diversified curricular

offerings, enlarged and refined facilities, and highly developed teaching aids—all will be prominent in the average school. To think that the Adventist school can or should survive at a level substantially below the tax-supported school is a refusal to face reality.

The financial structures of our elementary and secondary schools are in desperate need of thorough and imaginative rethinking. The operating deficits of the academies in North America last year exceeded a million and a quarter dollars, the greater share of which was accounted for by losses in the operating of school industries and by schools with small enrollments. This must not be permitted to continue. Also, large new support sources must be found. (The Southwestern Union Conference department of education has produced a substantial study that explored numerous possibilities.) The per-pupil cost in our elementary schools is less than half the national average. No single factor has as high a correlation to quality in education as the per-pupil cost.

Philosophy. We desperately need experimentation and creative work aimed at making our teaching more theocentric in all courses of study. Loyalty to and support of our schools may be expected to the extent that they are characterized by significant and desirable differences from other systems. We cannot inspire sacrificial financing by making our schools like those which our people are already supporting by their taxes. To secularize our schools is to remove their reason for being.

At a time when "excellence in education" has become a trite phrase but also an irrepressible demand, there is no alternative for a school system aspiring to significance but to achieve quality. This cannot be done without professional leadership, adequate enrollments, sound and liberal financing, and a relevant philosophy. The crises we face in these areas will not be solved by ignoring them. If the professional educators do not take a positive lead in surmounting them, who will?

A.

By LaVeta M. Payne

Atlantic Union College

The school has a tendency to blame the home for the mental ills of the youth. Increasing divorce rate, working mothers, and divided families in religious practice are cited as sources.

But the school is the institution where the youth learns to face the world of his peers. There he will ultimately succeed or fail in his attempts to reach understandings, to cooperate rather than compete, and to identify with his social group. Educators must understand that the school will eventually throw the youth over the brink of mental ill-health or provide

barriers against the abyss of a frustrating home life.

On the other hand, we must not become enamored with the idea that the school is an institution for the treatment of the maladjusted, thus encouraging our teachers to take one or two courses in psychology and return prepared to play the role of amateur psychologists or even psychiatrists. Such persons may harm more than benefit the school and its students. Although one employed by the school may have proper training to treat the maladjusted, it is not the task of the school to perform this function.

The school has four proper mental-health roles to play. The first is the preservation of the degree of mental health the child has when he enters school. The second is the prevention of further emotional difficulties brought on largely by failure. Each individual must be helped to succeed within the range of his abilities. The third is the promotion of social adequacy. Youth must be taught social procedures and be assisted in setting proper social goals. The last, but not least, is to promote the achievement of self-realization, which must include self-acceptance and maximum development for service.

A.

By L. W. Mauldin

Columbia Union College

A popular picture-story book for children is *Nobody Listens to Andrew* (Elizabeth Guilfoile. Chicago, Illinois: Follett Publishing Co., 1957.) In the story Andrew begged mother, father, sister, and the neighbor to listen. But everybody said, "Wait, I'm too busy to listen." Our Andrew has now gone through grade school, academy, and tried college but still nobody listens to him. His teachers sometimes call him insolent; his parents think him rebellious; and the church pastor labels him bad. But with all his disturbing behavior, Andrew has been trying desperately to tell us something. Nobody listens!

Teachers and administrators want to know what are the greatest issues and problems facing them in Christian education. Are they finer buildings, better equipment, more money, or Federal aid? Maybe, just maybe, Andrew has the answers. Let us try to hear what he has been attempting to tell us.

"I feel so terribly lonely and unwanted. Nobody really cares what happens to me as long as I stay out of trouble. You say you love me but you have no time for me. The folks at home are gone most of the time, and at the academy I was just one of the herd. I guess people aren't worth much any more.

"And then there is the matter of religion. I've memorized texts and traced journeys for years, but just let me ask a question and I'm told that I'm disturbing the class. Since religion is so great, why can't you make it meaningful for here as well as heaven?"

I could say the same thing about English too. I studied a lot about somebody else's language, but it surely wasn't mine.

"I'm not quite sure why I went to college. Oh, it's a good place to go; I'm not knocking it. But most of it means nothing to me. I would like to do something with my hands, though I don't admit it. That isn't very respectable in college.

"Then, too, nothing seems very certain anymore. I hear a lot about everything being relative. I may not like all the rules, but I hope we don't destroy all authority—I feel so terribly confused.

"Why can't you leave me alone sometimes? I want someone to believe in me, someone I can trust.

"Help!"

A.

By L. J. Larson

Oakwood College

Education is big business, and Christian education is the biggest business of the church. Members of the boards of successful businesses are selected most carefully. Having accepted board status, individual members are concerned that the persons they call to responsible posts be the best obtainable—character-wise, professionally, and technically. Once they are employed, everything possible is done to enhance their prestige, reward them adequately, and show them in innumerable ways that their services are appreciated. This should be true also in church-related institutions on *all* educational levels.

Teachers in Christian schools shape the future of the church. The church, convinced of the worth of Christian education, will strive to make teaching most attractive and rewarding.

Superior schools are built upon the uninterrupted service of superlative teachers. Continuity and stability result from longer tenure and the resulting staff security.

Educational costs are rocketing! To prevent catastrophe the church must plan for the immediate and the more remote future of its educational program, making intelligent use of all available resources.

There needs to be a thorough restudy of the fundamentals of Christian education and their adaptation to existing conditions. There should be no rabbinical rejection of demonstrably superior educational methods, devices, and formulas merely because they are new. Neither should there be a blind following of tradition because of apathy, prejudice, or sloth.

The church should greatly strengthen its educational facilities. In order to accommodate at least a doubling of academy and college students in the next few years the church should develop a number of well-planned new institutions of moderate size. These schools must be as nearly self-sustaining as

possible. By a judicious acceptance of that which is good and the exclusion of that which is evil and by following as closely as possible God's pattern of education, it is possible to surmount successfully every contemporary obstacle and to confront victoriously each issue in modern education.

A.

By K. M. Kennedy

Southern Missionary College

Today men are listening to many voices, looking to a "new order," searching for a better way. The call to utilitarianism, Darwinism, Freudianism, behaviorism, and economic determinism has done its awful work. Man has lost his sense of direction.

Seventh-day Adventists have a sure foundation established by the law, the prophets, and the gospel, with Jesus Christ the chief cornerstone. Build on this foundation.

Seventh-day Adventists need to be vigorously strong physically. The life battle is strenuous. The better the health, the more competent the worker.

Seventh-day Adventists should think creatively. The mind of the Creator functions in the Christian. Today men act on impulse and expediency—the theory of do and then think. Creative minds follow not the world, but seek the better knowledge.

Seventh-day Adventists are concerned for the individual. They should comprehend every child as a human being with a soul, a potential son of God, and a citizen of His kingdom. The use of sympathy, faith, and love will be extended to all that they might be drawn into the experience of sanctification.

Seventh-day Adventists should assert civic-mindedness. The establishment of a family environment operated by a philosophy based on Christian love will help provide for the total citizen prepared to minister to the needs of his neighbors. The practice of practical Christianity in each home will promote the spread of the gospel to all the world.

Seventh-day Adventists need to exercise a greater faith in the leadership of Jesus, the Master Teacher. Follow Him and the sense of direction will be sure, the objectives reached, and the education continued throughout eternity.

One still clear Voice, over the babblings of many, sounds the never-changing message—this is the way; follow Me.

A.

By R. E. Silver

Walla Walla College

Protestant churches have been faced with the problem of giving their children a religious education

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All the perplexities of life's experiences will then [in the school of the hereafter] be made plain. Where to us have appeared only confusion and disappointment, broken purposes and thwarted plans, will be seen a grand, overruling, victorious purpose, a divine harmony.—ELLEN G. WHITE, *Education*, p. 305.

We cannot but look forward to new perplexities in the coming conflict, but we may look on what is past as well as on what is to come, and say, "Hitherto hath the Lord helped us." "As thy days, so shall thy strength be." Deuteronomy 33:25. The trial will not exceed the strength that shall be given us to bear it. Then let us take up our work just where we find it, believing that whatever may come, strength proportionate to the trial will be given.—ELLEN G. WHITE, *Steps to Christ*, p. 125.

ROUND - THE - WORLD - REVIEW

Secretaries of Education Overseas Divisions

AUSTRALASIA

(Edward E. White)

Education deals basically with three diverse groups of individuals—children at elementary schools, teen-agers at secondary level, and mature (and immature) students of college and university age. Each group has different problems, which it is the purpose of Christian education to study and to attempt to solve.

1. *First, the child.* In our modern age he now lives in an overemphasized atmosphere of specialized psychology which seems to have taken for its fundamental concepts that the child must not be frustrated, that learning must always be a pleasurable activity, and that life is a glorious do-as-you-please. Without appearing to detract too much from some good in these theories, the pendulum has obviously swung too far, and one absolutely essential lesson to be taught to the child is the old-fashioned one of obedience. He will learn only too soon that life itself is full of frustrations, that it is a battle and a march, and that the undisciplined one is headed for certain failure.

2. *Next, the teen-ager.* The secondary school student is at an age when the gang spirit prevails. To be one of the crowd is the acme of success, that ever-changing goddess of a thousand faces, but with conformity to the crowd comes the temptation of worldliness, of a slow slipping from

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CENTRAL EUROPE

(H. Werner)

At times Seventh-day Adventists in Central Europe have been known to say: "We don't need to send our children to Adventist schools because our home influence will counteract any dangers in public schools. . . . State authorities don't favor denominational schools because our small schools aren't always so good. . . . We as a church do not have enough money to finance quality education. . . . Also, teachers are hard to find.

Can these objections be met? Do we need Adventist schools, and can they reach the highest standards of education? YES!

We believe total education involves the mental, physical, and spiritual; and public education, by law, cannot integrate the three. Furthermore, course content is often anti-Biblical, and extracurricular activities conflict with church standards. Few homes can counterbalance this daily influence; and even if they can, such school policies place undue pressure on the children.

Second, there is still a place in today's education for private schools, and state and regional authorities are happy to cooperate with them.

Third, with professionally trained teachers, which our colleges and universities are providing, even our smallest schools can have high scholastic standards.

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FAR EAST

(Boyd E. Olson)

As never before Seventh-day Adventist schools from elementary through university are in danger of losing their distinctiveness, and this is one of the basic problems facing our educators and church leaders today. Pressures from within and without are being brought by well-meaning groups and individuals to pattern our schools after reputable public institutions. The cry is to develop our schools into examples of excellence, but the pattern suggested is not based on Christian principles.

Contrasting this liberal view is a conservative voice from those who freely quote from the Spirit of Prophecy, often out of context, for the purpose of maintaining an educational status quo. They fear that any change in our system of education will be deteriorating to our principles. They long for the "good old days." They do not realize that there are goals in Christian education yet to be reached and phases to be developed. To follow their counsel would cause our schools to retrogress and lose what progress has been made.

These pressures challenge the church to develop schools of true distinction and superior quality, and this is good, if our plans for progress are based on sound Christian principles. We need to take another look at these principles and bring our

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Responding to the question posed by the editors: "What are the vital and basic issues and problems of present-day education in Seventh-day Adventist elementary, secondary, and higher institutions?"

INTER-AMERICA

(Walton J. Brown)

Among the vital and basic issues and needs in the Inter-American Division are to be found the following:

1. There is need for developing a much stronger elementary and intermediate school system, one that will serve as a feeder to secondary schools and colleges. At the present time educational facilities provided for older youth have been developed quite extensively, but in some parts of our division the elementary school system is woefully inadequate.

2. There is need for strengthening the teaching force professionally. This, of course, is a need that will always be present, no matter how highly efficient the force may be. The goal should be that Seventh-day Adventist teachers be the most efficient teachers within the geographical region where they work.

3. There exists the need of upgrading the scholastic offerings of the eight division colleges. The general educational level of preparation within the countries in the division

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MIDDLE EAST

(G. Arthur Keough)

Church-operated Christian schools used to be the only agents of enlightenment in many countries. Now, however, governments everywhere, and especially those in newly independent countries, are giving much attention to providing adequate educational opportunities for their young people. This means that Christian schools must make a distinct contribution to educational endeavor, must be better than other schools, or else there is no use for them and they cannot survive.

The first challenge in maintaining this quality education is finding and holding qualified teachers, men and women adequately trained, completely dedicated to the teaching profession, and wholly devoted to the Christian faith.

But the Christian school faces another challenge equally as great. Some are being forbidden by educational authorities to teach the Christian faith to all those who enter the school. They are allowed to teach

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NORTHERN EUROPE & SOUTHERN EUROPE

Much progress has been made in these two divisions, and as home bases they have supplied church workers not only for their home countries but also for their mission fields abroad.

Both divisions have some acute problems in common. One of these is their limited number of church schools. Well-equipped, church-related elementary schools in each of the countries not only would enrich the boys and girls but would serve as natural feeders to the secondary and worker training schools in the different union conferences.

Comparative education also presents some problems for student transfers and school graduates. Educational ladders vary with the different countries, and one system may not synchronize well with another when students wish to attend a division-sponsored institution. The teaching medium may be hazardous until the foreign students become proficient in the adopted language.

Finances for both individual stu-

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SOUTH AMERICA

(A. J. Alva)

One senses the necessity of better buildings with sufficient and adequate instructional material in the three levels of education—primary, secondary, and college—in the South American Division. It is notable that in our high schools and colleges our libraries are very poor, lacking both books and magazines. For this part, in most cases, the public schools and colleges have the advantage over ours.

Another pressing need is that of officially certified teachers. It is expensive in money and philosophy to send our young people to the normal schools and universities of the government to receive their diplomas and degrees. However, we have very few denominational normal schools that are officially recognized by the government, so most of our secondary teachers must go to the state institutions to receive their preparation.

In our primary and secondary schools we are forced to follow the government program; this makes it difficult to have daily Bible and reli-

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SOUTHERN ASIA

(R. E. Rice)

The Southern Asia Division with its variety of peoples, religions, and languages presents also a variety of problems to the educationist. First is the language problem, for in every one of the countries concerned there are two languages involved and in most of them, three. The children's knowledge of these languages must be quite thorough. A good working knowledge of English is especially important since all university, technical, professional, and college education is conducted in English.

Second, because of the various economic situations, several types of schools have been operated. There is the village school, taught by a worker who does this in addition to his other church responsibilities; it is poorly equipped and the students pay little or no fees. There is the city day school, better staffed and equipped, where students pay higher fees. Then there are the union boarding high schools, some of which are well equipped with well-qualified staffs;

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TRANS-AFRICA

(J. B. Cooks)

It may sound as though there is little more than a set of problems in this division! But be assured that while great problems exist, there are also many fine teachers and students whose vision regarding their task is clear and who are endeavoring, with the aid of the Holy Spirit, to recreate the image of God in thousands of lives.

Solutions to all of the problems are not apparent but the workers are endeavoring to follow the light given them and to steer a wise course under its guidance. As one fourth of the students enrolled in the SDA schools of the world field are found in the Trans-Africa Division, our teachers are deeply conscious of their tremendous responsibilities.

1. *Changing Africa.* An attempt is being made to bring about in a few years changes that have required decades and possibly centuries on other continents. Everyone wants an education immediately. Although primary education is a great need,

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Australasia

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the standards of the church to the colorless customs of the unconverted. A mighty challenge therefore rests on the shoulders of the teacher of teen-agers, for he must preach the gospel of nonconformity; of standing for right, alone if need be, because it is right, irrespective of the majority; of being Daniels for the day of mankind's doom.

3. *Lastly, the tertiary student.* Whether he studies in our own church system or in the state university he will be confronted with the increasing secularism of the times. For new gods have arisen, and man has reversed the creation story and made God in his own image. In place of the omniscient but invisible Almighty One there has been projected the god of science, of cause and effect, of Nature dignified with a capital N. And the vast, beneficent, and undeniable results of this thoroughgoing, efficient, objective study have proclaimed a new gospel, that of Science, and a new goddess, that of Reason. The leaves of the tree of knowledge are being picked rapidly, and faith, spiritual values, and eternal realities are being conveniently forgotten or excluded. The handmaid of religion has now assumed a position as mistress of the household of learning, and when the Son of man cometh, shall He find faith on the earth?

So Seventh-day Adventist educators at this level must be men and women of faith, who understand eternal realities, and while recognizing the value of much of the material advance made in the realm of science, they must be able to implant in their students rich discernment of things spiritual and divine.

In sum then, and oversimplifying somewhat, the problems are respectively: indiscipline, worldliness, secularism; and the cure is obedience, steadfastness, belief.

Central Europe

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As for the problem of finance, it is true that we could always use more money for buildings, equipment, and continuing faculty training. However, in most areas we do have funds for adequate facilities through tuition, church gifts and grants, and various donations.

One specific need in our division is for more ministers. Perhaps the ministry has not been promoted enough as a high and respected calling. But even if more young men would enroll, it would necessitate more dormitory and classroom space, because our schools are filled to capacity now.

Each of us needs to study with our constituency the objectives of Christian education. Then as we sense its importance, we will be motivated to meet the challenges of a quality program.

Far East

(From page 16)

institutions into line with them. And this self-study should be a continuous process.

Unfortunate, but hopeful, is the foretold thumbnail history of Christian education: "Our institutions of learning may swing into worldly conformity. Step by step they may advance to the world; but they are prisoners of hope, and God will correct and enlighten them, and bring them back to their upright position of distinction from the world."—*Fundamentals of Christian Education*, p. 290.

Inter-America

(From page 17)

is rising, and the Seventh-day Adventist young people should not fall behind in any way. Graduates should be able to meet professional men and leaders on their own educational level without suffering from an inferiority complex.

4. There is the need of strengthening the worker-training courses. Number three, above, points out one of the reasons. Still another reason is the trend in all countries toward nationalism. It has been the goal of the Seventh-day Adventist educational system to prepare those of each nationality to be able to lead out in their own countries in any phase of the Lord's work. Current events emphasize the need of speeding up this process of preparation so that the Lord's work will not falter for lack of leaders when doors are closed to foreign workers.

Middle East

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Christianity only to Christians and in some cases are asked to provide a teacher who will teach a non-Christian faith to non-Christians. Often public Christian services are forbidden.

Can the Christian school agree to restrict its Christian witness and even sponsor the teaching of a non-Christian faith in order to remain open? Or should it stand adamantly for full religious liberty, knowing that in doing so it may be closed?

The answers to these questions will determine the future of the Christian school.

Northern and Southern Europe

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dents and institutions constitute hurdles. Capital and operating income are hard to come by and impoverished parents or those with limited funds find it extremely difficult to settle student accounts. Currency fluctuation and inflationary spirals pose problems in many economies, and incomes per capita for various countries disclose surprising disparities.

Rigid conformity and nationally prescribed course work by ministries of education discourage administrators and teachers interested in experimentation and curriculum development. National curriculum and teaching for qualifying examinations seem to be the accepted practice.

A chronic need in a number of Adventist schools is the continual recruitment and selection of professionally qualified and state-recognized credentialed teachers in

the various disciplines. The church is deeply grateful for experienced men and women who with vision and optimism have dedicated their lives to the education of the youth and to acquaint them personally with the Master Teacher.

South America

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gion classes, and our programs of manual and industrial activities are hindered. Our weekly chapel hours have considerably decreased.

Most of our constituency in South America are poor and many families are not financially able to send their children to our schools and colleges because of board and room expenses in our boarding schools. Although there is a great desire on the part of all that our colleges and schools offer sufficient work to the students so they can pay their expenses, we do not have sufficient industries or other sources of work. On the secondary level we do not have enough schools to take care of the students who finish our primary courses. Each year we must turn away students. We lack space in dormitories and classrooms but have no money to build them nor personnel to administer them.

On the other hand, the problem in our colleges is that we do not have sufficient students and so our curriculum is reduced to theology and business administration. We must offer other specialties. Also we need professors, specialized and prepared, from abroad; but there is little money to send them to other parts of the world to study, and very few can go at their own expense.

We need an Adventist-sponsored university in South America for the preparation of professors, administrators, business managers, and treasurers. Because few demands are required by some countries, such as Argentina and Peru, this project would not be very difficult now if we were given the facilities.

Southern Asia

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others are not. Finally, at Spicer Memorial College we operate a special school that has the advantages of the college facilities, and rates quite high on the scale socially, culturally, and academically, but the monthly fee of about Rs. 35 to Rs. 80 (\$7 to \$16) is more than most students in our constituency can afford.

Then there is the problem of isolation. Each school follows the system, curriculum, and textbooks of its own state or region. To produce a denominational curriculum to cover every one is a very complicated matter, although a start has been made in this direction.

A fourth problem is that travel between countries has become so difficult. It is no longer possible to travel to India from one country, and it is extremely difficult from two others. So in time it seems that it might be necessary to operate more than one college in the division.

A fifth need is for qualified teachers who can meet both denominational standards and national and state government requirements. Even though we may have

shortage of buildings, equipment, and libraries, we can still succeed if we have competent, qualified, and dedicated teachers whose lives give power to their teaching.

Therefore, it seems our most vital and basic needs are pulling our schools together into the one denominational system, using our own curriculum and as many of our own textbooks as possible; providing qualified denominationally certified teachers for all our schools; and bringing every school up to the same standard of teaching, equipment, and physical plant. And in all our progress we need to remind ourselves constantly of the aims and philosophy of our own educational system: "True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers."—*Education*, p. 13.

Trans-Africa

(From page 17)

emphasis is on the secondary and advanced levels. School buildings have mushroomed in many places and all possible teaching personnel have been drafted. Opportunities for study have been made possible through increased appropriations, grants, and bursaries, but much remains to be done. Seventh-day Adventist participation in education must keep in step with that of these other organizations or it will fold up.

2. *Independence fashionable in Africa.* Independence has resulted in many small nations and governments with nonalignment in vogue. Each nation is seeking a plan to suit itself. With these trials at self-government must go some errors and then many types of adjustments.

Government restrictions in educational programs have increased in many new African countries. Some will not permit private bodies or church organizations to train teachers, a function hitherto performed largely by missions. High and training school students may not be accommodated in the same dormitories nor can they be taught in the same school block or building. Primary schools should be entirely separate from high and training schools. Some governments will not permit students from a neighboring land to enter for educational purposes. And as a capstone, government regulations change so rapidly that plans developed over months of study and formulated according to policy and in harmony with accepted practice, are sometimes annulled shortly after being set in operation. Great patience and perseverance is necessary to work under such conditions, and imagination and ingenuity are essential.

3. *Advanced training to young African Adventists.* Throughout the division territory there is dire need of graduates from advanced training institutions to assume positions of leadership and responsibility. Further development is needed but factors that have militated against such growth have been: (1) consecutive rainy seasons accentuating an existing water shortage; (2) delay in proposed affiliation with an accredited Advent-

ist university; (3) prejudice on the part of some new governments toward the location of an institution in a land whose political philosophy is unacceptable to many Africans; and (4) the use of the English language as a teaching medium for teachers and other personnel who eventually will work in the French language.

4. *Teachers' salary rates increased greatly.* Current philosophy says that teachers should live on a high level and set an example to others trying to improve their way of life. This has resulted in new government wage scales, which are three and four times as high as the SDA denominational scale. It is a tremendous temptation for some needy teachers to transfer to these schools, earn high wages, and still keep the Sabbath holy.

Some governments have framed laws forbidding any administration to charge tuition fees, even in private schools. With income thus severely restricted and expenditure greatly increased, very few private schools can operate without large appropriations. In areas where restrictions have limited the Adventist educational program too much, the schools have been closed or handed over to the government to operate. In areas where conditions do not debar Adventists from teaching the Scriptures or following other distinctive features of the denominational education program, government grant-in-aid is being accepted. We regard the acceptance of government grant as a temporary measure for, when they are stable and well organized, we think the new governments will probably take over all grant-aided schools. Meanwhile, however, we are able to instruct the children of the church and those interested in coming to its schools. Accepting government grants has brought much higher salaries to many SDA teachers, as the law says that they must be paid what is granted for them. Differences between salary rates of ministerial workers and nongrant church-school teachers on the one hand, and salary rates of SDA teachers on government aid scales, has tended in some places to cause estrangement between these two groups of workers.

5. *Finances in general: a pressing need.* Money was saved when some schools accepted government grants, but it is not all available for education. Appeals were made asking that some of these savings go into improving the comparatively few schools that have been retained "off-grant." However, the church used these savings to increase salaries for workers generally, and not for operating church schools. As a result, the schools that have been retained as Adventist church schools are worse off than they were before. Their facilities, furniture, and supplies are meager and entirely unrepresentative.

6. *Not by might or power of men, but by God's spirit.* In these unusual times workers need unusual wisdom and grace; if anyone has suggestions that will be of assistance in Africa, they will be accepted in the same spirit as that in which they are offered. However, in the face of great problems, and though the path is dark at times, the workers in the department of education of the Trans-Africa Division are of good courage because they are on the winning side.



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

Is This Child in Your Classroom?

His hand is always in the air, whether or not he knows the answer. He often has a "smart" answer for the question. He has more to say than anyone else in the class and constantly bids for the spotlight by asking foolish questions. He resorts to unusual antics to gain attention, such as whistling, whispering, poking neighbors, or dropping his pencil. He is rated as a "show off" because of his extravagant behavior.

Why does he require so much attention? Perhaps the home has allowed him the center of the stage since infancy and he cannot adjust to being one of the group. Perhaps he is an unwanted and unnoticed child within the home or has never been important to anyone and thus resents being inconspicuous. It could be that his family is not socially or ethically accepted, or he lives in an inferior neighborhood, and he is announcing to the world that he doesn't care. It may be that he has difficulty with classroom assignments and is gaining attention through undesirable ways that he is incapable of attaining through achievement.

How can the teacher cope with attention-getting behavior? Attempting to suppress it will be like squeezing a balloon in the middle; it will merely create more pressure and cause it to bulge out in another direction. Therefore, ignore it whenever possible. Or attempt to redirect it to more desirable channels.

Help the child to identify with the class in projects and tasks in which he can succeed. Find out one or two things that he can do unusually well and allow him to excel in these socially accepted ways. Give him class responsibilities. Compliment him before the class occasionally to make him feel important.

Attention-getting behavior is emotionally immature behavior. If he gains more emotional satisfaction from being a valuable, needed member of the group than from being a "bad boy," he will cease to find satisfaction in the immature devices and will abandon them.

—Carlyle F. Green

The task of our educational system is to take a lot of live wires and see that they are well grounded.

—Pauline Glenn



Our Schools Report...

OVERSEAS

► The twenty-eight Adventist schools in the Middle East Division opened their doors for the 1965-66 again. The Men's Choir and the D. R. Christman Orchestral class to the senior year of college. More than 80 per cent of these students come from non-SDA homes; nearly one fourth from non-Christian backgrounds. The school year began with 155 teachers to guide these youth, 30 to 40 of whom are baptized each year.

► **Inca Union College** (Lima, Peru) has done it again. The Men's Choir and the D. R. Christman Orchestra, under the direction of Mrs. Bruno Steinweg of the music department, have made their second long playing record, "The Trumpet Will Sound." By condensing choruses and solos this arrangement effectively presents much of the Handelian oratorio, *The Messiah*, within an hour.

► A significant chapter was written in the 48-year history of **Philippine Union College** when she opened her newly paved roads to traffic. Of the total of 1,381 meters of PUC's main roads, 56 per cent have been asphalted. Completion of the project is being given top priority in the five-year development program. Three graduate housing units and a new well also have been constructed and a teacher's cottage is partially completed.

► More than 150 dormitory students of **Korean Union College** are actively engaged in home missionary work. In the nine branch Sabbath schools alone, there are 376 persons attending. Twenty-seven adults are studying the Bible under student leadership. In summer evangelism 714 students participated in the following ways: 1,450 medical treatments, 144 cooking and health lectures, 145 educational lectures, 12 farm-improvement lectures; 7 wells and 150 meters of roads repaired, as well as regular street sweeping at 18 locations; free haircuts given to 57 children and adults; help in building a church; 128 evangelistic sermons preached to 6,290 people, and 884 baptisms.

► The **Central Philippine Union** set a record last year of baptizing 350 students in their two academies and 34 church schools.

ELEMENTARY

► An excellent home missionary program began with the **Middle River Elementary School** (Minnesota)

when the 11 pupils and their teacher prepared an inspirational program and then knocked on the door of an elderly shut-in couple. Now every other Friday afternoon is reserved for this activity. Contacts have been made for Bible studies with some of the shut-ins and their families.

► The **New Jersey Conference** is to be highly commended for their program of professional growth in sending **THE JOURNAL OF TRUE EDUCATION** to all teachers, school board chairmen, and pastors.

► **Union College** participated in the President's "Head Start" project on the Red Shirt Mission, a Sioux Indian Reservation in South Dakota. The two teachers participating were Mrs. Gleora Speak, of the **Helen Hyatt Elementary School** (Lincoln, Nebraska), and Dwight Mayberry, 1965 **Union College** graduate.

► The **Southeastern California Conference** has as a project the **Calexico Mission School**, a ten-grade mission school with an enrollment of 300, 95 per cent of whom are non-Adventists. Featured at the school are secretarial training, auto mechanics, and building construction programs. Choir seems to be a favorite offering.

SECONDARY

► The biology department of **Adelphian Academy** (Michigan) moved into new quarters this year and has purchased new equipment. This included three boxes of slides in the fields of biology, botany, and zoology, two plastic manikins—a man and a frog—and 35 new microscopes.

► **Columbia Academy** (Washington) home economics department has new accommodations and boasts 14 new Slant-O-Matic Singer sewing machines, two deluxe models, and three touch-and-sew cabinet machines. The new kitchenettes are equipped with stainless steel cookware.

► The treasurers from all the boarding academies in the **Lake Union Conference** met in the union office October 19-21, 1965, for a workshop. Round-table discussions considered questions and problems, ideas for improvement, office forms and blanks, time-saving procedures, and standardization of accounting policies and procedures.

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Dress, Health, and Cultural Standards

By T. R. Flaiz, M.D.

Historical Interest

TO THE best of our knowledge, man's first clothing was the skins of animals. Whether we are thinking of the first pair as they were driven from the Garden, or the earliest peoples of the Mesopotamian and the Nile valleys, the earliest peoples of the forests of Germany, Gaul, and Britain, or the primitive peoples of North America, South America, and the Orient, the skins of animals constituted an important element in their rather primitive wardrobes. This primitive form of clothing, rather than reflecting any particular type of culture, was a reflection of the development stage of their technology. The rough skins, borrowed without leave from the luckless goats, sheep, or possibly wild beasts, were recognized by early man as an easily available, durable, and sometimes comfortable covering.

Probably contemporaneously these early skin



wearers learned to improvise coverings from the bark of certain trees. A pulpy, fibrous inner layer of bark growing on certain trees was beaten, washed, and dried to form a fabric, lending itself well to the making of crude clothing. Among primitive peoples of Africa, the Upper Amazon, some parts of the Orient, and in the islands of the Pacific such clothing is in general use today.

Leaves of various trees or plants also have made some contributions to the clothing problem. In an area of several thousand square miles in Northern Ghana, Nigeria, and areas running on into Central Africa there are primitive peoples who depend very largely upon leaves for their dress. In these parts there is a beautiful, luxuriantly growing, glossy green-leafed shrub which is a never-failing source of supply of clothing for these people. Both men and women, and sometimes the older children, go out in the morning to the nearest of these clothing trees, select two leafy sprigs, and drape them one in the front and one behind from a cord worn about the hips. With this, our rustic and resourceful friends of these communities are well dressed in their bright-green costumes, ready for the day's activities.

It would be interesting to know when man learned to fabricate crude cloth first from fibers in the bark of different kinds of trees and plants, later from the treated fibers of the jute plant and its related species, and perhaps still later from plants such as flax, from which we get our linen.

At some point in history man learned to process the hair or wool of certain animals to make a thread that could be woven into a fabric. And the use of cotton extends back even beyond the dawn of written history. Some kinds of cotton fabric have been found in remains of very early cultures in Southern Asia, the Middle East, Africa, and among the Incas and Aztec Indians of the new world.

The discovery and perfection of techniques for

the use of silk may be credited to the advanced cultures of China and India. Linen, cotton, silk, and wool were the accepted clothing fabrics widely employed throughout most of historic times. These fabrics constituted a large portion of the commerce of the past 4,000 years. It was left to our own generation to discover and bring to perfection synthetic fabrics that imitate and in many cases excel in beauty and durability the natural fibers that have clothed man for millenniums.

Objective of Clothing

If we can come up with a good answer to the question Why do we wear clothing? we will have a basis on which to approach various questions that arise relative to types, patterns, quality, and quantity of clothing desirable in a given community or situation. To those of us who have traveled among people who wear little or no clothing, the question of why we wear clothing is not so senseless as might at first appear.

The first reason for wearing clothing is, of course, for protection. The Eskimo people of the far north who live in a constant freezing environment have admirably adapted their skins and furs to protect from the sub-zero cold and biting winds. The Taureg desert tribesmen of the central Sahara have for centuries worn a garment that covers them from head to foot, with only slits for the eyes. This garment is to protect from the sun, the heat, and the stinging wind-blown sand by day and from the cold at night. Thus different cultures, local situations, working conditions, climates, exposures, and hazards have influenced the development of types of clothing in different parts of the world and at various times in history.

Most of us if asked as to the objective of clothing would state that our clothing is worn primarily as a covering, and secondarily, to produce the most comfortable environment in which to live and work.

Again, there is beyond these more basic considerations another factor that has powerfully influenced patterns and quality in clothing. The urge for ornamentation and beauty has greatly influenced the development of clothing among all people and throughout all time.

Because Communism regarded style in clothing as a vicious bourgeoisie influence in society, it decreed that all people must wear essentially the same clothing in the same quality and in the same style. For the first forty years of Communism in Russia—and later in Communist China—drab, uninteresting black clothing was seen everywhere. The pressure of popular demand has now breached this barrier to greater satisfaction and enjoyment in the wearing of more attractive clothing, and color and variety of patterns are now seen.

Ornamentation

Where variety, color, and pattern in the conventional clothing do not offer the satisfaction in ornamentation desired by the individual, specific ornamentation is added in the form of jewelry of a wide variety. Excessive use of ornamentation is recognized as a primitive urge, and it is among the more primitive people that we see the massive artificial ornamentation. The urge to be recognized is seen in the hanging on of extra metals, stones, shells, ivory, bone, and feathers. Even among the more enlightened or well-developed peoples the sudden acquisition of wealth is often recognized by the appearance of gaudy jewelry, expensive furs, and extreme styles in clothing. *Such are not therefore evidence of culture and wealth, but more likely evidence of a desire to be noticed.* For example, in India forty years ago, and to a considerable extent even up to our own time, the largely illiterate wives of wealthy farmers and merchants were heavily loaded with jewelry—in the ears, in the nose, in the hair, and often very rich neck pieces made up of hundreds of solid gold coins. From among these same wealthy families, girls are now going to educational institutions and have become teachers, social workers, nurses, doctors, political workers, and community leaders. In the attire of these educated young women one sees only the modest, becoming dress—the beautiful Indian sari with perhaps only an inconspicuous bit of jewelry. The higher the culture, the less the urge for the extra ornamentation.

The observations as to the relationship between the level of cultural and educational advancement, and a sensible attitude toward dress, may appear to relate only to women. But this is far from the truth. Among the most primitive peoples of the world we find some of the most ludicrous attempts of men to ornament themselves—sometimes by designing fantastic headgear from animal skins, others of bone and of a variety of color; sometimes by draping themselves with strings of shells, bone, boar's tusks, and pieces of bright metal; sometimes painting the body with gaudy decoration and ornamentation of a wide variety; and sometimes deformation of the body that challenges the imagination.

Dress Related to Culture

From the above observations we conclude that as man advances in culture he becomes more sensible and realistic in the matter of dress and that there is therefore a very real relationship between culture and our dress. Similarly, there is also a relationship between our religion and our apparel. The conservative, sensible Christian will be recognized, among other things, by his dress. There are some religious sects that have brought this concept into disrepute by a senseless adherence to a prevailing dress pat-

tern of some centuries ago. There are some among our own people who would bring discredit upon the Christian way of life by their extreme and ridiculous application of the idea of simplicity and modesty in dress. It is within the reach of nearly all to dress in good taste, in styles and patterns best suited to their personality and to the occasion, yet with economy. Those who fail to do so are limiting the range and import of their Christian witness.

The counsel that comes to us through the Spirit of Prophecy writings on the matter of dress, as in so many other things, is rich in common sense. At the time this counsel was given there were very real problems, especially in the matter of women's dress. We read from *Counsels On Health*:

To protect the people of God from the corrupting influence of the world, as well as to promote physical and moral health, the dress reform was introduced among us. It was not intended to be a yoke of bondage, but a blessing, not to increase labor, but to save labor; not to add to the expense of dress, but to save expense. It would distinguish God's people from the world, and thus serve as a barrier against its fashions and follies.¹

Then follows this indictment against the prevailing fashions at that time:

The amount of physical suffering created by unnatural and unhealthful dress cannot be estimated. Many have become lifelong invalids through their compliance with the demands of fashion. . . .

Among these pernicious fashions were the large hoops, which frequently caused indecent exposure of the person. In contrast with this was presented a neat, modest, becoming dress, which would dispense with the hoops and the trailing skirts, and provide for the proper clothing of the limbs. But dress reform comprised more than shortening the dress and clothing the limbs. It included every article of dress upon the person. It lifted the weight from the hips by suspending the skirts from the shoulders. It removed the tight corsets, which compress the lungs, the stomach, and other internal organs, and induce curvature of the spine and an almost countless train of diseases. Dress reform proper provided for the protection and development of every part of the body.²

The type of dress advocated at that time was very comparable to the dress of certain classes of people in the Punjab and other parts of north India, and Pakistan at the present time. This type is rated as one of the world's most beautiful, perhaps second only to the elegant saris worn by the women of India.

How Different?

In reading these excellent counsels we must not gather the impression that there is merit in being different merely for the sake of being different. We read again from the same authority:

We as a people do not believe it our duty to go out of the world to be out of fashion. If we have a neat, plain, modest, and comfortable plan of dress, and worldlings choose to dress as we do, shall we change this mode of dress, in order to be different from the world? No, we should not be odd or singular in our dress for the sake of differing from the world, lest they despise us for so doing.³

The Spirit of Prophecy makes it very clear that the counsels against the fashions of one hundred

years ago were counsels against the unwholesome, unhealthful practices of that time. The corsets, the hoops, the long sweeping skirts that swept up the germ-laden dust of the street, were condemned.

We recognize how vastly styles and patterns of dress have changed since this counsel was given. Generally speaking, the styles of dress for both women and men have become more sensible and more healthful. Prevailing styles are such that today anyone can dress in the most approved style of the times in conservative design, pattern, and colors—thoroughly representative of good taste and with reasonable economy.

If there is any feature of popular styles to be avoided today, it would be in certain specific features of dress—always subject to change, largely at the whim of the manufacturer. I refer to such matters as the very short dresses, extremely high-heeled shoes, costly and perhaps undesirable styles in hats, bikini swim suits, and attention-getting extremes in any feature of our dress. In some places shorts are worn by mature women in places and circumstances reflecting a total lack of sense of propriety.

Dress for the Occasion

A fine sense of discretion in matters of dress is an important element in the cultural education of young people. The cultured young lady will know that what is appropriate for wear to a party may be entirely out of place in church. Likewise she will know that the easy, relaxed attire for school is not appropriate in church. She will know that for outings in the mountains, for hiking, boating, climbing, horseback, and cycle riding, and for other comparable recreational occasions, properly designed slacks are not only acceptable but definitely preferable to conventional dress.

The discerning person will recognize the bearing of circumstances, cultural demands, and Christian standards, in the choice of attire for any occasion. The cultured person will recognize spontaneously the attire in which she will be most comfortable—clothes appropriate to the occasion, meeting standards of Christian modesty, as well as promoting health. If the demands of Christian modesty, the demands of our culture, the demands of good taste and etiquette, and the demands of comfort and health are met, and if our choice is appropriate to our economic situation, our individual selection of attire should not merit criticism.

A large segment of our population is children; they too must dress for the occasion. For school they should be dressed to permit them to enjoy most fully the vigorous physical activity that we encourage them to have in the out-of-doors. Some mothers dress their little hopefuls for school much as they would

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BETWEEN THE BOOK ENDS



Raymond J. Corsini and Daniel D. Howard (eds.), *Critical Incidents in Teaching*. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1964. 222 pp. Paperback. \$4.25.

As an illustration of the dictum that there is no orthodoxy in method, the editors of this helpful volume for would-be and experienced teachers presents side by side some counsel of consultants who disagree with one another.

From more than 300 school experiences the authors have excerpted seventeen actual incidents that they deem critical and typical. Each incident is presented as it would be described by the classroom teacher involved in the interpersonal relationships; and by his limited knowledge of philosophy and psychology as a frame of reference, the teacher proceeded with his own understanding and solution of the problem.

Each incident is then followed by comments and counsel from competent consultants either supporting or not supporting the teacher in the respective procedures and solutions used. Questions and discussion questions pique the reader into making his own self-evaluation and personal synthesis of the critical incident and the desirable solution.

Whether the volume is used as a personal reference or as a class textbook, the "How to Use This Book" in the Introduction, if implemented will enhance *good teaching*. This book encourages proper classroom leadership through the case approach.

A conscientious consideration of these incidents in disciplines, social adjustment, academic orientation, and extra-classroom relationships will help make a *better* administrator, social worker, teacher, psychologist, and parent.

Wilbur H. Dutton, *Evaluating Pupils' Understanding of Arithmetic*. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1964. 153 pp. Paperback. \$2.50.

Although considerable progress has been made in recent years in the meaningful teaching of arithmetic, there still exists a gap between what is known in learning theories and what is applied in teaching arithmetic.

This book endeavors to identify valid techniques for the evaluation of meaningful teaching and learning of both traditional and modern elementary school programs in mathematics. The author has prepared applied tests to measure the major arithmetical understandings generally taught in grades three through six, a sample of which is in the Appendix. To encourage teachers to begin comprehensive evaluation of their teaching, he has made some practical applications of evaluative procedures that can be used in the classroom.

To help those teachers who are not too well acquainted with the meaningful approach to teaching, chapter three is devoted to a review of research on evaluation procedures. Evaluation is highly emphasized. Seven pages of bibliography in chapter six rounds out the area for teachers desiring further study.

Harold B. Allen (ed.), *Readings in Applied English Linguistics*. New York: Appleton-Century-Crofts, 1964. Second Edition. 535 pp. Paperback, \$4.50.

Many straw men have patently burned during the past few years. It has been observed that the battle between the new grammarians or *linguists* and the school of grammarians has been won decisively by the linguists.

Not necessarily as a textbook was this volume prepared, but as a source of readings. So much has been advanced linguistically through recent years in both theory and application that the field is wider and broader than one authority. This source book provides information and rationale from a variety of authors, journals, and papers.

Traditional and structural grammar are compared; transformation grammar is introduced. Linguistics is comprehensively presented, some part of the compilation dealing with its relation with history, geography, usage, dictionary, grammar, composition, and literature.

Although prepared for the teacher of English on any level, it will also be informative to anyone desirous of being liberally educated.

Dress, Health, and Cultural Standards

(From page 24)

dress them for church or other formal occasions, and then warn them to be careful not to soil their beautiful clothing. This is a poor start for Johnny and Mary if you are expecting them to participate in the healthful physical activity so important to their physical development. Practical, durable clothing, comfortable, and a kind not requiring excessive care in cleaning and laundering, is the clothing of preference for these children in school.

However, while advising practical clothing, let us not allow the children to feel that it is of little consequence how they care for this rugged, practical clothing, or how they look. Children should be specifically taught that it is important to keep their clothing orderly and clean, and their person neat and tidy. Particularly in larger cities one sees today young people walking the streets personally unkempt in shabby, dirty clothing—not because they are poor, but obviously out to give a visual demonstration by uncut and uncombed hair, of their brand of the new "freedom" and the so-called new morality. This uncombed, unshorn, untidy beatnik type has no place on any Christian campus. There is real virtue in neatness, in cleanliness, and in order.

Let Your Moderation Be Known

We are often asked as to the appropriateness of any kind of ornament in our dress. This is not a question that can be answered simply. To condemn ornamentation of every form *per se* would be to place ourselves in the class with certain fanatical religious sects.

Some kinds of ornamentation contribute to beauty and good appearance. Others may detract. It is design that is in good taste, arrangement and beauty of pattern, and *appropriate* ornamentation of a type that *does not call attention particularly to the ornamentation*, that make women's attire most attractive and acceptable. Variations in the pattern, using such items as buttons in a way that they blend smoothly into the total dress design, or appropriate, small, modestly designed, ornamental pins and brooches that blend inconspicuously into the pattern of the dress, may add a desirable touch of beauty.

Men's collars, neckties, tie pins, and perhaps other features are pure ornamentation. They are not necessary either to comfort or to proper clothing and protection of the body. Yet we recognize these simple ornamentations as desirable and acceptable adjuncts to appropriate attire for men. Men's cuff links, often beautiful and sometimes expensive, are jewelry or ornamentation, and again these may be accepted as appropriate in conservative dress.

Certain types of jewelry we have come to regard

as appropriate. A gold watch case and gold wrist band for this watch serve no better than a stainless steel case and stainless steel band, and yet no one condemns this bit of ornamentation; it is accepted.

The same general principle prevails in the matter of cosmetics. Any cosmetic, any coloring, that when applied *appears as such* is not desirable. The unnaturally colored finger nails, the crimson lips, the blackened eyelids and lashes, and obviously rouged cheeks, detract from beauty and cheapen the personal appearance. The best-dressed people, young or old, *show no conspicuous evidence of these aids to beauty.*

We could perhaps accept as a safe guide in the matter of ornamentation, as in matters of dress generally, that any attire, any ornamentation, that calls attention to the dress, the coat, the ornament, or the hat, or to the cosmetic and away from the face of the wearer, is not in good taste. The clothing of the Christian, then, will be appropriate to the time and occasion, and will be in harmony with the over-all common sense considerations of the person's economy and ethics, and the culture of the community.

¹ *Counsels on Health*, pp. 598, 599.

² *Ibid.*, p. 599.

³ *Ibid.*, p. 604.

It wasn't until late in life that I discovered how easy it is to say, "I don't know."

—Somerset Maugham

Even if money did grow on trees, some people wouldn't shake a limb to get it.

—Al Spornig, Quote

Sins and debts are always more than we thought them to be.

—Thomas Fuller

Treasure-Trove

THEY call her Kimberley. She is a *diamond* in the family, and her name reminds each member of the fact. But one need not necessarily have the name of Pearl or Ruby or Kimberley.

In every family each child is a treasure, a value to be esteemed. In each school the students are to be looked upon as the riches of the institution. As stewards, both parents and teachers will be held accountable for the value they have placed upon the youth and for the additional worth their investment of time and effort has created. The Master has left His talents in trust.

The sweet singer in Psalm 144:12 caught the spirit of evaluation when he hoped "*That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace.*"

T.S.G.

Question

ever since church reformers of the sixteenth century taught that the Bible is the ultimate source of religious truth and education.

In America, the Puritans solved this problem by providing free, tax-supported schools for all children.

When church and state were the same, this was not hard to do. By the time the principle of tax-supported education for all was finally adopted by all of the States, the principle of separation of church and state had been accepted too. Thus the churches who wished their children to have a religious education were again faced with a real problem.

Some denominations, including the Seventh-day Adventists, have attempted to fill this need for a religious education by the establishment and operation of separate school systems. Since the force of government is lacking, however, this does not assure the attendance of the church's children at the church-operated schools. Especially when such schools are largely dependent upon tuition, many parents elect to utilize the tax-supported public schools.

A basis of support far broader than that which includes primarily only those parents with children in school has just as many advantages now as it had in 1647. Nor could one suppose that the Seventh-day Adventist Church as a whole is any less interested in the religious education of its children than were the Puritans.

One must recognize that the support of church schools by the whole church, with the elimination of tuition charges, must necessarily be a voluntary program. Some Seventh-day Adventist churches have successfully carried out such a plan. And, after all, is not the support of the entire church program on a voluntary basis? It would seem that some method of extending the financial base of church-school operation, with the elimination of both tuition charges and the old pauper school concept, could assure the placement of a much larger proportion of SDA children in SDA schools.



A leader is best when people barely know that he exists; not so good when people acclaim him; worst when they despise him. But of a good leader, who talks little, when his work is done and his aim fulfilled, they will all say, "We did this ourselves."

—Lao-tse, Chinese sage

The man who knows "how" is always sure of employment, but the man who knows "why" is his boss.

Farewell to Yesterday

(From page 7)

frozen in the nineteenth century. But a good dream in that he had been given a glimpse of the future, and he would yet be able to join its crest.

As he lay back soaking up the new lease on life, he ruminated about the dream: "Well, we don't have an Adventist experimental school anywhere yet, and the philanthropies of our people have not yet been directed to experimental education, but it's coming; it's in the air. And our work is not now atingle with exciting and varied approaches to youth evangelism, but it too is on the way. I can't catapult our field into an ongoing program of research and experimentation in religious education overnight, but I think I can generate a climate of receptivity to try something new in a *small way* back home, and if it doesn't pan out, we're going to feel free to report it honestly without embarrassment."

It was with a light heart that Bill McGhinnis sat up on the edge of his bed, stretched, and faced the coming day of convention activities. "There may never be a twenty-first century," he intoned; "doesn't look like time can last much longer, but if there is, of this I am certain: There will be an Adventist Church, and it will be alive and virile and growing—twenty-first century modern Christianity all the way—and it will be brimming with dedicated youth. And it will be reaching and holding those youth in startling, different ways. And its schools will still be dynamic agencies for youth evangelism." He slipped to his knees. "Thank you, Lord, for helping me join the twentieth century; our school is open to your divine renovations. Please don't ever let me worship change for its own sake either, but when the time comes, help me to know when it has arrived, so that I can say, 'Farewell to yesterday.'"

Focus

(From page 11)

Peter Marshall, a former chaplain of the United States Senate, once prayed, "Help us, O Lord, when we want to do the right thing, but know not what it is. But help us most when we know perfectly well what we ought to do and do not want to do it."

The basic challenge of education is to produce students who will go from classrooms willingly doing, and not merely knowing, the will of God.

How can this be done? There is no easy answer, but surely opportunity must be provided with proper guidance for students to apply many of the lessons they learn. Second, all teaching must be saturated with the love of God. And above all, teachers must be what they want their students to become.

Our Schools Report

(From page 21)

► Gordon County now has a fire protection crew made up entirely of Seventh-day Adventists—ten students and six staff members of Georgia Cumberland Academy (Georgia). The fire chief is E. F. Reifsnyder, academy principal. This is a valuable and effective community service that is appreciated by the county.

HIGHER

► The College Furniture Factory at Union College is celebrating its Twenty-fifth Anniversary with R. J. DeVice as its manager all 25 years. It began with the making of unfinished soft-wood products. By 1947 it had grown enough to start a line of hard wood, finished furniture, and by 1950 the line was extended to include bedroom suites. In 1962 the factory began making a new line of oak. A fourth addition to the original plant was completed in 1964. During these years student labor has amounted to \$1.2 million. The July issue of *Better Homes and Gardens* carried a photograph on page 58 showing three wall units manufactured by the College Furniture Factory, and on page 86 mention was made of the manufacturers; this feature has brought hundreds of letters of inquiry to the factory.

► To satisfy an urgent need for additional classroom space, Atlantic Union College has purchased the White House, a beautiful late-nineteenth-century mansion across the street from Lenheim Hall, the men's dormitory. This will provide many classrooms, several faculty offices, and space for other scholastic activities. With this building are six acres of lawn, stone walls, shade trees, plus a completely remodeled three-story apartment house.

► In the years that Pacific Union College has been in operation, 4,000 students have graduated, 25 per cent of whom have gone overseas as missionaries and another 30 per cent into the organized church work in the United States.

► La Sierra College is the recipient of a gift of two telescopes, a 12½ inch and a 16 inch along with a custom-made camera, up to 400 hours of spectrographic film, photo guiding equipment, and electronic controls for axis.

► The department of education at Andrews University has a closed-circuit television system that provides student assistants with the opportunity of watching themselves teach.

► Andrews University has added speed and efficiency to its cafeteria billing by installing an IBM tray-recorder. When a student goes through line he inserts his ID card; the IBM machine records his number and the checker keys the amount of the meal. At the beginning of each meal the date, meal, and checker's number are locked into the machine so this is also recorded on each student's card. The business office has thus saved two full days of work at the end of each month.

► Under the sponsorship of the speech department of La Sierra College, with Dr. Don Dick, general manager of the college-operated KSDA-FM station, coordinating, a mass communications workshop for religious workers was held October 18-20, 1965, on the college campus. Featuring many guest speakers and consultants, the workshop included the various fields of mass media. The first day and a half were oriented to electronic and film media and the remainder of the time to print media.

► An unusual and special event at Andrews University this year will be the presentation of an award to the "Teacher of the Year." The student association is sponsoring this project and will choose the teacher who they consider has done most to promote intellectual excellence among the students.

► Southwestern Union College is offering a two-semester six-hour course in data processing. Instruction includes operation of the following machines: IBM key punch, model 526; sorter, model 82; collator, model 85; and accounting machine, model 402.

► Union College last year celebrated its diamond jubilee of service to Adventist youth. In digging into its archives, it was found that *Rose Leaves*, put out by the graduating class of 1898, with the first publication to appear that might be called a school annual. The class of 1901 was next to come up with a yearbook; but the first yearbook as we know it today was published by the class of 1917, the *Golden Cords*. It was noted that a strong class of journalism was taught in the 1921-1922 academic year.

► The computer programing class of the mathematics department of Atlantic Union College can now relay test problems by teletype console transmission to the computer processing center at the Massachusetts Institute of Technology in Cambridge. This IBM-MIT-sponsored program has made possible not only new mathematics classes but also future problem-solving projects by other departments and individuals.

After School

**With rumped hair and furrowed brow
The scholar stayed 'til four;
And as he stood he viewed her smile,
While standing at the door.**

**"'Tis strange," said he, "the change that's
come;
How nice you seem to be."
Then from her mind the teacher spoke:
"And so you seem to me!"**

Edwin McVicker



Research Notes



As stated in the last issue, these research papers are obtainable through interlibrary loan. The list continues.—EDITORS.

Walla Walla College

Education Master's Theses continued

Harrigan, Dorothy. "The Need and Feasibility of an Associate in Arts Degree Nursing Program in the Proposed Walla Walla Community College." 1963. Multilith. 68 pp.

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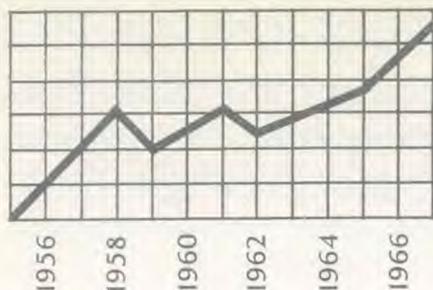


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Pulse and Trends



The Year of the Bible As part of the 150th Anniversary of the founding of the American Bible Society a series of national events will span 1966 as the Year of the Bible in the United States. Not only Bible teachers in SDA schools, but administrators and other teachers as well should help make *The Book* the most important volume of study in the lives of all members in SDA school families.

One great objective of each Seventh-day Adventist educator should be to assist his students in interpreting the Bible for themselves as a revelation of God and help them to know how individually to use the Holy Scriptures to solve their problems in everyday life. With an increasing trust and faith in God as they "search the scriptures," John 17:3 may be realized.

Both the American and British and Foreign Bible societies are commended. The Year of the Bible presents a challenge to each Christian (1) to study the Bible daily, (2) to help get copies into the hands of those who do not have Bibles, (3) to support further the translation and distribution of the Bible for every country in the world; and (4) to pray that this may be a year without precedent in Bible witness and personal power.

Foreign Student Exchange Relatively few American students study in other countries as compared with exchange student programs from abroad. During the 1964-65 academic year 82,000 foreign students studied in the United States, while the school year before saw 18,000 American students in school programs abroad.

Interestingly enough, Adventist colleges in the North American Division during the 1965-66 school year have 772 students from abroad.

New School Designs At the peak of a long school-building boom the nations in North America are expending billions of dollars annually instead of their former millions. Canada has placed much more emphasis in the community college program and vocational and technical education for the Dominion. Postsecondary and adult education facilities in the United States are rapidly burgeoning.

Schools and colleges are blossoming in many new shapes and sounds. Bulbous creations and pod clusters group classrooms, instructional areas, and laboratories

around libraries, audio-visual and instructional materials centers, and music conservatories. Shops and laboratories are on the increase. Moveable walls have replaced interior walls in many institutions. Spiral staircases conserve space. Patios and landscaping breathe expansion. Carpeting and soundproofing provide economies. Function and meaning are built-in specifications. New ideas for school construction have the same aim: To provide the best learning environment for the least construction and operation cost and to make maximum use of material and space.

Student Activities Recent issues of *The Wall Street Journal* have featured student activities on campus.

Among these are the use of computers in tracing the space voyages of astronauts. Coupled with coursework in mathematics and machine programming live laboratory computations are made by students with the earnest endeavor to trace the astronauts in their blastoffs and orbits.

Already a best-seller at the University of Washington is the 362-page *Course Critique*, grading almost 400 of its teachers from A (excellent) to E (deplorable). Heat has been added to lively campus debate over the book. Cutting across student-faculty lines harsh evaluations have raised the possibility of libel suits initiated by some teachers.

Although such programs blossomed for the first time during the first semester of 1965-66 on a number of college and university campuses, student evaluation of courses and teachers is a matter of long standing at Harvard University, the most recent guide of which is the 40th annual edition.

College and university teaching personnel need self-imposed and self-structured evaluation of their professional performance. Why should they await the public media of TV pollsters, administrative memos, and student ratings to whet their interest in improvement?

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