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W. HOMER TEESDALE, EDITOR
HARVEY A. MORRISON *Associates* JOHN E. WEAVER

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FITTING YOUTH FOR TASKS—An Editorial

THE facts of individual differences in classroom and in life activities have been widely accepted. Informed teachers no longer expect exactly the same achievement from every student. They not only know that there are differences; they make allowances. One's stride may be that of a giant who can carry a herculean load. The other is built for lighter burdens. Wise is the teacher who can capitalize the values of both and fit the youth to their individual tasks.

The church has room for every person with his particular gifts, his viewpoint, his language, customs, and ideals. It should make him comfortable in the group, and develop within him a sense of pride in membership. It should not demand of all the same degree of affability, wisdom, or showmanship, but should respect the sincerity and sheer indispensability of the average worker, of the ordinary member. The sources of income may well be cultivated.

Within the general pattern will be place for devotion, for beauty, for individuality, and for all enduring values. Everyone may serve to the maximum of his capacity. Leaders will use the men of two talents but not fail to utilize the full worth of men of five talents. They will respect maturity and experience but provide opportunity for youthful stamina and heroism. They will find security for the burden-bearers of yesterday but assure place for the strength and freshness of the workers of tomorrow.

If Christian schools were to serve only as cities of refuge, they would be merely on the defensive. In these days of stupendous opportunity, they must assume the offensive and train youth in the use of the invisible weapons of spiritual warfare. New tasks of baffling proportions require all the resources that new men

can marshal. The schools, abreast with their privileges in this new day, will be not only defenders of the faith but simultaneously champions of progress.

Ready for tomorrow's task, they will follow the fundamental principles stated so ably and wisely in the volumes of instruction left for this people. They will make sure that things of the kingdom have precedence, that essentials have their place, and that beauty of thought and character is not overlooked. In them every youth, however precious his talents or varied his interests, can find help to fit him for a useful and satisfying place. There are social and manual values as well as spiritual and intellectual. The simple as well as the precocious; the poor as well as the prosperous; the silent, unknown, but faithful member as well as the noticeably active one, will all be fitted for their tasks. No one will be wasted. Every value will be capitalized.

From the schools there will go men trained for leadership, men who have learned charity for variety of plans and who look with courage to the work that demands their very best. They know not only the limitations but also the resources and the efficiencies of God's people. With clarity of thought and boldness of plan they draw on the resources of heaven to match the immensity and problems of a world program. They develop skill for handling the personal and material resources of the church. They lift with cheer and enthusiasm, engendering confidence and happiness, building creatively and beautifully, winning the able as well as the good, and capitalizing every resource of intellect, experience, and material. They are loyal to their trust; they strive toward the grand objectives set up for the schools by the pioneers; they fit youth for their tasks.

Gather the Children

George M. Mathews

EDUCATIONAL SECRETARY,
LAKE UNION

EVERY parent, minister, conference leader, educator, and church worker is either working for or against the salvation of the children of the church! Jesus said, "He that gathereth not with Me scattereth." Matt. 12:30. As in most other areas in Christian living, there is no neutral position. Perhaps in the great reckoning day it will be found that some were "scattering" who thought they were "gathering," but in every case it will be found that all were definitely doing one or the other.

On one of His tours Jesus gazed upon the multitudes and was moved deeply with compassion because "they fainted, and were scattered abroad, as sheep having no shepherd." If the untended sheep moved Him, what must be His compassion as He sees so many of the precious lambs—so innocent and tender—untended, unprovided for, scattered throughout the enemy's strongholds? How His heart must ache as He sees home discipline disappearing and the children being allowed to follow the natural turn of their minds. What must He think of those whom He has appointed as watchmen and guardians of the youth, as He witnesses their slothfulness, allowing the children and youth whom He died to save to associate daily with those who are "teaching and practicing evil"!

Crime, violence, vice, sex offenses, and every form of evil are now at the epidemic stage and rapidly increasing, and the worst offenders are juveniles! Vicious, soul-damning literature, "filled with roadhouse speech and barnyard morals," is read avariciously by the young. Intemperance and lawlessness

show an unprecedented upsurge. The so-called comics are efficient teachers of evil. The majority of the radio programs have a negative influence on the spiritual growth of boys and girls. Indeed, the children and youth are today facing temptations of increasing power and appeal and in increasing number on every side. These fierce, overmastering temptations are difficult enough to meet with the aid of a good Christian home, a successful church school, and a thriving youth program in the church, and certainly they are destined as the prophesied "overflowing scourge" to sweep many thousands of the precious heritage, who are "scattered," untended, and unprotected in this evil world, to sin and separation from the church. No wonder the Spirit of prophecy pleads, "Gather them away from those who are . . . practicing evil."¹

The welfare of Adventist boys and girls requires the most careful thinking on the part of those who are responsible for them. A keen sense of values is desperately needed. Parents are often confused by what the world regards as the most essential in education. They must be able to distinguish between the main current and the eddy, between that which is temporal and that which is eternal. As in so many things today, there is a "priority" in education. The Wise Man under inspiration wrote, "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding." Prov. 9:10. Jesus, warning His followers against seeking after those things that the Gentiles seek, said, "But

¹Ellen G. White, *Testimonies for the Church*, vol. 6, p. 195.

seek ye first the kingdom of God, and His righteousness." Matt. 6:33.

It is crystal clear that the first priority in all of life, including education, is character. This is the only treasure that the children can take from this world to the next. It is therefore infinitely more valuable than all the other objectives combined. But, you ask, what kind of character? "A character formed according to the divine likeness is the only treasure that we can take from this world to the next."² According to these inspired definitions, it is clear that character building is almost entirely a religious matter, strictly forbidden by law to the secular school. If, therefore, your children are in a secular school, this first priority—the only thing of any real intrinsic value, the very passport to heaven—is left out of the program!

If that were all, perhaps the parents in the home and the workers in the church could supply this lack. But many of the public schools are being surrendered to the sectarianism of irreligion. Being actually hostile to religion, the teachers in these schools deliberately set out on a program of character building with a secular basis. They find no place in their program for religious convictions and beliefs, for teaching faith in God, confidence in His Word, or the efficacy of the sacrifice of Jesus. This substitution of the secular character for the "character formed according to the divine likeness" is the greatest disservice public education has ever rendered. It undermines the faith and shrivels the nerve of conviction, and the result is a kind of cultural veneer—a pretty thin one, too! One has but to investigate briefly the history of nations in which this godless philosophy has prevailed to see its inevitable evil result. Even sadder are the experiences of parents and youth workers who have witnessed the tragic loss to the church of boys and girls who have received this "wine of Baby-

lon." Quite properly, then, the Spirit of prophecy urges to "gather them away from those who are disregarding the commandments of God, who are teaching . . . evil."³

Inspiration and experience both testify to the folly of allowing children to learn good and evil indiscriminately. They do not know the difference between truth and error and, as in the parable of the tares, the enemy mixes the tares with the good seed, and it is almost impossible to remove the tares without destroying the good seed. Many of these "tares" can be identified and prevention plans laid so that the children and youth need not be subjected to them. The fact that the youth will need to come to grips with life sooner or later provides no excuse for subjecting them to the mixture of good and evil at a tender age before they have had enough experience and gained sufficient strength to deal properly with them. For this reason, and those mentioned above, parents are admonished to "gather your children into your own houses," that is, into institutions and into an environment that is altogether controlled by Adventist religious principles.

If the church can save the children and train them for service, the future of the church is assured as well as the completion of the great task. A well-known Protestant writer stated the other day "For every adult convert won by preaching, ten of the church's children succumb to the secularist influence of the public school system. A Christianity oriented only toward the adult population cannot survive—it cannot project itself into the future." The salvation of the children is not only the hope of the church but the *only hope!*

The story is told of a father who had invited several friends to work with him on business at home one night, and was annoyed by his son's playing. "Son," he

² Ellen G. White, *Christ's Object Lessons*, p. 332.

³ Ellen G. White, *Testimonies for the Church*, vol. 6, p. 195.

said, picking from a table a box of jigsaw pieces, "go into the other room and put this puzzle of the world together." The son did as he was advised, but in a very short time he was back playing and annoying his father. "Son," declared his father, "I thought I asked you to go into the next room and put together the jigsaw puzzle of the world." "I did, Father," replied the son. "It's finished." "You couldn't have finished it in that short time. Bring it to me." And the son returned with the picture perfectly done.

"You see, Daddy," he said, "on the other side of the puzzle is a picture of a boy, and I just figured if I put the boy together right, the world would take care of itself."

That boy spoke a profound truth. It is not difficult to put boys and girls together right if leaders start soon enough and do significant things. The early years are by far the most important, for what is done for all of life must be done at the beginning of life. Unless the boys and girls are won to the Lord and to the church while still children, few of them are ever won. Of the one hundred and eight workers in the Lake Union Conference who were asked concerning their age when converted, the majority stated that they were twelve or less. Only sixteen out of one hundred and eight were converted after twenty-one. Recent statistics show that nearly three fourths of the church members come up from youth; that is, they are converted and become members of the church before they become adults. These same statistics show that by far the larger percentage of apostasies come from the adults, especially from persons who were converted and joined the church after they became adults. The most fruitful field for evangelism in all the world is among the boys and girls of church school and early academy age!

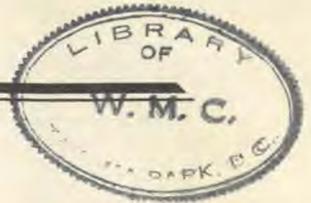
In a western camp meeting church

school teachers were reporting on their work. One said, "The day before I left to come to this camp meeting was the happiest day of my life. Seventeen of my boys and girls were baptized, and now all my children who are old enough to understand what it means have been baptized into the church." He was asked whether all the children of the church were enrolled in his school, and he replied, "No, only about half of them." "How many children from the other half have been converted and baptized this year?" As he replied, "Not one," he sat down and buried his face in his hands while the tears fell silently.

The Spirit of prophecy significantly says, "Our church schools are ordained by God to prepare the children for this great work."⁴ As in the past, God has had a definite plan for the preparation of those whom He has called to a special work, and this is the last message to a perishing world. What an honor that the children are selected to participate in this triumph hour! What a great responsibility rests upon the parents and church and conference workers to see that church schools are provided and that the children are gathered into them in accordance with God's plan.

Many thousands of the precious lambs are still out of the fold of the Christian school. They still are among the scattered multitudes which excited the compassion of the Saviour. These must be gathered. Yes, gathered away from those who "practice evil," from those who "teach evil." They must be gathered into institutions and an environment which will help rather than hinder and prevent spiritual development. And it must be done *now!* It is already too late for thousands. Let everyone make certain that he is not scattering abroad but co-operating with the Great Shepherd in the pleasant and highly profitable task of gathering the children.

⁴ Ellen G. White, *Counsels to Teachers*, p. 176.



Going to College? Fine!

Paul C. Heubach

DEPARTMENT OF RELIGION AND EVANGELISM
LA SIERRA COLLEGE

FOR you who are interested in getting the most out of college and, in fact, the most out of life, here are seven suggestions.

First and foremost, *insist upon getting the answers to life's questions.* More important than technical information is a philosophy of life. No doubt there are some things about life and God that you have always wanted to know. Make sure above all else that you get the answers to these personal questions. Don't be afraid to ask them for fear of being misjudged or considered a heretic.

Determine to find out the why's of things. Don't be satisfied with the knowledge of facts. Insist upon being shown by the professors the relationship of what they teach to life.

Think things through. Someone has said, "It is dangerous to think, but it is more dangerous not to." You cannot afford to go through college, or life for that matter, and not find the answers to great life questions such as, "Where do we come from?" "Why are we here?" "Where are we going?" "Why is the world in such a mess?" and "What difference does it make what I believe?"

Were you born a Christian? Oh, no, you weren't. You were born a little sinner just like the rest of us. Because you happen to be reared in a Christian home by Christian parents, that doesn't make you a Christian. You must think things through for yourself. You must make your own decisions. The question is, What do you believe? Not your parents, not your teachers, not the denomination, but what do you think, and why? Make sure of a clear spiritual vision for yourself.

It is possible to be prepared for medicine, business, teaching, or even the ministry, and yet not be prepared for life. What a tragedy to finish college and not to have found the meaning of life. Therefore, insist first of all upon getting the answer to life's questions.

Second, *learn to manage your mind.* The mind is the measure of a man, and it is his mental faculties that distinguish him from the rest of the animal creation. "Every human being, created in the image of God is endowed with a power akin to that of the Creator—power to think and to do." To learn how to think straight through to a logical and correct conclusion is most important in life. To be able to concentrate all mental powers and focus all energies on the accomplishment of a worthy task is the mark of a successful man. This calls for the ability to organize. It calls for thoroughness. It calls for discrimination. A thousand voices call for a hearing. A thousand things to do demand attention. Learn how to make wise decisions. How pitiful it is to find a man who simply cannot make up his mind. Some men are like the old proverbial mule who starved to death between two bales of hay because he could not decide which one to eat first. Learn to be the master of your mind and thus the master of circumstances, for it is not what happens, but how you relate yourself to what happens that counts in life.

In college you will find yourself in the midst of a busy program. How to get everything done and on time is often a real problem. Here again is where it will be necessary to learn to manage your mind. You must learn how not to worry

and how to make the most of your time. To manage well your leisure time as well as your given time for work is another secret of success. The college program is so organized and routinized that it furnishes a fine setting in which to give yourself this training.

You will no doubt find a good many things that at first do not meet the approval of your own mind. Learn to be open-minded. Patiently collect all the facts in every instance and suspend final judgment until all the facts are in. Then as time goes on you will develop good thinking habits that will be of inestimable value to you all through life.

Third, *develop your God-given personality*. A well-balanced pleasing personality is one of the finest assets in life. To be able to associate and work with people is essential in every phase of the service of God and man. One who cannot get along with others is of no value to the cause of God. And the interesting part of it all is that he who cannot live with others generally cannot live with himself.

Many with high ideals and a great urge to do big things find themselves blocked because of personality difficulties. There are others who think they have "Christian experience" problems when in reality they are personality problems. As you enter college, take advantage of the opportunities to develop and enrich your personality. There are many fine people on a college campus. Get acquainted with them. Get acquainted with the president, the deans, the teachers, and as many of the students as you can. Learn to be yourself and to improve yourself. Determine to become Christ-centered instead of self-centered. As emotional stability and an inner calm are important factors in a well-balanced personality, these should be cultivated. In a co-educational institution there are many opportunities for fine association with both men and women, and the extracurricular activities provide for per-

sonality development. Enter heartily into these as your time will permit, and you will gain much in your education that books can never supply.

Fourth, *guard your health*. What good is a college degree without health? Unless you definitely plan to recognize and supply the needs of your body, you will find the college program so complex that your health will suffer. Determine, therefore, to observe the simple rules of healthful living. Watch your diet. Make sure it is balanced. Get plenty of exercise and fresh air. Take time to rest and see that you get the proper amount of sleep. Give yourself the benefit of the best of care physically, maintain a cheerful frame of mind free from worry, and your college days will be most enjoyable and profitable.

Fifth, *don't be disillusioned*. So often, before coming to college, students have certain preconceived ideas that are altogether wrong, and then when they find that life in college is not what they expected, they are disappointed. Some even quit and go home. Therefore, if you would avoid being thus disillusioned, don't have an illusion to begin with. Try to understand what you are getting into, and don't let anything unforeseen discourage you. Here are a few illusions that often discourage students.

There is the idea that a Christian college is a perfect environment with no temptations to evil and where only perfect young people and perfect teachers are found. Now, it is true that the schools are cities of refuge for the youth, but don't forget: if Satan has made war on the remnant church, surely you can expect him to strike at the training centers for the future leadership of that church. Then, too, all teachers and students are only human. Don't come with a critical spirit. Come to look for that which is good. Come with a prayer in your heart for sympathy and understanding, and you will find the college a place for real spiritual growth.

Sometimes students have figured out just about what it will cost them to go to college. Then when they receive the first statement, lo and behold, it is more than they expected. There were extras that had not been considered. You will find it costs money to go to college. But don't get discouraged. It is worth it. The first statement is always large because of fees and other charges that are collected for the whole semester. Now if it is going to be necessary for you to work a good share of your way, don't take too many classes to begin with. Plan your program with your adviser.

If you have been out of school for several years, you are likely to think of studies in terms of your last experience. Often older students and returning servicemen come to the counselor's office with complaints something like this: "You know, professor, I used to get A's and B's all the time, but somehow I find it hard to concentrate, and I just don't seem to remember what I read." Don't be surprised if that turns out to be your experience. You are not the same as you were five years ago, and it will take a few months to get back into the "swing" of things again. Consequently, take a lighter load the first semester, and soon you will regain your mental strength.

Often the thought of college carries with it an idea of a place where inspiration floats in the air on the campus and in the dormitories and classrooms, that one will be carried along day by day with the thrill of it all and eventually become a graduate. You will not be in college long before you will find out that it is more perspiration than inspiration and that a college education means a lot of hard work. Make up your mind to face what comes, to work hard, and to make

the best of every day, and college life will be all that it ought to be for you, including the inspiration.

Sixth, *take time to be alone*. College life is a complex life. There are so many activities. There are so many students, and the dormitories are crowded these days. There is so much to do that it is easy to become so involved in the busy whirl of it all that you lose your spiritual equilibrium. Take time to be alone. You need time for self-examination, for meditation and communion with the Divine. You need time to relax and to listen to the still small voice of God to your inmost soul. "In quietness and in confidence shall be your strength," and this comes only as you take time to be alone with God.

Seventh, *view everything in the light of a long-range vision*. Plan all your work with the end of your course in mind, and in view of the entire program. See every part in its relation to the whole. In warfare every battle is planned and executed with the main objective in mind. Likewise learn to view each particular course of study with your profession in mind. Much time is lost by doing things only in the light of the present and the immediate. A little careful planning in the light of the future and the ultimate will make every move count. A bit of self-denial now will make for a finer and more complete self-realization later. By making every decision in the light of a long-range vision you are constantly prepared and preparing for this life and for eternity.

So, young friend, if you are going to college, fine. Keep these few suggestions in mind, carry them out, and you will be a blessing in service to God and man. God bless you.

Placing the Emphasis in Higher Education

Walter I. Smith

DEAN, EMMANUEL
MISSIONARY COLLEGE

AN ELDERLY couple motored comfortably along a highway. From a place of concealment there suddenly dashed out an eccentric dog, barking vigorously as he bounded forward, endeavoring to come alongside the car. Said the disturbed lady to her husband, "I wonder if he'll catch it?" Replied the husband to his wife, "What'll he do with it if he does?"

This commonplace incident fittingly illustrates the futility of much student effort that is put forth within college halls. Eager and zestful youth ardently pursue courses that are neither patterned to their possibilities nor fitted to their future needs. The result for all too many is frustration and defeat. Consequently there has been a trend away from rigid curricula and fixed requirements.

Along with this trend has come improvement in methodology, from teaching subjects to teaching students, from learning exclusively from books to learning by doing, and from little or no participation to a recognition of the values to be gained by engaging in extracurricular activities, even to the extent of sharing in the responsibility for government and policy.

In the typical Adventist college approximately fifty per cent of the total enrollment is at the freshman level, and three fourths of the students are in the lower division of the college. These are taught by the departmental assistants in large classes in which the instructor has not had sufficient personal acquaintance to pronounce some of the names, much less to associate names and faces in casual campus meetings. Class reports, exami-

nations, and term papers are read by senior students to whom the individual class members are known by number. Is it any wonder that the freshman student feels that he is neither known nor understood by his teachers?

Historically, the liberal arts college emphasis has been unnecessarily out of touch with life's problems. Why should not liberal education function in action? A young man enters upon the study of medicine, intending to learn how to diagnose and treat diseases of the human organism. Piano tuning is taught so that students will learn how to repair and tune pianos. So with other practical courses, while they differ in content, they have this in common: they prepare students to meet and resolve practical problems. Similarly, liberal education should prepare men and women to meet and resolve practical life situations. And truly, there is no more art involved in the transition from theory to practice in liberal education than in the transition from the theoretical study of medicine to a successful surgical operation.

It has been a tendency of the liberal arts college to assume the classical attitude that usefulness and dignity are in conflict. Since its objectives are to give men and women knowledge and understanding, skills and abilities, wisdom and judgment, discrimination and powers of evaluation with respect to personal and social problems which arise in the practical business of living in a complicated civilization, it must recognize the unity and equal dignity of all necessary human concerns.

Above everything else the time and

energy of students in college should be directed toward learning to do well the things they will have to do in afterlife. This principle will demand primarily in its outworkings a well-directed purpose toward the denominational program. However, with education popularized, and with money available with which to buy it, hosts of young people are clamoring to enter the college portals; and their numbers perforce must require that unofficial condemnation shall not rest upon those who select programs of study that do not prepare directly for the work. "The natural aptitudes indicate the direction of the lifework, and, when legitimate, should be carefully cultivated."*

As a second line of defense against life's vicissitudes, every youth should cultivate skill, either in a trade or line of private endeavor, by which, if necessary, he can earn a respectable living. In achieving this objective, the classroom instruction is greatly augmented by the vigorous and wholehearted participation of the student in cognate industrial and domestic activities operated by the training institution. Also, a willing co-operation in manual labor activities by all students fosters a democratic spirit in the school and dissipates the natural tendency toward social aristocracy.

In the democratization of higher education large numbers of students should seek terminal curriculums at the junior college level. Their programs of study should be very practical, and the instruction should be administered with the highest degree of efficiency. The more verbal-minded students should pursue four-year curriculums with special emphasis upon majors and minors in the combinations represented in the academies, but with broad foundations to compass groups of subjects like mathematics and science, English and a modern language, religion and history.

The religion major should not be planned for ministers only. Office work-

ers, conference executives, departmental secretaries, and local church leaders in training need a thorough knowledge of their Bibles, coupled with efficiency in English, speech, and accounting, or a trade skill, as the individual case may require. The persons so prepared are enabled to do routine duties during the week and to minister effectively on the Sabbath day.

Lastly come the groups capable of the highest degree of specialization, the college teachers of tomorrow, the future theologians and evangelists, and the specialists in science. Of these a higher quality of scholarship should be exacted, a deeper insight into all branches of knowledge required. These are capable of profiting by almost all fields of study, and merit the utmost consideration of every instructional and guidance facility.

It now seems reasonable to state that in the pursuit of education the value of any course, and of the student's performance in any course, should be judged in the light of what it contributes either to the development of his total personality or to his ultimate social usefulness. In other words, each course offering in each curriculum should be justified by reasonable answers for these two questions:

1. What will the student do with it if he takes it?
2. What will it do *with* and *for* him if he does?

The ability to make a living is the first necessity for an education. But no man is remembered in history for this qualification alone. There is an everlasting difference between making a living and making a life. Character, intellectual ability and training, supported by willingness to serve, and impelled by the commission of the Master Teacher, are the essentials. At its best, college is only an opportunity. It is not what the student gets into him in college so much as what comes out of him after leaving college that will fix his place in this world and also in the next.

* Ellen G. White, *Education*, p. 233.

The Mission Fields Look to the Church at Home

A. W. Cormack

ASSOCIATE SECRETARY,
GENERAL CONFERENCE

THIS is a stupendous age; history has no parallel for these times. In this day humanity has crossed the threshold of a new era. The young people of today are indeed a privileged generation, confronting a world situation that constitutes perhaps the greatest challenge that the church has ever encountered. As the eyes of the nations are turned toward America and the hopes of millions, though perhaps vague and undefined, center in what this country may do to help them in their perplexity and extremity, so the mission fields of earth, with revived hope and longing expectation, look to the home church in this great land, and to the home bases in other countries linked in their efforts with the General Conference, for workers and leaders for the rehabilitation and extension of the work in countries devastated by war.

At the present time the General Conference has in hand no less than 270 calls that are yet unfilled. In response to 219 of these calls appointments have been made, and missionary appointees are now preparing to go forward as soon as transportation and passport arrangements will permit. This leaves 51 calls for which no appointments have yet been made, and mail and cable messages received almost daily from mission divisions add continually to this number.

The work is one in all the world, and the church one body in all the earth. So in filling these calls the General Conference looks for recruits to the home bases all around the circle. It is, however, upon the man-power resources of the great North American field that the

church must largely depend for men and women to answer the multiplying pleas.

It is to the young people of the denomination in the main that the leaders must look in this day of opportunity and responsibility. Others may advise and counsel, suggest and direct, but it is the young people, strong and consecrated, who must bear the burdens.

God had for Abraham a plan and purpose that was individual and personal, and that called for sacrifice, the details of which He desired to disclose to His servant progressively. He deals just as definitely and personally with those who today offer themselves in service, and it is well to be content to leave with the heavenly Father some of the details and some of the future features of His plan, to be discovered as His people go forward in faith. They ought not to expect to see too far into the future; to know about all that awaits them in the new field, or further ahead still, when after a period of service on foreign soil they return in years to come to the homeland. Abraham "went out, not knowing whither he went." He trusted God.

And these words, sacrifices and service, associated with missionary endeavor and missionary appointments, call to mind the experiences of such men as Hudson Taylor in China, Carey and Judson in India and Burma, and Livingstone in Africa. These men of God went forth as heralds of the gospel when to do so required the hazarding of their lives. This was before the enterprise of foreign missions was organized and supported as it is today. In many cases it was left to the missionary himself to make his way

to the field at his own charges as best he could. Many of the pioneer missionaries in the great second-advent movement also went out long before travel and outfitting allowances and rehabilitation funds and many other of the plans and arrangements that support the missionary in his work today were ever dreamed of. One should be careful not to strain out from the problem that confronts the missionary appointee everything that would call for the exercise of faith and a spirit of sacrifice. To do this would be to rob the undertaking of very much that is worth while.

As the church offers praise to God for workers it can send forth to the needy fields of earth, it may well thank God also for conference and institutional leaders whose devotion to the world task enables them to look beyond the horizons of the work and its pressing needs close at home.

It would undoubtedly help candidates for service in the cause to contemplate the following basic considerations:

1. The Lord has laid gracious and particular claim upon the youth of the church for the finishing of His work in the earth. He asks, "Who will go for us?"

2. The task assigned to the remnant church is distinct and definite. The grand objective of the message is foreign missions—the preaching of the everlasting gospel to every nation and kindred and tongue and people.

3. The work of the movement at home and abroad is one. The interests of each are interrelated and interdependent. There are not two camps with conflicting and competing interests.

4. One may find it difficult at times to determine the direction of God's call. It is helpful, then, to remember that to follow the Lord is always promotion and advancement. The highest position any man can occupy in this life is to be an ambassador for Christ in any place He shall designate.

5. Through the wonderful system of

organization entrusted to the church, God deals collectively with His remnant people. At the same time He who neither slumbers nor sleeps "watches over each worker, choosing His sphere of labor." God still directs in the individual, intimate affairs of those who put their trust in Him. "The Lord knoweth them that are His."

Men and women are needed today who are willing and able to answer the call of the mission fields of earth. Willing first, because whatever one's preparation and equipment for service, it counts for nought unless he is willing to offer himself unselfishly in consecration. Ability here covers all essential preparation and training. It involves also physical fitness. All too many find themselves unable to go forward for health reasons.

The reward in its fullness for true self-sacrificing service is beyond comprehension. Daniel tells of those who shall shine "as the stars for ever and ever," and in speaking of the life eternal prepared for those who follow Him, Jesus mentions in addition the hundredfold "now in this present life" that is to be theirs also. For the foreign missionary this hundredfold premium may well include the valuable and unusual experiences that come to him as he travels, as well as in the field itself.

It should be remembered by all who have any part in the selection of missionaries that the matter is essentially one between God and the individual. Recognition of this basic and solemn truth simplifies the problem. When it was given to Isaiah to see the Lord upon His throne, high and lifted up, and to hear from the lips of the Master Himself the burning question, "Whom shall I send, and who will go for us?" he must have recognized in the person of the Inquirer the One who was Himself to leave heaven's courts and come as a missionary to a sin-cursed earth, for as a result the prophet unhesitatingly answered, "Here am I; send me."

The Missionary's Ability

Alfonso N. Anderson

MISSIONARY TO THE
JAPANESE, 1913-1946

NOW that a new era has come in Japan, what marvelous opportunities there are to reoccupy and advance in that challenging mission field! Progressive elements have been marshalled to overthrow the perverse and mystic dignities that ruled with an iron hand to the nation's undoing. Observers are satisfied that a wise policy is being carried out by General MacArthur. They marvel at his discretion. Surely Jehovah of hosts is in control of the affairs and destinies of nations. He employs men today as He wrought by the hands of Cyrus and Nebuchadnezzar in behalf of His people. "While nations have rejected God's principles, and in this rejection have wrought their own ruin, yet a divine, overruling purpose has manifestly been at work throughout the ages."¹

In carrying out His purpose God chooses humble, devoted men and women. He supplies them with qualifications for effective service in mission lands. He endows them with wisdom for their special work, just as He endows men of might for their secular role. It is well for one who aspires to engage in foreign service to set out on an extended course of self-qualification in co-operation with the God of wisdom. Some of the abilities that make for success in a field like Japan come to mind.

1. Answer-the-call-ability. It was the unforgettable male quartet at Union College. The decade was still the first of the century. How their melodious voices—masculine bass, seraphic high tenor, and in-between tones thrilled the students! With their exquisite harmony, they were sounding the clarion call:

¹ Ellen G. White, *Prophets and Kings*, p. 535.

"Who'll go? Who'll go whate'er the cost?
Who'll go? Who'll go to save the lost?"

The first tenor, Isaac C. Schmidt, himself answered, "I'll go," and he has spent many years in the service in the East Indies. Others answered such all-impelling appeals. The call still rings above earth's clamor:

"Answer the call, ye brave men,
The Master's call to save men;
Each moment death is gaining,
Their blood our garments staining.

"Nations afar are waking,
Their idol shrines forsaking;
God's truth puts on its splendor;
Immanuel its defender."

A lively history of missions class, not without some wholesome appeal—legitimate, if anything ever was legitimate—to hero worship, acted no small part in making quite a number missionary-minded. A Sabbath school talk by A. G. Daniells on Matthew 24:14, other suggestions, "the golden cords" in the chapel which stretch from Union to mission stations, the conviction that the burden of proof rests upon one who is able to go but stays—these were the many beckonings and incentives to make the decision, God willing, to serve overseas.

Today, as doors are again opening, will the called answer wholeheartedly?

"I'll go! I'll go whate'er the cost;
I'll go! I'll go to save the lost."

May it not be that the openness of the doors will be in proportion to your willingness to go?

2. Get-along-ability. It includes, but is more and far deeper than, courtesy. The golden rule is the secret of it. Love

is the motive behind it. It ought to be a special college course, and all should major in it.

The sculptor, the artist, the artisan, works with lifeless materials. The missionary must deal with human hearts to be approached through a labyrinth of variant customs, sentiments, prejudices, ideals, and habits. Therefore, in his daily intercourse with a variety of folk, from coolie to college president, he must know how to get along. No truer words have been written than these from an otherwise disconcerting book:

"The task of the missionary is an extremely difficult one. It calls not only for a self-sacrificing spirit and an utter devotion, but for moral courage, a high order of intelligence, and a love of adventure. Perhaps more than for any of these it calls for the capacity truly to understand and genuinely to love and sympathize with the people among whom he works."²

To be unselfish, congenial, fair, patient, and co-operative under all circumstances and in spite of provocations, with fellow missionaries and close neighbors, both believers and unbelievers, of whatever race, color, or character, introvert or extrovert, sanguine, melancholic, choleric, phlegmatic, and of whatever humor, good or bad—this is a *sine qua non* of true education. Let everyone cultivate get-along-ability.

Having arrived at the strange and enigmatic foreign strand that is the haven of his dreams and the theater of his life-work, the missionary's immediate task is language study. A beginning may have been made in the Seminary if the language is one offered there. But it was "sink or swim" in Japan. The newcomer is often tempted to despair of his—

3. Tongue-twist-ability. A slight difference such as "kame" and "kami" makes a turtle when, with all reverence, one intended to pronounce the name of

Deity. Many hours of intense application are needed to master the topsy-turvy sentence structure and word order, to avoid saying "Honorably early" for "Good morning" after nine o'clock A.M., to reorient the accent or master the non-accent of such commonly mispronounced names as Hiroshima, Hirohito, Yokohama, Kobe, Nagasaki, and even Tokyo. Gradually, through the years, if one is wide awake and persevering, he advances from a halting, ludicrous diction, to fluency and linguistic ability, so important in world evangelism. While many missionaries have done excellent work without it, it is a great advantage not to be dependent upon an "interrupter" in public address. A well-trained tongue is needed to tell redemption's story.

To plan, to purchase property wisely, to build, to make a slim budget stretch over expanding needs, to encourage fellow workers, to undertake the execution of many tasks that are done by specialists in the homeland—these require a practical versatility that might be designated

4. Can-do-ability. The Chinese shopkeeper or workman replies to the customer in pidgin (business) English, "Can do," or "No can do." Be it digging a well, building a school, keeping a set of books, cooking a meal, preaching, giving first aid, or doing whatever must be done, the missionary who can turn his hand to many lines of practical service is the man, other things being equal, who is most valuable. Specialists are needed, but the "can do" man in common tasks, though he avoids extremes and undue attention to "serving tables," is a valuable asset to missions.

During the recent war Adventist men and women won many friends by doing various and sundry much-needed favors for fellow internees. A mother, struggling with several small children in her two-by-four corner of near-bedlam needed a cupboard. James Lee, former principal of the West Visayan Academy, himself a product of the blueprint, with

² The Commission of Appraisal, William Ernest Hocking, Chairman, *Re-Thinking Missions*, p. 327.

rapid, skillful strokes, produced the article. The episcopal deaconess was in distress over her broken folding chair. F. A. Pratt remade it better than new. Many needed medical care and nursing. Kind-hearted helpers found innumerable occasions to relieve suffering. Often words of encouragement were spoken in season. "Dougy" was a great favorite with the children. He spent long hours doing the laundry work for the children's hospital and others who were helpless. He was always keenly alert to do a favor. The entire camp of 4,000 prisoners in Santo Tomas benefited by, and many will never forget, the kind services of Douglas Coles, a devoted Australian brother. Such kind services materially lessened suffering and saved human life. The way was often thus prepared for direct testimony for the truth and soul winning.

By special training and experience let the prospective missionary advance, adding such qualifications as—

5. Blaze-ahead-ability—initiative.

6. Endure-hardship-ability — perseverance.

7. Walk-humbly-with-thy-Maker-ability.

It is cold in northern and northwestern Japan. Some of the happiest hours of my life were spent with believers and inquirers, snowed in, seated at the *kotatsu*—a square hole in the mat floor with a few glowing charcoal embers below and a quilt to cover a protecting frame in the center, about which toes and fingers could be warmed under the quilt. One's back is exposed to the zero temperature. But two pairs of woolen

socks, warm union suits (one cotton and one woolen), a woolen shirt, a sweater, a coat, and a heavy overcoat—all worn at the *kotatsu* by special permission of the host—would furnish some insulation against the cold. To visit hospitable farmers, seated by the open kitchen fire of brush, beneath the blackened rafters, with a large black kettle suspended above the smoking fire, with delicious *vjands* simmering within—this is an experience worth remembering. Smoke in the eyes was painful and tear-exciting, and the throat suffered, but the heart was happy in the endeavor to testify of Him who became poor and endured suffering and death that His followers might be rich. Today it is hard to secure even charcoal.

Progressive elements have wrestled with the gods in Japan and have prevailed. The emperor, whose name one scarcely dared breathe—he was never Hirohito in common parlance, but always Tenno Heika, being of highest heaven—is now no more god. The myth of Japanese superiority is dispelled. What a marvelous opportunity for consecrated missionaries—wise, tactful, devoted men and women who recognize this as the day of God's power! If GI wives in Japan need the spirit of the American pioneers on western plains, as General MacArthur has advised, how much more are these qualifications needed by those who serve in Prince Immanuel's host? To lend the helping hand and bring the message of life to the chastened, suffering multitudes in Japan and other fields in this the last, final advance, faithful toilers are needed who will walk humbly with their God.

Preparing for Life

Thomas W. Walters

PRINCIPAL,
LAURELWOOD ACADEMY

ONE of Ripley's cartoons recently pictured a plain bar of iron worth \$5. This same bar of iron when made into horseshoes is worth \$10.50. If made into needles it is worth \$3,285; and if turned into balance springs for watches it is valued at \$250,000. The same is true of another kind of material—*you*. Believe it or not.

Every human being is given a span of life measured by time during which he is allowed to choose the activities that will bring to him the greatest happiness and the most success. The course of life is plotted and the trip begun during the years when personal judgment is lacking. Success or failure, therefore, depends to a large extent on the wisdom displayed by the home and school in their opportunities to understand the youth and subsequently provide guidance, sympathetic though positive, during the adolescent years in particular.

In childhood, impressions and habits are most easily fixed in the mind. Training at this early period produces fixed patterns of behavior as well as purpose. Just as necessary, however, in fortifying youth is the provision of a wholesome atmosphere in which they may train during the years of decision—the adolescent period. It is a stormy time in the average life, a time when the desires of those most loved are frequently least respected, a time when egotism prompts the youth to "think more highly of himself than he ought." Particularly parents and teachers oftentimes find themselves tried beyond anticipation as sincere efforts of love are put forth in order to help prepare students for life in spite of themselves. Educators are well aware of the voice of

statistics which teaches the importance of adolescence as a time of decision. Whether to become the bar of iron or that which is of infinite value is largely determined at this age.

The Seventh-day Adventist academy is not only concerned with decisions which will affect the earning of a better living but with the far superior responsibility of motivating its youth to decide to give first consideration to the claims of the Saviour upon them and the resulting opportunity of acquiring citizenship in a new, sinless world. The joy of service in an unselfish cause must be made real, and the student inspired to dedicate his life for living to help others.

How often those who grow out of their teens without completing the secondary level in educational growth have exclaimed to the effect that all would be different if only four or five years could be reclaimed. But time marches on, and all are admonished to "make your student days as perfect as possible since you pass over the way but once." To be prepared is an impossibility if time is dissipated, and consequently regret displaces happiness. What, then, are the essentials which must be emphasized in order that the greatest permanent values may accrue to the student?

First, it should be emphasized constantly that there is but one source of absolute, unchanging truth—the Bible. Though doctrines are discussed and various viewpoints brought to light, absolutely no doubt should be left in the student's mind by the teacher as to what is truth. Modernism thrives on opinions and possibilities, but Christianity is built by a "Thus saith the Lord." Concern-

ing the fundamental truths pertaining to salvation and a Christian philosophy of life, there is no excuse for a "maybe" or "perhaps." A positive teacher who knows the Word builds confidence. One who makes the Word of the Lord the man of his counsel has taken the first step toward success in later student activities and in life, for "the fear of the Lord is the beginning of wisdom."

One great advantage which can scarcely be overemphasized in attending a Seventh-day Adventist academy is the privilege extended of association with other youth of like faith. Youth who know the truths for this time, and who expect to do a similar work should plan, study, work, and co-operate under guidance. The average youth is unlike the flower by the shaft of the coal mine, spoken of in the story, which shed all dust, remaining white and pure in spite of adverse surroundings. Young people have a strong urge to be with the crowd and do as their associates, so it is well to give them the opportunities of a "city of refuge" and thereby to the best of one's ability remove their persons and minds from contaminating influences. It is not pretended that absolute security in wholesome association is guaranteed by enrolling in a Christian academy, but the fact remains that the principles of advent youth are of a superior character to those of the youth in the average public school.

It is the privilege of the secondary school to impress upon the pliable adolescent mind the fact that daily habits of conduct are generally formed for life before the age of majority is reached. The basic necessity of maintaining good health through daily practices of healthful living is fundamental in educating youth to develop wholesome, regular habits of diet, rest, dress, and work. Health education pays large dividends.

A student should learn to do useful

work in manual as well as mental lines. It is unfortunate that youth are so adversely influenced by inflationary times of prosperity such as today. The temptation to be sidetracked from diligent study, hard work, and a life of useful service, by the call of easy money is very apparent. He is foolish and shortsighted who allows himself to be misguided by the comparatively easy existence of today.

In close association there arises the opportunity to learn to adapt oneself to many varieties of life situations. Community living, with its demands of give and take, is a very valuable experience that a student secures. Progress and success are often the result of a good reputation gained by orienting oneself to the educational program. One learns the practical meaning of the golden rule and tolerance for the other person's opinions and plans. This is a changing world presenting patterns and plans which are oft-times unexpected. One who has learned to be pliable and adapt himself to student situations learned by a living experience, has the path of life somewhat smoothed as he confronts a world which does not always go his way.

In order to grow and be happy today, youth must be taught to profit by the experience of yesterday. To understand that there is sin and error in life, yet to remain of good courage, with confidence in mankind and the eventual triumph of truth over error, the student must receive from his school a basic philosophy of hope which is founded upon more eternal principles and higher authority than any worldly foundation. In the final analysis let it be said that the purpose of education should inspire one to choose a wise course for his span of days, to look at life and eternity from greater heights than were possible previously, and to respect himself as a candidate for immortality.

The Schools and the Church

Harvey A. Morrison

SECRETARY,
DEPARTMENT OF EDUCATION

THERE is perhaps no experience more inspiring than to be able to observe the development of youth. To see a child progress through the elementary school, complete his secondary work, then graduate from college and enter the work of God—there is only one thing more thrilling than this, and that is to be a substantial factor in assisting him in that preparation.

There are many things that magnify the importance of the school. The real importance does not lie in the school itself but in the child and youth, and more than that, in the fact that the child and youth in their maturity produce for the church in kind and quality as they have received from the school. Therefore, from the denominational organization viewpoint the school is most important. From the standpoint of a parent the school is most important because the child absorbs from the school most of what he is to be in maturity.

The mold for the church of tomorrow is found in the school today. When a mission field is developed to the extent that it can operate its own training school and can draw its workers from those who have had this student opportunity, then it is that such a field has the foundation for growth and achievement.

The interests of the home by nature follow the children. When parents see their children enter school and know they are then in the channel to become workers for God, it brings great courage to their hearts. If the work of the children in their maturity contributes to the welfare of the church, that experience has great influence on the parents' relation to the church; but if the influence

of the children in their maturity is not favorable to the church, this again tends to create that effect on the parents. The school, therefore, affects the future of the church not only through the children and youth but also through the parents.

Some years ago there were two churches of about the same size and in the same conference. One had a church school; the other did not. The church with the school had a live youth's organization, sent young people on to the academy and college, had in the years developed a score or more of workers and one or two foreign missionaries, and was able to reach and pass all its goals. There were courage and inspiration in every heart. In the other church there were no young people. When the youth came to adolescent age they drifted from the church. There were none to send to academy or college, and therefore the church prepared no workers. All goals were an impossible burden. There was no courage. There were no young people to bring in the spirit of activity and achievement. The members' interests were to some degree outside the church with their children.

Few realize the magnitude of the influence of a Christian school and its far-reaching effect. The work of the church in the great mission fields has gone most rapidly where training schools were developed early and where careful attention was given to preparing young people to take their part in making known the gospel to the world. With this understanding of the importance of the Christian school, what church or what home can dare to shun the responsibility of Christian education?

Is It Still True?

Clifford A. Russell

DIRECTOR OF EXTENSIONS,
SOUTHERN MISSIONARY COLLEGE

IS IT still true? What? The general plan of education which was laid down near the beginning of this movement. Or has it become outmoded and obsolete? Are the demands which called for the enunciation of principles no longer imperative? Let us examine some of these fundamentals to see whether in the surge and strain of modern ideas and philosophies the moorings still hold.

Probably among all the multiplied and varied definitions of education there can be found none which is so perfect, so complete, and so comprehensive as is the following well-known pronouncement: "True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."¹

Many of the large educational institutions of the land place emphasis almost entirely upon intellectual training. A development of the mind without the body is of little practical value. "A sound mind in a sound body" is as essential today as when this ideal was first expressed. But if both mind and body are trained to the exclusion of the moral and spiritual nature, a shrewd and cunning criminal may result. Some leading educators readily grant the truthfulness of this statement. Some time ago the secretary of education in one of the nations of Europe made this statement: "Any at-

tempt to teach morality apart from religion is doomed to failure."

In an address before a State teachers' convention one of the leading educators in the United States said, "Education without moral and spiritual training does society and the individual an irreparable injury." The three-fold education of the head, the hand, and the heart was eulogized in a chapel talk given in one of the colleges recently by a prominent lawyer and educator from a near-by city. The students were led to feel anew the importance of a balanced education as defined in the "blueprint."

John Ruskin gave expression to a profound truth when he said:

"Education does not mean teaching people to know what they do not know. It means teaching them to behave as they do not behave. . . . It is not teaching the youth the shapes of letters and the tricks of numbers; and then leaving them to turn their arithmetic to roguery and their literature to lust. It is, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls. It is a painful, continual, and difficult work; to be done by kindness, by watching, by warning, by precept, and by praise—but above all, by example."²

As they began to realize the stupendousness of the task laid upon them, the leaders in this movement, almost at its beginning, saw that the hope of its completion under God lay in the Christian training of youth to answer His call to carry this message into the highways and byways of not only the homeland but

¹ Ellen G. White, *Education*, p. 13.

² John Ruskin, *The Crown of Wild Olives*, pp. 185, 186.

every "nation, and kindred, and tongue, and people." "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"⁶

The late A. G. Daniells, more than twenty years the president of the General Conference, made this unforgotten and thrilling statement before an educational convention: "Our schools hold the key to success in the finishing of our task."

Eternity lies ahead. The curtain is about to be lifted. Where the youth will spend this eternity depends in large degree upon where they obtain their education.

A leading educator, none other than that grand old man, Dr. Bagley, before an audience of twelve thousand teachers, said emphatically, "What this country needs is more young men and young women with a high C.Q. rather than a high I.Q.—Character Quotient rather than Intelligence Quotient." True Christian education provides both.

The following statements are still true:

"In the presence of such a Teacher, of such opportunity for divine education, what worse than folly is it to seek an education apart from Him,—to seek to be wise apart from Wisdom; to be true while rejecting Truth; to seek illumination apart from the Light, and existence without the Life; to turn from the Fountain of living waters, and hew out broken cisterns, that can hold no water."⁴

"By some, education is placed next to religion, but true education is religion."⁵

⁶ Ellen G. White, *Op. Cit.*, p. 271.

⁴ *Ibid.*, p. 83.

⁵ Ellen G. White, *Counsels to Teachers*, p. 108.

"In the highest sense, the work of education and the work of redemption are one."⁶

"To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized,—this was to be the work of redemption. This is the object of education, the great object of life."⁷

"The Bible should not be brought into our schools to be sandwiched between infidelity. God's Word must be made the groundwork and subject-matter of education."⁸

"The study of the Scriptures should have the first place in our system of education."⁹

"It is the Word of God alone that gives to us an authentic account of the creation of our world. This Word is to be the chief study in our schools."¹⁰

"No other knowledge is so firm, so consistent, so far-reaching, as that obtained from the study of God's Word. Here is the fountain of all true knowledge."¹¹

"While the Bible should hold the first place in the education of children and youth, the book of nature is next in importance."¹²

These are some of the principles of true Christian education. They are as sound today as when they were first given. The foundation standeth sure. The pattern is not only beautiful, it is safe. The system of education as outlined to this people is still true.

⁶ Ellen G. White, *Education*, p. 30.

⁷ *Ibid.*, pp. 15, 16.

⁸ Ellen G. White, *Counsels to Teachers*, p. 16.

⁹ *Ibid.*, p. 86.

¹⁰ *Ibid.*, p. 13.

¹¹ *Ibid.*, p. 499.

¹² *Ibid.*, p. 185.

A School of Opportunity

Frank L. Peterson

PRESIDENT,
OAKWOOD COLLEGE

IN THE heart of a fertile valley northwest of the city of Huntsville, Alabama, is situated a small rural college which forms another link in the chain of church colleges operated by the Seventh-day Adventists for the purpose of training leaders in every field of missionary endeavor.

Oakwood College occupies a very unique place in the field of Christian education and may be regarded as the denominational training center to serve the needs of a large majority of the colored youth of North America.

Oakwood first opened its doors in 1896, and from that time on the training of Christian young men and women of the Negro race as ministers and teachers has been its task. It has been the continued purpose of the college administration to maintain an environment in which the highest spiritual and intellectual ideals might prevail.

In the midst of a population of 13,000,000 and with a constituency of 18,000 who have embraced the teachings of the advent message, Oakwood College stands as a fountain of learning, an open door of opportunity into which the colored youth of this denomination may enter for spiritual and cultural training and then go forth as preachers and teachers of righteousness.

This is a day of opportunity for every colored Seventh-day Adventist young person. A day in which large, new responsibilities are placed upon the shoulders of the youth as they take up the work as leaders in the cause of God. "Certainly this is the day that we looked for."

Every phase of conference leadership

is now needed in order to evangelize the 13,000,000 Negroes of North America. For the general training of these leaders Oakwood stands today as the college of opportunity. The general leaders of the Seventh-day Adventist Church, believing that the time had come for the colored workers to shoulder heavier responsibilities in operating their work, organized five local conferences. These newly formed conference organizations provide for the colored youth a wider sphere of activity.

The Oakwood College student is made to realize that Christian education for the Negro boy and girl faces its greatest challenge. Here is the answer to the challenge which this new day of opportunity presents. Here the student will find a balanced education program that will provide opportunity for developing virile leadership. The curriculum has been cut to the pattern of wider and more useful spiritual and cultural demands.

In view of the greater opportunities that are opening to the colored youth of the advent movement, Oakwood College in a larger sense becomes their college. It exists for them, and its facilities are made available for the proper development and training of these potential leaders. A new sense of responsibility is apparent in every area of the student's college life.

At Oakwood the students learn by doing. Full participation in all activities is the privilege of everyone. Several student organizations are maintained which contribute much to the students' college life. They afford the students an excellent opportunity to get into the life of

the institution and to develop their several abilities.

The program is adjusted to individual differences with a recognition of the fundamental objectives of education which takes in the whole man—the head, the heart, and the hand. As a Christian college Oakwood has definite aims, and its curriculums are designed to meet these and to give a training of a superior type.

The faculty, composed of capable, well-qualified Christian men and women, have as their chief objective the development of each student into a well-rounded, socially adjusted, successful personality to whom the Master might say "Go work today in My vineyard."

Four hundred and seventy students are enrolled in the college and of that number 429 are in attendance. Twenty of these young people receive the baccalaureate degree this year. They go forth into a troubled and uncertain world as ambassadors of truth; men and women of integrity and exemplars of righteousness. They enter the path of the lowly Nazarene to minister rather than to be ministered to. Fourteen graduate from junior college courses, and sixty-four from the academy.

Oakwood is ideally located on a retired plot of approximately a thousand acres, where the moral atmosphere is as healthful as possible. Since school is the best place to teach health education, a rational health consciousness is being developed in the students. Oakwood believes that there is no substitute for health. A sound mind in a sound body is the watchword. A course in health education is made a requirement in each student's curriculum. First aid and principles of health are also taught.

The close proximity of the college to the rapidly expanding Riverside Sanitarium and Hospital and to the Meharry Medical College affords for the science and prenursing students an enviable setting for study and gives them an oppor-

tunity to gain firsthand knowledge of the medical profession.

Agriculture, the A B C of education, is given its proper place in the curriculum. Farmers and agricultural agents who visit the college say that it has the finest farm in the State. It is the purpose of the management to make agriculture a dynamic factor in acquainting the students with a more attractive and successful rural life.

Although Oakwood places great emphasis on moral and spiritual values, the intellectual and the physical are considered of equal importance. The students are provided with a well-balanced program. The graduates are well qualified to enter upon the nicest work of the world—teaching; or be committed to the high task of ministering to the spiritual needs of a fast-dying world—the ministry. There are millions yet to be warned in the brief time that is now allotted to man before the second coming of Christ. The task is stupendous and challenges the best intellectual and spiritual powers of the youth.

Confidence in the future of Oakwood College is based on the conviction that what the college has to offer is what the youth need. Its future prospects are the brightest since its founding.

All plans for the future are made in harmony with the blueprint of Christian education. You aspiring colored youth who are seeking a Christian college ideally situated for study; a college in which students are afforded a home life and a social life that make for wholesome living; a college in which religion is recognized as a vital and sustaining force in the life of the student; a college that offers to its students a well-organized program for the purpose of maintaining a high level of study and health efficiency; a college owned and operated by the General Conference and to which denominational officials look for trained colored leaders, we point you to Oakwood, the college of opportunity.

A Plea for the Spanish-American Youth

Homer D. Casebeer

SECRETARY FOR THE SPANISH DEPARTMENT
BUREAU OF HOME MISSIONS, GENERAL CONFERENCE

EVANGELICAL denominations estimate that there are between four and five million Spanish-speaking people in the United States. They are scattered all the way from New York City, where are found many from Puerto Rico and Cuba, to the shores of California, where thousands of groups live who have drifted up from old Mexico in the last generation or two, along with the proud families whose history in California dates back hundreds of years to the days of the padres and the other early settlers.

The State of Texas is the home of one million who use the Spanish language. These are a blending of the older Spanish and Mexican families, dating back to the time when Texas was a part of old Mexico. In New Mexico, Colorado, and eastern Arizona the Spanish are almost entirely from the old stock of the days of Coronado, which held sway there four hundred years ago. These do not care to be classed as Mexicans but prefer the names of Spanish-Americans. About half of the State of New Mexico speaks Spanish, and the legislature is held in both Spanish and English, the Spanish-Americans having a prominent part in all branches of the government. The western Arizona Spanish are much like those of California, some from the old and honored families who came there hundreds of years ago, but most of them are from migrations that have taken place within the last fifty years.

The young people from all these groups are quite generally Americanized but retain much of the culture and language of their parents. While many of the younger generation have succeeded

in choosing the best of both the Spanish and the American culture, there has been manifested a tendency on the part of some to hold a timidity or fear of not being too well accepted, which sometimes changes into bravado and open rebellion. The Spanish young people are great lovers of fun, music, dancing and entertainment. These inclinations make denominational work for them more difficult and complicated, but with prayer and tact some are being won for the truth.

The Spanish-American Seventh-day Adventist youth are distributed about as follows: New York City, 60; Chicago, 20; Colorado, 80; New Mexico, 140; Texas, 90; Arizona, 50; and California, 180, making a total of over 600.

While the Spanish people cannot average as high in wages as the Anglo-Americans, yet out of their poverty many of the churches represented have carried on church schools and have sacrificed and sent their young people to near-by academies and then on to college. This last great effort has been in the fond hope that their young people will come out from the colleges trained workers and enter into the denominational program for the evangelization of others of their language. But in most cases, to the disappointment of the churches and those who have the oversight of the Spanish work in the United States, the sad fact becomes apparent that in the last year or two of college work the young persons have become submerged in the fine enjoyments of life in one of the colleges and with their association with attractive young Anglo-Americans.

They are then overcome by a desire to be wholly American and to forget all about being Spanish. There is a delicate question involved just here which perhaps should not be dwelt upon too much, but observation over a long period of years has shown that the marriages contracted between Anglos and Spanish from acquaintanceship made in the colleges have seldom resulted in happiness to either party.

This admiration for things and ways and persons American might not be so objectionable if it did not deprive the church of desperately needed evangelists, teachers, and other workers. The greatest tragedy of the situation is that they not only fail to become workers but eventually most of them leave the truth altogether. The only solution to the problem is to educate the Spanish young people by themselves, and as they are kept in their own environment, they will not lose sight of their goal to be workers for their own people, which is where their best success lies after all. This means a Spanish school for Spanish youth.

The beginnings of such a school are in the Spanish-American Seminary, located at Sandoval, near Albuquerque, New Mexico. Here, joining the Rio Grande River on the one side and running back to the foothills on the other, is a fine ranch of two hundred acres, much of it under cultivation. There are grape vineyards, and orchards of apples, peaches, and cherries, and wide fields of alfalfa, where the students may work and earn most of their way. A beginning has been made in several industries. Already for the men there is a paying business in the making of decorated floor tile, and machines have been purchased for the making of rugs by the young women. A good dairy provides amply for the needs of the school in that line.

Several farm buildings were on the place when it was bought a few years

ago, and four new buildings have been erected since. These are the women's dormitory, men's dormitory, a heating plant, and a very comfortable home for the principal of the school. Also plans have been made for an administration building as soon as time permits and the materials can be secured. The new buildings are on the slope of a hill and are all of the New Mexico Spanish colonial style, presenting a striking and attractive appearance as one approaches. The school is eleven miles out from the busy and progressive city of Albuquerque. This is near enough to be accessible for the things that the school has to buy and still too far away to make too attractive to students the usual undesirable entertainments that any average city of that size has to offer.

The young people are the greatest asset of the Spanish churches, just as are the youth of the churches everywhere. The church cannot afford to go on losing them to the cause year after year. Up to now most of the workers for the Spanish in this country have been men who have either been too old or too sick to work and have been sent home on a permanent-return basis from some Spanish-speaking foreign country. The work of these good men has been appreciated, but, however hard he may try, the best efforts of such a person cannot produce the fruit that would have been produced by the same amount of energy expended by a strong, young Spanish American who has had proper training for his work.

The old rule of like attracting like holds good in this as in many other conditions of the work. The young Spanish man will please his audience, because he will speak the language without an accent, just as he learned it from his parents in his home before he learned English. His looks, his gestures, his psychological approach to any question, will always be typically Spanish. He will have the inherent courtesy of the Spanish,

which, though it may seem to his older American brother worker to be necessary, will, nevertheless, be pleasing to his Spanish congregation and even really necessary to gain a sympathetic hearing as he presents truths that to them are foreign and at first perhaps a bit frightening.

The young worker with real Spanish blood in his veins will be able to understand the problems of the members of his church, for they will be the very ones he has known all his life, and they will not seem trivial to him. On the other hand, he will know just how far to go so that his flock will not become dependent "rice Christians." He will have many advantages over his older American brother worker. For a while he will need to be guided by an experienced man who can give direction and stabilizing touches to his work, but he will be able to speak to the hearts of his own people as no man of another race can.

So, in view of all of these facts, there should be a continual strong effort made to turn the steps of promising youth in the Spanish churches toward their own school. It should not be thought an advantage for them to go to other secondary schools. The Spanish-American Seminary at Sandoval at present is carrying only twelve grades. This should be raised to at least a junior college level, so that Spanish young men and women will find no necessity of going to a large American college until after they have worked for several years for their own people and have identified themselves with them and have felt a heavy burden for their souls. Then they would not be so apt to forget the true object for which their parents and others had sacrificed that they might have a Christian education.

Adding two more grades would not add so materially to the expenses of the school and would pay in large dividends by holding the Spanish young people true to the message as well as making of

many of them good forceful workers. It has been said by those who have visited the Seminary that the expenses there are less than at any other boarding academy. This is as it should be, and, being the case, the other two grades could be proportionately inexpensive. It should be kept in mind that most of those in this country who speak Spanish are not so highly educated, so a man with fourteen grades of intensive, specialized training would have enough to give him all the tools he would need to work with for several years at least. Then, as has been suggested, if he should find the need for more learning, a year or two might be spent at one of the colleges to some advantage.

From the very first it has been the desire of those most interested in the Spanish-American Seminary to keep it simple and unpretentious in every way. It has been felt that this is in better accord with the conditions that the young Spanish worker would meet in the homes of the people he must visit. Good plain food, plain clothes, and plain doctrine have been the aim. It has been thought that this would make for stronger, better character building. The teachers for such a school are chosen not alone for scholastic attainments, but with the thought in mind that they must handle materials slightly differing in some respects from the usual kind, but precious and beautiful, and of a quality that can be made to shine with undimmed luster in the palace of the great King.

The Spanish young people are loving and lovable, bright and winsome. They are sometimes overemotional because of their Spanish blood and at other times somewhat stoical owing to the strains of the ancient Aztecs and Mayans, but to those who know them best they are wholesome and enjoyable and capable of exerting a fine influence in the world when they are rightly trained in the environment that brings out the best that is in them.



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CHRIStIAN education is Heaven ordained. "And they shall be all taught of God." John 6:45.

The privilege of attending our own schools has meant a great deal to me. I had attended the elementary public school and two years of high school when it became possible for me to attend one of our academies. Those two years in a Christian school, under the instruction and guidance of godly teachers, kindled a desire to attend one of our colleges.

It is difficult to overestimate the importance of the years of training I received in our own schools. Undoubtedly I would not even be a Christian today but for the molding influence of this training. One cannot fully appreciate the importance and value of receiving a Christian education until he has had that privilege.

It would be very difficult and almost impossible to carry on my work with any degree of success as a pastor without this background of education. Because of a pastor's personal experience in attending our schools, he is in a position to counsel and urge the youth to receive similar training.

Youth who desire to receive a Christian education can do so if they will follow the counsel of divine inspiration. "Let the youth who need an education set to work with a determination to obtain it. Do not wait for an opening; make one for yourselves. Take hold in any small way that presents itself. Practice economy."* Yes, it can be done. With many others who have done the same, I worked my entire way through our schools, and the college owed me money at the time of my graduation. It is not easy, but it can be done.

* Ellen G. White, *Christ's Object Lessons*, p. 334.

Christian education in this closing hour of probation is more imperative than ever. Some parents feel that they cannot afford to send their children to our schools, but the real truth of the matter is that they cannot afford to fail to see that they receive a Christian education. It is a must for today.

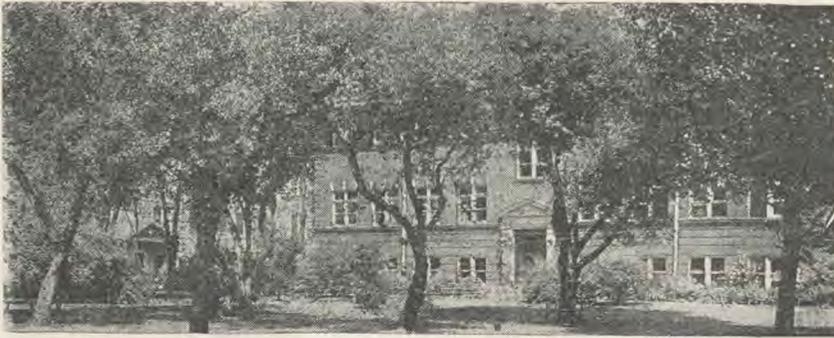
I fully realize that our schools are not a heaven on earth, but I am convinced that they are truly havens in this sin-cursed world for all Seventh-day Adventist youth.—O. D. W., *New York*.

SEVENTH-DAY ADVENTIST schools have been established for the purpose of confirming the faith of the advent message in the hearts and lives of our youth and of preparing them for service in the cause of God.

It was my good fortune to receive a training offered in these institutions. As a student in one of these schools I dedicated my life to Jesus, to live and to work for Him.

It was there that I learned the truths of the advent message; it was there that I was protected from the temptations that abound in worldly institutions; it was there that I received a vision of working for the Master; it was there that I learned how to lead others to the acceptance of the message of truth; it was in one of these Christian colleges that I learned how to study the Bible; it was while working for my school expenses that I learned the principles of organization that have greatly aided my work as pastor of churches.

The experience I gained in a Christian college while serving as Missionary Volunteer leader, as Sabbath school superintendent, and as leader of Ingathering bands has helped me in giving coun-



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sel to leaders of these departments of the church where I have served as pastor.

I thank God for establishing such institutions of learning for the youth of the advent movement.—C. J. A., *Texas*.

IN the church school or college where the Holy Scriptures are taught and studied, one discovers that God rules his life and, therefore, learns to acknowledge Him in all its details.

My study of the experiences of Joseph, Moses, Daniel, and Paul, in my youth, enabled me to see what God will do for those who yield themselves to Him and seek to acknowledge His purpose. This has brought much strength and encouragement to me in later years, especially in the dark hours of my ministerial career and in my own private life. It has been my observation that Christian education, as obtained in the church school, academy, or college, is not merely some theory but a living fact, and prepared for every branch of legitimate business.

The schools of the world, unlike Christian schools, make a specialty in giving a preparation in scientific and literary lines only. Having attended both, I make this observation: The church school goes further; it gives a comprehensive education embracing the spiritual as well as mental development. It should, therefore, be the business of each church to see that provision is made for its children and youth to obtain the blessings and privileges of an education in our own schools that they may be fitted to become laborers together with God.—G. E. P., *D.C.*

ALL my education, from the first grade in the church school to the completion of college, was received in our denominational schools. Though I was born and reared in a Christian home, and my father was a Seventh-day Adventist minister even before I was born, I experienced real conversion during a Week of Prayer conducted at the academy which

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I attended. Recognizing the great value in my own life of associating with Christian young people in our schools and receiving educational instruction from consecrated teachers, I have, as a pastor, a conference president, and a union president, endeavored to persuade churches to sponsor church schools, and have continually urged our young people to attend our schools and colleges.

During the years of my ministry, as I have come in contact with people with whom I was associated as a student, I have been impressed with the large number who have entered denominational work and of the small minority who have given up the faith. In visiting our churches, I have noticed with interest that our strongest elders and church officers are those who have attended our colleges.—M. V. C., *Minnesota*.

DURING the thirty years of my ministry I have never had occasion to doubt the positive value of our system of Christian education. In my own life it was the combined influences of the church school, academy, and college that held me to the truth and caused me to give up ambitions for seeking a worldly career for a place in God's work. During the years that I served in educational and Missionary Volunteer capacities, I found that quite generally the young people who were in our schools were the ones most likely to respond to a call for consecration of their hearts to God. They were also the ones most likely to remain faithful to their religious convictions.

In five years spent in executive work abroad I found that the young missionaries who had received all their education in denominational schools were the ones who could more easily adapt themselves to the new and strange customs and conditions of the mission fields.

In pastoral and district work in the homeland I have had under my care at least twenty-seven churches. A survey of these churches causes me to be thor-



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oughly convinced of the worth of our schools. Those which have church schools are usually less trouble to administer. The school binds their hearts together in one common aim. Furthermore, it has been impressed upon my mind that those men and women who have been in our schools are the more easily trained for the office and service for which they have been selected. Surely we can be proud of the record of our schools. They are in reality God's schools.—H. E. W., *Oregon*.

FUNDAMENTALLY, it is our conviction that the strongest agency we have in connection with our work in the saving of our young people is found in our educational program. Wherever we find a church that is awake to the needs of its growing children, and provides for the training of these boys and girls in the Christian school, that church is also strong in carrying the other branches that enter into our denominational plan.

We believe that the reason for this can be explained in four particular points: First, the effort that it takes to maintain a church school serves mightily in keeping a church awake. Second, when a church is interested enough in its children to provide for the proper Christian training in connection with their education, that church will also look after the many other needs of its youth, which are

so essential in these hazardous days of juvenile delinquency. Third, the children who are receiving the proper Christian training in our schools constitute the most fruitful field for evangelism we have anywhere. Here, with faithful shepherding on the part of the pastor, a large percentage of our children can be gathered into the fold. Fourth, when church schools are rightly conducted under the training of godly, self-sacrificing teachers, these children in early youth get a vision of the purpose of our denominational existence. They feel themselves a part of a great world program that is destined to carry the gospel to all the world and so hasten the coming of Jesus. Becoming conscious of this great truth, they turn naturally to the academy, then to the college, and from there into the great world field of labor.—C. W. G., *Wisconsin*.

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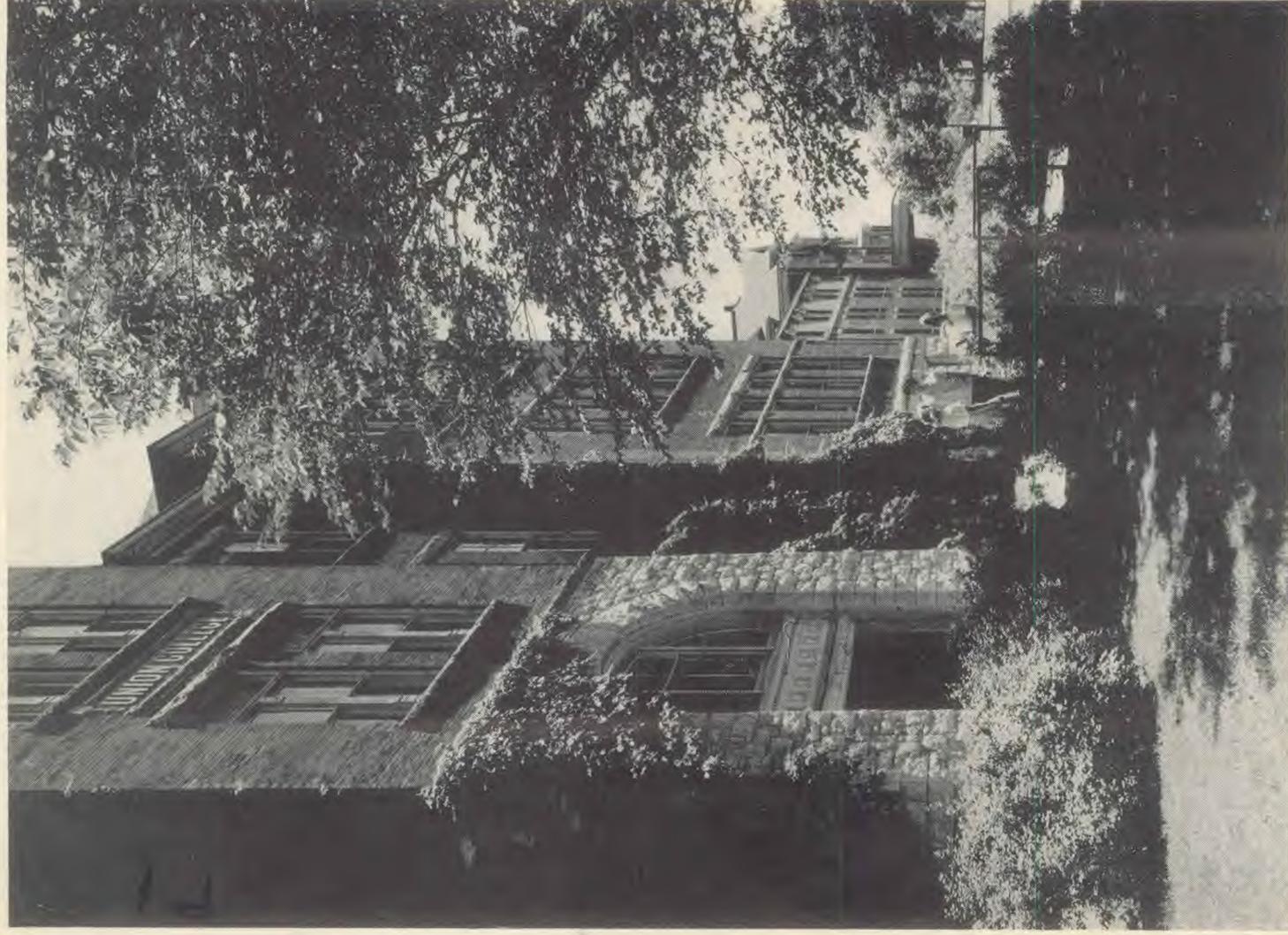
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