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YE ARE THEY—An Editorial

MANY a man, in the days when he was laying the foundation stones of greatness, leaned on a frail support that often clung as desperately to him. The way to fortune or acceptance was not yet clear, and very few believed in the project or its promoters, but some did and gave unsparingly to it. In time success came to his cause and it was an honor to be associated with it or to be recognized as in some degree responsible for its strength and influence. Success caused the days of sacrifice to be forgotten.

As a small contingent of ragged troops from Connecticut came to General Washington and pledged their loyalty to the patriotic cause, he commended them for their action and assured them that without them and others as devoted, the cause of liberty would be lost. He saw in the undrilled and inexperienced recruits, veterans of an army that was laying the foundation of a great nation. His words of commendation tied them at once to him and his cause.

At one time, only Jesus and a few unlearned disciples formed the nucleus of the Christian church. These men associated with the great Leader were simple but they were teachable. They were subject to temptation; talked too much at inopportune times; repeatedly revealed wide traces of selfishness; often misunderstood the grand purposes of the gospel; and made many and frequent mistakes.

Jesus knew the disciples' weaknesses and frailties better than they did themselves. He understood how uncertain their future could be, how dependent upon them the success of the church would be, how its character and its influence would be determined by their leadership, how it might differ widely

from the pattern, and yet be the only organization on earth representing Him.

Even so, one day He turned to them and said: "Ye are they which have continued with Me." Luke 22:28. What a privilege had been theirs, just to have been with Him, even in adversity. They had not turned back as others. Their faith had not wavered. Yet, they had made mistakes. Theirs was an imperfect record and they knew it. Despite His knowledge of their human weaknesses He recognized them as associates in the great cause.

Such recognition has power to lift men out of mediocrity onto planes of greatness. Nothing gives work and life so much dignity and significance as when men fasten their eyes on the best and continue with it. Nothing helps much more than to be recognized as partners in a great undertaking, sharing honor and responsibility with hardship and sacrifice.

The church that bears the impress placed upon it by the early disciples has often been in sharp contrast to its Founder and the principles He taught, and has deserved the sharp barbs thrust at it by its enemies, but it is still the supreme object of His love and care. It represents the best in modern civilization, the highest in conduct and character.

The Christian school is one of the most powerful agencies within the church, and the teacher the person who determines its quality. The teacher who joins himself to a fragile school and stays by it in days of adversity until it is well established, and every bond between the children and the church strengthened, is doing service of high quality. Some day it will be said of such teachers: "Ye are they which have continued with Me."

Lift Up Your Eyes

Thomas J. Michael

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WHILE the second World War was still in progress, there was considerable talk, throughout this country in particular, about "postwar planning." "Rehabilitation" and "reconstruction" were also terms quite freely used. Now that the war is over, it is recognized in many circles that the nations are confronted with greater and more complex problems than when they were struggling to win the war. Peace has brought with it tremendous problems and issues that challenge the resources, both material and moral, of the surviving countries.

Seventh-day Adventists have for over seventy years been operating a world work. Their objective has been, "The Advent Message to All the World." In some respects their activities as a missionary organization were restrained during the years of war. They could send neither men nor means into several countries. Those fields are now open again, or are in the process of opening, thereby presenting one of the most gigantic tasks ever encountered.

Nations, as they face their problems of reconstruction and rehabilitation, and other church organizations with varying degrees of missionary fervor, as they plan for the social uplift of humanity and the "evangelization" of the world, think in terms of hundreds or even thousands of years. Seventh-day Adventists, however, are faced with not only the necessity of taking the advent message to the whole world, but the imperative necessity of doing it quickly, in a very limited time. They do not dare to think in terms of one hundred years, or even in terms of "many years." The coming King is at the door, not a long way down the road of time.

The greatness of the task may be emphasized briefly. For example, there are two hundred fifty millions of Moslems in the world, distributed roughly as follows: Eighty millions in India, seventy millions in the Far East and China, and about one hundred millions in North Africa and the Middle East. For these multitudes, almost twice as many people as there are in the United States, Seventh-day Adventists have scarcely begun to work.

India has a total population of about four hundred millions, nearly three times as many people as are in America. According to the latest statistics, there are more than eleven thousand Adventist workers of all kinds in the United States. All will agree that there is not one too many. In fact, there is a great shortage of workers to meet rising needs in the homeland. With three times as many people, however, would it not be reasonable to assume that India should have something like three times as many workers as are in the United States? But instead of having thirty-three thousand, on this comparative basis, India has, for its four hundred millions, about five hundred workers. Now, if it takes eleven thousand, or more, to encompass the task of giving the advent message in this country, can it be expected that five hundred, of whom less than one hundred are foreign missionaries, can accomplish a task at least three times as great and infinitely more difficult in India? God does move "in a mysterious way His wonders to perform," but some, it would seem, exercise a dreadful amount of presumption at times in what they expect Him to do with so little!

The financial giving of Seventh-day Adventists is an amazement to observers outside their ranks. It is marvelous to think of a people no more numerous than they are, actually voting over twelve million dollars for denominational work, as the General Conference Committee did at the 1946 Autumn Council. Making this enormous financial provision for their mission work possible, represents wonderful sacrificial giving on the part of this people. But let them not gather unto themselves too much satisfaction or pride from that accomplishment. For the facts are that while the total amount given has risen to a figure never approached in times past, as individuals, they are giving fewer cents to foreign missions today for each dollar of their tithe than they were giving a few years ago. They need, as individuals, to restudy their relationship to mission giving, for they are by no means doing as much as they should, nor as much as they have done in the past in proportion to their individual incomes.

But the greatest need is not for more money, although financial needs will continue to increase vastly till the end comes. The greatest need now is for men and women to help transform these millions of dollars into multitudes of souls converted into the kingdom of God. For fields that are already wide open, the General Conference secretarial department has almost continuously on its lists calls for about two hundred missionaries. As fast as some of the calls can be filled, new ones arrive from overseas divisions, and the number received by no means measures the needs. The foreign divisions can only ask for missionaries for whom they know they have financial provision. Scores, yes, hundreds of appeals from native peoples have to be denied year after year.

Never have there been so many young people, never have the schools been better equipped to train them for denominational service, and yet it has never been

necessary to wrestle with more difficulty in obtaining the recruits needed for the missionary army. Five or six years ago, according to estimates, about four out of every five called, accepted foreign mission appointment and were able to proceed to the mission field. Today the statistics indicate that only about half of the number called are able to accept. Not only are people as individuals giving less for missions in proportion to their income, but there is also a decline in missionary fervor on the part of those who are considered as candidates for missionary service.

How can this trend be changed? That it must be changed, all will agree. Seventh-day Adventist schools, from the elementary to the college, exert a tremendous influence on the thinking of young people. The church is grateful for what the schools have done and are doing in this respect. But are teachers doing all they can definitely to direct the thinking of youth toward denominational service in general and foreign mission service in particular?

Some of the advance schools are known as "missionary colleges." Over and over again the schools are referred to by educators and others as the modern version of the "schools of the prophets." Every teacher, no matter what his professional assignment may be, should be burdened to shape his teaching so that in a very definite manner the thinking of his pupils is directed toward the finishing of the great task. Every student should be looked upon as a potential missionary, and his thinking and planning encouraged in that direction. There are missionary bands in most of if not all the schools. But only a comparative few attend the meetings of these bands. It should be possible for every student every day in every class and in the whole atmosphere surrounding the schools, to sense the urge to prepare for missionary service, to feel that his or her contribution is needed in order

that God's work in the earth might be quickly finished and the coming of the blessed Saviour hastened.

In many ways the young people reflect the thinking and attitude of their teachers. Recently a schoolman presented the importance of developing an *esprit de corps* in the faculty as well as among the students. In the course of his remarks he mentioned that recently about fifteen of his staff had received calls to serve elsewhere. In saying that not one had accepted the calls, he emphasized the fact that what held them was their spirit of devotion to that particular school. That is very good and commendable as far as it goes, and there is nothing wrong with the idea of developing a school spirit, but it happens that some of those referred to had been called to foreign mission service. It may be that they were even encouraged by the school leader to accept the foreign calls, but it is to be earnestly hoped that in their case the "school spirit" did not lead them to lose an opportunity for meeting a desperately urgent need in some mission land.

The incident may serve as a basis for an appeal to all school administrators and all teachers to devote much more time and energy than they probably do now to the development among the staff members as well as among the students of a world missionary spirit. To help the young people catch the vision, the best thing that can happen is for a teacher now and again to accept a foreign mission call. Leaders are grateful for the large number of educators who through the years have sacrificed most desirable positions in the homeland to go to the uttermost part of the earth in response to the command, "Go ye therefore, and teach all nations."

The needs are many and varied: school administrators, teachers of Bible, teach-

ers of science and mathematics, teachers of various kinds, and teachers of those who would be teachers; preachers, evangelists, and pastors; colporteurs and colporteur leaders; printers; and doctors, nurses and technicians for the medical work. These are actual present needs, and are cited only to give an idea of the variety of calls that come from the fields afar.* With such a diversity of needs, everyone, whether worker or student, might well look upon himself as a candidate for mission service.

Jesus one day said to His disciples, as recorded in John 4:35: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." The disciples had apparently not grasped the urgency of the task which Jesus sought to lay before His followers. They were thinking in remote terms of a work to be accomplished away off in the future, and the Master endeavored to impress them with the imminence of their responsibilities. If Christ were here today, would He find it necessary to repeat the words of John 4:35? It is certain that He would admonish His people as in the words of Luke 10:2: "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest."

May God help teachers as leaders of the children and youth to lift up their eyes, so that the students will in turn lift up their eyes to behold the fields that are white already to harvest. As his people pray for Him to send forth missionaries into the desperately needy fields of earth, may He roll upon them a most solemn sense of responsibility, to do everything within their power to provide an adequate answer to their own prayers.

Trends in Elementary Education

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THE Christian school should be in no way inferior to the public school. In fact, the Christian school should lead the way into better and more economical means of reaching the child's heart and mind, and of making him a better physical being to live in so highly a competitive world. The Christian teacher should be outstanding in his ability to find ways and means of making education really effective. The art of teaching should always be the exercise of a spiritual function, the carrying on of a divine mission. The Inspired Record says, "And He gave some . . . teachers." Teaching is one of the gifts of Christ to this world through His church.

It is interesting to note that the first schools not only in these United States of America, but also in many other parts of the world, were church schools. The colonists established schools in which children might be taught to read so that the knowledge of God might not be obliterated from the earth. Many of the finest universities, in both the Eastern Hemisphere and the Western Hemisphere, were founded as church institutions. Mission work throughout the earth has utilized the school to further its interest; in fact, the school has, many times, been the means employed to enter new territories, and, nearly always, to establish believers in the message and train them, that they, in turn, might carry the new-found knowledge of God to those who have not hitherto known it. The teacher is an important part of the work of any church; it can be safely said that a church organization is no stronger than is its educational system. Modern trends, then, are of utmost im-

portance to the teachers of the schools supported by Seventh-day Adventists.

One of the most conspicuous of the modern trends in elementary education is the increasing awareness of the child as a person. This might be termed the basic trend. It would be difficult, indeed, to trace its development. The great pedagogical law of Comenius places the child in first place of importance, and the Teacher of teachers "took a child, and set him in the midst of them; and when He had taken him in His arms, He said unto them, Whosoever shall receive one of such children in My name, receiveth Me: and whosoever shall receive Me, receiveth not Me, but Him that sent Me." Mark 9:36, 37.

Perhaps the child is becoming important to America because of dissatisfaction over adult life as it is. Figures show that crime costs this nation some \$15,000,000,000 yearly and that the average age of criminals before World War II dropped from forty to nineteen, and these war years have greatly reduced even that low age level. Many children must be included in this group.

Elementary school workers cannot shut their eyes to the mechanisms which become life behaviors. The child as a factor in the life of the community must be brought increasingly into the teacher's work. Individuality must mark the teacher's work in the present-day world.

There is a trend to teach children more of that which belongs to their world and is important to them for today and its needs. With this comes, as a consequence, more effective teaching of things for tomorrow and its needs,

without so much apparent stress being laid upon the things which belong to tomorrow. This trend toward realism in the child's world has brought with it a restudy of subject matter.

More attention is given to reading, and matter more suited to the needs of the child is placed in his hands. Attractive books are produced for the beginners, with type and illustrations to appeal to their eyes, and matter of a wide variety related to things of their interest. Studies are made in physical development as related to reading. More attention is given to reading in the upper grades, to scientific methods in corrective measures, to materials correlated with other fields of study, and to the pupil's reading level.

In his laboratory at the University of Chicago, G. T. Buswell has discovered that the average child's eye is not focused for reading until about seven and one-half years of age. Others have found that a child less than six and one-half years of age mentally is not ready to begin reading. Much more can be accomplished by working along conversational lines, until the child has reached the mental age for reading. If this plan is followed, the advancement, when once the child is placed in the reading class, is much more rapid.

Oral expression is receiving more attention. The telephone is used in hundreds of instances in which previously a letter had to be written. Thus, the spoken word is more important today than any other form of expression. The modern school is recognizing this and is training its boys and girls accordingly.

More attention is being given to the artistic side of life. Never before have form and color meant so much in life. The modern school is endeavoring to prepare boys and girls to appreciate this new form of expression in classes of everyday living, interior decorating, designing, everyday art, household arts, or just plain art.

Science also comes to the aid of the teacher. It serves the child in health, safety, and communications; in the production, preparation, and conservation of food; in comfort, entertainment, and living in general; and in previews of many an interesting vocation or avocation. But it is science as related to the child's life and not to something on the far-distant side of the earth, or for some remote time in the child's experience.

Arithmetic has been restudied, additions have been made to the subject matter formerly taught, and some subtractions have been made therefrom. Very definite work has been done in the content of this field, and the entire subject has been related to the child's actual living. Problems concerning things he touches day by day have replaced problems about things he could only know in a very remote way. Such specialized work as square and cube root have been eliminated altogether from some schools.

Theoretically, there is a moving away from what might be called traditional subjects, and more emphasis is being placed on functional subjects. Perhaps a better way of expressing it is to say that the traditional subjects are being better taught in new settings. With more emphasis on reading, at all grade levels, the key to real study is being more effectually placed in the pupils' hands. The majority of pupil difficulties, in subject matter and discipline, comes from a lack of understanding of what is wanted, and in a high percentage of cases, this lack of understanding harks back to a lack of real reading ability. With increased attention on spoken English, a service is being done to written English, which is only a more laborious way of saying things.

There is a trend toward fewer children in the schoolroom under the direction of any one teacher. Children must really be known with their individual mental

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Guiding Principles in Bible Study

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EVERY Adventist teacher or student, no matter what his line of study, should be interested in Bible study. Nothing else so develops the mind. The first principle of correct interpretation is to take into consideration the context. John 5:39 may be taken as an example. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." Some are probably aware of the fact that this reads differently in the Revised Version. Instead of a command to "search the Scriptures," there is a statement, "Ye search the Scriptures." Now, which is the correct translation? The original Greek does not help, for it can be translated either way. The verb is either second person plural indicative or second person plural imperative. But the context shows that Christ was before the Sanhedrin, being questioned concerning His healing of the impotent man at the pool of Bethesda on the Sabbath day. It would seem rather strange for Christ to command the Sanhedrin to study the Scriptures. What He evidently did say was that, though they did study the Scriptures, they had failed to find Him in them.

Adventists often turn to the Spirit of prophecy to see what light it has on the interpretation of Bible texts. In many cases Mrs. White quotes the Authorized Version as an exhortation to search the Scriptures; but when she deals with what Christ means in this case, she quotes the Revised Version.

"Instead of apologizing for the act of which they complained, or explaining His purpose in doing it, Jesus turned upon the rulers, and the accused became

the accuser. He rebuked them for the hardness of their hearts, and their ignorance of the Scriptures. He declared that they had rejected the Word of God, inasmuch as they had rejected Him whom God had sent. 'Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me.' John 5:39, R. V. In every page, whether history, or precept, or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God."¹

It may, therefore, be concluded that the Revised Version is correct in the context of John 5:39, but that Mrs. White quotes this scripture, as she does others, sometimes for the purpose of exhortation and sometimes for the purpose of exegesis. In the quotation from *Desire of Ages* she quotes the text in the Revised Version form, to explain the meaning in harmony with the context.

The second principle is that interpretation should be made in accordance with correct theology. "And Jesus said unto him, Verily I say unto thee, Today shalt thou be with Me in Paradise." Luke 23:43. In this text the word "today" comes between the verb "I say" and the verb "thou shalt be." Normally an adverbial expression follows the verb it modifies, but for emphasis it can be placed before the verb it modifies. With which verb does "today" belong?

Sunday morning Jesus said to Mary as recorded in John 20:17, "Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and My God, and your

¹ Ellen G. White, *Desire of Ages*, p. 211.

God." Evidently Christ Himself did not go to heaven on Friday. Therefore, He could not say that the thief would be with Him there on the day that He spoke the words of Luke 23:43. A literal translation would read: "Verily to thee I say today, With Me thou shalt be in Paradise." The phrase "to thee" coming before the verb "I say" (there is no pronoun in Greek, only a personal ending of the verb) is emphatic. The phrase "with Me" coming before the verb "thou shalt be" (no pronoun in Greek, only one word with appropriate endings) is also emphatic. "Today" comes in the normal place after the verb "I say," which it modifies. The emphasis is in harmony with the thief's request. In explaining this, Mrs. White makes her own translation, because both the King James and the Revised Version are incorrect.

"In Jesus, bruised, mocked, and hanging upon the cross, he sees the Lamb of God, that taketh away the sin of the world. Hope is mingled with anguish in his voice as the helpless, dying soul casts himself upon a dying Saviour. 'Lord, remember me,' he cries, 'when Thou comest into Thy kingdom.' Quickly the answer came. Soft and melodious the tone, full of love, compassion, and power the words: 'Verily I say unto thee today, Thou shalt be with Me in Paradise.'"²

Thus, while in the original of Luke 23:43 there is the possibility of translating the word "today" so that it would go with the following verb "thou shalt be," the comma should be placed after "today," making it modify "I say." The translators of the Authorized and Revised Versions did not translate rightly, because of their wrong theology. They thought that Christ went to heaven immediately on dying and that the repentant thief went there also when he died.

² *Ibid.*, p. 750.

The third principle to be considered is that because the English word may have several meanings, one must be sure to get the correct meaning of the word in the text. It is not safe to look up the English word in the English dictionary. If not familiar with Greek or Hebrew, check the word in Young's *Analytical Concordance*.

Psalms 50:5 is often used in connection with the Week of Sacrifice. "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." To know when this gathering is to take place, one must read the context. "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people." Verses 3, 4. The gathering takes place when Christ comes to judge His people. What is the meaning of "sacrifice"? Does it have the meaning of the English word "sacrifice" in the expression "Week of Sacrifice"? Applying the test of correct theology, can anyone assure his being gathered with the saints at Christ's coming by an amount of money that he may give during such a Week of Sacrifice or at any other time? To ask the question is to answer it. No!

What does the word "sacrifice" in this text mean? Young's *Analytical Concordance* reveals that the Hebrew word means a "slaughtered animal." Did people make covenants in Old Testament times by slaughtered animals? Was a covenant ever made between man and God in that way? Yes, God made such a covenant with Abraham, as described in Genesis 15:7-21.

What is the slaughtered victim by which God's people are to make a covenant with Him? Is it not Christ, the Lamb of God that taketh away the sins of the world? All who make this covenant will be among the saints who will be gathered at Christ's coming. Any-

one reading the text in the Hebrew will find a confirmation of this interpretation, in that the original says, "cut a covenant," rather than merely, "make a covenant."

The fourth principle is that one must get the historical setting of the text. In reading isolated Bible verses, it is natural to think of them as primarily addressed to the reader's own time. But this is not a proper method of interpretation.

The historical setting must be considered. Then with the correct meaning in the setting, application can be made to this time and this people, remembering that "all these things happened unto them for ensamples; that they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

In Isaiah 7:1-7, Ahaz was to fear God, not Rezin of Damascus, not Pekah of Israel, and God promised that their counsel against Judah should not stand. Ahaz refused to ask a sign, but God gave him one (verses 14-16). Note that before this child came to the age of accountability, both Rezin and Pekah were to die. Therefore the child must have been born soon after Isaiah spoke God's words.

The Hebrew word here translated "virgin" is "Alma" and means a young woman either married or unmarried. In the Septuagint, however, the word is *parthenos*, which means "virgin." The fact that the New Testament writers quote this text as applying to Jesus, gives divine approval to this secondary meaning. In the child born to Isaiah there is a type of the Messiah to come. Isaiah, like all the prophets, looked forward to that time when the Messiah was to come, and prophesies of him in chapter 9, the very next chapter after the one telling of the birth of his own son.

This principle of double application

applies also to Matthew 24, where Christ speaks of "these things" and "this generation." To the disciples it meant the destruction of Jerusalem and the temple in their time, but to the church of today it means the coming of Christ in this generation.

Another principle in correct interpretation is that of *parallelism*. In Genesis 4:23, 24 is Lamech's song of the sword, an early epic. He is boasting of what he has done, but he has killed not two persons but one. The expression "man" and "young man" balance, as do also "wounding" and "hurt." This principle of parallelism is very common in Hebrew poetry but may be found elsewhere.

Another help in correct interpretation of texts is given by recent research. In Hebrews 11:1 there is a statement which most people have learned by memory. Here we have an example of parallelism. "Substance" should balance "evidence," and "things hoped for" balances "things not seen." The Greek word here translated "evidence" means "conviction." The only occurrence in the New Testament is in 2 Timothy 3:16, where it is translated in the King James Version as "reproof." In checking the Greek word here translated "substance," it will be found that in other places the word is translated "confidence"; hence, the idea of the word is "confidence or the requirement of confidence." Modern research has provided much help here in translating "substance." In God's providence many business documents written on papyri in the early centuries have been preserved to this day. In these this word occurs with the meaning of "title deed"; so this passage might be well translated, "Faith is a title deed of things hoped for; a proof of things not seen."

Man Tells, God Foretells

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THERE are two kinds of prophecy which await the attention of the Christian student. One is fulfilled prophecy; the other, obviously, unfulfilled.

Fulfilled prophecy, when it is understood, helps to strengthen the faith of the people of God, and convinces them that God, having foreseen what is to come, speaks of the future with authority: men may go by what God has said. Here are three instances applicable to the point.

Joshua declared that death would come to the family of him who should rebuild Jericho. (Joshua 6:26.) This malevolent prophecy was fulfilled five hundred years later in the case of Hiel's sons. (1 Kings 16:34.) Daniel believed that Jeremiah's prophecy of a Jewish captivity limited to seventy years (Jer. 29:10) would shortly be fulfilled, and his prayer to that end (Dan. 9:1-3) was in due course answered. Jesus warned His followers that when the Romans should encompass Jerusalem, they should flee. (Matt. 24:15-18.) They fled to Pella. Writing some three hundred years later of the Roman siege of Jerusalem, Eusebius declares, "The people of the church in Jerusalem had been commanded by a revelation, vouchsafed to approved men there before the war, to leave the city and to dwell in a certain town of Perea called Pella." *

To look back upon fulfilled prophecy is a great source of encouragement, and something that Jesus emphasized: "Now I tell you before it come, that, when it is come to pass, ye may believe that I am He." John 13:19. To know that

one worships a God who foresees the future and who is, what is more, willing to let His children know, in some degree, what is to come to pass, is a great spiritual stimulus to those who believe in God, as well as a challenge to those who do not.

It is an attribute of divinity to know the end from the beginning. "I am Alpha and Omega, the beginning and the ending, saith the Lord." Rev. 1:8. Elihu told Job (Job 34:21) that God's "eyes are upon the ways of man, and He seeth all his goings." He knows man. He knows all that man thinks and does.

World history is therefore spread before God like a great panorama. He has seen what is to take place as though it were in the present. God is timeless, and the past, present, and future lie equally plain under His all-seeing eye. He sees the future unfolding before Him exactly as it will sometime take place.

What a tremendous advantage this gives Him. No one can take God by surprise. No one can take Him un-awares. No one can do anything that God has not already foreseen. Man has free moral agency. God does not compel him to do what he does. But God foresees what he is going to do and knows beforehand what will take place.

This is God's foreknowledge. "Let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord?" Isa. 45:21. It is out of God's foreknowledge that He unfolds His plan of salvation for each individual. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son." Rom. 8:29.

* Eusebius, *Ecclesiastical History*, book 3, chap. 5 (*Nicene and Post-Nicene Fathers*).

This does not mean that God is mechanistic. It does not mean that men are pawns and that history is a chessboard upon which God has arbitrarily played. The men of history have been free moral agents and have exercised this freedom more or less, according as they were surrendered to God, captivated by Satan, or involved in circumstances. God has played His game, let it be said reverently, upon the chessboard of history, not with automatons, but with living men, allowing for a freedom of choice and activity. Therefore God has not been responsible for every bloody battle which has destroyed the lives of men ere their souls could be saved. He has not caused every terrible pestilence, nor necessarily set in motion the destructive agencies which play across the pages of history. While "the powers that be are ordained of God" (Rom. 13:1), and "He removeth kings, and setteth up kings" (Dan. 2:21), yet He is not responsible for the career of every evil ruler who has gambled ruthlessly with the lives and bodies and goods of men. But in all this welter of confusion of men's interests and purposes, God is, by His divine power and by His conscience, accomplishing His own purposes.

Since the advent of sin, God has been engaged, through Christ, in a great controversy with Satan, the originator of evil. It is God's purpose eventually to destroy evil and its cause. Plans are laid for the accomplishment of this grand purpose and have been laid ever since the advent of evil. Jesus is the lamb "slain from the foundation of the world." Rev. 13:8. The working out of these plans against Satan and his operations has involved a mighty conflict in the unseen world, of which Scripture has revealed only occasional glimpses. But man can see this conflict carried on in the earth itself. Men can be conscious that they are engaged in a tremendous struggle. As they turn the pages of Holy Writ, they can be informed what the

controversy means and what their part in it is. It is from prophecy, fulfilled in history, that men learn the wider implications of this great controversy.

It is on the basis of His foreknowledge that God foretells the future. He picks out that which He wishes men to know, and shares it with His children. (Deut. 29:29; Amos 3:7.) These prophecies are put in the Bible for man's profit.

How shall these benefits be applied? As soon as one recognizes that prophecy is a preview of points of history which God has deemed important, he may turn to history to learn its lessons. In the case of prophecies fulfilled, the future which God foresaw has become man's past. Their fulfillment is history. Only by turning to history can man learn what the prophets would have him know.

This lays a definite responsibility upon the Christian student of history. The cultural value of the study of history is very great. There is perhaps no department of human knowledge which opens up such a vast field for the appreciation of human culture as the study of history. This alone might justify its study, but that is not enough for the Christian student: Man is a political being. The study of history shows him in his political endeavors, as he has sought through the ages to learn how to get along with his neighbors. It is of absorbing interest to study the behavior of man in political affairs. History is the great textbook of political science. This alone would justify the study of history, but again it is not enough for the Christian student. When the child of God studies history, he can never forget that he is studying that which God has already foreseen, which has always been under the eye of God: the field of human endeavor in which God's hand has constantly been guiding, working out His purposes.

The study of history, then, should help the Christian student to see God's pur-

poses working out in human affairs. It should help him to know better God's plans and purposes and the privilege man has of serving Him. It should help him to understand better that God is a wise and loving and merciful God. It should make him more resolute in his service of such a God. It should, by all means, give him greater confidence in a God who has spread upon the pages of Scripture prophecies not yet fulfilled.

The spiritual responsibility of the Christian teacher of history is then very great. The great cultural developments of history will remain very important. The political developments will be of absorbing and instructive interest. The inspiration or the warning to be taken from the lives of men who march across the pages of history will be emphasized. But the Christian teacher of history knows prophecy. He has made it his business to understand fulfilled prophecy. He has made himself thoroughly acquainted with those great climaxes of history which are touched like mountain peaks by the sunbeams of prophecy. By this illumination the Christian teacher of history will be able to spread before his classes a view of the things that God has emphasized as important through the mouths of His prophets. To do this, he does not need to be a preacher, any more than he need be a physician to remain physically healthy according to simple rules of health. He will teach history as one who is viewing the great panorama of God, just as the science teacher will teach physiology as one who is examining the handiwork of God.

The Christian teacher of history need not fear the subordination of history teaching to religion. Rather, the trend has been the other way. During the last century of secular history teaching, history has been sucked dry of almost all its religious significance. Students have been permitted to see man as a cultural or political creature, as an economic force, as a social and sentimental being,

but they have been virtually forbidden to see man as a religious figure, and when they have, they have been too often led to believe that religion has left him either foolish or subverted.

From this approach to history the Christian teacher turns away in strong disapproval, and insists upon seeing man in history as a whole—a social, political, cultural, economic, and religious whole. He wishes his students to know that just as religion is influencing their lives now, so religion has influenced men's lives in the past, along with all the other factors of influence which have made man what he is in history. That history has been influenced enormously in the last two millenniums both by visible organized Christianity, shady or stained as it has often been, and by mystical and spiritual Christianity, will become clear at point after point. Into many a dark corner of history the light of prophecy will be permitted to shine.

In this kind of historical study no valid objective fact of history need be omitted. No analysis need be biased, no fact colored. Rather, the distortions of over-secularized history will be corrected, and facts and their interpretation will appear in their true light. The Christian student need not, in his study of history, wear either rose-colored or dark-hued spectacles. He approaches his subject with a clear and open eye, sees all the facts, and makes an honest and full appraisal of them. But to omit what God has seen beforehand in history robs the student of proper objectivity. It leaves him, as a matter of fact, with a biased interpretation. The inclusion of the prophetic in an analysis of history rounds out the student's historical synthesis. Its omission warps it.

This approach to history will prepare the student for the future through the other part of prophecy, the unfulfilled. God has told in His Word something of the future which is yet ahead. Men are

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Music as a Spiritual Force

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PRAISE ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely." Ps. 147:1. Psalms 148 admonishes the angels, sun, moon, stars, waters above the heavens, dragons, all deeps, fire, hail, snow, vapors, stormy wind, mountains, hills, fruitful trees, cedars, beasts, cattle, creeping things, flying fowl, kings of earth, all people, princes, judges, young men, maidens, old men, and children to "praise the name of the Lord." How can many of the above praise the Lord?

Here is the answer: "Thou makest the outgoings of the morning and evening to sing [margin]. . . . The little hills are girded with joy. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing." Ps. 65:8-13. The Scriptures are full of instruction to "everything that hath breath," the inanimate as well as the animate, to praise God and literally sing.

Without entering into a scientific discussion of the above quotations, let it be known that vibrating things produce tone whether it is heard or not. A dog can hear tone from vibrations that are far too rapid for human ears to perceive. Men use only the low end—and a very small end it is—of the scale of vibrations that run from sixteen a second up into the trillions, which appear through the eye in the form of "light." When the Bible says these inanimate things "shout for joy, they also sing," it is not guesswork; it is a fact above man's ability to recognize through the sense of hearing.

Nor is praise limited to the human voice. Men are privileged to sing "with

the psaltery and an instrument of ten strings," and to "play skillfully with a loud noise." Ps. 32:2, 3.

Men are emotional beings, whether they assent to the truthfulness of that statement or not. The path from childhood to maturity is marked in its decline from emotional expression to a sophisticated attitude. A wrinkle around the eyes answers the urge for a good laugh or a broad smile—and "there is a time to laugh."

Music is the language of emotion, which runs deeper than intellect and affects people to a greater degree. Whistling to keep up one's courage is not a mere saying. Emotion is the motive power which urges one to do and dare. It is important that the emotional nature be fed with the proper kind of music, for it can arouse a great variety of feelings.

It behooves teachers to be aware of the power of music, both for good and for evil. It is a very effective tool of the devil, and he will never let it slip from his hand until time shall cease. It may speak of the highest wisdom or of the deepest follies in a language far more powerful than reason.

There are two distinct opinions as to what constitutes sacred music. Some think it should be confined to hymns and sacred songs; others think that all music of good grade is sacred. In a measure both are correct and both are wrong. Hymns and sacred songs do comprise much of sacred music, but the field is broader than that. Music of good grade is too broad a classification to meet the standard of sacred music. Even of sacred songs there is one style which

might be known as concert sacred music, which is not particularly appropriate for a church service. Nor should young people be expected to play or sing only hymns and gospel songs in order to receive the most good from music as a spiritual force. There is much music in the instrumental field that is beautiful, which, if overindulged in, may lead to an attitude of disgust toward the simpler, smaller forms as being of no real merit.

In the days of Israel, when Elisha was acting as the prophet of God, schools were established for the earnest young men who wished to become efficient in God's service. Among the chief studies sacred music was listed. Hardly without exception the great Reformers were musicians, who made a most generous use of the art in furthering the cause of God. Why did Cardinal Cajetan cry out helplessly of Luther, "By his hymns he has conquered us"? Why did Catholic authorities of Luther's day blame the religious disturbances among the people on his songs more than on his translation of the Bible into the German language? Because when the union of poetry and music is effected, it is a combination filled with power. Words are more easily remembered when tied to music. For this reason the children of Israel were admonished to chant the Ten Commandments on their way from Egypt.

Religious services should not have a reduction of music, for long after the sermons have been forgotten, the songs will be remembered. Music has a peculiar power in its ability to tie itself to conditions, places, and events so inseparably that years later a song of former days will cause the individual to relive a faded experience. As a long-neglected melody unfolds, it brushes away the dust of years and puts one back even into the arms of his mother with her lullabies.

"The melody of praise is the atmosphere of heaven."¹ The opposite of

this fact is also true, that music of a low grade creates an atmosphere of evil. There is something about this art that gives expression to feelings which cannot be revealed through words. That is why men sing their poems. They can create a deeper meaning to the words thereby. The psalmist-musician said, "I will open my dark saying upon the harp." Interpreted, it means that when his emotions, feelings, and yearnings toward God lay beyond the reach of his mother tongue, he would express them upon the harp.

"Music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God."² Here is another striking text from Psalms 68:25, 26: "The singers went before, the players on instruments followed after; among them were damsels playing with timbrels. Bless ye God in the congregations, even the Lord, from the fountain of Israel."

How can the schools produce musicians who will use their knowledge and skills in a holy cause? Consecration is the first fundamental. Students, and people in general, confuse the term "musician" with one who sings or plays upon an instrument. The last two frequently do not include the former; yet a large number of students chafe under that which produces musicians. Musicians are needed more than demonstrators who manifest the attitude of "Pin a rose on me."

Students should be given frequent opportunities to play and sing as a part of some program. The divisions of Sabbath school afford many such opportunities to match nearly every degree of musical advancement. These music experiences would mean much to them, but such exercises should not be confined to a select few, which is often the case. Preaching through songs has a wholesome *double* effect.

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¹ Ellen G. White, *Education*, p. 161.

² Ellen G. White, *Patriarchs and Prophets*, p. 594.

Making the Curriculum Fit

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IF LEARNING, and not teaching, is the primary school activity, and if teaching is the unremitting attention to the needs, the nature, and the problems of the learner, as has been well and truthfully said, then it is in order to consider making the curriculum fit the student's needs and objectives. Learning has growth in knowledge and wisdom as its very core, and can take place anywhere and any time. The quality of learning is measured by the capacity for seeing the whole situation immediately. Ruskin emphasized the seeing thus: "The greatest thing a human soul ever does in this world is to see something. Hundreds of people can talk for one who thinks, but thousands can think for one who can see. To see clearly is poetry, prophecy, and religion all in one."

But once the whole has been seen, the next important step is to identify its parts as separate problems, and then use accumulated knowledge and experience for their solution. When one has taken these three steps, a fourth is necessary, that is to act on one's thinking and accurately measure results. This is where education that has to do with the whole individual differs from training that fixes by repetition certain skills with the usual results of obedience and conformity. In this sense training is concerned chiefly with the fixation of habits, whereas education has more to do with intelligence.

In considering the curriculum of the nurses' training schools, it is accepted as fundamental that the nurse as an individual is more important than the curriculum. Therefore, if any adjust-

ment should be made, the curriculum should yield to the nurses' needs and objectives rather than the nurses to a fixed and arbitrary course of study no matter how valuable it may have been considered in years past. It is just as true that changes in teaching the courses of the curriculum need not, perforce, improve it. The peripheral and nonconsequential can always remain such despite a lifetime of attention to them. It was not until the crust was broken that the four and twenty blackbirds of the nursery rhyme pie began to sing. It may be necessary to break some thought encrustations before some other birds can sing.

The needs of society or of almost any large group in it change constantly. Especially is that true in a period of great stress. In such time tradition loses its force. Then men are likely to be more critical of an institution or practice that seems to have passed the period of its special contribution. Faced with new needs and more exacting requirements, they may well examine the contents of the curriculum and its courses. It may be said of them as it was of some efforts during the recent war, "Too little and too late."

The fundamental needs of the student of nursing are numerous. The curriculum of the preprofessional and the nurses' training school should provide for meaningful experience in the six major areas of medicine, surgery, obstetrics, pediatrics, community health, and psychiatry. There should be a broad, supporting knowledge of the related sciences, such as the biological, the physical, the social, and the medical, and of the nursing arts. In her educa-

NOTE.—Presented at a meeting of the instructors of Seventh-day Adventist schools of nursing, Union College.

tion the nurse should see clearly the connection between "the meaningful experience" and the "supporting knowledge," as may be illustrated by the relation of prenatal care and embryology.

In the emphasis on her preparation the nurse should not be overlooked as an individual in the role of wife and mother. Moreover, she should be able to understand and care for the whole patient, and minister to more than mere physical needs. She needs to speak two languages: that of science and that of the patient. One other fundamental may be added to this list, that of making her to feel that she is, while obtaining her education, a student of college level and not merely a chore woman or a worker at menial tasks. This pattern for the student nurse is rejected by some who would keep her on a level inferior to that inherent in her high privilege of service, but its worthiness will cause it to prevail.

There are certain trends that need to be considered. Patients are making more frequent demands that the hospital supply all the nursing care needed. In 1930 seventy per cent of such care was by student nurses. That percentage has steadily declined. One needs to think in this connection of results in case seventy per cent of the teaching in all schools was done by students learning to teach. It is significant that the student nurse has less time for nursing care than formerly. The amount has decreased fifty per cent in ten years. Then, too, there has been an increasing amount of social security agitation wherein certain benefits are promised for regimentation that weakens. An influential government nurtures the masses that in turn support it. There is also an increased emphasis on education in special areas of the professional school aside from the general preparation for bedside nursing.

Much is said of the importance of adjustment. When the individual makes a proper and continuous adjustment to

experiences coming into her life, they will lead her to greater degrees of self-mastery and efficiency, to better disciplined powers and better integration, and to happier, richer personality. There are two ways in which the adjustment can be made, either by the growth of the individual or by improved environment. Since adjustment is active and positive the school can hasten the process. In order to do their best work both nurses and teachers need to be especially adjustable. A good teacher can help the student to early become a self-directing individual.

Education for life is preparation for change and adaptation, for adjustment to an infinite variety of experiences. The more complex the situation, the greater is the need for a high quality of intelligence. The nurses' training school should select students who show special aptitude for nursing and encourage others who may apply to find another field of service. It should provide suitable opportunities for the student to make the necessary adjustments to the work of nursing, and should guide the student in her learning so that later she can serve society well.

There are certain problems connected with making the curriculum fit the nurses' needs. The school can take either a conservative position resulting in amenable but not necessarily docile nurses, or a liberal position creating vigorous, independent professional workers for community service. It is not hard to agree with John Dewey when he says, "The best minds are not especially likely to be drawn where there is danger that they may have to submit to conditions which no self-respecting intelligence likes to put up with; and where their time and energy are likely to be so occupied with details of external conformity that they have no opportunity for free and full play of their own vigor."

Notwithstanding ideals and good intentions, there are definite limitations.

The group of students may be small and range in capacity like many high school groups from an I.Q. of 80 to one of 130. Their secondary school preparation may have been dictated by a small college preparatory group of 25 per cent or less, or confused by the curriculums which have increased in number from nine in 1890 to at least sixty in 1940. Moreover, the limited resources of the school either in finance or in personnel may block satisfactory adjustment of the curriculum.

Making the curriculum fit presupposes a flexible curriculum, as in a case where algebra could be accepted for typewriting or vice versa, the choice being dependent on the student's needs or aptitudes. Limitations to adjustments there must be, but they should yield or be ignored when they interfere with the student's actual needs. Basic requirements here are that the needs of the students be recognized, that there be a broad, flexible curriculum, and that there be teachers who believe in adjusting instruction to fit individual student needs and who know how to make such adjustment.

Certainly the curriculum is best that can be adjusted to the individual student's needs but there are some basic objectives and knowledge which must be the common possession of all students. This is the foundation of the curriculum and must be guarded carefully, but nurses are working in a field revolutionized by modern science methods, and adjustments are essential. They must have latitude and longitude also, in which there are an improving selection of learning situations, reduced work pressure allowing time for thinking, an established relationship of theory and practice, and an emphasis on activity, on adventure in life.

Not all enthusiasts for curriculum adjustment can realize their ideals, but here

are some suggestions deserving study:

1. Make some adjustment in the time requirement for the course. Some students with greater capacity or longer preparation for the course could master the requirements in at least two and a half years. Another six months could be spent in a special hospital.

2. Grant an examination in any subject of the curriculum in which the nurse considers herself proficient at the time of entrance.

3. Provide advanced work within the time limit for those prepared to take it. Success here will depend on the student's capacity and the school's personnel and financial resources.

4. Avoid duplication of course materials by (a) comparing course outlines, (b) visiting other teachers' classes, and (c) studying representative curriculums for sequence, content, and time requirements.

5. Challenge student nurses by offering larger opportunities to assume responsibility. To be able to assume and carry responsibility successfully is a mark of maturity.

6. Rotate the student nurse to all services, but vary the time for the members of the class according to their learning rate.

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School Can Be Interesting

BOYS and girls are required by law to attend school, but teachers have the privilege of making that required attendance not only enjoyable but a real thrill and a fine experience in life. For Christian teachers this responsibility is great.

In trying to make school interesting to her pupils, the teacher often reaps a double benefit. Not only do her pupils have more fun, but because of their interest, discipline problems fade until they are almost nothing. Learning becomes an exciting experience rather than a difficult job that must be endured.

School can be made interesting from the first minute of the morning until the last minute at night. Do the pupils hate to come in as soon as they arrive, and are they often tardy? If you are worried about that, try something like this. Put on the board a puzzle of some Bible names, or have available some picture books, dot-to-dot books, and other games or work ideas for them to try. It works.

Seventh and eighth grades had fun and learned a great deal about budgets when they planned a school unit. Each one was allowed a certain amount of money with which he must buy all his clothing for a whole year. Their purchases are a never-failing interest to the teacher and to them also. It is often necessary to refuse them more money when theirs runs out. They also "bought" all the furnishing for their rooms, and showed surprisingly good taste in that. They cut pictures from the catalogue and pasted them onto sheets in their notebooks along with a list of prices. As their purchases increased, their need for a budget increased. It certainly helped to teach them the value of money and provided an interest in the arithmetic period.

While the older students worked out this unit, the second and third grades enjoyed their corner store, which was built from orange crates. They learned to make change so that they could be storekeeper. The biggest trouble was to keep the chil-

dren from bringing too many things for the counters. They coaxed their mothers until the store was complete with everything from "soup to nuts." Each item had its own price tag made by the children. Yes, school can be interesting.

On Friday school sometimes gets a bit tiresome; the situation in the regular arithmetic period is often remedied by having oral arithmetic for all classes. The teacher divides the group into three teams with each row as a team, and problems are given to each child in his turn. All problems must be worked without aid of pen or pencil. Each child receives problems in accordance with his ability. Thus every child has a chance to score for his side, and also an interesting learning situation is established. The youngsters look forward to Friday and often drill each other so they can gain points for their side.

Perhaps other teachers, too, have found boys and girls deficient in courtesy. This experiment is working in school and is proving itself helpful. As children are always interested in clubs, an L.B.C. club was formed. The letters stand for the words "Let's Be Courteous," and the children like the idea. Each child has a tiny chevron made from colored construction paper and bearing the initials of the club. A point system works well. Each child may earn points in the schoolroom, on the playground, and in church. Simple ribbons are given for points earned.

It is a very simple little scheme, but it works in nicely with the Thursday morning opening exercises. That is courtesy morning. A little courtesy demonstration is presented by the children, followed by a short discussion. These varied activities have made the room courtesy-conscious.

Surprises, however simple, all help to make school interesting. Church school teachers are about the busiest people on earth. Certainly they have no time to waste, but making school interesting is one

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Plan the Campaign Now

THE more frugal housewife overhauls the family wardrobe at intervals to see what needs mending. Civil engineers are now resurveying the nation's highways and laying them out on improved lines because altered modes of travel demand a better roadbed. May it not be well for those who are asked to do college promotion work to refurbish time-worn methods and schedules?

For one thing, college people have never fully appreciated how much the pastors and district leaders have done toward boosting enrollment in Seventh-day Adventist colleges, and neither they nor college personnel have understood how much more they are in a position to do. By their more intimate acquaintance and their more frequent opportunities for contact, they often succeed in packing Lillian or Rufus off to college when the college representative has failed. Colleges will do well to find some way to tell the ministers that they have noticed this fact and that they appreciate it.

The long-employed schedule of college promotion activities requires overhauling. In February rather than May or June the list of prospective students for the following autumn term should be drawn up. This will include the current college enrollment, all senior students in academies within the union conference, all high school seniors of Adventist parentage and sympathies, those listed for another call by college representatives of the previous summer, and any recommended by conference workers or other responsible persons. True, a list prepared in February must be tentative; additions and deletions will continue as long as the list remains in use, but by and large the oncoming crop of college freshmen can be as surely and as easily identified in February as at any later date.

In March and April each man who is going to do summer promotion work should be sent to a conference workers' meeting in every conference where he expects to

work. By proper arrangements he should have opportunity to address a word of appreciation to the assembled workers. It would seem opportune also to request the conference district leaders and pastors to recheck their church lists for the purpose of advising themselves and the college of all persons available for education on the college level.

And, in behalf of economy, there is an important procedure to be followed at this meeting. By having the names of all young people of that conference previously grouped according to districts, the college man can discuss with each district leader the prospective students under his charge. This will prove the opportunity to eliminate from the list those who have no connection with the Seventh-day Adventist organization and have no interest in it, as well as those who belong in an academy instead of a college. It makes for better distribution of responsibility and for better feeling all around if college representatives leave to those from the academy the privilege of calling on students of secondary school level. These eliminations will provide the college more time to devote to those who come within its proper orbit of influence, and will reduce substantially the cost of the summer campaign. Doing all this not later than April will leave time for an exchange of letters between the college and the district leader relative to some whose availability for college education cannot be determined at the time of the workers' meeting.

The practice of calling on all who have requested catalogues should be abandoned. High school senior classes often organize to write for information from fifty colleges. The plan is fully commendable, but the lad who writes to a Seventh-day Adventist college under those circumstances usually has no idea that he is addressing a college of this denomination, and in a great majority of instances would not know the significance of the term Seventh-day Ad-

ventist if he saw it. Assuming that a district leader is alert and has been several months in his district, no representative should spend college hours and college miles in seeking out the applicant for a college bulletin unless that applicant is known to the district leader as one active in church affairs or at least sympathetic with them.

If the morning hour hath gold in its mouth, the first few weeks of summer are most opportune for soliciting college attendance. The college representative should postpone vacations and other distractions until the end of the season, and set out to meet the people at the earliest possible date. Families who succeed in sending members to college do not postpone consideration of the problem until midsummer. By that date many decisions have been made, and if the decision has not been in favor of college, the fact that it has been made, that arrangements sometimes involving a cash outlay are under way for another plan, renders far more difficult the reaching of a decision to attend college. But when a voice can be raised in behalf of college before these decisions are reached, it often proves possible to tip the scale in favor of Christian education.

The financial aspects of college education appear less formidable early in the season than they do later. Even a few extra weeks between the date of decision and the date of enrollment soften the shock to the family budget. Unfortunately, many working young people do not save their earnings until they are challenged by some compelling motive to do so. An accumulation of such savings from early or even midsummer may amount to a substantial part of the cost of a year in college. By August the sum that can yet be earned through this source is often so reduced as to make the candidate feel his opportunity is past. What college representative has not seen the older and younger members of a family look disconsolately into one another's faces, realizing that college would have been possible that year had they only decided earlier and saved as they could have done? The experience is saddening.

So far as advance correspondence can determine and so far as other considera-

tions permit, it is advisable to make sure that the date of entry into any given district does not coincide with the pastor's vacation. He can make one's work speedier as well as more effective by correcting changed addresses, advising of particular individuals' working hours, and informing of family situations pertinent to educational interests.

There should be more contact between churches and college during the school term. The benefits will be mutual. The bond of understanding and good will may be strengthened if college teachers occasionally occupy the pulpits of local churches. And a more important objective will be reached in the personal interviews with young people and their parents, even if these must be brief. On these occasions the youth can be encouraged to plan for Christian education the following year, and parents can be encouraged to help them. The advantages of this earlier implanting of good resolutions are too obvious to need elaboration. Next summer, arrangements for college will come as naturally as any other type of harvest.

When distances are not great, the effectiveness of week-end college promotion may be greatly strengthened by taking along some musical ensemble of representative students. Special numbers will enhance the appeal of the services, and in some instances it may prove practicable to render an evening concert. Or if the college has a motion-picture film of its activities, a showing of them in a local church may pay good dividends. One need not consider such effort wasted on the row of youngsters lined up on the front seats; the impressions implanted in those alert minds may come to fruition two or five or ten years later. When distances are great, several men can go in one car to a group of churches.

All this is to say that by better timing of activities and by more thoughtful methods, colleges can save a greater number of Seventh-day Adventist youth to Christian education and can effect worth-while economies while doing so.

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Physical Education



IT IS a well-known fact that powers of mind and body unused are abused. Sooner or later, faculties, capabilities, and talents disappear or become tragically impaired and deficient when left uncultivated. This fact obtains in the sphere of the physical. Suppleness of body, agility of movement, strength of sinew are lost when one fails to cultivate the physical aspects of the individual.

The average physical-education program today, with perhaps a few exceptions, attempts to develop the brawn at the expense of the more elevated qualities of the individual. Not all strong men, physically speaking, are good men and good thinkers. Physical strength is commendable as long as one uses it sensibly. But strength may become vicious instead of virtuous if not controlled and rightly directed.

Some have entertained fears in the past concerning the outcome of a well-outlined physical-fitness program. Nearly all such programs have failed to take into account the mediocre individual and have specialized in producing gridiron heroes and decathlon prodigies. This fear has been detrimental in that it has eliminated certain justifiable measures and legitimate means toward the all-round development of the group. In other words, little or nothing has been done to help anybody, for fear that any program might overextend itself and defeat its primary purpose.

The schools, as a rule, were formerly found some distance from metropolitan areas, where a diversified program of work supplied the needed exercise for normal physical development. It was not altogether pleasurable, but at least it met and solved the problem quite adequately. Now, the modern setup, educationally speaking, is quite different, and the problem must be met by other procedures. Many of the academies find themselves in a more or less static position, where little or nothing is being done to solve the physical-fitness and recreational need. On the one hand

there is a fear of going too far with any sort of setup and on the other hand an unfortunate apathetic or lethargic attitude which fails to take into account the need that exists.

At least a good number of the academies are without adequate facilities for a normal work program and altogether lacking in a physical-fitness setup. Some have begun well with what they have had, but in the majority of cases there has not been sufficient on hand to warrant or make possible a systematized, progressive effort. A slab of cement or a piece of asphalt has kept shoes from being soiled by the mud and has made possible a somewhat more refined type of exercise, but in most cases the program has confined itself to a mere play period. This is better than nothing at all, but schoolmen should not stop and twiddle their thumbs over better-than-nothings. Unfortunately, there are many who think that this is all that is necessary. Certainly much can be gained by teaching fair play, co-operation, and good sportsmanship in group organizations and collective play. But just as there is diversification in other branches of the school program, so there must be the same in the physical-education activities.

Just what are some of the factors governing the successful building of a physical-education program? First of all, there must be an enthusiastic, self-sacrificing, and, withal, capable and efficient leadership, with a vision to see beyond the horizon of small beginnings to the more distant horizon of greatest achievement. To sell this sort of merchandise to a school community is not an easy thing. So much of the beginning must be actually done by the one who leads out in the program. Nearly all schools have some available space for some sort of exercise, but most of them have too little of it and are fenced in a circumscribed area; consequently, they are prevented from developing as they should. A cement slab or an asphalt surface has

already been mentioned. This is indispensable if the work is to be done outside. Climatic conditions interfere with a consistent and normal development of the best-laid plans. One school lost one fourth of its physical-education class periods last school year because of the inclemencies of the weather. No other suitable indoor space was available, so study periods were the order of the day. A workman who is constantly losing his tools fails to turn out the necessary work. So it is with any school activity.

The "thumb-twiddling" procedure of the good old days of the forefathers for physical development has come and gone. Together with leadership, spaciousness, and suitable grounds must come supplementary apparatus to diversify the class activities. The ingenious and enterprising leader interested in red-blooded, youthful dynamos will awake to the situation and scour the community for available material with which to supplement his work. With little or no cost, outdoor stationary apparatus can be installed, such as low and high horizontal bars, flying rings, and a trapeze. Some gymnastic work can be done with simple apparatus, but, when confined to outdoor conditions and to types of clothing which must be worn to safeguard the health, it will necessarily be limited. For mats for tumbling exercises, old double-width cotton mattresses were used. These were donated, and the school bought the heavyweight canvas to cover them. Members of the Dorcas Society of the church volunteered to put the canvas on the mattresses. These served until the school was able to secure some large and more convenient tumbling mats, but the old mattresses are still in use.

What can be done about a springboard for jumping and tumbling exercises? The class secured a diagram of a board, bought sound hickory, and made one. Parallel bars were a more difficult problem. These were provided by placing at desired distances stationary pipes into which smaller pipes telescoped and attaching them to the wooden bars. These bars were made of fine-grained hickory two by three inches in dimension. Holes were bored in both

the stationary pipes and the ones attached to the wooden bars and held in place by three-eighths inch bolts. They could be raised and lowered to meet the needs of the class exercises. They could not be adjusted laterally, so the space was always the same between the bars.

It is quite a task to construct a vaulting horse, and one must use his own "horse sense" in doing so. It is sufficient to get the size desired and make the necessary patterns for the size and shape desired. The one used was made of wood, with legs of four-by-four inches placed in such a way as to avoid tipping. Necessary weight was secured by placing forty-five pounds of scrap iron inside and firmly securing it. The padding was made from pieces of old comforters and finally a heavy brown canvas, form-fitting covering, with lacing underneath, made the horse serviceable.

Other things may be added to the above-mentioned articles, such as jumping standards, movable standards for volleyball and badminton nets, together with material for games such as shuffleboard and handball courts.

Finally, the dream of every individual engaged in directing the physical propensities of the youth is a well-equipped inside auditorium with dressing rooms and showers that can be used at any time and at all times when the occasion demands their use. The physical-education program should extend beyond the theory and practice carried on to meet the purely curricular needs in the school. It has to do with the children and the young men and women beyond the academy grades. It is unfortunate that all have not recognized the ever-increasing need of supplying proper facilities to entertain young people and to control to a greater degree their activities. What is not provided for them in this important phase of their development will be found in other activities, many of which cannot be approved. Physical training may be, a justifiable means toward the attainment of the great objective in Christian education, the salvation of the youth.

CHARLES H. BAKER,
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Mountain View Academy.

BOOK REVIEW

EVOLUTION OR CREATION. By Lloyd E. Downs. 96 pp. Arlington, California: Published by author. 1945.

Although a general and serious discussion of the origin of the different kinds of plants and animals has waxed and waned now for nearly a century, still there are very few books which can stand in that section of the bookshelves reserved for scientific discussions of this problem by Seventh-day Adventist scientists. In view of the real need which exists for a more detailed development of philosophy on this point, there is a warm welcome for the volume *Evolution or Creation*, which has appeared in recent months from the pen of Lloyd E. Downs, professor of biology, La Sierra College, Arlington, California. In his book Mr. Downs gives every evidence of being a student who has delved deeply into his subject and who has qualified himself for the task he has set himself to accomplish.

Those who are waiting for an explanation of origins written in such a way that John Doe, the layman, can read it with complete understanding will, however, still have to wait. This book is written in the language of the science student who has had or who is taking a course in college biology. The author states that he is writing for the college science student. The volume is built to serve as a text or collateral source in a study of that phase of biology which deals with origins. However, the layman who has a real interest in the evolution-creation question will be able to get much helpful information from this book.

Evolution or Creation is a strictly modern book. It not merely furnishes the most scientific facts, but presents them in an up-to-date fashion. During the latter part of the nineteenth century and even into the early years of the present century, creationists made the mistake of assailing the theory of evolution at its strongest point, i.e., the origin of "species." Because of a failure to define the "species," creationists and evolutionists in their discussions were usually talking about entirely differ-

ent groups of organisms. In the mind of the creationist the "species" was the created kind, but in the mind of the evolutionist it was any group of organisms which were fertile *inter se* and which did not cross with other groups in nature. Groups of the latter type have been developed in the laboratory; for example, the pink horse chestnut, and new "species" of foxglove, hawk's-beard, tobacco, and vinegar flies.

In the light of this demonstrable fact that new "species" can be made to order, there is small wonder that evolutionists had little time for creationists, who still held that new "species" do not arise. Both sides of the controversy were right. The evolutionists were correct in that new varieties of organisms, which they called "species," do arise. The creationists were correct in that new kinds of organisms, which they called "species," do not arise. If evolutionists could have gotten together in their definitions when the controversy first arose, it is entirely possible that the delusion of evolution could have been largely erased.

In the light of this situation Mr. Downs has written a strictly modern book, because he sensibly accepts all the change that geneticists demonstrate. But he proceeds to show that such variation cannot produce the higher categories in the taxonomic system. Even though the pink horse chestnut is new, it is still a horse chestnut, i.e., the same kind of organism.

As would be expected in any more or less detailed philosophy of origins, there are a few minor points in *Evolution or Creation* with which the reviewer cannot agree. An example is found in the suggestion that the curse upon the serpent may have resulted in degeneration of the legs of all snakes (page 28). Of course, all must recognize that one opinion regarding the points in individual philosophy where scientific facts cannot be applied, may be just as good as another.

In the opinion of the author, the statement in Genesis that each organism was made "after his kind" does not necessarily refer to reproductive behavior. That is to

say, it was possible for some Genesis kinds to hybridize. This is the one place in this book where the reviewer would raise serious objection. He would take exception here: first, because there is no statement in Inspiration which says that Genesis kinds have crossed; and, second, because in every known instance of hybridization, past or present, the individuals which hybridized were manifestly sufficiently alike to be considered members of a single Genesis kind.

The facts presented in the chapters which appear under the respective headings "Evolution or Creation," "Comparative Anatomy and Physiology," "Embryology," "The Species Problem," "The Geological Record," and "A Positive Creationism" are accurately presented. A very good bibliography is included and also two appendices, which contain a classification of the animal kingdom and a list of the geological ages.

This is a book which should be widely read by the constituency and which should be placed in the hands of educated individuals not of Adventist faith who are interested in the problem of origins.

FRANK L. MARSH,
*Professor of Biology,
Union College.*

Man Tells, God Foretells

Continued from page 14

told that Christ is returning again, that before His advent, the people of God are to have great trouble, and suffer great persecution. On the other hand, they are to have remarkable zeal and success in the preaching of the gospel of the threefold message. These prophecies are a tremendous inspiration and challenge. They constitute an appeal and a warning. If the student has learned, from his study of history, that prophecy has been fulfilled in the past, then he may know that the future is significant, as the light of prophecy shines upon it, and look forward unafraid. This is the privilege of the Christian student, and it is the privilege and responsibility of the Christian teacher of history to help his students have this sense of conviction and resolution as they face the future together.

School Can Be Interesting

Continued from page 20

of their duties. It does take a little more time to figure these things out, but the teacher is well repaid in the quiet efficiency of boys and girls who like school.

Even recess can be made to work for the busy church school teacher. Rainy days are fun when the boys are engaged in building model airplanes, girls are making purses from felt, and tiny folks are carving soap. Yes, school can be interesting; and when it is, there is no place like it.

These are only a few ideas that have worked. Perhaps other teachers have better ones. The reward is in the new interest of the school board, co-operation of the parents, and increased interest of boys and girls who are so dear to the hearts of the teachers. Selling Christian education is part of the job. If the boys and girls are interested, the parents become customers. Make school interesting!

DORIS LAWRENCE,
*Church School Teacher,
Springfield, Illinois.*

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NEWS from the SCHOOLS

THE ELEMENTARY SCHOOLS in the United States and Canada reveal steady growth in their opening enrollment figures. The total for grades one to eight for 1946 is 21,153, a net gain of 1,387 over the 1945 total. In 1939 the number was 15,178. The record for 1946 indicates an increase of nearly forty per cent in eight years.

DWIGHT P. GRISWOLD, governor of Nebraska, addressed the faculty and students of Union College at a chapel exercise in November.

THE GREATER BOSTON ACADEMY, formerly housed in limited space in Cambridge, has recently occupied a building formerly used by a school of medicine. There is room for chapel, gymnasium, laboratories, classrooms, music studios, library, and the church school.

THE SOUTHWESTERN JUNIOR COLLEGE chapter of Teachers of Tomorrow has had a number of meetings. At one of them the union educational secretary spoke briefly of plans and objectives. Following a meeting of the educational superintendents, the chapter entertained at a banquet. Miss M. Winifred McCormack, of the General Conference Medical Department, met with the superintendents and the Teachers of Tomorrow as they studied health work in the schools.

NORTHERN EUROPE has five training schools: one each in England, Norway, Sweden, Denmark, and Finland. In each of them there are about ninety youth of fine quality and high purpose. All of them were active in the Ingathering this past autumn and made good records. Two of them were especially successful. Newbold College in England received in three days, £700, or about \$2,900. The Onsrud mission school in Norway, occupied last year by the Germans but open again, received 22,000 kroner, or about \$4,400, in the same length of time.

OVER \$100,000 worth of literature was sold during the summer of 1945 by 119 student colporteurs of Union College.

GEORGE L. CAVINESS, teacher of languages at Atlantic Union College and at present on leave at Ohio State University, supplies enrollment data for the language classes in six colleges. In 1945 Emmanuel Missionary College led the group with a total of 133—94 in French, 30 in German, and 9 in Spanish. Pacific Union College was second with 75 in Spanish, 35 in French, and 15 in German. Walla Walla College had 65 in Spanish, 25 in German, and 10 in French. In 1946 Walla Walla College and Washington Missionary College tie for first place, each with a total of 120. Walla Walla has 88 in Spanish, 28 in German, and 4 in French. Washington has 52 in Spanish, 50 in French, and 18 in German. Union College is third with 54 in Spanish, 52 in German, and 6 in French. Emmanuel Missionary College is fourth with 57 in French, 33 in German, and 11 in Spanish.

THE WEEK OF SACRIFICE at Southern Missionary College resulted in an offering of generous proportions. During November students and teachers of the college gave \$1,803.90. But the sacrifice continued, and the December totals were \$1,817.65, making a grand total of \$3,621.55.

THE ACADEMIES have shown a consistent gain every year since the European war began. From the year before the war to this first year after it, the increase is just under 2,000, almost 40 per cent. Notable gains over last year were made by Broadview, Forest Lake, Glendale, La Sierra, Lodi, Mount Vernon, Oakwood, Sheyenne River, Southwestern Junior College, Union College, Upper Columbia.

MISS NORMA LOU RHODES recently spent a few days on the campus of her alma mater, Pacific Union College, prior to leaving for South Africa to become head of the department of home economics at Helderberg College. Miss Rhodes attended Pacific Union College from 1938 to 1941, and since her graduation in the latter year has taught home economics in Southern Missionary College and in Glendale Academy.

HARRY L. SONNENBERG returned to Walla Walla College campus recently from the University of Nebraska, where he has been doing graduate work. He will continue his work in the teaching of German and will also assist the president.

THE NEW PRESS BUILDING at Caribbean Training College was declared "open" by W. E. Read, superintendent of the Caribbean Union Mission, on September 2. From a single hand-operated press in a room 10' x 20', the print shop has grown to several pieces of power-operated equipment installed in a modern building.

PIONEERS IN THE EDUCATIONAL WORK of Seventh-day Adventists recently met at Pacific Union College to discuss the compilation of a detailed history of the educational work in the West. M. E. Gady, president of Healdsburg College 1899 to 1903, was chairman. Also considered was the establishment of a museum of old schoolbooks, programs from early teachers' institutes, and other materials which would be of interest to present and future teachers. This display, if approved, will be located at Pacific Union College. Other members of the committee were G. F. Wolfkill, head of the department of secondary education; W. W. Ruble, educational superintendent of the Northern California Conference; H. G. Lucas, former principal of San Fernando Academy; Miss Sarah E. Peck, author of textbooks used in the denominational schools; Mrs. Alma E. McKibbin, former Bible teacher, Pacific Union College, and author of Bible textbooks; Miss Katherine Hale, former normal director, Pacific Union College, and author of textbooks; Mrs. Jessie B. Osborne, former normal director, Pacific Union College; Mrs. Delpha Miller, former art teacher, Pacific Union College.

H. C. HARTMAN, business manager of Union College for more than ten years, is leaving to accept a call to be principal of the new academy being established at Centralia, Missouri.

HOMER RODEHEAVER, world-renowned gospel singer, and B. D. Ackley, a successful gospel song writer, visited Southern Missionary College recently.

G. F. WOLFRILL, head of the department of secondary education at Pacific Union College, is conducting courses for graduate nurses at the Loma Linda Sanitarium and at the White Memorial Hospital, Los Angeles. The courses in tests and measurements and in philosophy and history of education are being offered as part of a college extension program conducted by Pacific Union College and the two medical institutions. By taking these courses the nurses will reduce the time required at the college for completing their work for the degree of bachelor of science.

NEW ENROLLMENT RECORDS are in the making. Opening reports show the colleges and the academies in the United States have made substantial gains over all previous totals. Excluding Southwestern Junior College, from which no report has yet been received, the college enrollment totals 3,603, compared with 3,263 last year and 3,208 in 1939. Union College has an increase of 114 over the 1945 figure; Walla Walla, 99; La Sierra, 35; Oakwood, 45; and Southern Missionary, 47.

THE SOUTHERN ACCENT, "being the expression of the students of Southern Missionary College," has joined the literary productions of the sisterhood of colleges. The Misses Elaine Giddings and Ramira Steen, teachers in the English department, are its sponsors. Their skill and experience in journalism, plus a responsive group of able student assistants, have produced a publication of high quality.

LIVING QUARTERS FOR SERVICEMEN and their families at Pacific Union College are provided in a trailer court near the campus. Thirty trailers obtained from the United States Government have been moved in. The college engineering department has piped water to the location.

ATLANTIC UNION COLLEGE was elected to membership as a senior college at the sixtieth meeting, December 7, 1945, by the New England Association of Colleges and Secondary Schools. This standing makes it possible for students of the college to continue their work in professional and graduate schools with full credit for their preprofessional and undergraduate studies.

SOUTHERN MISSIONARY COLLEGE CAMPUS shows several substantial improvements. The A. G. Daniells Memorial Library is an architectural gem, large enough to house 50,000 volumes, and accommodate seminars and other groups. A large community store is attracting much local trade. Several homes for faculty members have been erected. Shrubs and trees have been trimmed. New buildings have been added on the farm. Improvements in bathroom equipment are being effected in the student homes. Plans are prepared and stakes set for the building of a commodious church of Georgian design.

FLODA SMITH, librarian of Union College, recently received the master's degree in library science at the University of Illinois.

VETERANS RETURNING TO ATLANTIC UNION COLLEGE will find plans drawn and building materials purchased for the first of three compact, modern housing units suitable for ten married couples. In addition to this, other apartments are being prepared for returning GI's. Plans for the next three years, which have been approved by the board of trustees, include a new library building, a new and modern dormitory for men, cottages for the faculty, and the completion of the next two floors of the Science Hall addition.

ORVAL R. SCULLY, recent pastor of the Ventura, California, church, has been secured to teach American history and New Testament history at Lynwood Academy following the resignation of C. E. Grant.

KAPPA GAMMA EPSILON is a club whose membership includes the wives of ministerial students who are attending Pacific Union College. At the semimonthly meetings panel discussions covering chapters in *The Shepherdess* are conducted, and speakers of experience present other themes that will be helpful to a minister's wife.

MISS MAUDE I. JONES, teacher of English through almost thirty years of pioneering, growth, and advancement of Southern Missionary College, was recently honored at a special occasion when the women's home, that now houses 170 students, was named the Maude Jones Hall.

MISS ESTHER AMBS, instructor in home economics, who has been on leave of absence from Pacific Union College the past two quarters, studying at Michigan State College, resumed her teaching at the beginning of the winter quarter.

APPARATUS for ultraviolet diathermy treatments is the latest addition to the health service equipment at Washington Missionary College.

UNION COLLEGE received from the General Conference, by Autumn Council action, \$15,000 to aid in construction of the new music hall now under way. A. D. Holmes, principal of Union College Academy, has been elected to the Board of Regents.

PERCY W. CHRISTIAN, who has served for the past two years as head of the history department and dean of the college, was elected president of Pacific Union College, November 25.

LA SIERRA COLLEGE is providing "room to live" for faculty members and returning veterans. Four full-size houses for the faculty, twelve cottage apartments, and several house trailers for the veterans are nearing completion.

F. O. RITTENHOUSE, who left Washington Missionary College in January, 1945, to work on his doctorate at Ohio State University, has now returned.

THE COLLEGE LITERATURE ASSOCIATION of Pacific Union College meets each Sabbath afternoon to wrap and address 3,000 copies of the *Signs of the Times* and to correspond with interested persons. G. B. Taylor, teacher of Spanish, is the director.

T. W. STEEN, who has served for some years in educational work in South America, and recently as principal of the training school in Uruguay, has accepted the presidency of Madison College, in Tennessee.

THE NEW ADMINISTRATION BUILDING at La Sierra College now under construction will house the Fulton Memorial Library, named in honor of the late J. E. Fulton, president of Pacific Union Conference at the time of the founding of La Sierra College and for many years a worker in the educational field.

Elementary Education

Continued from page 8

abilities, emotional and social backgrounds, physical conditions, parental attitudes, plans, and purposes. It is not possible to keep up with a large number. Some experts think elementary children should be taught in groups not to exceed twenty-five.

Many church school teachers, notwithstanding the several grades to be taught, have outstanding opportunities. More effective teaching can be done in the environment of the properly conducted church school than in the apparently better environment of the large public school—children are fewer in number, they come from more homogeneous homes, they are usually cleaner in their daily living, their religious thinking is more definite, their bodies should be in better condition, and the teacher can get closer to their hearts.

A few years ago the National Education Association set about to find out which was the best twelve-grade school in these United States. They searched in every corner of this wondrously schooled country, set up standards, tested results, investigated records of students who had "finished" and gone out, and spent \$200,000 in the endeavor. Finally they decided that a little three-teacher high school in Maine, with fewer than a hundred pupils and meager equipment was doing the best service.

Many other trends might be mentioned, but these are sufficient to show that the program of education, presented through the Spirit of prophecy, is strictly modern and that He who made the child's mind has known what instruction to give so that teachers could properly guide their pupils. As teachers lean on Him, He will direct their steps to real success and give them a reward in children saved in His eternal kingdom.

Music

Continued from page 16

There is no magic potion in so-called good music. One can have as serious an accident with a high-powered car as with one of humble variety. Much depends upon the driver's attitude of mind. Beauty will

never save anyone, although it may influence him to lift his eyes to God, the author of beauty. Teachers should lose no opportunity to speak of spiritual things in connection with the music lesson. There are numerous openings where a word may be dropped that would be appropriate and yet fruitful.

"The value of song as a means of education should never be lost sight of."² There is too much in this statement for comment on the strictly educational side. One should not miss the importance of its reference to what the Spirit of prophecy always considers true education—a preparation for heaven.

With these thoughts in mind, let all determine to draw from this well of springing water, refreshing, invigorating draughts that will wash away the dust of everyday life that settles so imperceptibly upon every soul and will revive and enliven the deeper longings of a soul in its relation to its God. Like the Gulf Stream and the Arctic Current in the ocean, the great body of music has its warm and its chilling aspects. It is wise to sound out music's possibilities and draw from it the greatest amount of good; that the shore line of experience may be warmed by the stream of inspiring, uplifting music, that it may yield the flowers of kindness, mercy, sincerity, and Christian courtesy, along with the fruit of the Spirit.

Make good use of this powerful ally to every endeavor to foster the good in students, that the music which draws souls nearer to God may not find any substitutes whose tendency it is to turn hearts world-ward.

² Ellen G. White, *Education*, p. 168.

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Those Juniors!

By ERIC B. HARE



In his inimitable style Elder Hare sets forth the principles of Sabbath school teaching as applied particularly to the junior-age group. His book, "Those Juniors," should be read, however, not only by every junior worker, but also by every Sabbath school officer and teacher. This is an unusual book. It brings psychology down to earth and presents pedagogical principles in a pleasing and practical manner. It is the science and art of teaching, simplified and vitalized. When you read the Table of Contents submitted herewith, you will realize that you must have this book in the

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As usual, the SABBATH SCHOOL WORKERS' READING COURSE includes the following of the assignments in "The Sabbath School Worker" for six months. This year the Reading Course begins with the MARCH issue. If you are a regular subscriber to the "Worker," look well to your renewal notice; if you are not a regular recipient of the "Worker," be sure to place your order at once so that you may start the Reading Course with the March, 1946, issue.

★ The price of the "Worker" in clubs, to one address, is \$1.05; single yearly subscription, \$1.25.

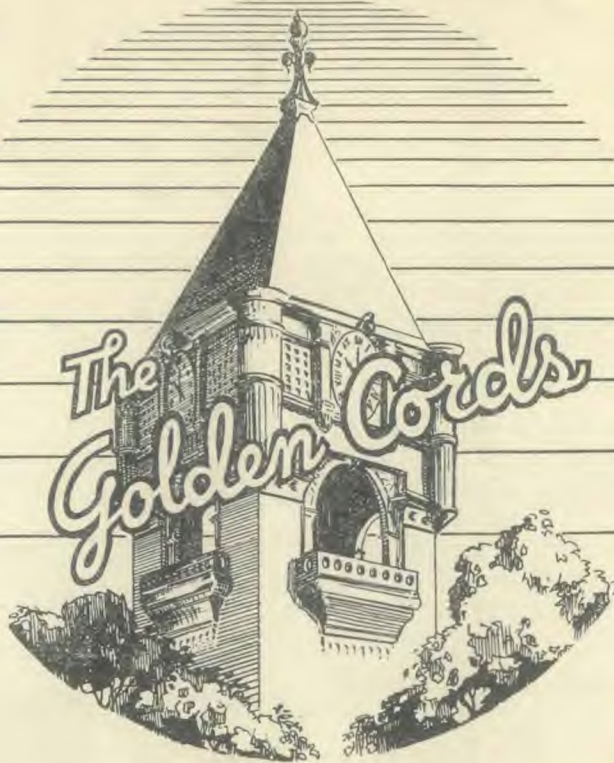
★ The price of the book "Those Juniors" is \$1.50 cloth; \$1.00 paper.



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