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## THE JOURNAL OF TRUE EDUCATION

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### As We See It

### Involvement

**T**ODAY a much used and abused word is *involvement;* it can include anything under the sun. As a denomination, our involvement in education is global in its concept and outreach. Seventh-day Adventists operate more schools in more countries and islands than any other Protestant denomination. Therefore, the challenge to every Seventh-day Adventist educator is to think in terms not only of national education but also of international education.

We are training potential teachers and workers to go to other fields to become leaders and teachers of others. What kind of vision are we giving the youth in our care? A national vision? or an international vision? Are we bringing to them a goal of service for others or for self? In today's classes or meetings did we center their sights on the things of God or the things of men?

Sometimes our classrooms are stultifying. In the course of my work each year I visit hundreds of classrooms, and what a joy it is to find a teacher bringing into his or her teaching inspiration which will motivate the young people to their highest possible endeavor.

More and more we are coming to realize that to a large degree the future of the church rests with our educational institutions, which train the leadership of the church. Herein lies a great challenge and opportunity, a challenge not only to bring the youth of the church to God in a very positive way but also to impart to them the highest of educational concepts and standards. Sometimes I wonder if we are robbing our youth. Seventh-day Adventist youth have a glorious heritage, a thrilling and compelling challenge—the Advent message to the world—commitment to the world's needs. Are we keeping it before them in every class? and in every appointment? Do they see in us a complete dedication of our lives to service?

We must have academic competence, ability to teach, and a dedication to Christian service if we are to influence our young people. Along with the sciences and humanities, we must teach such important lessons as the dignity of the individual and the relationship to one's God. We must be the kind of person who can command the respect and affection of the students. We teachers must be leaders. When we go into the classroom and shut the door we have complete responsibility for what goes on in that room for the period allotted. This calls forth the highest skills, the greatest patience, and the greatest courage. The church, in its confidence and belief in us, has placed its greatest treasure, its youth, in our care. It has placed them there with the confidence that we will lead them to God; bring into their lives an understanding of the times; and give them a vision of involvement in service for God and man. This is no small or easy task. It calls for complete consecration of our lives and our talents. Such a teacher is indeed a true teacher, a teacher sent from God, to lead the youth of the church to their highest attainment.

This is our task, fellow teachers. And may God bless us and be with us as we daily seek to lead our boys and girls and youth to God's ideal for the church. E. E. C.



# Pretense or Progress?



By R. E. Cleveland

LIFE has not been dull for American educators since the dawn of the space age on October 4, 1957. During the intervening period of speed, space, and spasms, the clamor about education has been deafening. A great deal of the uproar has been produced by persons who never had two consecutive thoughts on education before that fateful day. Characters never heard of before went into orbit and started beeping. Being not exactly taciturn, professional educators themselves cheerfully added to the confusion.

"Looking back on it," said John W. Gardner, the secretary of Health, Education, and Welfare,

I think we would all agree that nothing really surprising has come out of all the commotion. The wise men said some wise things; the uninformed said some uninformed things; and silly people said silly things. The proportions of each were probably not very different from what they usually are. The chief difference was that after Sputnik I, there were many more people listening." \*

Increased interest in education, however, has not necessarily focused attention on our basic problem, and touching lunar soil will not solve it.

The central problem of our time is *emptiness of* the heart—decreased sensitivity to the imponderable quality of the spirit, failure to assure the legacy of

Vice-President for Academic Affairs Loma Linda University Loma Linda, California what was good and right in the past to the present inner world of the individual. We do not know how to cry, how to pray, how to resist the deceptions of the hidden persuaders. We lack dimension of depth, concern for a supreme meaning of existence, demand for a commitment that transcends all interests.

The problem will not be solved by implanting in our youth a sense of belonging, though we hear much of this. Belonging to a society that fails to offer opportunities that satisfy authentic human needs is not going to soothe the sense of frustration and rebellion. We fuss too much over our youth. I question the undue concern with student mental hygiene and with reorientation of student thinking— "psychiatric babysitting" someone called it. Too many of our college graduates are cultural infants reading best-selling pablum.

We have imposed upon our colleges, as we have upon the lower schools, an almost hopeless array of tasks. We want our college students to be intellectual stalwarts, impassioned seekers after truth, but also "regular guys" and "nice girls," skilled in badminton and basket weaving. We pull our curricula this way and that way, depending upon which ideology is in the ascendancy. Caught in these cross currents, students are bemused and, far more tragic, confused.

We are denying them and ourselves the joys of inner living. Sensitivity is a luxury, but comfort is compulsory. Home, inwardness, friendship, conversation are obsolete. Instead of insisting, "My home is my cas'le," we confess, "My home is my car." We have no friends; we have business associates. Watching television substitutes for the expression of ideas. Individuality, the breath of the soul itself, is choked off by the very atmosphere.

These symptoms are an indication of a change in our thinking. But what is the cause of this change? Perhaps we have matured physically, but not emotionally. Whereas some suffer from degradation by poverty, in our country we are threatened by degradation through power. Small is the world that most of us pay attention to, and limited our concern for it. This has not always been true. Our academic *raison d'être* is in need of revision.

The Greeks learned in order to comprehend. The Hebrews learned in order to revere. Modern man learns in order to use, accepting the maxim, "Knowledge is power." Obsession with success and power has transformed the life of man and has dangerously stunted his concern for goodness, beauty, and truth. We have achieved quantity, but have lost quality; we have easy access to pleasure, but have forgotten the meaning of joy. We have locked ourselves out of the world by regarding it only as material for the gratification of our desires.

According to an ancient Hebrew saying, the world rests upon three pillars: learning, worship, and charity. Learning meant having a share in divine wisdom; the object of worship was the Creator; charity meant both openness to and active sympathy for a fellow man's suffering. Our civilization has instruments, not pillars. Learning is pursued in order to attain power; charity is done not because it is holy, but because it is useful for public relations; and too often the object of our worship is ourselves.

The truth is that learning should be an end, not a means. Education should be regarded not as preparation for life, but as life itself, the supreme experience of living. By learning I do not mean memorization; I mean the very act of study, of being involved in wisdom. The teacher should be more than a technician. He should be representative and interpreter of mankind's most sacred possessions.

Genuine reverence for the sanctity of study is bound to evoke in the student awareness that study is not an ordeal, but an act of edification; that the school is a sanctuary, not a factory; that study is a form of worship, not self-aggrandizement and selfexaltation. Learning is a way of relating oneself to something both universal and eternal. The experience of learning counteracts tribalism and self-centeredness. The work of our hands is private property; the fruits of the intellect belong to all men. The ul-

timate meaning of knowledge is not power, but the realization of unity that surpasses all interests and all ages.

Wisdom is concerned with all of life. We have denied our young people the realities of life. They see a picture of ease, play, and fun. That life includes hardships, illness, grief, and even agony; that many hearts, even our own, are sick with bitterness, resentment, and envy are facts of which they hardly have awareness. They do not feel morally challenged; they do not feel called upon. In moments of crisis they delegate guilt to others—society, the age, parents, teachers. Weakened by self-indulgence, they break down easily under hardship.

Glorification of fun as the chief purpose of existence, absence of understanding for the meaning of hardship, unwillingness to cope with privation, suffering, disappointment, or humiliation—these are major factors accounting for the huge divorce rate, the vast number of nervous breakdowns, and the self-pity and frustration that are typical responses to the challenge of hardship.

#### Education's Cardinal Sin

Is the cardinal sin of our educational philosophy that we have asked too little? Are its easy standards unfair to the potentialities of man? Is man incapable of profundity, of sacrifice, of love, or self-denial?

Our "just getting by" attitude has sold short today's youth. Too readily they use it to excuse poor grades, half-hearted efforts, and the minimizing of intelligence in all endeavors. Our attitude indicates the presence of a powerful new cult, the cult of mediocrity. Our "just average" philosophy lays the foundation for an unimaginative, vegetable-like generation.

How can the inner man be saved from oblivion?

We must learn how to activate the soul, how to answer the ultimate, how to relate ourselves to the spirit. We train the outward man; we must educate the inner man. We impart information; we must inspire a sense of appreciation. We teach skills; we must also stimulate insight. We are involved in numerous activities; we must remember the meaning of stillness. We teach the young to be members of a society; we must gird them to be alone. We set a premium on togetherness; we should be concerned about solitude.

Our foremost task is to drive out the darkness of ignorance from the minds of men and to impart knowledge about God and man, nature and history, the individual and socie y. But information alone is not capable of giving us a complete picture of man and of answering the ultimate problems of meaning and value, of solving the mystery of life and death.

The question is not so much what to do about the spirit of our age, but how much to do about it.

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There is a story of a young man who came to Socrates, asking, "What shall I do to become a learned man?" Whereupon Socrates led him into a pool of water, plunged his head under, and held it there. When the youth had struggled free and got his breath, Socrates said, "When your head was under the water, what did you most wish?" "Air," gasped the young man.

"Very well," answered the sage. "When you want knowledge, and after knowledge, wisdom, as much as you wanted air when your head was under water, you will find ways to get it."

We desperately need the understanding that education is an end rather than a means; a lifelong process rather than a passing stage. We have been guilty of underestimating the mind and soul of man and its relationship to God. We must restore him to his true stature and responsibility; we must become aware of the dangerous grandeur and the infinite capacity of man.

We do not need a course in our schools dealing with moral and spiritual values. Such a course would be a pedagogical deception, a sort of lip-service threatening the integrity and intellectual honesty of our entire educational effort. Moral and spiritual values must never be dealt with in isolation from social issues, but must permeate all that we teach and do.

We must adjust our educational standards to an enhanced conception of man; rise to an understanding of values compatible with the challenge and danger of our age; understand that right living consists not in the satisfaction of personal needs, but in our response to moral and spiritual demands.

Education is not alone an intellectual process; it is no less a spiritual process. Its purpose is no more to accumulate knowledge and skills than to ennoble man's soul. Rarely in the past has there been such an urgent need for the insight and understanding that we call spiritual.

Our greatest threat is not the atomic bomb. It is our callousness to the suffering of man. The most urgent task faced by American education is to destroy the myth that the accumulation of wealth and the achievement of comfort are the chief aims of man. How can adjustment to society be an inspiration to our youth if that society persists in squandering its vast material resources on luxuries in a world where more than a billion people go to bed hungry every night?

We betray our youth if we fail to teach and to live by the principle that the destiny of man is to aid, to serve. We master in order to serve; we acquire in order to give away. Man has to understand in order to believe, to know in order to accept. For the high standard of living we enjoy, we must deWe will never have time, to be sure, to fulfill all the emotional and intellectual desires and dreams that are latent in us. More marvels are hidden in the soul of man, however, than we are able to imagine. He will act, if he is inspired; he will respond, if he is called upon.

<sup>\*</sup> John W. Gardner, 'Quality in Higher Education.' Current Issues in Higher Education, 1958, (Association for Higher Education: National Education Association, 1958). Used by permission.

". . . your young men shall see visions." Joel 2:28.

#### An Eighth-grader Dreams

My greatest desire is to become a Seventh-day Adventist minister. I would like to be a minister because I want to win more souls to Christ so He can come sooner.

Another one of my greatest desires is to go to heaven when Jesus comes again. I would like very much to see Jesus and God. I would also like to talk with my guardian angel and to talk with all the Bible characters. I want to eat of the tree of life and eat the food on the table. Also, I would like to live in the mansion Jesus is preparing for me.

I mostly daydream about the academy. I picture myself in a lovely room. I hope to get good grades in my work. I also picture myself singing in the choir and playing my trumpet in the band.

JOHN WOJCIK Lake Union Conference

#### Career Month

April each year has been designated Career Month in many a secondary school. Although careers may be studied continuously throughout an academic year in philosophy of life and other courses or in guidance services, such as vocational counseling, the selection of life vocations cannot be too strongly studied.

How are you and your school promoting the teaching profession? the proper selection of a lifework?

It takes a smart man to conceal from others what he does not know.—Phi Delta Kappan

Inclination is the first step to knowledge.

Knowledge is the beginning of tolerance and tolerance the beginning of understanding.—John Wesley Coulter, *Education* 

# Making Safety Operational

#### By Wayne P. Hughes

THERE is nothing more pitifully illustrative of good life wasted than the accidental death of a youngster. There is no circumstance more shocking and full of the deepest hurt than a schoolhouse disaster. These are hard reminders, though no reminder should be needed by anyone, that a child can not grow toward maturity and gather knowledge and wisdom and fulfill life's rich promise unless he is seen as a *whole* child and treated as such by those responsible for his nurture and his education.

Viewed in this framework, the problem of accidents in the school includes factors of philosophy, psychology, logic, economics, physiology, sociology, and the prime factor of plain humanity. One must conclude: There is a place, an important place for safety in the educational system.

To the sometimes-expedient excuse that accident prevention is an extra luxury to be given no more than token emphasis in the crowded curriculum and in the strained budget, the answer is: True education for the whole child must include maximum protection for him in the educational environment and a realistic teaching and training for present and future living in a world in which the hazards have shockingly multiplied.

The problem is acute. Current statistics reveal that of the 46,000 deaths of school-age children (5 to 24 years), about half were the result of accidents. The proportions ranged from 41 per cent accidentally killed in the 5-9 age group to 57 per cent in the 15-19 group. Accidents took more than four times as many youngsters' lives as cancer, more than 16 times as many lives as heart disease. And we can certainly not overlook the huge total of accidents that "merely" injure, cripple, disable, and bring an inestimable toll of suffering and family woe.

Surely it is worth any school system's effort and money to help solve this critical and growing prob-

Director School and College Department National Safety Council lem and to assure soundness of body along with growth of mind.

Nor can school administrators and teachers shift the total burden of children's safety over to the parents and the home. To be sure, the early and consistent home training and a safe dwelling environment are an important responsibility of the parents. But the physical safety of a school is not in their domain, and neither is the effective integrating of safe practices and attitudes into the total education of children.

Assuming that your school's administrators and staff subscribe to this philosophy, what are the steps to be taken? The answer is not simple in application. There are, however, guidelines for a program of instruction outlined in "Recommended Standards for Administration," developed by the Standards Committee of the Safety Education Supervisors Section of the School and College Conference of the National Safe y Council. The executive committee of the NSC Safety Education Supervisors Section also publishes a comprehensive guide setting up job specifications for professional safety administrators, although in smaller schools the safety supervisor may be a staff member with other duties, too. This leaflet, "A Job Analysis for Safety Education Supervisors," is available from the National Safety Council, 425 N. Michigan Ave., Chicago, Illinois 60611.

One absolute standard stated is that responsibility for coordination and execution of administrative policy on safety, as determined by the board of education and the school administration, should be concentrated in *one person*. Because safety cuts across a wide range of areas of instruction and reaches into important administrative fields, it can be easily neglected and the school may slip by default into accident troubles unless the authority for method and action flows through a single channel into the mainstream of the school's accident-prevention system. (Various areas to be coordinated are the development of integrated safety curricula, the improvement of instruction in safe:y, the development of improved community coordination, the protectiveness of the physical environment, and the evaluation of program effectiveness.)

With the objective set and a capable individual in charge, what next? For a sound, long-range program, the basic need is authoritative information for standardized methodology, a guide for step-by-step planning and procedure.

The National Safety Council, through its School and College Department, stands ready to provide free guidance and, at nominal cost, informational and teaching materials. For noteworthy example, the council has recently begun publishing a new bimonthly magazine, *School Safety*. Its editorial content ranges over the whole area of safety instruction: articles for teachers and administrators; plays, stories, songs, and games for pupils; feature suggestions for classroom use; and detailed lesson plans with visual aids.

Another item of potential value is a comprehen-

sive checklist, providing a systematic method for checking the adequacy of the school's physical environment and its instructional program, including new sections on driver education and civil defense.

Worthy of special emphasis is the National School Safety Honor Roll. This national project, with thousands of schools enrolled, is maintained by the National Safety Council to encourage and help schools to develop sound safety-education programs. It provides a guide for initiating, upgrading, and expanding a school program, a standard for evaluation, and an effective incentive for both administration and student body. The School and College Department of the National Safety Council welcomes inquiries about the Honor Roll from any school interested in joining the thousands of other institutions now enrolled.

In addition to such materials and services available from the National Safety Council, help for your *To page 25* 

### Molecules, Monkeys, and Men

E VOLUTIONISTS, once again trying to find convincing evidence to support their contention that man is an offspring or relative of the ape, have recently devised a new method of inquiry, which they claim settles this question of the kinship of man to monkey.

Some anthropologists have admitted that their earlier evolutional deductions were founded on apparently deficient visual and fossil evidence, but a few attempting a comeback on behalf of evolutionists think that, through analysis of the proteins manufactured by all animals within their cells, evidence is presented that places man and ape very close together genealogically.

The new discipline, molecular anthropology, studies the analysis of animal proteins. Because of the complex composition and unique pattern of protein molecules, it is impossible that two animals, totally unrelated, could have proteins nearly alike by chance only, conclude the anthropologists. The conjecture is, therefore, that the more similar the proteins, the closer the kinship. Illustrating this contention, a researcher points out that the amino acids in human and gorilla hemoglobin contain the same number of building blocks and that there is but one point of variance in the two series.\*

Zuckerkandl, Goodman, and others apparently have made a sound discovery when they note the similarities between the proteins of man and certain animals, but one's reasoning obviously falls short when he glibly concludes that these anthropologists have settled the truth of man's evolution from the socalled primates. The evidence from this molecular investigation is, obviously, no more in favor of the evolutionist's position than it is of the creationist's position.

When the believer in Genesis detects this similarity between protein molecules, or other physical likenesses, as well as singular differences between Homo sapiens and certain animals, he sees the *degree of uniformi y* that he would expect to find in creations coming from a wise Creator who tempers His limitless, free imagination with a dash of practical consistency. Just as Picasso's abstractions are created differently, yet similarly; just as Wordsworth's lyrics are created differently, yet similarly; just as Manfredini's concertos are created differently, yet similarly; so are Christ's creatures created differently, yet similarly.

The similarity between human gorilla protein supports the Genesis position that the same God who created the various kinds of animals also created man. Any similarity, therefore, between man and the animal world would be caused by their being created by the same Creator, the God of Genesis.

> Fillmer Hevener, Jr. Assistant Professor of English La Sierra College Riverside, California

<sup>\*</sup> Sherwood L. Washburn (ed.), Classification and Human Evolution (Chicago, Aldine Publishing Co., 1963), p. 247.

# The Healthy, Normal Mind

#### By T. R. Flaiz, M.D.

I T IS quite common for us to speak of disease in a specific bodily system, such as the digestive system, the circulatory system, or the respiratory system. We often hear reference to heart disease, kidney disease, and lung trouble, but are we aware that disease of the heart or of the kidney is not something that concerns this organ alone, without reference to the health of other parts of the body? We know that the health of the heart and of the kidney may be closely related and that the function of the liver or gall bladder may be closely associated with digestion. Certain deviations from normal function of these organs are often marked by irregularity in the performance of others. When one part of the body suffers, the entire body is involved.

Then there may be certain deviations from normal in the mental processes of people—emotions of fear, timidity, sensitiveness, envy, temper, depression, despondency, moroseness, bellicose attitudes, failure or inability to adjust to new conditions, or possibly loss of contact with reality. These symptoms may appear in varying degrees of intensity from a mild disturbance to complete insanity.

#### History and Background

Mental illness has been recognized, known, and recorded from earliest historic time. History makes frequent reference to people of importance whose mental processes and whose mental responsibility were seriously questioned. Three thousand years ago David employed pretense of insanity to save his life.

In practically every culture right down to the beginnings of our modern era we find mental illness ascribed very largely to the presence of evil spirits. The fact that the patient affected by this illness often spoke freely, though totally disconnectedly and in a manner unrelated to reality, led to the belief that it was not this person who was speaking, but some spirit that had taken possession of this person's mind.

In some parts of the world there are religious cults that base their claim to power and authority on their ability to transform otherwise normal people into different personalities, speaking things that are quite unknown to the person. However this may be, mental illness as we see it in medical practice today is a definite clinical condition, subject to scientific study, analysis, and therapy.

Just as some people are born with gross cardiac defects that cause early disability or death, some are born with gross mental defects. Some are born with only partially functioning minds, and some with minds that do not function at all. These are generally hopelessly defective and do not respond to treatment. It is not with these that we are here concerned. Our concern is with people who possess the necessary equipment, but whose equipment is not functioning in the normal pattern.

While some mental disease develops to the point where more radical procedures may be necessary, good medicine always seeks conservative approaches to medical problems, and wherever possible prefers the prevention of disease in the first place, through a proper understanding of problems involved and measures that may be employed to prevent deviation from the normal.

#### Parallel in Other Areas

Referring again to the parallels, gall bladder disease presents itself in conjunction with overeating, inadequate physical activity, liver malfunctions, stomach and intestinal inadequacy, and resulting elevation of certain elements in the blood which now tend to be deposited as small granules on the walls of the gall bladder. These granules gradually grow to become larger masses until we have painful and potentially dangerous gallstones, with possible infection and other critical complications. No, gall bladder disease does not develop separately and apart from unfavorable conditions in other parts of the body.

The same could be said of pulmonary disease. To page 22

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## **Liberation and Relevancy**

#### By the Editor

TOT satisfied with the statement that liberal arts are basic intellectual learnings, some would have us believe that a Christian liberal arts college is anachronistic. Somehow they have forgotten that the theoretical liberal arts institution with its trivium and quadrivium no longer exists in America. Outside the traditional coursework of liberal arts, classes today leading to professionalism and vocationalism are and can be very relevant to student needs.

Liberating the individual and giving him freedom to think and act creatively, the Christian school should offer a liberal arts education. This higher education should be for each student

a personal, experimental knowledge of Christ; it means emancipation from ideas, from habits and practices, that have been gained in the school of the prince of darkness, and which are opposed to loyalty to God. It means to overcome stubbornness, pride, selfishness, worldly ambition, and unbelief. It is the message of deliverance from sin."

Seeking and advocating all kinds of causes, students of this mid-century across the land are deeply and passionately committed. Their search for selfrealization and meaning may be explained as issuing from their lack of personal identification on campus. The youth need something to live for andif need be-something to die for. Faculty members cannot remain impersonal and detached; they cannot live without commitment to a particular set of values.

Institutional representatives from more than 850 colleges and universities assembled January 11-12, 1966, in Philadelphia, Pennsylvania, for the annual meeting of the Association of American Colleges, to consider the convention theme, "Relevance of the College Experience." A decade or two ago such a theme would have seemed flippant and insolent to higher education. But today regents, trustees, educators, and parents have a common concern for the program of studies, extra-classroom activities, and campus atmosphere. Teachers and students in different geographical locations may have individual differences; however, in far too many places the demonstrations, strikes, and teach-ins brook coincidental commonalty. Are these symptomatic of widespread attitudes?

In both address and discussion, conferees essaved

the situation and probed for symptoms. Realistic procedures and solutions were sought, the bulk of which must be studied and worked out at the grass roots.

Although he recognized that liberal learning is flourishing from all appearances and sheer numbers are seeking it, yet the keynote speaker, President Victor L. Butterfield of Wesleyan University, counter-attacked with

I nonetheless find myself in the ranks of those who have concerns and reservations, serious ones. Partly on principle, for liberal education must have constant prodding and self-criticism. We should always be asking, "What's really important? How much are we finding and how can we find more of it?"

Very troubling is the knowledge we cannot know with much certainty how much of these [goals and objectives] we are accomplishing, how we are helping to give young people the beginnings of wisdom.

Most troubling of all is the high number of dropouts, gifted students from excellent schools and colleges. Now walking away voluntarily-and begging some no-real excuse; all vaguely aimless," to quote a teacher from a superior school.

"I know it's in the air at colleges, but why?" "Colleges post budgets into the millions and students walk off with the sense 'There's nothing for me here.'

Behind the display and shouting, despite the most dis-tinguished of faculties, the students felt the education they were getting was "irrelevant." . .

But some of our best students are hoping to find knowl-edge and ideas that are both interesting in themselves and have a clear bearing on their deepest human and social concerns. Consider the implications of the "existential revolution" that stems largely from a sense of despair and alienation and the quest for individual identity.

Only the individual himself can be the final judge and arbiter of what is significant for him. The most fundamental function of liberal learning should be to help him get that competence and power of judgment.

In the eighteenth and nineteenth centuries the small liberal arts colleges met a unique need and produced distinguished products. In the nineteenth century the philosophical climate in which these Christian colleges flourished was essentially Christian, humane, and idealistic. This climate was particularly conducive to the liberal arts emphasis upon the humanities, with a strong social-service sense and a widely accepted pietism in personal values. In theology, fundamentalism; in politics, conservatism; in education, essentialism-these were the supporting value systems for what could be called the independent, evangelical, Christian college.

Overstating for the purpose of emphasis, Barnaby C. Keeney, president of Brown University, spoke of the dilemmas of relevance and commitment:

A century ago things were different. History was frankly written to prove a point. Despite his monumental scholarship, Bishop Stubbs wrote his great work to prove that the Victorian parliament really developed in the thirteenth and fourteenth centuries. Literature was studied as a source of moral concepts and behavioral rules. Art did not exist for its own sake, but primarily as decoration. Science, for some part, still tended to explain the working out of God's will. Already in those times, however, there were exceptions, and some of the controversies of these remote scholars and scientists as to what indeed was the truth are most interesting when read today.

Into this scene came the objectivity and scientism de-veloped in the German universities. In this country, as is well known, colleges received their form from the English colleges, where the humanities and sciences were taught as they were studied-that is, for a purpose. The graduate schools came from the German tradition, where the humanifies and sciences were studied and taught for them-selves alone. The old moral history was replaced with the objective and scientific history. As time passed, more and more of the teachers in American colleges were themselves the products of the objective and scientific school until today all but the most aged and the youngest are. Such a teacher is naturally inclined to approach his subject with the greatest objectivity and to make every effort to ignore its implications for society and for other subjects. There are, of course, many exceptions to this, but, in general, the moral philosopher is no longer with us, whatever his field. Meanwhile, however, in the first quarter of this century there occurred a curious marriage of objectivity and economic determinism. Historians, such as the Beards, concluded to start with that the history of this country was determined by economic considerations, and then proceeded to prove it by the most scientific methods, thereby passing on to gen-erations of students categorical beliefs that were not then and cannot now be firmly established. Recently a new element has appeared: a young scholar brought up in the objective tradition, but one who is so concerned with the problems of society, national and international-and rightly so-that he becomes almost a nominalist, objective in his subject, committed in his social actions. Sometimes the commitment overwhelms the objectivity. . .

We must give constant attention to the meaning of what we teach and what we learn, and attempt to restore the in-terrelationship of knowledge to itself and to its parts, so that it will become clearer than it now is that science and technology shape society, on the one hand, and that the environment of society shapes science and technology, and that ideas are both shaped by and shape each. We must zealously guard our freedom to dissent and to agree, both among ourselves and outside of our institutions. We must primarily work with people to improve them to fill the var-ious offices of life as generalists and specialists. We must remember that the desires of our faculties to produce specialists like themselves are not inane, for most generalists have been specialists. . . . We must, on the other hand, remind our faculties that specialists are better specialists if they know the relationship of what they do and the circum-stances in which they do it to contemporary life, and understand the intimate relevance of the knowledge they have to other knowledge. We must remind ourselves and others that good generalists are people who know what they do not know and that good specialists are people who know what they do know, and that both are essential. Civilized world society requires both and can acquire them only through the sort of education toward which we have been striving, but which we have not yet fully attained.

Mark Kac, of Rockefeller University, elucidated further on some contemporary needs:

Professional education concentrates on skills. Liberal edu-

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cation must concentrate on *attitudes*. I am not trying to minimize the importance of skills. That they are necessary goes without saying. But it is not necessary, and in fact it is foolish, to attempt to teach all the skills that are currently in use in this or that branch of science. It is infinitely preferable to concentrate on developing in a student courage to tackle a problem and a willingness to face anything he may encounter, even a mistake. But to instill this kind of courage the teachers themselves must have it.

He described the productive teacher who spends time in the classroom rather than the pitted researcher who seeks hours not spent in the classroom:

Let me state it as an axiom that in order to be a good teacher, not just a popular one, one must have such an unwavering dedication and such an unbreakable commitment to one's subject that intellectual somnambulism becomes unthinkable.

But it is equally axiomatic that to be a good teacher one must be capable of joy and satisfaction in passing the torch even if other hands made the fire that lit it.

Educators of insight should keep a dialog going between theoreticians and activists to help translate the ideals of liberal learning on the operational level.

All teachers should endeavor to create situations that aid each student to find his identity socially and intellectually in the academic community as an adult.

Creative teachers should try to develop for their students programs of independent study to explore ideas and breadth, as well as specialty and depth of interest.

All teachers should encourage instructional experiment and innovation that will offer upgrading and challenge to both students and teachers.

Educators should persist in recapturing the premium on quality teaching that will encourage active involvement in both students and teachers.

All teachers should support interdisciplinary approaches, seminar studies, and multidimensional learning.

Seventh-day Adventist educational institutions must be idealized as schools that help preserve the values of the past and also speak with meaningful relevancy for the present.

Seventh-day Adventist institutions—along with other church-related, independent, and public liberal arts colleges—must focus increased attention on the product, as well as on the conducive structure for liberal education. Seventh-day Adventist educators should realize that the liberating aspects of education may result from experiences in a general education course, in a professional program, in classical study, or in the residence hall. The kind of interaction the student experiences and the attitudes he develops as concomitant learning may truly educate and free him for Christian living in a pluralistic society.

<sup>\*</sup> Ellen G. White, Counsels to Parents, Teachers, and Students, pp. 11, 12.



S 0 GOD created man in his own image, in the image of God created he him" (Genesis 1:27). Since God is the Creator and since man is made in God's image, man too is destined to be a creator rather than a mere imitator. Nowhere is creativity more in demand than in the profession of teaching. And yet too much instruction is entirely devoid of any originality, imagination, artistry, or creativity. How then can we expect children to be inspired to think God's thoughts when they are seldom, if ever, subjected to examples of imaginative thinking by their teachers? John Burton, speaking to this point, says:

The urge to create is universal among man, and is easy to guide and stimulate. But by all available means the child or the adult must be encouraged and helped to observe, to think, and to feel independently. In a climate of freedom the creator will begin to announce with his work something that is unique and unfamiliar. As he experiments with self-confidence and enthusiasm in various media, he will be learning the most valuable lesson of all—how to educate himself.<sup>1</sup>

Of all teachers, those serving in our Seventh-day Adventist schools throughout the world field should exemplify their Creator by being original in their teaching. Without question, each one of you spends many long hours planning for your various classes. But what is new and distinctly your own idea as you map out tomorrow's social studies lesson? How do you enliven and enhance the arithmetic lesson? Would a child transferring from your classroom miss the incentives to study which you create in your teaching? Is every spelling lesson taught in the same way, following the textbook closely week after week? At the close of the day can you say with God, "And God [and I] saw every thing that he [and I] had made, and, behold, it was very good?" (Genesis 1: 31).

This is not to say that there will be no failures among your pupils. You cannot guarantee the success of any pupil; but you can make success a possibility if the pupil brings the intellectual capacity and the cultural background to the classroom. But as it is not expected that the blind shall lead the blind, so it is not tenable that the inadequately educated teacher, the unimaginative teacher, the weak teacher, the noncreative and nonartistic teacher, shall lead pupils to the Elysian fields of learning. I am not suggesting that the principles of our Seventh-day

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Adventist teachers are less than desirable. But I heartily agree with Marietta Shaginyan when she avers:

Indeed our principles are high, but our practice could stand serious overhauling. When I happen to attend school parents' conferences and listen to some teachers talking I am distressed at their poor cultural background, that background of general education that makes a man a fully literate member of his society and his age. I ask myself whether such people can ever be inspired to dedicated service. What can they offer others? They probably sit up late, preparing for their classes from this section of the text to that one, just as painstakingly as their pupils do. It is as though they focused the beam of a small flashlight on a brief passage in a textbook, the class assignment for tomorrow; they have to learn it so that they can cope with the questions that will crop up.

But it is not the teachers' explanation of a textbook passage that constitutes teaching, but the learning he adds thereto, the scholarship he brings with him and passes on to his pupils, his personality and his *background of culture*. This is the teaching to be remembered.<sup>2</sup>

When I speak of creativity and artistry in teaching I refer to what the British call craftsmanship—the joy in doing a task well and in putting one's own seal upon the product of that task. We have been so busy learning the science or methodology of teaching that we have nearly lost sight of the profession as an art. And true art is always creative.

Artistic teaching is not just experienced teachers in action. It represents high-grade action which stems from a worthy ideal, pursued with feeling and purpose, employing refined means for its accomplishment. It is teaching that is scientific in its formulation, philosophical in its conceptualization, and refined and polished in its execution.<sup>a</sup>

We can envision teaching as being artistic when we go about it in a manner similar to that in which an artist approaches the making of a picture or the carving of a statue. First, there must be an image of that which is to be painted or sculptured, seen in all its detail upon the canvas of the mind. Next, it must be reshaped, re-evaluated, and eventually treasured. Then the medium for its execution must be carefully selected. It is said of Michelangelo that he saw a David in a chunk of bargain-priced marble, and only chipped away the surplus. Thirty-five years earlier another artist had cut into this particular block of marble and for some reason had abandoned it. Many artists passed by this rejected piece, fearing that it might have some unseen flaw, since it was being offered for sale so cheaply. But not Michelangelo. He bought the marble and from it carved his famous statue of David.

It is not to be supposed that you will succeed in producing great works of artful teaching with your first try. Seldom does any artist accomplish such a feat. Rather perfection comes after the most painstaking effort. Leonard Bernstein is quoted as saying of the Fifth Symphony, that "Beethoven left pages and pages of discarded material in his own writing, enough to fill a whole book. The man rejected, rewrote, scratched out, tore up, and sometimes altered a passage as much as twenty times." Bernstein continues:

Imagine a whole lifetime of this struggling, movement after movement, symphony, sonata after quartet after con-certo, always probing and rejecting in his dedication to perfection, to the principle of inevitability. This is somehow the key to the mystery of a great artist. He will give away his life and his energies just to make sure that one note follows another inevitably."

So in the long process of becoming a successful, creative teacher, consider these indices:

- 1. Analyze your own strengths and weaknesses.
- 2. Teach with an individual style which reflects your unique personality.
- 3. Look upon yourself as a teacher of youth instead of a subject in a particular grade or school.
- Teach without sham or pretense.
- Motivate and guide by basic or long-range goals.
- 6. Keep the direction and movement of the total lesson in our hands.
- 7. Demonstrate your love of youth by actions or decisions in working with them.
- 8. Head straight for the teaching-learning goal without deviation.
- 9. Maintain open and direct communication with all members of the class.
- 10. Use new materials and tap additional resources.
- Stimulate critical thinking.
   Provide for creativity on part of students.<sup>5</sup>

Creative teachers break many rules. They show an astonishing variety of characteristics and refuse all attempts to be patterned." They do not like bells, grading, and report-card time. They are more than competent in skill and training. With them children matter.

This caring means something more than liking them. It means more than enjoying them and watching them grow and learn. It means communicating fully with them-devel-oping the sensitivity to understand their behavior as well as their words and to respect what they feel as well as what they know.

A creative teacher enjoys and appreciates students, not only as individuals, but *en masse*—all kinds of students fat ones, thin ones; bright ones, dull ones; clean ones, dirty ones; quiet ones, noisy ones; cautious ones, brash ones. A sixth sense tells him when to put the needs of a child first and when the group must have first consideration. He is able not just to tolerate differences but to make use of them to enrich living for the whole group.

When children matter, a classroom is different. Teachers trying to work more creatively may find that small changes help: not expecting everyone to finish assignments at the same time; changing the schedule so that there is a time somewhere for students to talk about things that are important to them; time to write, to draw, to listen to music and poetry; time when feelings are more important than facts.

A creative teacher recognizes the temporary, facilitating nature of his role in the learning process. He knows when to tap in on students' own individual spontaneous ways of learning, how and when to help, and when to step aside. He is willing to be unappreciated or forgotten in the excitement and exhilaration accompanying the learning he sets

into motion. Somewhere in a classroom where learning matters, is a teacher who is excited about learning. He studies an unfamiliar field-takes a course in anthropology or astronomy, perhaps, to capitalize on the excitement that so often accompanies a new experience; or he takes a more advanced course in a field he already knows. He takes a trip, he reads some books, or learns to do something he never tried before.

To a creative teacher, teaching is a lifelong source of enriching experience. He enjoys teacher-kinds of people. He is challenged by teacher-kinds of problems; oversized classes, undersupply of materials, community pressures, a child who can't seem to learn to read. When such problems confront him, he has ideas for coping with them. Finding one's own creative potential, developing one's own teaching style, feeling one's difference as a teacher are both process and product of an on-going search for creativity in teaching through teaching.7

Then from Virginia Biggy, consider these challenging thoughts:

Children are remarkable human beings; their minds are uncluttered and they are fair and open-minded and free of prejudice until an adult introduces them to it. The privilege of spending five or six hours a day with young people whose minds work quickly and clearly, who can see through to the heart of things, is one reserved for only the luckiest people-teachers. To choose wisely the learning activities to meet the individual needs of these precious human beings is a responsibility which falls to a teacher. And any teacher worth his salt accepts this responsibility with humility and fulfills it to the best of his ability. To teach is the most exacting, the most exciting, the most rewarding, the most humbling job one can have. And I strongly suspect that those who teach and do it with compassion and with good judgment and with appreciation, artistry, and creativity, and with respect for the dignity of the learner are partners with the Lord."

You are professional people. I now challenge you to excellence, to artistry, to creativity. You have the responsibility to couple your intellectual competency with professional leadership. It is your privilege to become such creators that when your day is done you can say with deep satisfaction, "Behold, it is very good!" This is your job. This is the job of Christian education! "I think we will do it well for two reasons: first, because if we do not" there is little purpose in maintaining Seventh-day Adventist schools; "and second, we will do it well, I think because I have a feeling the Lord is on our side!""

Wenzer, W nat to a creative results and the second s

I love such mirth as does not make men ashamed to look upon one another next morn--Isaak Walton ing.

<sup>&</sup>lt;sup>1</sup>John Burton in C.T.A. Journal, cired in Educational Horizons, XI.II:4 Summer, 1964), p. 240, Used by permission. <sup>a</sup> Marietta Shaginyan in 'Izvestia,' Cited in Educational Horizons, XI.II:4 Summer, 1964), p. 234. Used by permission. <sup>a</sup> Edwin J. Swineford, 'Artistic Teaching—The Cinderella of Modern Instruction.' National Commission on Teacher Education and Professional Standards, N.E.A. Journal of Teacher Education, vol. 15, No. 3, p. 281. Used by permission. <sup>a</sup> 'Editor's Notebook,'' N.E.A. Journal, September, 1964, p. 76, Used by permission. [Quotation of Leonard Bernstein regarding Beethoven's ''Fifth Symphony.'' <sup>5</sup> An extended list can be found in Edwin J. Swineford's article, op. cit., pp. 284-286. <sup>a</sup> Evelyn Wenzel, 'What Is a Creative Teacher?'' N.E.A. Journal, vol. 53, No. 6 (September, 1964), p. 8. <sup>a</sup> Wenzel, 'What Is a Creative Teacher?'' op. cit., p. 10. Used by permission.

God looks into the tiny seed that He Himself has formed, and sees wrapped within it the beautiful flower, the shrub, or the lofty, wide-spreading tree. So does He see the possibilities in every human being. We are here for a purpose. God has given us His plan for our life, and He desires us to reach the highest standard of development.—The Ministry of Healing, p. 397.

Can You B

By Louise

CAN you be a teacher? I used to think I could. It was when I was a sophomore at Upper Columbia Academy that I really decided to become a teacher. I was inspired by a film shown by the union conference secretary of education, and as I thought about it I said to myself, "That is what I can do. I can be a teacher."

All through college my ambition never wavered. The more I learned at college about becoming a teacher, the more I told myself that teaching was what I could do. I did not want to be just an ordinary teacher. I wanted to be the best. I wanted to inspire my pupils as I had been inspired.

But *wanting* to be a teacher does not *make* one a teacher; I am not downgrading my college experience, but having four years of college does not make one a teacher either. A teacher—a good teacher is one who learns from every experience. He is not made in one year or two years, but in many years

Formerly Second Grade Teacher Spokane Junior Academy Spokane, Washington of devoted service. My goal is still to become an outstanding teacher.

Let me relate to you three discoveries I have made in my five-months' experience. I used to say jokingly that I would learn more than my pupils this first year, I did not realize how true that would be!

The first discovery I made was along the line of academic excellence. As I said, I was determined that I was going to be an outstanding teacher. I was going to demonstrate what a good college graduate could do during her first year of teaching. I was going to put some of these undergraduate teachers to shame. And my pupils—they were going to be the best group of third-graders ever to enter a school the following fall. I was really going to train them.

The first discovery came soon after school started. My pupils taught me that, after all, they were only a normal group. They were not used to this extra requirement of being outstanding students; and what was more, they were—and were going to continue to be—a normal group. I realized that extra projects were only a success when I as a teacher understood the ability of each one of my pupils and adjusted the projects to them. I soon learned that my pupils would be no better than any other group of normal second-graders, but I loved them anyway.

My second discovery has been along the line of discipline. I had observed other teachers and thought to myself, "Now in my room, I am going to do things differently. I am not going to let my pupils get by

## Teacher?

rtholomew



with things. I am going to have them so busy, they won't want to get into mischief." How idealistic can one get! That discovery was a hard one for me to face, but I now know that I have just as many mischievious second-graders as any other teacher with fifteen pupils. And I discovered that the little things that I used to think were terribly wrong things for children to do in school-talking, walking around the room, poking, running at the wrong time-are natural and normal for seven- and eight-year-old children. These problems cannot be ignored, but they must be expected. But, you know, somehow I still think my second-graders are very special. They are teaching me so much, and I love them for it.

Discovery number three was along the line of making school fun. "Make school fun," I told myself, "and your problems will be solved." However, the little red-haired boy on the second row made it quite clear during the first week of school that he was at school only because he had to be, and it was no use expecting him to want school to be fun. School was a nuisance to him. Now I have made "No work, no play" my motto, for somehow the fun is more fun

after we have really worked and struggled over that last reading lesson. I myself have more fun in my teaching after I have really worked and planned things out beforehand. After I have done my work, the teaching is fun. It takes both work and play to make a successful school program.

Teaching is a challenge. Anyone can work on an assembly line where you just put one part in another part and make a stack of parts. In that type of work, you know more or less what to expect. In teaching, the unexpected is always happening. You never know from one day to the next what secrets you are going to hear, which pupil is going to fall and skin his nose, who is going to become discouraged, and who is going to understand the new arithmetic lesson. You are surprised every day.

Teaching is most of all a challenge because a true teacher cannot do his work alone. God's help is necessary. Remember, I used to say I could be a teacher. I know now that without God's help I cannot be one. We know that the work of education and the work of redemption are one-to bring man back to God's plan. A good teacher realizes his inadequacy, and he seeks God's help daily.

I have a poem written by a teacher as she was about to step into the classroom for the first time. It contains such good advice. I wish I could have had the wisdom on my first day that this teacher demonstrates. It is "A Teacher's Prayer" by Geraldine M. Reed.

As I stand here with my hand on the knob ready to enter and greet my pupils for the first time, I am coming to You whom we call the Great Teacher.

I have learned my lessons well. I know that three times seven equals twenty-one; that the United States lies in the path of the westerly winds; and that if Johnny doesn't take part in activities he may have an emotional problem.

Help me to remember that everything I do and every word I utter will be imitated, because I am an example.

Give me the humility when I am in doubt to say simply, "I don't know. Let's look it up together."

Grant me grace to accept the fact and fortitude to carry on when I realize that little Mary will never learn, despite my constant efforts, and please, oh please, give me patience and gentleness so that I may help her to find her niche in life.

Let me always remember that I too can learn and that I must strive constantly for perfection.

Help me to be firm without being diabolic; help me to be understanding without being weak.

Remove me not so far from childhood that I will be spite-

ful even if I find a tack on my chair. These things I implore You before I open the door, walk in, smile, and say, "Good morning, children. I am your teacher."

I have not achieved, but I do accept the challenge. If you want an ambition to strengthen you emotionally, mentally, and spiritually-a job that is really a challenge and really rewarding-be a teacher.

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# BEFORE THERE WERE TEEN-AGERS

#### by Alfreda Costerisan

AM glad I raised my family before there were teen-agers." This remark was from my mother, who laid down the article she was reading and turned to me for comment. Then today, when I saw a cartoon of a young girl who, after reading the newspaper, said to her father, "It looks as though the biggest menaces to this country today are Communism and teen-agers," my mind went into action again, and many of my earlier thoughts about the teen-age issue came into focus. Are teen-agers really a threat to our country, and if they are, why are they? Are we overstressing the teen-age problem, or is being a teen-ager today different from being a teen-ager in 1927, 1933, 1943, 1950? Do the problems they face now differ in kind to the problems teen-agers have faced in all ages? In jotting down some of the hard issues young people today must come to grips with, I find them to be quite universal.

- Young people must feed their minds, choosing from a mountain of reading matter that which will not only strengthen and develop the intellectual powers they have just become aware of but will also ennoble and uplift them as persons.
- They must face reality, accept it, adjust to it, or change it. They cannot escape it.
- They must choose their close friends and associates from those who will not militate against their growth and development, their aims, and their goals in life.

- They must make decisions about their futures, and decide what they are going to do with their lives.
- 5. They must learn how to reach out to God and understand how the plan of salvation works for them.

The foregoing are problems young people have always faced, but because God knew that they might grow more acute as time went on, He gave special counsel through His servant Ellen G. White to help them find the answers. Can it be that parents and teachers are derelict in not pointing up this specific counsel to the teen-agers? Listed below is only a fragment of the help that is available to the young as they ponder solutions to their problems.

1. In developing the mind, the Spirit of Prophecy has this to say:

Keep the mind free from everything that would lead it in a wrong direction.<sup>1</sup> Control the mind, Educate it to dwell only on those things which bring peace and love.<sup>a</sup> God does not want us to be content with lazy, undisciplined minds, dull thoughts, and loose memories.<sup>a</sup>

Remember that you will never reach a higher standard than you yourself set. Then set your mark high, and step by step, even though it be by painful effort, by self-denial and sacrifice, ascend the whole length of the ladder of progress. Let nothing hinder you.<sup>4</sup>

2. Many young people try to escape reality by ignoring it or by daydreaming. But the young, as well as the old, must take time to ponder life and the stuff life is made of. The following quotations can help them in this area also.

Beyond the discipline of the home and the school, all have to meet the stern discipline of life. $^{\rm 5}$ 

Let them [students] contemplate the great facts of duty and destiny, and the mind will expand and strengthen.<sup>9</sup>

The mind occupied with commonplace matters only be-

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comes dwarfed and enfeebled. If never rasked to comprehend grand and far-reaching truths, it after a time loses the power of growth.... The mind thus brought in contact with the thoughts of the Infinite cannot but expand and strengthen.<sup>7</sup>

3. It is not always easy to choose associates, thrown as we are into societies to mingle with the people that we might witness for God. Yet in this area too there is help.

It was He who created the human soul, with its capacity for knowing and for loving. And He is not in Himself such as to leave the demands of the soul unsatisfied.<sup>8</sup> Every want He has implanted, He provides to satisfy; every

Every want He has implanted, He provides to satisfy; every faculty imparted, He seeks to develop. . . . He made provision also for their social needs, for the kindly and helpful associations that do so much to cultivate sympathy and to brighten and sweeten life."

Man, created for fellowship with God, can only in such fellowship find his real life and development. Created to find in God his highest joy, he can find in nothing else that which can quiet the cravings of the heart, can satisfy the hunger and thirst of the soul.<sup>20</sup>

4. On the subject of one's future plans, God has this to say:

Success in any line demands a definite aim. He who would achieve true success in life must keep steadily in view the aim worthy of his endeavor.<sup>31</sup>

We need to follow more closely God's plan of life. To do our best in the work that lies nearest, to commit our ways to God, and to watch for the indications of His providence these are rules that ensure safe guidance in the choice of an occupation.<sup>32</sup>

Let them [students] be taught that the true test of character is found in the willingness to bear burdens, to take the hard place, to do the work that needs to be done, though it bring no earthly recognition or reward.<sup>3a</sup>

Our heavenly Father has a thousand ways to provide for us, of which we know nothing. Those who accept the one principle of making the service and honor of God supreme will find perplexities vanish, and a plain path before their feet.<sup>34</sup>

Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue.<sup>26</sup>

Perhaps the hardest of all is to understand and accept the workings of God in our own lives. First of all, we must remember that God is trying to bring us back to the perfection in which man was created—to restore His image in our hearts. Through the experiences we endure, and through the disciplines of life, God is working to this end.

All who in this world render true service to God or man receive a preparatory training in the school of sorrow. The weightier the trust and the higher the service, the closer the test and the more severe the discipline.<sup>an</sup>

To every nation and to every individual of today God has assigned a place in His great plan. Today men and nations are being measured by the plummet in the hand of Him who makes no mistakes.<sup>37</sup>

If we consent, He will so indentify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses.<sup>18</sup>

It is not uncommon for parents and teachers today to excuse young people, reasoning that it is the times in which we are living, or that the world is waxing worse and worse, but to do this is to limit God's grace to an era—when in reality, God's grace

is sufficient to save young people right down to the end of time. The hope of the gospel is for *all* ages. This Seventh-day Adventist truth is for *all* ages. My mother reared her family of eight children; she weathered the storm with her teen-agers through the roaring twenties, the great depression, World War II, and the Korean crisis. From the Wall Street crash to Heartbreak Ridge, from the Charleston to the twist, my mother helped them to meet the problems at hand with "My grace is sufficient for thee." The seven who are still alive today are Seventh-day Adventists, and on the eve of her golden wedding, my father joined the family in that blessed hope.

This proves to me only that the truth as we know it is equal also to piloting teen-agers through their crisis years in this space age. While it is true that the world will wax worse and worse, it is also true that the children of God will get better and better. Holiness, if it is to be achieved, must be achieved here and now. Characters must be perfected on the campuses of our academies and colleges and in the homes of our church members. "The heavenly character must be acquired on earth, or it can never be acquired at all. Then begin at once." <sup>19</sup>

Briefly, here are a few things teen-agers and parents of teen-agers must believe in, in order to achieve this perfection.

1. The teens are nothing special. That is, they are no more special than the twenties, the thirties, or the forties. They are a time of life and a period of development. You cannot become twenty-one without first becoming fifteen, and a fifteen-year-old who cannot adjust to life in his teens is not apt to adjust to life in his twenties or thirties, or even eighties.

 Life is God's greatest gift to humankind, and none of it is to be squandered by random actions or an air of abandon. Life must be lived purposefully at each level.

3. Discipline is needed to channel the energies into this purposeful living. Discipline conserves energy because it enables people—young and old—to give direction to their lives without burning them out in haphazard activities.

4. The Ten Commandments are to be kept even by teen-agers. It is a sin to complain about rules and those in authority.

5. The plan of salvation is effective at all levels. It is capable of saving teen-agers not only ultimately in the kingdom of heaven but also today from themselves. Jesus *died* to save man from the *penalty* of sin, but He *lives* to save him from the *power* of sin. During Jesus' thirty-three years on earth He effectively met every temptation known to the human To page 28

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#### A New Spelling Series for Protestant Elementary Schools.

Teachers and pupils in Protestant elementary schools will soon have access to spelling texts designed especially for them. Now in the making is the *Christian School Spelling Series*, scheduled for spring 1966 publication by Laidlaw Brothers, Publishers, River Forest, Illinois.

The series will consist of seven consumable 112-page pupil texts, one each for grades 2-8. Texts will measure 8½ by 11 inches and contain two- and four-color illustrations. A teacher's edition of each text will carry general suggestions for teaching spelling, specific helps for teaching the weekly units, and an overprint of the pupil text providing answers to all activities. The publisher has set a price of 72 cents net for each text, f.o.b. Laidlaw's nearest office. To secure the net price, orders must be placed directly with the publishers. Orders placed with your local Book and Bible House will be somewhat higher. Order now for the 1966-1967 school year.

The Christian School Spelling Series was developed under the direction of the Board of Parish Education of the Lutheran Church— Missouri Synod in consultation with representatives of seven other churches, including the Seventh-day Adventist Church.

It will be a complete spelling program. Many of the units in the books will include carefully selected religion words and related activities and illustrations. This feature will help ensure that instruction in spelling religion words will proceed systematically. It also will help teachers and pupils to identify the spelling curriculum as an important contributor to achieving the purposes of the Christian school.

#### Albion Roy King, Basic Information on Alcohol. Washington, D.C.: Narcotics Education, Inc., 1964. 204 pp. Cloth: \$4.00. Paper: \$2.50.

This volume of eighteen information-andcounsel-packed chapters are dedicated to all who maintain an open mind on a tight subject.

One chapter carefully analyzes the stages and effects of intoxication and the levels of mental growth with their equivalencies from 0.05-0.6 per cent alcohol in the blood.

The classification of alcohol and other drugs, characteristics of alcoholics, alcohol and skilled performance, the principle of moderation and abstinence, and the place of culture—all are thoroughly investigated.

For helpful use as a secondary school or college reference, the teacher will find most pertinent "A Discussion and Study Guide" of the book in the appendix.

#### William T. Greenwood, Management and Organizational Behavioral Theories: An Interdisciplinary Approach. Cincinnati, Ohio: South-Western Publishing Company, 1965. 890 pp. \$9.00.

Developing as a respected academic discipline is personnel administration. There appears to be a paucity of comprehensive and exhaustive textual materials in some of these personnel, managerial, and organizational fields.

Happily the author has brought out a volume that updates personnel and organizational behavior theories of management. Traditional positions and tenets are analyzed with the experience of behavioral scientists. The findings of his comparative analysis have indicated the desirability of refining the traditional management theory with an interdisciplinary approach. Selected from periodical literature, the author has found contributions from among such disciplines as administrative sciences, anthropology, biology, economics, geography, history, mathematics, philosophy, political science, psychology, and sociology.

Used as a text or for supplemental readings, this volume can enrich the consideration of planning, decision making, organizing, staffing, directing, and controlling.

Although there was a section on appraisal, there seemed to be two noticeable weaknesses —less than would be expected on the importance and methodology of evaluation, and the omission of the name of a key figure in administrative and managerial history, Luther Gulick.

## "Because You Love Us"

#### By Ethel Young

T WAS eight-thirty, December 17, 1965. "Here she comes!" the children cried.

It had been like waiting for the President. Excitement was running high at the Mountain View church school. An invitation to visit their classroom had been sent to the first Seventh-day Adventist church school teacher in California, and Mrs. Alma McKibbin, the ninety-four-year-old teacher, had accepted. Now she was arriving, and the air was electric with anticipation.

A Christmas program in honor of Mrs. McKibbin had been planned, presenting Christian education in a modern setting with the theme "The Man Christ." Besides their welcome, four special features were directed specifically to the guest of honor—"because you love us":

1. A boy operated an overhead projector as everyone sang the opening song to the accompaniment of a stereo sing-along recording. In 1898 thirty Adventist children with Alma McKibbin had sung hymns *a cappella* in their back-room church school in Centralia, California.

2. "One Solitary Life" was the theme of participants presenting influential experiences of Jesus when He was on earth. The book *Christ Our Saviour*, by Ellen G. White, had been one of the basic reading texts sixtyseven years before, in Mrs. McKibbin's school.

3. A special offering was received as a Christmas gift to be sent to the Indian boys and girls at the LaVita, New Mexico, mission school. The funds were to be given in the name of Mrs. Alma McKibbin "because of her interest in children." In 1894 one little baby boy was entrusted to his mother, Mrs. McKibbin, for eleven brief months. All little children have become very precious to her since that great loss.

4. A boy expressed a New Year's wish to her in adapted verse:

"God bless thy year— Thy coming in; thy going out; Thy rest; thy traveling about; Thy rough; thy smooth; Thy bright; thy drear. Mrs. McKibbin, God bless thy year!"

In writing to a friend about this recitation Mrs. McKibbin related, "My heart almost burst, and tears of joy filled my eyes."

The program closed with prayer, and then pupils manned stations while the honored guest was taken on a conducted tour of the classroom. At her last stop a child asked Mrs. McKibbin to stay for a Christmas party that would follow a recess period. She accepted!

Editor, Elementary Instruction Materials General Conference Department of Education

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While their teacher, Mrs. Slabach, was on playground duty, the children, on their own, decided to ask Mrs. McKibbin some questions. When Mrs. Slabach returned she found all the fourth-grade pupils sitting around the veteran teacher. In relating the experience Mrs. McKibbin wrote, "The first request was, 'Please tell us about Sister White. Teacher says you knew her.' The children sat around me, all so orderly and polite. How they listened! Among their questions was 'How much older was Sister White than you?' I wrote on the blackboard—

> November 26, 1827-Her birthday November 26, 1871-My birthday

One little girl stepped to the board and wrote down 71 with 27 under it. After subtracting she calmly replied, 'Ellen White was forty-four years old the day you were born.' I thought that was pretty good for a fourth-grader!" Mrs. McKibbin added.

The boys and girls asked questions and listened attentively to answers for more than an hour. Their party was forgotten as the children watched Mrs. McKibbin open her gifts of homemade jam, pretty writing paper, and greeting cards. A plate of goodies was also given her before she was assisted to a waiting car. The only assistance given, really, was the carrying of her Christmas presents.

The children expressed how wonderful December 17 had been—a never-to-be-forgotten experience. How special to have had a teacher of 1898 with them for their Christmas party in 1965!

In reflection Mrs. McKibbin wrote, "I came away with great joy in my heart. Our church schools are binding our children to the message. Yes, I came home with a light heart!"



21

#### The Healthy, Normal Mind

#### (From page 9)

Tuberculosis, for example, does not develop suddenly or spontaneously without relationship to other features of body health. There is first malnutrition, neglect of physical activity, loss of sleep, failure to aerate fully the recesses of the lungs, inadequate exposure to sunlight, and consequent sluggish circulation. In this unfavorable situation there is the exposure to the tubercular bacillus, the inhaling of the actual organism, which is now planted in this environment favorable to growth, and the patient has clinical tuberculosis.

The close interrelationship between the health of the mind and the health of every other bodily function is of such critical significance that this particular aspect of our study should receive the greater portion of our attention. Concerning the importance of this we read:

It is the duty of every person, for his own sake, and for the sake of humanity, to inform himself in regard to the laws of life and conscientiously to obey them. All need to become acquainted with that most wonderful of all organisms, the human body. They should understand the functions of the various organs and the dependence of one upon another for the healthy action of all. They should study the influence of the mind upon the body, and of the body upon the mind, and the laws by which they are governed.<sup>1</sup>

There is an intimate relation between the mind and the body, and in order to reach a high standard of moral and intellectual attainment, the laws that control our physical being must be heeded.<sup>2</sup>

Few realize that this attainment of high moral and intellectual achievement is possible only when the laws that control our physical being are understood and heeded. Some are inclined to feel that their health habits, the manner in which they care for their physical bodies, is a matter of personal choice and quite unrelated to moral responsibility. We read. however, the following statement: "Whatever detracts from physical vigor, weakens mental effort. Hence, every practice unfavorable to the health of the body, should be resolutely shunned."" This is in harmony with the statement of the apostle Paul when he said, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."\* These statements would indicate that we bear a very significant moral responsibility for our mental alertness and our emotional and moral stability.

#### Cause and Prevention

Wrong physical habits affect the brain, and prevent the attainment of that which the students desire,—a good mental discipline. Unless the youth are versed in the science of how to care for the body as well as for the mind, they will not be successful students. Study is not the principal cause of breakdown of the mental powers. The main cause is improper diet, irregular meals, a lack of physical exercise, The misuse of our physical powers shortens the period of time in which our lives can be used for the glory of God. And it unfits us to accomplish the work God has given us to do. By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness. By neglecting physical exercise, by overworking mind or body, we unhalance the nervous system. Those who thus shorten their lives and unfit themselves for service by disregarding nature's laws, are guilty of robbery toward God.<sup>6</sup>

Medical authorities are recognizing more and more that the attitude of the mind toward the problems of life very significantly affect either favorably or unfavorably the physical health of every part of the body. The cheerful, buoyant attitude that throbs with enthusiasm and interest in life contributes to better digestion and to a more normal and physiological heart action. It contributes to sound sleep, which in turn reflects favorably upon every body function. Happiness, contentment, and satisfaction of achievement all contribute to a more stable nervous system, which in turn significantly controls many of the most vital bodily functions.

Looking at the other side of the coin, we see that it is as equally true that poor digestion, nervous tension, heart disease, headache, backache, or a bad cold, almost invariably contributes to emotional instability, to worry, to discontent, to fear, to apprehension, and in many cases to more serious evidences of mental disease. Indigestion is notoriously related to evil temper, emotional instability, moroseness, general depression, and discouragement. Failure to get the normally required eight hours or more of sleep at night may result in a similarly undesirable mental attitude. Any illness that causes suffering, fear, restriction of activity, apprehension, disappointment, or grief will result in considerable changes in the person's emotions and mental attitudes.

An element in the individual's situation closely comparable to that of worry and significantly related to emotional stability and mental health is that of guilt or remorse. People who are disturbed over their irregularity of conduct-whether by dishonesty, disloyalty, falsehood, wronging others, or deviation from well-accepted principles of morality-will inevitably experience some sentiments of guilt, regret, or remorse; and at least to begin with, these sentiments may be sufficiently potent as to stir serious emotional reactions. Because of the admitted close relationship between these stirrings of conscience and religious strictures on conduct, or our principles of morality, some physicians suggest the solution to the problem is to repudiate the religion responsible for the disturbing code of morality. It would be as reasonable for the patient injured in a fall from a precipice to solve his problem by denying the principle and the power of gravity.

Moral principle and physical law are both basic laws of God and can be neither denied nor ignored. This brings us face to face with the relationship between mental health and right conduct. Far from being a cause of mental illness, as charged by some, true religion imparts nobility of character and stability of the mind and emotions not attainable in any other way. Concerning this effect we read:

True religion ennobles the mind, refines the taste, sanctifies the judgment, and makes its possessor a partaker of the purity and the holiness of heaven. It brings angels near, and separates us more and more from the spirit and influence of the world. It enters into all the acts and relations of life, and gives us the "spirit of a sound mind," and the result is happiness and peace.<sup>\*</sup>

It is a generally recognized fact that in times of stress, anxiety, and crisis no one stands up to this test with fortitude and stable emotion so well as does the dedicated Christian.

What can one do to assure mental health? Is our mental health in any way influenced by our attitudes, habits, or practices? Nothing tends more to promote health of body and of soul than a spirit of gratitude and praise. It is a positive duty to resist melancholy, discontented thoughts and feelings—as much a duty as it is to pray. If we are heavenbound, how can we go as a band of mourners, groaning and complaining all along the way to the Father's house?<sup>8</sup>

Then let us educate our hearts and lips to speak the praise of God for His matchless love. Let us educate our souls to be hopeful and to abide in the light shining from the cross of Calvary. Never should we forget that we are children of the heavenly King, sons and daughters of the Lord of hosts. It is our privilege to maintain a calm repose in God. "Let the peace of God rule in your hearts; . . . and be ye thankful." Colossians 3:15. Forgetting our own difficulties and troubles, let us praise God for an opportunity to live for the glory of His name. Let the fresh blessings of each new day awaken praise in our hearts for these tokens of His loving care. When you open your eyes in the morning, thank God that He has kept you through the night. Thank Him for His peace in your heart. Morning, noon, and night, let gratitude as a sweet perfume ascend to heaven.<sup>9</sup>

#### Think of Others

The religion that is here pointed out as a great force and strength for stability of mind and emotions is not the religion of an empty profession or



March-April, 1964 JOURNAL Cover "Two-Generation Conversation" by Artist Jeanie McCoy available in

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November-December, 1964, JOURNAL Cover "He Knows the Answer" by Artist Harry Anderson available in

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Order direct from Journal of True Education General Conference of SDA Takoma Park, Washington, D.C. 20012 pretense, but rather one that is spoken of by the prophet Isaiah.

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily.<sup>40</sup>

We need a vigorous, practical religion, one that centers not in one's own needs, but in the needs of others, and in how one can bring help, comfort, and cheer to those less favored.

There are many troubled with emotional problems whose greatest need is to get their eyes off their own difficulties and lose themselves in rendering service to those less favored than themselves. There are those who are physically ill and/or who are mentally disturbed, who might enjoy good health if they could but look past their own discomforts to the needs of others and engage themselves vigorously, actively, and interestedly in the needs of those whom they should be helping. Those who are troubled with feelings of discontent, anxiety, worry, and frustration will do well as a first step toward recovery to find those who need their help and enter vigorously and enthusiastically into helping others.

#### Remedial Agents

Inactivity is a fruitful cause of disease. Exercise quickens and equalizes the circulation of the blood. Those who have overtaxed their physical powers should not be encouraged to forgo manual labor entirely. But labor, to be of the greatest advantage, should be systematic and agreeable. Outdoor exercise is the best; it should be so planned as to strengthen by use the organs that have become weakened; and the heart should be in it; the labor of the hands should never degenerate into mere drudgery. When invalids have nothing to occupy their time and attention, their thoughts become centered upon themselves, and they grow morbid and irritable. Many times they dwell upon their bad feelings until they think themselves much worse than they really are and wholly unable to do anything. In all these cases well-directed physical exercise would prove an effective remedial agent. In some cases it is indispensable to the recovery of health. . . . Such exercise would in many cases be better for the health than medicine. Physicians often advise their patients to take an ocean voyage, to go to some mineral spring, or to visit different places for change of climate, when in most cases if they would eat temperately, and take cheerful, healthful exercise, they would recover health and would save time and money.1

Vigorous physical activity would therefore be regarded as an important element for the restoration not only of the general health but more specifically for the restoration of stable emotions, cheerfulness, and contentment.

Indigestion is notoriously related to ill-temper and unstable emotions. Highlighting this very thought is this statement:

The health of the body is to be regarded as essential for growth in grace and the acquirement of an even temper. If the stomach is not properly cared for, the formation of an upright, moral character will be hindered. The brain and nerves are in sympathy with the stomach. Erroneous eating and drinking result in erroneous thinking and acting.<sup>12</sup>

Many committee meetings and other meetings for counsel have taken an unhappy tone from the dyspeptic condition of those assembled. And many a sermon has received a dark shadow from the minister's indigestion.<sup>38</sup>

It is often commented-and rightly so-that diet fadists, extremists, and fanatics are often pallid, anemic, sensitive, and unhappy people. Good nutrition, sensible nutrition, middle of the road dietetic practices and habits, are an important part of any program of good health, and particularly any program of sensible mental health. This is one good reason why our educators, those who have charge of food service in our school homes, should be intelligently aware of the nutritional needs of the students under their care. In the earlier days of our academies and colleges it was thought that any kindly person willing to work long hours and knowing how to prepare a few simple dishes could serve as cook or chef in our schools. We feel that good nutrition, good food service, is important in our hospitals, but is it not perhaps even more important in our academies and our colleges where character and personality are being formed? We are particularly pleased, however, to see the earnest effort on the part of our school administrations across the country, looking toward upgrading food services in these institutions.

We have mentioned earlier the role of exercise, vigorous physical activity, and recreation in the maintenance of mental health. In proportion as we are consistent in getting adequate amounts of recreation and vigorous physical activity, largely to that extent shall we be prepared to take fullest advantage of opportunities for rest and sleep. In fact, the first creates the need or the demand for the rest and makes possible a more satisfying sleep. Many people are indifferent to the need for sleep, for rest, or for change from the pressures of mental work.

In medieval times there was a school of thought that held that sleep was a kind of evil that should be resisted, and that the less time wasted in sleep the better. Some devotees of this philosophy seem to have persisted to our own time. Most people daily need a minimum of eight hours sleep. Some, particularly young students, need more.

#### Factors Under Our Control

Many of the foregoing factors contributing to good mental health are factors under our control. Our general physical health, health habits, regular exercise, recreation, rest, sleep, and proper habits of diet are all elements largely under our control, and these should be given their emphasis in proportion to their importance.

Perhaps of even greater importance to our mental health than the items we have mentioned is the mat-

ter of our attitudes. All of the features of our health pattern to which we have referred may be held at their optimum, but if our attitudes are characterized by criticism, faultfinding, discontent, jealousy, worry, envy, and cynicism, and if there is an absence of cheerfulness, buoyancy, contentment, peace, love, and kindness, even the healthiest physical form and the most robust mentality will break under the strain. The mind is largely influenced by the thoughts we permit to hold its attention.

Some people who have the poorest of general health and who have to experience more than their share of physical suffering may be all sunshine and roses to those who are privileged to be in their presence. Contentment is not so much a reflection of our happy environment, or of what we have, or of our achievements, but rather of an inward peace that pervades the life.

A way of life that refuses to bow to discouragement, discontent, hardship, or reverses, and that recognizes a divine hand over all the affairs of life and accepts patiently that which God permits in our experience, is the quality that enables one to accept with serenity even the unpleasant things in life.

Perhaps the finest and the most concise statement we have from a great authority on the question of mental health comes to us from the apostle Paul in his letter to the Philippians:

Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are of good report; if there be any virtue, and if here here previous thinks are been there be and if there be any praise, think on these things."

Ellen G. White, The Ministry of Healing, p. 128.
 *Patriarchs and Prophets*, p. 601.
 *Signs of the Times*, June 1, 1882.
 Corinthians 9:27.

White, Counsels to Parents, Teachers, and Students, 5 Ellen G. 299.
 Cbrist's Object Lessons, p. 346.
 Connsels on Health, pp. 629, 630.
 The Ministry of Healing, p. 251.
 Ibid., p. 253. D:

<sup>3</sup> *Ibid.*, p. 253. <sup>10</sup> Isaiah 58:6-8. <sup>11</sup> *Ibid.*, pp. 238-240. <sup>12</sup> *Ibid.*, pp. 238-240. <sup>13</sup> *Connets on Health*, p. 134. <sup>13</sup> *Connets on Health*, p. 242. <sup>14</sup> Philippians 4:4-8.

The man of intelligence understands the value of sound knowledge and provides himself with it. The ignorant despise knowledge and are punished with "poor luck."

-W. D. Hoard

Who fears God and holds Him dear, need never have another fear.

-Nick Kenny

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### Procrastination

The bell rings With its crisp air Of finality. I am late to class-With no excuse. But wait! Yes, There is a reason. Procrastination What will my teacher say?

If, when the final bell Rings to signal the end Of this dreary world's existence, I come up short, Will it be because of **Procrastination?** What would my Master say?

> RAY MINNER Mount Pisgah Academy Candler, North Carolina

#### Making Safety Operational

#### (From page 8)

safety program may be obtained from your local safety council and community officials and from national organizations such as the American National Red Cross; the Bicycle Institute of America; the American Automobile Association; the American Medical Association and the American Dental Association; the American Association of Health, Physical Education, and Recreation; the American Academy of Pediatrics; the National Congress of Parents and Teachers; the National Fire Protection Association; and the National Board of Fire Underwriters.

A leaflet summarizing these available services with sources and addresses may be obtained from the School and College Department of the National Safety Council.

I have dwelt on this outline of available aids because it cannot be emphasized too strongly that an effective school-safety program should be built on the foundation of standardized methods as developed, researched, and promulgated by organized safety. To draw a sharply focused picture of this point, you might put it this way: A person might learn to swim well enough for survival by simply jumping into deep water and trusting to instinct. On the other hand, he might drown. The right and safe way would be to learn how to swim from professionals.

Then plunge with body, mind, and spirit into education in toto and in veritas.

#### A Denominational First: Biblical Museum

Standing before a full audience in the Richards Hall Chapel of the Religion Center on the afternoon of February 6, 1966, President Winton H. Beaven, of Columbia Union College, with appropriate remarks of welcome and appreciation began the dedicatory service of the campus Museum of Biblical Antiquities.

Dr. S. H. Horn, speaker for the special occasion, traced the meaning of the museum idea in its historical development from Babylonian times to the present day. He interpreted the functional role of such museums as that of Oxford, the British Museum, the Louvre, and the Smithsonian Institution in the education and culture of contemporary peoples. He spoke further of specialized museums at Harvard, Chicago, and Berkeley. The archeologist concluded his address with suggestions for the continued interest and development of this college museum within the framework of Biblical concern.

Representing the college board of trustees, Chair-



### Is This Child in Your Classroom?

He copies from the child next to him when you have asked him not to. He tells things that are not true. He seldom completes his work, and becomes sullen when questioned.

Why does he do sneaky things? Perhaps he is quite young for his grade level or hasn't yet learned to distinguish between what is right or wrong. He could be intellectually or socially dull or even emotionally unable to keep up with the classroom work. Possibly the parents are pressuring him far beyond his capacity to achieve, and the only method he can find to supply the proper answers to satisfy adults is to "borrow" them. Often it is the "middle" child within the family that is under pressure to compete. There could be an exagman Neal C. Wilson fittingly likened the construction of the Religion Center and Museum of Biblical Antiquities to that of the famous lighthouse in ancient Alexandria. He assured the audience that these present structures by analogy are built solidly on Jesus Christ to give forth saving light for young men and women to avoid shipwreck and to guide them safely to the harbor. Radio Evangelist H. M. S. Richards offered then a prayer of dedication for the building, the chapel, and the museum.

In the museum, visitors are attracted to a beautiful diorama of the wilderness sanctuary artistically centered with its unique lighting sequence and five-minute voice recording. Flanked on either side in the green-carpeted hall are the arresting statue of Thutmose III and the towering black obelisk of Shalmaneser III, together with replicas of the Rosetta Stone, jewelry, tablets, letters, catalogs, amulets, and other items of significant interest to Bible students.

gerated desire to show off, but he doesn't have the courage to do it openly. He may be trying to impress certain of his peers. Maybe he needs the good grade to gain a reward that has been promised by the parents, or possibly to avoid physical punishment.

Why does he manufacture stories or "lies"? He may not have matured through the fantasy stage yet. He may be developing a fantasy world that is more satisfying than the real world. He may be afraid to tell the truth or admit that he's made a mistake; such a child may need growth in facing the consequences of his actions.

Often such behavior is the result of jealousy or the attempt to cover up feelings of inferiority. Maybe the child has never had the satisfying experience of someone's just listening to what he has had to say, and by saying things that are sure to capture attention he can be certain that he will be heard. The teacher should explain to him in private exactly how other people hear what he is saying and encourage him to be more factual. Then if the teacher were to make a point of listening to him publicly, the other students may adopt the teacher's attitude and listen also. CARLYLE F. GREEN

Adapt thyself to the things with which thy lot has been cast; and love the men with whom it is thy portion to live, and that with sincere affection.

-Marcus Antonius



Jur Schools Report ...

#### **OVERSEAS**

Half of the 90 United States medical students at Universidad Autonoma de Guadalajara (Mexico) are Seventh-day Adventists. The largest single foreign group comes from Nicaragua, one of 18 nations represented.

The worn out dormitories at the Betikama Central School (Solomon Islands) will soon be replaced, thanks to the Thirteenth Sabbath Offering overflow of December 25, 1965.

Called to be principal of the Saigon Mission School is David Gouge, formerly principal of the Tri-City Junior Academy in Pasco, Washington. He, his wife, and two children flew from Seattle on November 28, 1965, to their new home in South Vietnam.

The local Bureau of Soils men have recently visited Naga View Academy (North Philippine Union) and have decided to launch a fertilizer experiment on the gardens, the school to prepare the plots for the seedlings and the Bureau to supply the seedlings.

The Korean Union College Corporation was granted accreditation to expand the secondary school offerings to include grades 7-9 (middle school). Sixteen years of educational opportunities for Adventist youth are thus provided from elementary school through senior college on a single campus.

Inspirationally challenging are the teacher articles in each issue of the exemplary Avondale News of Avondale College (Australia). The November, 1965, issue also featured the first division-wide public relations seminar that was conducted on the college campus, a real "back to college" experience for some 70 representatives who came from islands in the South Pacific, New Zealand, and Australia.

#### ELEMENTARY

Although the enrollment is only 12, the children of the Toppenish (Washington) Church School publish a monthly Whispering Tepees, their school paper. The creative publication includes news stories, poems, and drawings by the pupils.

The pupils of Gary (Indiana) Church School adopted a fatherless family and provided food, clothes,

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and toys for their 1965 Christmas. This was their love gift to Jesus.

► To encourage his students in nature study, Earle Brewer, principal and teacher at the Hamilton-Middletown Church School (Ohio), has collected, identified, and mounted 1,000 insects. These are housed in cases in the schoolroom to assist students in identifying their specimens.

In December, 1965, three children from one district were baptized. For their parents this was reward enough for having their children traveling more than 60 miles a day to a Christian school, Danville Elementary School (Virginia).

#### SECONDARY

Sheyenne River Academy began this year a unique service to its students and their parents. At vacation, school-sponsored bus routes east and west assist the students in getting home.

This year Fletcher Academy is enjoying the fruits of their labor of last summer. The food-service director, Miss Covey, submitted an inventory of food prepared by freezing and canning, which amounted to 13 tons, in addition to 200 gallons of sorghum and several hundred bushels of potatoes prepared by the farm.

Eleven students of Rio Lindo Academy successfully presented life stories of well-known Adventists for their December 13-17, 1965, Week of Prayer, which had the theme, "I'd Rather Have Jesus."

► With far-reaching potential Milo Academy opened its school doors and played host for its first community open house. Student guides escorted the happy visitors through buildings and departments. A special musical program at the gymnasium featured Milo student talent.

Indiana Academy played host on December 14, 1965, to the Indiana Intermediate School Principals' Council to develop a strong correlated program of secondary education in the constituency.

The officers and sponsors of the temperance societies of Shenandoah Valley Academy (Virginia), Takoma Academy (Maryland), and Echo Valley Academy (Virginia) made a field trip to New York City to observe firsthand the effects of intemperance. They visited skid row in the Bowery section, the Bowery Mission and Salvation Army facilities, the New York Night Court, and the Teen Challenge Home for teenage narcotic addicts.

#### HIGHER

Dr. Winton H. Beaven, President of Columbia Union College, and Pastor William Loveless, of the Sligo church, are the featured participants on a weekly TV program, Concept, on WMAL-TV in Washington, D.C. This unique program is in the form of a dialog dealing with religio-social problems of current significance. Concept is presented at the request of WMAL and is proving to be one of the metropolitan area's most popular Sunday morning programs.

Stressing flexibility, rate of academic progress, and opportunities for acceleration of college education, President Winton H. Beaven, of Columbia Union College, announced the continued year-round operation of the trimester calendar, which became operative as of September, 1964. Statistical evidence of campus reaction from polls conducted in 1965 indicated school family support.

The National Science Foundation has funded Walla Walla College for a 1966 Summer Conference on Relativity in Undergraduate Physics for College Teachers. Cornell University and Arlington State College (Texas) have sponsored three previous conferences during 1963-1965 in relativity. WWC is directing the fourth under the NSF grant.

Union College highlighted its 1965-1966 spring Week of Prayer with the last two days as a "Bible camp," featuring two general convocations and four discussion group meetings on each of the days.

A Loma Linda University alumnus writes a \$2 million book and makes history, Dr. Bruce Halstead, assisted by Dr. D. A. Courville and R. A. Kreuzinger, has edited *Poisonous and Venomous Marine Animals of the World*, the largest, most complex, and costliest single publication in the history of the United States Printing Office. The publication is scheduled for release in three volumes, 1966, 1967, and 1968.

The College Place Trade-Technical School taught on the campus of Walla Walla College now accommodates its students in daytime classes, thus eliminating former night travel.

Carpentry and masonry classes in the Industrial Education Department at Andrews University have completed building a four-bedroom, one-story house for the director of food services.

► Within the past year the Columbia Union College choral organizations, under the direction of Paul Hill, have received special recognition. The Pro Musica, acclaimed in the Washington *Post* as "triumphal," has presented more than 50 concerts in five States. The college choir has been, invited to sing in April with the Philadelphia orchestra. As guest soloist, Paul Hill Union College has initiated a commendable program to help foreign students feel at home in America. About 34 "host families" have opened both their homes and their hearts to foreign students. This is not a hit-and-miss program, but Dr. and Mrs. Rene Evard, of the chemistry department, assign a certain student or students to a particular family.

The Industrial Education Club of Walla Walla College last spring sent tools to our academy in Belém, Brazil, for their industrial education classes. The boys put these to good use, but the girls were still left with nothing. Hearing of their need, the club this year is sending electric sewing machines.

#### Before There Were Teen-agers

#### (From page 19)

family, and He can enable people today to live victoriously.

It is not easy to be a teen-ager. But neither is it easy to be forty, or sixty, or eighty. At no place does God promise that it will be easy—but He does say, "My grace is sufficient for thee."<sup>20</sup>

<sup>1</sup> Ellen G. White, Messages to Young People, p. 273. <sup>2</sup> — , Testimonies for the Chirch, vol. 1, p. 712. <sup>3</sup> — , Connsel to Parentis, Teachert, and Students, p. 506. <sup>4</sup> — , Mestages to Young People, pp. 99, 100. <sup>5</sup> — , Education, p. 295. <sup>6</sup> Ibid., p. 17.	
<sup>7</sup> <i>Ibid.</i> , p. 124, <sup>8</sup> <i>Ibid.</i> , p. 135, <sup>9</sup> <i>Ibid.</i> , p. 41, <sup>19</sup> <i>Ibid.</i> , p. 124, 125, <sup>11</sup> <i>Ibid.</i> , p. 262, <sup>11</sup> <i>Ibid.</i> , p. 267, <sup>10</sup> <i>Ibid.</i> , p. 295.	
<ul> <li><sup>34</sup> Ellen G, White, The Desire of Ages, p. 330.</li> <li><sup>15</sup> Ibid., p. 668.</li> <li><sup>16</sup> Ibid., p. 178.</li> <li><sup>17</sup> The Desire of Ages, p. 668.</li> <li><sup>19</sup> Teutimonies for the Church, vol. 2, p. 267.</li> <li><sup>19</sup> 2 Cor. 12:9.</li> </ul>	

Take courage and turn your troubles which are without remedy into material for spiritual progress.

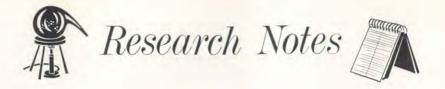
-Saint Francis de Sales

They that give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety.

—Benjamin Franklin

It's a great pity that things weren't so arranged that an empty head, like an empty stomach, wouldn't let its owner rest until he put something in it.

-Olin Miller



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

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VOL. 28, NO. 4, APRIL-MAY, 1966

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(To be continued)

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## In Memoriam PEARL L. REES

Pearl Lane Rees, daughter of Joseph M. Rees and Melvina Seward Rees, was born at Kokomo, Indiana, August 22, 1878, and died in Lincoln, Nebraska, January 11, 1966. Since Miss Rees never married, her sister, nephews, and nieces were especially dear to her.

Miss Rees's father was a Seventh-day Adventist minister, and during her adolescence was a conference president. She graduated from the high school at Oklahoma City, Oklahoma, in 1897, when it was a little town less than ten years old and had not yet become the capital of Oklahoma. She came to Union College in the autumn of 1897, where she matriculated in the normal course. She was a member of the graduating class of 1898, which became famous for bringing to the campus the most outstanding of campus land-marks—the Rock Pile—known the world over. She began her service in the cause of God in the autumn of that year, organizing and teaching the first church school in the city of Denver. The next year she was one of two teachers in the church school at Boulder. Then followed nine years of service in local conference offices as stenographer and bookkeeper. In 1910 she accepted a call to become the secretary of the Atlantic Union Conference. Unions at that time had a secretary and a treasurer and frequently elected a woman as secretary.

When the unions united the offices of secretary and treasurer, Miss Rees accepted the responsibility of preceptress at South Lancaster Academy-taking up that work in the fall of 1917. The next year this institution became the Lancaster Junior College. After two more years in charge of the ladies' dormitory of that institution, she accepted a call to become preceptress at Union College in the summer of 1920. That autumn the sanitarium moved out of North Hall, and it became the ladies' dormitory. Now ensued seventeen long years of service to Union College and to the parents of the Midwest. Like a benevolent queen she reigned in North Hall, leading, guiding, and shaping the ideals of the girls who came to her year by year, and through them setting standards of conduct and social graces on the whole campus. Her evening worship talks set high ideals, and her example led the girls to want to become real ladies like their dean, as her office became known in the twenties. Union College built up a reputation for being a safe place to which parents could send their daughters, because of the high standards and wideawake supervision they knew they could expect in Miss Rees's dormitory.

One of her house mottos was "King's daughtersall glorious within." It was her hope that the immature country or small-town girl would develop into a lovely young lady who would catch the true meaning of real refinement and culture. And her ideas concerning culture included good housekeeping and bodily cleanliness. Her dormitory was spotlessly clean, and often she was seen on the lawn, among the flower beds, or in her rock garden working with her own hands to make North Hall premises a place of beauty. On the east side by the road was a beautiful grassy little nook framed by an overshot water wheel on one side and a weeping willow on the other—with a fountain in the center—the real beauty spot on the campus.

In 1937 she accepted a call to South Lancaster again, which by this time had advanced to Atlantic Union College. After four years there, she was welcomed back to Union College again for another seven years. In 1948 she accepted a call to become dean of the school of nursing at Glendale Sanitarium and Hospital in California, where she stayed two years. She retired in 1950. To fill an emergency need at Union, she agreed to serve one more year as dean, thus rounding out a quarter of a century as dean in North Hall. The honor was richly deserved when the board of trustees named the new ladies' dormitory Pearl L. Rees Residence Hall.

Among Miss Rees's numerous activities was that of editing various periodicals, one of which from 1952 to 1957 was The Dean's Window, a paper for the deans of Adventist dormitories. For many years she taught a college course in school-homes administration, a class intended to teach the young people the art of being a good dormitory dean. Even after her retirement she taught this course at Union College. At the age of 82 she taught her last class, giving up only when she became too infirm to walk to the classroom.

Miss Rees's record in the service of God is outstanding. Of her fifty-two years of active service, thirtyfour, or more than a third of a century, were in charge of dormitory students. Of these, twenty-five were at Union College.

A great institution is built around men and women. As the steel reinforcing is to the concrete pillar, so was Miss Rees to Union College. She loved Union College and gave her full measure of devotion to the institution in service. And her works live on in the lives of literally thousands of her girls, and even to their families, to the number of tens of thousands of individuals in ever-widening circles. As the husband of one of Miss Rees's girls, I personally pay tribute to the influence of Miss Rees in our home; and as a fellow faculty member for many years, I bear witness to the powerful influence of Miss Rees for high standards. Truly, her works do follow her, and this day Union College acknowledges her indebtedness to the one whose motto is indelibly cast on the wall of Pearl L. Rees Residence Hall, "King's daughters-all glorious within."

#### EVERETT DICK

[This excerpted obituary pays tribute to a faithful dean of women whose influence is worldwide.—Editors.]