

The JOURNAL of TRUE  
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# The JOURNAL of TRUE Education

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## IT MATTERS—An Editorial

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**A**S EDUCATORS, teachers, and administrators alike, we are caught in vast social currents that tend to shrink the individual, to press down upon him. We are highly organized in the professions as well as in our industrial, political, and private lives. We are given to mass movements in dress, in interior decorating, in the furnishing of the mind, in textbooks, in educational procedures. Teachers allow themselves to be tagged with the labels of idealism, pragmatism, humanism, naturalism, or supernaturalism, rival educational philosophies, which, once adopted, give a comfortable feeling of belonging within a system that provides the essential insights and procedures without too much personal effort on the part of the teacher. This is pernicious and dangerous.

It is essential for our work that we hold fast to the concept of the worth and dignity of the person, that we save ourselves from becoming victims of the down-drag that threatens to engulf us. The Christian teachers in a church-connected school or college must be men and women of moral stamina and mental strength, men and women who will call righteousness and evil by their right names. They must be willing to do their own thinking and form their own judgments, whether within or outside the current social trends and behavior patterns. They must have the strength of mind and character to judge professional fads and fashions against the principles of the divine blueprint of Christian education. Their responsibility to provide dynamic leadership is equal to that of the pastor and evangelist; their work is equally important, a holy vocation.

The school executive in his office, the church school teacher in the modern classroom or in the little room in the back of the church, the academy and college teacher, the industrial superintendent and the farm manager, the director of food service, the deans of boys and girls—it matters what kind of people they are. It matters to the community, to the church, to the worldwide enterprise of the denomination. It matters to the children and young people who look to the teacher for a way of life.

It matters, because the teacher is magnified and multiplied through the students. The teacher with sound and firm convictions inspires young people to have sound and firm convictions. The teacher who is emotionally stable encourages stability in others. Love kindles love. Courageous thinking and acting inspire the same behavior in others.

It matters how the teacher dresses, how class and personal discipline are managed, how the teacher's leisure time is used. Attitudes concerning social and spiritual standards matter, because they are revealed in the classroom. The emotional climate surrounding the teacher matters. The teacher's attitudes toward those in authority matter. The entire complex of the teacher's judgments and behavior becomes a part of the experience of the child, and through him is built into the church, into a home, a community, and his eternal destiny.

The church school teacher, sitting in a humble classroom, helping God to build men and women for the church, for the ministry, for the institutions and activities of the denomination, is the most powerful single human influence upon the future character of the church.

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## “They Also Serve”

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*E. E. Cossentine*

SECRETARY, DEPARTMENT OF EDUCATION  
GENERAL CONFERENCE

THERE can be no question as to the efficiency and effectiveness with which our educational institutions in North America have met the needs of our work in the homeland and in the world field. One has but to visit overseas to realize that a great mission program has been built by and with recruits who have, while in our training schools, caught a vision of the world's need, and have gone out to the ends of the earth in the service of God.

As an outgrowth of this service and the development of our foreign mission program, institutions have been developed for training national workers in almost every country where we are doing any mission work. Once a worker-training program is well established, the future of our work in that country is secure. This program, which in every case began small, has rapidly expanded until we now find our overseas training schools making a tremendous contribution to the growth of our work in every phase, preparing hundreds of youth for service.

Because of the expansion of our mission work and the increasing number of training schools, it is difficult to get the full picture of the contribution these institutions are making to the worldwide program. For example, the Rwesse Mission Station and training school in the Belgian Congo is one about which we in America probably hear little if anything. Yet from that one school scores have gone out as teachers, preachers, and general workers in the mission program.

Another small training school in a most difficult country had only sixteen or seventeen students. Yet as I talked

with those young people I found that everyone had definitely dedicated his or her life to active service for God, though all were aware that persecution would come upon them because of that service.

A large work in the preparation of workers is being done by such overseas institutions as Philippine Union College, Australasian Missionary College, Helderberg College in South Africa, Spicer Missionary College in India, Newbold Missionary College in England, Brazil College and River Plate College in South America, the French Adventist Seminary in France, and others. According to their size, each has made a contribution equal to that of any of our American schools. However, we may not realize that there are scores of small training schools scattered throughout the world, which are training a vast army of youth—an army that, under God, will help to finish the work given us to do. These schools are the sources of our future workers in an ever-expanding program. The strength of our work in any country can be well measured by the strength of our training schools there.

So today “they also serve”—large or small, simple or elaborate, mud-and-thatch shelters or impressive plants—each has its vital place in the worldwide program of this denomination. Thank God for our system of training schools! Thank God for that great army of young people who every year go forth from these institutions consecrated to the task that has been given to this people—to carry to “every nation, and kindred, and tongue, and people” the good news of a crucified, risen, and soon-coming Saviour!

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# The Promotion of Christian Education

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*A. J. Woodfield*

HEADMASTER  
STANBOROUGH'S SECONDARY SCHOOL, ENGLAND

**T**HE first essential in promoting Christian education in the field is obviously to make all the church members aware of the crying need therefor, and then help them to want to satisfy the need. It is futile and a waste of God-given energy and of precious funds to impose even the best system of education on a constituency that does not see the need of it, is indifferent to it, or does not want it even as a gift. Inasmuch as Seventh-day Adventist education can never be an unqualified gift, but costs much in sacrifice, devotion, patience, and material wealth, the need of enthusiastic support for it from the membership is self-evident. This need for Christian education is recognized in various parts of our field, especially in churches where parents, driven to distraction by the pernicious effects of secular education on their children, are crying aloud to the church for help in gathering the young into church schools and colleges away from the ever-present dangers.

But this sense of need is not widespread and insistent, and it is our duty to make it so. In some of our churches the elderly or the superficial look on education as a very remote concern of theirs. "Anyway," they argue, "the state, which is at least nominally Christian, provides good schools free to all. We have passed through their hands and are now good Adventists, and what was good enough for us is surely good enough for children now." To combat this attitude, we need a campaign fully exposing the dangers of secular education. This should be done through pulpit and press, with extensive quotations from statistics on such matters as juvenile de-

linquency and from educational works and pronouncements showing the very real moral and spiritual contamination to which we expose our children who attend state schools and universities. We must ever impress our people with the fact that it is the mixture of truth and error that is so dangerous.

To offset the negative aspect, a picture of the advantages of Christian education should be enthusiastically presented. We must impress upon our members everywhere the influence of the Adventist teacher who presents truth unmixed with error, the need for harmony between what is taught at home and church and what the teacher says at school.

Sincere, constant, and wholehearted support from all levels of church officials and organizations is vital. The importance of the college in this connection is hard to overemphasize, for it is the nurturing ground of Christian education. Students in all categories should be made educationally-minded. Courses in education should feature especially the Adventist contribution to education and the importance of maintaining, developing, and extending this contribution. There should be a special study of Ellen G. White's considerable pronouncements on Christian education for children and young people of all ages from infancy to maturity. These courses should be required, for the Spirit of prophecy emphatically states that the education and salvation of our children are the concern of the whole church. If the youth are rightly trained, they will provide the army that will swiftly proclaim to the world the truth of a crucified, risen, and soon-coming Saviour.

Teachers' training courses should be given the same emphasis as theological courses, for the New Testament places teachers in the same class with pastors and evangelists in the listing of Christ's gifts for the edification of the church. Where training in an Adventist school is impracticable, a special course for state-trained teachers is essential; for as great care should be exercised in the selection of teachers as of candidates for the ministry. This parity of esteem would go a long way in promoting the cause of Christian education among the workers, and they would then promote it in their respective spheres of service.

There is need of frequent and sincere official utterances in support of our system of education on all levels if it is to be effectively promoted in the field. The members will not feel the importance of Christian education if their leaders make little or no reference to it. Although executives can of course be expected to emphasize their particular aspect of the work, none can be excused from promoting Christian education, for that is evangelism of the highest order.

The local pastor also has a vital part to play. His work is incomplete until a church school has been established. Especially is he guilty of a grave dereliction of duty if he does not, by personal visitation and advice, encourage every family to enroll its children in the school. Obviously his promotion will be more effective if his own children are there too. He can give counsel on secondary, college, and other aspects of education, and bring home to the parents their duty to their children. He can see that every educational day program is made an occasion of real upbuilding in all phases of Christian education. If the colleges do their work effectively, every pastor and every evangelist will be a fervent crusader for Christian education.

Experienced and efficient teachers from all levels of education could do much to awaken a sense of need by visit-

ing churches where no schools exist or where the educational work languishes. Personal testimony of people who know by experience what is involved in Christian school work is most helpful. Though college teachers already do some such work, especially during the summer, it is necessary that such work be done on behalf of elementary and secondary schools, which should form the foundation of the whole educational system and the principal sources of recruitment for the colleges.

It might also be possible to arrange for groups of parents and other members from churches where no school is established to visit nearby schools or academies, so that they can see for themselves a Christian school in action, inspect its work, and note the beneficial effects on the children. Likewise, schools could arrange to have teachers and students give programs in churches that need to establish schools. There is no more effective appeal than that of the children themselves as they give their testimony in their own ingenious fashion and show what the Christian school has done for them. At camp meetings and conference sessions the church schools should be represented by an exhibition, where good work could be shown and appropriate propaganda displayed. In the sessions themselves all grades of schools could unite in presenting a well-planned symposium or separate programs at an hour when the maximum congregation can be expected—not in some heavy, soporific afternoon session when a half-attentive, half-seeking-a-quiet-nap few sprawl sparsely over an empty-sounding auditorium! The needs of church schools should be featured in all possible ways at these large gatherings, so as to make the whole constituency fervent for the all-important foundational church schools. Youth camps also provide excellent opportunities for propaganda.

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## Vocational Training

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H. Karstrom

PRINCIPAL  
TOIVONLINNAN MISSION SCHOOL, FINLAND

**WE AS ADVENTISTS** strongly emphasize the importance of Christian education as contrasted to secular education. When we speak about Christian education we mean an education of children and youth that takes into account the spiritual, the intellectual, and the physical life. This is in harmony with the words of Paul: "And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ."<sup>1</sup>

So the purpose of Christian education is to lead the young people, by the Lord's help, on to the way of sanctification. This means sanctification of the entire being—spirit, soul, and body. Therefore Christian education is trying, first, to give thorough instruction concerning spiritual things and to lead the student into a personal spiritual experience; second, to give a many-sided intellectual schooling; and third, to teach the youth to live a healthy life and to train them in various kinds of practical work. The writings of the Spirit of prophecy strongly emphasize this three-sided education. I have been asked to speak briefly of the manual work—the vocational training—of our school.

Because in the different countries we have to follow, at least in some measure, the requirements of the departments of public education, we understand that we as Adventists cannot have the same plan for all countries. At our Finnish school—and I believe also at the Scandinavian schools—we have tried to give some vocational training in the form of two hours of manual work daily. The boys have done such work as farming, gardening, metal work, carpentry, painting, paper

hanging, and electrical work. The girls have done different kinds of housework, sewing, weaving, and dressmaking. However, we have not given special vocational training along these lines in specific lessons, but the students have done such work as they learned to do before coming to school, particularly those who have learned a trade. Or the school has given the students the work they have been able to do and which would bring most profit to the school. We have always kept in mind to give each student various kinds of work; for example, girls who do household duties are changed from one task to another once a month in order to acquaint them with different kinds of work. Although this system has been a blessing, it does not give the students specific vocational training.

In order to become better informed on the different aspects of vocational training, I have visited the Department of Vocational Training of our Finnish Government, and have studied with the director the possibilities for beginning real vocational training at our school. Not long ago an adviser from that department visited our school, and as we talked with him about the matter in detail we concluded that to have vocational training at our school, which is a secondary or *Realschule*, is scarcely practicable because vocational training does not fit into the program of our school. But it would be possible to conduct a special two- or three-year vocational school parallel with our secondary school, giving both theoretical and practical instruction in certain trades and in such subjects as Bible, Finnish, and arithmetic.

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# Using Community Resources

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Vernon Hicks

SUPERVISING PRINCIPAL  
KERBY ELEMENTARY SCHOOL, GROSSE POINTE, MICHIGAN

**I**N EVERY COMMUNITY there is a rich but often largely untapped supply of human resources. At Kerby Elementary School in Grosse Pointe, Michigan, we have developed a plan for utilizing these resources in our school-work.

The entire staff worked on the plan at a three-day workshop before school started. We agreed that—by having visitors bring their unique knowledge and experiences into the classroom—we might do two things at once: (1) improve school-community relations, and (2) broaden curriculum experiences for children. We visualized people's bringing to classrooms accounts of early state and local history, movies of foreign lands, and demonstrations of hobbies.

## Uncovering Possibilities

Our major problem was to discover the nature of human resources in our community. One of our sixth-grade teachers constructed a questionnaire [see next page] which was circulated among parents of Kerby School children. The following letter accompanied the questionnaire:

DEAR PARENTS:

The teachers of Kerby School are interested in building better bridges of understanding between home and school. We are also anxious to improve our program of education in every possible way. Our plan is based upon the fact that there exists a great mass of rich human experience in our community and that children in school should profit from this experience.

Pupils need to realize that people, as well as books, are important sources of information and inspiration, that one person's experience is never completely matched or duplicated by that of any other person. Will you help us provide this more desirable, broader, and richer experience for the boys and girls? We need your help in making available more vivid and lifelike learning situations in the classroom.

If you are willing to help, please answer the following questions and return the blank as early as possible.

Teachers of Kerby School.

When the questionnaires were returned, the information was tabulated and filed on 4" x 6" cards:

School Resource Visitor	
Subject _____	
Name _____	Telephone _____
Best available time:	
Morning _____	Afternoon _____
Prefers to visit school _____	
Prefers to have class come to home _____	

The reverse side of the card was used for evaluations by teachers. Teachers rated each visitor as "excellent," "fair," or "not suited to elementary-school level."

## Enthusiastic Response

More than one-third of the 387 families represented in our school volunteered to contribute to our school program. The help offered covers almost every phase of the curriculum, from science and nature study to art, music, and handicrafts. Pupils and classroom teachers are quite enthusiastic about the greatly expanded and enriched curriculum. Units of study are more exciting than ever before. And we have found that parents really like to come to the school to participate in our work.

Although we have not attempted an objective evaluation of our program, we are virtually certain that we are opening new avenues to better school-community relations and that the teaching-learning process is becoming more interesting and meaningful. We do not claim that this is the final answer to the problem of cur-

riculum improvement or to the problem of building strong public relations. It is, however, a step in the right direction—a step that is paying dividends in Grosse

Pointe.—*Bases for Effective Learning*, NEA Department of Elementary School Principals' 1952 Yearbook. (Used by permission.)

### Survey of Human Resources

1. Do you have any of the following hobbies? (Please check)
 

Collecting stamps _____	Making hooked rugs or weaving _____
Collecting old coins _____	Training animals _____
Collecting old books or magazines or first editions _____	Photography _____
Collecting buttons _____	Woodworking _____
Collecting Indian relics _____	Collecting china, glassware, or pottery _____
Other (please explain) _____	
  2. Do you have any special experience or talent in:
 

Art _____	Local or state history _____
Music _____	Traffic safety _____
Sports _____	Transportation _____
Writing _____	Communication _____
Other (please explain) _____	
  3. Do you hold (or have you ever held) an official office in the state or local government?
 

Yes \_\_\_\_\_; No \_\_\_\_\_

If "yes," give name of position \_\_\_\_\_
  4. Have you taken any interesting or unusual trips?
 

Foreign countries (please list) \_\_\_\_\_

Interesting points in the United States (please list) \_\_\_\_\_
  5. Check the types of activities you would be willing to engage in at school.
 

Will make a short talk \_\_\_\_\_

Will lead an informal discussion \_\_\_\_\_

Will give a demonstration \_\_\_\_\_

Will show filmstrips, slides, or movies \_\_\_\_\_

Will help in conducting a field trip \_\_\_\_\_
  6. Do you know of other persons in the community who have had unusual experiences, who hold unusual and interesting positions, or who have highly specialized abilities of one type or another? Please list and indicate how they might help. \_\_\_\_\_
  7. When would it be most convenient for you to help? Morning \_\_\_\_\_; Afternoon \_\_\_\_\_
  8. Would you prefer to come to school \_\_\_\_\_; or have the class visit your home \_\_\_\_\_?
- Signed \_\_\_\_\_
- Address \_\_\_\_\_
- Telephone (Business) \_\_\_\_\_ (Home) \_\_\_\_\_

He who co-operates with the divine purpose in imparting to the youth a knowledge of God, and moulding the character into harmony with His, does a high and noble work. As he awakens a desire to reach God's ideal, he presents an education that is as high as heaven and as broad as the universe; an education that can not be completed in this life, but that will be continued in the life to come; an education that secures to the successful student his passport from the preparatory school of earth to the higher grade, the school above.—*Education*, p. 19.

The best ministerial talent should be employed to lead and direct the teaching of the Bible in our schools.—*Counsels to Parents, Teachers, and Students*, p. 431.

True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers.—*Education*, p. 13.

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## A Lesson From History

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Edward E. White

ASSOCIATE EDUCATIONAL AND MISSIONARY VOLUNTEER SECRETARY  
AUSTRALASIAN INTER-UNION CONFERENCE

THE PROPHET SAMUEL is of outstanding interest to educators because he was the founder of the famous Hebrew schools of the prophets, which "were founded . . . to serve as a barrier against the wide-spread corruption, to provide for the moral and spiritual welfare of the youth, and to promote the future prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors."<sup>1</sup> But paradoxically it was also in large measure due to him that forces were set in motion that were diametrically opposed to these divinely appointed institutions and that caused the nation to depart from God's ways and laws.

It will readily be assumed that when, as a boy, Samuel was serving in the temple, he was fully aware of the alarming rumors about the disgraceful deeds of Hophni and Phinehas, the sons of Eli, the high priest. These malpractices had been in operation for a long time and were common knowledge among the people, who doubtless wondered why evil was allowed to flourish so blatantly. Samuel had probably heard of the special message from a man of God<sup>2</sup> accusing the spiritual head of the nation of honoring his sons above God, and vividly portraying the dire results to his family if such folly were permitted to go unchecked. So when God again sent a special message concerning Eli's defection, this time through the child Samuel,<sup>3</sup> we conclude that the lad's reticence to tell Eli the vision was not due to its newness as such, but rather to natural diffidence in relating unpleasant things to a benefactor.

At all events, being Samuel's first communication from the Lord, and confirm-

ing God's purpose to bring an end to the iniquity so boldly and shamelessly rampant, the message, we would expect, would stamp itself indelibly upon the young man's mind. But later events belie our expectation and demonstrate the sad truth that the principal thing we learn from history is that we do not learn from history—Samuel did not profit from his knowledge of Eli's admitted failure with his own children.

"The messages of warning and reproof to his house were made known by Eli to the whole nation. By this means he hoped to counteract, in some measure, the evil influence of his past neglect. But the warnings were disregarded by the people, as they had been by the priests."<sup>4</sup>

The lesson so forcibly impressed upon Eli could not have been soon forgotten by his successors. The death of his two sons in battle and the capture of the ark by the Philistines proclaimed the judgments of God in the land, and precipitated Eli's death. Furthermore, the very presence of Phinehas' child born on that fateful day, and named Ichabod because "the glory is departed from Israel,"<sup>5</sup> must have been a continual reminder of God's displeasure with sin and His desire that the youth, especially the priesthood, should serve Him sincerely. Samuel's faithfulness too checked the rapid decline of morality.

"Since the days of Joshua, the government had never been conducted with so great wisdom and success as under Samuel's administration. Divinely invested with the threefold office of judge, prophet, and priest, he had labored with untiring and disinterested zeal for the welfare of his people, and the nation had prospered under his wise control. Order had been restored, and godliness promoted, and the spirit of discontent was checked for the time."<sup>6</sup>

In view of all these tokens of God's blessing on the faithful and His judgment on those who transgressed, it is amazing to find that Samuel made precisely the same

error that Eli did. Spending his time and strength in labor for the young men of the land, organizing them into schools of the prophets, he failed to recognize and check the defections in his own household. With the nation's consent Samuel, in his old age, made his sons Joel and Abiah judges over Israel in order to ensure a continuity of priestly government. But there was a great outcry from the people when their corruption was revealed. They "walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment";<sup>7</sup> whereas of Samuel the Israelites freely admitted, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand."<sup>8</sup>

"The sons of the prophet had not heeded the precepts which he had sought to impress upon their minds. They had not copied the pure, unselfish life of their father. The warning given to Eli had not exerted the influence upon the mind of Samuel that it should have done. He had been to some extent too indulgent with his sons, and the result was apparent in their character and life."<sup>9</sup>

But a greater tragedy was coming upon the nation. The waywardness of Eli's sons and Samuel's sons, and their defection from and abuse of the priestly office, led the minds of the people away from God's government toward the economy of the surrounding nations. While Samuel yet lived the people demanded, "Now make us a king to judge us like all the nations," and the Lord's comment was, "They have not rejected thee, but they have rejected me, that I should not reign over them."<sup>10</sup>

Little did Eli realize as he pampered his sons, little did Samuel foresee in his lack of parental government, that each was sowing the seeds of dissatisfaction with God's control and leadership, and inciting the people to ask for a king. And little do we realize, when we carry out God's ordinances and plans in a half-hearted or incomplete way, that we are setting in motion forces that will dethrone Him from the hearts and lives of our families, our churches, and our nations.

The history of education in the British Isles, for example, tells the same story. An illiterate population of growing children were gathered into Sunday schools and taught the elements of reading. Later, realizing their responsibility to the young, the churches organized day schools under their control. Still later the state began to operate schools, which in the main were newer, more efficient, and free. Continual expense was involved in operating the struggling church schools, apart from raising their standards; and one by one they dropped out of the losing battle.

Is not this trend a warning to us today? Inefficient instruction, insufficient accommodation, uninspiring teaching, drab surroundings, are not rendered efficient and praiseworthy simply because they are found in church schools. Rather will these deficiencies cause the people to turn from the church to the state as the Israelites turned from Samuel to Saul. And too late modern Israel will find that they have rejected a good priest and accepted a poor king.

God has often hidden our errors and shortsightedness, but we should not expect His blessing to cover our willful neglect. We need to be ever mindful of the fact that even so great a judge as Samuel unwittingly hastened the process of transference from church control to state control, and we must be careful to maintain our church schools in good repute.

As Seventh-day Adventists we profess to be proclaiming the Elijah message that is to "turn the heart of the fathers to the children, and the heart of the children to their fathers."<sup>11</sup> Living as we do in a time when governments are to a large extent directing the education of their younger citizens and claiming them for service before they reach maturity, we know that the Elijah message is most pertinent, and should cause us to give earnest heed to the solid establishment

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## Challenging Students

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*Rodney Cline*

PROFESSOR OF EDUCATION  
LOUISIANA STATE UNIVERSITY, BATON ROUGE

**S**CHOOL children are usually capable of doing much better work than they do. They enjoy school better and profit from it more when they are held to a high level of achievement. Improvement of pupil achievement can usually be secured merely by a change of attitude on the part of those who teach and who administer the work of teaching.

For many years the study of educational problems has centered around the desire to make school work as painless as possible for the child. Much of our reasoning has been to the effect that if children don't like arithmetic, require less of it; that since Latin is difficult for many, it can't be much good after all. Worst of all there was adopted the idea that failure might damage personality development, hence regardless of attainment or the lack of it, promote everybody. In this there is much that is wrong because it is bad for the pupil.

Popularization of education bringing vastly increased enrollments has featured American education for two generations. It is a part of the national dream that every child shall have an opportunity for an education. Without any doubt there was a prime necessity for the rethinking of almost everything concerning the schools if the heterogeneous masses of everybody's children were to find in school those things they wanted and needed.

While there is no quarrel with any of the means by which solution has been sought for the problems of education, all should deplore the serious error whereby the school has condoned, increasingly, any sort of poor work on the part of the pupil. Everyone is aware of the fact that to criticize a pupil severely

and to give him a failing grade may result in hurting his feelings and perhaps building a frustration complex. In avoiding this however, schools have gone to the other extreme and built in the child mind a false set of values which may be worse than the frustration complex. The boy who plays the violin poorly should be told gently, but firmly, that he needs to practice a great deal; that his tone is bad and his fingering clumsy. That if he will apply himself he may yet learn to play. If a girl spends a year in the fifth grade but cannot do the work which is supposed to be required, she and her parents should be made aware of just what her shortcomings are.

It is not intended here to discuss the question of retaining pupils in the same grade year after year. That has been cussed and discussed and is a different problem from the present one. The present plea is for the pupil who is perfectly capable of doing anything which in reason the school may require of him. He is in no danger of failing to be promoted each year. But observe him in action—or inaction!

He arrives at school having done little in the way of working on his lessons since he left class the day before. In class he doesn't pay very close attention to the lesson because he knows that even if he doesn't learn much about it he'll get along about as well as the next fellow. The paper which he hands in is messy, illegible, and filled with errors and inaccuracies. When school is over for the day he leaves with a whoop of joy. He isn't made to stay in after school to rewrite his poorly written exercise or to learn to spell the words he missed.

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## Science and Religion\*

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Paul C. Heubach

I AM MOST HAPPY to address the men of science of our denomination for several reasons. My own interest in the field of our topic is of course a minor one but nevertheless real. This interest I have discussed with a number of you through the years. But I have a conviction, which I am sure you share, that in a scientific age such as ours there should exist a mutual understanding and fellowship between theologians and scientists, particularly among Seventh-day Adventists.

Of the three angels' messages so meaningful to all of us, the first is a call to the worship of the Creator. The Sabbath, so important an institution ordained for fellowship with our Maker, is a memorial of creation. Jesus introduced Himself to the Laodicean church as the Creator in the expression "the beginning of the creation of God."<sup>1</sup> We believe that "by him were all things created, that are in heaven, and that are in earth."<sup>2</sup> Since, then, the great Creator is the Maker of the physical universe as well as the author of the Scriptures, if there is any consistency at all in our thinking, there should exist perfect harmony between the two, and the one should supplement the other.

The conflict between science and religion in the world should certainly not be manifested among us as Seventh-day Adventists. I am impressed with this statement found in *Fundamentals of Christian Education*:

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\* Paper presented at the convention of science and mathematics teachers of the Seventh-day Adventist colleges of North America, at Walla Walla College, August 26 to September 3, 1952. Paul C. Heubach was formerly associate professor of applied Christianity at the College of Medical Evangelists, and is now dean of the school of theology at Walla Walla College and pastor of the college church.

"When the human agents shall exercise their faculties to acquire knowledge, to become deep-thinking men; when they, as the greatest witnesses for God and the truth, shall have won in the field of investigation of vital doctrines concerning the salvation of the soul, that glory may be given to the God of heaven as supreme, then even judges and kings will be brought to acknowledge, in the courts of justice, in parliaments and councils, that the God who made the heavens and the earth is the only true and living God, the author of Christianity, the author of all truth, who instituted the seventh-day Sabbath when the foundations of the world were laid, when the morning stars sang together, and all the sons of God shouted together for joy. All nature will bear testimony, as designed, for the illustration of the word of God."<sup>3</sup>

From this statement it is clear that the science of salvation is not to be separated from the physical sciences, but all nature testifies to the glory of God, which testimony no understanding theologian will ignore as no true scientist will ignore the testimony of Scripture.

The word *science* in its broad sense means "knowledge." Man is a being who wants to know. The desire to know the truth is deeply imbedded in every human heart. And this quest for truth has always been the motivation for investigation.

Now there are four levels of knowledge. This is perhaps an arbitrary classification, for all are related; but for purposes of clarification we shall think of knowledge on these four levels. The first is the knowledge of facts. The true scientist wants to know the facts and is ever alert to new findings that give him more and more insight into the reality of the world around him. He wants to know what *is*. But facts themselves are not enough. An individual may memorize a great list of facts, but unless he sees the relationship of these facts to one another and to the universe as a whole, his knowledge is of little value. We have too many students like that. The best stu-

dents at C.M.E. are not those with the best memory as such but those who can reason things out and see relationships.

So the second level of knowledge is the knowledge of principles that govern facts. Facts are like beads. You need a string on which to put them for purpose and beauty. The interpretation of the facts and the conclusions reached are the important considerations.

Some may wonder how two equally intelligent and equally sincere men can observe the same set of facts and come to two different conclusions. This is possible because the conclusions reached depend upon the philosophy brought to the observation of the facts, the underlying premises or postulates on the basis of which the conclusions are drawn. Because the two men observe the facts in the light of different premises, they reach different conclusions. How important it is to make sure of sound basic premises.

Knowledge apart from God leads either to skepticism or to self-exaltation and self-destruction. To skepticism, because the more you know, and the more ways you find of interpreting what you know, the more confused you become because you cannot be sure which is correct. If you think you do know, then apart from God, self is exalted, the human reason is deified, and we have seen to what ends such come. It was precisely knowledge apart from God that caused the downfall of our first parents and ushered in this reign of sin and woe.

Just here theology is important. A true knowledge of God is essential, for from Him we receive the knowledge of the correct principles or postulates that make correct interpretation possible. That is why we read, "The fear of the Lord is the beginning of knowledge"<sup>4</sup>; and, "The entrance of thy words giveth light; it giveth understanding unto the simple."<sup>5</sup> That is why we read:

"The precepts and principles of religion are the first steps in the acquisition of knowledge, and lie at the very foundation of true education. Knowledge and science must be vitalized by the Spirit of God in

order to serve the noblest purposes. The Christian alone can make the right use of knowledge. Science, in order to be fully appreciated, must be viewed from a religious standpoint."<sup>6</sup>

Religion is necessary further in that there are other important levels of knowledge that cannot be ignored by man. Since man is not just a physical animal but a spiritual being as well, he is concerned with values and meaning.

The third level of knowledge is the level of moral values. The fourth, that of moral principles. One may know all the facts about an airplane. He may understand the principles governing these facts in the light of the study of chemistry and physics. But this is not enough. What the airplane is *for* is most important. An airplane is an unmoral thing. It has moral significance only as it affects the relationships of moral beings to one another and to God. How the airplane is used is determined by man's needs coupled with his sense of values. It is here that religion comes in and provides man with a true scale of values and a revelation of correct moral principles. Religion makes all knowledge on the first two levels meaningful.

To know the truth about the universe around us, one must be aware of all four levels mentioned, which at once correlates science and religion and makes them inseparable. We might think of it in this way: Science is a representation of reality in terms of structure, and religion is a representation of reality in terms of values, and this twofold path to knowledge is necessary to the satisfaction of the human mind.

Religion, then, is not a branch of science but an evaluation of life and all science in terms of meaning and the feeling of worth-whileness, of love and fellowship. I like the way Charles Raven puts it:

"To describe in terms of mechanism and the purely physical may be accurate enough so far as it goes; it is easy, objective and useful in enabling man's control of things; it is inadequate in dealing with life and intolerable when applied to human relationships. To introduce organic categories at once takes the task outside the realm of weight and

measurement and involves the need for more sensitive methods of investigating the living object than we at present possess; we have to make the best of what we have; plainly imagination and sympathy, unnecessary for the interpretation of the star or the stone, become essential for the explanation of life. But the categories employed by biology cannot do justice to personality or the strictly personal ranges of human experience; and while this is left out of account no complete scientific system is attainable. It is only at the personal level, by personal analogies, that we can hope to describe and interpret the whole. Mechanistic and even organic concepts involve so large a measure of abstraction and arbitrary delimitation that the pictures which they present cannot but be partial and distorted. Personality itself, the actual living person, would seem to be the only medium competent to express and explain to persons their universe of experience."<sup>7</sup>

Of course we would add that the Supreme Person who would provide the only complete revelation of reality is Jesus Christ. That is why Jesus said, "I am the . . . truth."<sup>8</sup> That is what Ellen G. White meant when she wrote:

"He who has a knowledge of God and His word through personal experience is prepared to engage in the study of natural science. Of Christ it is written: 'In him was life; and the life was the light of men.' John 1:4. When Adam and Eve in Eden lost the garments of holiness, they lost the light that had illuminated nature. No longer could they read it aright. But for those who receive the light of the life of Christ, nature is again illuminated. In the light shining from the cross, we can rightly interpret nature's teaching."<sup>9</sup>

To understand Yosemite National Park, for example, one may study a map of the entire park and digest a large list of facts prepared by geologists and biologists concerning it. This would be inadequate. A colored moving picture of its beauties would help a great deal. But nothing can take the place of the personal experience of standing on some point, conscious of the presence of God, viewing His handiwork in an attitude of praise and worship. Here is an illustration of the role played by science, art, and religion respectively.

Generally speaking, science is thought of as dealing with the physical universe—that which can be measured, weighed, and classified; and religion has been thought of as dealing only with the things of the spirit. A dualism in the thinking of man is largely responsible for the conflict between science and religion. The concept that everything physical is evil

and that only the things of the spirit are good brought about a cleavage between the natural and the supernatural that resulted in a complete misunderstanding of the nature of man and his universe. This dualism is responsible for the doctrine of the natural immortality of the soul and its allied concepts as well as for the attitude of the medieval church toward scientific investigation of every kind. It led also to celibacy and asceticism and other things of a like nature.

The Bible teaches us that man *is* a soul, that he is a being in which body and mind and spirit are all fused together. What affects one affects the other. Nowhere is this more substantiated by experience than in a clinic, where psychosomatic relationships are manifest in every patient. This being true, the true scientist cannot ignore the spiritual, for man is a spiritual being. Nor can the theologians ignore the physical because there is no existence apart from the physical. I am of the opinion that this fusion of spirit and body is not limited to man alone. In a sense greater than we realize, the Spirit of God moves in all creation. Energy and matter are more closely allied than was formerly thought.

There is no such gap between the natural and the supernatural as has been taught. The finest statement that clarifies the relationship of the natural to the supernatural is found in volume 8 of *Testimonies for the Church*:

"In dwelling upon the laws of matter and the laws of nature, many lose sight of, if they do not deny, the continual and direct agency of God. They convey the idea that nature acts independently of God, having in and of itself its own limits and its own powers wherewith to work. In their minds there is a marked distinction between the natural and the supernatural. The natural is ascribed to ordinary causes, unconnected with the power of God. Vital power is attributed to matter, and nature is made a deity. It is supposed that matter is placed in certain relations and left to act from fixed laws with which God Himself cannot interfere; that nature is endowed with certain properties and placed subject to laws, and is then left to itself to obey these laws and perform the work originally commanded.

"This is false science; there is nothing in the word of God to sustain it. God does not annul His laws,

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## Crises in Christian Higher Education\*

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Raymond F. McLain †

I WANT TODAY to comment quite informally on what I think to be the growing points in Christian higher education, in such areas as the philosophy of Christian higher education, the practice of it, and its administration. These particular growing points, which at least to me seem to be important, do arise somewhat out of a crisis situation. At least it can be said honestly that if nothing is done about them the crises will appear, or the ones that are already about us on every hand will become more urgent and devastating than they are.

### I

In the area of philosophy of Christian higher education I think the point of growth is the definition of our purposes as Christian institutions; purposes that underlie and go through the entire educational procedure in our Christian colleges.

Obviously there will be a fine variety once we seek to define basic Christian purposes, the variety growing partly out of our distinctive traditions and partly out of the independence that is at one time the bane and blessing of American Protestantism. But I offer a simple definition of purposes in the most general terms, not as one that should be adhered to by all, but merely to give us a point at which we can begin to see the relationship between Christian purposes and Christian practices. Could it not be that fundamentally our greatest purpose is to cause students to know God and to love Him, and to know man and to love him

and to know the world—the created world—and to love it, and to know the societies of man that have been his efforts jointly to move toward the good life and to love those societies? The qualitative inclusion of love in each of these categories is possibly the distinctive Christian feature in this kind of definition. As I say, it is general, but think what happens when people are not concerned with the love of God and the love of man and the love of God's world and the love of man's attempts to organize himself for the good life. When such are not our primary purposes we fall, by default, into elevating secondary purposes into primary places. We begin, for instance, to teach chemistry as an end in itself, instead of acknowledging that chemistry is just a tool that we use in helping persons through their knowledge of chemistry to come to a greater knowledge of God and of man and of the world and of man's societies. And having elevated the subject matter to the place of primary importance in one field we do the same in other fields. And the more we succeed in that effort when we lack the single over-all unifying sense of purpose, the more we fragment ourselves and the more we walk in different directions even with greater strength in our walking. The more segmented our understanding becomes, the more we are then inclined to cause the segments to compete with one another. Actually, since all of this happens within the intellectual experience of the growing person, we tear that person apart right at the very time that we should be enabling him to pull himself together.

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\* A transcript of an address delivered July 30, 1952, at the Ninth Annual Institute of Higher Education, Scarritt College, Nashville, Tennessee.

† Dr. McLain is general director of the Commission on Christian Higher Education, National Council of the Churches of Christ in the United States of America.

It is the lack of some such basic unifying sense of purpose sufficient to call all our efforts together in a common enterprise that has resulted in American education today being a thing of bits and pieces, a thing of fits and starts in different un-coordinated directions. The student then falls back upon the use of these bits of knowledge he has picked up for his own private enterprises, his own selfish purposes. As a result, the college is not used to enable the person actually to come to know and love his Creator. The graduate discovers that unless he actually loves his world he begins to misuse it, appropriating it to his own immediate and selfish advantage. The more learned he is in the sciences the more capable is he in taking from the world that which will provide his own immediate satisfaction. The more he does that the less inclined he is to take the long view and think in terms of himself as a steward of the values that are in the created world, and using it for his own ends he forgets the generations that are to come. Without this demanding, disciplining love of God the student in the social sciences is inclined to use people for his own ends, as is the one in the sciences inclined to use the physical and natural world for his own ends. And the more learned a social group is the more adept it seems to be in appropriating other less learned people for their ends. . . .

Obviously it is not just a matter of teaching. I seem to have assumed that it is. But if such purposes are at the heart of the entire institution, that means that all of the acts of the colleges have to be done in the light of such purposes. I think such purposes should be in the mind of the president and the board when faculty members are called to an institution, or when a new building is planned and built, or when a program of public relations is organized, or when the athletic program is under consideration.

Some such set of principles as those I

have mentioned is essential if we expect in the end to have a human product that is concerned about Christian values and skilled in the ability to make those Christian values meaningful in life.

## II

In the area of educational method and procedures, I think there is another growing point that is pertinent to our world at the present time, and not unrelated to what we have been talking about. In a sense we can say that what we have been talking about is a sort of qualitative crisis in contemporary education. What I am about to talk about might be termed a quantitative crisis in American higher education. And the situation that we face arises out of the fact that in our time and in the Western world we have accumulated so much data—quantitatively speaking—that it is well nigh impossible for a man to become educated any more. And the data have been of necessity so organized in sections and segments that even if it is possible for one to incorporate in his understanding the data in any particular field, it is almost impossible for him satisfactorily to relate those data with the data in any other area of life. And the further fact that such data are related to a world instead of to a hemisphere or to a smaller portion of the hemisphere is a problem peculiar to our generation. Now, what shall we do in the light of the fact that there is an impossible amount of data confronting the person who would educate himself? What bearing shall it have on our organization of subject matter and on our method in using it?

I thought for a while, when I began some several years ago to consider this quantitative problem of knowledge that perhaps the thing to do was to find some way of causing the student with excitement to study thirty hours instead of fifteen hours during a semester. I still think it could be done if we were not so foolish about so many secondary things

that have accumulated around the edges of the college experience. But even if we could double the actual hours that a student spent in studying he still would not be able to include within his understanding the vastness of the data that are necessary if he is to be an educated man today. If that will not work—just increasing his seriousness and the length of time he spends at it per day—what will? I think the only practical alternative is to realize that a person, if he tries all through his life, might become a reasonably well-educated man. We need to set up our college educational experience as only a part of a total life educational experience.

Now, I know that that is not a startling idea. We have said that many a time, but I do not think we have actually taken the next step of asking, "What changes, if any, should that concept make in our curriculum, and in the method of working with our students within the various curricular fields?" My first suggestion is that we ought greatly to simplify our curriculum by eliminating from it a great many of the little units, the marginal bits of intellectual information that lie around in the cracks and crevices of the educational process. That elimination would help to keep us from burning the intellectual ground over too soon. It would keep us from dulling the edge of the student's interest by causing him to think he already knows a particular body of data because he studied it two hours back in the second semester of his sophomore year. On the other hand, it would enable the college to get further into the areas that are selected and get the student to the point of finding the excitement that inheres in the discovery of truths within his own experience. The fewer, larger units would give him enough of any particular intellectual experience so that it would be meaningful to him, sufficiently so that it would cause him to keep his interests alive in years after graduation. . . .

In addition to simplifying the curriculum and intensifying the quantity of study in the areas that are dealt with, I would make the further suggestion—and this involves method almost completely now—that we become more realistic in tying up actual creative experience on the part of the student with what he is studying while in college. That means far fewer courses, for instance, in the "appreciation" of things and far more opportunities for the student to do things. That means that in the doing, the student may learn by his own failure and by his own acceptance of the disciplines inherent in a process. It means that he may learn what the practitioner faces in a particular field, and that he may come to look at life through the eyes of the creative person. . . .

We need to discover how (and I declare quickly I do not know exactly how, but I am confident enough of my colleagues in the college to believe that it can be found out) to engage the students productively and creatively in the areas that are chosen for their studies. I think that creative participation can well be the bridge between college years and continued learning on the part of the student all through his life. All of this, mind you, rests on the assumption that he cannot be educated completely anyway in college years, but that he can be throughout his entire life, if he has the incentive to do so, and has discovered how, by himself engaging in the process. . . .

The chasm between the specialist and the ordinary person becomes wider and deeper and the ordinary person feels less and less a part of the total enterprise if education is not made real. He begins to repudiate the very context that sustains him, and begins to turn in on himself for his own selfish advantage. I think it is rather obvious that if we have as our basic purposes of Christian higher education a knowledge of God leading to a love of God, and a knowledge of man leading to a love of man, and a knowl-

edge of our world leading to a love of it, and a knowledge of man's societies leading to a love of them, a lifetime of study and experience is required. We must begin to think in terms of the total life span of the student. We must think in terms of identifying the student (making the beginning in college and encouraging it all through his alumni years) with actual living experiences.

### III

A third growing point, in administration, needs to be brought to our attention. Here the most pressing problems, of the moment, are two. One has to do with teachers and the other with money, and there is a direct relationship between the two.

When one starts talking about the kind of educational program I have been talking about, or when one begins to get specific about basic Christian purposes being reflected in the whole college, someone is bound to say, "Oh, that is very fine, but we don't have teachers who can do that." The complaint is that the graduate schools have turned out teachers who are so specialized that the mathematician or other specialist feels no responsibility whatever for illuminating such purposes as the love of God, and the love of man. His job is to teach mathematics. "We cannot get the teachers," administrators say.

That complaint is often used as an excuse. Actually, there are already good, devoted people on our campuses who are smart and able and who can re-educate themselves a great deal faster than the graduate schools can educate a new generation of teachers. By a process of in-service-training, in which teachers can help one another through conversations, through pointed reading, through investigation, and through engagement in activity, much progress can be made. Faculty members now within our institutions can do a great deal, and do it rather quickly, in creating the kind of teaching staff we need for the kind of

program we are talking about. In the meantime the graduate schools can make major shifts in their program, and some already have done so. It is obvious that if we can create a demand for a certain kind of person as a teacher the graduate schools will be anxious to fill that demand and will modify their programs accordingly. The initiative, however, must come from the colleges.

However important an in-service-training program may be, a prior problem is to secure and hold a staff of teachers, and that gets us into the financing of higher education. The point of crisis in financing now is that of getting the church to provide the basic support for Christian higher education. Otherwise, support will be secured from other sources, and the nature of the college will make an accommodating change.

For so many years I have faced the financial problems of institutions, that I am almost inclined to take money from any source for a college. I find it very difficult to look with suspicion upon any gift. And yet I am very much afraid, for instance, for our colleges actually to get in the habit of expecting support from the government. In the last issue of *The Saturday Review*, Attlee is quoted as having said, "The colleges are almost as free as they were," in commenting on the changes that have come with increased government support in England. It is the "almost," of course, that is important. And I am afraid for that very reason for our colleges to get in a habit of turning for support to the government. Perhaps this fear is groundless, because I acknowledge we are the government. But I also acknowledge we sometimes get awfully complicated in governing ourselves.

The second source we are turning to just now is corporations for corporate giving to colleges, and again I must say that I am glad for colleges to have it, but I am still a bit afraid of that support too. Let an individual college get in the

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## Organizing the Girls for Work\*

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Mrs. C. C. Hansen

DIRECTOR OF FOOD SERVICE, INDIANA ACADEMY

THE ASSIGNMENT GIVEN me for discussion is "Organizing Girls for Work." Perhaps what I have found helpful may not be new to some of you; but because no two persons ever do everything just alike, and because there will seldom be two students whose problems are identical, this discussion may be of mutual benefit.

In analyzing the system I use, I have chosen to present ten or twelve points that I have found helpful.

At the beginning of the year at Indiana Academy the principal and work superintendents carefully study the complete student list, name by name. Each student is assigned certain work, the experienced help being so placed that no department is given only new help. The individual study programs and financial circumstances are taken into consideration, and work is assigned accordingly. This plan gives you as director of food service, for example, an opportunity to learn something about your students before they come to you. Plan to welcome each to her work, and make her feel at home from the very beginning. The girls will appreciate your interest and be happier and more cooperative if you start them out right.

For the first few days use your experienced girls to help carry the responsibility. Assign two or three new girls to help each one, and have them work together. Explain to the older girl just what is expected, and she will help the new ones. This leaves you time to visit and work with the different groups so you can observe whether each girl is well

adapted to the type of work assigned, and where each one will do her best work.

As the new girls learn their way around, gradually place your experienced help in such key positions as cooks and servers for breakfast, for dinner, and for supper; bakery girls; and so on. It is important too that you have responsible girls as supervisors for dishes after each meal. They should see that all workers are on the job, and should notify you of any absences. Some may want to use a regular record book for this, which you could check whenever you desire.

And speaking of records, I might say that we regularly post the work schedule, and also list satisfactory substitutes for each type of work.

One cannot overemphasize the time element. Everything must be done on time. Meals must be served on time, and all the kitchen work must run on schedule. If your help is well organized, this will be no great problem.

On less important duties the rotation system works very satisfactorily, and accomplishes four things: eliminates favoritism, establishes fairness, helps you to match personalities, and gives the girls experience in different types of work. The third item aids efficiency by giving opportunity to observe and choose the more efficient workers for greater responsibilities. It also allows students to become efficient in more than one line.

A husky boy can be a great help around the cafeteria. There are many tasks that are too heavy for academy girls, but which a willing boy can easily handle, such as carrying out refuse, scrubbing floors, handling and washing the largest pots and pans, and so on.

\* Paper presented at the convention of directors of food services, held at Emmanuel Missionary College, August 19-24, 1952.

Sometimes it is necessary to encourage a faithful girl by making some part of her work especially pleasant. This situation can also be reversed—a more desirable job can sometimes be obtained if the student is willing to do an unpleasant task along with it. Variety in one's work always adds interest, and interest makes for greater efficiency.

Accomplishment is worth while, and I have found it well to hold up key positions as goals to be obtained by faithfulness and efficiency in lesser jobs. It is surprising how well students respond when they have something toward which to work. We must also think of these youth in years to come. Future workers will need efficient homemakers, and if our girls are properly trained during the academy age, that training will stand them in good stead throughout their lives.

Be sure to give your workers a feeling of security. In other words, let a girl know that if she proves faithful and efficient, her job is assured. If an opportunity comes in another area where one of your girls can better herself, be fair and willing to release her. Be patient, overlook mistakes; most girls will try to please you.

Never appear flustered; always keep calm—at least outwardly. The steady worker, even though perhaps a little slower, usually proves to be the best. Remember that your girls will have the same attitude toward their work that you manifest. There are doubtless certain tasks that you do not like to do, and there will be tasks your girls will not enjoy doing. Give them a change from these less desirable tasks at regular intervals.

Take the girls into your confidence when making plans. If you will need extra help for a certain occasion—a banquet or special dinner—let the girls know in advance. There are various things they may want to do, such as putting up their hair, pressing certain items of clothing, doing some personal

washing. If they know ahead of time and have a chance to prepare, they will be happy to cooperate with you, and everything will run smoothly.

As you work with your girls, be alert to their changing moods. Encourage them, especially if they are in trouble. Sometimes when you are working together at some of the many tasks about the kitchen, you can foresee problems that otherwise might not be discerned. Be watchful for these opportunities. Many times "a word fitly spoken" can avoid having one of your workers appear before the discipline committee. Always be helpful; be a Christian in your work as on all other occasions.

Finally, love your work. Love to work with young people, and show them your love by little acts of Christian kindness, by a Christian spirit under all circumstances. Many of us may lack some desirable educational qualifications, but we can all love young people; and we can all, by divine help, aid these youth in finding their way into the kingdom.

## A Lesson From History

(Continued from page 11)

of our own schools. Indeed, this was also the work of Elijah immediately preceding his translation, and the establishing and strengthening of our Seventh-day Adventist schools will be a means under God of hastening our own translation and the coming of our Lord.

The mistakes of the past are written large in Old Testament and modern church history. Let us learn from these errors the urgent and constant need to make our schools models of efficiency, order, and Christian teaching.

<sup>1</sup> Ellen G. White, *Patriarchs and Prophets*, p. 593.

<sup>2</sup> 1 Samuel 2:27-34.

<sup>3</sup> 1 Samuel 3:11-14.

<sup>4</sup> *Ibid.*, p. 582.

<sup>5</sup> 1 Samuel 4:21.

<sup>6</sup> *Ibid.*, pp. 603, 604.

<sup>7</sup> 1 Samuel 8:3.

<sup>8</sup> 1 Samuel 12:4.

<sup>9</sup> *Ibid.*, p. 604.

<sup>10</sup> 1 Samuel 8:5, 7.

<sup>11</sup> Malachi 4:6.

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## Making It Their Own

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Lillian Gray\*

**H**OW can students learn to transfer their reading vocabulary to their thinking, speaking, and writing?

Are we Americans really interested in using English effectively? Is any prestige attached to skillful manipulation of our language? Or is it significant that on a typical and famous American radio program, humorous apology is made every time a big word is spoken, even if it is used well? It is, of course, the aptness and appropriateness of the word used, not merely its length, that serves to communicate meaning effectively.

More and more strong, precise English verbs are being debilitated and pensioned off while vague, inept, awkward, and infantile all-purpose verbs are lazily pressed into service. Trite exclamatory adjectives and adverbs are crowding out truly meaningful descriptives of people, things, and actions.

Comic books, radio and television programs, movies—not to mention the man in the street—seem to be in league to weaken our precious language heritage. If we can interest the general public and our students in a campaign to protect our threatened language by strengthening our vocabularies, we will at the same time take an important step toward improving American thinking.

### Need for Written Expression

Teachers can help children build their vocabularies by teaching them consciously to transfer words which they meet in reading to their thinking, speaking, and writing vocabularies. Reading should not be separated from the other skills.

More opportunities should be made for children to express themselves in writing, for "writing maketh an exact man." To write clearly, it is necessary to make a wise choice of words and to set them down in logical order.

The task in writing is far more demanding than in speaking. In the latter activity, facial expressions, body gestures, and a dogged and desperate reiteration of "I mean, I mean to say—" can be summoned to the aid of faltering powers of communication.

If too little time is spent on written expression, not only our ability to write clearly, but our power to think clearly is affected. It is vital in a democracy to seize upon every means to sharpen the people's ability to think intelligently, and since writing is one of the best methods known in the promotion of exact thinking, it would seem rational to increase instruction in this skill.

The well-established fact that our reading vocabularies are larger than our thinking, speaking, listening, and writing vocabularies causes us to ask how work in writing can be connected with the work in basic reading in order to expedite the transfer of vocabulary.

Not only should word meanings be explored during basic-reading periods, but consideration should be given to their aptness and appropriateness to the context. Oral digests of the selection should be encouraged to afford pupils an opportunity to use some of the new words.

In addition, there should be some form of written digest or reaction following the reading of a selection. These miniature compositions need not be long. A few sentences will suffice. Crisp and

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short, such written expression based on the reading will serve to give daily practice to the children in expressing precise meanings.

The written work should be corrected by the teacher with the child in close consultation. The child's production should next be correctly rewritten and kept in a notebook to record briefs of stories he has enjoyed, as well as his reactions to them.

Above all, prestige should be attached to using, not abusing, one's mother tongue. The French have a proud boast which is emblematic of the high standards they hold with respect to their mother tongue: "If it is not clear, it is not French."

#### Transfer of Vocabulary

In the daily basic-reading lesson, each step, no matter what the grade level, can be turned to advantage in increasing the children's stock of the tools of thought.

During preparation for reading, the teacher should help the children to understand the meaning of each new key word in the story. An interest in making these new words a permanent possession should be fostered in the child. Even though he uses slangy speech, he will at least be aware of the existence of lucid expressions. If a child has a sound acquaintance with vocabulary, he is more likely to put it to use, less likely to fall back upon trite and worn exclamations. Of course, whenever possible, visual aids should be utilized during the preliminary development to clarify and fortify new concepts.

As the teacher reviews the new words which have just been thoroughly presented, he may use a definition clue to which a pupil will respond by locating and pronouncing the indicated word in the list on the blackboard.

For example, the teacher might say to a sixth-grade group: "I'm thinking of a new word on the board that means a

letter or report composed by a group of people." A child then frames the word *composite*. Since calling words to mind quickly is of incomparable value, the list on the board may be covered and only the definition clues given to promote recall. To check recognition of word form, the visual presentation is, of course, also needed.

During the step of guiding the reading, the teacher should attempt to load his guiding questions so as to direct attention not only to full and complete meaning but to the appropriateness of the author's choice of words. For example, the teacher may ask: "What word in this story helps us to know we'd like to have Jerry for a friend?" [fair-minded] or, "Which words help us to hear the sound of wagon wheels?" [creaked and rumbled]

Vivid meaning associations are built for each word by means of comparing the term chosen with such trite terms respectively as "a nice boy" or "the wagon wheels made a noise." The children need to have their attention called to the manner in which the author's choice of words has enabled the reader to visualize character, scene, and action; to experience sensory images of taste, touch, and sound; and to identify himself with the characters.

During group interpretation or conversation about the story, which may resemble somewhat the meeting of a small literary club, the children are invited to discuss the story which they have just read. They compare it with others; they retell the part they liked best. A premium should be placed upon making use of some of the new words found in the book.

The teacher's attitude can do much to stimulate the growth of a functioning vocabulary. If he is enthusiastic when a child uses an apt word, such approval will soon be sought by other pupils.

—Please turn to page 30

## SCHOOL NEWS

INCA UNION COLLEGE (Peru, South America) reports the largest enrollment in its history—193 in secondary courses and 55 in the primary grades. The dormitories are more than filled, with five or six students in rooms originally intended for two. After six years' negotiation with the electric power company of Lima, the final connection was made on April 1, 1952—the day school opened! G. R. Ernst is director of the school.

THE TOIVONLINNA MISSION SCHOOL (Finland) has introduced a ministerial course under the leadership of A. Y. Rintala, a successful minister and administrator in church, conference, and schoolwork. Evangelistic meetings are held in the neighborhood, and three persons have been baptized, besides six students who were baptized during last school year.

THREE THOUSAND STUDENTS ARE ENROLLED in the 14 secondary schools and 2 colleges conducted in 6 of the 8 countries comprising the South American Division. All these schools show a steady increase in enrollment, baptisms, and number of students earning scholarships by summer colporteur work.

PHILIPPINE UNION COLLEGE reports a total enrollment of 1,165 for the first semester of the 1952-53 school year: 578 college, 331 academy, 256 elementary. The different work departments of the school provide 39 per cent of the college students opportunity to "earn while they learn."

NEW STAFF MEMBERS at Highland Academy (Tennessee) include: H. G. Bogar, farm manager, and Mrs. Bogar, household arts and cafeteria matron; Gerald O. Dunham, treasurer; F. Heppel, band and vocal; K. Dunn, printing and print shop manager; Joyce Marsh, English.

WASHINGTON MISSIONARY COLLEGE announces two new faculty members for 1952-53: Minnie Iverson Wood, instructor in voice and director of choral activities, and Lewis W. Normington, head of the elementary education department.

\$30,000 WORTH OF LITERATURE was sold by Union College students last summer.

SEMINAIRE ADVENTISTE DU SALEVE (France) welcomes Annabelle Davidson, from Broadview Academy (Illinois), as English teacher.

A NEW THREE-MANUAL AEOLIAN ORGAN was installed last summer in the La Sierra College church, and is being used for instruction and practice of advanced students.

THE APIARY OF MADISON COLLEGE (Tennessee) embraces 400 colonies of bees, and in spite of the general drought last summer's honey production was 8 tons, one colony producing more than 190 pounds.

NEW INSTRUCTORS AT ATLANTIC UNION COLLEGE include Solveig Asgeirsson, nursing education; Gerald Miles, psychology and secondary education; Morris Taylor, instructor in music theory and piano.

THREE ELEMENTARY PUPILS of Hawaiian Mission Academy—Geraldine, Katherine, and Doris Hayashi, grades six, seven, and eight—earned scholarships last summer selling *Life and Health* and *These Times*. Their parents are full-time colporteurs.

PACIFIC UNION COLLEGE ANNOUNCES NEW STAFF MEMBERS: Don Lake, dean of men; Nick Klim, assistant dean of men; Frederic Bacon-Shone, piano; Martha Lorenz, registrar and English teacher in the preparatory school; Mrs. Janie Price and Stewart Berkeley, supervisory elementary teachers.

WALLA WALLA COLLEGE was host to the fourth quadrennial convention of Seventh-day Adventist science and mathematics teachers last August 26 to September 2, which was attended by more than 50 delegates and friends from the senior and junior colleges, the College of Medical Evangelists, and the University of Washington.

NEW OR RETURNING TEACHERS at Emmanuel Missionary College this year include Edith Stone and Alfreda Costerisan, English; Floyd O. Rittenhouse, dean and history; Ellis R. Maas, academy principal; Mrs. Maas, shorthand and typing; Charles Read and Arlene Friestad, commercial; Betty Andrews, voice and glee club; Harold T. Jones, mathematics; G. H. Jeys, college press; Winfred Hardy, physical education; Everett E. Kidder, auto mechanics.

ASHEVILLE AGRICULTURAL INSTITUTE (North Carolina) boasts a farm of approximately 700 acres, 200 of which are under cultivation. The remaining 500 acres are in timber, from which mature trees are methodically cut for lumber and pulp. The dairy herd is made up of 35 Jersey cows, with 20 heifers of all ages. The 650-tree orchard, two acres of small fruits, and an acre of vineyard furnish abundant fruit for the school and sanitarium.

NEW STAFF MEMBERS at Lynwood Academy (California) include Richard McCoy, band and orchestra director; Eloise Rogers, librarian and speech instructor; Mr. and Mrs. Carlyle Green, physical education; L. A. Davidson, maintenance; and Chester Danforth, driver of the Exposition Park bus. For the first time in five years the enrollment is more than 300.

THE FAR EASTERN ACADEMY has once more begun a school year—this time in Singapore—on September 15. About 15 students are in attendance. J. F. Bohner is the principal, assisted by Mrs. Bohner and Miss Leeta Hemme. Students from outside Singapore are finding "homes away from home" with members of the division family.

ADELPHIAN ACADEMY (Michigan) welcomes five new teachers this year: Hilda Bloomquist, registrar and commercial; Robert Baldwin, Bible and history; Mrs. Percy Marsa, geometry and English; John Ward, English and library; and Mrs. Ward, school nurse. The enrollment is more than 280.

THREE SOUTHWESTERN JUNIOR COLLEGE STAFF MEMBERS completed work for their Master's degrees at Texas Christian University last summer: Marion J. Denman and Harvey L. Caviness in education, and Evelyn Lindberg in English.

A NEW INDUSTRY AT PACIFIC UNION COLLEGE—manufacturing plastic lamp shades—is furnishing employment to twenty to thirty students, mostly girls.

OAKWOOD COLLEGE reports Adell Warren, new business manager, and Dennis Crosby, new farm manager.

PACIFIC UNION COLLEGE reports opening enrollment of more than 720.



M. J. CHURCH is the new English and French teacher at Helderberg College, South Africa.

FIVE THOUSAND ENGLISH AND TAGALOG TRACTS and many copies of *Signs of the Times* and *Present Truth* were distributed by six groups of Philippine Union College students on September 6.

PHILIPPINE UNION COLLEGE is this year requiring all dormitory students to work at least twelve hours a week, for which they are paid at regular student rates. This program helps the student to acquire practical experience and gives him the needed change from mental work.

SIX NEW TEACHERS are reported by Glendale Union Academy (California): W. C. Jeffreys, Bible and history; Mrs. Jeffreys, registrar and teacher of typing; Bonnie Kindopp, piano; Mrs. Bertha Palmer, physical education and school nurse; L. E. Ramsey, accountant; and Mrs. Ramsey, kindergarten.

THE NEW GRADE SCHOOL BUILDING at Pacific Union College is the pride and joy of the youngsters in grades one to six, Principal Alice Neilsen, the teaching staff, and the college students of teacher training. The former elementary building, renamed West Hall, now houses grades seven and eight, the college departments of art, nursing education, and business administration, and Dr. Boyd's office.

LA SIERRA COLLEGE reports new staff members: Thomas H. Blincoe (returning), assistant professor of religion; William D. Leech, head of chemistry department; Mrs. Norma R. Leonie, head of home economics department, with Mrs. Yvonne E. Sonneland assisting; Werner Gerlach, voice instructor; Robert Warner, instructor of brass instruments and assistant band director; Willeta Carlsen, registrar; Hugh Love, dean of men; Dorothy Kuester, assistant dean of women; Frank Davis, creamery manager.

NINE HOURS OF COLLEGE CREDIT for a four-month rapid-fire guided tour of Europe cost 11 Pacific Union College men an average of \$1,100 each. Dr. George Meldrum was in charge of the tour, which included "a large-scale goodwill, cultural, and learning project mixed with the 'most wonderful time ever.'"

SUNNYDALE ACADEMY (Missouri) welcomes Robert Britain, new dean of boys; W. Garrison, maintenance; and Ben Anderst, assistant on the farm. Adel Kougl, home economics teacher, completed work for the Master's degree at University of New York during the summer.

MONTEREY BAY ACADEMY (California) has on its campus the S.D.A. World Welfare Relief Depot, from which more than one hundred million pounds of clothing have been shipped to India, Africa, Italy, Korea, and the Philippines during the past year and a half.

ASHEVILLE AGRICULTURAL SCHOOL (North Carolina) welcomes Elder and Mrs. Henri Drouault, he to teach French and she to teach English. Elder Drouault received the M.A. degree at the Seventh-day Adventist Theological Seminary last summer.

NINETEEN SUMMER GRADUATES of Philippine Union College received degrees, diplomas, and certificates on June 21. Sixteen of these have already been placed in denominational work in the Philippines, and one on the island of Guam.

NEW EQUIPMENT FOR CARIBBEAN TRAINING COLLEGE PRESS (Trinidad, B.W.I.) includes two 12 x 18 Heidelberg automatic platen presses, a Soag power paper drill, and a new National power rotary perforator.

## Crises in Christian Higher Education

(Continued from page 19)

habit of securing \$25,000 or \$35,000 a year from such a source, and that college is almost certain to be slow to be critical about things that may come up in business and economic crises in our country. I think we can actually take this support and safeguard the freedom of our institutions insofar as we can, but we must be aware of the risk we are running. The dangers inherent in such types of support serve to emphasize, basically, the job of the Christian college to secure its financial support from the Christian church. . . .

But surely it is obvious that unless the institutions of Christian higher education are Christian through and through, unless in administration and public relations and faculty relations, student activities, curriculum,—unless the entire process finds its devotion to such purposes as we have earlier mentioned, they should not expect such support and would not actually be honest in urging it and taking it.

### IV

The Christian colleges are in a difficult and yet wonderful position in mid-twentieth century America. Today there appears to be a growing readiness on the part of the churches to understand and support the colleges. There is an unique opportunity for the Christian colleges to say a qualitative word in the whole world of higher education outside the walls of the Christian colleges, and thus alter the quantitative, materialistic spirit that prevails. Such colleges have an opportunity to give creative leadership that will move in the direction of pulling our segmented, fragmented and secularized education together so that the student may be a student instead of a dozen students each contending with the others within himself. We have a remarkable oppor-

tunity within our time. The crisis occurs in that it will be tragic if we do not do something about it. And the right thing must be done. It will require a rebirth within our institutions, which actually demands prior to that a rebirth within ourselves. This requires a repentance of our shortcomings and educational sins, and a deep desire on our own part to remake ourselves with reference to the Christian values that we know are the answer to ourselves and to our colleges and to our confused world.—*Christian Education*, vol. 35, no. 3 (September, 1952), pp. 253-264. (Used by permission.)

MADISON COLLEGE (Tennessee) welcomes A. A. Jaspersen, president; Wm. C. Sandborn, dean; Clarence H. Dye, head of industrial education department; LeRoy Otto, librarian and teacher of library science; Charles DeArk, superintendent of building operations and teacher of drafting and woodworking; Myung Soon Lim, M.D., resident doctor at the sanitarium; and Wm. H. Wilson, academy principal.

A NEW 200,000-GALLON WATER TANK at Pacific Union College will provide reserve water supply for any foreseeable need of the school's campus and industries. The huge steel tank, 40 feet in diameter and 25 feet high and weighing approximately 25 tons, is a war surplus acquisition, transplanted from Parker, Arizona.

NEW STAFF MEMBERS at Auburn Academy (Washington) include: Elder and Mrs. E. W. Rogers, he to teach Bible and she to act as school nurse and teach classes in health education; Rose Budd, dean of girls; LaVerne McClain, dean of boys; and Frank Hutchins, assistant dean of boys.

THE WOOD PRODUCTS DEPARTMENT of West Indian Training College (Jamaica) provides each month some £50 in labor for fifteen to twenty students. Thus they are helped to earn their own school expenses.

BROADVIEW ACADEMY (Illinois) welcomes Glen Byers as principal and Ray Hoffmann as dean of boys for the new school year.

STUDENTS AND TEACHERS OF LODI ACADEMY (California) solicited \$1,106.31 on the 1952 Ingathering field day.

## Science and Religion

(Continued from page 15)

but He is continually working through them, using them as His instruments. They are not self-working. God is perpetually at work in nature. She is His servant, directed as He pleases. . . . The hand of infinite power is perpetually at work guiding this planet. It is God's power momentarily exercised that keeps it in position in its rotation. . . .

"It is by His power that vegetation is caused to flourish, that every leaf appears and every flower blooms. . . .

"It is not as the result of a mechanism, which, once set in motion, continues its work, that the pulse beats and breath follows breath. In God we live and move and have our being. Every breath, every throb of the heart, is a continual evidence of the power of an ever-present God."<sup>10</sup>

We must not confuse the laws of nature with the forces of nature. The laws of nature as we know them are but the formulae or statements of men regarding how they have observed the forces of nature to operate. Because God is consistent, man can depend upon the reactions and manifestations anticipated when certain conditions are obtained, but we must not forget the truth that the forces of nature are God's power momentarily exercised.

This view makes the cleavage between science and theology impossible. One does not minimize the other but supplements it, and each makes the other more meaningful in terms of human experience. This does, of course, bring the thinking student face to face with the problem of evil. How to reconcile a God of love, so closely in touch with His universe, with the tragedy and suffering seen all around is not easy. But our understanding of the great controversy gives us the most satisfying solution that glorifies God and makes sense to reasoning minds whose hearts are open to the influences of the Divine.

(To be continued)

<sup>1</sup> Revelation 3:14.

<sup>2</sup> Colossians 1:16.

<sup>3</sup> Ellen G. White, *Fundamentals of Christian Education*, pp. 374, 375.

<sup>4</sup> Proverbs 1:7.

<sup>5</sup> Psalms 119:130.

<sup>6</sup> White, *Testimonies for the Church*, vol. 4, p. 427.

<sup>7</sup> Charles Raven, *Science, Religion and the Future*, pp. 13, 14.

<sup>8</sup> John 14:6.

<sup>9</sup> White, *Testimonies for the Church*, vol. 8, pp. 324, 325.

<sup>10</sup> *Ibid.*, pp. 259, 260.

UNION COLLEGE reports a number of new staff members, including Milo Anderson, physics; Betty Ann Christensen and Richard Randolph, music; Robert Firth, business administration; Mrs. Justine Friedrich, home economics; Rudolph Johnson, academy principal; Mrs. Johnson, English in college and academy; Earl Leonhardt, mathematics; George Lewis, laundry; Warren Murdoch, chemistry; Hilda Fern Remley, dean of women; Neil Rowland, biology; Elaine Schander and Robert Wagner, elementary school; Donald Smith, maintenance; Randall Sloop, assistant business manager; J. C. Stevens, building superintendent.

A COMPLETE FORD ENGINE ASSEMBLY and Lincoln-Mercury transmission, overdrive, and differential assemblies have been granted by the Ford Motor Company to Emmanuel Missionary College on a loan basis, for instructional use by more than forty students in auto mechanics.

SOUTHWESTERN JUNIOR COLLEGE welcomes new staff members: Ruth Ingram, dean of women; Mrs. Donnie Rigby, assistant; J. H. Bischoff, business manager; Marianne Evans, school nurse; William Nordrum, assistant accountant.

1,711 BOYS AND GIRLS ARE ENROLLED in the 46 elementary and intermediate schools of the Michigan Conference, according to opening reports. This is a net gain of 123 over last year's opening enrollments. There are 78 teachers.

DREAMS HAVE BECOME REALITY at Oakwood College in the completion of the beautiful new red-brick library and administration building, named in memory of Elder W. H. Green.

MORE THAN \$3,800 IN INGATHERING FUNDS was received by students of La Sierra College, preparatory school, and demonstration school on the 1952 field day.

J. PAUL STAUFFER, assistant professor of English at Pacific Union College, received his Ph.D. degree from Harvard University last June.

CARIBBEAN TRAINING COLLEGE (Trinidad, B.W.I.) reports nearly \$900 received in the 1952 Ingathering Field Day.

CAMPION ACADEMY (Colorado) is fairly bursting at the seams with more than 270 students enrolled. There are three boys in every room, and 15 in the worship room; and the girls' home is nearly as full. New teachers are Mr. and Mrs. Eugene Thomsen, he as dean of boys and teacher of history, she as commercial teacher and secretary.

## Vocational Training

(Continued from page 7)

For the boys was recommended motor repairing together with metal work and carpentry; and for the girls household work and dressmaking, as the most suitable trades to be taught.

Many of our church members are very much interested in vocational training at our own school because many students are not good at study but are apt for practical work and could learn a trade. As practicers of a trade they would be more independent and could get along better in life. They could also strengthen our own movement and be mighty witnesses for the truth in different places. We have many examples of the blessed influence of church members who have such independent trades.

Because the Finnish Government is interested in establishing new vocational schools and giving them financial help up to 65 per cent, it seems that the time has come when we should seriously consider this matter of strengthening our vocational training in Northern European countries.

Because we have been strongly advised by the Spirit of prophecy to give our young people different kinds of vocational training,<sup>1</sup> and because the school systems of the Northern European countries permit an effective vocational training only in vocational schools, we conclude that all these things speak for the establishment of vocational schools either in connection with or separate from our secondary schools.

<sup>1</sup> 1 Thessalonians 5:23, R.V.

<sup>2</sup> Ellen G. White, *Education*, pp. 37, 47, 214-222.

NEW STAFF MEMBERS at Cedar Lake Academy (Michigan) include Clyde Newmyer, Jr., dean of boys; Mrs. Newmyer, secretary to the principal; Eunice Shoup, dean of girls; William Farver, mathematics and science; Mrs. Farver, school nurse; and Duane Miller, Bible teacher and pastor of Cedar Lake church.

BOLIVIA TRAINING SCHOOL (South America) is making excellent progress in its new location, 20 kilometers from Cochabamba. There are three new brick buildings and a good farm. The educational department of the area has thoroughly inspected the school and pronounced it "one of the best in Bolivia."

WALLA WALLA COLLEGE announces eight new teachers this year: Paul C. Heubach, school of theology dean; Van O. Blair, Bible; John O. Waller, English; Carl T. Jones, chemistry; Mrs. Jones, nursing education; Charles W. Temple, art; Robert H. Silver, history; Elwin Vixie, voice.

SEVERAL OAKWOOD COLLEGE TEACHERS completed work for advanced degrees the past summer: at University of Nebraska, O. B. Edwards, Ph.D., and Thomasine Longware, M.A.; Fisk University, J. T. Stafford, M.A.; S.D.A. Theological Seminary, J. J. Beale and E. E. Rogers, M.A.

THE CME SCHOOL OF TROPICAL AND PREVENTIVE MEDICINE has received a second research grant from the United States Public Health Service for the continuation of Dr. Bruce Halstead's poisonous fish project. The grant of \$32,353 became effective July 1, 1952, and is to span a four-year period.

MAPLEWOOD ACADEMY (Minnesota) reports an increased enrollment of 143. New staff members include B. G. Butherus, principal; L. E. Davis, accountant; Don Sherwood, craftshop superintendent; Mrs. Sherwood, piano; L. W. Burgeson, maintenance; and Mrs. Burgeson, matron.

UPPER COLUMBIA ACADEMY (Washington) introduces new staff members: Mrs. Maud Wolfe, music; William Ladd, director and coordinator of the labor program, and Mrs. Ladd, assistant matron.

AUBURN ACADEMY (Washington) reports 294 opening enrollment.

## The Promotion of Christian Education

(Continued from page 6)

During the rest of the year the interest thus aroused can be further increased, or at least kept alive, by material appearing in church and youth papers.

All the above measures would be nullified by slack, inefficient, untidy schools. One of the finest means of promotion is the operation of absolutely tiptop schools and colleges. Teachers, as well as other types of workers, have opportunity to be slack and lazy, but such are penalized by a falling off of interest and support among the pupil-producing community; while if they work fervently and devotedly, they create a feeling of friendliness and support among the membership.

If the teaching profession is to do its work of educating and crusading effectively, its morale and techniques must be kept high and good. The value of regular teachers' conventions should be self-evident in these days of multiplied conferences and councils. Teachers need spiritual and professional refreshing, so that they can enthusiastically promote Christian education, and this they can best secure in an atmosphere and a gathering where really helpful techniques can be elaborated. At other times they can be united and encouraged in their crusade by means of local professional journals, such as the *Australasian Link*, the *Inter-American Teacher*, the *Southern Asia School Master*, and the *American JOURNAL OF TRUE EDUCATION*.

Graduation, speech days, open days, sports days, and the like—all provide good opportunities for promoting Christian education. A flourishing Home and School Association can be especially helpful. At many of these functions wavering or misguided ones are won over from indifference or prejudiced hostility to active and cooperative participation in the program of Christian education.

## Making It Their Own

(Continued from page 23)

### Enriching Vocabulary Meanings

Both during the group practice at the blackboard and while the children are engaged individually with what has been erroneously termed seatwork, opportunities are offered for enriching the vocabulary meanings first introduced in the basic reader. Offered two choices, the children again are helped to realize the important role the right choice of words plays in the communication of ideas. For example, the teacher might ask:

Which is better?

[1] Boy [looking at the ocean]: "Oh boy! Look at the waves! Look at the seagulls!"

[2] John Masefield, the poet [looking at the ocean]: "A wet road, heaving, shining, And wild with seagulls' cries."

And in this case?

[1] The crowd hollered it was sure O.K.

[2] The crowd roared its approval.

After the enjoyment of a story, the children may prepare a dramatization for the delectation of another group. Here, once more, the teacher by attitude and planned effort encourages use of new words encountered in the reading.

Picture dictionaries also aid in enriching vocabularies. The pupils meet a new word in the basic reader and look it up in the dictionary. They try to find a picture in a magazine to define the word.

Picture dictionaries of this type vastly interest children, and often the results are revelations of the need for further teaching. One boy, for example, after learning that a fathom signified six feet of water, brought to class a picture of six human feet that he had discovered in a shoe advertisement.

### Cultivating Clarity

Throughout the work in reading and language, and indeed throughout all teaching, the attempt should be made

to guide the child to cultivate clarity of thinking and expression.

As George Jean Nathan said in one of his columns: "It is an unusual pleasure [*i.e.*, to find someone delighting in the beautiful sounds of words and the smooth roll of sentences . . .] in this day of one-lunged literature and speech when any word of more than two syllables is frowned upon as the mark of a fancy-pants, and when any sentence of more than eight or ten words is supposed to be so exhausting to the reader that he has to be administered drugs to be able to finish and assimilate it. . . . What is needed for the preservation and glory of our literature is fewer kindergarten monosyllables and more dictionaries."—*NEA Journal*, vol. 40, no. 6 (September, 1951), pp. 405, 406. (Used by permission.)

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MONTEREY BAY ACADEMY (California) is staggering under a record enrollment of 312 students, from eight States, one territory, and three foreign countries, plus 38 pupils in the elementary school. New teachers include R. A. Strickland, assistant business manager and treasurer; Elenor Spoor, dean of girls and English teacher; Dorothy Russell, school nurse and assistant dean of girls; Dorothy Tefft, English and algebra; Pauline Mellor, assistant matron; Clinton Walker, farm and dairy superintendent; and Mrs. Doris Griffin, laundry superintendent.

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THE JOURNAL OF TRUE EDUCATION

## Challenging Students

(Continued from page 12)

That would be cramping his personality and besides, teachers don't like to stay after school either. But watch him as he turns with pleasure to what he feels to be worth while after school. At his games, his radio, the movies, his building of a pirate cave, he exerts himself; he puts his all into the activity at hand; he expends a tremendous amount of energy and he *learns* a great deal—maybe a lot of it including some things we wish he didn't know.

The typical pupil today at any level knows a great deal but most of what he knows was learned outside of the schoolroom. He doesn't know much about what the school intends to teach but his ignorance is less serious than his failure to use the knowledge he has. He *can* spell better than he does; he *can* write legibly and neatly; he *can* use the English language with some respect to propriety. He doesn't, because it is neither required nor expected of him. When the chips are down, the going gets rough, he can deliver the goods. When his nation is at war he learns about navigation, radar, mechanics, and ballistics. He learns a lot about them and does it fast.

We teachers of American youth have the remedy in our own hands, or rather in our backbones. I do not ask that we set up arbitrary standards at an unreasonably high level and hold each pupil to them without deviation. I do ask, emphatically, that we cease to condone anything less than what the individual is in our opinion capable of doing. I want the schools to do all that is possible to adjust to the varying needs of the individual students, as to curriculums, the amount of assistance given, and in the level of achievement required. I want us to see to it that when a pupil finishes a year's work in school he will be aware of having had to stretch himself to some-

thing like his best. It is my conviction that American youth will rise nobly to such a challenge.—*The Boardman*, vol. 5 (May, 1951), 10-12, 22; condensed in *The Education Digest*, vol. 17, no. 2 (October 1951), pp. 5, 6. (Used by permission.)

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WISCONSIN ACADEMY reports a completely full house, with 222 students enrolled.

SAN DIEGO UNION ACADEMY (California) welcomes new staff members: Fenton L. Hopp, Bible and history; Mrs. Millie Adamson, home arts and Spanish; Robert Benfield, piano; Mrs. W. E. Guthrie, third grade in the elementary division.

A NEW LIBRARY AND ADMINISTRATION BUILDING, estimated to cost \$300,000, is the first of a series of new buildings and renovations on the Loma Linda campus of CME. The new building will provide housing for more than 60,000 volumes and adequate administrative headquarters.

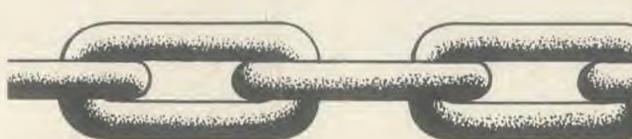
NEW TEACHERS AT LODI ACADEMY (California) include: Ivan T. Crowder, Bible and history; George Frisbey, Jr., assistant dean of boys, and Bible; Mrs. Yvonne Howard and Alice Davis, music; Fannie Cooke, bookkeeper; Louise Roberson, assistant dean of girls.

THE \$60,000 BINDERY at Walla Walla College has added a new \$5,000 oversewing machine to the \$30,000 worth of equipment already provided. The bindery does an annual business of close to \$60,000 and provides some \$25,000 worth of labor to students—50 part-time workers during school months, 40 full-time workers in summer.

THE COLLEGE OF MEDICAL EVANGELISTS welcomes back to its campus Elder and Mrs. John McWhinney, he to serve as associate professor of religion, and Dr. Fred Norwood as vice-president responsible for public relations personnel on both campuses. Herbert Walls, Jr., is associate registrar on the Los Angeles campus. J. A. Buckwalter is the new executive secretary of CME's Fund-raising Committee, but will maintain residence at Washington, D.C., where his wife is employed and his children are in school.

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