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# The JOURNAL of TRUE Education

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\* By request we are designating the classification of articles listed in our table of contents: (1) Elementary, (2) Secondary, (3) College, (4) General.

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# A BIGGER BILL FOR CHRISTIAN EDUCATION —WHO WILL PAY IT?

## An Editorial

TWO of the six major topics discussed at the 1955 White House Conference on Education were What are our school building needs? and How can we finance our schools, build, and operate them? These are major issues to the nation because the philosophy of the public school system is that every young person has the right to an education, regardless of his individual ability to pay for it. This policy results in a huge educational bill, and it will be much larger if the millions of young people in the nation are to be adequately educated.

Do not Seventh-day Adventist youth have an even greater right to receive Christian education? They do, for one doctrine of the church is that every Adventist youth has the equal and inalienable right to develop his talents and capacities under the tutelage of Adventist teachers in a controlled Christian environment. This right extends not only to the elementary church schools, but to the academies, the colleges, and even the professional schools of the denomination. We accept this as a fact, and shall not give arguments to uphold it. We shall, however, point out that, since from the product of its schools the church draws its workers and leaders in ever-increasing numbers, the church, for its own welfare and very existence, needs to educate all its youth to the fullest degree to which they have the capacity to profit. Besides, it is acknowledged that the schools are among the church's most effective evangelizing agencies for winning and holding its youth, and that an educated laity can and will support the church with greater means and services than does an untrained laity.

Since these things are true, the church must squarely face its task. We recognize that many of our youth are not in our schools because they don't want to be there or their parents don't want them there. They are not availing themselves of their God-given rights, and the church is not fully aware of all it is losing thereby. This calls for an unprecedented, united, denomination-wide crusade to sell these young people and their parents on the value of Christian education.

However, more of our youth than we realize are not in Adventist schools because of financial inability to pay the costs. Many of our consecrated pastors and leaders have convinced their congregations that *the elementary school belongs to the church*, and that all members should support it even if they do not have school-age children. But in the thinking of most of our people this conception does not carry over to the support of academy, college, nursing school, medical school, or seminary. Yet it is just as vital to the church's welfare that the youth who can profit by it shall continue their education into these levels.

Each member of the Adventist Church who gives offerings, goes Ingathering, and pays tithe does, in a sense, help to support our academies and colleges through the operating subsidies from local and union conferences.

A few devoted members will help when conference-wide appeals are made for academy or college expansion or debt liquidation.

This is all good, but it is not enough. Where, then, can additional funds be obtained? Most local and union conferences are already subsidizing their schools as liberally as they can and still carry on a balanced work. Few realize the size of the educational bills paid by our conferences, unions, and divisions throughout the world. These organizations will continue to subsidize their schools, in an even larger way than now. Still that is not sufficient. The rising tide of students will soon demand that our colleges and academies greatly expand existing facilities. Many new academies must be built. But the earliest and most urgent expansion must be made on the elementary level—remodeling or relocating of inadequate quarters in church buildings or on small lots with little or no playground. How can these enormous costs be met?

Much larger revenues cannot be obtained through raising tuitions to cover a higher percentage of costs. Moreover, revenue from industrial activities in connection with our schools is likely to decrease rather than increase, owing to new minimum wage laws. A corollary of this may be even less work opportunity for students. The idea has widely prevailed that young people can easily earn all their way in our schools. If this was ever true, rising educational standards and costs, plus increasing industrial uncertainties, make it now practically impossible for youth to earn their own way as they go—and each year will find it still more difficult.

Since additional income to provide more and better schooling for all Adventist youth will not be forthcoming from larger subsidies, higher tuitions, or industrial gains, where will it be secured?

First, parents must be conditioned toward lifting harder on the load. They must be convinced that they themselves should work harder and sacrifice more to help their children stay in our schools.

Second, the members of the Seventh-day Adventist Church who have no children of their own, or none of school age, must be encouraged to support our academies and colleges to a far greater extent than they have done. In other words, financially we face the same problems that inspired the recent White House Conference. Perhaps we need some study conferences, wherein administrators, educators, and laity will formulate workable, effective plans to win the continuous monetary support of *all* our church members for every level of our educational system. Appeals for support must no longer be haphazard. We need a practical, perennial, over-all program for the years ahead, in order that every Adventist youth may receive the full quota of Christian education for which he has the capacity.

# The Influence of the Teacher\*

George M. Mathews

ASSOCIATE SECRETARY  
GENERAL CONFERENCE DEPARTMENT OF EDUCATION

THE Spirit of prophecy makes clear that the influence of the teacher is *immortal*:

"The work he is doing day by day will exert upon his pupils, and through them upon others, an influence that will not cease to extend and strengthen until time shall end. The fruits of his work he must meet in that great day when every word and deed shall be brought in review before God."

"There are few who realize how far-reaching is the influence of their words and acts. . . . Words and actions have a telling power, and the long hereafter will show the effect of our life here."

The Spirit of prophecy also makes clear that all have an influence for good or for evil. This influence is never absent and never neutral—it is either for good or for evil:

"Through Christ, God has invested man with an influence that makes it impossible for him to live to himself."

"The influence of every man's thoughts and actions surrounds him like an invisible atmosphere, which is unconsciously breathed in by all who come in contact with him."

The influence of teachers is tremendous! When the shadows of great teachers fall across a larger perspective of history, they reduce to insignificance the flash greatness of Alexander, Napoleon, and Hitler. These are the butchers and wreckers of civilization; teachers are the builders. The builders take on greater eminence with the passing of each generation. Consider Anne Mansfield Sullivan, Helen Keller's teacher, who brought light to the life that was blanketed in fog and darkness. Simon Bolivar, the great emancipator of South America, paid tribute to his teacher, Simon Rodriguez: "You have shaped my heart for liberty, for justice, for everything that is great and beautiful. I have followed the path you showed me."

A successful businessman wrote a tribute to one of his teachers, stating that as a teen-ager he lived in poverty, disgrace, and lawlessness, but that after a talk with his English teacher his entire life was changed: "In two short hours he gave me full rations of purpose and faith for my long and fascinating journey to a better land."

\* Summary of a lecture given at the joint educational council of the North Pacific and Pacific union conferences at Portland, Oregon, November 9-11, 1955.



PHOTO BY KYLE, FROM SHUNKMEYER

Lottie Gibson, an Ohio teacher, after thirty-nine years of church school teaching, has this to say about her former pupils: "I can pick out seventeen teachers, ten nurses, four doctors, five missionaries, two ministers in the homeland, one colporteur, one Bible instructor, two successful businessmen, one dentist, and one musician." She has "lost trace of a number of students, but of the others, 115 are loyal to the truth of the third angel's message."

What is it that influences lives? Primarily it is character—what we are.

"Our influence upon others depends not so much upon what we say as upon what we are. Men may combat and defy our logic, they may resist our appeals; but a life of disinterested love is an argument they cannot gainsay. A consistent life, characterized by the meekness of Christ, is a power in the world."

"Character is power. The silent witness of a true, unselfish, godly life carries an almost irresistible influence."

"A good man does good merely by living."

Arthur Guiterman, in his poem about James Garfield's schooling under Mark Hopkins, stresses the great importance of the teacher's character:

"For the farmer boy, he thought, thought he,  
All through lecture time and quiz,  
The kind of a man I want to be  
Is the kind of a man Mark Hopkins is!"

"No printed word nor spoken plea  
Can teach young hearts what men should be,  
Not all the books on all the shelves,  
But what the teachers are themselves."

Woodrow Wilson once said:

"You do not have to be anything in particular to be a lawyer; I have been a lawyer, and I know. You do not have to be anything in particular, except a kindhearted man, perhaps, to be a physician; you do not have to be anything, nor to undergo any strong spiritual change, to be a merchant.

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# Counseling Our Young People Concerning the Denomination's Occupational Opportunities\*

*Keld J. Reynolds*

DEAN OF THE FACULTIES  
COLLEGE OF MEDICAL EVANGELISTS

THE standard approach to occupational counseling is to lay before young people the characteristics of many occupations with the idea of matching them against the aptitudes and interests of the student; or to establish by a battery of tests, interest inventories, and personality profiles the occupational types that most closely match the person—then explore with him those occupations in order to assist him in making a choice.

This approach, coupled with a proper respect for the student as a thinking and deciding human entity, and coupled also with a warm love of people, apparently meets with God's approval, if we may judge by the following from the pen of inspiration: "He who seeks to transform humanity must himself understand humanity."<sup>1</sup> And, following the Master Teacher: "Christ discerned the possibilities in every human being. . . . The same personal interest, the same attention to individual development, are needed in educational work today. . . . The true educator, keeping in view what his pupils may become, will recognize the value of the material upon which he is working."<sup>2</sup>

Of no great value, from the standpoint of fitting people to occupations, is the question of relative shortage or supply. The existence of an occupational vacuum alone is not a valid basis for choice, nor is it sensible for one to turn from an occupation for which he is fitted by interest and personal qualifications simply because it is crowded. The loyal Christian responds to need, certainly; but in lines where his intelligence tells him he is equipped to render service. Always he responds to God's call with all he has, in faith that God will supply what he lacks; but he uses the intelligence God gives him to decide how and where to render that service, with counsel from the church.

When I had the privilege of counseling students about their careers, I used to say: "Here are the qualifications. Have you, or can you acquire, the resources and skills to match them? Here are the characteristics. Can you find personal satisfaction, personal growth, personal fulfillment, and a sense of doing something significant for the welfare of people and in Christian service, if you choose this occupation?" I used to suggest that they acquaint themselves with the routine requirements of the occupation by talking with and observing someone in that occupation or profession, and if they could imagine themselves retaining their zest for it, and that it would maintain its attraction for them after ten years of this routine, then their choice was worth exploring further. Then we would go into the area of grades, tests, explorations of capacity and interest and personality.

I need not warn of the dangers of the fatalistic interpretation of mathematical and psychological measurement. It alarms me when some young teacher, fresh out of training and his first exposure to tests and measurements, clothes statistical probability with a sort of predestination. Valuable as are the uses of tests and measurements, we need to remind the young teacher that norms are not to be confused with standards, and probability is nothing more than probability. As teachers we are continually confronted with two related miracles at which I never cease to wonder—the infinite variety of human personality, and the unpredictable resources of the human spirit, especially when kindled, animated, and directed by the Spirit of God.

There are wide varieties of occupations in which the denomination to which we belong employs its members. In what is usually referred to as the ministry, we have the evangelist and his team of assistants, musicians, Bible instructors, health lecturers, press and public relations people, and other helpers; the pastor with his somewhat similar team; the conference administrator with his secretary-treasurer, office

\* A talk presented at the fourth biennial meeting of the administrative officers of Seventh-day Adventist colleges, Boulder, Colorado, July 22-28, 1955.

force of clerical workers, secretaries, and stenographers, the Book and Bible House, and the field team carrying departmental responsibilities—education, home missionary, publishing, Sabbath school, Young People's Missionary Volunteer, war service, medical, religious liberty. These are duplicated on the union conference level, overseas on the division level, and again on the General Conference level. On the General Conference level we have added bureaus and functions as widely separated as insurance experts, transportation, ministerial association, E. G. White trustees, legal counsel, statisticians, and public relations specialists.

The denomination is active in publishing—involving writers, artists, editors, proofreaders, linotype operators, layout men, pressmen, machinists, engineers, plant managers, production managers, circulation managers, advertising managers, bookbinders, stock clerks, packers, truckers, and many more. Our worldwide educational program employs academic administrators, business administrators, teachers in all the significant subject areas, research assistants, librarians, nurses, doctors, dietitians, industrial superintendents, farmers, gardeners, janitors, matrons, architects, builders, psychologists, registrars, technicians of many kinds. In the healing and the preventive phase of medical arts we have medicine, dentistry, nursing, dietetics, physical therapy, and the technical occupations. Each of these is made up of not just one but several specialties too numerous to mention here. Then there are hospital administrators, chiefs of service, supervisors of nursing service, managers, medical record librarians, plant engineers, maintenance people, carpenters, plumbers, electricians, orderlies, electronics experts, legal counselors, and a large number of others.

Every time you add a new field of denominational endeavor, such as radio or TV, you add a number of special occupations making up the supporting team, such as photographers, cameramen, script writers, casting directors, production managers, office managers, and again the engineering, clerical, business, and secretarial help needed to support the enterprise.

In all of this it is impossible to isolate the ministry or to confine it to any one occupational or professional area. Ordained persons are found throughout the range of denominational endeavor and employment. In a broader sense, there is a ministry of Christian education, a medical ministry, a literature ministry. It is an oversimplification to single out a young man having a pious air, a gentle disposition, and a facility with Elizabethan English in public prayer and say, "You should prepare for the ministry; you are the right type."

The Adventist ministry is not stereotyped. People of many types, interests, aptitudes, and skills have a place in the ministry. In our church many professions

are found in the ministry, pointing out the fact that the ministry is not a profession, and should never be professionalized. Men are "called" to the ministry—"tapped on the shoulder," to quote the late Peter Marshall. It is therefore a vocation which may be superimposed upon any one of the many occupations and professions that are significant in the denomination, it being required of the minister, however, that he must live an exemplary life and that he must work for the salvation of souls. He must be a consecrated, competent fisher of men. It is in this sense, I believe, that Ellen G. White states that no teacher should seek to turn from the ministry into any other occupation any young person who believes that he has received a call from the Lord, and who, in the opinion of the brethren, has the appropriate capacities, aptitudes, and qualifications for the ministry.

I believe that we should make these things clear to young people, and, further, that we should deliberately create and maintain in our colleges, and in our academies and parochial schools for that matter, a climate suitable for the decision on the part of the children of the church to dedicate their lives and capacities to the service of God, giving first call to the church. This means that you and I must find personal satisfaction and fulfillment in denominational work, else we cannot honestly and sincerely recommend it to our students. It means that we should, so far as we can, bring our students into contact with others in a variety of denominational occupations who also have found personal satisfaction and fulfillment in that service. Great damage can be done by the teacher who habitually criticizes denominational leaders, or who talks about how much he could earn "outside." This the student interprets as condescension. I am not advocating a sentimental attitude, but a robust and intelligent loyalty to the church.

But, you will remind me, what of the 50 per cent more or less of the graduates of our colleges who either do not or cannot enter denominational employment? What is our obligation to them in counsel and in preparation for Christian service? A significant answer, as I see it, is found in a report made by the National Study Conference on the Church and Economic Life, held in Detroit in 1950, and quoted by Limbert in *College Teaching and Christian Values*:

"The church must proclaim anew the Christian concept of vocation. All work must be seen in terms of its spiritual significance as helping to make possible fullness of life for all men everywhere. The Reformation doctrine of the calling of the Christian man must be re-emphasized, and all work must be done "as unto God." The Lord is present not alone in the broken bread and sacred wine of Holy Communion, but is present, too, in the sacred labor that brings to man his daily bread. When a man thinks of himself as a priest of God, his work becomes a sacred calling."

"With all our emphasis today on vocational guidance, it is doubtful whether this basic Christian concept of vocation is clearly understood and thoroughly accepted. The

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# The Teacher and Speech

Natelkka E. Burrell

DIRECTOR OF ELEMENTARY EDUCATION  
OAKWOOD COLLEGE

"Of all the gifts that God has bestowed upon men, none is more precious than the gift of speech."<sup>1</sup>

ONE outstanding characteristic of man that distinguishes him from the brute creation is the talent of speech. Only man is able to transmit the concepts of his mind through verbal symbols that may be communicated to other human beings for immediate understanding or preserved in writing for future comprehension. The greater our facility in using verbal symbolism, the greater our possibility of accurately portraying our thoughts and of comprehending the thoughts of others. Though in our culture much knowledge is conveyed by means of the written word, the major portion of our communication is still in oral form.

"That this is a 'talking age,' no one will deny. As a result of technological advances in radio, television, and recording, man has become increasingly dependent on the spoken word."<sup>2</sup>

We speak, and thereby hope that our listeners, whether men or angels, will understand the variant nuances of our thoughts, do our biddings, answer our questions, or tell us whatever we desire of them. So important is the use of the voice in conveying our thoughts that God has given much counsel in this area. He admonishes those who would work for Him:

"Students who expect to become workers in the cause of God should be trained to speak in a clear, straightforward manner, else they will be shorn of half their influence for good."<sup>3</sup>

"Then by all means cultivate the voice to the utmost of your ability so that you can make plain the precious truth to others. . . . Strive with determination to be perfect in speech."<sup>4</sup>

Since all God's biddings are enablings, we can be sure that He expects us to succeed in the perfecting of our speech.

"He who has bestowed upon us all the gifts that enable us to be workers together with God, expects His servants to cultivate their voices so that they can speak and sing in a way that all can understand."<sup>5</sup>

But because we have often been lax in this regard, the servant of God exclaimed:

"O that all might . . . study earnestly that they might have correct language and cultivated voices, that they might present the truth in all its elevated and ennobling beauty."<sup>6</sup>

Not only are the youth in our schools and those engaged in the organized work expected to perfect their speech, but parents also have a part to play in the cultivation of this talent.

"It is the work of parents to train their children to proper habits of speech. The very best school for this culture is the home life. From the earliest years the children should be taught to speak respectfully and lovingly to their parents and to one another. They should be taught that only words of gentleness, truth, and purity must pass their lips. Let the parents themselves be daily learners in the school of Christ. Then by precept and example they can teach their children the use of 'sound speech, that cannot be condemned.' Titus 2:8. This is one of the greatest and most responsible of their duties."<sup>7</sup>

Since speech occupies the major portion of our language activities, our schools are called upon to train children and youth in acceptable patterns and habits of speech. A beautiful trinity of constant instruction for children is suggested:

"Instruction is to be constantly given to encourage the child in the formation of correct habits in speech, in voice, in deportment."<sup>8</sup>

There is no phase of the teacher's work, however, which calls for more careful preparation and more assiduous practice than this matter of good speech. Here, indeed, the teacher must first *be* what he desires his pupils to become.

The late Marion E. Cady pointed up the teachers' need to perfect themselves in this area:

"Teachers in the school are greatly in need of voice culture because of the almost constant use of the voice during the hours of instruction, and also because of the importance of setting a good example to the students as to how they should use their voices. Many teachers have high-pitched, shrill voices, because of constant strain of the throat muscles. Such voices are hard on the teacher and wearing on the nerves of the pupils. It creates disorder and even restlessness. The duty of the teacher is clearly stated: 'Teachers should discipline themselves to clear and distinct articulation, giving the full sound to every word.' [*Mind and Voice*, p. 5.]

"A pleasing conversational tone should be cultivated, which is best adapted to teaching and recreational exercises.

Not only should the teacher be an exemplar of good voice and speech, but the tonal exercises in vowels and consonants, and their proper combination should be given. Pronunciation and syllabication of words, and their proper accent must be given in the elementary school. Articulation drills are very important. . . . A pleasant, musical voice is a wonderful accompaniment to clear articulation and proper pronunciation. If better voice and better efforts were combined in the teaching of children, a wonderful fruitage of these efforts would appear in later manhood and womanhood."<sup>9</sup>

In these paragraphs are mentioned three values to be derived from the proper use of the speaking voice: (a) to preserve oneself and lessen fatigue, (b) to set a good example, and (c) to facilitate discipline. Articulation, tone quality, breath control, and correct pronunciation are mentioned as areas of special concern. And when this work is done by the teacher of children, the end result promised is "a wonderful fruitage . . . in later manhood and womanhood" of people prepared to speak God's words with clearness, understanding, and power. It is my purpose to review some techniques and procedures that make such speech mastery possible.

Miguel de Unamuno is quoted as saying that "to think is to converse with oneself."<sup>10</sup> In order to speak well we must first *think* well, since thinking is implicit, or subvocal, speech. Speech and thought supplement each other. The average adult is "talking" all the time during his waking hours and, according to Bode, "even during his dreams."<sup>11</sup> During thinking, the vocal cords and other speech organs actually function although the person thinking may be unconscious of this action. The reader, doubtless, can recall instances when for clarity, memorization, or thinking through a problem he has talked out loud to himself.

What more glorious thoughts could man have to speak about than the God-sent thoughts of the gospel of Christ? High thinking makes possible good speaking. The Christian has free access to the highest, noblest, most sublime thoughts in the universe. To learn the vocabulary of heaven, he has but to give prayerful study to God's Word. He may then think God's thoughts after Him, and implicit, or subvocal, speech, as well as his oral speech, can approximate that of angels.

But this alone is not enough. Oral speech is not only intellectual, it is also social, visual, and auditory. How listeners hear the speaker's thoughts depends upon the speaker's ability to gain the interest and hold the attention of his listeners, and upon his skill and finesse in the use of his voice-production machinery.

Perhaps you are not accustomed to thinking of the body as a speech instrument, yet the speaker's attitude expressed through his body commands the listeners' attention. The speaker looks at the listeners; he uses motion to supplement the voice. He smiles, frowns, lifts an eyebrow, raises or lowers a hand or arm, stands erect or on tiptoe or crouches, nods the head, takes a step—uses many gestures as natural to speech

as is vocalization. But the skilled speaker learns how to use gestures to fit the situation in which he is speaking and the person or persons to whom he is speaking. He knows, too, that gestures must be guided by the thoughts he wishes to utter.

"If you are actually thinking what you are saying, you will forget about yourself, and your body will respond to your thoughts. Your whole body will work as a unit. You will not be making learned gestures that are devoid of meaning."<sup>12</sup>

In addition, if one is actually thinking through his speech, he will use any or all members of his body as a means of supplementing or intensifying the thought. When the entire body is thus integrated to harmonious interaction with one's mental or spiritual well-being, the speaker will possess that enviable state known as poise. This interaction of mind and body as a speech asset cannot be broken.

"Motion in the human body, as well as in music, is an art. An artist has very aptly said that we should so move that if every muscle struck a note only harmony would result."<sup>13</sup>

The basic secret of such coordinated harmony of body and mind is the ability to relax completely, so that the muscles are free to respond to the speaker's slightest demand. Just as the artist cannot paint with tense fingers and a stiff arm, and the pianist cannot perform with taut hand and finger muscles, so the singer or speaker with body or mental tensions is unable to perform competently.

Much of the strain in teaching can be reduced by analyzing the problem of voice and relaxation. Tension begets tension. Pupils respond to their teachers' tense, metallic voices by tensions within themselves so often expressed by restlessness or boredom.

"The first duty . . . after deciding on the causes of strain or tension, is to endeavor to remove or subordinate them. This task must be faced honestly with a realization of the difficulty involved. It may mean reorganization of thinking and of methods of approaching problems. We must, however, remember that relaxation is dependent entirely on the mind. Without relaxation, the voice cannot be free and relaxed."<sup>14</sup>

A variety of exercises to help one relax are given in most texts on voice training.

(To be continued)

<sup>1</sup> Ellen G. White, *Testimonies for the Church*, vol. 6, p. 357.  
<sup>2</sup> Dorothy Mulgrave, *Speech for the Classroom Teacher*, 3d ed. (New York: Prentice-Hall, 1955), Preface, p. vi.  
<sup>3</sup> White, *op.cit.*, p. 380.  
<sup>4</sup> *Ibid.*, p. 383.  
<sup>5</sup> *Ibid.*, vol. 9, p. 144.  
<sup>6</sup> White, *Fundamentals of Christian Education*, p. 256.  
<sup>7</sup> White, *Christ's Object Lessons*, pp. 357, 358.  
<sup>8</sup> White, *Fundamentals of Christian Education*, p. 267.  
<sup>9</sup> Marion E. Cady, *Better Voice for Better Speech* (Takoma Park, Washington 12, D.C.: Better Voice Studio, 1955), p. 219.  
<sup>10</sup> Miguel de Unamuno, cited in Harley Smith, Clara E. Krefting, and E. E. Lewis, *Everyday Speech* (New York: American Book, 1941), p. 152.  
<sup>11</sup> B. H. Bode, *Conflicting Psychologies of Learning* (Boston: D. C. Heath, 1929), pp. 145, 146. Cited in Carrie Rasmussen, *Speech Methods in the Elementary School* (New York: Ronald Press, 1949), p. 65.  
<sup>12</sup> Smith, Krefting, and Lewis, *Everyday Speech*, p. 133.  
<sup>13</sup> *Ibid.*, p. 152.  
<sup>14</sup> Mulgrave, *op.cit.*, p. 45.

# Christ-centered Teaching

Wilton O. Baldwin

EDUCATIONAL SUPERINTENDENT  
OREGON

THE secret of Christ-centered teaching is revealed in Jeannie's comment about her teacher. Jeannie's scholastic world was bounded by the erudition of the second grade, but her spiritual realm was on the graduate level, because her teacher's life was on the graduate level.

As a good teacher does, Jeannie's teacher was visiting in the home, building good will through fellowship. Mother and teacher had a joyful visit, and as the teacher walked away Jeannie stood watching through the open door, clutching her mother's hand. Thoughtfully she looked up at her mother and said, "Mother, I just love Miss Blank. She is so kind and good. She must be just like Jesus."

There it is in one simple sentence: "She must be just like Jesus." The first secret of Christ-centered teaching is Christ-centered living. That is the burden of Jesus' prayer—"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."<sup>1</sup> Christ-centered teachers know God. Life-giving teachers reveal Christ.

We might be inclined to be a bit complacent about our knowledge of God. Aren't we teachers? Aren't we members of the church? Any such complacency will be shattered by Christ's question to Philip. If ever a man had opportunity to know God, Philip did. He was in the inner circle—even on the staff—for he was one of the twelve, but he didn't know God. With soul-piercing penetration, Jesus asked, "Have I been so long time with you, and yet hast thou not known me, Philip?"<sup>2</sup>

Philip had been routinely with Jesus. He rang the school bell, marked the papers, taught that two and two make four; but Philip had not been *with* Jesus.

With this question, Jesus added an almost-unbelievable statement: "He that hath seen me hath seen the Father." We might take refuge in the thought that Jesus was speaking only of His work, until we read the comment on this statement made by the Spirit of prophecy: "As Christ is the channel for the revelation of the Father, so we are to be the channel for the revelation of Christ."<sup>3</sup> I think Jeannie's teacher scored when her little pupil said, "She must

be just like Jesus." Could her words be reframed—"If you have seen my teacher, you have seen Jesus"?

In some industries the by-products of manufacture are nearly as important as the product itself. In education the by-products are greater, infinitely greater, than the product itself. At every school reunion some well-known man of the class will arise in reminiscent mood and begin by saying something like this: "I don't remember much mathematics that Professor So-and-so taught us, but I do remember how he impressed me with an eternal love for honesty."

In these words the speaker is putting education in the crucible of reflection and of his own life. He weighs for us the realities of education, and tells us that the by-products of teaching done by a great character are more important than the teaching itself. Your by-products will be what you are. Your Christ-centered life will find so many ways of expressing itself through reading, writing, and arithmetic that you will unconsciously teach Christ all day. "If Christ is dwelling in the heart, it is impossible to conceal the light of His presence."<sup>4</sup>

A Christ-centered teacher is so totally captured by love and enthusiasm for Christ and His kingdom on earth that in geography the most important feature is seeing the gospel in different lands, among new races, and the varied customs of the world. Arithmetic class is another step in preparing accurate treasurers, business managers, accountants, and auditors for the Lord's work. English and language classes are taught to sweeten the tongues of evangelists who from the pulpit or over the back-yard fence will tell the glorious story. Physical education and physiology are in the daily program to build strong bodies for those who will bear the burdens of the three angels' messages.

Children will love whatever the teacher loves. Boys who wouldn't be caught with a poem in their pockets will sit as quiet as kittens under the spell of a teacher who knows and loves poetry. History throbs again when taught by a teacher who loves history. A teacher's love for Christ and the kingdom is just as contagious. But unless the pupil is momentarily unaware of the teacher's great purpose, attempts to center

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If you have eyes to see—

## It Is Fun to Teach

Dorothy White Christian\*

### Coal Tar

COAL TAR is black, sticky, smelly, and not very intriguing—especially if one is "dressed up." But, out of its sticky, dirty depths come saccharine, the sweetest of substances; explosives, one of which blew up Port Arthur during the last century; varnish, that smooths and preserves valuable surfaces; perfumes and flavors, which bring pleasure to our senses; delightful colors, tints, and shades, to add beauty to our homes; candles, to give light and sparkle to our tables; and actually thousands of other things.

Coal tar must be a delight to one who knows its value and has the skill to extract its treasures.

Sometimes when I see a little child come into the schoolroom, I think, "You are like a jar of coal tar. Hidden in your mind and heart are great possibilities—possibilities of sweetness, power, the understanding spirit to smooth rough places for others, happiness to share with others, beauty to reveal to the closed eyes and the tired spirit." But as the secrets of coal tar must be unlocked by someone with a knowledge of chemistry, so must someone with an understanding heart bring from the hidden depths the sweetness, power, happiness, and beauty that lie concealed and perhaps unsuspected in this little human jar of coal tar.

Yes, it is *fun* to teach. But it is more, much more. It is *fine* to teach! It is a high privilege. Never a day without laughter and song. And the pay for each year's work lasts all through the teacher's life.

### Stealing

A timid little first-grader came into my office one day and said, "Someone takes candy from my lunch every day."

The guilty one was discovered, owned her guilt, and promised to replace the candy—a number of Hershey bars. We also promised not to tell her mother, unless she repeated the offense or didn't make good on replacement. Likewise we assured her we would

not tell the little girl from whom the candy had been stolen.

Several days later I asked the little girl if she had received her candy. She looked quite stricken as she replied, "She brought back the *number* of candy bars, but she returned *penny* ones although she had taken *nickel* ones."

Many children steal. Some, because they have no sense of property ownership—in their homes there seems to be more communal than individual ownership. Some covet another's property and, though they know it is wrong, nevertheless help themselves to what they wish and think they can "get away with it." Other children steal for various reasons. But if, early in their misappropriations, they are discovered and, even if under pressure, are required to make restitution, they are less likely to repeat the offense.

We called the little offender into the office and told her that since she had not made good on her promise, we should now have to tell her mother. How she entreated us not to do so! But I felt that her mother would *want* to know, and to work with us so that her daughter might not become confirmed in her unpleasant ways.

The child had a number of reasons for us to consider why her mother should not be told, the last of which was, "You know Mother isn't very well, and she will grieve so much when she finds out about her little girl; she may get worse."

But her mother was told. Whereupon she insisted that her daughter bring the other little girl to my office, return the candy to her in my presence, and apologize for her wrongdoing.

The first little girl was heartbroken when she found out who was the culprit, and sobbed as she said, "I didn't think *she* would do it. She's my *friend*. I never thought *she* would take things that didn't belong to her."

I didn't either. She came from a prominent family with an excellent background and no lack of sufficient means for comfortable living.

At the time we questioned the mother's judgment in telling the other child who was the culprit, for

\* This is the third in Mrs. Christian's series of real-life experiences in proof of her assertion that "it is fun to teach."

fear of the reactions in both children. But she insisted, and it was so done. Evidently the mother knew her daughter better than we did. I never heard of the child's taking other people's property again, and she has grown into a fine young woman who is training her own lovely children to be honest and fair.

A beautiful "jar of coal tar"!

### Timothy

Timothy would excite your sympathy as soon as you saw him and knew his story. Oh, yes, he would fight, and swear, and on occasion be saucy! But at home his stepfather habitually mistreated him, sometimes even driving him from the house—he would later slip back and stay all night in the basement!

Early one afternoon Timothy swore at his teacher, and struck her. There were extenuating circumstances, but still such conduct could not be overlooked.

Timothy was sent to the principal. She talked seriously to him, and told him that he must ask the teacher's pardon. This may seem to be very light punishment, but corporal punishment would have done little good, since he was accustomed to so much more severe chastisement at home than could be administered at school. Besides, we thought that asking the teacher's pardon would have a much better effect on him.

Timothy refused to apologize to his teacher. He was given a chair in the office, and there he sat until two o'clock, three o'clock, four o'clock, and finally four-thirty. Then the principal told him he must make his decision by five o'clock, since she must go home then, and he would certainly have had sufficient time to make up his mind.



PHOTO BY HENLE

"What will you do with me if I won't ask her pardon?" he questioned, evidently determined to weigh consequences and then decide.

Patently the principal explained (for she deeply pitied the lad, though she could not countenance such actions) that if he would not ask his teacher's pardon, he would have to take his books and leave the school.

Quarter to five. He left the office and went to the boys' cloakroom to get a drink. Shortly the principal also felt the need for a drink. As she passed the door of his cloakroom she noticed it was open ever so little, and a blue eye was peeking out. Evidently Timothy was weakening.

"Timothy," the principal said, "you have a mule inside of you that is very stubborn. Sometimes you ride that mule, and then everything is O.K. Sometimes he rides you, as he is doing today, and then you are just too contrary for any good use. It is ten minutes to five, Timothy. You'd better get on that mule, and make him mind."

The principal returned to her office. Soon she heard Timothy descending the steps of the porch—

step—long pause,

step—another long pause,

step—still another long pause.

And the stepping and pausing continued until Timothy had gone down all the steps, across the lawn, off the school grounds, and about a block beyond. Suddenly he started to run (how do you suppose the principal knew?), and ran all the way to his teacher's home, which was in sight of the principal's office.

The watcher at the window relaxed somewhat.

Soon Timothy left the teacher's house and, putting his cap on the back of his head, walked down the road whistling most cheerfully.

Evidently the battle was won.

On her way home the principal stopped in to see the teacher, who spoke in glowing terms of the boy's complete apology, and said that he seemed as happy as she.

The principal felt that the hours spent in the office paid off well in results. *Something* developed from that "jar of coal tar."

### The Fellow Everybody Picks On

Jimmy lived with his parents, his grandmother, his great-aunt, his great-grandmother, and his sister. Jimmy was thin and puny, but not so his mother. A certain stanza from Byron's "Destruction of Sennacherib" flashes into my mind whenever I think of the lady:

"The Assyrian came down like the wolf on the fold,  
And his cohorts were gleaming in purple and gold;  
And the sheen of their spears was like stars on the sea,  
When the blue wave rolls nightly on deep Galilee."

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# The Educational Superintendent as a Supervisor

L. W. Mauldin

EDUCATIONAL SECRETARY  
INDONESIA UNION MISSION

AMONG our schools at the present time there are three kinds of classroom supervisors: the principal of the larger school, the professional supervisor, and the educational superintendent of the local conference. The great majority of our church schools are of the one-to-three teacher type, in which no particular teacher has time or opportunity to do supervision. There are very few trained, full-time elementary supervisors, and those we do have are usually on the union conference level, with scores of church schools scattered over a number of States. We are thankful for those we have, but we recognize that they are not enough—many unions do not have even one supervisor. In the absence of a regular supervisor, who is the logical person to carry supervisory responsibility in the local conference? Problems of finance and availability demand that the conference educational superintendent assume this task.

It is quite possible for educational superintendents to become so absorbed in the work of procuring new teachers and solving multitudinous school-board problems that the needs and problems of the individual teacher are all but forgotten. We may become so engrossed in our campaigns to start new schools that we shall forget to support and foster the ones we have. All too often the only attention the classroom teacher receives from the superintendent is an annual or semi-annual visit of a few minutes' duration. On such occasions the superintendent often comes unannounced and, if courteous—some are not—knocks on the door, comes in, and glances quickly around the room. He sometimes seems particularly pleased if his unexpected entry causes the teacher to appear rather nervous. He asks to see the register, which he examines to see whether it has been kept up to date; checks the class schedule to ascertain whether the teacher is following it properly. Then he slips away, to be gone until called by the school board.

Perhaps the superintendent will be called because the children are not making the proper progress or because they are undisciplined. Upon hearing the complaint, he goes to the teacher and attempts to correct the situation. By that time it is usually too late. The church doesn't want this teacher any more, and

the teacher is equally determined that he will not return another year. Such a hurried program has not produced the amiable conditions which would make it possible for the superintendent to give much assistance.

On the other hand, a definitely planned program of supervision and help can produce positive results that will have a wholesome effect on our entire school program. Advance notice of a visit will usually produce best results; for then the teacher can consider and be prepared to present his problems.

The superintendent should be capable and willing to give assistance in remedial work, in classroom planning, and in developing a definite guidance program for each student. It is uncommon to find a class in which there is not at least one student who needs special help in reading or arithmetic. Often the teacher who works closely with the child day by day overlooks the reasons for retardation, and is unable to help. Sometimes the teacher is unaware of how to give remedial work. Few of these students require clinical help; they merely need someone to understand them, encourage them, and prescribe a lesson program suitable to their individual needs. Often the superintendent can see the reasons for such deficiencies, by checking cumulative records and by spending some time with each child. Then, by discussing the child with the teacher, ways and means of helping him can be planned. If the educational superintendent does not do this work, there is often no one else to do it. Yet by helping the teacher with these problems, he can usually avoid trouble with the parents of such children, which would otherwise almost invariably occur. Few conferences have special supervisors, and until such personnel is available, this supervisory work remains the duty of the superintendent. If he is not prepared to give the necessary guidance, then he should enter upon a study program that will qualify him to do so.

Problems of discipline usually arise because of improper classroom planning or faulty physical setup. By observing the over-all school program for at least one or two full days, the alert and efficient superintendent or supervisor is often able to ascertain the weak spots in a given school.

If the teacher knows that the supervisor is there, not to find fault, but to help him with his problems, the two can discuss the program together and plan necessary changes. As parts of the school program are discussed, it is well to draw out the teacher to make his own suggestions for improvement. If he does so, he will be much more willing to follow through than if the supervisor tells him what to do. This will also encourage the teacher in self-evaluation when no outside help is available.

Perhaps conditions for learning could be improved by reorganization of the classes. Often teachers are distressed because they have, let's say, ten children in the third grade, but three levels of ability in reading, arithmetic or spelling. The teacher knows that some of these children could read on the fourth-grade level, and that others would be better off on the second-grade level; yet he fears to give the children what they need, simply because he thinks that all the children of a certain grade should be kept on the same level in identical books. Such a condition can be a main reason for classroom confusion. What should be done about it? Without encouragement and authorization from the superintendent, the teacher may hesitate to make necessary adjustment. Though he knows that by allowing a child to read on his own level, he is neither demoting nor promoting him, yet he needs counsel before making such an adjustment. Still other teachers know that they have trouble in certain classes, but do not understand the reasons. An alert supervisor will immediately look for and recognize these trouble spots. By counseling with the teacher, he usually eliminates such difficulties.

Then there are numerous problems of curriculum that plague the teachers. Of course, they have the union conference course of study, but we must recognize that usually this has been prepared by a few outstanding teachers and specialists. The ordinary teacher hasn't participated in its construction, and often does not fully understand its execution. Let the superintendent assist the teacher with these problems. After a day of observation he can study and plan with—not for—the teacher for the next day, and if possible he should stay on and work with the teacher in the execution of such plans. Then, for maximum effectiveness, the supervisor and the teacher will again sit down at the close of the day and

evaluate what they have done. In such counseling the superintendent should never assume the role of an expert dictating to the teacher. Instead he should take the part of a fellow teacher who is seeking a solution to common problems. In such a cooperative atmosphere much can be accomplished.

Perhaps 90 per cent of the superintendent's success is in the realm of personal relations between himself and his teachers. Where there is good rapport with the teachers, the results can be outstanding. Before attempting to help any teacher with his work, the supervisor must break down the normal barrier of fear and distrust that automatically arises between any person and another who is in the position of "boss." Whenever the teacher realizes that in the superintendent he has a friend who is willing to help—not dictate—it is possible to work together on school problems. Always and everywhere let the educational superintendent be a supervisor, not a "snoopyvisor."

### Ranking of North American Conferences in Ratio of Church School Enrollment to Church Membership, 1955-56\*

<i>Conference</i>	<i>Ratio</i>	<i>Conference</i>	<i>Ratio</i>
Arizona	.230	Kentucky-Tennessee	.109
Alaska	.220	CANADIAN UNION	.108
Nevada-Utah	.218	Texas	.108
Chesapeake	.204	SOUTHWESTERN UNION	.107
Southern California	.178	Ohio	.101
PACIFIC UNION	.175	Northeastern	.099
Florida	.169	East Pennsylvania	.098
Central California	.165	ATLANTIC UNION	.098
Southeastern California	.164	Montana	.098
South Atlantic	.163	Ontario-Quebec	.097
Northern California	.162	Illinois	.096
Upper Columbia	.152	Wisconsin	.096
Washington	.151	New Jersey	.096
Idaho	.147	Northern New England	.093
Potomac	.146	New York	.091
British Columbia	.144	CENTRAL UNION	.090
NORTH PACIFIC UNION	.143	Allegheny	.089
Michigan	.141	West Virginia	.087
Oregon	.136	Wyoming	.083
SOUTHERN UNION	.135	Nebraska	.081
Colorado	.129	Missouri	.079
Texico	.128	Greater New York	.078
Alabama-Mississippi	.128	Iowa	.076
Arkansas-Louisiana	.126	Oklahoma	.071
South Central	.125	Alberta	.071
Georgia-Cumberland	.120	South Dakota	.065
LAKE UNION	.120	Minnesota	.064
Indiana	.118	NORTHERN UNION	.063
Southwest Region	.115	Central States	.062
COLUMBIA UNION	.113	Kansas	.060
Southern New England	.113	Maritime	.053
Lake Region	.111	West Pennsylvania	.046
Carolina	.110	Manitoba-Saskatchewan	.046
		North Dakota	.041

\* The figures, based on opening reports, were secured by dividing the enrollment (grades 1-8) by the conference membership. For example, Nevada-Utah reports an enrollment for 1955-56 of 270. The conference membership at the time of the computation was 1,236. The ratio is .218. This means that Nevada-Utah has 21+ pupils enrolled in its elementary church schools for each 100 church members. The ratio for each conference is on the same basis.

# The Meaning of Art for Today's Child

*Agnes R. Erob*

ELEMENTARY SUPERVISOR  
ATLANTIC UNION COLLEGE

IN RECENT years the meaning of art in the classroom has undergone great changes. Whereas art was once a mere technical skill exploited by the gifted few, it has now become an important means of influencing the total growth of each child in school.

What do we hope to accomplish by teaching art in the classroom?—Do we hope to find and train future artists? Do we want to develop a hobby that will help children, youth, and adults to utilize their spare time in a worth-while endeavor? Do we want to develop a love for the finer and more beautiful things of life? Yes, all of these; but much more we want to help each child to develop most fully his entire personality. We are more concerned with what art does for the child than with what the child will do in art.

We live in a world of fear, confusion, and unrest. Perhaps more than ever before we need inner peace, security, and self-confidence. We realize more and more that in order to live happy, fruitful adult lives we must develop not only intellectual and physical capabilities but also a well-adjusted personality. We need to know how to live cooperatively in society and how to contribute creatively to it.

If art is to accomplish all this, it must take on a broader and deeper meaning than merely painting a picture to hang on the wall. Art must mean self-identification, independent thinking, exploration, and experimentation. Then it will be a representation of values that have become a part of the individual. It will give form, expression, and order to the otherwise jumbled, disorganized, and chaotic materials of life. Art is a spiritual language springing from the attitudes and preferences of the artist; it includes all self-expression or creation—music, poetry, writing, teaching—the very substance of life itself. Art is not only for the gifted or well educated; it belongs to all ages, climes, and peoples. It mirrors the life about us, reflecting man's activities, hopes, and fears. It does not imitate nature, but focuses or clarifies an experience with nature. Art is understood more through the emotions than through the intellect—it is the language of the soul, and enriches the living of all peoples.

We take as our basic aim of education, "To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized,—this was to be the work of redemption. This is the object of education, the great object of life."<sup>1</sup> This aim can be accomplished to the highest degree through the medium of the arts. As the child learns to appreciate and feel beauty, to identify himself with and to experience the things with which the Master Artist has surrounded him, he also learns to build beauty of form, line, and color into his own life. It is man's high privilege to design and create with the Creator.

No art expression is possible without self-identification with the person or experience involved, so that the child learns to think, feel, and live what he seeks to express. This ability for self-identification (empathy) has become almost synonymous with the ability to live together in a peaceful society, since identification with the needs and life of one's neighbor is a most important ingredient of cooperation.

How better can a fourth-grade class in social studies learn self-identification than by working together to build a diorama or paint a mural showing the life and customs of our neighbors of other lands, about whom they are studying? At the same time these fourth-graders are learning a wonderful lesson in group living and cooperation.

Independent thinking and creativity are fostered to the fullest extent by art expression. Individualism, the cornerstone of democracy, is fast disappearing. If Lord Fashion decrees pink shirts, all wear pink shirts. If "Davy Crockett" is the song of the moment, we all sing "Davy Crockett." Not that there is anything wrong with pink shirts or "Davy Crockett," but the current trend of following the crowd, of all being alike, is thereby illustrated. It shows how our thinking can be influenced, even directed, unless we have learned to think for ourselves. In a discussion of imitation, Viktor Lowenfeld, professor of art education at Penn State University, says:

Independent thinking and creativity are fostered to the fullest extent by art expression.

PHOTO BY  
JOHN CHEN



"If the child expresses himself according to his own level, he becomes encouraged in his own independent thinking by expressing his own thoughts and ideas by his own means. The child who imitates becomes dependent in his thinking, since he relies for his thoughts on others. The independent, thinking child will not only express whatever comes into his mind but will tackle any problem, emotional or mental, that he encounters in life. Thus his expression serves also as an emotional outlet."<sup>2</sup>

Art teaches one to be resourceful, to make use of what he has on hand. This means that children can learn to use their imaginations constructively. Creating their own toys and games is an excellent way of developing resourcefulness. A five-year-old proudly displayed a bench he had made by nailing together pieces of scrap plywood. These same pieces of scrap plywood became, in turn, trains, scooters, wagons, and many other toys to delight his childish heart while commercially made toys were untouched. This lad is learning to be resourceful. This is equally true of the little girl who makes her tea set out of mud.

Art as a means of self-expression is vital to every child. Mrs. X gave her three-year-old Sue some paper and a box of crayons to amuse herself while Mother got a new permanent. Sue began to scribble over the paper in characteristic three-year-old scrawls, and proudly showed them to her mother—"This is my house; this is my dolly; this is my kitty." Of course to Mrs. X these scribbles resembled neither house, nor dolly, nor kitty. She reached down with an impatient jerk and commanded Sue to quit wasting paper and draw a house! Sue's muscle coordination and mental concept had not yet developed sufficiently to enable her to draw what would meet Mother's idea of a house, and she was not permitted to express herself according to her age level. So, not knowing why, yet realizing she could not do what her mother de-

manded, she left her contented play and slipped into a corner, a most dejected and unhappy little girl. We would not think of stopping a babbling infant and insisting that he quit making noises and pronounce words and form sentences! Yet too often well-meaning adults ask a child to use a mode of art expression entirely foreign to his level of development, with the result that he becomes inhibited, tense, and unhappy. He either says, "I can't," or turns to copying adult work, either of which discourages independent thinking and expression. It is not the subject the child is painting that matters, but how he is expressing it. The experience of living, doing, experimenting, of self-identification and thinking, is what is important. Victor D'Amico, director of the Department of Education in New York's Museum of Art, says:

"It is better to put the emphasis on the child's development, and to consider the product as a gauge of that development, rather than to concern oneself with making professional artists prematurely, or with producing art work of professional merit."<sup>3</sup>

Art in the classroom is not limited to what a child can do to a piece of paper with a crayon; it is trying to give each child an understandable experience related to his everyday living. Art is not a subject taught in a formal classroom, and then forgotten; it enters into and is a vital part of everyday life.

"As the art of life is learned, it will be found at last that all lovely things are necessary;—the wild flower by the wayside, as well as the tended corn; and the wild birds and creatures of the forest, as well as the tended cattle; because man doth not live by bread only but also by the desert manna: by every wonderful and unknowable work of God."<sup>4</sup>

<sup>1</sup> Ellen G. White, *Education*, pp. 15, 16.

<sup>2</sup> Viktor Lowenfeld, *Creative and Mental Growth*, rev. ed. (New York: Macmillan, 1953), p. 7.

<sup>3</sup> Victor D'Amico, *Creative Teaching in Art*, p. 3.

<sup>4</sup> Ruskin, *Unto This Last*, Essay IV, p. 224.

# An Experiment With God's Curriculum

Raymond S. Moore

PRESIDENT  
JAPAN MISSIONARY COLLEGE

AFTER several years of apparently profitable experience as teacher and administrator in public schools and the university, I discovered the door to really worth-while education. It was while I was prayerfully considering a new and larger professional opportunity that my mind was awakened to the meaning of one of the Spirit of prophecy's most incisive and conditional promises: "Success in education depends on fidelity in carrying out the Creator's plan."<sup>1</sup> I marked well that statement.

From then on, as I taught classes at the university, I felt about as free as a seven-and-a-half head in a size seven hat. With this new idea I just didn't fit, and soon accepted an appointment in one of our denominational colleges, thus entering a happy educational experience.

At that college I began to experiment with the plan of God, and to preach it as much as I could in the traditional educational environment. I heard much about "the blueprint," and its "harmonious balance." But I soon realized that we were teaching a lot about something we knew little of experimentally. Things were too favorable for the *status quo*.

Four years later came the opportunity to experiment in a laboratory that provided all the conditions an educator needs: unrest, doubt, and poverty; high technical educational standards but lowering mores, loosening national discipline, low morale; and, worst of all, the captivity of the teachers to traditional practices. Nevertheless, it was a school—both academy and college—whose students and teachers possessed hearts "possible" to the Spirit of God.

While helping to negotiate several college accreditation programs in America I had learned how deep-thinking educators appraise a school. So at Japan Missionary College we gathered our teachers and began to apply the principle: *The test of a school lies in whether it makes its philosophy work*. If it does not work, there is something wrong with either the philosophy, the completeness and unanimity of its interpretation, or the methods used for its accomplishment.

We know that the beliefs of the school should be the foundation of everything it does. This "everything

it does" is, of course, the curriculum.<sup>2</sup> We who are educators know that *the basis of a curriculum is the philosophy of education it is designed to express*. Christian educators must design to express the principles of Christ. If what we are doing is God's plan, we shall rest securely in Him. All that we do will be done with "fidelity," and success will unmistakably be ours.

We knew our philosophy was right, for it was God's philosophy. So we first set out to make sure that we were as nearly together as possible in its interpretation. Every morning the faculty gathered and studied systematically. Bit by bit doubts began to give way; key personnel began to take hold; and we entered more and more into the program of God. The further we went, the greater the blessings, the deeper the convictions, the stronger the faith, the more profound the wisdom, the stouter the courage—like a wonderful chain reaction. It was not yet smooth in operation, but as we stepped out, ignoring the impossibilities, we knew God was leading. Our methodology *must* come from Him.

We soon began to perceive a special significance

## Question

Doubts and questions that H members, parents, friends, and f we have stepped further and fur

1. I see how you can handle t girls busy in a work program? that our young women enthusia industries, as well as into kitchen and most delicate of our young

2. How will the students fin God provide them more wisdom they are less preoccupied with am sex, and with problems of idlen than compensated, so that our sch nations excel those of other scho

3. How will the students es you don't permit dating and gen marriage and divorce statistics d practices. More important, we h under healthy conditions enable choices than we had seen elsewh

4. Won't the students "drag different from what they have k sponsiveness of our youth, once th as to the lofty purposes of the co not they will pass their custom-b

5. How can we "sell" such with academic considerations? G (b) lighter teaching loads to en program, (c) less committee req study frankly, thoroughly, and sys for education, either they will be do not belong. We have had only to carry through—and even he one. We were able to effect his position in the denomination. Al carefully screened as to their ear

6. What do you do with a skill? We train him ourselves o just as he would take any other no evening classes either for st mittees are virtually nil. That is of the full-blown plan.

7. I should think you would strait program. We were warn first quarter we lost 5 per cent year we had gained back more t 50 per cent increase in enrollm that we screen them in every po to only about twice as many a a half-day written examination, i all factors to a very strict admis tising at all, and our higher sta

8. How do you deal with a program? In helping other sch had discovered that enlightened terested in how well we are ca education. Other things being et cetera), it has been our obser pleased with our program, and This has been true of high-ran University of California and Jap

9. Don't you think a lot of for the time in which she lived Study of the Spirit of prophecy application, misses the greater a to us special light for these com who utters this skepticism is trea

10. Won't things change o witness a sweetness of spirit that one is led to wonder when the cuts short this thought in the r custody of men, but in the hand

## Doubts

expressed by students, board members have been answered as to the threefold plan.

*But how will you ever keep your program to popular belief, we found that when we entered into the work of the threefold work. Some of the wealthiest are our happiest farmerettes.*

*Enough to study? Not only does it work in a balanced program, but it works in type activities, with the opposite type and other factors have more records on standardized examinations as our own previous records.*

*Is there the right husband or wife if we are single? In the first place, present conditions commend the current traditional method that much group association is necessary to make much more objective*

*evaluation on a program obviously so that we do not underestimate the results. We have been careful and fully informed in our balanced plan. More often than not we are on the pathway of God.*

*Is it too much to our teachers so preoccupied with their patient, courageous leadership, to enter fully into the work of the program, and (d) the opportunity to study all aspects of God's standard program or they will realize that they do not feel that he lacked motivation and that the program was a wise transfer to a noneducational teachers, foreign or national, are necessary in upholding the plan.*

*Who has no particular manual program aim to summer school to learn, or school class. But we require time for teaching, and evening committee and family time—a vital aspect*

*of students if you embark on such a program is this point, and, sure enough, the students. But by the end of that year, and the second year we had a new set of our applications are so many that we cannot possibly take. We then give a personal interview, and finally submit to a committee. We do no paid advertising more and better students. We are in authority on such a strange program through accreditation programs, we find that the agencies are primarily in our expressed philosophy of quality of teachers, equipment, and that these agencies are invariably times unstinting in their praise. Indicators—for example, from the Commercial University.*

*White's instruction was really the principles of life never change. It asks no further than its original deeper purposes of God in giving times. We believe that a person can shake the shaky soil.*

*How long does the newness wear off? Daily we find it is "too good to be true" that the moon will be over—until he says that the school is not in the*

to that special promise.<sup>1</sup> From past experience we knew well some of the variables that plague the administrator—that even the best-laid plans may sometimes go wrong, especially in these unpredictable days. We knew also that here, under the strange conditions of post-war Japan, we had little margin for success.

Here is where God entered—and has continued to this day, so that we have had not one serious reversal or loss of any kind in the years the threefold plan has been in operation. Through business variations, government changes, economic upsets, unseasonal rains, drought, and the wild winds of the typhoon, God has equated all and has fulfilled His grandest commitments.

From this experiment, in the providence of God, we have learned many precious lessons. Here are a few examples:

### 1. Removing the "Blinders" of Tradition.

The Christian educator, being wrapped in and stymied by traditional practices much more than he usually realizes, feels impressed at first that the complete threefold program is impossible in these days. But we found that as soon as we actually gave it a try, "got our feet wet" so to speak, things began to open up. And the further we threw ourselves into the program, the simpler and more wonderful it became, as so often is true with matters that are profound. Now, like a horse with his blinders off, we could easily see in more than one direction. Like

the Christian experience itself, one cannot appreciate the plan until he experiments with it.

2. **Meeting Conventional Problems Simply.** We soon were impressed that the more completely we attempted, in faith, to follow God's plan without concern for traditional standards and practices, the more courage He gave us to carry it through. For instance, we were considerably perplexed about how to schedule classes and still abide by the counsel that "several hours each day" the teachers should work "with the students in some line of manual training."<sup>2</sup> The consensus was that "several" meant at least three. We soon came to the conclusion that the Spirit of prophecy means exactly what it says about equalizing the mental, physical, and spiritual phases of the program.<sup>3</sup> So we proceeded to schedule three to four hours a day for worship, Bible classes, etc.; three to four hours a day for other studies; and three to four hours a day for work and related activity. The remaining twelve hours or so were reserved for eating, sleeping, laundry, recreation, and personal needs.

3. **Work Time vs. Study Time.** When we so placed academic considerations squarely in God's hands, He proved to us dramatically that, other things being equal, in competition with students from other colleges and universities our students inevitably averaged highest. At first both students and teachers seriously doubted if this would be so. The students said, "If we work so much, when can we study and prepare our lessons?" And they were really worried, since they were in national competition for teaching credentials. We reviewed with them the promise that if we study the Word and the works of God as He tells us to do, He will give us wisdom from heaven.<sup>4</sup> Then we learned to manage our time more efficiently, and in other ways found time that had been wrongly used before. What followed makes a wonderful story, with God completely vindicating our program. There's no question that it required self-discipline on the part of both students and teachers. But what worthy character has ever been built without that ingredient?

4. **The Meaning of "Harmonious Balance."** We soon found that each part of God's program so explicitly complements every other part as to make obvious the meaning of "harmonious," or "balanced," development. For example, when the students worked together with their teachers, the promised spirit of fellowship came into the college.<sup>5</sup> Amusement and entertainment became less and less needful to a student body preoccupied with scholastic, industrial, and missionary activities. This camaraderie, along with busy hands and healthfully occupied minds, solved our discipline problems. This in turn saved endless hours of committee work. In the two and a half years prior to the writing of this article the college and academy administrative committees had not once been required even to consider disciplinary action of

any kind. And this in a day when such problems are rife in the high schools and colleges of the nation. This does not mean that we do not have occasional mischief, but the grosser fruits of idleness definitely are no longer with us.

5. **Uncertainties.** We learned that when we give ourselves devotedly to God's instruction and manage carefully, He will take care of all the "indefinites" and the "probables."<sup>7</sup> The result has been that in the face of austere times the college has never failed to come out on the right side of the ledger financially.

6. **Successful Farm and Industries.** At a time when we were told that if we put unskilled student labor onto our farm and in industries they would fail, God in His providence made our farm the best in the countryside, and in some crops even the champion of all Japan, which is an exceptionally efficient agricultural nation. Our health-food industry got up from its shaky legs and became an important money-maker for the college.

7. **Masterful Public Relations.** We discovered, too, that when we adopted God's program completely we also took on a Master as our public relations expert. The Bible promises this,<sup>8</sup> and we have found it true. Again and again we were accepted in important government, education, business, and even Imperial Palace circles. We did not "play around with this, just for fun" or for the excitement. But when we really needed an important interview or endorsement, or some special help, inevitably God provided the way. Often such help was volunteered.

8. **Building With God.** We found that when we followed God's instructions so simply laid out in the Spirit of prophecy, for locating, building, and equipping the school plant in quality and simplicity, He always provided when necessity arose. And He endowed with special wisdom and method, so that almost without exception our plans were happily adopted by those not of our faith.

9. **Developing Common Sense.** Again and again friends and patrons of the school have remarked about the increasing stability of our students, and we have found this to be definitely true. More and more they have become equipped with the happy talent of common sense. There is less superficiality, a deeper sense of values. Profound thinking and good judgment have appeared increasingly to mark their every activity, contrary to the general trend in post-war Japan.

10. **Character Lessons and Skills.** An entirely new experience came to us in that these refreshed and strengthened minds quickly learned skills in the industrial program. Working in the shops or on the farm, the students have been more alert to the deeper character lessons. These include:

*a. Neatness, order, cleanliness.* We soon noted definite improvement in personal habits of neatness, and higher standards of order and cleanliness in their

work. The work program provided primary opportunity for character education.

*b. Dependability.* Our diet and work program became for our students the perfect antidote for the lack of dependability growing out of the carelessness and restlessness that poisoned the entire country during the last years of the war and into the post-war era.

*c. Initiative and ingenuity.* We watched the students develop a sense of responsibility, accountability, and initiative in seeing things to do and doing them in the right way—taking care of tools and materials, and inventing ways of using them more efficiently.

*d. Health.* As the program worked into better and better balance, health records of both students and teachers consistently improved. We have been commended again and again by the health department, dental association, and nutritionists' association for having the highest health record in the country. We feel that this is consistent with the statement by Ellen G. White that only with physical activity (referring particularly to manual labor)<sup>9</sup> and with a diet based on enlightened principles can health be maintained—which in turn forms a sound basis for spiritual growth.<sup>10</sup>

*e. Moral purity.* Even with careful check we have found no moral problems at all on the campus in the last few years. We praise God for the purity, moral excellence, and lack of sophistication that is seen on this campus, as promised.<sup>11</sup>

11. **Equality of Man.** We discovered that following God's program teaches our students the equality of man as God would have them learn it. We have a number of students from wealthy families, and of course many from among the very poor. Some are refined, others less cultured. But no matter whence they come, all work together under the same conditions, eat the same food, and learn to live together as Christians.

12. **Getting a Start.** To embark on such a program as outlined above requires a certain amount of faith, for some say that it can't succeed—and tradition is on their side. It requires a certain amount of wisdom, for some contradict our interpretation of the Spirit of prophecy and the Word of God, or say it was for another generation. It takes a certain amount of courage, for opposition comes from sources least expected and oftentimes in the most insidious and forbidding ways.

But if we do not give our teachers and students the experiences provided in the plan of God, we rob them of what is rightfully theirs. In the day of judgment it will be scant comfort to point to opposition or to problems created by parents, students, money, accrediting associations, business advisers, or even board members and educational leaders. Worse still, we are robbing God and His church of dedicated po-

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# The Dedication of School Buildings

Kimber D. Johnson

EDUCATIONAL SECRETARY  
NORTHERN UNION CONFERENCE

IT WOULD seem that much is to be gained from conducting a dedication service when a new school building is completed and about to be occupied. This is true whether it is a one-room structure built by a small congregation in an out-of-the-way place, a large structure built by a sizable congregation in a large city, or a much-needed addition to the plant of an academy or a college, built by an entire conference constituency. Generally the small building means as much to the individual member of the small church as the big building means to the individual member of a big church, if not more so.

Some advantages to be gained by a dedication service for school buildings would appear to us to be:

1. It presents an unusual opportunity to preach the doctrine of Christian education to our own church members.

2. It presents an unusual opportunity to bring our system of education to the attention of the public. If the program is properly planned, in most cases public officials will be glad to participate. In many cases the local newspaper and radio will give publicity to the event if they are alerted.

3. It presents an opportunity to thank our people for the sacrifice they have made, and to show them what has been accomplished thereby. Much of the money for school buildings comes from people who have little of this world's goods.

4. It presents an opportunity to emphasize to the children and young people that Christian education is not ordinary education—it is Christ-centered.

Some who have wanted to hold a formal school dedication service have not done so because they knew of no suitable Act of Dedication ceremony. The new dormitory for boys at Oak Park Academy was dedicated last August in connection with the camp meeting. With the thought of sharing our blessed experience, we give here the entire Act of Dedication ceremony which was used—an adaptation of one suggested as suitable for church buildings:

*Minister:* To the glory of God, our Father, by whose favor we have built this home;

To the honor of Jesus, the Son of the living God,  
our Lord and Saviour;

To the advancement of Christian education—

*Congregation:* We dedicate this home, O God, to Thee.

*Minister:* For worship in prayer and song;  
For the teaching of the Word;  
For daily personal devotions—

*Congregation:* We dedicate this home.

*Minister:* For strength to boys who are tempted;  
For help in right living—

*Congregation:* We dedicate this home.

*Minister:* For refreshing physical rest;  
For Christian fellowship and recreation—

*Congregation:* We dedicate this home.

*Minister:* For the defense of the right;  
For training of conscience;  
For aggressive warfare against evil—

*Congregation:* We dedicate this home.

*Minister:* For the training of future Christian workers;  
For defense of God's Sabbath;  
For hastening the coming of Christ—

*Congregation:* We dedicate this home to Thee,  
O God.

*Minister:* As a tribute of gratitude and love from those who have tasted the cup of Thy salvation and experienced the riches of Thy grace, we bring this home as a freewill offering to our God.

*Congregation:* We, the people of the Iowa Conference of Seventh-day Adventists, now consecrating *ourselves* anew, dedicate this entire building to the cause of God.

Dedicatory prayer, and solo—"Bless This House."

This formal dedication service was preceded by appropriate remarks by the principal, the conference president, the dean of boys, and the construction superintendent, and a stirring twenty-minute sermon by the union conference president.

If Christian education is important enough to call for the construction of a building that costs many thousands of dollars, surely it is also important enough to be recognized whenever a new school building is erected. Let's dedicate our youth evangelism centers—our school buildings—to the service of the Lord.

# Adapting the College Curriculum to the Needs of Today's Youth

Frank E. Wall

DEAN  
WASHINGTON MISSIONARY COLLEGE

(Concluded from December)

THE intellectual or mental objective in Christian education is indeed "higher than the highest human thought can reach." "We are instructed that we "must be diligent in study, earnest in the acquirement of knowledge. . . . The mind which is continually striving to rise to the height of intellectual greatness will find no time for cheap, foolish thoughts, which are the parent of evil actions."<sup>7</sup>

"It is the work of true education to develop this power [to think and do], to train the youth to be thinkers, and not mere reflectors of other men's thought." In the light of such direct admonition, is there possibly something we are omitting from the curriculum by way of teaching our students to think and to become acquainted with the names of those who are recognized as outstanding thinkers through the centuries? Then our graduates will not be entirely ignorant upon the main patterns of philosophy, past and present.

In order to carry on successfully a program designed to promote thinking, the teacher who has been taught to teach subjects will have to learn to teach *students*. Dishing out facts and conclusions of a specialized nature for students to copy into notebooks and regurgitate onto examination papers at proper intervals is scarcely the method. Students may well be encouraged to assume the more active responsibility of analysis, group discussion, and individual initiative. Too often, even during a so-called discussion period, the instructor either "carries the ball" or insists on doing all the coaching from the sidelines. He is really playing the part of a "discussant" rather than that of a "discussee." The teacher should not become panicky if at times the material discussed does not bear the departmental label. If the objective is to teach students to think better, they will not receive their answers through "handouts," neither will there be any compromise with "coverage." The teacher will not be giving the final examination ahead of schedule because "the class has finished the book a day in advance." Furthermore, the overwhelming desire of so many teachers to make each member of the class an expert might better be subjugated to the more purposeful objective of providing intelligent discussion and understanding at the citizenship level.

Neither students now nor workers later are helping themselves, the school, or the church if they are permitted to be or to remain "mere reflectors of other men's thought." Simply shifting from lecture method to traditional discussion will not induce students to think. We must emphasize means of solution, not right answers; exercise of judgment, not memorizing of conclusions.

Such a technique cannot be acquired overnight or through wishful thinking. Whatever modifications of the curriculum are undertaken toward the objective of better thinking should be made in terms of student needs rather than of subject matter.

General education has experienced an impressive upsurge in our country, especially since World War II. No less than thirty worthy—if somewhat conflicting—objectives have been stated for this noble approach to the problem of education. General education is essentially liberal in contrast to specialized training, and is a reaction against overspecialization.

The proponents of general education are not opposed to specialization. They probably have the utmost respect for the specialist. They are opposed to a college of liberal arts turning out graduates who have gained knowledge or skill in a limited field without a broad and balanced education.

It is the purpose of the general education program to give the student the broad background of knowledge and outlook that all citizens should have, no matter what their occupational intent. This usually means an understanding of the basic problems and methods of inquiry into the social sciences; the natural and physical sciences; the languages, literature, and philosophies of the humanities and the arts. In order to accomplish what general education has in mind, there must be wise and unified planning coupled with superior teaching. However good a curriculum may be, it is worthless without a staff who believe in it and are willing to cooperate to make it effective.

Now the question: How shall the student spend the time devoted to education in a Seventh-day Adventist liberal arts college? Shall he devote himself to securing a broader foundation? or to extending the sphere of specialized knowledge? Ours are liberal arts colleges; yet as a church we recognize a special commission. Does this imply that our youth should not take time to get a broad liberal education?

Years before our American educators began to make their voices heard in protest against the existing lopsided curriculum of higher education, the pen of inspiration wrote the classical manifesto for the program of general education: "Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim." With such clear instruction given so early in the history of our own educational work, could we not have been pioneers in the corrective program of general education? It would seem that, instead, we have done a thorough job of following the pattern of the schools of the land in the trend toward specialization.

Which is better for the individual who aims to be a professional man—first to learn broadly of the backgrounds of our civilization? or to be quickly turned out as an immature specialist, with an excellent knowledge of his trade but so lacking in age, experience, wisdom, and culture that relatively few are willing to trust him?

Medical schools do not want to admit students who know nothing but science. They suggest a minimum of science for entrance, and advise students to take more work in the humanities and in the social sciences. One difficulty is that many *teachers* do not believe this, and frequently advisers act as if it were not true. So we continue to send our boys to Loma Linda with majors and minors in the physical sciences and almost nothing in the great fields of social science and the humanities. Medical schools want well-educated men who are able to speak and write precise English, men conversant on subjects and problems outside their field of specialization. Some physicians, discussing defects in their own preprofessional training, emphasize the need for more work in foreign languages; others specify shortages in English, history, literature, sociology, economics, and a wide range of subjects in the liberal arts curriculum.

Should our standards for ministerial students be inferior? "Our ideas of education take too narrow and too low a range." When a more definite program was provided for their graduate study, it was ostensibly with the dual purpose of giving opportunity for a broader liberal arts education in their undergraduate work, and to provide adequate specialization in their graduate program. Thus far the first part of the plan has been largely a matter of lip service. Our "theologians" continue to begin specializing long before a broad and solid base can possibly be laid. Consequently, they are graduated with a Bachelor of Arts degree that truly represents a pattern of "narrow knowledge and broad ignorance." With little training in English; with only a slight knowledge of a second language that they cannot speak, never will hear, and perhaps will seldom read; often with ignorance of and prejudice against good literature; and a meager introduction to the great fields of science, sociology,

and philosophy, we send them forth to cope with an enlightened public. And we wonder why they cannot appeal to the sophisticated! Our graduates should be better educated than they now are. Our education should be of such scope and quality that if necessary we can appear before the highest worldly authorities in such a way as to glorify God. "With a firm hold upon divine power, they [youth] may stand in society to mold and fashion, rather than to be fashioned after the world's model."<sup>10</sup>

In reporting to the 1954 General Conference session, E. D. Dick, president of our Theological Seminary, voiced the following excellent record of and standard for our graduates: "Our students finishing these [professional] courses compare favorably with and often excel the graduates of like courses in other schools. This is as it should be. 'We should be the head and not the tail.'"<sup>11</sup> We have been inclined to make allowances for our students, particularly in the areas of the humanities, on the basis of their receiving instead a training in the field of religion. There is no thought of minimizing the supreme importance of our religious program when we insist that our graduates not be inferior to their fellow citizens *in any good thing*. We recall that Daniel and his companions, when measured by the standards of Babylon's comprehensive examinations, were found to be ten times better than the Babylonian students *in all matters of wisdom and understanding*.<sup>12</sup> One course in freshman English, one in English or American literature, and perhaps a course in a second modern language scarcely give our students sufficient preparation for a favorable showing against the national averages in the general area of the humanities. A class in literature, another in art appreciation, and still another in music appreciation undoubtedly prove beneficial to the student. This plan is defective, however, in that it divorces the forms of art from one another and thus fails to give the student a comprehension of their interrelation. A better answer to the need would be an integrated course illustrating the influence of the various arts upon one another, to produce real Bachelor of Arts graduates who know and appreciate the best in all forms of beauty.

There is an intimate relation between the arts and religion that needs to be understood in our schools, where spiritual objectives are uppermost. Might not an integrated course in the areas of the social sciences and the natural sciences be equally profitable?

Any curriculum that fails to provide a comprehensive and well-balanced educational program is defective as a basis for true education, and leaves room for improvement. We are instructed that "true education includes the whole being. It teaches the right use of one's self. It enables us to make the best use

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# How Can We "Sell" English?

Kraid I. Ashbaugh

ENGLISH TEACHER, AUBURN ACADEMY

"College professor:

'Such rawness in a pupil is a shame.  
Poor high school preparation is to blame.'

High school teacher:

'My, such crudity! The boy's a fool.  
The fault's, of course, in the grammar school.'

Grammar school teacher:

'From such stupidity may I be spared.  
They send them to me so unprepared.'

Primary school teacher:

'Kindergarten blockhead! And they call  
*That* preparation? Worse than none at all!'

Kindergarten teacher:

'Such lack of training never did I see!  
What kind of woman must that mother be?'

Mother:

'Poor, helpless child, he's not to blame;  
His father's folks are just the same.'

THIS little sketch of unknown authorship, illustrating the human tendency to blame others, was mimeographed and presented to teachers at a convention. Personally, I felt that it struck rather close home, for English—which includes reading, spelling, grammar, and composition—is perhaps the only subject that would fit the sequence from mother to college professor, since it is required every year throughout grammar school, three or four years of high school, and at least one year of college. Shall high school English teachers blame the grammar school for students' lack of interest or ability? or should they blame themselves for not "selling" their product to the student, who *has* to take it anyway?

While on a booster trip for our academy, I met a successful professional man who greatly encouraged me by stating that I was teaching one of the most valuable high school courses offered. He enlarged upon his assertion by telling of a report presented by a committee of educators, after having interviewed a number of manufacturers. This committee, attempting to make high school courses more practical, had asked the industrial men what subjects they would suggest that would help to fit high school students to be good employees. Practically without exception these prospective employers recommended a good course in English as of primary importance.

"We believe in on-the-job training," one manufacturer explained. "Our machines, our ways of doing

things may differ from those of our competitor who is making a similar product; so there are some things that can't be taught in school, and must be taught in our own plants. But it is very important that the worker be able to understand orders and to ask intelligent questions, as well as to express himself correctly in speaking and writing while getting his on-the-job experience. Therefore, a sound training in written and spoken English is far and away the most important thing for the worker to have."

This report agrees with the following statement by Peter Drucker: "As soon as you move one step up from the bottom, your effectiveness depends on your ability to reach others through the spoken or written word. And the further away your job is from manual work, the larger the organization of which you are an employee, the more important it will be that you know how to convey your thoughts in writing or speaking. In the very large organizations, whether it is the government, the large business corporation, or the Army, this ability to express oneself is perhaps the most important of all the skills a man can possess."<sup>1</sup>

This is quoted by General Electric in an eleven-page pamphlet answering these four why's: Why Stick to Your Studies? Why Work? Why Read? Why Study English? In the last-named section they "go on record as supporters of Mr. Drucker's statement," adding: "Without a reasonably good command of English—as a means of communication—and without knowledge of what the best minds of all time have put into print, we are not educated for personal happiness, apart from the job, or for personal success in the exciting business of making a living. . . . Every day in your future you will be called upon to speak and write, and when you open your mouth, or write a letter or report, you will be advertising your progress and your potential worth."<sup>2</sup>

Perhaps if students could be convinced of the importance that prospective employers give to good English, they would be motivated to master the subject for its future dollars-and-cents value, refusing to be satisfied with learning just enough grammar to "get by." Incidentally, General Electric will supply to English teachers, gratis, enough copies of this pamphlet so that each student may have one.

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## What the SCHOOLS ARE DOING

- ▶ The Indian Ocean Union Training School (Madagascar) reports that 1954-55 was "from every angle the most fruitful year" in its history. Registration reached 450, of whom 24 were baptized near the close of the year. "In the various state examinations, the pupils of our school received highest rating, and 78 successfully passed all examinations," thus preparing an army of young workers for that field. A new chapel and a new classroom building provide more facilities for a larger enrollment and a better work. During the first month of the 1955-56 school year 471 students were registered. Jean Zurcher is the principal.
- ▶ After many years of pleasant association with the historic South Lancaster Seventh-day Adventist church, the Atlantic Union College church was organized last August, with more than 300 charter members. The present pastor is G. H. Minchin, head of the religion and theology department at the college, and the church home is the spacious new Benjamin F. Machlan auditorium.
- ▶ "Christ Is the Answer" was the motto for the 1,000 delegates attending the youth congress at Bethel Training College (South Africa) last September. This was the largest assembly of Seventh-day Adventists ever brought together in the South Bantu Mission. All music was organized and directed by African teachers and evangelists. There were 24 new Master Guides invested.
- ▶ On "home leave" weekend, October 27-30, several staff members of Enterprise Academy (Kansas) most enterprisingly gathered a truckload (126 sacks) of fine potatoes "free on shares"—1/3 to the producer, 2/3 to the school! The surplus above the needs of the cafeteria were sold to cover expense of the trip.
- ▶ Merry Christmas in 19 languages appeared on a special bulletin board in the Emmanuel Missionary College library during the holidays, together with the name of the student or teacher who placed each greeting—and the language employed!
- ▶ Columbia Academy (Washington) literally retained "harvest" in their Ingathering campaign when students turned in \$232 earned by harvesting English walnuts and filberts. The total received was \$732.
- ▶ Bible studies are being given in six eastern Tennessee homes as a partial result of six months of systematic literature distribution by students of Southern Missionary College.
- ▶ Helderberg College (South Africa) graduated 24 young people last November 5, and all were placed in advance—with additional calls that could not be filled.
- ▶ Final Ingathering tally at Emmanuel Missionary College, in mid-December, showed a grand total of \$13,117.33.
- ▶ A group of 25 Walla Walla College students and teachers journeyed to Canadian Union College last October to present a variety program as the first of the current lyceum series.
- ▶ Lucile Mallory, record librarian at White Memorial Hospital, has been awarded certification by the American Association of Medical Record Librarians—"the highest medical record librarian rating obtainable."
- ▶ Evangelists-in-training at Solusi Missionary College (South Africa), led by W. W. Christiansen, have conducted meetings in the large union tent at Bulawayo. Average attendance of 250 each night has given a visiting list of more than 300 names for follow-up work.
- ▶ Students and teachers of Sunnyside Academy (Missouri) spent six Sabbath afternoons last October and November distributing the Hope Series of six pamphlets in the nearby towns of Paris and Shelbina, and securing more than 40 enrollments for the Bible correspondence course.
- ▶ The 17 members of the junior class at Platte Valley Academy (Nebraska) had a unique and enlightening experience last October 11, when, participating in "boys' and girls' county government day," they were "elected" to various county offices and spent the day becoming acquainted with the rudiments of county government.
- ▶ A "revolving scholarship" of \$1,000 has been provided for Oakwood College, from which students may borrow when in need—and repay when able. This Cunningham-Reynolds Scholarship is made possible by donations of from \$1.00 to 140.00 thus far, with plans to continue solicitation to increase the amount available.
- ▶ More than 200 students, teachers, and friends crowded the tiny chapel at Newbold Missionary College (England) for the opening of the first *senior* college year, in affiliation with Washington Missionary College in the United States. Fifteen nationalities are represented by the 120 students, from the fair-skinned Scandinavians to the sun-baked children of Africa.
- ▶ At the Seventh-day Adventist high school near Roorkee (India), 12 boys and 2 teachers conducted an intensive two-week drive for Voice of Prophecy enrollments in a nearby city of 200,000 population. Their goal was 1,000 enrollments, and the Lord blessed them with 1,300, mostly among non-Christians. A full-scale evangelistic effort is planned for next year, to bring in the harvest from this seed sowing.

## How Can We "Sell" English?

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► Among the new faculty members of Atlantic Union College are Drs. Daniel and Margaret Palmer—he, associate professor of education, and she, associate professor of English and speech; Dr. George Yamashiro, assistant professor of languages and history; Leon K. Rittenhouse, M.D., associate professor of anatomy and physiology in nursing education; Ellen McCartney, associate professor of nursing while continuing as assistant director of nurses at New England Sanitarium. In the academy dormitories, Mrs. James Leary is dean of girls and James Miller is dean of boys. Melvin West has returned to AUC after completing work for a Master's degree at Redlands University, where he also became an associate in the American Guild of Organists.

► Women candidates from all parts of East Nigeria Mission (Africa) gathered for ten days at Nigerian Training College, last August, for a Dorcas leaders' self-development institute. Instruction and work were most practical and comprehensive, including sewing, knitting, cooking, baking bread, making soap, sanitary precautions, care of health, etc.

► Union College industries are making records! The College Furniture Manufacturers employ 104 students and 24 nonstudents, and their October, 1955, sales ("highest for any one month") totaled \$54,063.45! The Lincoln Broom Works report their "largest single order"—for 60,000 brooms!

► The boys' dormitory at Enterprise Academy (Kansas) was badly damaged by fire and water last November 10, but fortunately there were no casualties. Temporary sleeping quarters were set up in the gymnasium. Rebuilding is progressing as rapidly as funds and weather conditions permit.

► Solusi Missionary College (South Africa) was host last August to Zambesi Union Mission's first youth congress. Several hundred youth were in attendance, and guidance and inspiration were given by MV leaders from General, division, and union conferences.

► The Uruguay Academy (South America) welcomes R. G. Wearner and family—Pastor Wearner to teach Bible; and Mrs. Wearner, a graduate of the St. Helena Sanitarium School of Nursing, to look after the health of the school family.

► Eight colleges were represented at the 15th annual Conference of Alabama Colleges, to which Oakwood College was host last October 18. Tuskegee Institute's Dean C. G. Gomillion was chairman of the conference.

► On Ingathering field day at Union College, October 19, 400 students and teachers organized into 34 bands secured \$2,500. The academy raised \$226.76 as compared with \$170 last year.

► October 25 was Ingathering field day at Sunnydale Academy (Missouri), and the enthusiastic students and teachers topped the \$1,000 goal by bringing in \$1,200.

► Enrollment at Lynwood Academy (California) is 317, of whom 85 are freshmen.

► Rusangu Training School (South Africa) graduated a class of 35 last November.

Good diction and correct grammatical expression are distinct business assets. For instance, a man who had become utterly bankrupt, following a recession, went to New York City to attempt a new start. He had no money, and got there by walking and "hitching" freights, which caused a great deal of damage to his suit and shoes, so that he appeared rather shabby when he arrived in the big city. However, he had always been careful of his language, and in his school days had been an honor student in English. Despite his poor appearance, the first businessman to whom he applied gave him an opportunity to work because of his correct use of English.

According to psychologists, we human beings have several fundamental wants, one of which is "the wish for worth"—the desire that others shall think well of us. Had the New York job seeker's language been as shabby as his shoes and clothing appeared, he would not have been so readily accepted. Even though students may not admit it, a careless speaker who indulges in double negatives and barbarisms is at once downgraded in their minds. "Thy speech bewrayeth thee."<sup>1</sup> The wish for worth may be presented as further motivation for mastering the mother tongue, since every student certainly should be interested in putting his best foot forward at all times, and especially so when meeting new acquaintances.

Christians are in the world for one reason—to save souls. Does good and accurate English have anything to do with that important work? "He who knows how to use the English language fluently and correctly can exert a far greater influence than one who is unable to express his thoughts readily and clearly."<sup>2</sup> The spiritual application as a motivation for the study of English is obvious.

How can we "sell" English? First, show the student that the ability to express himself accurately in speaking and writing "is perhaps the most important of all the skills a man can possess" if he wishes to be a successful employee or business leader. Second, convince him that slovenly language degrades him in the minds of associates and strangers. Third, read to him what God has presented through His messenger in regard to the relationship between correct, fluent English and successful soulsaving. Fourth, the very fact that English is a required subject in high school reveals that educational leaders consider expert skill in this "tool" to be essential.

<sup>1</sup> "How to Be an Employee," *Fortune*, May, 1952.

<sup>2</sup> "General Electric's Answer to Four W's," General Electric, 1 River Road, Schenectady 5, New York.

<sup>3</sup> Matthew 26:73.

<sup>4</sup> Ellen G. White, *Counsels to Parents, Teachers, and Students*, p. 216.

## It Is Fun to Teach

(Continued from page 11)

► To keep pace with the demand for trained physical directors in Seventh-day Adventist academies, and for leaders in the MV program of Pathfinder clubs and junior camps, Pacific Union College has expanded its course in health and physical education, and now offers a major in this field. Requirements include courses in child growth and development, educational psychology, human biology, methods and materials for elementary and secondary schools, physical education and general education. Cyril Dean heads the department, with Ingrid Johnson, associate.

► The sawmill at Mountain View College (South Philippines) employs 20 or more students and is turning out some 30,000 board feet of lumber per week. This makes possible the continual expansion and improvement of the college plant—most recently completed units being a spacious cafeteria building, and covered ramps connecting the six main buildings so that students and teachers may freely go to and from classes, meals, and work without exposure to the rain from above and the mud underfoot.

► Champion Academy (Colorado) reports seven new staff members: L. G. Barker, principal; Gilbert Bader, assistant business manager; Charles E. Davis, dean of boys and director of the band; Stella Klimosz, dean of girls; R. E. Kepkey, Bible and speech; Eris Kier, physical education; Mrs. Carl Specht, school nurse. The enrollment is 256, from 16 States.

► Charles Hirsch, head of the social science department at La Sierra College, was a panelist for the Institute of World Affairs, which met at Riverside, December 11-14. The group of which Dr. Hirsch was a member discussed "The Changing Charter of the United Nations."

► The second year of Atlantic Union College's extension program at Fort Devens began with 54 men enrolled in the post classes. Since the program began in September of 1954, more than 170 men have attended these extension classes.

► Papers were signed last September 9 for purchase of a fine tract of land known as Vestre Rud, on a beautiful inland fiord of Norway, for development of a new training school for the Seventh-day Adventist youth of that country.

► Philippine Union College president, R. G. Manalaysay, recently made an educational observation tour of the Far East on a government educational representative's visa granted him by Philippine President Magsaysay.

► Christian help groups at Adelpian Academy (Michigan) include a jail band, two sunshine bands, and two literature bands, which function each Sabbath afternoon in nearby towns and cities.

► Investiture of 5 Master Guides and 48 juniors in various MV progressive classes took place at Helderberg College (South Africa) last October 14.

► Madison College reports enrollment of 346 students "of assorted nationalities, ages, and purposes in life." There are 85 students in the academy.

► Malamulo Mission Training Institute (Nyasaland, South Africa) graduated a class of 35 at the close of the 1955 school year.

She descended on my office—and me—one day, with fire in her eyes, and aggressiveness in every movement. (I was teaching in a private school.)

"I want you to know," she said, "that this has to stop. My son is tormented every day by the other children in his group. I won't stand for it. I shall put him into the public school." (*Why* do irate parents use this as a threat? Would such a loss be so great that the private school would need to close its doors?)

As gently as possible I told her that since Jimmy was her son, if she wished to transfer him, we could not deny her that privilege; but "don't you know that if the fellows pick on him here, the fellows in the other school will pick on him there?"

"Well," she replied, "I don't know about *that*; but I expect something to be done about it *here!*" I promised to do my best, and she departed.

During my talk with Jimmy my former opinion was confirmed—that he was probably more to blame than the others. That afternoon, as his line was passing out, I noticed him poking the boy in front of him, and also saw him trying to trip up another one.

The next day I called him into the office, and asked him about how the boys treated him, and remarked that I had noticed he sometimes took the initiative in the teasing. He wasn't too eager to acknowledge his pranks. I gave him a sheet of paper with this on one side:

### THINGS THE FELLOWS DO TO ME

- 1.
- 2.
- 3.
4. etc.

And on the other side:

### THINGS I DO TO THE FELLOWS

- 1.
- 2.
- 3.
- 4.

After explaining its evident purpose, I asked him to return it in a week. He took the paper, but never returned it. Meeting him in the hall one day, I asked him what had happened to it. "Aw," he said, "I found out it was my fault as much as theirs."

"Good," I responded. "And how are you getting on with the fellows now?"

"Fine," he replied.

A few weeks later the family moved away, and I really regretted seeing Jimmy go. Before leaving, he came to me and said in such a manly way, "I want to thank you for what you did for me. I greatly appreciate it."

What can't one find in a little "jar of coal tar?"

## God's Curriculum

(Continued from page 18)

tential workers who, by our neglect, are diverted to other causes.

We were a bit concerned at first about how to inaugurate such a program, but concluded that if we placed the matter before the students frankly and clearly, always patiently educating, giving our reasons and authority—seldom “legislating”—the Holy Spirit would be our cooperater and coordinator, and hearts would respond. These conclusions were amply verified, and although we did not accomplish everything at once, within two years we had a smoothly operating program that would thrill any educator's heart. This led us to rely all the more upon God, for we knew that *only in His providence was our work made effective*. It became usual for guests, both Adventist and other, to comment on “something unusual about the spirit of this place.”

**13. Custom and Tradition: Nemesis to Progress.** Our most serious problem was the binding, distorting influence of traditional practices. But wherever these were not consistent with God's standard, one by one they have given way to that standard. For example, even though the trend in Japan is the exact opposite, we have steadfastly adhered to the principle that until the students become mature in terms of age, experience, and turn of mind, courting and dating have scant place in God's educational program. In no case do we have open courting. The result has been that (a) we have had no pressure at all from the student body to change this policy; (b) we avoid many social pressures and expenses as well as loss of time that dating brings; (c) students are happy with group association in picnics, bonfires, and similar activities, but find their greatest fulfillment in productive work and evangelism; and (d) our critics now admit that consistently outstanding marriages are coming out of the college.

Basic to all of this, before the students are admitted to the college they are helped to understand thoroughly its few rules, and they agree not only to abide by them but to uphold them as their own. Thus they electively become a part of the program and do not resent the regulations. In fact, they resent infractions, for the system has become their own.

**14. Living for Jesus Instead of for Self.** As the result of this entire program we have witnessed as never before the desire of our young people to serve others. This is entirely contrary to the normal trend in this nation, where materialism is the watchword. We are certain that their activity in Christian social service has in turn developed in them healthy, invigorated minds, strong bodies, unselfish social attitudes, and a godly sense of values. Education has become evangelism; missionary activity, the center of

education. This we have discovered to be truly the best recreation.<sup>12</sup>

However learned you may be, once you have experimented with God's curriculum you will never be satisfied with less. “Taste and see that the Lord is good; blessed is the man that trusteth in him.”<sup>10</sup> We know that we are just beginning to learn, but what we have “tasted” is “good”; and the results thus far are to us a vindication of God's curriculum.

<sup>1</sup> Ellen G. White, *Education*, p. 50. Italics supplied.

<sup>2</sup> Deuteronomy 6:7-9.

<sup>3</sup> White, *Counsels to Parents, Teachers, and Students*, p. 211.

<sup>4</sup> White, *Fundamentals of Christian Education*, pp. 146, 321-325; *The Adventist Home*, pp. 508, 509.

<sup>5</sup> White, *Education*, p. 46.

<sup>6</sup> White, *Counsels to Parents, Teachers, and Students*, p. 208.

<sup>7</sup> Deuteronomy 28:1-14.

<sup>8</sup> Isaiah 49:22, 23; 60:1-10.

<sup>9</sup> White, *Child Guidance*, p. 342.

<sup>10</sup> White, *Counsels on Diet and Foods*, pp. 43-65.

<sup>11</sup> White, *Child Guidance*, pp. 466, 467.

<sup>12</sup> White, *The Adventist Home*, p. 509.

<sup>13</sup> Psalms 34:8.

► Lower Gwelo Training School (South Africa) has a total enrollment, in all standards, of 550. Since the elementary teacher-training work for Southern Rhodesia was transferred from Solusi to Lower Gwelo in 1952, 63 young men and women have completed the “two-year training after Standard VI,” and have gone out into the village schools to spread the gospel of Christian education.

► Enrollment at Atlantic Union College reached an all-time high of 468 two weeks after the first semester began. Of these, 375 are enrolled in degree programs. The freshman class is 20 per cent larger than the freshman class of last year. The dormitories were never so full as now, with a capacity family of 238.

► Upper Columbia Academy (Washington) reports very crowded conditions, with 253 students enrolled, whereas the capacity of the school plant is 210 to 215. An aggressive expansion program is going forward in the Upper Columbia Conference to remedy this situation.

► The beautiful new Frank Loris Peterson Hall, dormitory for Oakwood College men, has welcomed 165 college and academy men and two deans, who thoroughly enjoy the contrast from battered old Irwin Hall.

► The new auto mechanics and woodworking shop at Lodi Academy (California) is one of the best, and much appreciated by the thirty boys enrolled in the two classes.

► Seven students and three adults were baptized at Forest Lake Academy (Florida) last October 29 after a Week of Prayer conducted by A. D. Burch.

► Sunnyside Academy (Missouri) reports an opening enrollment of 125, an excellent spirit, volunteer prayer bands, and a spiritual outlook.

► The Gideon Bible Society recently placed a copy of the Bible in each guest room at Emmanuel Missionary College.

► Union College Press has a new 12,000-pound Kelly automatic press, capable of making 2,800 prints an hour.

## The Influence of the Teacher

(Continued from page 4)

The only profession which consists in being something is the ministry of our Lord and Saviour—and it does not consist of anything else. It is manifested in other things, but it does not consist of anything else."<sup>9</sup>

The same is true in the ministry of Christian teaching. Our whole success or failure depends upon *being something*. Harry Emerson Fosdick has said that the most influential transmitter of moral and spiritual values in a classroom is the quality of the teacher's character. Indeed, what we are in our inmost soul has a tremendous influence on the children and youth with whom we associate day by day.

In the second place, influence is what we *say, do, and teach*—the tremendous influence of a single act!

"You may think that what you do or say is of little consequence, when the most important results for good or evil are the consequence of our words and actions. The words and actions looked upon as so small and unimportant are links in the chain of human events. . . . Would that you . . . might feel that every step you take may have a lasting and controlling influence upon your own lives and the characters of others."<sup>10</sup>

"No act falls fruitless; none can tell how vast its powers may be; nor what results, enfolded dwell within it silently."<sup>11</sup>

One can never measure in this life the results of just one little seed dropped into the garden soil of a child's heart.

"An angel paused in his onward flight  
With a seed of love and joy and light,  
And said, 'Oh, where shall this seed be sown  
That it bear most fruit when fully grown?'  
The Saviour said, as He slowly smiled,  
'Plant it for Me in the heart of a child.'"<sup>12</sup>

"That our influence should be a savor of death unto death is a fearful thought. . . . Yet one rash act, one thoughtless word, on my part, may exert so deep an influence on the life of another, that it will prove the ruin of his soul. One blemish on the character may turn many away from Christ."<sup>13</sup>

"No limit can be set to our influence. One thoughtless act may prove the ruin of many souls."<sup>14</sup>

A single wrong act is like a killing frost. No amount of sunshine or Indian summer can help a tomato vine that has experienced a killing frost! Think of it—*one* rash act may cause the ruin of a soul! What a fearful responsibility we have.

Only those should teach who are brave and who love the young. Teaching is as sacred a vocation as the priesthood, as inescapable a "fire in the bones" as the compelling genius of a great artist. Indeed, a true teacher *is* a priest and an artist. If he is not concerned for humanity, if he lacks the love of living creatures, the vision of priest and artist, he should not attempt to teach.

No wonder the Spirit of prophecy urges:

"In selecting teachers, we should use every precaution, knowing that this is as solemn a matter as the selecting of persons for the ministry."<sup>15</sup>

Surely all teachers should be made aware of the tremendous, permanent influence they have on the

lives of the children and youth whom they teach. If they are not willing to live a Christlike life so that their influence will be for good and not for evil, they should not be permitted to engage in this sacred, solemn work. Those who appoint the teachers share in the responsibility for the influence that these teachers exert, so they should certainly "use every precaution."

Since it is clear that our students never recover from our influence, let us make certain daily that our consecration and loyalty measure with our weighty privileges and fearful responsibilities.

<sup>1</sup> Ellen G. White, *Education*, p. 281.

<sup>2</sup> White, *Patriarchs and Prophets*, p. 556.

<sup>3</sup> White, *Christ's Object Lessons*, p. 339.

<sup>4</sup> White, *Testimonies for the Church*, vol. 5, p. 111.

<sup>5</sup> White, *The Desire of Ages*, p. 142.

<sup>6</sup> White, *Christ's Object Lessons*, p. 340.

<sup>7</sup> Bulwer-Lytton in *Useful Quotations*, p. 290.

<sup>8</sup> Arthur Guiterman in *NEA Journal*, October, 1946.

<sup>9</sup> Woodrow Wilson, quoted by Ralph G. Turnbull in *A Minister's*

*Obstacles*.

<sup>10</sup> White, *Testimonies for the Church*, vol. 3, p. 542.

<sup>11</sup> *Useful Quotations*, p. 290.

<sup>12</sup> Author Unknown.

<sup>13</sup> White, *Prophets and Kings*, p. 86.

<sup>14</sup> White, *Testimonies for the Church*, vol. 5, p. 33.

<sup>15</sup> White, *Counsels to Parents, Teachers, and Students*, p. 174.

► Oakwood College reports a 44 per cent increase in enrollment over last year, with a total of 405—126 in the academy and 279 in the college. Dormitories are bursting at the seams, dinner hour is in two periods, classrooms are filled to capacity, and a number of courses are taught in two sections.

► Lynwood Academy (California) welcomes four new staff members: Charlotte Chevrier, girls' physical education; C. E. Davis, science, and Mrs. Davis, nurse and assistant girls' physical education; G. C. Johnson, maintenance and assistant boys' physical education.

► Including the 20 graduates of last November 22, the Seventh-day Adventist Theological Seminary has, since its foundation, conferred 384 degrees, of which 19 were Bachelor of Divinity degrees.

► Shim Chung Phing, a Malayan student at Philippine Union College, made the highest sales in colporteur work for 1955—P5,000—and received a beautiful trophy in recognition thereof.

► One in every ten students on the Atlantic Union College campus is from outside the United States, including representatives from nine countries and island groups.

► Union College students—more than 700 of them—contributed \$140 and 18 bushels of food items in the annual Thanksgiving food gift program.

► Five students of Pine Forest Academy (Mississippi) were baptized in the Meridian church on Sabbath morning, November 19.

► Pacific Union College this year claims 71 foreign students from 32 countries.

► Gem State Academy (Idaho) reports \$611.59 secured on Ingathering field day last October.

► Of the 30 academy and 111 college students at Mountain View College (South Philippines), 65 hold some office or carry some responsibility in Sabbath school, Missionary Volunteer, ministerial association, student association, or other extracurricular activity, thus gaining experience in leadership and cooperative effort toward worth-while objectives.

► During last August a mission-wide evangelistic campaign was carried forward in West Nigeria (Africa) in which 64 evangelists and church school teachers conducted nine efforts, with an average attendance of 2,000 each night. More than 240 were enrolled in hearers' classes for study of the full message in preparation for baptism.

► Oakwood College welcomes a number of new teachers: Philip Giddings, education and languages; Frank W. Hale, Jr., speech and English; Mrs. Lucile A. Herron, music; Jannith L. Lewis, librarian; Irene Meredith, mathematics (and chemistry in the academy); Gaines R. Partridge, education, art, and academy boys' dean.

► In early November, students of Central American Vocational College (Costa Rica) paraded through the city and surrounding countryside and collected \$100 and 112 packages of food and clothing for flood victims. Also the choir gave a benefit concert for the same urgent cause.

► G. M. Mathews, of the General Conference Department of Education, V. E. Berry, Inter-American Division educational secretary, and local educational workers conducted a four-week summer school at Caribbean Training College for 60 teachers who attended.

► New teachers at Highland Academy (Tennessee) this year include R. M. Hillier, Mr. and Mrs. Roger Hunt, Mr. and Mrs. James Lippart, Reuben Lopez, Mr. and Mrs. L. W. Pettis, Rose Schroeder, W. J. Strickland, and Mr. and Mrs. D. M. Turlington.

► The Bible canon and 20th-century Sabbathkeeping were the main themes discussed by the Adventist Students' Association convention held at Newbold Missionary College (England) last December 27-30.

► The women of Alpha Gamma at Pacific Union College have dedicated the \$400 raised by the 1953-54 benefit program to the purchase of a piano for the new church in San Jose, Costa Rica.

► A review of alumni statistics at Atlantic Union College reveals more than 500 teaching below the college level, with 20 or more teaching in Adventist colleges in the United States.

► At the new Konola School, near Monrovia, Liberia (Africa, there are now two fine dormitories, a dining room and kitchen, and a newly completed administration building.

► Madison College was host, last October 6-9, to the 45th annual convention of Southern Self-supporting Workers.

► Maplewood Academy (Minnesota) reports the baptism of ten students on December 10.

## Occupational Opportunities

(Continued from page 6)

questions usually asked by one seeking vocational advice are two: What am I best fitted for? In what fields are there the best opportunities? More rarely he inquires: In what areas is there the greatest need for workers? Still less frequently does he ask: How and where can I invest my life most effectively as a Christian?

"Yet from the standpoint of the New Testament every one who becomes a member of the Christian community is called upon to commit his life—heart, mind, strength—to God as made known through Jesus Christ. Having put himself at God's disposal, he seeks to discover through what vocational channel he can serve God best. The answer to this question calls for all the light one can get from aptitude tests and occupational analyses. It calls also for experimentation and occasionally for drastic shifts in preparation. Only a few will enter *the* Christian ministry, but every one who approaches his vocational choice in this spirit may feel that he is engaged in *a* Christian ministry."<sup>3</sup>

The denomination, through the colleges and the Seminary, has done an excellent job in setting up a program of training for *the* ministry. Some good beginnings have been made in helping our young people not destined for denominational employment to accept the Christian vocation to which God calls them, and to prepare for competent service in it. But I may say, without implication of criticism, that for those in the colleges, and for us in the nine schools of the College of Medical Evangelists, the unfinished task in Christian higher education is the development of better methods and better results in rightly training an army of dedicated, dynamic, educated, disciplined, and purposeful young Seventh-day Adventists to help finish the work in all the earth and so to hasten the coming of the Lord—an army composed partly of regulars and partly of volunteers, standing shoulder to shoulder, united in purpose and faith and in the full consecration of their powers to the service of God and the church!

<sup>1</sup> Ellen G. White, *Education*, p. 78.

<sup>2</sup> *Ibid.*, p. 232.

<sup>3</sup> Paul M. Lambert, editor, *College Teaching and Christian Values*, pp. 11, 12.

The JOURNAL of TRUE

# Education

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THE JOURNAL OF TRUE EDUCATION

## Christ-centered Teaching

(Continued from page 9)

teaching on Christ will fail. If the teacher's efforts are apparent, they will be labeled "preachy," "too religious," et cetera. There is no camouflage good enough, no substitute real enough. Teaching can be Christ-centered only if in his heart of hearts the teacher knows Christ personally, loves God supremely, and communes with Him continually.

This inner power of the teacher capitalizes on the imitative characteristic of childhood. Enthusiastic, powerful teaching leaves its mark in many ways. Pupils will talk like their loved teachers, walk like them, use their pet sayings, and assume their characteristic attitudes. The carry-over is just as strong in religion. Pupils will unconsciously imitate the spiritual life of their loved teachers until there is a complete transfer of faith.

Two words fire our thinking—"be" and "love." A teacher who practices Christ-centered teaching will strive to be what he desires his pupils to become.<sup>5</sup> He will share in a human measure Christ's words, "He that hath seen me hath seen the Father." His soul will glow with the fires of enthusiastic love. No man or woman can transmit living faith without contagious love. There was nothing passive about Paul as he appealed to the soul of Agrippa! There was nothing passive about Jesus as He struggled for the soul of the rich young ruler! There was nothing passive about Martin Luther as he set the fires of the Reformation!

When teachers walk before their pupils with the fervor of John the Baptist, their pupils walk before the rulers of earth, generals of the army or sergeants in boot camps, with a steadfastness akin to that of Christ as He stood in Pilate's judgment hall.

<sup>1</sup> John 17:3.

<sup>2</sup> John 14:9.

<sup>3</sup> Ellen G. White, *Thoughts From the Mount of Blessing*, p. 66.

<sup>4</sup> *Ibid.*

<sup>5</sup> White, *Education*, p. 281.

## Adapting the College Curriculum

(Continued from page 21)

of brain, bone, and muscle, of body, mind, and heart."<sup>12</sup> May God help us to be both earnest and faithful in seeking, finding, and following His way in the education we provide for our students of today, who will be our workers of tomorrow.

<sup>6</sup> Ellen G. White, *The Desire of Ages*, p. 311.

<sup>7</sup> White, *Testimonies for the Church*, vol. 4, pp. 411, 412.

<sup>8</sup> White, *Education*, p. 17.

<sup>9</sup> *Ibid.*, p. 13.

<sup>10</sup> White, *Counsels to Parents, Teachers, and Students*, p. 46.

<sup>11</sup> General Conference Reports, *The Review and Herald*, June 4, 1954, p. 249.

<sup>12</sup> Daniel 1:20.

<sup>13</sup> White, *The Ministry of Healing*, pp. 398, 399.

► Climaxing the Week of Prayer at Helderberg College (South Africa), 16 youth were baptized last September 24.

► Students and teachers of Vejlebjerg Mission School (Denmark) secured £1,150 in two and a half days of Ingathering effort last October.

► New staff members at Madison College and Sanitarium are Mrs. Marion S. Simmons, director of elementary education; Barbara Jean Brauer, instructor in obstetrics; Felix Lorenz, Jr., teaching in both college and academy.

**FREE FILMS:** *Greenfield Village: An Adventure in History* outlines migration to America and the westward movement. *The Museum Is a Story* depicts how children discover the past through museums. Both may be obtained from Education Department, Henry Ford Museum, Dearborn, Michigan.

## Editorial News and Views

(Continued from page 32)

Three general sessions were held each day. To these the members of the press and the official observers were invited, as well as the regular participants. These sessions were usually brief, serving merely for giving general instructions, for reading and voting on the finished reports of the study groups, and for presenting the keynote speeches. Since each participant was given opportunity to "have his say" in the first small discussion groups, no debate on the finished reports was permitted at the general sessions, though any participant was free to file a minority report from his discussion group. This method of procedure brought much criticism, with the assertion that delegates were thereby gagged and that the organizers of the conference could thus control the report. However, since each chairman was elected by his group, with a different set of chairmen for each of the six topics (no chairman was permitted to serve more than once), these allegations appear to be unfounded. In fact, this procedure may well change the plan of future educational conferences everywhere, for it appears to us an excellent method for giving a large group opportunity for a maximum of discussion in a minimum of time, and for sifting viewpoints into a worth-while and truly representative statement. Those responsible for seeing that the full agenda was covered in four days maintained that every delegate could fully state his ideas before his own group, and that such a large conference could have made no headway at all under a program of unlimited debate in general session.

The entire conference dealt only with problems of the nation's public schools. However, their problems closely parallel those most perplexing in our own school system. Some of these will be discussed by your editor in the present and subsequent issues of the JOURNAL.

Three Seventh-day Adventist educators were official delegates to this important conference. E. E. Cossentine, secretary of the Department of Education, was a participant representing the General Conference. Miss Alice Nielsen, from the department of education of Pacific Union College, was a representative from the State of California. Kenneth A. Wright, recent president of Southern Missionary College, was an official observer. Both Miss Nielsen and Elder Cossentine served as group chairmen, the latter on both "A" and "B" levels.

## Elementary Scholarship Plan

By C. V. Anderson  
President, Chesapeake Conference



Ray Quimby



Steven Woolford

LIKE THE leaves of autumn," that is the way they fell. We are talking about the *Life and Health* magazines sold in the Chesapeake Conference during June and July.

More than 54,000 magazines were sold by the children of our church schools in the following areas: Dover, Chestertown, Baltimore, Spencerville, Glen Burnie, Mount Aetna, Blythedale, and Wilmington. More areas might have been covered had we been able to provide sponsors to promote the program.

Our sponsors were made up of our ministers in some cases and our teachers and parents otherwise. They did a noble work, a marvelous accomplishment, in so short a time.

If 50,000 magazines were sold, and if one magazine were sold in every fifth home, which would be about the average, then 250,000 homes in the Chesapeake Conference were visited during that time. If we should again do some figuring, and estimate that there are four people to each home, and that 250,000 homes were visited by the *Life and Health*, we would find that one million people had access to our health journal during that short period of time. That is approximately half the population of our conference.

Does anybody get a little idea of what could be accomplished in the Chesapeake Conference if a program like this were staged the whole year around?

There were 188 youngsters taking part in the program. Some of these put in just a few hours, but 70 youngsters will benefit definitely with some sort of scholarship for our church schools.

Mount Aetna, with Elder Wilber leading out and a number of laymen and others assisting, boasts ten full scholarships, which means that 100 hours of work were put in and at least 730 magazines sold. All the money, \$182.50, was turned into the Bible House.

On each magazine 14 cents was paid into the Book and Bible House, leaving \$80.30 for the student. The Review and Herald Publishing Association, the Chesapeake Conference, the Chesapeake Book and Bible House, and the local schools of which these youngsters are students each added their percentage, giving each of these youngsters \$115 credit, \$100 of which goes as full tuition to the school they attend and \$15 to cover schoolbooks.

Spencerville has one full scholarship, Glen Burnie one, Baltimore six, and Wilmington six. The rest of the youngsters who worked 100 hours also received a scholarship, but not quite as much as those who sold the specified number of magazines.

Special mention should be made of Steven Woolford, of Baltimore, who attained the fine record of selling 100 magazines in a day, and Ray Quimby, eleven years old, of Spencerville, who gained the full scholarship.

Now we are anxious that someone in every school keep up the good work with magazines. Promote a monthly customer route. Think of the homes visited, the literature distributed, the youngsters trained for service, the school financial burden carried by the youngsters early in life. What a training!

PHOTO BY BOTH



PHOTO BY UNGER

YOUNG LITERATURE EVANGELISTS. Upper: Pictured are part of a group of 32 church school children from Mount Aetna, Maryland, who this summer braved heat waves and forsook the swimming pool in order to sell magazines toward a scholarship for next year. At the right and left are mothers who assisted in the program and in the center rear is Elder C. L. Wilber, who directed the program there. Lower: This is a group from Wilmington, Delaware, who participated in the magazine sales program. At the left is Elder T. N. Neergaard, director of the program there.

# IT'S A FACT

The junior youth of the Chesapeake Conference sold over 50,000 copies of LIFE AND HEALTH during their 1955 summer vacation. Scores of these junior boys and girls earned a church-school scholarship in a six-week period. In Wilmington ten students earned a \$100 scholarship in just a few days.



Remember, your students will find selling LIFE AND HEALTH very simple if they follow the instructions your publishing secretary will give them. Have them make arrangements with him for territory in their neighborhood and secure their LIFE AND HEALTH magazines from the Book and Bible House. Helpful canvasses and sales letters will be provided by the conference publishing department secretary.

## ACT NOW!

To the \_\_\_\_\_ Conference Publishing Department  
Secretary:

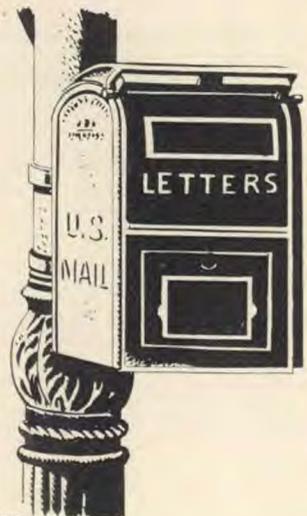
My students are interested in selling LIFE AND HEALTH to earn their way through school. Please send me more information about the plan.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

*Periodical Department  
Review and Herald Publishing Association, Washington 12, D.C.*





# Editorial NEWS AND VIEWS

**Guideposts** Last summer, while motoring across country, the editor was led several miles along a wrong road because of a prank. Someone had turned a post bearing directional signs so that the arrows pointed in the wrong directions. In view of the fact that, more than any other group, teachers influence the youth of our church, what are the implications of this statement by Ellen G. White?—"Those who refuse to stand as God's chosen people, sanctified and made holy through doing His word, are as guideposts pointing in the wrong direction."—*Counsels to Writers and Editors*, p. 117.

**Elementary School Enrollment** A recent survey conducted in a typical local conference reveals that less than one half of the school-age children of Adventist church members are enrolled in the schools of the church. The opening report of the elementary church schools of the North American Division shows that on an average only 11 pupils are enrolled in church schools for every 100 members. The figures range from 23 pupils for each 100 members in the Arizona Conference, to only 4 pupils for each 100 members in another conference. The comparative standings of all the conferences appear on page 13.

**Fewer Degrees—More Students** During 1954-55 the nation's colleges and universities granted a total of 354,445 earned baccalaureate degrees. This is 4,254 fewer than were earned in institutions of higher education during the previous year. There was a decline also in the number of Master's and Doctor's degrees granted. Of the 8,840 doctorates granted in 1954-55, 8,014 were conferred on men, 826 on women. The reasons for this decline are twofold: the influx of war veterans has passed, and, because of the low birth rate during the depression years, there are in the country now fewer young people of college age than at any recent time. However, the birth rate has been climbing steadily since 1939, so that elementary and secondary schools are now deluged with students. College enrollments are also increasing, because a higher percentage of college-age youth are enrolling. Of the nation's approximately 8 million youth of college age, more than 30 per cent—2,250,000—are enrolled in colleges and universities.

**One in Four Is in School** Nearly 40 million Americans (one in every four) have enrolled this year in some school. According to the United States Office of Education, this is an increase of more than 10 million in the past ten years. Businessmen agree that educated people earn more and spend more. Their standards of living—the number and value of things they want—are much higher than those of uneducated citizens. The United States Census Bureau asserts that, on the average, every year of a boy's education adds to his potential income. A college graduate earns \$100,000 more in lifetime income than the average high school graduate. These statistics, it is claimed, foreshadow continued high production of consumer goods and continued prosperity throughout the nation.

**Questions and Answers** The editors of the JOURNAL are anxious to incorporate a Question Corner or some like feature. If our readers have questions that concern the teaching of Adventist youth, send them to the editor, and he will ask some experts to provide the answers.

**Teachers' Exchange** From firsthand experience, we know that many of our readers find or produce excellent articles, ideas, and teaching materials that could be of great value to their colleagues in Adventist education. We invite you to share your discoveries with others by writing to the editor, giving the author and title of the articles or books, the publishers, the dates, and any other pertinent information, so that it may be brought to the attention of all. If every reader will serve as a spotter or contributor, this feature can become a valuable aid. We are also anxious to receive for publication reviews of good books, or information concerning books that should be reviewed in the JOURNAL.

**White House Conference** In attendance at the White House Conference on Education, which met in Washington, D.C., November 28 to December 1, were approximately 1,800 participants, 500 observers, and members of the press. About one third of the 1,800 regular participants were professional educators and two thirds were laymen interested in problems of education. The entire conference was focused on six topics: What should our schools accomplish?—In what ways can we organize our school systems more efficiently and economically?—What are our school building needs?—How can we get enough good teachers, and keep them?—How can we finance our schools, build and operate them?—How can we obtain a continuing public interest in education?

This was a study conference. The 1,800 active participants were divided into 180 groups of about ten persons each (observers could not attend these round-table discussions), which met regularly to discuss in turn each of the six topics above. After two hours of discussion, each group composed a report embodying their considered judgment on that topic. Then the chairmen of these groups left, to gather at 18 tables of ten each, for "Chairman Meeting A." Here they discussed the problem again and combined their ten reports into one. (Meanwhile the original 180 groups elected new chairmen and began discussion of the next topic.) Next, the 18 "A" chairmen took their combined reports to "Chairman Meeting B," where they met in two groups of nine persons each, to discuss the topic again and to harmonize their nine reports into one. Then the chairmen of these two "B" groups met in "Chairman Meeting C" to finalize the two reports into one finished report, which was presented to the entire delegation at the next general session. It was this "sifted" report on each of the six topics that went to President Eisenhower for study in preparation of his suggestions to Congress relative to the nation's educational problems.

—Please turn to page 29