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The JOURNAL of TRUE
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So You're Going to College

Harry M. Tippett

PROFESSOR OF ENGLISH LANGUAGE AND LITERATURE, EMMANUEL MISSIONARY COLLEGE

YOUR suitcase is packed for college—packed with the loving care of mother's hands as she carefully, even tenderly, puts into it the wearing apparel which she has been for days preparing. The bus is several minutes late, and you stand at the door nervously twisting your hat and watching with impatience down the highway for the familiar appearance of the "Greyhound" that has passed many a time before without any particular significance for you. Mother is giving her final bits of inconsequential advice: Write as soon as you get there; be sure to wear your rubbers in wet weather; send home whatever needs mending. Knowing mother as you do, you wonder why she is not crying. You haven't learned yet how brave mothers can be. Later, when you have said good-by and she has called the family to supper, the sight of your vacant chair, symbolizing the first break in the family circle, will send her to her room without a taste of food, and there in the darkness—

But that, with variations of setting, is only the background of going to college. Yet do not forget that it is upon some

such canvas of memory that you will paint your dreams, weave your destiny, and write your own drama of life. Your mother and father, or perhaps a guardian, have provided the warp; the weaving of the woof is yours. We may leave the past, but we cannot escape it. Was it not our beloved Longfellow who said that we are "architects of fate, working in these walls of time;" and that

"Our todays and yesterdays

Are the blocks with which we build"?

Let us not be concerned in this discussion with what we are going to "get out of college," to use a popular phrase, but rather with what we are expecting to get *in* it. As a matter of fact, the reason some few students do not enjoy their college experience is that they are more concerned with ultimate reward than they are with the process of earning it. Certainly no track man would say that the only pleasure in athletics is the winning of laurels. Part of the reward is in the joy of the effort, whether it be running a race or vaulting a pole. Likewise, the vitamins of pleasure in pursuing formal studies are largely vitiated if a student thinks only in terms of jobs

and placement and the relative earning values in the professions.

It would seem, then, that a student going to college should take something else with him besides his suitcase, however amply filled that may be. If he is to look upon college life as a pattern of experience, his mental attitude must be different from that of the chap who looks upon four years of study as merely a hurdle to a place of preferment in the world of achievement. A certain current radio drama plays with insistence upon the thought that "life can be beautiful," and we have only to recollect the undergraduate experience of numerous prominent men of action in the last century to realize that college life, too, can be rich and full and complete as one of life's patterns. Happy is that youth who goes to college from a Christian home environment in which cooperative loyalty to authority has been fostered and in which mental attitudes are permeated with the mind of Christ.

We must face reality, however, and admit that the home environment of many young men and young women today has been snarled. For these, the transition to a college experience may provide a new opportunity to make their alma mater—"fostering mother"—more significant than parental guidance has been. In such cases, and, in fact, in every other case, too, the pattern of college life will take on the color of the personality which a student brings with him. In that too-little-read book, *Fundamentals of Christian Education*, this tested truth is often emphasized: "Every soul is surrounded with an atmosphere peculiar to the individual. . . . The influence of association is never stronger than in school life." Whether a student is a lifter or a leaner in college depends upon how well his personality is integrated, in other words, how mobile he is in adjusting himself to given situations. If he is cooperative and adapt-

able, whatever initiative he develops will not be destructive, but creative and inspirational.

I have dwelt at unnecessary length, perhaps, upon what might seem obvious; but going to college is something like one's approach to a new book—the effectiveness of the writer depends upon the proper understanding of the reader, upon his emotional and intellectual attitudes, and upon the general background of his experience.

But let us suppose that you have been conducted to your cubicle in the college dormitory by the dean, and that you have unpacked your suitcase and written a brief note to mother telling her that you have safely arrived. You have paid your initial fee at the business office, and, having already parted with a neat sum for bus fare, you ruefully consider the few remaining bills in your pocket with vague uneasiness. This is the time to take resolution by the forelock and assume charge of any and all vagrant impulses to extravagance or even unnecessary expenditure. If you feel that your arrival should be celebrated by some indulgence, such as a big supper in town, let the long vista of four years' study before you be a sobering thought. One of the greatest satisfactions in a college career is to be able to leave your halls of learning debt free. Whether you get a degree with a scholastic *cum laude* or not, to be able to shake hands with the business manager without any trace of shame will make your sheepskin more significant.

You have heard it said of old time that one of the end results of a college career is that ill-defined desideratum—culture. Perhaps you will begin to look with expectancy now that any day you may meet her here and there in concrete form. Let me say it bluntly, that you may get over the shock quickly—prepare to be disappointed. Remember that your roommate, your classmates, and your new col-

lege friends all came out of pretty much the same kind of environment as you did. They may or may not be polished in manners; they probably are as green as you are in the traditions of drawing-room elegance. Dismiss the idea that culture is an intrinsic part of a collegiate atmosphere; culture is only a by-product, or better yet, an essence from your total college experience. It is made up of many ingredients; one of these is the cultivation of your personal poise in the face of crude conduct, abnormal attitudes, unreasonable people—for these you will find on a college campus as well as elsewhere. Not what you get, but what you share, defines the total contribution of campus culture to you.

The Bible admonishes us to covet the best gifts. Good scholarship within the limits of your ability should be your constant aim. One fine fellow I knew who stood like a man squarely upon both feet in what he did, told me at the close of his academic career: "Well, I've made some shameful grades while here in college, but I'm glad my shirt cuffs have been clean." What he meant was that every grade he had received, poor or good, was his own. He did not take any information into an examination period written on his shirt cuffs, as unfortunately he had seen others do. Was it not Van Dyke who said:

"Honest toil is holy service;
Faithful work is praise and prayer"?

There are those few, however, who try to make college training a sort of commercial affair. Their attitude is like that of a bargainer in the bazaars and marts of trade: I lay down my money. Give me value received, and I want it in concrete form. It is such who seem to think that college culture comes wrapped up in convenient packages and can be had at so much a course. Typical of this kind of student is he who looks upon the resident hall as a kind of

monastery, more to be endured than enjoyed. He it is who looks upon campus social life as an unnecessary frill that deserves no serious cultivation. And, incidentally, he it is who leaves the campus no richer in personality and true education than when he came.

Yet, lest admonitory observations take all enthusiasm for college training out of you, let me also contend for its real values. Be assured that there are more bright hours than dark ones on a college campus which is permeated with a Christian atmosphere. If you come from a home in which Christ is revered, keep in mind the fact that there is beautiful opportunity for you here to keep fresh that ideal of loyalty and service which inspired you to come. Your days of spoon feeding are over; you are now a self-directing individual; and here is your opportunity for true character development. Sometimes I think that colleges were not meant to develop character, but rather to reveal it. If young people have potential qualities for character development when they come, college life will provide abundant opportunity to cultivate it.

With proper perspective and sincere resolution, any young person today of normal intelligence and fair control of his emotions will be the poorer for turning away from college training as something not worth the effort. Many of my colleagues in the teaching profession today can bear testimony to the oft-repeated statement of college alumni as they look back upon campus experiences: "They were the happiest days of my life." And regardless of what one "gets out of college," campus days lived normally prove rich in dividends of friendship, of visions of service, of loyalty to leadership, and of buoyant self-confidence.

So you're going to college? I congratulate you.

Students Do Succeed

Elbert M. Fishell

FIELD MISSIONARY SECRETARY,
PACIFIC UNION CONFERENCE

JAMES SAMUEL KNOX, an authority on selling, and one who has brought drama into the field of the subscription-book idea, has well stated in his work entitled, *Salesmanship and Business Efficiency*:

"The college graduate who has sold books successfully develops a poise and confidence that makes him a different type of man. He is recognized as a man who has been tested and not found wanting, a man who has delivered the goods, a man who has courage, initiative, and creative ability, a man who is on the way to be a master of men, a man who understands the psychology of leadership, the philosophy of action."

Hundreds of our young men and young women who have worked their way through our academies and colleges by selling books and magazines have succeeded because they followed "the blueprint" and believed in the plan of colporteur evangelism as one of divine arrangement. What scores of our youth have accomplished through literature conquest, many of our young people should be doing in these closing days of human history.

The leaders owe a debt of gratitude to the army of youth who have thus achieved for God and His coming kingdom in the field of literature evangelism. They hold in their hands a tremendous and fearful responsibility in behalf of the students who are now in our denominational schools, with respect to the sacred relationship which these youth sustain to the God of their salvation and the most efficient method of proclaiming the message that is due the world today.

I spend not a little of my time in this

large union visiting our educational institutions and interviewing the students in these schools with regard to the field of service they are thinking of choosing, or perhaps have chosen, as a vocation. During these interviews, I frequently ask, "How do you plan to spend the summer?" I emphasize the advantages that evangelistic canvassing has to offer—not only as a summer's work, but as a life's calling in the way of departmental leadership or house-to-house gospel missionary work.

Not a few of our denominational leaders have a growing conviction that many of our promising youth while in school and on graduating from college should devote much more of their time to the selling of literature, the handling of which will give them the training they so much need to qualify them as workers in the cause of God.

A certain writer puts it this way:

"And what better can a young man do for this end than to spend three months a year in this service? Let him take his bundle of books, and, with his eyes and ears open, go on foot to all classes of people. Let him go where all the conventional restraints are removed, where poverty is pressing, where enterprise is struggling, where iniquity, and sensuality, and infidelity, and a backsliding Christianity are hiding themselves, and he will get more insight into the true feelings of the people, their wants, their prejudices, and their strange misapprehensions, than he could by hearing lectures, or preaching as a settled pastor all his days."

By actual demonstration throughout our own ranks, in every land, the fore-

going statement could never be challenged. Look at the young men and young women who are holding strategic positions of leadership in the mission fields. Who are they? How were they trained? Not alone by action, not alone by study, but by a blending of the two—colporteur action and study in our Christian institutions, the combining of which makes for a wholesome reaction.

A certain young man is in charge of the literature work in one of the China union conferences at the present time. This person, who is exhibiting strength as a leader in the mission field, worked his way through one of our colleges selling large books which treated of the doctrines of the message. Another young man who has been under my observation for several years, also worked his way through college with our literature and is now supervising two large departments in the Japan Union. Still another, who was very successful as a student colporteur, is now leader of at least two departments in one of the conferences of the Orient. One could mention concrete cases of other youth of equal standing who are now engaged in the ministry, thus devoting their energies to the preaching of the Word.

Both teachers and leaders have a duty to perform in vigorously urging that the youthful heritage of the Lord share with them the common devotion to a great

and needy cause. Our youth could do no better than to establish in themselves the rugged spirit of conquest for Christ that possessed the lives and inspired the devotions of the pioneers of the advent movement. Summers of conquest in the field of literature evangelism will accomplish in the lives of these prospective workers that which we long to see.

There is a growing conviction in my mind that financial provision should be made for teachers, with necessary qualifications, to spend the summer vacation supervising groups of student colporteurs—teachers, of course, with a colporteur background and deep Christian experience. Our union committee has already taken just such an action.

The progress of the great second advent movement depends on the training and spiritual devotion with which we equip our youth. A large number, if not the majority, of our most gifted and responsible leaders have procured their early training in the school of evangelistic canvassing. The opportunities for success in this realm of service are as great today as they were back there, provided there are embodied in the lives of the youth of this hour the same elements of persistence, consecration, and sincere devotion that characterized the lives of the men who through the years have carried on their hearts the burden of the cause they love.

What Can You Do?

John K. Jones

PRESIDENT,
SOUTHERN UNION CONFERENCE

AS long as time lasts there will be an increasing demand for trained men and women to take a leading part in directing the affairs of state, business, and the church. While there are millions of men in America who are unable to find employment, it is equally true that the need for trained workers of skill and precision can be only partly supplied.

Graduates are being turned out by our own Seventh-day Adventist colleges in ever-increasing numbers, but there is plenty of room at the top for workers who have, while in college, anticipated the needs of the field, and have fitted themselves in a practical way to fill such needs. More and more our advanced schools are to be regarded not merely as centers for intellectual training and culture, but as work laboratories where the youth receives a training along the very lines of endeavor that he will meet in the field when school days are over.

Of first importance, and our greatest need, is evangelism. Our denominational existence is dependent upon the gaining every year of large numbers of new converts to the faith. Without this, all our enterprises will be hampered in their march forward, and much of the ground gained will be lost. When evangelism ceases, the church dies.

The need of the field is for college-trained men and women to become ministers and Bible workers. In the early days of this movement, the ministry was open to men of godly life, but many of these had limited educational training. Today a preacher, to be successful, needs all the training which our schools can give. We need an educated ministry. We need men of poise, balanced judg-

ment, and culture, who are not afraid of plenty of good, hard work.

The ministerial student in college, in addition to his intellectual development, should, under the training of his Bible teacher, take an active part in such soul-winning activities as holding public evangelistic efforts and cottage meetings, circulating literature, writing articles for the press, visiting in the homes of the people, and participating in such campaigns as the Harvest Ingathering. These are the sort of workers for whom conference presidents are looking, and the man who excels in these things will be in demand. The student who has detoured around this practical training is not the one who will be needed.

The requirement that young women who desire to take the nurses' course have thirteen grades of work in school rather than twelve, is a wise one. This additional year gives some actual laboratory experience and better fits the nurses to be to enter their training. It places the practical alongside the theoretical.

One great need in the field is that our nurses in training be given a thorough course in Bible doctrines. They should have opportunity from time to time to visit the homes of the people, putting into actual practice the theories which they have been taught in the classroom.

There is a weakness in our training of the youth to become teachers that should be corrected. Many graduates apply for teaching positions, but specify that they prefer to teach in an academy rather than in a church school. Somehow, we must exalt this elementary work. We must constantly keep before the young

people in our colleges the thought that there is no work more important than that of teaching the lambs of the flock. Unless we do this, someday our church schools will suffer from a lack of properly trained teachers, and there will also be a host of young people lost to this cause as teachers, because they failed to see the importance of this elementary work.

There is great need in our academies and colleges for teachers who can teach two or more subjects well. We are a small people, of limited means. The fields are calling for teachers who can do more than one thing. The writer is thinking of an ever-increasing number of students who are training for work in the conferences as treasurers, Book and Bible House men, secretaries, and stenographers. There does not seem to be a very wide field for some of these workers; thus it becomes all the more necessary that our schools make such training courses strong ones.

Then there is that large group of young people who will work along industrial lines or on the farm, or who will become housewives. Every girl in our higher schools ought to have a course in domestic science. Surely it is a tragedy for any young woman to be graduated from these institutions without having learned how to cook and sew. Surely in view of the fact that such fine courses are offered, she should try to excel in these practical things of life.

Our school print shops, woodworking plants, broom shops, laundries, farms, dairies, and hosiery mills are established, not merely to help students pay expenses through college, but also to train these young people to meet life's problems. We should encourage each student, as far as possible, to perform a certain amount of labor in the school industries,

to fit himself to become a better and more worth-while citizen in the city, town, village, or country.

More and more we are coming to realize that our strictly denominational work cannot guarantee employment to all the graduates from our colleges. Our schools ought not to be regarded merely as institutions for training denominational workers. They have a mission as well to train young men and young women to act their part in making each community a better place in which to live. We must develop stronger courses along the practical, everyday lines of life.

There is a great need in the field that ought to be filled without delay, and that is the need of colporteurs to sell our gospel-filled literature. We have been told that this line of work will be carried on until the close of probation. We ought to develop in our higher schools courses along the line of Christian salesmanship. If that were done, many more would enter the bookwork. A Seventh-day Adventist school can have no better reputation than to send out each year into the field large numbers of young people to serve as colporteurs.

We traveled along many years with untrained workers, but we can do so no longer. The field today is calling for trained laborers, and this training must be supplied by our colleges. There is plenty of room at the top for our boys and girls who faithfully prepare themselves in school to measure up to the demands in the field.

It is wonderful what our colleges and academies are doing today to train workers for this cause. As they do their part, our young people training in them should seek out every opportunity to become workers whom the conferences can use when school days are over.

Listen, Teachers!

Axel C. Nelson

EDUCATIONAL SECRETARY,
PACIFIC UNION CONFERENCE

THIS is not the message of an educational secretary to his teachers. It is a message from a teacher in the home to the teachers in the school. It is not only a message from a parent to the teacher of his nine-year-old; it is a message from all parents to all teachers. It is a message to *you* from the hearts of the parents whose boys and girls you teach.

Teachers, what may we parents and the church rightfully expect of you as our church school teachers? What may we expect in the children entrusted to your care and instruction? That you may expect certain things in our children and of us as parents, is admitted. If we as parents have carefully done our preschool part, the children will come to you with the cornerstone of character well laid in lessons of respect, obedience, reverence, and self-control. You may expect us to foster the good influences of the school, to guard the association of our children out of school, to refrain from unkind and unjust criticism of you and your work, to be sympathetic, cooperative, appreciative, and encouraging. You may expect and kindly insist on a minimum of interference with internal school routine and instruction except through your board and superintendent.

But, as indicated, our immediate concern is the counterpart of these considerations—your part, and what we parents may expect of you. Any consideration of either of these relationships must be prefaced by a mutual and common interest in a common task.

Consecration is the prime requisite of a teacher in a Christian school. It is the

teacher's consecration more than anything else that makes a Christian school. A constant, consistent exemplification of the Christ life within the school and without is the parents' greatest expectation of the teacher. Parents expect it, the children need it, the church asks it, and God requires it. The halo of the morning watch is more vital, more potent, and more essential to successful teaching than the fatigue of the midnight oil. The lessons you live instruct far more than the lessons you teach; for what you teach, the children may learn; but what you live, they will follow.

Yours is a grand and noble work. You have been "allowed of God to be put in trust." To a large extent the happiness, success, and destiny of childhood and youth are in your hands. Their hearts and minds are generally as open as their books. The soil of the soul is the garden of their hearts. Sow there the seed of truth, nourish it with kindness, cultivate it with understanding, train it with tenderness, and prune it with discipline. Take advantage of opportunities to commend and thus encourage to greater accomplishments.

As parents, we expect our teachers to do all in their power to make school life enjoyable and pleasant. One night my little lad called, "Daddy, what time is it?" When told that it was 3:15, he said, "Oh, goodie, I can soon get up and go to school."

Not all children are so happy about school. Recently a little girl started sobbing in evening worship. When her mother asked what was wrong, she replied, "My teacher talked so mean to me today." True, the teacher apologized

the next morning, but how much better had the child heart not been wounded. Teachers, be patient, tactful, firm but kind. Your personality is a vital factor in the health, happiness, and accomplishments of your children. Next to the home, school should be the most pleasant and attractive place in the life of the school child.

In all that concerns the welfare of the child, it is our privilege and duty as parents and teachers to "labor together harmoniously." Teachers, visit the homes of your children, associate with them out of school, play with them in school, be interested in their interests, and they will be interested in yours. The visiting of the homes by teachers is becoming a lost art in many schools.

As parents, we appreciate that yours is a profession, and that a professional and objective attitude is essential. But yours is more than a profession; it is a ministry. It is a soul-saving, character-building, and training-for-service ministry. The spirit of ministry must characterize your work more than a professional attitude.

As professional and technical training of teachers has advanced with the passing years, there has been a growing tendency to lose the spirit of the pioneering teachers in our educational work. Their work was characterized by an ardent love and devotion. Their indelible imprint was left upon their children. They were the builders of men to pioneer for God. Yours is the privilege of building men to finish that task. The spirit of the hireling must have no place in the work of the husbandman.

Make your teaching vital, spiritual, and purposeful. The Bible should be taught as the voice of God and the guide of life; science, in its relation to the greatest of all sciences—the science of salvation; history, in the light of prophecy; geography, in relation to the gospel commission; physiology, to understand

how fearfully and wonderfully made is the temple of the Holy Ghost; mathematics, to divide the blessings of the gospel with the poor, to add daily to the church such as should be saved, to multiply the joys of service, to subtract from the woes and the sorrows of men, and to increase their interest in heavenly investments.

To *know* is important, but to *do* is more important, and to *be* is most important. All are included in education, for education is concerned with the whole child. His attitudes, his ideals, his appreciations, his personality development are, to a large degree, determined by you as his teachers. By you, to a large degree, may courage and strength be engendered and understanding of the cultural and practical be promoted.

Yes, parental expectations of teachers constitute a large order. We expect our children to show progress intellectually, socially, physically, and spiritually. We expect from you mutual confidence, intelligent and frank dealing with home-school problems, fairness and impartiality toward all. We expect creative thinking and dynamic teaching. We expect neatness and order, in both person and schoolroom. We expect you to be progressive, resourceful, and thrifty. We expect our teachers to know and appreciate music, to know and teach the book of nature, to make their teaching *doing* more than *knowing*, and *being* more than *doing*.

We expect you not only to see things that go on in school, but rightly to evaluate them. Some teachers are inclined to magnify trivial irregularities of the children, while others fail to note and discern conduct and tendencies that should be corrected. It is not the single incident that is most important, but rather the general trend. For the passing incident it is often well to make use of the rather apologetic observation that

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Superficial or Substantial Education?

Harvey A. Morrison

SECRETARY, DEPARTMENT OF EDUCATION

EDUCATION in relation to the development of society has undergone many changes and transformations. From the early history of this country until near the close of the nineteenth century, the objectives in elementary education were almost limited to the "three R's"—at least the chief function of the school was understood to be the teaching of reading and writing and the practical use of arithmetic.

Community environment has changed. Science has brought conveniences that have taken from the home duties which formerly were performed by the younger members. These conditions have necessarily subtracted from the education given in the home, especially the development of moral fiber. Attention has many times been called to the benefits that accrue to mankind through judicious physical labor. The absence of purposeful labor for the children in our American homes has a definite relation to the conditions that exist in our public schools and to the trends that surround on every hand.

We may justly be critical of conditions in these schools, but we must remember that they are only the reflection of that which exists in society about them. Popular modern education is attempting to change its concept of the school and to assume the responsibilities of training which are now eliminated from the home experience. Educators realize the need of motivation for the instruction given. They recognize that learning must be more closely tied to life if it is to supply the need of society as we find it today.

No educational system can do for young people that which the home fails

to do; yet it should be recognized that the plan of education which in principle has taken into consideration the deep, basic needs, and has built its foundation accordingly, is one which if closely followed will bring powerful results.

There are but few if any surviving modern ideas of education which cannot be found in principle in the instruction given by the Spirit of prophecy for Seventh-day Adventist schools. But no school system and no teacher other than those with a Christian background and motivation of service can fully carry out such principles. It is one thing to recognize the need, but it is still another thing to present the basic background from which to supply that need. In all these fundamentals our denominational schools have a tremendous advantage over any other system of schools.

History of the public-school system of education reveals that the measure of an education as it affects the life, the character, and the power to achieve, is not in any way proportionate to the magnificence or elaborateness of the buildings, plant, or equipment of an institution. Many of the world's outstanding men have come from some of the schools that have deemed themselves hampered in this respect. No extensive equipment or ideal material surroundings can take the place of those experiences which develop responsibility and provoke deep desire for knowledge in order to be of service to God. Except a child have this foundation upon which to build his whole educational structure, his training may become foolish, aerial, and disconnected from the true realities of life.

Considering the great objective of our

schools and of our whole educational system, and recognizing that it is different from that of any secular system and more complete, every Seventh-day Adventist should be inspired with the idea of giving to all our young people the opportunity for this Christian training. An education which lays the foundation for Christian character and service also provides for the best material or scientific achievement.

If we fully realized that our schools are "cities of refuge" for our youth, there would be greater anxiety on the part of all our church members. Our lack in this is evidence that we do not comprehend the conditions that exist all around us. We have not visualized the great task that belongs to us and to ours—to give to the world the knowledge of Him and His soon coming.

Our children and youth should have the opportunity of attending schools in which the teachers are what we wish the children to become—teachers who see in each pupil a candidate for the kingdom of heaven, teachers whose hearts are warm with divine love, teachers who fasten the attention of their boys and girls upon the redeeming power of Christ until the whole life has become absorbed with the spirit of service.

Should not our children develop under

teachers who will awaken in their minds the possibilities that are theirs to become useful, noble, trustworthy men and women? The Christian teacher reaches his highest joy when he sees those who have been under his care reach these objectives. What inspiration comes from seeing these young people take their places in the world, reflecting in their lives the light that has come from the teacher who has lived his Christianity before them.

Great changes have taken place during the last twenty-five years. Training has become more and more superficial. Our Adventist homes and schools have been affected too much; but even with all this the young people trained in our homes and in our schools have an incomparably greater chance of success as Christian workers and members of society than those without this training. We still have many youth whose experience in the home has not been superficial and who know how to bear burdens and responsibilities.

If the oncoming generation is to be prepared for all that is to come upon us, we must give in our homes that substantial training that is so vital, and we must make it possible for every one of our young people to attend one of our Christian schools.

What Can the Home Do?

Mrs. Flora H. Williams

ASSOCIATE SECRETARY, HOME COMMISSION

WHAT can the home do for the school? Much, very much. But sometimes the parents seem to forget that they are in any way responsible for the success of the school. But suppose the material furnished to the teacher by the parents has been spoiled in the making? That material is a hindrance rather than a help to the school. But in those families in which the children are reared as the all-wise Father has directed, the material given to the school furnishes a pleasurable task for the teacher. Both classes in greater or lesser degree are found in all schools.

How is the right kind produced? It lies in the training received in the home. Holy Writ says to us, "Train up a child in the way he should go; and when he is old, he will not depart from it." That one verse, made up of only twenty-one words, tells of a responsibility almost too great for us to comprehend. And yet it is an accountability which we assume when we take upon ourselves the responsibility of becoming parents. With many there is little realization of what that responsibility means.

What have we a right to expect of the child who is to be a real asset to the school? That he shall have acquired good habits so far as his habits have been formed—that he be obedient, courteous, self-controlled, quiet when he should be quiet, reverent, truthful, honest, kind, pure, brave, and thorough (in so far as children understand thoroughness). For the virtues that we expect in maturity we parents must lay the foundation in early childhood.

We all want our children to be ladies

and gentlemen and Christians when they grow up. Then we should train them to be little ladies and gentlemen and little Christians in childhood. Otherwise when they learn that they must be well behaved to be accepted in the society of cultured people, they may put on a veneer that will help them merely to "get by." But it is very difficult to make it appear that such character is built of solid material.

How are we going to produce in the child, in proper degree, the virtues that in time make the *real* full-grown man or woman? By what process do we produce the child that shall be an asset to the school?

First, he must come from a Christian home—a home in which Christianity is lived, not simply professed. The parents must be what they wish their children to become; they must be the solid article, not merely veneer. The home must be founded on love. If the parents truly love each other and their children, there will be tenderness, gentleness, sympathy, and unselfishness in evidence, and that is the kind of atmosphere that brings happiness.

We have instruction that convinces us that most parents begin too late with their efforts to train their children. It saves much time and effort if we begin early. Babyhood is very much of a habit-forming time. The habits formed then naturally follow the child through life, and the habits which he forms are what determine his character; and his character determines whether he is an asset or a liability to the school.

The Father loves to see perfection in the home and in the school. Had it been

impossible to attain perfection, the Lord would not have given the exhortation, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The matter of perfection in children is not absolute, but relative. What would be perfection in Johnny today would not be perfection in him a year from today. There must be growth, and constant training to bring about the growth. Every child, like the child Jesus, should increase "in wisdom and stature, and in favor with God and man."

As a child, Jesus loved; He had a heart full of love, and it showed itself in sympathy and helpfulness. "His unselfishness and patient endurance, His courage and faithfulness, His resistance of temptation, His unfailing peace and quiet joyfulness, were a constant inspiration. He brought a pure, sweet atmosphere into the home, and His life was as leaven working amidst the elements of society. . . . In an unobtrusive way, from His very childhood, He ministered to others, and because of this, when He began His public ministry, many heard Him gladly."¹

It seems that some parents interpret their entire duty to their children as providing them with food, clothing, and shelter. A parent who thinks of supplying only the temporal things has no right to expect that his child will be a blessing to the school he attends or to the world. He must labor to build up right habits; he must not wait until wrong ones have been established, but must work to establish right ones in the beginning.

Suppose you are just starting to teach the child always to tell the truth. First

he may be asked to tell about some certain things concerning which the parent knows enough to make sure the child is telling the truth. Sometimes he will make a mistake in the happening; then it is well for the child to think the matter through or for the parent to ask him some questions that will bring out the inaccuracy. Then impress the idea that we must be careful what we say, for we might give a wrong idea. Doubtless the child has learned something about the ten commandments. This is a good time to explain the ninth commandment, "Thou shalt not bear false witness."

Never raise the voice when dealing with a child; never become angry with him; never lie to him about *anything*. I am reminded of the mother who actually told her daughters that they were not to tell any lies, that if there was any lying to be done, she would do it herself. The world has become very lax in the matter of truth-telling.

Unselfishness is one of the earlier things to be taught to children, and is much easier taught when there is more than one child in the family. But it can and must be taught, whether there is one child or several. Father and mother must be sharers with the child. The world is full of selfishness because parents have not begun early enough to teach unselfishness.

Parents, shall we think more about installing the Christian virtues in the child, and less about fancy cooking, elaborate clothing, reading the newspapers and magazines, and listening to the radio?

¹ Ellen G. White, *Ministry of Healing*, p. 350.

Qualities and Skills Needed

A. W. Cormack

ASSOCIATE SECRETARY, GENERAL CONFERENCE

THERE is a great need in the mission fields of earth for qualified missionaries—men and women who are called and equipped for service.

To meet and supply this growing need, our schools and colleges, in the providence of God, came into being, our well-developed educational system was established, and the very movement itself exists. Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: . . . and, lo, I am with you always, even unto the end of the world." When the great task assigned by the Saviour to the Christian missionary has been accomplished, the end will come.

The work of the Seventh-day Adventist missionary is not to civilize, nationalize, educate, or emancipate, in the sense in which these terms are usually employed. His purpose in life, and his business in the mission field, is "to preach Christ." Thus employed, he will assuredly be used of God to emancipate souls from the bondage of sin, and educate and prepare them for the kingdom of God.

Belief in the Message. Our mission divisions are continually calling for more and more missionaries who believe the message. This is a fundamental characteristic rather than a quality or qualification. The light of truth entrusted to the church in days gone by has through the years been focused upon our time; the faith "once delivered unto the saints" meets its culmination in the "faith of Jesus" that is to characterize the remnant church. The Adventist missionary who preaches the "everlast-

ing gospel" proclaims "the present truth." He has a *specific, definite* message from heaven, based on the "more sure word of prophecy," for a people living in the last days. Obviously, his own belief in this message peculiarly adapted to the needs of the last generation, is basically important. This means more than his acceptance of a remarkable system of theology, or conformity on his part to an established doctrinal outline. It involves his personal relationship to Jesus Christ. Testifying of his own belief, Paul spoke not of a philosophy or of a theory. He said, "I know *whom* I have believed." Inseparably associated with this experience of personal fellowship and communion with Christ are a knowledge of and a belief in the message for the last days. These the successful missionary must have.

A missionary thus basically equipped in consequence of his relation to the Master and to the message will be able to bring to his task in the field the best he has in training and experience. No preparation can have been too thorough, and no achievement in the gaining of qualifications and degrees too high, for the important work he has undertaken. He is to be an ambassador for Christ to multitudes who sit in darkness.

Adaptability. To meet these people where they are, he has left his country and his kindred, and he will need ability to adapt himself and his manner of living, as well as his ideas and methods of labor, to his new situation and to the conditions and needs of the people to whom he has come to minister. Whatever his ability in other lines, he will be sorely handicapped without this gift of

adaptability. With it, he will be greatly advantaged in the acquirement of other qualities which are essential to success in a mission land. Failure and defeat following in the train of homesickness and loss of courage have not infrequently resulted from the missionary's inability, or his wife's inability, to adapt himself to new conditions and new ways in a new country.

Friendliness. The Redeemer who came as the Saviour of men became also the friend of sinners; and those who serve as His ambassadors must follow Him in this. A spirit of true friendliness must mark the attitude of the missionary toward those for whom he labors. Anything that savors of aloofness or of an attitude of superiority tends to separate and alienate. Those who minister the gospel and those who respond to its invitation of love are to be "joint heirs." They have the same Saviour, the same message, and the same inheritance, "one Lord, one faith, one baptism."

Love for and loyalty to loved ones at home and for "the dear homeland" itself are in a missionary, not only admissible, but commendable as indicative of heart fidelity and soul integrity. To nurture and enjoy these home ties and cherished affections is one thing, however; and to proclaim and magnify them in the ears of the people in whose country the missionary is an honored guest is quite another. In these days of intense racialism and nationalism, the unity of the people of God in all the world cannot be too strongly emphasized. The children of the kingdom are being gathered from every nation and kindred and tongue and people. It is important that the missionary's attitude and speech and conduct among the people shall be such as to leave no room for doubt as to the purpose of his mission, or of his love for God and for his fellow men who stand in need of the gospel.

It is the love of God, shining out

through the avenues of daily living and shed abroad in the hearts of Christian workers, that wins souls. A Hindu zamindar expressed himself as feeling that our doctors were different from other European doctors he had known. These others were able men, skilled in their profession, and so were ours, but there was a difference that he could hardly describe. I asked him to attempt to define that difference. He said, "Your doctors seem to have in their hearts a love for these poor people in spite of their poverty and dirt."

Compatibility. This is a quality that concerns the missionary principally in his relation to his fellow missionaries. Seventh-day Adventists agree on so many things that are of real and vital importance that it is not strange that some of them should sometimes find themselves in disagreement over minor matters. Even when they disagree concerning these smaller things, they usually can agree to disagree.

Because a missionary has a difference of opinion with his committee, or with his associates, over such matters as his bungalow, or the location of the servant's quarters, or the children next door, or the way this thing or that thing is done, he is not necessarily to be marked down as being incompatible. One swallow does not make a summer, or for that matter two, or three, or even four. To be truly successful in his work, however, a missionary must be generally and consistently compatible and agreeable. A worker who is hard to get along with sooner or later finds that he has to get along. He is out of place in the mission field, and when furlough time comes, if not before, he seeks a new field of labor, or is advised to do so.

Itinerating with him in his field, we were discussing with a union mission superintendent the qualifications of missionary recruits. I asked him what in his

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A CHILDREN'S CRUSADE—*Editorial*

IN September mother will kiss her chubby-faced child, speak a few endearing, cautioning words to him, and set his feet in the path to school. She may turn a moment to dash the tears from her eyes as she watches her treasure trudge confidently and unafraid on his way, never to return—as he left. The casual observer may not understand her concern or her tears, but she knows too well that this little fellow who hastens away from her embrace will be subject to many influences today and tomorrow and the next day. He will no longer be her boy alone, but must be shared with his teacher and his schoolmates. Tonight she will see in his eyes strange fires burning. His dependence upon her will be less absolute, his allegiance a bit divided.

Wise is the mother who realizes the changes that may come into the life of her precious child. Wiser yet is the mother who decides to control, as far as mothers can, the quality of the influences that determine so largely the manhood and destiny of her boy. Fortunate indeed is the lad who has a mother conscious of some of the dangers that await him, and ready to strengthen him to meet them. Who would withhold the most favorable conditions to make him the bravest leader and the noblest Christian hero it is possible for him to become? Who would ignore the dangers, or hesitate to set up barriers against the flood that threatens his faith?

A center of carefully guarded, developed, and refined influences is that place in which the Christian teacher directs the thinking and living of a whole cluster of children, each one precious in the sight of the Great Teacher. In such a place are great potential values of the church

made secure. There its resources may increase, its life may be enriched.

Many children and youth—nearly 17,000 in the elementary schools, about 6,000 in the academies, besides 3,500 more in the colleges—of our church will sit down this autumn in just such centers in America. But not all our children and youth will be there. Altogether too many will be subject to instruction and influences that will lead them out of the church, with its privileges and benefits, and away from the most thrilling work in the world.

One of the greatest services of the Christian school is to exert a steady, molding power in the lives of the students. The months and years pass, and that power transforms character, strengthens faith, and gives inspiration for a life of service for others. The pattern was formed during the years when the child sat under the winning and ennobling instruction and example of his teacher. He steps into full church membership as easily as he enters another grade in school.

Faith, character, and destiny are at stake. Parents must be warned of the dangers—and they are not imaginary—that lie ahead for their children and youth. Our children should be in the school in which the most favorable conditions promote growth and development of the spiritual forces.

With every parent concerned for his child's spiritual safety, and with the church conscious of the treasure at stake and determined to hold every potential member lest he stray, the ingathering of the children and youth will become a veritable crusade on its way to the Promised Land by way of the Christian school.

THE RESPONSIBILITY

"GATHER the children."—*Joel 2:16.*

"Of such is the kingdom of God."—*Mark 10:14.*

"This country needs educated farmers."—*Fundamentals of Christian Education, 319.*

"Every child should be trained to self-reliance."—*Fundamentals of Christian Education, 57.*

"Christ can be best glorified by those who serve Him intelligently."—*Testimonies, III, 160.*

"We need young men and women who have a high intellectual culture."—*Counsels to Teachers, 43.*

"If the children are saved, earnest, persevering effort must be put forth."—*Christian Temperance, 72.*

"The truths of the divine word can be best appreciated by an intellectual Christian."—*Testimonies, III, 160.*

"Nothing is of greater importance than the education of our children and young people."—*Counsels to Teachers, 165.*

"Ignorance will not increase the humility or spirituality of any professed follower of Christ."—*Testimonies, III, 160.*

"There is no higher trust than that committed to fathers and mothers in the care and training of their children."—*Prophets and Kings, 245.*

"God will not supernaturally endow us with the qualifications which we lack; but while we exert the ability we have, He will work with us to increase and strengthen every faculty."—*Testimonies, V, 459.*

"A sound body is required for a sound intellect."—*Testimonies, III, 152.*

"Jesus secured His education in the home."—*Ministry of Healing, 399.*

"Children should not be forced into a precocious maturity."—*Christ's Object Lessons, 84.*

"We cannot afford to separate spiritual from intellectual training."—*Counsels to Teachers, 167.*

"Christ came to the world to sow it with truth."—*Fundamentals of Christian Education, 177.*

"God would not have us in any sense behind in educational work."—*Counsels to Teachers, 45.*

"A life devoted to God should not be a life of ignorance."—*Fundamentals of Christian Education, 47.*

"In whatever else we may fail, let us be thorough in the work for our children."—*Christian Temperance, 72.*

"The church has a special work to do in educating and training its children."—*Counsels to Teachers, 173.*

"Let the youth advance as fast and as far as they can in the acquisition of knowledge."—*Ministry of Healing, 402.*

"All our youth should be permitted to have the blessings and privileges of an education at our schools."—*Counsels to Teachers, 44.*

"The great object of education is to enable us to use the powers which God has given us in such a manner as will best represent the religion of the Bible and promote the glory of God."—*Testimonies, III, 160.*

Parents as Teachers

John E. Weaver

ASSOCIATE SECRETARY,
DEPARTMENT OF EDUCATION

FROM the beginning of education in America, the importance and value of Christian training, the Bible, and religion in education have been recognized. But today there is need to reemphasize with earnestness the imperative need of fortifying the home bases, where the sinews of life or death are made. One land is trying the experiment of blacking out the home—of having the communal life in which parents and children live and work with others as a group, with no family life or ties. Reports and results of this experiment reveal the basic weakness of a plan which ignores the God-given foundations of society, the state, the church, and the home.

It was the great preacher, Talmage, who paid that glowing tribute to the Christian home in the words: "A church within a church, a republic within a republic, a world within a world, is spelled by four letters—H-O-M-E! If things go right there, they go right everywhere; if things go wrong there, they go wrong everywhere. The doorsill of the dwelling house is the foundation of church and state. . . . In other words, domestic life overarches and undergirds all other life. . . . First, last, and all the time, have Christ in your home."

Parents, what are you doing to make your home a haven for your children? Do your boys and girls love their home better than any other place on earth, or do they come home when they cannot go anywhere else? Our homes should be the happiest and best places for our children. A Christian home is really a little touch of heaven on earth. Margaret Sangster once said, "A home in which

father and mother unite in training their children is the one retreat on earth that gathers to itself the light of heaven."

From my experience as a teacher I would say that the success of Christian education in the third angel's message, especially in the elementary and intermediate schools, is bound up inseparably with the homes from which the children come. Any teacher worthy of the name can soon tell what sort of home training the boys and girls in her school have had. The obedient, respectful, neat, clean, and responsive boy or girl shows the marks, not only of good breeding, but of careful training. The indifferent, careless, disobedient, and indolent child has brought habits and attitudes with him from his home which will have to be changed before he is able to get much from his school experience.

"Too much importance cannot be placed upon the early training of children. The lessons learned, the habits formed, during the years of infancy and childhood, have more to do with the formation of the character and the direction of the life than have all the instruction and training of afteryears."¹

The wise man said, "Train up a child in the way he should go: and when he is old, he will not depart from it." The first and one of the most important words in this text is "train." The second important word is "child." Children need to be trained today the same as they needed it when we parents were children. I have no idea where I would be today if I had not received some training from my parents when I was a child. And that training, by the way, was felt as well as heard and seen.

Yes, the training must begin with the child, even the babe. It was Abraham Lincoln who once said, "If you are going to do anything for the average man, you must do it for him before he becomes a man." Parents, did you receive any training when you were children, or did you just grow up, like Topsy? Are you acquainted with the modern, streamlined theory of educating and training children? The essence of the plan stresses the natural, free development of the child—self-expression. Do not inhibit the child or cross his desires or ideas; it might short-circuit some of his impulses, and result in serious damage, say these educators.

I have seen some of these uninhibited children who have developed freely with plenty of self-expression. I have seen them in Seventh-day Adventist homes and in other Christian homes. I have seen them in our Christian schools. I have seen them a few years later in State industrial schools getting the "training" they failed to get in their homes. I have seen them, too, in State and Federal institutions whither they were brought because their "natural development" and "self-expression" had interfered with the rights and liberties of others in society.

But let us not be misunderstood! I believe in self-expression in children, in a type of natural development through guidance, direction, and training. Youth who get such a training in childhood will profit greatly by it in the years to come;

but the untrained and uninhibited child must get the training later, if ever, and at what terrible cost in experience.

The importance of the home was emphasized by Calvin Coolidge when he said, "The destiny, the greatness, of America lies around the hearthstone. If thrift and industry are taught there, and the example of self-sacrifice oft appears; if honor abide there, and high ideals; if there the building of fortune be subordinate to the building of character, America will live in security, rejoicing in abundant prosperity and good government at home, and in peace, respect, and confidence abroad. If these virtues be absent, there is no power that can supply these blessings. Look well, then, to the hearthstone. Therein all hope for America lies."

So, as Christian parents, there are two things we should do: first, safeguard the integrity and right training of our homes; and second, place our children in the Christian school, where "all thy children shall be taught of the Lord." If we do less than this, there is grave danger that this precious "heritage of the Lord" which has been vouchsafed to us may be eternally lost and the blood of these children be on our hands. May Heaven give us the deep conviction of the eternal importance of these things, and then may we have the faith, courage, and determination to do what we know we ought to do.

¹Ellen G. White, *Ministry of Healing*, p. 380.

What College Did for Me

Mary Marie Brownly

I GREW up under the shadow of its venerable brick walls. Childhood's memories are sweetened by the perfume of pink-clover blossoms which in summer made the campus a fairyland of beauty; and enlivened by the mellow echoes of the great clock in the stately steeple tower, which told off the hours of each passing day to all the countryside. With dormitories at guard to right and left, "the college on the hill" stood out against the horizon of our prairie landscape as the outward symbol of an ideal which was ours by birthright and environment. Going to college was not a question. It was an accepted fact!

And so at last the great day came! Thrilled, I made my way to the magic door that still swings wide to welcome each new student, and stood in line for matriculation.

I did not know just what I should study, but of one thing I was certain: I would dodge "math" if possible. How cordially I despised it! Problems never *would* work out right. Academy algebra and geometry had been bad enough. What college had to offer in this line was sure to be worse. No, indeed! I was through, emancipated from this useless drudgery, and with mistaken zeal I said as much to the kindly teacher who was helping me arrange my program. With a quizzical smile he looked over the top of his glasses and advised:

"Don't dodge the hard things. If you do, you are off to a poor start; for life is brimful of difficulties that you will be obliged to meet and conquer if you do not wish them to conquer you. Better let me sign you up for a struggle with angles and triangles and sines and

cosines. When you've mastered every theorem and slain every problem, you'll be better able to meet and defeat the next giant in your path. Don't be a quitter, child! Don't *ever* be a quitter!"

So I screwed up my courage and began! And I weathered the storm clear through calculus—not with distinction, to be sure, but at least I stuck! And that's one of the most worth-while things college taught me—not to dodge difficulties.

Regulations always seem more or less of a handicap to the student. We never understand the "why" for some of them until we can look back in perspective. During those first few months of college one rule, which forbade our visiting the village post office during school hours, even during vacant periods, seemed utter foolishness; so I deliberately disregarded it. Just retribution came swift and sure. The *reason* for the prohibition (which I found out later was sensible enough) was not explained to me, but there on the traditional "green carpet" of the president's office I learned a never-to-be-forgotten lesson. Obedience to law in every relationship of life is the only safe rule of conduct. That's another thing college taught me—respect for authority.

There dropped into our sophisticated classroom circle one day an unpolished stranger. He was dressed in overalls, wampus, and a hickory shirt. How his rough yellow shoes squeaked as he tiptoed his embarrassed way to a seat! No, he was not at all prepossessing in appearance, and not one of us put forth the least effort to make him feel that he was among friends. But a day or two later,

when he stood to recite, we who had felt so much superior listened in amazement, mouths ajar. That backwoodsman from the mountains knew more Latin in general, and more Cicero in particular, than all the rest of us put together! As weeks and months passed, he proved to be a brilliant student. Gallantly, and without apology, he wore the garb in which he had arrived until he earned enough extra money to purchase regulation masculine attire. He was valedictorian upon graduation two years later, and every one of his thirty classmates was proud to do him honor. For years he ably fulfilled responsible positions in the cause of God, and now, though illness has laid him low, the flag of his courage flies at topmast. His experience has been and always will be an inspiration to those of us who are so fortunate as to know him personally. That's another thing college taught me—it's never safe, or fair, to judge people by appearances.

Circumstances made it necessary for me to earn my own expenses one year. There was not much choice of work; so I must needs turn my hand to such as offered itself during vacation. Did you ever weed onions? No? Then you have missed a spine-stiffening experience. Up and down those acre-long rows—we had to make the trip on hands and knees with a sharp eye out for the tiny plants—was a weary way, but it paid reasonably well in cash until summer school opened and I could work for credit in the college laundry and have time to study on the side. Then came house-cleaning days! Oh, the hours spent scrubbing floors and washing windows and cleaning woodwork in the administration building and the dormitories, helping to get everything shipshape for the new school family, all the time counting my earnings anxiously! At last good fortune opened the way to more congenial work, and I really accomplished

what had at first seemed impossible. That's another thing college taught me—how to be independent.

And then one long-to-be-remembered day a knight came riding out of the west on a moth-eaten little bronco. He was tall and broad-shouldered, rich in pluck though poor in purse, and endowed by some Irish ancestor with an optimism which simply refused to recognize disaster or admit defeat. A doctor he purposed to be, poverty and a neglected education as handicaps notwithstanding. He sold the bronco and made the first payment on his tuition. Then he went to work, since thirty-five cents was the sum of his cash assets. Hauling coal for the college was his colorful initiation into the fraternity of student laborers, but he never once thought of giving up. Finally the honor of being night watchman was bestowed upon him. This was almost ideal. There was more time to study; also, it was cleaner! but even this job was not remunerative in actual cash.

One day some special frolic was afoot, and a ten-cent tax was levied. Jim looked soberly at the collector for a moment; then he grinned. "Honestly," he confided, "I haven't a loose dime to my name!" The striking thing about it was that he did not seem the least embarrassed to admit such financial stringency. And the rest of us, who were a bit more fortunate, understood.

Without a murmur for the good times foregone, he climbed right over the mountains of difficulty that would have daunted a less courageous heart. *Some-day* he would be a doctor—a good one! And he is—a recognized specialist on the staff of one of the best-known hospitals in the United States. Those days when he "chauffeured" the four-horse team and creaking coal wagon seem very far away, but they are typical of how one persevering, ambitious young

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South Africa's Plan

Ernest D. Hanson

EDUCATIONAL SECRETARY,
SOUTH AFRICAN UNION CONFERENCE

THE prosperity of our academies and colleges is based on our church schools. Whenever there is a failure to extend Christian education to include the children in the elementary grades, one can be certain that the academies and colleges are building on an insecure foundation. And yet there is probably no department of our educational system that is confronted with so many unsolved problems as is the church school.

Consider as an example the status of the church school teacher. She is employed and paid by the local church, and her work is inspected by the conference superintendent of education. She is without employment for three months of the year, and is not always paid promptly during the other nine. There is not the same security of tenure as is afforded workers in other branches of the work, and there are far too many departures from the recommended salary scales.

Recognizing these and many other problems, the South African Union Conference has for twelve years been developing church school policies which are designed to place our church school teachers on a more satisfactory employment basis. In the development of these policies, the educational secretary has been aided by some of the special conditions which exist in South Africa.

The school year is divided into four quarters, with a month's vacation at the end of the second quarter, six weeks' vacation at the end of the fourth quarter, and approximately a week each after the first and third quarters. It is the custom to pay the teacher's salary for twelve months.

Our first step was to employ the teach-

ers on a twelve-month basis, thus bringing this policy into line with that which governs other classes of workers. The second step was to have the churches prepare twelve-month rather than nine-month school budgets.

The preparation of these twelve-month budgets led us into a consideration of many of the problems connected with church school finance. Church boards were counseled to open the school doors to all children of church members, regardless of their ability to pay the tuition charges. The school budgets have been made a part of the church budgets, thus laying upon the church as a whole the responsibility of financing the school. Parents able to pay full tuition charges do so. Other parents pay fees according to their ability. Some members without children pay the fees of one or more pupils. Any estimated deficit is provided for by pledges and church-expense offerings.

Even after all these methods of financing the schools had been put into effect, some of the churches found great difficulty in carrying the financial burden. The result was a study by the union and local conferences of the whole system of church school financing.

The plan finally adopted made provision that the union conference would appropriate a fixed amount toward teachers' salaries and distribute this among the conferences in proportion to the total salaries being paid to the teachers. The conferences would, from nontithe funds, supplement this amount up to one half of the teachers' salaries. In addition to this, each local conference pro-

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NEWS from the SCHOOLS

ELEVEN 1940 GRADUATES of senior colleges have received and accepted calls to foreign mission fields, including Africa, China, Egypt, India, Persia, and Syria.

FRANK H. YOST of the Bible department at Union College leaves this year to become professor of church history at the Theological Seminary.

E. M. MELEEN, who has been on furlough from India this past year, and has been teaching Bible in South Lancaster Academy, is returning to India.

H. E. EDWARDS, dean of Emmanuel Missionary College, was recently appointed a member of the Curriculum Revision Committee of the State Department of Education.

H. B. LUNDQUIST, returning from South America, where he has spent the last twenty years, will join the faculty of Pacific Union College as associate professor of modern languages.

THE NORTHERN UNION ACADEMY MUSIC FESTIVAL was held at Oak Park Academy, April 26 to 28. The festival, begun last year, is held yearly, rotating among the four academies of the Northern Union.

H. M. JOHNSON, for some years principal of the Vejle fjord Mission School, Denmark, and teacher of English and farm manager at Canadian Junior College the last two years, has been elected president of the college to succeed L. W. Cobb.

OPLEIDINGSSCHOOL DER ADVENT-ZENDING is the name of the new training school for the New Netherlands East Indies, which was recently dedicated. The school buildings will accommodate nearly one hundred dormitory students. The institution is to serve a large archipelago, including the island of Java.

L. N. HOLM, business manager of Emmanuel Missionary College, made a three weeks' visit to Walla Walla College, Pacific Union College, and Union College, as well as some of the more prominent sanitariums. He gave special study to their heating systems preparatory to the erection of the new plant at Emmanuel Missionary College.

LYNWOOD ACADEMY has recently purchased two visual-education aids. An AA Tri-Purpose Pictorial Projector and five-foot Da-Lite screen were secured with funds from science laboratory fees. The Home and School Association purchased a sound projector with microphone. A collection of slides, slide film, and moving picture reels is being built up for classroom use and summer campaign work.

STERLING K. GERNET AND STANLEY E. WALKER, both of the music faculty of Walla Walla College, presented a program of piano and organ music at Pacific Union College in exchange for a program presented at Walla Walla College by Miss Ivalyn Law, instructor in voice at Pacific Union College.

THE PISGAH INSTITUTE recently marked the twenty-fifth anniversary of its founding. The total enrollment for the period numbered 1,991, and the amount of student labor furnished was \$238,000, which is 85.6 per cent of the total student expenses for the period.

D. A. COURVILLE, associate professor of chemistry at Pacific Union College, has been granted a fifteen-month leave of absence in order to complete his work for his doctorate in chemistry at Stanford University.

I. F. BLUE, former principal of Vincent Hill School and Junior College, Mussoorie, India, becomes the new head of the Bible department at Union College.

NINETY-THREE of the 269 graduates of senior colleges had been definitely placed in conference or institutional work by the middle of April.

A. W. JOHNSON, business manager and head of the department of history at Pacific Union College, has been elected dean of the college.

M. O. MANLY, preceptor and teacher of printing at Cedar Lake Academy, is under call to enter schoolwork in South India.

JOHN M. HOWELL, educational secretary of the Central Union Conference, has been elected dean of Union College.

TWENTY-FIVE STUDENTS of Battle Creek Academy will be baptized at the close of the school year.

T. W. WALTERS, teacher of history at Laurelwood Academy, Oregon, is the new principal of Gem State Academy, Idaho.

A. C. MADSEN, principal of Loma Linda Academy, has accepted the work of teaching Bible and history in the Modesto Union Academy.

R. W. FOWLER, principal of Sheyenne River Academy, has a year's leave of absence for graduate study. J. V. Peters will be acting principal for 1940-41.

ROBERT LAY, teacher of science and mathematics at Greater New York Academy, expects to finish next year his doctorate in the field of chemistry at New York City University.

R. K. NELSON, preceptor and teacher of history at Enterprise Academy, will continue graduate work next year at Wisconsin University. Mrs. Nelson has taught mathematics at Enterprise.

ERNEST ANNOFSKY, Bible teacher at Kern Academy, has accepted a similar position at Lodi Academy for the coming year. He takes the place of Paul Heubach, who is entering evangelistic work.

OLIVE WESTPHAL, language teacher at Glendale Union Academy, has been granted a year's leave of absence to attend the University of Southern California. She is working toward the degree of Master of Arts.

THE ASHEVILLE AGRICULTURAL SCHOOL at Fletcher, North Carolina, reports that twelve out of fifteen members of the class of 1939 have attended college during the present year, and two are in schools of nursing.

THE TREBELETTES, the girl's glee club under the direction of J. J. Hafner at Emmanuel Missionary College Academy, presented a half-hour program recently over WSBT, the South Bend *Tribune's* broadcasting station.

WINIFRED WICHMAN, registrar and commercial teacher at Lodi Academy, will join the faculty of Golden Gate Academy this coming year. She will act as registrar and librarian in addition to assisting in the elementary department.

GLENN HOUCK, superintendent of gardens at Emmanuel Missionary College, has obtained such remarkable results in successful experimentation with tomato growth and culture, that the Michigan State College is looking with favor upon establishing one of its experiment stations on Emmanuel Missionary College farmland.

MAPLEWOOD ACADEMY had a graduating class of 35. D. E. Reiner, Northern Union home missionary secretary, was the baccalaureate speaker, and Gideon D. Hagstotz, assistant professor of history at Union College, delivered the commencement address.

NATHANIEL PARKER of Lynwood Academy has accepted the position of principal of the La Sierra preparatory school. The separation of the college and the preparatory school is planned, with separate student body organizations.

WALTON BROWN, director of education of the Rio-Minas Geraes Mission, Brazil, has spent several weeks at the new school in Petropolis, East Brazil, assisting with a summer school for primary teachers.

PEWEE VALLEY ACADEMY dedicated its new school building on March 30. J. K. Jones preached the dedicatory sermon. The building, which cost about \$10,000, was dedicated free from debt.

FIFTY WALLA WALLA COLLEGE STUDENTS will work during the summer vacation as evangelistic colporteurs in the North Pacific Union Conference and Canada to earn scholarships.

H. F. CHRISTIE, preceptor and teacher of science and mathematics at Plainview Academy, will connect with the Chosen Union Workers' Training Institute.

E. K. VANDE VERE, who has been acting principal of Maplewood Academy during the absence of E. F. Heim, plans to spend the coming year in graduate work.

ELIZABETH COWDRICK, English teacher and preceptress at Broadview Academy for some years, will teach English in the Union College Academy.

THE CENTRAL UNION reports, for the year 1939-40, 56 elementary and intermediate schools, with 75 teachers and 1,092 pupils.

GLADYS ROBINSON-STEARNES has been elected head of the normal department at Southwestern Junior College.

H. M. LASHIER goes from Glendale Union Academy to Pacific Union College to fill the position of science and mathematics instructor in the preparatory school. He will do part-time teaching in the college mathematics department also.

M. J. SORENSON, who has been Bible teacher at Plainview Academy since his return from Ethiopia, has now accepted a call to the Congo Union Mission in Africa as superintendent of that mission.

IMPROVEMENTS are under way at Maplewood Academy. The book bindery is being remodeled. A water softener for the institution and a cold room for the kitchen have been installed.

A. R. TUCKER, of Seattle Junior Academy, will be principal of Mount Ellis Academy during the coming year. He succeeds William Lay, who goes to Laurelwood Academy as Bible teacher.

OSHAWA MISSIONARY COLLEGE, in Canada, began in 1939-40 a course in home economics under the direction of Mrs. L. T. Hagle. The course promises a rapid development.

THIRTEEN STUDENTS of Maplewood Academy were baptized on April 15. H. A. Vandeman, pastor of the South Minneapolis church, administered the rite.

L. H. HARTIN, head of the Atlantic Union College school of theology, conducted the spring Week of Prayer at the Greater New York Academy.

SCHOOLS are often evaluated by the amount of spontaneous, self-expressing activity present. Creative work, done without prodding or constant prompting, reveals much to an inspector. Initiative in thought and action is a valuable quality much desired in schoolwork.

The church can use men of the Lincoln type who, when they must, can think and work alone, without the stimuli or direction of a guide. When plans for school fail, some persons proceed to put their minds on ice, but there are others who refuse to react thus. These latter are of the kind who enroll in courses of study with the Home Study Institute. They can study alone. They possess the qualities that produce results. Under regulations their credits are accepted by our academies and colleges.

College	Graduates from 2-year curriculums	Graduates with degrees
Atlantic Union College	6	25
Emmanuel Miss. College	13	42
Pacific Union College	19	72
Union College	3	47
Walla Walla College	9	50
Washington Miss. College	41	33
Canadian Junior College	23	
La Sierra College	32	
Oshawa Missionary College	3	
Southwestern Junior College	20	

Academy	Graduates
Arizona	4
Asheville Agricultural School	18
Auburn	43
Battle Creek	11
Broadview	50
Canadian Junior College	6
Cedar Lake	16
Emmanuel Missionary College	23
Enterprise	46
Forest Lake	33
Fresno	12
Glendale	30
Golden Gate	18
Greater New York	12
Indiana	27
Kern	4
Lake Ariel	10
La Sierra College	21
Laurelwood	41
Lodi	45
Lynwood	49
Maplewood	35
Modesto	13
Mount Vernon	32
Mountain View	19
North Plainfield	8
Oak Park	24
Oshawa Missionary College	15
Pacific Union College	15
Pewee Valley	7
Pisgah Industrial Institute	11
Plainview	21
Rogue River	4
Shenandoah Valley	29
Sheyenne River	25
Southwestern Junior College	27
Takoma	24
Walla Walla College	11
Yakima Valley	29



A Reading Course for the Teachers in Our Secondary Schools

FOR many years the teachers in the elementary schools have been required to complete three reading courses before they could have their five-year certificates renewed or receive a life certificate. A comparable plan for the teachers in our intermediate schools and the academies has often been proposed. It has been near adoption several times, and seems to be growing in favor.

Of course all teachers are expected to have studied at least one of our essential books such as *Counsels to Teachers, Parents, and Students*, *Fundamentals of Christian Education*, or *Education*. Then the teacher is ready for two such books as *Directing Study Activities in Secondary Schools*, by William G. Brink; and *Improving Instruction: Supervision by Principals of Secondary Schools*, by Thomas H. Briggs.

Part I (pp. 3-300) of the first book treats in seven chapters the "General Problems in Directing Study Activities," under such titles as: "Developing Effective Study Habits," "The Use of the Assignment," and "Directing Pupils in the Use of the Library." Part II (pp. 301-650) is given to "Directing Study Activities in Various Fields of School Work," with chapters on English, social studies, foreign languages, the practical arts, and others. Part III (pp. 651-724) is shortest, and is limited to "Directing Studies in an Integrated Program."

This book is highly recommended and is acclaimed as one of the very best that have appeared in the field.

Improving Instruction may appear to be

of interest to principals only, but not so. All good teachers are personally and continuously interested in improving the quality of their own instruction. They can do that much more intelligently when they understand the criteria by which their work is evaluated. These are clearly stated in this book. Some of the chapter headings are: "Teachers and Supervision," "The Principal's Relations With Others," "The Golden Rules of Education," "Purposes for Teachers," and "Measurement in Supervision."

Both books are well organized for study and are provided with ample bibliographies. They will supplement the information already possessed by the experienced teacher, and will give very helpful direction to the beginner.

For a balanced course of interest and value to both teachers and principals, these books seem well adapted. Every library should have them. Every progressive teacher will read them thoroughly. Here is a practicable plan for training in service.

The books may be ordered direct from the publishers. No special prices have been obtained, but the usual discounts will be allowed to the schools.

Briggs, Thomas H., *Improving Instruction: Supervision by Principals of Secondary Schools*. New York: The Macmillan Company. Second printing, 1939. \$2.50.

Brink, William G., *Directing Study Activities in Secondary Schools*. New York: Doubleday, Doran, and Company. 1937. \$3.

South Africa's Plan

Continued from page 24
vides fifteen dollars a year for each school for the purchase of equipment.

This sharing of the expense has led to some changes in the relationship between the conference and the schools. The conference pays the salaries of the teachers in the same way that it pays the salaries of other workers. The churches pay their half of the salaries to the conference. (The proportion of the salaries paid by the conference has varied somewhat over a period of years.) The conference committee, in counsel with the union conference department of education, employs, transfers, and dismisses teachers, and the conference auditing committee sets all salaries. It is, of course, the privilege of the church to ask the conference for any teacher whom they may desire or to inform the conference that they wish to discontinue their school.

In other respects also the teacher is given the status of a conference worker. Teachers attend camp meeting on the same basis as other workers, and bear such responsibilities as the conference may place upon them. Every two years all teachers are brought to a seven-day teachers' institute at conference expense. The length of the institutes is due to the great distances, heavy expenses, infrequency of the institutes, and the difficulty of conducting summer school work, owing to the distribution of the holidays. Every second year the teachers are required to do a specified amount of professional reading in addition to the professional reading which they are encouraged to do at all times.

The advantages of the policy followed in the South African Union Conference may be summed up in a few sentences: (1) The teacher is a worker with the same status as other workers. (2) The teacher receives a salary twelve months in the year. (3) The salary scale is con-

trolled by the conference. (4) Churches that should have schools are able to finance them. (5) The conference department of education is in a better position to direct the teachers' work.

Listen, Teachers!

Continued from page 11
"Boys will be boys," but for the cumulative effect of the child's conduct we must ever remember that boys will be men.

And why do we, as parents, expect so much of you teachers? Why do we expect a higher standard of you than many of us reach? For various reasons. It is not that the profession of Christian teaching is more noble, more responsible, and greater in effect than parenthood; it is because many of us parents fail, and yours is the privilege to stand in the breach and fill the gap; it is because many of us hope to realize vicariously through our children some aspirations which we personally have failed to attain; it is because you have represented in our children in your charge some of the noblest results of successful parental care as well as some of the most undesirable traits and results of parental failure and neglect. It is yours to be worthy of the trust of the former and equal to the challenge of the latter.

Teachers, carry a constant concern for your children's spiritual growth. Talk and pray with them about it; give them the companionship of your love. Let finger snapping, whistle blowing, and reprimand be replaced largely by a dynamic personality, positive leadership, and mutual understanding. Remember that we as parents, though as human as you, are more interested in our own than you can possibly be. May our common interest lead us to pray that the Great Teacher of us all may grant us, "eyes to see, ears quick and keen, strong, tender hands, and lips that laugh. But more than all a heart that loves and understands."

Qualities and Skills

Continued from page 17

opinion was the most desirable quality in a missionary. He replied without hesitation that whatever other degrees he might possess, the missionary should by all means have a G.D., or he would surely fail of success in any mission field. He explained that these initials stood for "good disposition." He was right.

Ability, embracing so much that some men are able to do; adaptability, that brings within the range of possibility so much that such men of ability might accomplish, are all too often spoiled by a lack of compatibility. Strange as it is, it sometimes happens that a "b" gets in where it ought not to be, taking the place of the "p," and spoils a missionary's success and happiness. To the discomfiture of his fellow workers and the perplexity of his mission leaders, he displays a spirit of "combatibility" instead of one of compatibility. The antidote for incompatibility is unselfishness, and the secret of unselfishness is "Christ in you, the hope of glory."

What College Did for Me

Continued from page 23

farmer interpreted that sage advice: "Where there is no way, make one!" That's another thing college taught me—college, and Jim.

Religion? Oh, yes, I had breathed a third-angel's-message-filled atmosphere from earliest recollection. Sabbath school, church school, academy—I knew all *about* Jesus Christ, all *about* His soon coming. But it was in college that I really learned to *know* Him as a personal Saviour from sin and a Friend of friends; really came to *desire* His soon return,

and to *long* to be ready to meet Him in that glad day.

The years I spent on the campus were filled to the brim with study and work and fun, and every one of them was an adventure in friendship. The joy of college association is one of its most worth-while, lasting gifts. This touch with others broadens our outlook on life; rubs off the sharp corners; teaches us charity, long-suffering, and forgiveness; and sweetens all of life. "Make new friends," sings Henry van Dyke, "but keep the old; those are silver, these are gold." And that's another thing college taught me—something of the value of friendship.

These school years gave me the gift of high Christian ideals. Unconsciously these principles which were a part of the classroom and campus training became a part of myself, and colored my outlook on the future. And when I had left the sheltering influences of home and my alma mater, they held me as an anchor sure and steadfast, and as I pause for a backward glance, it seems today that this gift has meant more to me than all the other gifts of the college which I claim as mine.

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Evangeline D. was married, and is now devoted to her little family; but she goes on studying, just for the fun of it.

Brother B. took courses in English and Journalism with us. Today he is writing books with large circulations.

Lenore D. completed the normal course and was put in charge of a church school. She continued to study with us; now she is serving as dean of women in one of our colleges.

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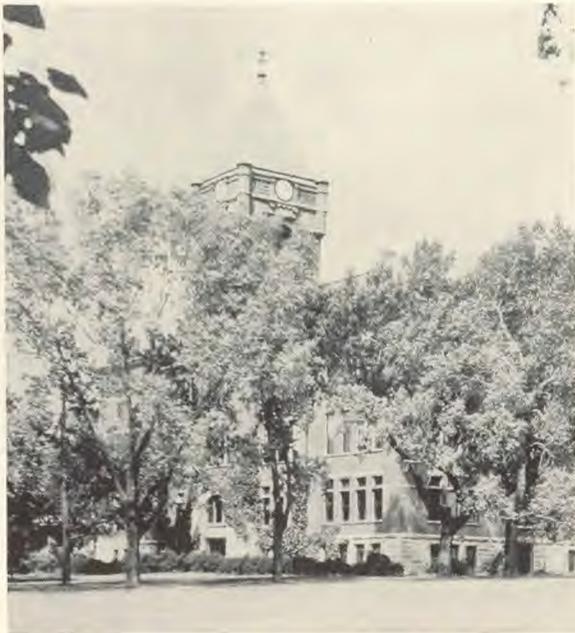
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