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True Education

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CONTENTS

April-May, 1967 Vol. 29, No. 4

EDITORIAL

Pace-Setters in Innovation 4
Editorial Pulse and Trends 32

ELEMENTARY EDUCATION

"Teacher, Do We Have to Write a Story?"
Ann Eastman 5
A Deep Longing for Church School . . . Jenny Kaye 9

SECONDARY EDUCATION

My Heart Could Cry . . . Gerald F. Colvin 16
Christian Education . . . Lana Pfaff 18

HIGHER EDUCATION

Education's Most Attractive Word—Teamwork
F. Donald Yost 19

GENERAL

Unique Teachers' Retreat . . . Denton E. Rebok 7
Little One (poem) . . . Sheri Skidmore 11
Counseling—The Bible Method
W. H. Lesovsky, M.D., Ph.D. 12
How Do You Measure a Teacher?
Donald F. Haynes 15
"What Doest Thou Here?" . . . Richard Ruhling, M.D. 21
Where Should You Build? . . . Mel Harris 23
Winter Testing Program 28

CONTINUING SERVICES

Bench Marks 3
Music Accents—Scholarship for Music Teachers
Melvin S. Hill 6
Faculty Forum—Excellence in Education
H. R. Nelson 22
Our Schools Report 26
Between the Book Ends 27
Research Notes 29
Education's Coming Events 30

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The Lifework

The specific place appointed us in life is determined by our capabilities. Not all reach the same development or do with equal efficiency the same work. God does not expect the hyssop to attain the proportions of the cedar, or the olive the height of the stately palm. But each should aim just as high as the union of human with divine power makes it possible for him to reach.

Many do not become what they might, because they do not put forth the power that is in them. They do not, as they might, lay hold on divine strength. Many are diverted from the line in which they might reach the truest success. Seeking greater honor or a more pleasing task, they attempt something for which they are not fitted. Many a man whose talents are adapted for some other calling, is ambitious to enter a profession; and he who might have been successful as a farmer, an artisan, or a nurse, fills inadequately the position of a minister, a lawyer, or a physician. There are others, again, who might have filled a responsible calling, but who, for want of energy, application, or perseverance, content themselves with an easier place.

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.

—*Education*, p. 267.



As We See It

Pace-Setters in Innovation

ELECTRONIC hardware, computers, transistors, tapes, and automation are fast becoming standard classroom equipment.

On a public platform not long ago a monolog involved a digital computer which was asked to come into an office. When it stiff-leggedly entered, it was greeted formally.

"Sit down, machine."

The machine sat.

"Machine, your work has not been satisfactory of late. I'm sorry, but we'll have to let you go."

This one-way conversation was then followed with the message, "This is a recording . . ."

Audiences laughed, but the exaggeration is not as great as one might think. Computers today are doing much more than ever before.

In a fifth grade in California that is using computerized instruction the children can't resist the temptation. At least three times each week when the computer asks a child to type in his name, it comes up Batman. Similarly, when the computer asks the pupil for his drill code number, he will type in 1492. With infinite patience and with no sense of humor, the computer answers, "That is not on my list. Try again."

Just what will be on the future list of child, computer, teacher, and machine is mere speculation. Incredible forecasts are being made, however. Not only limitless, but startlingly imminent is technological potential for aiding a disadvantaged child, for individualizing instruction, for predicting a dropout, for forecasting college admissions, and for evaluating an effective curriculum.

Current technology is making possible preschool comprehension tests; classroom electronic centers; individualized and group hearing stations for music, language, and social science; tutorial instruction for special, remedial, and vocational education; and micro-transparencies.

Even while visiting church and government

schools in Zambia, Africa, during November, 1966, the editor saw computerized school entrance data supplied by the Ministry of Education to every high school principal in the whole republic, an aid in the objective school admissions based on schools of student choice and ranking scores of scholarship.

Young pioneers in an educational revolution are being taught by machines that are making an eerie and promising impact at all levels of learning. Some children are learning to read by working with a "talking typewriter." The machine can flash a picture on the screen, identify it with careful enunciation and guide the earphoned child into spelling the word on a teletypewriter keyboard.

Simultaneously teaching computers have also been seen taking attendance, giving tests and scoring them, recording children's responses and measuring down to the last millisecond reaction time. Teachers now can instruct the middle half of their children and students, and teaching machines can enrich instruction for the top 25 per cent and the bottom 25 per cent of the classes.

Computer technology is expensive, but costs are scaling down.

In the near future, as time lasts, school systems, schools, and classrooms will be characterized by closed-circuit TV, centralized tape libraries, electronic teaching machines, programmed learning stations, scanning devices in classrooms, computer centers for grading exams, computers for cataloging and retrieving information, flexible open-circuit educational television networks to feed into classrooms current events-type instruction, and educating by FM radio.

Though there will be a confrontation of man and machines in education, there will remain the need for programming, input and output—there always will be needed the warm-hearted, content-interested, student-centered teacher.

T. S. G.



"Teacher, Do We Have to Write a Story?"

By Ann Eastman

TEACHER, do we have to write a story?" I was teaching the second, third, and fourth grades their Bible lesson, and we were ready to begin the class composition.

A class composition is made up of three to seven sentences in story sequence by all members of the class participating. After the lesson has been told by the teacher and discussed by the class, the pupils make up original sentences to retell the story. The teacher writes the sentences on the board.

Here is an example of a class composition on Naaman:

How Naaman Was Healed

Naaman had leprosy.
His slave girl told him about Elisha.
He went to see Elisha.
Elisha's servant told Naaman to dip in the river Jordan seven times.
Naaman was very angry, but he did it.
Naaman's leprosy went away.

When the story is finished, the pupils copy it on paper at their desks. My class was tired of composing and copying, and someone asked, "Will you let us write our own story today?" I let them. And thus my plans for articulate writing, begun negatively, were laid down for the following year and were to produce positive results.

Church School Teacher
Lodi, California

On the first day of the next school year I had the children begin their journals. A journal is a written account of anything you feel like writing about, real or fanciful. The paper used was 8½" by 11" lined notebook paper. For fifteen to twenty minutes every day after the noon recess we sat at our desks and wrote. We included the teacher, who, though setting an example for writing by writing too, was alert to the spelling needs and wrote on the board every word requested. They were not required to use the dictionary during this short period of creativity.

At the end of each month, with crayons on a sheet of newsprint the size of the journal page, they illustrated an incident from that month's journal. The daily journals with the color illustrations were kept in the teacher's desk and distributed daily. When the last month's journal was complete, it was placed with the others in sequence, September through May, in a cover which bound them together. On the cover each student wrote, "My Journal."

The daily journals were like daily calisthenics. In the comfortable, permissive air of the journal-writing period, habits of observation and recall were being formed. Once in a while three words were put on the board, each of which was to be used in a separate sentence in the journal. An example: *green, windy, clouds*. This device was used when the pupils en-

(To page 10)



Scholarship for Music Teachers

As music educators in the Seventh-day Adventist colleges of the North American Division our prime purpose, I believe, is training our young people to become competent, cultured Christian music teachers in our schools. Complementary to this, we should implant in students a desire for advanced study in music as well as related and nonrelated fields. Subservient to this should be our own public performance and training students in performance, music literature, administration, and responsibility.

How should these essential objectives be cultivated without sermonizing? What better way than individual teacher competence and scholarship! Neophytes naturally are attracted to creative and inspired teaching, and aspire to emulate their teacher.

Music teachers and musicians, however, have the unfortunate reputation of being one-sided or narrow in their education and interests. We expect *tout le monde* to come to our concerts and performances, and when they don't appreciate our music as we think they should we often moralize on the lack of cultural background and preparation in the general populace. Then, too, we lecture to everyone who will listen, and to many who won't, on the woeful state of classical music in our schools. But when it comes to many vital issues that face society and general education as a whole, we frequently are sadly lacking. In the basic liberal arts training our secondary music education degree usually has no foreign language requirement and only about half the needed history, science, and mathematics background. Granted we are training specialized teachers, but this specialization tends to narrow the vision and must be compensated for by the students themselves in finding ways to fill the breaches thus created.

As we participate in various activities of the school, new ideas will be brought to mind. We should then pursue these thoughts with further study. We must read widely in many disciplines and try to integrate ourselves into the total society. At the same time we must continue to develop our special area of music, seeking to use the broadened and complementary knowledge to relate the two into a more refined and aesthetic society. In scrutinizing several approaches to bring about this needed reform, our own broadened experience will help us choose the most effective approach.

As music educators we definitely believe that "music plays a vital role in the liberal arts or general education curriculum because of music's contribution to aesthetic and intellectual development,"¹ but the general cultural needs of students should be paramount in teaching and not just teaching them to master a particular instrument or area of music. This is especially true on the secondary level. Allowing the individual music faculty member to become so completely occupied with "spectacles" to the deterioration of the total teaching program might give a fleeting public relations boost to the school, but what of the students' general cultural development?

Our challenge is to help bring culture—in our case the love of good music—to the general student as an avocation. We must teach this by adhering to principles which are associated with sound academic procedures.

Music is to be treated as a serious study, i.e., comparable to other academic areas, and since the teaching of general music is to be academically oriented, considerable emphasis will be placed on the acquirement of knowledge and other intellectually oriented experiences with an emphasis upon music listening. Musical knowledge at the high school level will include: basic theory, fundamental outlines of music history, musical media, form, instruments, voices, the relation of music to other arts, and principles of value judgment.

Considerable library usage culminating in written reports and oral reports on music is to be advocated under this revitalized program of general music.

A fundamental objective underlying all courses: the ability to discuss orally and in writing in an intelligible manner the various basic elements of musical knowledge.

The absolute necessity of correlating music with other academic areas is basic to this approach.

Frequent evaluation of student understanding and achievement is to be stressed. Mediocrity from excellence must be clearly differentiated to motivate the high achievers in the school.

Thorough planning of all levels leading up to and from the initial general music class will need to be recognized.²

What type of music educator does all this call for? One that is stronger both musically and intellectually; one that has and will nourish intellectual zeal.

Music educational training in our schools is more than eighty years old. We have reached a point where a moment of reflection is in order. We have grown, but have had no definite goals, no strong philosophy in which to believe. Our immediate concern should be a definition of our course, a refinement of our goals, and a working philosophy of our beliefs and dreams, all through the pursuit of excellence.

The role of the college and the college teacher in this philosophy is paramount. We must pursue with renewed vigor the fundamental philosophy of music education and disseminate academically sound principles and ideals through our graduates and through an active program of cultural development in the community.

MELVIN S. HILL
Chairman, Music Department
Union College

¹ Donald Van Ess, "Pursuit of Excellence in Music Education," *Music Educators' Journal*, Nov.-Dec., 1961, vol. 48, No. 2.

² Robert W. House, "The Role of the Fine Arts in the Preparation of Teachers," *Ibid.*, 1960, vol. 47, No. 2.

I believe in the sun even when it is not shining.

I believe in love even when feeling it not.

I believe in God even when He is silent.

(An inscription found carved on the wall of a cellar in Cologne where a number of Jews hid themselves for the duration of the war.)

An atheist is a man who has no invisible means of support.

—E. Stanley Jones

Unique Teachers' Retreat

By Denton E. Rebok

SOMETIMES a retreat is a sign of defeat. At other times it is called a strategic withdrawal. For a hundred and fifty teachers and educators from the Central California Conference it was a planned withdrawal from the valleys and plains with their towns and cities to Yosemite Park high up in the Sierras. There we could commune with the Creator beside solid granite peaks and cliffs, surrounded by tall, straight, stately pines and cedars lifting their heads several hundred feet above the river whose waters tumble over rocks and rills. There we could look up to the clear blue sky. There we noted a quietness that almost hurt our ears so accustomed to the din and noise of the busy city streets.

No wonder the vesper leader chose these words: "Be still, and know that I am God: I will be exalted . . . in the earth." Then he added those solemn words, "The Lord of hosts is with us."

My wife and I slipped away from the camp on Friday afternoon to make a sort of pilgrimage to a special spot overlooking the famous Yosemite Valley floor. But it was not the "floor" which held our attention and captivated our thoughts. Rather it was that breathtaking view of those great, majestic peaks—El Capitan, Half Dome, Cloud Crest, and all the rest, which present one of the grandest, most awesome sights for man to view. Think of it! Solid mountains of granite, some close to ten thousand feet above sea level.

My mind went to the words of Psalm 121 (margin): "Shall I lift up mine eyes to the hills? whence should my help come? My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. . . . The Lord is thy keeper."

While we were standing there in deep contemplation a thought jumped out of my reveries, "How did it all come to be? When could it have happened? Who was there in person to see it all take place?"

I tried to do what some Seventh-day Adventist scientists are now advocating, that we empty our minds of all presuppositions, and lay aside all that we have ever heard from the Bible and from Darwinism, and

all of his disciples—and then take the evidences as we see them and try to guess or imagine or speculate as to the origin of nature's wonders, the origin of life, of energy, of the orderly arrangement of the earth and of the universe.

This I did that Friday afternoon as I gazed upon one of the grandest marvels to be found in this world. I seemed to become smaller and smaller, to *know* less and less about it all. At last I found expression for my thoughts in just three simple and humble words, "I don't know."

Brought down to size, we made our way back to camp. There I picked up the book to which this teachers' institute had been committed—the book *Education*. The new paper edition had been placed in the hands of each teacher as a gift from the conference department of education, and to the intensive study of this one book we gave our undivided attention from Wednesday evening to Sunday morning.

In my fifty-one years of denominational work this was my first experience when so many Seventh-day Adventist teachers at one time and in one place actually took time to dig deeply into the one book that has given Seventh-day Adventists their sole justification for operating a system of church schools, academies, colleges, and universities.

In this book God has given us as a denomination our objectives, our methods, our philosophy. When we as a people carry out this instruction, we have a reason to exist; but when we depart from those original objectives and that philosophy of true education, then we would do well to turn out the lights, lock the doors of our schoolhouses, and hang out a sign, "Gone Out of Business—We Have Sold Out to the World."

That is a mighty serious and sobering thought. It can and does have a tremendous impact upon the work of every Seventh-day Adventist teacher and school. It can determine just how much tax money in any country we as a people can accept for use in any aspect of a system of schools which God gave to us and told us to operate for His purposes—purely religious, highly spiritual, and totally dedicated to the work of making Seventh-day Adventist Christians out of all the youth in Seventh-day Adventist fami-

lies, and then making them into workers for the church to carry out Christ's commission to "Go, make Christians in every nation."

In our concentrated and in-depth study of the book *Education* we divided into five groups, under a teacher-chairman and a discussion leader. Group I took pages 13-70; Group II, pages 73-120; Group III, pages 123-192; Group IV, pages 195-252; Group V, pages 253-309.

From nine to eleven-thirty on Thursday and Friday mornings these five groups met in their assigned places. They set out to accomplish the following objectives:

1. To analyze carefully and in great detail, the counsel given.
2. To search for and make a list of the great principles which can and should be put into operation as we open our schools in the fall.
3. To note carefully any principles that may be considered out of date in 1966.
4. To find personal suggestions that might make our own work this year more like what God would have it to be.
5. To prepare brief reports of each chapter to present to the whole group for study and discussion.

Friday evening and Sabbath afternoon we had the time of our lives looking at the whole book, chapter by chapter, through the eyes of small groups of three to five teachers who had spent hours in the afternoons in preparation for this assignment.

Let us take a few minutes to turn the pages of this wonderful book *Education* and note just a few of the most pertinent and significant bits of counsel to all teachers, parents, and students involved in Seventh-day Adventist education:

1. *Our Commission—Go Make Christians in Every Schoolroom and in Every Nation.*

With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come—the end of suffering and sorrow and sin! How soon, in place of a possession here, with its blight of sin and pain, our children might receive their inheritance where "the righteous shall inherit the land, and dwell therein forever."—*Education*, p. 271. (See also pp. 262-271.)

2. *Our Watchword.*

"Something better" is the watchword of education, the law of all true living. Whatever Christ asks us to renounce, He offers in its stead something better. . . . Let them [the youth] be directed to something better than display, ambition, or self-indulgence. Bring them in contact with truer beauty, with loftier principles, and with nobler lives. Lead them to behold the One "altogether lovely." When once the gaze is fixed upon Him, the life finds its center. The enthusiasm, the generous devotion, the passionate ardor, of the youth find here their true object. Duty becomes a delight and sacrifice a pleasure. To honor Christ, to become like Him, to work for Him, is the life's highest ambition and its greatest joy.—*Ibid.*, pp. 296, 297.

3. *Our Goal in Christian Education.*

Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve,

a standard to attain, that includes everything good, and pure, and noble. He will advance as fast and as far as possible in every branch of true knowledge.—*Ibid.*, p. 18.

4. *Our Concept of Christian Education.*

Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.—*Ibid.*, p. 13.

5. *Our Object in Christian Education.*

To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of redemption. This is the object of education, the great object of life.—*Ibid.*, pp. 15, 16.

6. *The Basis of Christian Education.*

Love, the basis of creation and of redemption, is the basis of true education. . . . To love Him, the infinite, the omniscient One, with the whole strength, and mind, and heart, means the highest development of every power. It means that in the whole being—the body, the mind, as well as the soul—the image of God is to be restored.—*Ibid.*, p. 16.

7. *The Standard of Truth in Education.*

The Holy Scriptures are the perfect standard of truth, and as such should be given the highest place in education. To obtain an education worthy of the name, we must receive a knowledge of God, the Creator, and of Christ, the Redeemer, as they are revealed in the sacred word.—*Ibid.*, p. 17.

8. *The Work of True Education.*

It is the work of true education to develop this power [to think and to do], to train the youth to be thinkers, and not mere reflectors of other men's thought.—*Ibid.*

9. *The Ideal School—Our Model.*

The system of education instituted at the beginning of the world was to be a model for man throughout all after-time. As an illustration of its principles a model school was established in Eden, the home of our first parents.—*Ibid.*, p. 20.

10. *The School of the Hereafter.*

Heaven is a school; its field of study, the universe; its teacher, the Infinite One. A branch of this school was established in Eden; and, the plan of redemption accomplished, education will again be taken up in the Eden school. . . .

Between the school established in Eden at the beginning and the school of the hereafter there lies the whole compass of this world's history. . . .

Restored to His presence, man will again, as at the beginning, be taught of God.—*Ibid.*, pp. 301, 302.

11. *The Teacher's Aim.*

In the highest sense the work of education and the work of redemption are one, for in education, as in redemption, "other foundation can no man lay than that is laid, which is Jesus Christ." . . .

Under changed conditions, true education is still conformed to the Creator's plan, the plan of the Eden school. . . .

The great principles of education are unchanged. "They stand fast for ever and ever" (Psalm 111:8); for they are the principles of the character of God. To aid the student in comprehending these principles, and in entering into that relation with Christ which will make them a controlling power in life, should be the teacher's first effort and his constant aim. The teacher who accepts this aim is in truth a co-worker with Christ, a laborer together with God.—*Ibid.*, p. 30.

In all of our study in the book *Education* we
(To page 25)

A Deep Longing for Church School

By Jenny Kaye

IN SCHOOLS, as in all other things, God wants us to be separate from the world. Schools of the world cannot give a Christian education. God's instruction is: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? . . . Wherefore come out from among them, and be ye separate" (2 Cor. 6:14-17). To obtain a Christian education our children and youth must go to Christian schools taught by Christian teachers.

I think no one wanted to go to church school any more than I did. I remember coming home many times from the public school in tears. Down deep in my heart a longing grew till it filled my whole spirit. Every morning and evening I prayed, being God's will, I would be able to attend the Spokane Valley Seventh-day Adventist school. My prayers were answered.

Transportation had always been the main stumbling block in the way of my attending church school. My parents feared it would be a real chore, but in many ways it has proved to be a blessing. Mother and I have had many wonderful talks on the way to school. Sometimes we sing or listen to sermonets on the radio. We also enjoy seeing a variety of birds and animals.

Now that I am here in church school, I find real joy and happiness such as I have never felt before.

Here in a Christian school, through the Bible classes and the religious activities, students may learn of God's wonderful way. I love morning worship and Bible, which are first in the morning. It makes the day go better. Christian principles can be stressed in all classes, and throughout the day teachers and students can encourage one another in Christian living.

All the teachers are devout SDA's. They encourage you in everything you do, to do your very best. Most of the teachers could receive a higher salary and rec-

ognition in public schools. However, a devotion to Christian youth means more to them than personal gain.

Many think church schools are easy, but I find this not true. I have never worked so hard in my life, but I have never felt so happily rewarded for doing this. Much credit is due to my teacher for this.

Also, many think Christian schools do not have the facilities that public schools offer. I also find this not true. We have most of the same books as the nearby junior high.

One of the great advantages of church schools is that a personal interest is shown in each student. There is nothing quite so wonderful and stimulating as knowing those around you are interested in you, desiring that you do well. At public school they almost completely avoid this characteristic.

In church school we gain a host of friends, Christian friends. The friendships we cultivate in our teen-age period will most likely last through the rest of our lives.

Church schools train us to be leaders, not followers. This year I have experienced leadership in things such as being Missionary Volunteer leader, song leader, pianist, and class treasurer.

We have done many interesting things this year in the way of extra school activities. We gave a dinner for our parents, we took a course in making plastics, and right now we are making footstools.

At the Valley school I do miss band and some equipment and facilities that the former school I attended did have.

Each young person should strive to get the best preparation possible. Both academy and college should be our future goals. The schools are God's chosen agencies for preparing workers for His cause. While gaining preparation for this life, we are also gaining a preparation for the life to come; and, most of all, we are gaining strength to stand true to God.

[Written by a seventh-grade student.]

"Teacher, Do We Have to Write a Story?"

(From page 5)

tered only one simple sentence such as "It is hot," for one or more successive days.

The purpose of the journal was to provide the discipline of writing and thinking each day. There were some days when one or more or all did not feel like writing. Then a brief discussion about our feelings would bring fresh viewpoints, and as I picked up my pen to write, they too would begin to write. Habit overruled inclination.

In Bible classes, as well as social studies and science, the story—defined as a summary of the lesson—was a common assignment. They were not written every day but about three times a week in one of these classes. The pupils were given thirty to fifty minutes to write these and at times illustrate them.

First, after the lesson was presented, points to be included in the story were stressed and written on the board, particularly for science and social studies. Stimulation for Bible stories was provided by the teacher's reading the Bible verses upon which the lesson was based with simple dramatic clearness. Two examples follow. The first from a social studies class was accompanied by a picture of a flag and hills in the distance.

Thirty-first State

The Congressmen had decided, Yes, California would be a State.

They had no telegram so they sent the message by boat. The boat's name was *Oregon*.

When the lookout saw it, he took out his spyglass and read, "California is a State." He shouted, "California is a State, California is a State."

Everyone was very happy.

BOB, *Fourth Grade*

Jesus' Second Coming

When Jesus comes again, He will come with clouds. And every eye shall see Him. And then something happens. Everybody is listening. And then Jesus speaks to the faithful dead and says, "Awake, awake, awake and arise." And the graves open! And then the beautiful guardian angels take us up to Jesus. And then we start up on the seven-day journey home with our Father in the clouds. When we get to heaven, Jesus will open the gates of the New Jerusalem. Jesus will give us a beautiful crown to wear with bright diamonds and emeralds and rubies in it. And we will eat on a long silver table with Jesus. Jesus has not drunk any grape juice, and when we get to heaven, Jesus will drink the first cup with us. While we were on earth, He did not drink one swallow. And when we get to heaven, Jesus will drink His first cup of grape juice with us. And we will work in the soil, but not as we do now! No, not as we do now. It will be not hard work.

We will have a house with a shelf in it. And when we come into the house, we will put our crown on the shelf and go out to work in the soil.

JOANN, *Third Grade*

Writing in the elementary school can be taught successfully at primary level by anyone who will provide the setting and opportunities for practice. As the child who practices his piano lesson thirty minutes a day can be expected to play with more ease than one who practices with no set regulation, so the daily journal and frequent story writing can be expected to produce a better writer than the spasmodic writing assignment.

The best thing to give to your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, reverence; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.

—Grenville Kleiser's *Scrapbook*

If you mean to act nobly, and seek to know the best things which God hath put within the reach of men, you must fix your mind on that end, and not on what will happen to you because of it.

—George Eliot

UNIVERSALS

Michele Najlis

El mundo
y sobre el mundo
una calle.

En la calle un farol.

Bajo el farol
un nino tiene frio.

Little One

by Sheri Skidmore

You stood there—
Small, quiet, and strong.
It was your smile at Union,
Your eye welcome at Walla Walla,
Your warm "May I help you?" at CUC,
That caused me to respect you.
You sat there
In your chair.
You showed me your rock table,
And your carved cat and fish.
You showed me your rocks and your sea shells.
In all this
You showed me yourself—
Little bits of yourself.
And then you took out your words.
You showed me your boats,
 your skis,
 your lake.
You showed me your family,
 and your travels.
You used your words
And put a piece in each corner
 and a few in the middle.

Then you stood there
Friday night.
Your poems weren't great,
But they sang deep.
When Sabbath sun rolled west
You showed me your God.
Then I knew why your littleness didn't matter.
His bigness balanced you
Like joyful kiddies on a teeter,
Completely equal.
I know all this
Because I am your girls—
 From Union,
 Walla Walla,
 Columbia.

Eleven to twelve you sat there.
You checked us all in.
We'll miss you there—
Eleven to twelve.
But will you do it again sometime?
Check us in . . .
I mean,
 Up there?

[A tribute to a Christian dean of residence, Mrs. Blanche Jones, who served faithfully at Union College, at Walla Walla College, and at Columbia Union College.—EDITORS.]

Counseling— The Bible Method



By W. H. Lesovsky, M.D., Ph.D.

Taking care. Counseling is at present the slogan of our school philosophers. Its echo is heard in society and church. Pastors are again conscious of their privileges to be not only the co-workers of the "care-takers," but to "take care" of the soul and spirit. But who is able for it? The theologians of Job's day had not understood Job, when he cried in anguish, "The spirit within me constraineth me" (Job 32:18). Yes, the great question of school, church, and society is what to do with those men who are "ready to burst like new bottles" (verse 19). And if one bursts out because he no longer can control his spirit or repress his emotions or ignore his drives, few understand; as Job said, "I will speak, that I may be refreshed" (verse 20).

Speaking. Colleges taught pastors to speak eloquently, correctly, and fluently like the orator Tertullus before Felix (Acts 24:1-8) or like Apollos at Corinth (1 Cor. 1:12). But is speaking with persuasion or enthusiasm the convicting power which helps people? Festus did not think so, for he said to Paul, "Thou art beside thyself; much learning doth make thee mad" (Acts 26:24). The experience in Solomon's day was: "Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel" (Prov. 27:9). And the friends of Job thought and hoped their counsel would be likewise. But they had not understood that "the full soul loatheth an honeycomb" (verse 7). Their counsel did not taste sweet to Job, but bitter, so he cried, "O that ye would altogether hold your peace! and it should be your wisdom" (Job 13:5). Job was full of counsel.

David's experience in a similar condition caused him to decide, "I will keep my mouth with a bridle. . . . I was dumb with silence, I held my peace, even from good; and my sorrow was stirred." The Revised Standard Version renders this verse: "My distress grew worse. . . . As I mused the fire burned." And the effect was for David, "Then I spoke." (Ps. 39:1-3.) He had to *say*, in spite of his intention to keep silent; so he spoke in spite of himself.

Listening. Listening would have been wisdom on the part of Job's friends. To listen in order to hear, and to hear in order to understand, is an art not

everyone knows (Matt. 13:13-15). It was the great promise given by God to Isaiah, that the Messiah would have the spirit of wisdom, understanding, and counsel. This would give Him might not to judge after the sight of his eyes, neither to reprove after the hearing of his ears, but to act with the righteousness for the meek of the earth (Isa. 11:1-4). We conclude that before one can hear, he has to know what he is going to hear, and learn to understand his hearings; this he can do if his heart is no more "waxed gross," or "grown dull" (R.S.V.), or "hardened" (Mark 8:17). The inability to listen often is excused by lack of time, but lack of proper listening is lack of compassion, self-justifying, or guilt feeling which causes this reasoning. Softening of the heart is connected with true conversion (John 12:40), for love is a fruit of the Spirit! Indoctrination—such as the Pharisees, Sadducees, and lawyers received in the days of Jesus—hindered them from having compassion and understanding the cry of the suffering or needy ones (Matt. 23:14). As the disciples rebuked the mothers bringing their children to Jesus (Matt. 19:13), so the indoctrinated friends of Job rebuked him for the utterings of his troubled soul. To be able to weep with them that weep, and to rejoice with them that rejoice is ministering (Rom. 12:15) in kind affection with brotherly love without dissimulating the form of love (verses 9, 10).

Wakened ears of the learned. In order to become able to speak a word in season to him that is weary, and to get the tongue of the learned, the coming Messiah said of Himself: "He [God] wakeneth mine ear to hear as the learned" (Isa. 50:4). In a particular workshop a blind mechanic works on motors. As he cannot see, he goes only by his hearing. He listens to the noise of the running motor and accordingly knows where to touch and to work. He does it like the musical expert who is tuning a piano. He touches the strings in order to listen, and listens in order to touch again or have others play on them with harmony.

In dealing with the human soul, everyone re-

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sembles this blind mechanic. No one has ever seen a soul. The soul is hidden within man. Man became a living soul. And only as the living soul functions can we become aware of it. The actions and words unfold to us the secrets of man's soul. Only when physicians learned to get close to the sick chest did they understand what went on in the chest and learn to treat the patient. But listening had to be learned and exercised. One has to learn where and when to touch the motor or listen to the chest. That means by learning where and how to touch we make the motor and the soul react. And the acting and reacting man starts speaking as the violin singing under the able treatment of the artist.

The creative power of the Word. "In the beginning was the Word." This fact is not only true with God's creation as far as God is concerned but with the creature also. As the Word of God had creative power, so the word of man has cognitive emotional and volitive significance. The word corresponds to man's nature. Man alone is the speaking being. Language reflects man's understanding of things, his interrelationship with others, his expression of his own feelings, his intentions to perform or achieve.

Counseling. According to Webster, our modern word "counsel" is probably akin to the Latin word *censere*, which means "to be of an opinion," "to give an opinion," "to value." (In the Sanskrit the root of it is *samsati*, which means "to recite," "to praise," "to announce.") The Latin meaning developed into the act of censor or censorship. The act of blaming, finding fault, condemning, expressing disapproval or condemnation prevails. In the French and Canadian law, *cens* is used as a payment due, a service to an owner of an estate. Only in connection with the prefix "in," as in *incense*, does it have a positive meaning: to perfume with odors, burning of spices, to offer incense. But in olden days to burn incense was connected with guilt feelings by meeting an almighty, perhaps also a revengeful god, or having been summoned to appear in public and burn incense or being sentenced to death. In a similar way the word *council* designated the calling together of leading churchmen for a convocation in which one's position was fortified or restated and that of the absentees condemned. It is interesting that this word became the technical term for counseling, which in its aims and techniques intends the opposite attitude, not the blaming but taking away of self-accusations and inhibitions. Counseling is not taking over the responsibility of another, of knowing everything better and therefore giving advice or criticizing the wrong actions or attitudes of the counselee, but a cooperation of counselor and counselee that they may find a solution to his problems, catch a new insight, get a new will to add some-

The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are roused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul, joy that nothing earthly can destroy—joy in the Holy Spirit—health-giving, life-giving joy.—*The Ministry of Healing*, p. 115.

thing to his life or change for better by talking it out, and by so doing come to a new insight or self-understanding or overcoming of his problem.

Let your students speak, let them talk to you, give them time, show them your interest in their utterings just as mother did once when those little ones still stammered and they were proudly praised for it. The tongue is the key to unlocking the heart's treasure and its most valuable secrets, joys, and sorrows. Let them draw and paint, even doodle. The counselees will be astonished at what they produce, what they *can* produce and imagine. Let them imagine; let them dream even with open eyes. Many a great man besides Joseph or Pharaoh found the conclusion of his endeavor, the solution of his researching, revealed to him in a dream. The counselee will be astonished about results, and the counselor also. And nothing is without sense or meaning. At least not to them, and not to one who has learned to observe, to watch, to compare, and to follow the sequence of the productions. Yes, these are productions, as simple as they may look. As sentences are composed of words, and words of syllables and letters, and letters by strokes, so is the confession of the soul. A house is not built except brick by brick. And so is the house of our internal man, the soul.

Conclusions. Conclusions cannot be drawn too early. Interference and correction, praise and blame, overemphasis and discouragement show. What has to be done is just to take things, just to listen with an open mind and heart to see whether the spoken word, the shown picture, or painted color stimulates some echo in the inner man. Then one may ask himself what it could mean, why, when. If there is no response, never mind. Not everything shows its value at the beginning. As every picture has its frame and position on the wall and each picture does not suit every room, every dwelling place, or every person, so are memory, training, chance, and season adding to the function to make out of it an event or experience. By interested acceptance or perhaps by only a question, a humming, or by repeating the last heard statement, the wise counselor may lead to further self-understanding or strength-

ening of self-assurance or better interpersonal co-operation of the one concerned.

The countenance has to be watched, then studied. The gesture cannot be overlooked, the posture, the motions accompanying the spoken words, and the whole behavior. They all add to the meaning of the received picture. They all bring the offered picture then into the right light of understanding—the tone of the voice, its music, the tempo of the wording, the wording of the speech, even the grammar used, whether proper, defective, or false. What types of words are chosen? Are words or expressions repeated and do they have a meaning in the context or are they used without reason? Are the sentences correctly constructed or only hastily started without finishing? Are the attributes of the nouns picturesque or poor? Do the conjunctions reveal reasoning power? What is the reasoning by the way—simple, complicated, or none at all? What is the level of the language, the language itself? All these items can be important and pertinent (1 Cor. 14:11).

And last but not least, what never is mentioned, what never is said, what is avoided or only pointed to or repressed and denied or overduly praised? Who never is named or named with an expression of poor or empty voice or face? When is the speech interrupted by undue coughing or laughter; a name, sentence, or idea distorted? Then lead out, guide them; do not carry them, but permit them to lean on you; permit them to trust you, to use you as a substitute for a failing parent or missing loved one.

The therapeutic role of the Christian community. Paul called Timothy his son. The father of Timothy was a heathen and seemed to have played no decisive role in Timothy's life (Acts 16:1). In the letters to the Galatians, Paul compares himself with a mother "travail[ing] in birth again until Christ be formed in you" (Gal. 4:19). The Galatians were called by him "little children." In Galatia, the Magna Mater, the great mother, was adored by the heathen. And Paul explained his behavior himself: "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some" (1 Cor. 9:22). And so Paul advised his young co-worker later that an older person should be treated like a father, younger men as brothers, older women as mothers, younger women as sisters (1 Tim. 5:1, 2). John addresses his readers affectionately, calling them "little children" (1 John 2:1, 12, 18, 28; 3:7, 18; 4:4; 5:21). Some theologians believe it was age which made John use this language. But one could as well say that it was his close experience with Jesus that caused John to understand as no one else this affectionate relationship. He addresses the church members also as "children of God" (chap. 3:10) or brethren (chaps. 2:7; 3:13, 14). And no

one spoke about the brotherly relationship as John did (chaps. 2:10, 11; 3:15). John knew to speak to the young ones especially (chap. 2:13) and also to the older ones as fathers (verses 13, 14). No one uses the word *beloved* as John did (chap. 3:21). He could do it because he had been leaning on Jesus' breast, having been a beloved one also (John 13:23). Some may think Jesus permitted John this privilege because John was the youngest. Could be. Others may think it was because he needed it more owing to the fact that he was a son of thunder—that he had experienced less love at home from his brother, who was a son of thunder also, like their father.

The method of Jesus. We find Jesus' individual treatment not restricted to the youngest of His disciples. Did Jesus not permit Mary to wash His feet with her tears and dry them with her hair? Why was Jesus sensitive to the touch of the sick woman? Why was this event reported? Was it for His sake, her sake, or ours? The prophet saw Jesus feeding the flock like a shepherd, gathering the lambs in His arms, and carrying them in His bosom, and gently leading those that were with young (Isa. 40:11). Thomas was permitted to lay his finger in the wound of Jesus. Hands were laid on the heads of younger ones at their dedication; and so is the use perpetuated to the present time. The disciples were not used to such behavior and drove away the mothers with the children. But the mothers knew better and asked Jesus to lay His hands on their children (Matt. 19:13). Paul foresaw that the last days will be without natural affection (2 Tim. 3:3). And we can ask how many are also today without father or mother, without wife or children, or forsaken and looking for the fulfillment of the promise given by Jesus that the lacking one will receive a hundredfold in the church?

Had Jesus not counseled, the story of Peter might never have been written (Matt. 16:22, 23)—the talk with him before the denial, the prayer for the tempted (Luke 22:32), the questioning of the defeated (John 21:15-22)—and Peter would have been lost after three years (John 13:8). Dealing with Peter, Jesus first used the direct method, speaking openly and plainly, but as Peter could not understand it, He used at the end the indirect approach (Matt. 13:10, 11), asking Peter only "do you love me?" How wonderful this way of dealing with everyone in season and out of season, individually and privately, personally and particularly.

By all that has given us advantage over another—be it education and refinement, nobility of character, Christian training, religious experience—we are in debt to those less favored; and, so far as lies in our power, we are to minister unto them. If we are strong, we are to stay up the hands of the weak.—*The Ministry of Healing*, p. 105.

YOU don't.

No teacher or administrator could possibly measure anybody but himself anyway. And nobody else has any right to try. For the record, that is, of course.

The fact is, students are measuring teachers all the time, sub- or non-professionally, during and after school—many times long, long afterward.

They don't do it scientifically, with all the graphs and gadgets and tricks and formulas—but they know a good teacher, and they know him for very sure after they can't have him any more.

Yes, but how about that teacher sitting across the desk from you right now? You have to have some way of profiling him, don't you?

How Do You Measure a Teacher?

By Donald F. Haynes



You do?

Really, you have a way, built-in, and without even the slightest nod to the accrediting associations or the board, be their motives ever so pure and noble.

First, look deep into the heart of this and every aspirant, and find out for yourself if he loves truth and youth. Never mind his degrees, or his hours of practice teaching, or whether he bowed and scraped for his last administrator, or any other superficial consideration. Leave it to others to stampede the country in their continuing crusade to raise the intellectual standards. Settle for the possibility that they do have something in mind. But don't wait for it.

Next, ask yourself a question or two such as, "Do I need a teacher to do what this candidate thinks he can do?" and "Is it really a teacher I am looking for, or is it rather a statistic, something to fill the slot so I can devote my higher-priced professional attention to the *really* important things, like administration?"

That's all there is to it. If you need him, if he wants to go to work, if he has that strange look which says he knows how and loves youth and defies every attempt at measurement—hire him.

Now you and he are ready for the only really meaningful teacher measurement processes there are, those to which he will submit every day right in his own classroom, with his youth. You will soon know the results from them. If you were right, be thankful. If you were wrong, start looking for another teacher right away, unshackled by a worthless contract. Come now, why not just a token application of the historic values of free enterprise to the hiring and firing business, or are you more interested in considerations such as serenity and tenure?

One more step, please. Sneak up on a youngster in an unguarded moment, after having established rapport, and ask him, "Say, Jake, how is it going with Mr. Pedagogue?" He'll tell you what is what, right on the spot. And if you will guard his confidence like every gentleman should, you will have continuing use of a teacher-student yardstick that will be worth something. And, it will be worth a very special something to the student as you and he work in the harness together, where you belong, to give him the very best education your institution can afford.

Teacher measuring? Sure.

Let the youth do it. It is their education you are concerned with, isn't it? Or is it? It looks then like they are the only ones who have a right to engage in the otherwise dubious motions of teacher measurement. More important, as every real teacher knows and every administrator ought to know, if that is what he really is, youth are the only ones who can measure a teacher anyway.

Church Pastor
Glendale, California

A Teacher Ponders His Profession—

My Heart Could Cry

By Gerald F. Colvin

English Teacher
Ozark Academy



FORGIVE me if there are tears in my eyes. They have not followed a great happiness, nor a great sorrow, but in the wake of a tremendous depth of feeling of oneness with our youth.

Five years ago I began my teaching experience. I was determined to teach English—better than it had ever been taught before. I was the academician, through and through. In academy, in junior college, in senior college, I had stayed at the top of my class. I had received three majors—no minors—not even in education.

Well, I taught English all right. On the first day of school I assigned a five-hundred-word theme to the seniors. I showed them tenses and moods they didn't even know existed; I gave them practice and more practice in writing; I awoke them to the richness of literature; I shamed, I shocked my students into what I thought was a heads-up program of English study.

At the end of this first year I quit teaching. Why? The long hours spent in grading compositions, the endless staccato of lesson plans, the deluge of sponsorships, all seemed more than I could bear. But in October there was a need, and I was there again. And now . . . now I don't intend to stray far.

What has made the difference? It's hard to say, really, but experience, the day-after-day routine, has strengthened me to the known and unknown challenges of my profession. My ascendance on the pay scale has meant something. No longer must I deny my family the educational and recreational media that I know it deserves and ultimately requires. Professional relationships have played a part, too, in my loyalty to the educational program. There are few relationships that compare in warmth to those formed between two teachers genuinely attached one to the other.

Nevertheless, as important as these things may be to me, they have not really made the difference. What I mean is that my dedication is more than a combination of rational conclusions or emotional responses. As I see it, the catalyst of my total devotion to teaching is the awareness that I have been and am becoming better able day by day really to help live, warm, sensitive, hungering, anxious people—the tremendously valuable youth of the Seventh-day Adventist Church.

Not long ago I sat with the rest of the faculty during the opening exercises of our chapel period. The usual announcements were made, and then the yearbook editor announced the presentation of the school annual. After reading the introduction to the annual, she read something about a personable teacher who possessed "keen insight into the realm of the student," and to whom was the yearbook dedicated? To me. How did I feel? How would you have

felt? All at once I felt completely undeserving, stunned, thankful, apologetic. And I had been privileged to see into the future and to realize in a limited way the part I as a teacher would play in each of my student's lives. That realization will never leave me.

OH, THERE have been so many things that I should have known. For instance: Judy was an intelligent, gentle girl, but she never spoke up in class. I made note of this to her once—still silence. And then in her final composition for English class Judy told me. She had once asked questions, too many, too long. In elementary school she couldn't seem to understand math; she stayed up late; she hounded her overworked mother for help. When her mother one night could not stand Judy's "stupidity" any longer, she got a belt and whipped her. She whipped and whipped her. Judy, screaming, fell into the bathtub; her mother continued whipping her. And that's why my poor, frightened, frustrated, darling Judy would not talk. My heart could cry.

And there was Sandra, a girl fighting herself, anxious for acceptance, hungry for praise. She spent hours in study hall asking for advice, getting help in her assignments, presenting the problems of others. And then one day she came to my office and told me. She had, in another place and at another time, "loved" too early and too much. Guilt clothed her, weighted her down, constricted beyond measure her terrified heart. We talked of these things, and we defined God's love, and we prayed together for God's pardon and cleansing. Today Sandra is in a Christian college, preparing herself to be a Christian teacher. As I think of what could have happened, my heart could cry.

And there are others, so many, many others. I haven't space to name half of them. But I'm reminded of one student who gave me a note after I had spoken at a vesper program concerning personal-social relationships. The complete note would be too shocking to reproduce, but it ended with these words:

Please, if you have any decency, any regard for human beings, don't try to find out who wrote this, and in the name of mercy, don't show this to anyone. I've been through too much already. Believe me when I say there is nothing you can do, or anyone else. I'll find a way but I have to find it alone. You may feel that you want to help me. I don't want your help. Only pray for me and do something to help those who can still benefit from it.

I did pray for this student, diligently, because pray was seemingly all I could do. And I announced in each of my classes that someone had informed me of a problem and had asked me to pray for him. I said that if by chance the student was in this particu-

(To page 28)

Christian Education

From a student's viewpoint . . .

AMONG the most important decisions of your life are the ones you make between the ages of sixteen and nineteen. The education or training you receive during this time will influence your entire future. Your education is your choice. A very hard one, I must admit, but most important.

Just what does it mean to attend a Christian school? It means learning to understand yourself; endeavoring to live in harmony with others; discovering how to be a good Christian; accepting responsibilities of life; and leading a life of devotion and service to God. It means a great deal more than this, though. It means the contributions you can make to your entire world.

Getting off to a good start is of great importance in any successful pursuit. This is especially true in your relationship to the school. Many students fail to receive the benefits of a Christian education simply because they get off to a wrong start.

One of the most important things you learn in a Christian institution is to think independently. And this means being open-minded enough to use the opinions and advice of others to determine what is right for you. Too many young people today seem unwilling to accept counsel or guidance, thinking that their education is their own business and that they have nothing to learn from the wisdom of the past.

Here you find that it is impossible to separate spiritual values from everyday living. Every course of study is directed toward this spiritual goal. You feel a true sense of religion. God is first, best, and foremost in all your daily activities. You feel closer to Him and your life is more full of joy and happiness. You are in daily communion with Him—the communion of the earthly with the divine—and this gives you an energy that it is the work of true education to impart.

The teachers in a school of this sort are true Christian adults dedicated to teaching young people the right and proper way to live. Their whole life is devoted to the good of others. But you must accept

the fact that everybody has faults and failings. Many students begin school with the idea that their teachers are perfect and above fault, so when they see a teacher fail they are disillusioned and discouraged. They must realize before they start school that teachers are human and are not above making mistakes.

In a Christian school you are in daily contact with young people of your own faith and beliefs. This seems to draw everyone closer together and you feel like one big family. The school functions are such that you feel proud to participate in them and there is a true sense of belonging.

I have attended both public and Christian schools, and I find that in a Christian school the friendship is deeper and so much warmer. You feel closer to everyone around you, and you know that you are heading in the right path.

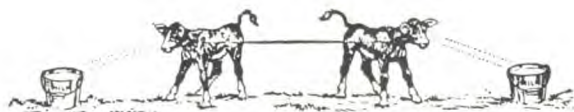
Your accomplishments are acknowledged and praise is given if it is deserved. This gives you a true feeling of accomplishment and draws you closer to your teachers.

But there is a warning that I must give you! Those who expect ready-made happiness by attending a Christian school will become disillusioned. Happiness is a by-product of honest effort and intelligent cooperation. Education is a plant that requires constant cultivation and nurture. Weeds will grow in the garden of education unless constant alertness is exercised to keep them out. In your education as in life, that which is gained depends upon what is given. If little is given, little is received; if much is given, the reward will be great.

Do I believe in Christian education? Yes, I very definitely do. There is a Godlike attitude in the association of Christian young people and Christian teachers that can be found nowhere else. I feel that it can be a blessing to anyone who will just give it a chance. And when the decision is made to make the most of your Christian education you will press forward, hand in hand with God.

[This was a talk given at College Place, Washington, on May 21, 1966, as part of a symposium.]

TEAMWORK



By F. Donald Yost

ONE OF the great achievements of rocketry occurs at launch when the communications officer cries, "Ignition!" How perfectly each of those five powerful Saturn engines must be aligned, how evenly must they burn to lift that twenty-two-story-high rocket off the pad! It rises only millimeters at first, then inches, feet, and finally miles. We can understand how a rocket will fly straight at high speeds, but we cannot help marveling how scientists keep it from toppling in those first critical seconds. Each engine must function perfectly, harmoniously.

Mrs. White, writing at a time when horses were a symbol of power, noted what would happen if we teamed up several strong but untrained horses. And she went on to say:

If men will not move in concert in the great and grand work for this time, there will be confusion. It is not a good sign when men refuse to unite with their brethren and prefer to act alone. Instead of isolating themselves, let them draw in harmony with their fellow laborers.¹

No teacher would admit openly that he prefers to work independently, that he considers contacts with other instructors an intrusion, or that his professional commitments keep him too busy to help younger teachers solve their problems. But our actions occasionally reveal just such attitudes.

Several *formal* relationships are inherent in the teaching situation. They are based on subject matter, office location, professional rank, and age. But when these do not lead to wholesome, productive *informal* relationships of interdependence, antagonisms may arise and misunderstandings develop.

It is true that college teachers possess a great deal of independence. But the existence of such independence in an organization increases the necessity for cooperation—willing, loyal cooperation. A college is a cooperative effort by especially skilled adults to train, inspire, and influence youth. No one person could do this alone.

¹ A paper presented at Southern Missionary College's faculty colloquium, September, 1966, by Mr. Yost, who is now associate editor of the *Review and Herald*.

Now, intellectuality is not the end of Christian education. It is our joyful obligation to unfold before our students the Pattern, Christ Jesus. In this above all we must cooperate, for each of us can reveal the Saviour in the personal way we know Him. Taken together, these personal revelations of Christ are like overlays, which when superimposed reveal the character of Christ in all its beauty.

Teamwork not only strengthens our educational service and enhances the kingdom of Christ; it is also a pleasure. Not a sensory pleasure, but a refined, sophisticated pleasure that harks back to the golden rule. In order to derive pleasure from our professional relationships we must lend ourselves, our talents, our time to the total effort of the faculty and to the individual efforts of our colleagues.

As much as we want to maintain ideal professional relationships with our colleagues, we find that our deeply imbedded attitudes and behavior patterns nullify our highest desires. As Paul said: "The good that I would I do not; but the evil which I would not, that I do" (Rom. 7:19).



The greatest cause of failure to get along well with people is, to be blunt, selfishness. What can we say about selfishness—that poison in the pottage of brotherhood, that broken spring in the sofa of friendship? It is, of course, a most contradictory attitude for a Christian to possess. When we consider the great value Heaven attaches to each human being, isn't it rather surprising that we think of this person or that as having only a little greater value than the new half-copper quarters?

The cures for selfishness are two: liberality and trust. Not financial liberality, but the liberality of spirit that causes us to prefer one another in honor,

as the Scriptures counsel, the liberality referred to by Paul: "I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved" (1 Cor. 10:33). "Let no man seek his own, but every man another's wealth [or "good"]" (verse 24). So much for liberality.

Trust grows out of respect and is a twin of confidence. These qualities grow best where they are expected, but die out under suspicion. In a campus situation four types of relationships may exist, each based upon the presence or absence of trust. We will take two dimensions, among many—the first related to the trust orientation of the persons involved, the other related to their team-spirit orientation.



At one end of the trust scale is friendliness, at the other antagonism. At one end of the team scale is cooperation, at the other competition. We cannot examine the four logical types of relationships thus produced:

1. friendly cooperation
2. friendly competition
3. antagonistic cooperation
4. antagonistic competition."

At Delano, California, not long ago both the AFL-CIO and the Teamsters were attempting to organize farm laborers into a union. Strong antagonistic competition prevailed in the days before the balloting. Such a relationship could also exist between two teachers in the same department who are ambitious for advancement or who teach different sections of the same subject.

Antagonistic cooperation may exist when top-flight evangelists gather for a conference or when teachers from a given discipline meet for a sectional meeting. Affairs are conducted in a generally polite way, but feelings of self-protection, pride, and wariness cause the participants to hold back from trustful cooperation, perhaps keeping their best ideas for private use. This is antagonistic cooperation.

As Christians we cannot condone antagonistic attitudes. Christ said, "Thou shalt love thy neighbour as thyself" (Matt. 19:19). Therefore, we must pray for enlightenment and spiritual honesty in ridding ourselves of such attitudes.

The next type of relationship, going up the scale, is friendly competition. Young track stars, training for the Olympics, have their companions pace them to provide incentive. They are supporting competitors. Such a relationship also existed between Lee and Yang, the Nobel prize-winning physicists who agreed to race each other toward the solutions to vari-

ous problems. We should not be too quick to assign ourselves to this category, for we are in danger of hanging on to the competition concept and minimizing friendliness. The friendly orientation is the more important and must maintain pre-eminence.

The standard type of relationship among members of a goal-seeking group is friendly cooperation. Here feelings of genuine trust and respect exist as persons of various skills contribute to reaching a common goal. Team teaching is an example.

Cooperation, like love, is a principle of Christian action, not a feeling. It is the pillar of happy, rewarding relationships, where each person seeks both to trust and be trusted, to respect and to earn respect.

One of our greatest problems is time. Friendship with Christ, we know, takes time. So do other friendships. The college swain manages to find all kinds of time at all sorts of odd places throughout the day to visit with his sweetheart. Now, we adults simply do not have time for this sort of carrying-on. When we do occasionally wait outside the classroom door for one of our colleagues to emerge, it is not to walk him to his next class! But we do need time to talk, to share interests, and to grow in mutual understanding.

As Adventist colleges grow larger, teachers become more isolated from one another and have fewer contacts, fewer opportunities for demonstrations of friendship. Mrs. White said concerning workers who are physically separated and who employ various methods in their work: "They should seek to be in



harmony with one another. There should be frequent councils, and earnest, whole-hearted co-operation."

So far we have talked about the theories of human relations. Here now are ten specific suggestions for maintaining rewarding professional relationships:

1. Consider each colleague an asset to your own reputation. He who brings strength to your department or to the college brings strength to you.
2. Cooperate with fellow teachers in our sister colleges, according them the same professional respect you bestow upon professors in your discipline who are employed by secular colleges and universities.
3. Always be ready to share the results of your study and research; and apply the highest ethical standards to yourself in the use you make of the writings and reports of others.
4. Avoid unwarranted possessiveness of departmental or even personal facilities that could make the teaching of your colleagues more effective.

(To page 28)

"What Doest Thou Here?"

By Richard Ruhling, M.D.

THOUGH asked only of Elijah, the question, "What doest thou here?" applies to all of us. Most teachers that I know in our Seventh-day Adventist schools have accepted their position at some loss in salary compared to schools of the world. This they do gladly in most cases because of their commitment to Christ and their desire to make their contribution by filling teaching needs in our schools. In this way they seek to influence young lives.

But I am afraid as teachers we are not influencing our young people to the extent we should. Many youth are waiting to be asked in the right way to join the cause of Christ. Still others do not realize it, but they too inwardly seek to give their lives for a worth-while cause. They haven't really said No to Christ; they just haven't said Yes yet. They are still holding out. What are they holding out for? Haven't they been asked? Publicly, yes. But privately, probably not.

We have our Week of Prayer speakers, and they are needed and are doing a good job. But the most effective method of reaching young people and the only one that will give true success, is largely overlooked. This is Christ's method of talking with people alone on a one-to-one basis.

Why don't we as teachers use His method? We do not know how, in many cases, or have forgotten, and too often we have decided that we would just let our lives be a silent witness that others could see by our example. This has come about perhaps after sincere efforts on our part to witness to someone without seeing the success we would like to see. There is no doubt about it, our first awkward efforts at friendship evangelism can be frustrating experiences, and so we feel that starting evangelistic conversation is for those who are gifted conversationalists or overzealous, but this is not true.

One method that Jesus used was that of asking questions. This is a good way to draw out the individual, and it often enables one to come right to the point, avoiding many less fruitful avenues.

The following suggested questions or statements have been used with great success. The first question is probably best asked casually, using his name: "Are you interested in spiritual things, John?" If John says No to this question, you may ask him more directly: "Well, have you ever thought about becoming a Christian?" Most responses to this question would still enable you to ask the third question: "John, if someone were to ask you, 'What is a Christian?' what would you say?" This is a good question to ask because most students who are not interested in spiritual things or who have never thought about becoming a Christian have not done so because of a misconception of what Christianity really is. They may answer this by saying that a Christian is one who goes to church regularly, practices the golden rule, turns the other cheek, and that sort of thing. You respond by saying, "You know, that is what most people think. I used to think that myself."

Notice that your first three responses were questions, but the fourth is a statement. The significance of this is that your object is to present the gospel, and if possible you would like to be invited to do so. By saying, "I used to think that myself," but offering no explanation, you take advantage of human curiosity. It is almost certain that this will reverse the order and the student will begin to question you. He may ask what made you change your mind and what you feel a Christian is. But you should refrain from plunging into a lengthy discourse by saying, "Can you spare a few minutes, John? I would like to show you what the Bible says a Christian is and how to become one."

By mentioning the time limit, you reassure him, and you also indicate that the Scriptures will be the basis for your presentation. On the other hand, if John should indicate that he does not have the time to spare right then, you are still free to suggest another time and place.

Now going back to the beginning, if the reply to your question "Are you interested in spiritual things?" is positive, you may ask, "Have you ever personally trusted Christ or are you still on the way?" The wording here is important because it does two things. First, it defines a Christian well enough

Staff Physician
Kettering Medical Center
Kettering, Ohio

so that the average student will not say Yes unless he means it. Second, it immediately informs the student that you are prepared for a negative answer and won't be shocked or upset to discover that he is not yet a Christian.

If the student isn't sure about what it means to receive Christ personally, he will often say, "I guess I don't understand what you mean." This gives you opportunity to explain Christianity in terms of a personal relationship to the Lord Jesus Christ.

More often the person will say, "I guess I am still on the way." In either event we avoid a Yes answer due to misunderstanding, which could close the conversation prematurely.

We can then say, "I see. How far along the way are you?" His response to this usually tells us where the student is in his thinking—information that it might take us months to piece together otherwise. If he has a particular problem, this question should identify it and we can speak about it specifically.

As teachers we must not be afraid to approach our students and show this personal interest in their salvation. It may mean the difference between life and death.

The next article will deal with the subject of what a Christian is and how to invite students to become such. Much helpful information you may obtain from HIS reprints entitled "Learn to Witness" and "Witnessing With Questions." These may be obtained by sending 75 cents to HIS REPRINTS, 4605 Sherwood, Downers Grove, Illinois 60515.



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

Excellence in Education

A school board was meeting to elect a teacher for grades three and four. Someone suggested a teacher who had two years' training at one of our Adventist colleges and had been a successful teacher for three years. Then a motion was made to table this name and consider a teacher with more training, preferably a B.A. degree in education. There was available such a young woman. However, it was pointed out that she had taken all her secondary work in a high school and all her college work in a State college. Hence, she had no Bible credits or training in Bible teaching. After some discussion the board voted in favor of the teacher who had training in the Seventh-day Adventist college.

This reminded me of an experience I had in another conference. The school year had just begun and during the second week of school a teacher resigned. I was away from the office when the message reached me, so I called my office secretary for information about any available teachers. There was a man who had been referred to us by the union conference, which in turn had been recommended by an academy where the man had applied. On paper he had all the necessary qualifications—so it seemed. I called him on the telephone and verified his training and experience. Everything seemed in order and he was willing to accept the position. I was about to invite him when I realized one

question I had not asked—where was his church membership? He was an Episcopalian but attended the Presbyterian Church. Of course that finished the interview, because the first requisite to teach is membership in the Seventh-day Adventist Church and preferably training in a Seventh-day Adventist college.

Training is important and so is experience, but to be a Christian teacher in a Seventh-day Adventist school requires more than that.

Are we placing too much emphasis today on degrees and State recognition and forgetting that excellence in Christian education means more than excellence in some other school system?

"The necessity of preparatory training for the teacher is universally admitted; but few recognize the character of the preparation most essential. He who appreciates the responsibility involved in the training of the youth, will realize that instruction in scientific and literary lines alone cannot suffice."—*Education*, p. 276.

"Teachers are needed who are quick to discern and improve every opportunity for doing good; those who with enthusiasm combine true dignity, who are able to control, and 'apt to teach,' who can inspire thought, arouse energy, and impart courage and life."—*Ibid.*, p. 279.

What do we desire our pupils to become? What is the ultimate in our aim for excellence in Christian education? Is it to be a doctor in medicine or philosophy, an engineer, a research chemist, a lawyer, a nurse, or a teacher?

"Teach them that life's true aim is not to secure the greatest possible gain for themselves, but to honor their Maker in doing their part of the world's work, and lending a helpful hand to those weaker or more ignorant."—*Ibid.*, pp. 221, 222.

At present we have the largest enrollment of young people in our church schools, academies, and colleges in the history of the denomination. In spite of this, there is a shortage of qualified workers for the denomination. Where is the dedication to the purpose of the church? Can it be that we are not giving our youth the "excellence in education" as spelled out for us in our "blueprint," the Spirit of Prophecy writings?

Yes, we need excellence in education—but we need to have it in terms of our true objective—to save souls and to finish the work.

H. R. NELSON
Superintendent of Schools
Oregon Conference of SDA



WHERE SHOULD YOU BUILD?

By Mel Harris

HAVE you ever had the privilege of participating in the selection of a new school site? If you have and if you effectively discharged your responsibility, you have made one of the best contributions possible to our denomination's educational program.

Having a competent architect design your school is extremely important—the do-it-yourself era is in the past—and likewise, having the guidance of a professional educator in preparing the educational specifications is a must. However, all too often school boards will give their architect a well-prepared set of educational specifications and then tell him that here is the school site that they have selected for him to utilize. He is then advised to be sure to provide all the required facilities on it. Sometimes after viewing what he is saddled with, the architect wonders if he should not go back to college to take up an easier profession—like being a teacher!

As a school project develops, problems may be encountered in layout, architectural design, building materials, school size or educational requirements. All of these things are flexible and adjustments can be made as desired. However, when the inadequate site becomes the proverbial cart before the horse, it can develop into a dreaded burden. Everyone involved in the project may wish to evade the reality of its burden, but like a shackle it cannot be removed.

For this reason a school board must be careful when accepting donated property for the location of a new school, even though the donor may be influential and may even offer to underwrite part of the construction cost. This places tremendous pressure on the board and it takes real courage to turn down such an offer. It must be remembered that the school will be a legacy to a whole generation of students and that regardless of how the site is acquired, its

merits should be judged on an impartial basis.

Proper site selection is not a complicated operation. The basic principles are straightforward and are not difficult to understand. It is, however, a procedure that must be intelligently approached, and in which good judgment must be exercised. The biggest pitfall is to rush ahead before all the facts are available.

Most criteria outlined for public schools can be followed for our own denominational schools. Of course, we would project our future enrollments and centers of population on a different basis and our boarding schools would have some different requirements.

School size and type. These are probably the most important factors. Will the school be eight grades, ten, or twelve? And what about the future? What may originally have been intended as an eight-grade elementary school may suddenly be propelled into a full twelve-grade academy. So think big! Plan ahead for the ultimate; your future school boards will bless you for your foresight.

One thing to keep in mind is that some States will not recognize a ten-grade school. They either want an eight- or twelve-grade school, and there are specific requirements for each. If you are planning for just eight grades, either have sufficient room for a twelve-grade school on your present site or plan to acquire an appropriate site for an academy. Do not forget that physical education requirements for an academy are much more extensive than for an elementary school, and greater land areas are required.

The General Conference Department of Education has set the minimum size that a school should have for a site: elementary schools and junior academies—five acres, with one additional acre for each 100 pupils; non-boarding secondary schools—ten acres with one additional acre for each 200 pupils.

Zoning. It would be disastrous to discover after your school is completed and occupied that a free-

Technical Representative
General Conference Insurance Service

way will pass right by your school with a clover leaf blocking your scenic view. Or that a steel fabrication plant will be built across the road or that a tavern or drive-in theater will open just down the street.

These things usually can be determined by checking with the zoning authority having jurisdiction in your area. Although zoning classifications change by request, most areas endeavor to follow a master zoning plan. Your school should have a buffer area to separate it from commercial or industrial zones.

Access and transportation. Proper access by vehicular traffic is essential. However, to be located on a one-way street or on an arterial street is not desired. Will the students be expected to walk to school? Sidewalks will then be required as well as proper crosswalks and traffic-control devices.

It may be desirable to locate the school in a rural setting. If so, the provision of school buses must be considered. In large urban areas bus transportation may be required in addition to providing for pedestrian students.



Topography and soil. It is not necessary to have a level piece of ground to have an attractive and desirable school site. Ground that is uneven can be used to enhance the school setting, but the buildings must be designed to fit the site if they are to be economical. Some sites, of course, are too uneven, or full of rocks and underbrush. These unwanted features could be altered or removed but usually at an expense that would possibly make the cost of the project uneconomical. Good drainage is a must, although poor drainage can be corrected for a price.

Good stable soil is required for the support of the buildings. If there is any question concerning the soil, boring tests can be made to determine the quality of the subsoil structure.

Utilities. Most people take for granted our modern conveniences and the utilities required to employ them. In urban areas and most suburban areas a school would have no problem in this regard. But what about the boarding school or day school located in a rural area? Utilities can then present a real problem.

The rural school must secure its own water supply. This source can be from wells or from impound-

ing water from streams or occasionally by pumping from a river. Most State health departments have strict regulations governing water supply, and water treatment may be required. A check of the surrounding area should give a good indication of how difficult it will be to obtain a good water supply.

When allowing for the proper water storage capacity, consider fire protection needs. Fire protection requirements will exceed the domestic needs and must be on a separate system. This is to prevent everyone from watering their lawns on Friday afternoon and draining the reservoirs dry, thus leaving nothing for fire protection. Do not forget that a large green campus is beautiful but if you want to keep it nice and green, it will take water and lots of it.

The day when sewage can be discharged into the most convenient stream of water is gone in this country. In fact, many places require treated sewage effluent to be disposed of only on the property of origin.

Sewage treatment can be of several types, from that requiring daily maintenance and constant mechanical supervision to the simpler raw sewage lagoon method. Sewage ponds require acres of space, and sewer lines need to slope at the proper grade for a given flow of liquid in the pipe. If it is not possible to have this required slope, the sewage will have to be pumped which will cost more and also be a constant maintenance problem.

Most areas today have electrical power. However, not all areas have electricity in the quantities and voltages desirable for the larger school. Power companies can quickly tell you what is available and how much it will cost to bring the power to your school site.

The same holds true for natural gas. Some areas may require the use of oil or liquefied petroleum fuels. It may be difficult to deliver these during winter weather and may be more expensive. It is possible to obtain natural gas in large quantities on an interrupted basis for a lower rate. When peak demands come, you are required to utilize a standby fuel.

Your portion of the cost of bringing utilities to the site depends on many factors, and these services often require months to plan and construct, so allow plenty of time.

Fire protection. This factor is often overlooked, but it is an important one. If the school site is not under the protection of a State-recognized fire department, the school should assume this responsibility. This can be in the form of fire apparatus or built-in equipment in the buildings. Poor fire protection is another reason for having buildings made of completely fire-resistant construction. This type of construction is the best investment in all respects.

The above factors are not the only ones to consider in selecting a school site. If industries are to be

operated on the school property, their needs must be considered. Special classes or projects that are contemplated may require particular site consideration. Only after *all* of these factors have been carefully weighed can it be determined whether or not the price tag on a particular piece of property is too high or if it is reasonable.

It should be obvious that any committee working on a school site selection would be doing a disservice to the cause if they did not retain a qualified architect to assist them. He in turn can work with his engineers in the fields pertaining to their specialty.

Watching a school develop from a bare site is a fascinating experience, and it is especially rewarding when one knows that no effort was spared to do the job in the right manner. Remember that the selection of the site is the first and often the biggest step in having a school in which both you and your church can take pride.

School design is a vast subject and one that is constantly changing. If you are interested in this field you may wish to delve deeper into it. The following bibliography gives some sources of school design information.

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Unique Teachers' Retreat

(From page 8)

found not one of the great principles either outdated or outmoded in 1966. The book is in deed and in truth God's handbook for Seventh-day Adventist schools. We do well to heed this instruction or else shut up shop and use in some more profitable way the millions of dollars now being spent on education which in many places falls far short of the ideal given us as a people.

The speaker at the closing hour of this unique teachers' retreat used as parting instruction these words found in *Education*, page 282:

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



Our Schools Report...

OVERSEAS

► More than twenty students have already applied to enroll in a proposed one-year curriculum at **Korean Union College** in child evangelism and dressmaking. The new technical school, to open in March, 1967, will train self-supporting lay workers in Bible knowledge, personal evangelism, leadership in Christian homes, and Sabbath school work for children. In this "School of Technical Evangelists" the young women will specialize in either one of two fields, dressmaking or knitting.

► They came from the east and west; they came from the north and south. The **Far Eastern Academy** (Singapore) welcomed 56 students and 11 teachers for a successful 1966-1967 school year.

GENERAL

► High tribute was paid to **Harry M. Lodge**, former superintendent of education in the **Illinois Conference**, by the National Safety Council at its October, 1966, meeting for his numerous contributions and outstanding leadership in safety education. So great has been his two-way contribution in the council that the staff members of the school and college department have stated often: "If we could have only a Harry Lodge representing each organization [Lodge represented the Seventh-day Adventist Church], education for safe living for the boys and girls in America would be assured."

ELEMENTARY

► The over-all averages of the fall administered Iowa Tests of Basic Skills used by the church schools in the **Potomac Conference** for the 1966-1967 school year resulted in the following percentile ranking: Grade 3—79; Grade 4—77; Grade 5—81; Grade 6—68; Grade 7—81; Grade 8—82; Grade 9—57.

► First-graders at **Portland (Oregon) Elementary School** "adopted" a destitute mother and her four children for the winter holidays. Begun as a project at Thanksgiving, the children were so enthusiastic that they collected enough food, clothing, and toys for Christmas and New Year's too.

► A total of 126 boys and girls in grades one to six enjoy their modern SDA elementary school facilities at **St. John's** (Newfoundland), which opened November 14, 1966.

SECONDARY

► Through the kindness of an industrial arts teacher in a Pittsburgh high school **Blue Mountain Academy**

(Pennsylvania) has received a gift of woodworking equipment valued at \$8,000-\$10,000.

► The instructor of health and physical education at **Indiana Academy** likes to stress three areas—"physical fitness, skills, and sportsmanship."

HIGHER

► Two teachers at **Andrews University** had their books reviewed recently in *The Journal of Biblical Literature*: Edwin R. Thiele's 1966 revision of *The Mysterious Numbers of the Hebrew Kings* (Erdmans) and Sakae Kubo's 1965 edition of *P²² and the Codex Vaticanus* (University of Utah).

► **Columbia Union College** students and faculty set a new record in the annual Ingathering campaign by soliciting \$15,000.

► In a computer time of one minute and nine seconds, calculations that would have taken 100 hours were done as a service rendered to the academic disciplines by the Computer Sciences Corporation of Richland, says Prof. Glenn Masden, liaison officer between **Walla Walla College** and the CSC.

► Robert V. Gentry, assistant professor of the Physics Institute of Planetary Science at **Columbia Union College**, recently visited Dr. Paul Ramdohr, professor emeritus of mineralogy, University of Heidelberg, Germany, for the purpose of acquiring certain mineral sections containing radioactive halos. These halos will shortly be used in further research on problems dealing with the age of the earth and cosmology of the universe. Mr. Gentry's most recent publication entitled "Alpha Radioactivity of Unknown Origin and the Discovery of a New Pleochroic Halo" appears in the November, 1966, issue of *Earth and Planetary Science Letters*.

► Two **Loma Linda University** professors discussed the uses of computers in medical research and practice on a Los Angeles radio station. Clarence R. Collier, M.D., chairman of the department of physiology and biophysics, and Ivan R. Neilsen, Ph.D., professor of physiology and biophysics and director of the University's Scientific Computation Facility, related how computers contribute to medical education, research, and practice. They and Robert W. Sabel, representative of the Wolf Research and Development Corporation, West Concord, Massachusetts, were guests of Mike Roy, host of the program which originated live from the KNX studios in Los Angeles.

(To page 28)

BETWEEN THE BOOK ENDS

Elfrieda Miller, *Religious Arts and Crafts for Children*, St. Louis, Missouri: Concordia Publishing House, 1966. 269 pp. \$7.50.

Whether in tempera painting, brush, or pencil, the illustrations by children exemplify well the place of arts and crafts in religious instruction. This volume endeavors to correlate creative response to God's gifts in daily experiences through arts and crafts activities, helping children grow in knowledge, attitude, and conduct.

Though not a treatise on methods of art instruction, some basic principles are presented. Valuable suggestions are given for using arts and crafts media with children of preschool, church school, and junior academy age. The book shows how to correlate art activities with the curriculum in religion, and outlines procedures for conducting classroom art activities, including individual and group work.

Irving Morrisett (ed.), *Concepts and Structure in the New Social Science Curricula*. West Lafayette, Indiana: Social Science Education Consortium, Inc., 1966. 161 pp. \$3.50.

This is a concise report of a curriculum conference at Purdue University, January 29-30, 1966, sponsored by the Social Science Education Consortium. Ably presented are the papers and discussion of social scientists and educational specialists to support and guide education in a search for the most appropriate learning materials and designs for teachers and students, to construct meaningful social science curricula in the elementary and secondary school, to cope with issues and methods related to values in education, and to provide a bridge between the frontiers of social science knowledge and the learning experiences of pupils.

This volume will update the superintendent, supervisor, and other educators in curricular design and planning.

William C. Hendricks, *Under God (A Government Textbook for Junior High Schools)*. Grand Rapids, Michigan: William B. Erdmans Publishing Co., 1966. 252 pp. \$2.95.

Unlike the broad purpose of other texts merely to offer a knowledge of government, civics, and individual citizenry, this volume to develop effective citizens with a thorough knowledge of government studies does so within the framework of the Christian faith and Christian principles.

Sound ideas about the United States Government are taught through a thorough orientation in the foundations and historical backgrounds of constitutional government. The form and functions of the American republic are written in such a way that the author inculcates a wholesome regard for government and a sense of personal responsibility. His basic conviction is that God ordained it.

The illustrations, charts, and layout will have student appeal, and the step-by-step presentation and explanation of the United States Constitution and amendments present pedagogy at its best.

The overwhelming conclusion is that God ordains governments on the earth, and to those nationals of other countries the students will recognize that they "have the same responsibilities to the governments God has established there."

C. T. Hardwick and B. F. Landuyt, *Administrative Strategy and Decision Making*. Dallas, Texas: South-Western Publishing Co., 1966. Second edition, 642 pp. \$8.50.

Based upon a general background of the social sciences and years of personal experience as administrators and observers of successful businessmen and as participants in management surveys and audits, the authors have presented an orientation to effective administration and management as the *strategic approach*.

They believe that worth-while administration demands dynamic action and cannot be described merely in terms of steps. This book is for those who want to know good administration in the light of realism. This volume should whet the experience of any college student, teacher, or executive.

Our Schools Report

(From page 26)

► David Kissinger has recently been listed in *Who's Who in Science 1700 B.C.-1965 A.D.* and in other professional bibliographies. Besides being the head of the biology department at **Atlantic Union College**, Dave carries on a very active research program and has just recently received an \$18,000 grant from the National Science Foundation. This makes a total of nearly \$100,000 in funds granted to support his research in weevil taxonomy. He is the author of some 35 publications and spent last summer in Europe doing research for a book he is currently writing.

► The **Andrews University** Home Economics Department this year has a new Tappan electronic oven. Cupcakes bake in two and a half minutes; cookies in two minutes; and potatoes in three to five minutes. Even leftovers reheated taste better after processing in this oven. Food containers must be glass, china, or paper—metal will melt under micro waves.

My Heart Could Cry

(From page 17)

lar class I wanted him to know that he could count on my prayerful interest, and God's acceptance.

A few days later, during the spring Week of Prayer, I received this sequel:

Maybe I do want help. The sermon Thursday morning slapped my face. I'm alone and afraid. This is morally wrong, but I can't seem to let go. I don't know if I'm holding it or it's holding me. I've lost sight of everything. . . . CAN YOU HELP ME? Please, please, please, pray for me.

I have trouble swallowing now as I read it over—my heart could cry.

MY ADVISERS here at the university in urging me to specialize in educational administration in pursuit of my doctorate, list before me the starting salaries of current graduates: \$12,000; \$13,000; \$15,000 a year. They tell me that money I invest this year will repay itself a hundredfold.

I smile to myself and think: No, my dear doctors, I'll have a hard time repaying my loans. For you see, the schools in which I plan to teach don't pay such "money" salaries.

One professor, perhaps sensing my thoughts, interjected, "But you probably won't want to work in public schools, will you?"

Looking out the window, past the campus greenery, and to the cloudless blue sky, I replied, "No, no, I definitely won't."

Heavenly Father, what a calling! My heart could cry!

Teamwork

(From page 20)

5. Keep in sacred trust the reputation of every member of the faculty, especially if rumor or criticism is flying.

6. Regard both formal and informal conversations with colleagues as mutual expressions of trust upon which a more lasting friendship may be established.

7. Make a conscious and regular effort to support the aims and curricula of other departments.

8. Uphold the image and worth of each teacher by noting his strengths. Do not discuss a colleague's weaknesses except when asked by those whose business it is to handle personnel problems.

9. Seek no position unless there is a vacancy, and refrain from commenting adversely about other candidates for a position.

10. In all other situations apply the golden rule.

¹ Ellen G. White, *Testimonies to Ministers*, p. 490.

² Warren G. Bennis, Edgar H. Schein, David E. Berlew, and Fred I. Steele, *Interpersonal Dynamics* (Homewood, Illinois: Dorsey Press, 1964), pp. 536-539.

³ Ellen G. White, *Testimonies*, vol. 9, p. 109.



Winter Testing Program

CHICAGO—Three diverse test projects, plus two "skid schools," and the production of a motion picture crowd the calendar for the National Safety Council's winter testing program, which began at the end of January in northern Wisconsin:

—A determination of studded tires' gripping power in a cornering maneuver. A highly instrumented dynamometer truck will compare the cornering ability of various tires and traction devices during runs back and forth on the straightaway.

—Comparison testing of the friction properties of salt spreads and regular abrasive sand spreads. A special course is being set up for the comparison of the spreads.

—A test of the successful operation of an anti-jackknifing device. Also on the main glare-ice course, a truck tractor and semi-trailer combination will test a device intended to prevent a rig from jackknifing during an emergency stop.



Research Notes



The American Institutes for Research, a nonprofit educational and behavioral science research organization, has just completed a study of general vocational capabilities (skills and knowledge) under a grant of the Ford Foundation.

The major purpose of the AIR study was to describe the domain of vocational capabilities in such a way that future educational programming could more effectively provide for general and flexible application of training.

A sample was drawn of 31 occupations that had major employment opportunities over the coming decade. A random sample of task behaviors was drawn for each occupation, and each selected behavior was translated into a multiple-choice test item.

Tests for each occupation were administered to about 10,000 students in two separate school systems from grades 9 to 14. Test scores were correlated and factor analyzed, but no clear and meaningful factor structure emerged.

After a series of analyses of correlational patterns and mean sex differences, the following ordering of areas and tests emerged:

Areas	Tests
Mechanical	Tools Mechanical Systems Measurement and Measuring Instruments Stationary Equipment Operation Vehicular Operation Connections and Fittings Fluid Systems
Electrical	Electricity
Chemical-Biological	Materials Chemicals Foods and Cooking Biological Systems Medical and First Aid
Symbolic	Arithmetic Convention Clerical
Human Relations	Sales Dealing With Situations Service Etiquette Style and Grooming

Correlations between area scores and between test scores revealed a very strong tendency for areas and tests close together in this ordering to be much more related than areas or tests far from each other in this ordering. This suggests a relatively well-structured do-

main of general vocational capabilities as defined by these tests.

The most important implication of the study was that there is a definable and well-structured domain of vocational capabilities which has not previously been well defined and which is not being systematically taught by our educational institutions. This domain is compatible with, and intimately related to, existing academic disciplines and specialized vocational training. It can be a focal point for the development of vocational awareness, occupational choice, and career planning.

To Meet Expanded Needs

Gone is the old image of "ag schools" attended mostly by rural youth and aimed mainly at farming, says a new report, "The College of Agriculture: Science in the Public Service," which stems from a three-year study financed by the Carnegie Corporation. The report shows that in today's agricultural colleges anywhere from 50 to 90 per cent of the students are coming from cities and suburbs; and less than 15 per cent of the graduates go into actual farming.

The new breed of agricultural graduates, the report shows, goes into all kinds of specialized business enterprises and academic and Government services that are related to agriculture, which now forms the core of the nation's largest industry. Banks, for example, want persons with agricultural background to pass on farm loans and mortgages; farm-equipment manufacturers want engineers, designers, and salesmen who know farm needs; and food processors want persons with expert knowledge of how food is produced, stored, priced, and sold.

Looking to the future, the new report cites three major fields in which the nation's agricultural colleges must function:

1. They must train for the wide range of skills needed in the country's largest industry—the producing, processing, and marketing of the nation's food and natural fibers. This sector of the economy now takes more than a third of all the gainfully employed persons in the United States.

2. They must act as centers of research and training, stressing the interrelationships of countries to improve their own agricultural education and expand their agricultural output.

3. They must train experts in "environment science," which includes control of air and water pollution; water supply and food control; and allocation and management of natural resources for the good of the whole population. In these and other areas, continuation of basic research is essential at the agricultural colleges.



EDUCATION'S COMING EVENTS

1967 SCHEDULE

North American Division:

Commission on Higher Education (General Conference Headquarters)	April 2-3
Advisory Committee on Bible Teaching (General Conference Headquarters)	May 30- June 4
Elementary and Secondary Curriculum Workshop (Andrews University)	June 6-15
Philosophy of SDA Education Committee (General Conference Headquarters)	July 3-13

General Conference:

Education Advisory Committee (Walla Walla College)	July 23-24
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North American Division:

College and University Presidents and Board Chairmen (Walla Walla College)	July 25-27
Commission on Graduate Education (Walla Walla College)	July 25
Southern Union Conference Elementary Teachers' Convention (Atlanta, Georgia)	Oct. 1-4
Council for Elementary Education (Newport Beach, California)	Nov. 12-16
Commission on Elementary Education (Newport Beach, California)	Nov. 16-17
Commission on Secondary Education (General Conference Headquarters)	Dec. 10-12

General Conference:

Board of Regents (General Conference Headquarters)	Dec. 13-15
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1968 SCHEDULE

North American Division:

Quadrennial Meeting, College and University Teachers and Administrators (Andrews University)	Aug. 21-27
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1967 BOOK CLUBS

Missionary



Volunteer

THE BOOK AND THE QUEST

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PRIMARY

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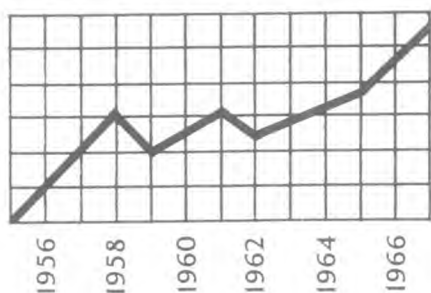
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EDITORIAL

Pulse and Trends

Books for People Each year Library Week is observed in the month of April to alert the national public and students to the ways that reading and libraries serve their lifelong educational and cultural needs. The major objective of the annual celebration is the encouragement of a better-read and better-informed citizenry.

What are you planning to program in your school and institution to stimulate more purposeful and recreational reading and library usage? Library conferences, story hours, lectures, library career institutes, open house, paperback exchanges, exhibitions, book donations, and book-and-author events—any of these should whet the appetite of people for books.

Why not encourage in each student the reading and ownership of inspirational, cultural, and pleasurable books? Each youth should acquire a personal library.

Career Month The whole month of April is Career Month. Too much cannot be said for vocational interest, trade and industrial education, and occupational outlook. Chapels, assemblies, and prearranged appointments in classes may introduce guest speakers and successful career personnel to students on various levels. Practical field trips and distributive education may present worth-while opportunities. Each youth sooner or later comes to the place where he must make his decision: "This I shall do with my life. This will be my field of labor."

Bizarre but Practical One of the newest and most exciting branches of mathematics, with applications almost endless, is topology. Sometimes called "rubber sheet geometry," topology deals with figures, lines, and points; but the figures can be bent, stretched, twisted, or even turned inside out. Often topology investigates one-sided surfaces, like the Moebius band, a closed strip with a half twist.

Because of its application in industry, this "geometry of the space age," as one writer dubbed it, is becoming more important in higher mathematics.

Problem: Narrow Men Once again specialization rears its provincial head. The problem now is with promotion-only management.

Another reason to expect other purchases of franchise companies is that in industry many commercial and business founders are promoters and idea men, but they are not management men. Breadth is as necessary as depth.

Appeal to Youth Hotel chains as well as airlines are bidding for the youthful market of 12- to

22-year-olds. Smart business: right now more than half the population of the United States is under 25 years of age.

Consumer education, continuing education, and education for leisure are becoming increasingly relevant for the 1960's.

Exploring the Universe Galactic X-ray astronomy is less than four years old, yet in this short time ten X-ray stars have been discovered whose distribution resembles that of exploding stars or supernovae.

With this technique astronomers are able to use X-rays to peer at and through the universe in the same manner in which they use light and radio waves.

Some of the heavenly objects found in this way may be as far away at the edge of the detectable universe as 15 billion years in cosmological time; others like the X-ray source in the constellation Scorpius are much closer.

As the researcher explained the meaning: "The detection of an extragalactic component of X-ray emission can have profound significance for cosmological questions regarding the total mass of the universe and its temperature."

To attempt to answer these and other cosmological puzzles, research scientists plan to send aloft a far bigger X-ray telescope than has been hitherto rocket-borne. Among the possible extragalactic X-ray sources are the radio galaxies and quasi-stellar radio sources—those highly mysterious and newly discovered brightest objects estimated by some scientists to be more than one trillion times brighter than our sun.

Water Cooperation Sanitary engineers, chemists, and physicists have joined hands in huge desalination projects. Domestic water shortage, overseas burgeoning populations, and widespread droughts of crisis proportions have pointed in the same direction.

The First International Symposium on Water Desalination, sponsored by the U.S. Department of the Interior in cooperation with the U.S. Department of State in October, 1965, brought together representatives of many nations, both from government and industry, to exchange technological information and economic evaluations of desalting as a means of augmenting supplies.

In a few areas of the world desalination is already economic. Arid coastal regions of the Near and Middle East, Africa, and islands of the Caribbean and eastern Mediterranean are today using water produced by several desalting processes.