



*Our Schools
and*

*God's Reform
Message*

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ISSUED BI-MONTHLY, OCTOBER THROUGH JUNE, BY THE DEPARTMENT OF EDUCATION, GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS, TAKOMA PARK, WASHINGTON 12, D.C. SUBSCRIPTION PRICE, \$1.75 A YEAR. PRINTED BY THE REVIEW AND HERALD PUBLISHING ASSOCIATION, TAKOMA PARK, WASHINGTON 12, D.C., TO WHOM ALL COMMUNICATIONS CONCERNING CHANGE OF ADDRESS SHOULD BE SENT, GIVING BOTH OLD AND NEW ADDRESSES. ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE AT WASHINGTON, D.C., UNDER THE ACT OF CONGRESS OF MARCH 3, 1879.

THE EDUCATION OF OUR YOUTH

An Editorial

AND all thy children shall be taught of the Lord."¹ The subject of Christian education is of great interest and vital importance to the entire Seventh-day Adventist body. From the beginning of the Advent Movement, and even before the formal organization of the church, messages came to the believers through the servant of the Lord stressing the importance of this matter. "There is no work more important than the education of our youth."² "Nothing is of greater importance than the education of our children and young people. . . . No amount of labor in this line [foreign fields] can excuse us for neglecting the education of our children and youth."³

These and many other messages emphasize our responsibility to make sure that the youth of the church are educated in the schools of the church. The heritage and greatest asset of the church is its youth. It was because of their need of an education that would fit them for the service of God and the church that our first Christian schools were established. Thus was sown the good seed that has multiplied manifold in the development of our present worldwide system of schools, ensuring a Christian education for all the youth of the church. To the extent that our young people do not attend our own schools, for whatever reason, to that extent do we fail as a church. Christian education is the inalienable right of the Advent youth, and *it is the responsibility of all church members* to see that it is made available for every Seventh-day Adventist child and youth.

The greatest peril confronting us as a people today is not the H-bomb; but rather the danger that in leading our youth through the world we shall lose them in the world. "In planning for the education of their children outside the home, parents should realize that it is no longer safe to send them to the public school."⁴ They must recognize that if, in the five-day school week, religion is ignored—or ridiculed and dismissed as unworthy of credence—it is difficult on the Sabbath to impress the child or youth with its importance. Perhaps unconsciously but quite logically many young people conclude that if religion can be safely neglected for five days, it is not really very important on the other two.

The most precious trust committed to us parents is our children. God has given them to us. It is our responsibility to *do all in our power* to make sure that not one is lost. Our church schools, our academies, our colleges, our Theological Seminary, and our medical college—all have been established to assist us in saving our youth and in preparing them "for the joy of service in this world and for the higher joy of wider service in the world to come."⁵ There is no safer or better place for Adventist youth than in Adventist schools. Every one of them should and must have the privilege of a Christian education in Seventh-day Adventist Christian schools.

The future of this denomination will be determined by the youth who are in our schools today. The success of the church in accomplishing its prime objective—"to make ready a people prepared for the Lord"⁶—will depend upon its ability to hold its youth and to inspire and direct them in the giving of themselves to that objective. A church that cannot hold its youth is a dying church. "For the company they keep, the principles they adopt, the habits they form, will settle the question of their usefulness here, and of their future, eternal interests, with a certainty that is infallible."⁷

There is no other way for us. *We must* make every effort to provide ample facilities for the education of the youth of the church. *We must* make sure that every Adventist boy and girl and youth has the opportunity for, and insofar as is possible is receiving the benefits of, a Christian education on any level. We are not merely training young people, important as that objective is. We are building the character of the church that is to finish the work of carrying the "gospel of the kingdom . . . in all the world for a witness unto all nations; and then shall the end come."⁸

E. E. C.

¹ Isaiah 54:13.

² Ellen G. White, *Counsels to Parents, Teachers, and Students*, p. 46.

³ *Ibid.*, p. 165.

⁴ *Ibid.*, p. 205.

⁵ White, *Education*, p. 13.

⁶ Luke 1:17.

⁷ White, *Testimonies for the Church*, vol. 5, p. 545.

⁸ Matthew 24:14.

Our Schools and God's Reform Message

THE Seventh-day Adventist Church is a reform movement. The message we bear to the world is a call to return to the true doctrines of the Word of God that have been forsaken, and to practice again the physical, moral, and spiritual way of life prescribed by Christ and the prophets. If ever we lose this spirit of reform from our church and from our individual lives, we shall have lost everything.

Isaiah gives us the one text of Scripture that most fitly describes the work of the Seventh-day Adventist Church: "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."¹ Concerning this prophecy Ellen G. White once wrote: "These words of Inspiration present before believers in present truth the work that should now be done in the education of our children and youth. . . . Our work is reformatory; and it is the purpose of God that through the excellence of the work done in our educational institutions the attention of the people shall be called to the last great effort to save the perishing. . . . The object of our schools is to provide places where the younger members of the Lord's family may be trained according to His plan of growth and development."²

We have been told that "there is no work more important than the education of our youth. . . . The future of society will be determined by the youth of today."³ Because the education of Adventist children and youth is of such great importance, God gave to this church, through the Spirit of prophecy, a special blueprint for Christian education: "We are rapidly nearing the final crisis in this world's history, and it is important that we understand that the educational advantages offered by our schools are to be different from those offered by the schools of the world."⁴

Our schools do provide an excellent training for the minds of our youth. The scholastic attainments of graduates from Adventist schools do not fall below those of youth educated in the schools of the world. Graduates of our colleges who go to the great universities for advanced studies, almost without exception achieve outstanding records. But the unique advantages of our schools are in character development. The chief objective of our educational system is to help the students to know and practice the principles of heaven, the necessity of weeding from the life every practice that is opposed to the teaching of the Word of God, and of replacing it with deeds that bear the mark of the divine nature. They are urged first of all to seek for purity of character and nobility of purpose.

These aims of our schools are here outlined: "To bring man back into harmony with God, so to elevate and ennoble his moral nature that he may again reflect the image of the Creator, is the great purpose of all the education and discipline of life."⁵

It is not, therefore, a thin, insignificant line of demarcation between the education offered in our schools and in the schools of the world. The statistical record shows a great gulf between the two. At age 17, for instance, 94.9 per cent of those youth from Adventist homes who are attending Adventist schools are church members; whereas only 62.7 per cent of those attending non-Adventist schools have been baptized.⁶ Of the sons and daughters of Adventist homes who are college graduates, only 32.5 per cent of those whose education has been entirely in non-Adventist institutions remain Adventists; whereas college graduates who have had their entire schooling in Adventist institutions show 87.7 per cent church membership.⁷

Adventist schools make Adventists—and hold them. Prolonged exposure to the influence of Adventist schools works in the lives of children and young people, restoring in them the image of their Maker, promoting the development of the soul as well as of the mind, and directing them toward that perfection in which man was originally created. The education offered in public schools does not do this.

In the great task of raising up the foundations of Scripture truth, of repairing the breach made in God's law, and of building again the old waste places of pure and holy living, our schools are to play a major part. Unless these schools work together with every department of the church to bring about reform, they will not fulfill their God-given task. We may take courage from the promise of the Lord that "angels are waiting to cooperate in every department of the work," and that "holy angels are to supervise the work through human agencies, and every department is to bear the mark of divine excellence."⁸ Our schools need the prayers, the sympathetic interest, and the constant support of every church member in order that they may perform their vital part in the reform message of the Seventh-day Adventist Church.

¹ Isaiah 58:12.

² Ellen G. White, *Testimonies for the Church*, vol. 6, pp. 126, 127.

³ White, *Counsels to Parents, Teachers, and Students*, pp. 46, 47.

⁴ *Ibid.*, p. 56.

⁵ *Ibid.*, p. 49.

⁶ "Population Sampling Report of the Seventh-day Adventists in the United States," p. 13.

⁷ *Ibid.*, p. 19.

⁸ White, *Counsels to Parents, Teachers, and Students*, p. 57.

*The Role of Schools in
Early Reform Movements*

The Contribution of the Schools of the Prophets

FROM the beginning of the first home in Eden, "the Lord reserved to Himself the education and instruction of Israel. His care was not restricted to their religious interests. Whatever affected their mental or physical well-being, became also an object of divine solicitude, and came within the province of divine law."¹ In God's original blueprint for man, "the home and the school were one. In the place of stranger lips, the loving hearts of the father and mother were to give instruction to their children."² From this type of education, many youth came forth to serve the church and the nation, vigorous in body and mind, quick to perceive and strong to act. Such was the training of Moses in the lowly cabin home in Goshen, of Samuel by the faithful Hannah, of David in the hill dwelling at Bethlehem, of Daniel, and of Christ in the humble home in Nazareth. Thus too the child Timothy learned from the lips of his mother and grandmother the truths of sacred Scripture.

"But in very many households the training appointed by Heaven, and the characters thus developed, were alike rare. God's plan was but partially and imperfectly fulfilled. . . . Fathers and mothers in Israel became indifferent to their obligation to God, indifferent to their obligation to their children. Through unfaithfulness in the home, and idolatrous influences without, many of the Hebrew youth received an education differing widely from that which God had planned for them."³

Because the youth were not properly educated, apostasy developed rapidly among the Hebrews. By the time of the judges, the people possessed little moral or spiritual fiber. Whenever the Lord wrought miracles to help them, they turned to Him briefly; but their reformation and conversion never penetrated very deep. Because they had gained wrong concepts from their faulty education and training, and had not developed spiritual stamina under daily religious instruction, the Hebrews could not successfully withstand the temptations surrounding them. Gradually they departed further and further from God's standards, and His church was in danger of complete disintegration. Satan was about to succeed in his plan to thwart God's program in the earth.

Because of the parents' failure to follow the divine program of education, the Lord established a different system.

"To meet this growing evil, God provided other agencies as an aid to parents in the work of education. . . . Samuel, by the Lord's direction, established the schools of the prophets.

"These schools were intended to serve as a barrier against the wide-spreading corruption, to provide for the mental and spiritual welfare of the youth, and to promote the prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors."⁴

Samuel established two successful schools, one at Ramah and the other at Kirjath-jearim. Later on, other such schools were conducted at Jericho, Bethel, Samaria, and Gilgal. Instructors in these schools were godly, learned men who enjoyed communion with the Lord, who had received the special endowment of His Spirit, and who held the respect and confidence of the people, for both learning and piety. The students admitted were pious, intelligent, and studious. They sustained themselves by labor, every one of them learning a trade. "Even though he was to be educated for holy office, a knowledge of practical life was regarded as essential to the greatest usefulness."⁵ In addition to studying the common branches, "they were taught how to pray, how to approach their Creator, how to exercise faith in Him, and how to understand and obey the teachings of His Spirit."⁶ Holding a central place in the curriculum was the study of the Word of God. History was taught as a record of the great controversy between God and Satan. The hand of God in the events of earth was clearly set forth in all the classes.

Incalculable were the blessings brought to Israel by these schools established and encouraged by the prophets. As the youth finished their courses of study and returned to their homes and churches, they became leaders and guides for their fellow men. Ere long their influence was widely felt and the national apostasy was stayed.

After the death of Samuel, there was no continuing, far-sighted leadership to administer and promote the schools he had founded, and they gradually fell into decay. The people again became indifferent to their children's needs and enrolled them in schools nearer home. Bereft of the uplifting influence of religious schools, the people again drifted into unbelief and infidelity. When the prophet Elijah began

his work about a century later, God's deeds in behalf of Israel and His requirements had been forgotten by the majority of the people, and the nation had plunged into such fearful apostasy that Elijah was overwhelmed with grief and amazement. He prayed the Lord to bring a reformation to His people, sending judgments upon them if necessary to accomplish it. Many of the people were worshipping the heathen gods of rain, corn, sun, and moon, thinking it was they who gave bountiful harvests; therefore Elijah prayed that there might be a drought of such magnitude that it would shock the people back to their senses and bring them to repentance. The Lord heard his prayer, and for three and a half years all vegetation languished and streams of water dried up.

"Elijah waited and prayed in faith through the long years of drought and famine that the hearts of Israel, through their affliction, might be turned from their idolatry to allegiance to God. But notwithstanding all their sufferings, they stood firm in their idolatry and looked upon the prophet of God as the cause of their calamity."⁷

Finally, desiring to end the terrible drought in order to stop the widespread suffering and death, the Lord commanded Elijah, "Go, shew thyself unto Ahab; and I will send rain upon the earth."⁸ In obedience to God's word, Elijah hesitated not to go forth among a people who sought his life. He commanded King Ahab to assemble all Israel and all the false prophets and priests unto Mount Carmel.

This was the crisis hour! Elijah challenged the people to halt no longer between two opinions. They should either accept Baal as the god of the nation or follow Jehovah with all their hearts. To settle the matter he proposed that the priests and prophets of Baal sacrifice a bullock on their altar, and put no fire under it. Elijah would do the same on the altar of Jehovah. If Baal sent fire from heaven, the people were to serve him; if Baal could not send fire, and Jehovah did, then the people were to serve Jehovah. The people agreed he had spoken well.

All day, under the mocking encouragement of Elijah, the priests of Baal prayed and danced and cut themselves; but, receiving no answer, at evening they retired from the contest. Elijah then repaired the broken-down altar of God, and offered a bullock upon it. After soaking the offering and the wood with



twelve barrels of water, Elijah knelt in prayer, simply and humbly asking Jehovah to let it be known that He was God in Israel. No sooner was the prayer uttered than the fire of the Lord descended from heaven "and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water." The people, fearing that they would be consumed in their apostasy and sins, prostrated themselves in awe before the unseen God, and cried out, "The Lord, he is the God." They saw that they had been deceived by the priests of Baal, and at Elijah's word they rose up and slew those who had led them into apostasy."

In that one day of crisis centered all the longings of Elijah. This manifestation served to check the people's infatuation with Baal, but it did not change their hearts or their attitudes. When the wicked Jezebel reacted violently against him, and it appeared that no one would protect him, Elijah fled, heart-

broken, to Mount Horeb, where he hid in a cave. He felt that it was useless to continue trying to reform Israel, and prayed that he might die.

God had cooperated with Elijah's plan to bring spiritual awakening to the people. Now Elijah needed to learn to cooperate with God. Often the Lord lets men follow their own programs until, when they see it will not work, they are ready to let Him lead the way. To show Elijah a better approach to reformation, God caused a great wind, an earthquake, and then a dazzling fire, "but the Lord was not in" any of them. When all was quiet, there came the still small voice of the Lord.¹⁰

In that quiet voice Elijah discerned a better way of working. After tarrying for some days in the cave to quiet his nerves and re-orient his thinking, Elijah went forth to begin his labors once more. Only now he concentrated his energies on re-establishing three of the forsaken schools of the prophets, and from them proceeded a steady stream of young men trained to honor and serve the God of heaven. The influence of these graduates in the cities and towns of Israel accomplished what Elijah had not been able to do by more conspicuous methods. Through the moral and spiritual leadership they provided, the nation was gradually turned from the worship of Baal. Once more a majority of the Israelites worshiped Jehovah, and were instructed in the requirements of God as outlined in the Sacred Scriptures.

After many years of instructing the youth of the nation, Elijah was translated while he and Elisha—whom the Lord had appointed to succeed him—were visiting the schools he had founded.

"Just before Elijah was taken to heaven, he and Elisha visited these centers of training. The lessons that the prophet of God had given them on former visits, he now repeated. Especially did he instruct them concerning their high privilege of loyally maintaining their allegiance to the God of heaven. He also impressed upon their minds the importance of letting simplicity mark every feature of their education. Only in this way could they receive the mould of heaven, and go forth to work in the ways of the Lord.

"The heart of Elijah was cheered as he saw what was being accomplished by means of these schools. The work of reformation was not complete, but he could see throughout the kingdom a verification of the word of the Lord, 'Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal.'"¹¹

For many years thereafter Elisha fostered and guided the reformation begun by Elijah's preaching and by his schools. "So long as Elisha was able to journey from place to place throughout the kingdom of Israel, he continued to take an active interest in the upbuilding of the schools of the prophets."¹² When the enrollment in one of these schools became so large that the dormitory could not accommodate all the men, Elisha supported their plan to build a new and larger structure. Even though he was aged and infirm, he went with them to encourage their work of cutting lumber for the building. When one

student lost a borrowed ax in the Jordan River, Elisha caused the iron to float so that the student could recover it.

Elijah and Elisha both knew wherein lay the safety of the church. Realizing that the surest way to secure lasting reforms was to provide places wherein the youth could be reared in a spiritual atmosphere and receive instruction from teachers who loved and served God, they supported to the utmost the schools they had established. They knew that as long as these schools did their work well, the church would prosper.

¹ Ellen G. White, *Fundamentals of Christian Education*, p. 95.

² *Ibid.*

³ White, *Education*, pp. 45, 46.

⁴ *Ibid.*, p. 46.

⁵ *Ibid.*, p. 47.

⁶ *Ibid.*

⁷ White, *Testimonies for the Church*, vol. 3, pp. 276, 277.

⁸ 1 Kings 18:1.

⁹ 1 Kings 18:19-40.

¹⁰ 1 Kings 19:9-12.

¹¹ White, *Prophecy and Kings*, p. 225.

¹² *Ibid.*, p. 260.

TRUE EDUCATION—

Means more than knowing all the histories and mathematics and ologies this old world has to offer; it is knowing Him of infinite wisdom who "so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

Means more than passing a test of any noted university for an honored degree; it is measuring up to the test of God for a crown of life that fadeth not away.

Means more than receiving a sheepskin in the commencement of life; it is receiving the diploma of character in the commencement of eternity. . . .

Means more than being accomplished in music; it is to sing the song of victory on the great sea of glass with the redeemed of all ages in that mighty anthem of Moses and the Lamb.

Means more than a knowledge of all the constellations and all the stars of heaven; it is knowing the Bright and Morning Star. . . .

Means more than engineering and constructing an Empire State Building; it is "building, every day, a temple the world may not see," a glory to God throughout eternity.

Means more than reaching the highest pinnacle of earthly honor and fame; it is "sweeping through the gates to the New Jerusalem, washed in the blood of the Lamb."—C. B. HOWE.

Jewish Education in New Testament Times

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TWO distinct religious institutions developed among the Jews during the intertestamental period, whose influence on Judaism it would be difficult to exaggerate: the synagogue and the school. The origin of both these institutions is hidden in obscurity; but the synagogue is thought to be the outgrowth of spontaneous gatherings of Jews for prayer and the study of the Scriptures on Sabbaths and festivals during the Exile, when they had no temple or national center of religious life. The services of the fully developed synagogue, with its Scriptural lessons in the ancient classical Hebrew, together with a free rendering into the vernacular Aramaic with exegetical homilies, and all the peculiar observances of Judaism, demanded a considerable amount of education. Hence, a noted authority on Judaism affirms that, in one form or another, the school is as old as the synagogue, if not older.¹

Schools were highly valued among the Jews, as is shown by numerous statements of prominent Jewish leaders, preserved through the centuries. The *Letter of Aristeas*, for example, which purports to give a history of the translation of the Septuagint, pictures King Philadelphus as asking one of the Jewish translators who had come from Jerusalem: "What is the grossest form of neglect?" And he replied, "If a man does not care for his children and devote every effort to their education. For we always pray to God not so much for ourselves as for our children that every blessing may be theirs."² The Jewish historian Josephus declared: "Above all we pride ourselves on the education of our children."³ He stated further: "Again the Law does not allow the birth of our children to be made occasions for festivity and an excuse for drinking to excess. It enjoins sobriety in their upbringing from the very first. It orders that they shall be taught to read, and shall learn both the laws and the deeds of their forefathers, in order that they may imitate the latter, and being grounded in the former, may neither transgress nor have any excuse for being ignorant of them."⁴

By the second century of our era it was regarded as a normal thing for each community to support an elementary school. The Talmud forbade a scholar to reside in a city which lacked ten specific things,

among which are a synagogue, a court of justice, and a schoolmaster.⁵ A prominent rabbi is quoted: "Jerusalem was destroyed only because they neglected [the education of] school children; for it is said, pour it out [sc., God's wrath] *because of the children in the street*: why pour it out? Because the child is in the street [instead of having schools provided for him]."⁶ According to Maimonides the rabbis decreed: "If a city has made no provision for the education of the young, its inhabitants are placed under a ban, till such teachers have been engaged. And if they persistently neglect this study, the city is excommunicated, for the world is only maintained by the breath of school children."⁷

For a long time elementary education remained the responsibility of the parents, who either taught their sons themselves, hired a tutor for them, or sent them to some private school. There is no mention of elementary schools either in the Hebrew Bible or in the New Testament. But there can be little doubt that there were such schools in New Testament times. Their existence is assumed by statements in the Mishnah. For example, there is a legal decision that on Friday near the nightfall, "a school-master [*Hazzan*] may look where the children are reading but he himself may not read."⁸ Again under certain conditions an adult, we are told, could testify as to what he witnessed as a child in school (*Beth-ha-sepher*). He could identify his teacher's handwriting or could testify that "such-a-one went out from the school to immerse himself to eat of Heave-offering."⁹

Before the beginning of the Christian Era, advanced schools as organized institutions emerged as an outgrowth of the meetings of the *Soferim* (wise men or scribes) for study and discussion of the sacred law. The earliest reference to the *Beth-ha-Midrash*, the later technical name for advanced schools for Biblical studies, is in the Hebrew text of the Apocryphal book Sirach, or Ecclesiasticus (51:23): "Turn in unto me, ye unlearned, and lodge in my *house of instruction*." It is evident that Ben-Sira was a teacher, and his book is sometimes regarded as being made up of classroom lectures edited in poetic form for publication.¹⁰ The students in Ben-

Sira's school came from the "upper classes of Jerusalem and received instruction aimed primarily at achieving happiness and success through diligence in work, honesty, caution, virtue and piety."¹¹ This great teacher calls upon these young aristocrats to "acquire wisdom" for themselves "without money."¹²

There was a *Beth-ha-Midrash* in the Temple in Jerusalem, which was called *Beth-ha-Midrash ha-gadol*, "the great house of instruction." It may have been in this school that Joseph and Mary found Jesus "sitting in the midst of the doctors," upon the occasion of His first participation in the Passover rites as a son of the Law.¹³

The subject matter of Jewish education was almost exclusively the Torah—the Law. In the *Sayings of the Fathers*, the course of a boy's development is given as follows: "At five years old [one is fit] for the Scripture, at ten for Mishnah, at thirteen for the [fulfilling of the] commandments, at fifteen for Talmud, at eighteen for marriage, at twenty for retribution, at thirty for power, at forty for discernment, at fifty for counsel, at sixty for elderhood, at seventy for grey hairs, at eighty for strength, at ninety for decrepitude, and at a hundred he is as if he were dead and has passed away and vanished from the world."¹⁴ So rigid a compartmentalization of life was, of course, never an actual reality. But the ages here given for promotion from one phase of education to a "higher" or more advanced phase are probably roughly correct.

Elementary education consisted in the reading and inculcation of the text of Scripture. Upon entering school, the pupil first learned the alphabet, and then, after a few lessons, was introduced to the reading and translation of the sacred text. The reading of the sacred text began with Leviticus or, perhaps at an earlier period, from the first few chapters of Genesis. From a pedagogical point of view it would be difficult to find material less suitable for teaching beginners than the legal requirements of the sacrificial system as given in Leviticus.

In connection with the reading and interpretation of the Mosaic law the pupil was instructed in the basic principles of Jewish liturgy, religion, ethics, and morality. On the basis of the reading in Leviticus the child was grounded from the earliest years



in all the observances and ceremonies of Judaism.

But while the study of Scripture was the foundation of all learning, no education could be complete that stopped with the study of *mikra* ("reading") alone. "Our Rabbis taught: They who occupy themselves with the Bible [alone] are but of indifferent merit; with Mishnah, are indeed meritorious, and are rewarded for it; with Gemara—there can be nothing more meritorious; yet run always to the Mishnah more than to the Gemara."¹⁵

Hence higher education concerned itself with tradition. There were three branches of this tradition, the name of which in its whole extent was *Mishnah*: (1) *Midrash*, consisting in the "higher" exegesis of Scripture, "especially the derivation from it, or confirmation by it, of the rules of the unwritten law"; (2) *Halakah*, "the precisely formulated rule itself"; and (3) *Haggadah*, the nonlegal teachings of the

Scripture.¹⁰ Familiarity with the oral traditions came to be recognized as the mark of a scholar.

Even the rabbis were often more learned in the tradition than in the Scriptures, as an interesting anecdote in the Babylonian Talmud indicates. This story deals with the contact of the sages with the *Minim* ("dissenters," or "sectaries"). Some think that these *Minim* were Jewish Christians; others say, probably more correctly, that they were Jewish Gnostics. At any rate, it seems that these *Minim* took a great delight in taunting the rabbis, particularly about difficult Biblical passages. The story is:

"R. Abbahu commended R. Safra to the *Minim* as a learned man, and he was thus exempted by them from paying taxes for thirteen years. One day, on coming across him, they said to him; 'It is written: *You only have I known [or loved] from all the families of the earth; therefore I will visit upon you all your iniquities; if one is in anger does one vent it on one's friend?*' But he was silent and could give them no answer; so they wound a scarf round his neck and tortured him. When R. Abbahu came and found him [in that state] he said to them, Why do you torture him? Said they, 'Have you not told us that he is a great man? he cannot explain to us the meaning of this verse!' Said he, 'I may have told you [that he was learned] in Tannaitic teaching; did I tell you [he was learned] in Scripture?'—'How is it then that *you* know it?' they contended. 'We,' he replied, 'who are frequently with you, set ourselves the task of studying it thoroughly, but others [e.g., those in Babylonia] do not study it as carefully.'¹¹

One further illustration of the relative value placed on the various branches of study is furnished by the rabbinical interpretation of the verse: "*Neither was there any peace to him that went out or came in,* Rab said: As soon as man goes forth from Halachic to Scripture study he no longer has peace (this is because the Halachah provides the ultimate ruling for conduct). And Samuel said: It means one who leaves Talmud for Mishnah (because the Mishnah may be misleading without the Talmudic explanation and discussion). And R. Johana said: Even [if he goes] from Talmud to Talmud."¹²

The main emphasis in the Jewish schools was on rote memory. The characteristic word in Mishnaic Hebrew for both "to learn" and "to teach" is *shanah*, "to repeat," while *Mishnah* (properly "repetition") is instruction. A pupil was urged to learn even though he did not always understand the full significance of the material in hand. From the viewpoint of memorization, the ideal student would be like Eliezer ben Hyrcanus who was described as "a plastered cistern which loseth not a drop."¹³

From this brief survey it becomes evident why Jewish education did not meet God's ideal, and also

why Jesus was not trained in the rabbinical schools of His day. Education was too much concerned with formalism and tradition. Trifles were magnified, while the really big issues were often ignored.¹⁴ Tradition was revered above the Scriptures, and undue regard was given to what some great rabbi had taught.¹⁵ The memory was overstrained, while the power of thinking was not sufficiently developed, and men's minds became cramped and narrowed.

Someone has said that the three R's of traditionalism are rote, rut, and rot. The Jewish education of Jesus' day was characterized by all three. Is it any wonder that, for the most part, the educated were unprepared to receive the Messiah, and Jesus had to seek His disciples among the humble and unlearned, who "had not been schooled in the traditions and erroneous customs of their time"?¹⁶

¹ George Foot Moore, *Judaism* i. 308.

² *The Letter of Aristeus* 2:48.

³ *Contra Apionem* i. 12 [60].

⁴ *Ibid.* ii. 26 [205].

⁵ *Bab. Sanhedrin* 17b.

⁶ *Bab. Shabbath* 119b.

⁷ Moses Hyamson, *The Mishnah Torah by Maimonides*, 58a-59b.

⁸ *Shabbath* i. 3.

⁹ *Ketuboth* ii. 10.

¹⁰ R. H. Pfeiffer, *History of New Testament Times*, pp. 50, 567.

¹¹ *Ibid.*

¹² *Srach* 51:25.

¹³ R. H. Charles, *Apocrypha and Pseudepigrapha of the Old Testament*, vol. 1, p. 516; Luke 2:46.

¹⁴ *Op. cit.*, *Pirke Aboth* v. 27, vol. 1, p. 710.

¹⁵ *Baba Mez'a*, 53a.

¹⁶ Moore, *op. cit.*, i. 319.

¹⁷ *Ahodab Zorab*, 4a.

¹⁸ *Haggigab*, 10a.

¹⁹ Charles, *op. cit.*, *Pirke Aboth* ii. 10, vol. 1, p. 696.

²⁰ Ellen G. White, *The Ministry of Healing*, p. 400.

²¹ *Ibid.*, p. 449; *Fundamentals of Christian Education*, p. 438.

²² White, *The Desire of Ages*, pp. 249, 250.

THE TEACHER

They called Him "Teacher," too,
That lowly Nazarene
Who was the Way, the Truth, the Life itself,
By Galilean lakes so blue, serene
He in His gentle way
And simple form did share
His wisdom with the seekers of His day;
The Master of all teachers.

The silly rules we fuss and fret about
Were all so vain
To One who had compassion for all men,
And little ones. His words, like rain
Fell gently, and like the rain did send
New life and hope and love arrayed
In robes of tolerance and faith;
For so He taught and prayed.

I, too, shall dare to teach
Not only texts and everchanging rules,
To these entrusted to my skill;
To mold their fresh and unresisting minds
To shape their thoughts for good—and still
Be mindful that these things abide
Above all else—truth, tolerance, and love,
Whate'er betide. —K. STEVENSON SHAFFER

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PROFESSOR OF HISTORY AND RELIGION
SOUTHERN MISSIONARY COLLEGE



GOD'S instruments are men, not movements. Tendencies and "developments" are simply the actions and attitudes of men, sometimes prompted by good influences and oftentimes by evil. The great Reformation that swept over Europe chiefly during the sixteenth century was a series of coura-

geous moral actions taken by individuals; it was not voted by some assembly or caused by impersonal forces, nor was it brought about by some inevitability in "the spirit of the times." Social, political, ecclesiastical, and other factors helped to set the stage for the great religious reform movement; but the movement itself was created by individual men who yielded themselves to the influence of God on their minds and hearts, and who in turn influenced the peoples of Europe.

This Protestant Reformation was a mighty advance toward the full restoration of the true New Testament church, which had been so deceitfully deformed by papal administration. The Advent Movement today marks the completing advance toward the same goal. Quite naturally, we who are members of the Advent Movement are deeply interested in the men who led the Protestant Reformation. From their preparation and experience we may learn lessons that will help us with our present-day problems, not the least of which are those involved in the Adventist education of the young people in our homes and our churches.

Of the thirty-one significant Protestant reformers mentioned specifically by Ellen G. White, at least thirty had acquired a college or university education. The possible exception was Menno Simons, the Dutch priest after whom the Mennonites have been named, who possessed only "a limited education."¹ Concerning the reformers in general, Mrs. White

endorsed Wylie's estimation that "in respect of erudition they were ahead of their age."²

The Morning Star of the Reformation is characterized thus:

"Wycliffe received a liberal education. . . . He was noted at college for his . . . sound scholarship. In his thirst for knowledge he sought to become acquainted with every branch of learning. . . . In his after-labors the value of this early training was apparent. A thorough acquaintance with the speculative philosophy of his time enabled him to expose its errors; and by his study of national and ecclesiastical law he was prepared to engage in the great struggle for civil and religious liberty. While he could wield the weapons drawn from the word of God, he had acquired the intellectual discipline of the schools, and he understood the tactics of the schoolmen. . . . The extent and thoroughness of his knowledge commanded the respect of both friends and foes. His adherents saw with satisfaction that their champion stood foremost among the leading minds of the nation."³



Fifteen years before Wycliffe died, John Huss had been born seven hundred miles away. "His pious mother, regarding education and the fear of God as the most valuable of possessions, sought to secure this heritage for her son. Huss studied at the provincial school, and then repaired to the university. . . . [He] soon distinguished himself by his untiring application and rapid progress."⁴ Huss and his mother shared with the Waldenses an appreciation of the essential value of an education for a servant of God. "From

their schools in the mountains some of the youth were sent to institutions of learning in the cities of France or Italy, where was a more extended field for study."⁵

Jerome, who was Huss's loyal defender and associate in gospel work, possessed "brilliantcy of genius, eloquence and learning."⁶

Martin Luther, who was born sixty-eight years after Huss had been burned at the stake, discovered the gospel in his college library. This was quite



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natural, since he had been carefully trained for his life as a thinker and leader.

"Luther's parents bestowed great care upon the education and training of their children. . . . Every advantage for moral or intellectual culture which their life of toil permitted them to enjoy was eagerly improved by these parents. . . . Luther pressed resolutely forward toward the high standard of moral and intellectual excellence which attracted his soul. He thirsted for knowledge. . . . Intellectual discipline ripened his understanding and aroused an activity of mind and a keenness of perception that were preparing him for the conflicts of his life."⁷

As a doctor and university professor, Luther mastered German, Latin, and Greek, and achieved a fair mastery of Hebrew. From the Biblical languages he translated the Holy Scriptures into the most eloquent German. And his associates were of a similar scholarly eminence. Mrs. White mentions particularly Melancthon's "extensive knowledge."⁸ In nearby Switzerland, "Wittembach, a teacher of the ancient languages, had, while studying Greek and Hebrew, been led to the Holy Scriptures, and thus rays of divine light were shed into the minds of the students under his instruction."⁹ One of them was Zwingli, and the Spirit of prophecy connects Wittembach's research with Zwingli's preparation for his later activities as a gospel worker.

Similarly were the French reformers prepared for their heavy task. "Lefevre, a man of extensive learning, a professor in the University of Paris,"¹⁰ influenced Farel, who was his student. Louis de Berquin, another Latin reformer, is mentioned as "the most learned of the nobles of France."¹¹ Calvin was "marked for . . . intellectual ardor and religious devotion. His genius and application soon made him the pride of the [famous Sorbonne] college"¹² in Paris.



From these high levels of scholarly research in the Scriptures, strong influences radiated to other parts of Europe. Students from Prague had gone to Germany, spreading the gospel light that Huss had shown them.¹³ A hundred years later "students at Wittenberg, returning to their homes, carried the reformed faith to Scandinavia."¹⁴ Hans Tausen, the Danish pioneer of Protestantism, had a "vigorous intellect; he thirsted for an education."¹⁵ . . . Seven years after Luther had completed his German Bible, the Petri (or Persson) brothers, "men of ardent piety, of high theological attainments, and of

unflinching courage,"¹⁶ translated the New Testament and later the Old Testament from the Biblical languages into Swedish. The Reformation leaders in the British Isles in the sixteenth century were also men of scholarship and advanced education.¹⁷



Guiding in the detailed description of the men who made up the great movement of the Reformation, the Spirit of prophecy intended for us to recognize and appreciate them as men of great hearts and of developed intellects. Deep searching of the Scriptures, a wide realization of the world in which they worked, a comprehensive knowledge of the past—all this made them outstandingly useful instruments in the hands of Him to whom they had yielded their lives. Today we need the same "thirst for an education" that characterized these men. We must learn from them.

At the same time we must recognize that mere intellectual preparation, however sound or extensive, is utterly insufficient unless clothed about a genuine conversion of heart; and that the secular colleges and universities of our day are not safe places for our Adventist youth to secure their education. We have an Adventist system of schools, which is ordained by God; in no other system has He promised to bless the education of our young people. Into this system we must gather our entire body of youth; and outside this system no Adventist young man or young woman should go.

Parents and all other members of the church must unite with our young people in giving loyal moral and material support to the elementary schools, the academies, the colleges, and the graduate schools which we have, and which we are expanding. Thus we shall hope to fill the great need for leaders in our present-day reformation movement.



Page references to Ellen G. White, *The Great Controversy Between Christ and Satan*:

- ¹ Page 239.
- ² Pages 243 ff.
- ³ Page 80.
- ⁴ Page 98.
- ⁵ Page 70.
- ⁶ Page 103.
- ⁷ Pages 121, 122.
- ⁸ Page 134.
- ⁹ Page 173.
- ¹⁰ Page 212.
- ¹¹ Page 216.
- ¹² Page 219.
- ¹³ Page 100.
- ¹⁴ Page 241.
- ¹⁵ *Ibid.*
- ¹⁶ Page 242.
- ¹⁷ Pages 245-252.

What About Church Schools?

Frank H. Yost

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IN ALL the centuries of the Christian Era preceding the nineteenth, education was considered a function of the church. During the medieval period of European history it was in the hands of the Roman Catholic Church exclusively—some of the early little schools for the chanting boys grew into famous universities. The rigid scholasticism that developed in the universities of that distant period was relieved somewhat by the Renaissance of the fourteenth and fifteenth centuries.

The Protestant Reformation interrupted this school system, which was never general in its coverage, over large areas. But the Reformation did some appropriating for itself. It took over churches, and even cathedrals; and it took over some schools, including universities. The transition was neither smooth nor immediate, and the educational process suffered, limited as it was in terms of modern "universal" education. But some Reformation leaders acknowledged the need of education for the gospel ministry, and kept going enough of the instructional process to serve this need.

But the Protestant universities serving the requirements of state churches in both Germany and England sank in the seventeenth century into a morass of dogmatism; and real scholarship sank to a distressingly low ebb, from which the Enlightenment raised them to an intellectual revival of sorts. Education on the secondary level could not prosper during this period of dearth.

However, one basic principle was held by most Reformation leaders, which gave a basis for educational development. It was the maxim that every man had the right of private judgment in matters of faith, including the understanding of Scripture, without the intervention of any human priest. Theoretically then, every person, as a prospect for salvation, should have enough schooling, elementary though it be, to read the Bible for himself. Calvin saw the need, in view of the principle, and opened a school for the youth of Geneva. But the idea was slow of practical application.

The point for our present purposes is that what schools there were, were in the hands of the church, whichever it might be, or of churchmen. This was true also in the North American colonies. In the early settlements in what is now the United States, education was at first almost entirely neglected. But by the latter half of the seventeenth century schools were being operated in New England and in New York, under the aegis of the Congregational Church in the first-named area, and of the American Anglican and Dutch Reformed churches in the latter. In Pennsylvania, after the Friends became well settled there, a school program was developed, and today Quaker schools are among the most proficient scholastically.

The German Anabaptists who settled in Pennsylvania, western Maryland, and the valley counties of Virginia in the late 1600's and early 1700's were reluctant to bother about formal education. Nor so the Scotch-Irish Presbyterians, who began filling the mountain valleys back of the German settlements in the middle years of the eighteenth century. They had deep religious convictions and an active faith. In the old Covenanter spirit, they wanted their children to know enough to read the Bible for themselves. So in the hills of the Appalachian hinterland little schools sprang up, where the Ten Commandments and predestination were taught. Some of these backwoods schools were the progenitors of what later became famous-name educational institutions.

Except for a few "charity" schools in the South for some of the underprivileged, and a much fewer number of nonchurch private schools for the privileged, these were all the schools there were in eighteenth-century colonial days in North America. Public schools as we know them in the United States today did not exist. Common education, though still uncommon, was definitely a local affair and a church affair.

But religion was decadent in the late colonial era of United States history, and during and after the Revolutionary War. It is estimated that not ten per cent of the people in early eighteenth-century North America claimed church membership. This was partly an aftermath of the social problem of settling a new,

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raw country. It resulted also from the political disturbances of the period, for war always disrupts. In the latter eighteenth century came the Enlightenment—the intellectual reaction from the ecclesiasticism and dogmatism of the post-Reformation era—which, with its concomitant deism and even agnosticism, took its toll. Records show that after the Revolution, no more than ten or a dozen students on leading college campuses professed religion, and probably not more than that number professed theistic Christianity on any campus. The influence of the churches and the church-related schools was feeble.

What religion there was, was diversified, as now. Quite different from the condition prevailing in Europe, where in each country there was the dominant church of the majority, with dissenting groups as weak minorities, in America there were many forms of Protestant worship. There could, of course, then be no general standard of education, and no concerted effort for it.

Each church did in respect to its schools what it could, or thought it should. Schools were maintained by the Congregationalists, the Lutherans (usually in the German language), the German Reformed, the Dutch Reformed, the Presbyterians, and the Friends. As the Baptists began to grow strong and self-conscious, and to sense a need of education for their pastors (in the early years of the nineteenth century), local congregations joined in establishing schools, mostly above the elementary level. When immigration brought thousands of Catholics to the United States, they began to develop schools. Later came new groups, such as the Mormons and the Adventists; and as they arose, they formed school systems, earnest and virile, and zealously—but not richly—supported.

But at best, the church-related schools never took in more than a minority of the child population. The marked diversity of religious faith and practice among the churches, and the strong denominational feelings that then prevailed, prevented any concerted educational endeavor. Certainly children from nonreligious homes did not attend church schools in any great numbers. Financial support of the church schools, even among the most devoted, was always a difficulty; and the teachers were invariably underpaid, sometimes sacrificing themselves almost to starvation level. Lacking any uniform standards, and having

little authority in church circles, those who had direct charge of the church schools were too often scarcely able to achieve enough to justify the schools' existence. But these were all there were.

When the colonies formed a central government, and eventually drafted and ratified a Federal Constitution, education was not mentioned. It was not thought of as a function of the Federal Government; but it was thought of, nevertheless. One of the last important pieces of legislation passed by the dying Second Continental Congress in 1787 was the Northwest Ordinance, which provided a frame of territorial government for the region comprising the present States of Illinois, Indiana, Michigan, Ohio, and Wisconsin.

Article III of the Ordinance contains this weak gesture toward education: "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." No machinery was provided for the recommended educational process, and no suggestions were made that it was to be a function of government.

No mention was made of education in the United States Constitution, newly drawn up in 1787. Since Amendment 10 of the Constitution provides that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people," the matter of education was unmeditatedly left to the several States. But the States were not thinking then of education as a governmental function, and a generation intervened after the promulgation of the United States Constitution before the States began to concern themselves with public education.

The movement for a system of common schools



PHOTO BY DAVID STRICKLER

under public control began in New England. We need only mention the name of Horace Mann to bring to mind the labors and difficulties experienced by him, and by men and women who thought as he did, in getting public schools established. The public had to be taught its duty. Thousands who did not believe education to be a civic necessity resisted plans for general taxation to provide general schooling. Many who had no one of school age under their care did not want to be taxed to educate other people's children. Church people who wanted church-related schools fostered, saw in the proposed public school system a rival whose development should be prevented. Those who were contributing to the church schools naturally complained vigorously about double taxation.

But there had come a recognition, not always clear-cut but still influential, that a system of common schools, taking in all the children of a community, was necessary to produce an American citizenry capable of acting together democratically for the common good. This recognition was made emphatic in the presence of an increasing tide of immigration, with a spawn of children to be absorbed into the American stream. Since a great number of these immigrants were Roman Catholic, it was particularly important to have a public school system to Americanize the children. So the public school system was born in severe conflict in the East, and was taken up in turn by each new area as it came into territorial status and later became a State.

At first, some churches struggled to maintain their schools in the face of the growing public school system. In a few churches, the church-related systems developed even more strongly—especially the Roman Catholic parochial schools; but for the most part, as the public school gained, the church school waned.

One reason for the breakdown of Protestant church schools was Protestantism's loss of conviction as it liberalized its theology. From the standpoint of religious psychology, this trend was explicable because of the stiff dogmatizing of Protestant theology in the seventeenth and eighteenth centuries, which stultified spiritual life and frustrated intellectual development.

With liberalized theology came the developing "scientific method," the acceptance of the findings of higher criticism and of the theories of such men as Darwin and Lyall to account for the origin and experience of man. The comforting reassurance to believers in the Bible, available from the findings of the archeologists, came too late. Protestant conviction was weakened, and lacked the drive of a dynamic faith so necessary to the labors and costs of maintaining a church school system. If a strong reason for having church schools is to establish in the minds of the

youth a built-in religious faith, there must first exist a strong faith in religion as a way of life, and in a well-ordered sequence of beliefs. This faith Protestantism was losing in the nineteenth century—and fast.

Another reason for the decline of Protestant church schools, related to the above, was a continuing lack of teachers willing enough and trained adequately enough to teach in church schools. The decline of personal, self-sacrificing conviction, and sheer lack of funds because of diversion of Protestant interest from religious concerns, accounts for a difficulty in securing teachers. It takes conviction to spend money for anything with immediate values so intangible as a church school. While convictions were waning, with resultant loss of religious interest, pressure for universal taxation to pay for the public schools was exerted. Protestants refused to pay the double levy of educational taxation by conscience and by the state. The state won. Catholics and Adventists remain the most enthusiastic and successful fosterers of parochial schools.

A remarkable result has been, not a revival of the church school, but a strong movement to have religion taught in the public schools. The arguments are: religion is a part of human experience, and must therefore be part of education; moral concepts are born of religion, and to leave the public schools secular is to foster juvenile delinquency and moral decay.

The chief hurdle to be jumped by the proponents of religion in the public schools is a legal one, furnished by clauses in the Federal and in most State constitutions forbidding government to participate in religious concerns. The ethical hurdle is to find a form of religious instruction for public schools the content of which will not violate the conscience of children of such diverse religious backgrounds as we have in the United States.

These two hurdles are illustrated in the famous McCullom case, arising in Illinois, in which the United States Supreme Court ruled that religion could not be taught legally on public school time, on public school property, using the machinery of the public school. The Zorack case, arising in New York, has since brought the United States Supreme Court decision that children may be dismissed from public school, even with an early closing of the school session, to attend religion classes taught away from public school property.

Here is the situation today: declining church schools (except in a few instances); a secular public school system; a growing demand for some legal way to teach religion in the public schools; and at the present moment a remarkable nationwide religious revival, bringing heat if not light to the problem of religion in education.

*Why Did Seventh-day Adventists Institute
Their Own System of Schools?*

The Aims and Objectives of Christian Education

D. A. Delafield

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ELLEN G. WHITE PUBLICATIONS

IF YOU are a real, practicing Seventh-day Adventist, you are truly a bona fide educator. And the worldwide church is a global classroom in which each of us stands as a teacher of eternal truth. In this school the Holy Spirit is the principal. The curriculum encompasses the plan of redemption, while the Bible and the writings of the Spirit of prophecy constitute the principal textbooks. The holy angels are the invisible heads of the departments of learning. But *we are the teachers!*

In this school the big, wide world of inquiring people makes up the student body. *God has commissioned us to teach them!* It is our business to manifest to the world the life and knowledge of God the Creator and Redeemer, and thus to acquaint all mankind with the unchanging characteristics of His immortal principles. This is what Isaiah meant when he said, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."¹ And did not Jesus say, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent"?²

We have here suggested a broad concept of Christian education. But is it not true that we fathers and mothers are called to be educators as verily as are the teachers in our grade schools, academies, and colleges? "All thy children shall be taught of the Lord; and great shall be the peace of thy children," wrote the gospel prophet.³ This means that our children are to be instructed in the knowledge and love of God, and thus they will find peace. Our children are, in turn, to become educators and to pass on to the world the truth about God and creation and the plan of salvation. The psalmist says, "Children are an heritage of the Lord: and the fruit of the womb is his reward."⁴ God looks upon our children as *His* heritage. In a certain sense they are the property of the church, to be trained in our homes and in our schools for the work of God. These children are thus to be equipped with the essential knowledge to make them missionaries—at home or out to the farthest corners of the earth.

"The parents' work of education, instruction, discipline underlies every other. The efforts of the best teachers must

often bear little fruit, if fathers and mothers fail to act their part with faithfulness."⁵

Our first church school was opened in Buck's Bridge, New York, nearly a century ago. Twenty years later (in 1874) Battle Creek College was established as an institution in which the educating process of the Adventist home was to be amplified and intensified. The transition from the home school to the church school involved a change of environment, but did not change the basic objectives and aims of the home school. About a hundred students attended the first term; there were three teachers. These young people understood that the objectives of parents and teachers were identical and in harmony with the gospel.

"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."⁶

Years later this basic concept of Christian education held our teachers steady. E. A. Sutherland, then president of Battle Creek College, and a pioneer Adventist educator, wrote:

"Education is a part of the great plan of salvation; and as old as the human race." "It is because our children must battle with difficulties never encountered by other children that the Lord is seeking to gather them for proper instruction."⁷

These words suggested that character development in a favorable Christian environment was the great contribution made available through the Christian home and the Christian school. Thus we see that Seventh-day Adventists early recognized that "the great object of life" was the salvation of souls, and that the educating processes of the Christian home and the Christian school were essential to its accomplishment. The restoration of man to the glory of his true selfhood—to the position of moral, intellectual, and physical perfection that would have been his had not sin marred his life—this is the important business of life. When this is accomplished, glory will come to God through whose grace this redemptive work is accomplished.

Man is to become Godlike in character, but not through the development of his innate qualities of goodness. On the contrary, Christian education implies the transformation of character, the enlightenment of the mind, the revitalization of the physical man—all by the impartation of knowledge, life, and grace from Christ; with Christian parents and Christian teachers acting as the mediums of education, while the Holy Spirit and the angels of God cooperate to make effective the educating process. It was early recognized that this could be accomplished only with man's consent and by the application of his mind and will to the acquisition of the essential power. Here faith and receptivity were absolutely essential.

Our pioneers recognized that in Adventist homes and Adventist schools this work might be successfully accomplished; but not in the public schools, or in Protestant parochial schools, good as they were back in the 1870's, for even Christian schools had already forgotten to some extent that "the fear of the Lord is the beginning of knowledge."⁹ "For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding."¹⁰ The early Adventists felt that we must have our own schools, where the youth might live in an environment conducive to the development of Christian character, exposed to the influence of Christian teachers who understood the true aims and purposes of education. The big world of sin was full of temptation and, in order to live successfully in the world and not be of the world, youth must know how to overcome sin and become Godlike in character. Wrote Ellen G. White:

"Christ is the 'Light, which lighteth every man that cometh into the world.' John 1:9. As through Christ every human being has life, so also through Him every soul receives some ray of divine light. Not only intellectual but spiritual power, a perception of right, a desire for goodness, exists in every heart. But against these principles there is struggling an antagonistic power. The result of the eating of the tree of knowledge of good and evil is manifest in every man's experience. There is in his nature a bent to evil, a force which, unaided, he cannot resist. To withstand this force, to attain that ideal which in his inmost soul he accepts as alone worthy, he can find help in but one power. That power is Christ. *Co-operation with that power is man's greatest need. In all educational effort should not this co-operation be the highest aim?*"¹⁰

Mrs. White conceived of education as a God-centered process of enlightenment that changes behavior and conduct by lifting man out of his selfishness, and creating him anew in the moral image of his Maker. Education was intended not merely to furnish the mind with facts, but to discipline the mind and the soul for life.

"Any effort that exalts intellectual culture above moral training is misdirected. Instructing, cultivating, polishing, and refining youth and children should be the main burden with both parents and teachers."¹¹

"The first great lesson in all education is to know and understand the will of God. Take the knowledge of God with you through every day of life. Let it absorb the mind and the whole being."¹²

In an educational system that has grown from one college with three teachers and about one hundred students, in 1874, to a worldwide organization in which we now have about five thousand schools, with over nine thousand teachers and a quarter of a million students, this concept of Christian education has taken pre-eminence over every scholastic consideration, important as the latter might be.

"The highest practical end of education is to develop and perfect the noblest specimens of Christian manhood and womanhood that can be produced in the tainted atmosphere of these degenerate times."¹³

"Teach the children lessons of *faith*; study the life of Christ on earth, that you may find the secret of His strength: *it was in His implicit faith*. Wherein lay His control of disease?—There went from His presence the healing power of love, which was daily fed by *faith in the Father*. *To place implicit faith in the Bible will doubtless bring scorn from the lips of friends*. But have you not read that a similar course pursued by Christ led His brethren to denounce Him as demented?"¹⁴

In Ellen G. White's first major message of instruction to Seventh-day Adventists on Christian education, she emphasized these points:

1. *Students should be trained to become thinkers, morally independent individuals, not mere reflectors of other men's thought:*

"Close reasoners and logical thinkers are few for the reason that false influences have checked the development of the intellect. The supposition of parents and teachers that continual study would strengthen the intellect has proved erroneous, for in many cases it has had the opposite effect."¹⁵

2. *Students should be taught self-denial and self-control:*

"Children should be so trained and educated that they will expect temptations and calculate to meet difficulties and dangers. They should be taught to have control over themselves and to nobly overcome difficulties; and if they do not willfully rush into danger and needlessly place themselves in the way of temptation; if they shun evil influences and vicious society, and then are unavoidably compelled to be in dangerous company, they will have strength of character to stand for the right and preserve principle and will come forth in the strength of God with their morals untainted. If youth who have been properly educated make God their trust, their moral powers will stand the most powerful test."¹⁶

3. *Students should be instructed in the development of healthy bodies and healthy minds:*

"In the early education of children many parents and teachers fail to understand that the greatest attention needs to be given to the physical constitution, that a healthy condition of body and brain may be secured."¹⁷

4. *Students should have a higher estimate of the value of a simple life:*

"If Christian parents lived in obedience to the requirements of the divine Teacher, they would preserve simplicity in eating and in dressing, and would live more in accordance with natural law. They would not then devote so much time to artificial life, in making for themselves cares and burdens that Christ has not laid upon them, but that He has positively bid them shun. If the kingdom of God and His righteousness were the first and all-important consideration with parents, but little precious time would be lost in needless outward ornamentation while the minds of their children are almost entirely neglected."¹⁸

5. Students should learn a trade, and our schools should teach industries:

"Had education for generations back been conducted upon altogether a different plan, the youth of this generation would not now be so depraved and worthless. The managers and teachers of schools should have been those who understood physiology and who had an interest, not only to educate the youth in the sciences, but to teach them how to preserve health so that they might use their knowledge to the best account after they had obtained it. There should have been connected with the schools, establishments for carrying on various branches of labor, that the students might have employment and the necessary exercise out of school hours."¹⁹

"Provision should have been made in past generations for education upon a larger scale. In connection with the schools should have been agricultural and manufacturing establishments. There should also have been teachers of household labor. And a portion of the time each day should have been devoted to labor, that the physical and mental powers might be equally exercised. If schools had been established upon the plan we have mentioned, there would not now be so many unbalanced minds."²⁰

"The human mind will have action. If it is not active in the right direction, it will be active in the wrong. In order to preserve the balance of the mind, labor and study should be united in the schools."²¹

"Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come."²²

In all her counsels to the church, Mrs. White urged that the Bible be made the foundation of all true education. Notice these statements:

"It is the word of God alone that gives to us an authentic account of the creation of our world. This word is to be the chief study in our schools."²³

"The Bible should hold the first place in the education of children and youth."²⁴

"Let it be understood at the beginning that the Bible lies at the foundation of all education."²⁵

Yet with all the emphasis on the redemptive mission of Adventist schools, it was recognized that certain qualifications could be obtained only through study of literary and scientific subjects.

"If there are legal requirements making it necessary . . . [to] take a certain preparatory course of study, let our colleges teach the required additional studies in a manner consistent with Christian education. . . . They should arrange to carry their students to the point of literary and scientific training that is necessary. Many of these requirements have been made because so much of the preparatory work done in ordinary schools is superficial. Let all our work be thorough, faithful, and true."²⁶

"We need the wisdom of Solomon *after we have learned the wisdom of One greater than Solomon*. We are not to go through human wisdom, which is termed foolishness, to seek true wisdom. For men to learn science through man's interpretation, is to obtain a false education, but to learn of God and Jesus Christ is to learn the science of the Bible. The confusion in education has come because the wisdom and knowledge of God have not been honored and exalted by the religious world. The pure in heart see God in every providence, in every phase of true education."²⁷

The foregoing statements clearly reveal the true

relationship of science and religion. All literary and scientific study must contribute to the supreme ends of religion in the sanctification of the soul and the development of the student for a life of usefulness and of unselfish service; otherwise it is meaningless.

"The students in our schools are to consider the knowledge of God as above everything else."²⁸

Education must be God-centered if the products of education are to be qualified to serve mankind as ministers of religion, medical missionaries, Christian teachers, successful literature evangelists, or skilled artisans plying their trades to earn a living but recognizing the winning of souls as their *chief business in life*.

This, then, is the Adventist concept of the most essential education for our youth today:

"Give the student a body strong and supple; an intellect able to think; a heart to love; a conscience for righteousness; an imagination to appreciate the beautiful, and a will strong to choose"²⁹ God's way in service.

As education is to *continue* after the student leaves home and establishes his own home—after he leaves school with his degree and finds his place in the work of the church; so, after God writes *Finis* across this world's last midnight sky, education will continue in "the higher grades of the school above."³⁰ Education, you see, implies a growing knowledge of God and truth. This means searching and learning, seeking and finding, yet never exhausting "the depth of the riches both of the wisdom and knowledge of God!"³¹

You and I are educators, yes. But the all-wise, eternal God is the great subject and object of education. If we faithfully discharge our responsibility here, we and our children and others we have won to Christ will go on, through the ceaseless ages of eternity, learning more and still more about "how unsearchable are his judgments, and his ways past finding out!"³²

¹ Isaiah 11:9.

² John 17:3.

³ Isaiah 54:13.

⁴ Psalms 127:3.

⁵ Ellen G. White, *Fundamentals of Christian Education*, p. 69.

⁶ White, *Education*, pp. 15, 16.

⁷ E. A. Sutherland, *The Review and Herald*, June 20, 1899, p. 398.

⁸ Proverbs 1:7.

⁹ Proverbs 2:6.

¹⁰ White, *Education*, p. 29. (Italics supplied.)

¹¹ White, *Testimonies for the Church*, vol. 3, p. 142.

¹² White, *Fundamentals of Christian Education*, p. 414.

¹³ G. H. Bell, *The Review and Herald*, March 7, 1882, p. 159.

¹⁴ Sutherland, *op. cit.* (Italics supplied.)

¹⁵ White, *Testimonies for the Church*, vol. 3, pp. 142, 143.

¹⁶ *Ibid.*, p. 144.

¹⁷ *Ibid.*, p. 143.

¹⁸ *Ibid.*, p. 144.

¹⁹ *Ibid.*, pp. 141, 142.

²⁰ *Ibid.*, p. 153.

²¹ *Ibid.*

²² White, *Education*, p. 13.

²³ White, *Counsels to Parents, Teachers, and Students*, p. 13.

²⁴ *Ibid.*, p. 185.

²⁵ *Ibid.*, p. 206.

²⁶ White, *Fundamentals of Christian Education*, p. 490.

²⁷ *Ibid.*, pp. 414, 415. (Italics supplied.)

²⁸ *Ibid.*, p. 415.

²⁹ Author unknown.

³⁰ White, *Fundamentals of Christian Education*, p. 512.

³¹ Romans 11:33.

³² *Ibid.*

Our Pioneers Speak on Christian Education

These convictions concerning Christian education voiced by pioneers of the Advent Movement appeared in the *Review and Herald* through the years. With a view to tracing the development of our educational work, as well as sketching the consistency in thought on this vital subject, these abbreviated statements have been arranged chronologically rather than by the persons quoted; but all are identified by name in the footnotes at the end of the series. No quotations are given here from Ellen G. White.—THE EDITORS.



James White

August 20, 1857. "What can be done for our children? . . .

"Let all parents with the highest sense of their duty do the best they can to give their children a pure education. . . . 'An empty brain is Satan's workshop.' . . .

"Our children may be separated from the poisonous influences of both school and street associations. In many locations Sabbath-keepers can employ pious and devoted

teachers, who, with the united efforts of parents at home, can do much in leading their children in the path of virtue and holiness. What if it be extra expense? Will parents push their dear children into channels of vice, for the sake of saving a few shillings? God forbid! . . .

"We would plead for the children. . . . We as a people hold that it is necessary to separate ourselves from the world and the fallen churches, lest their associations becloud our minds and destroy our faith. . . . If this be our duty, then we have a duty to do in this respect to our children. Shall we come out of Babylon, and leave our children behind?"¹

January 14, 1858. "Bro. J. F. Byington designs commencing a School in Battle Creek the First day of February, 1858, for the benefit of the children of Sabbath-keepers in the place, and also those abroad. . . .

"Youth and children sent here to school will have to comply with the rules of the Teacher, and the wishes of the Committee, out of School, as well as in School."²

October 14, 1858. "It is now expected that a School will be commenced in Battle Creek the second Monday in November. An invitation is here given to all who wish to attend School, to come. The tuition for a term of twelve weeks will be two dollars and twenty-five cts. per scholar."³

August 10, 1869. "It is a blessed privilege to be taught of God. . . . Some go, and while at school . . . receive instruction with all willingness. . . . We can learn of Christ when . . . we are ready to receive impressions by His word and Holy Spirit. . . . We need to be converted. Our minds need to be moulded over."⁴

April 16, 1872. "These are questions which have been agitating the minds of the brethren in this place. . . . Shall we take hold, as a people, of the subject of education? . . . Shall we have a denominational school, the object of which shall be, in the shortest, most thorough and practicable way, to qualify young men and women, to act some part . . . in the cause of God? . . . where our young people can . . . be instructed on the great themes of prophetic and other Bible truth? . . .

"That such a school is greatly needed is very evident; or rather, that many workers are called for, who have passed through such a course of training. Can they be found? and will they take hold of the work?"

"Several meetings have been held over this matter; but the steps thus far taken are only preliminary. . . .

"The more immediate need is to start the school in some form. . . . If it can be ascertained at once how many wish to attend such a school, arrangements can be made, and . . . operations commenced."⁵

June 4, 1872. "I fully believe it is in the order of God that we should have a school. . . . And I expect to see this comparatively small beginning . . . amount to something very important before the message shall close, . . . because it is something that is necessary to meet a want that exists among us. . . . There will be great difficulties to surmount and obstacles to be overcome. . . . But we have seen the work move forward, because we believe God has a hand in it. . . .

"We want our children to have a chance for mental culture without moral loss. . . .

"What a mighty field is opening before us. What a work we have to do. . . . Nothing is more evident to my mind than the fact that we as a people are not making use of *all* the means in our hands to send this truth to the world."⁶

July 16, 1872. "I feel a very deep interest in its [the school at Battle Creek] progress and success. And I hope that strenuous and persistent efforts will be put forth to make it a success. . . . Whatever is duty may be done, because the word of the Lord is pledged to sustain it.

"A rare chance is now offered . . . to secure just that kind of mental and moral training that will fit them for usefulness. . . .

"Do not be influenced by worldly ambition; but ear-



Uriah Smith

nestly seek a fitness for usefulness in the service of God, and He will bless your efforts."⁷

July 23, 1872. "We must . . . and shall have such a school [denominational]. . . . When our institutions . . . can be cared for by our best men . . . then we say, institute a denominational school as soon as possible, purchase grounds, erect buildings, and call hundreds of young men and women to the school, to be qualified as rapidly as possible . . . to work."⁸

August 27, 1872. "The committee expect those who come, to . . . realize that the acquiring of an education involves earnest and severe labor, and that they will consequently be studious and diligent in their work. It is the aim of the school to be thorough. . . .

"And if those come in who give evidence that the school will not benefit them, either from lack of studiousness, or because their course and influence are wrong and pernicious, . . . after due admonition and failure to reform, such will be promptly dismissed. . . . Without discipline of this kind, a proper moral influence cannot be maintained in the school. . . .

"Vigilant efforts will be made to have all the influence without and within of the right kind. . . .

"We cannot feel otherwise than that the school has an important place to fill in the work of God, and that it must therefore succeed."⁹



J. N. Andrews

themselves to become laborers in the work of the ministry should be men of piety. This is indeed indispensable, but it is also necessary that those who teach others should have knowledge to impart. . . .

"Men cannot teach the present truth without understanding many important facts in Biblical knowledge, in history, and in science. . . . We desire to aid those who are willing to consecrate themselves to the service of Christ. . . . It is our business indeed to pray the Lord of the harvest to send faithful men into His harvest. But it is also incumbent on us to do what lies in our power to fit ourselves for the work of God, and to help others to do the same. There will still be room for the Lord to work, and it is when men do their part that they may ask the co-operation of the Spirit of God. . . .

"We have delayed this effort too long. The time past cannot be recalled, but the time still remaining can be improved. Let no man stand back to criticise and find fault. . . . Let every one do what he can while space for work remains."¹⁰

July 8, 1873. "We should have had a denominational school of some magnitude, for the education of young

men and young women, preparatory to engaging in the several departments of the great work."¹¹

November 25, 1873. "Heretofore we have been obliged to convene our school in the meeting-house, . . . which was the best we could do under the circumstances. . . .

"But now that the new Office building has been completed, we can enter much more suitable quarters. We have seated the two main rooms. . . . They will comfortably seat 125 scholars, and there are several smaller rooms, also, which can be used. . . . We expect religious lectures will be connected with the next term. . . . We expect to have a first-class school, in which there will be a high tone of moral sentiment, and great opportunities for mental discipline."¹²

December 2, 1873. "Bro. Sidney Brownsberger . . . will instruct the higher classes. Bro. G. H. Bell . . . will teach the more common branches. . . . Bro. Uriah Smith will give Bible lectures. . . . There are very many of our young people who should attend this term. And those in more mature years . . . would do well to spend one term, at least, in study. It would be worth more to them than dollars and cents. . . .

"We shall welcome to our school those who thirst for knowledge. . . . We hope to see those who want to prepare themselves for usefulness, those who are moral and upright, and who are willing to submit to reasonable discipline."¹³

December 23, 1873. "The cry is going forth, Go labor in my vineyard. . . . Laborers are wanted. There is a great amount to be done. There are good opportunities now offered to prepare to labor acceptably. . . . We want men of energy, men of sound judgment, men who can succeed in the business of life, and above all, men who fear God. Come from your farms, from your workshops, and from your schoolrooms, and prepare yourselves for the work of the Lord."¹⁴

May 26, 1874. "Our present attendance is . . . between eighty and ninety. . . . The exercises of the school are quiet, thorough, and faithful. . . .

"We appointed a prayer-meeting for the scholars. The matter was . . . voluntary on their part, yet some sixty were in attendance, and . . . there was a good degree of true religious feeling and interest. . . . This religious influence is being felt more and more . . . and its effects are already manifest in . . . deportment and . . . the daily round of school duties. . . . The greatest fear we have all had concerning our school has been whether a large number of scholars brought together could be made to feel that seriousness and religious interest which is so desirable. Without this, our school will prove a curse. . . . Our experience so far has been quite encouraging. . . . It is not merely to obtain the advantages of education that we establish this school; but it is to unite these advantages with spiritual benefit that shall be a help in the higher life, as well as to qualify individuals to labor for the salvation of souls. . . .

"Some . . . have already gone out of it [the school] to labor for God. Others will. . . . What is more important than education? Nothing, certainly, but religion."¹⁵

August 26, 1875. "It is the cherished design . . . not only to afford the very best advantages . . . for the thorough education of its students, but also to throw around them such associations and influences as shall best tend to develop a sound religious experience. . . . It is the design . . . to spare no pains in making the corps of teachers the most accomplished and efficient. . . ."

"We recognize the hand of God in the results before us. There need be no failure in what God disposes His servants to undertake. . . ."

"He would not have us stop short of perfecting the work that He has begun. . . . It is the fixed purpose . . . to carry out the plans that have been undertaken in the fear of God, and carried forward as His providence opened the way."¹⁰

September 11, 1879. "The Latin word *educatio*, from which our word education is derived, signifies 'to lead out'. . . . It is . . . the development and training of the whole man, so he may be in the best condition for usefulness. . . ."

"Ignorance is a disgrace, and God has placed a discount on it. . . . True education gives power and self-control; it enables the mind to reason correctly, and thus to come to right conclusions. . . ."

"Man is not merely a creature of to-day, . . . but . . . he has committed to him possibilities reaching into eternity, and . . . his future will depend upon the use he makes of the powers conferred. . . ."

"Much which passes for education in this age relates wholly to the intellect, and to the acquirement of mental strength and facts of science. But true education embraces much more. Man has a physical, mental, and moral nature. Each of these is closely related to the other. . . ."

"Moral power is greatly needed in our age. No education which neglects this is worthy of the name. . . . Man's religious interest demands proper consideration. . . . The formation of a symmetrical, pure, and noble character is the highest possible attainment for man in this life. . . ."

"Education, if it be thorough, will teach the mind to think. This cannot be accomplished without hard work, patience, and persistency. . . ."

"What is the duty of S.D. Adventists relative to education? . . . There is not a people on the earth who ought to be so interested in the work of true education as S.D. Adventists. Their well-known religious views demand it. They believe it a religious duty to cultivate the mind and bring it to the highest possible state of excellency. . . ."

"The idea that because a people are looking for the coming of Christ they should have no interest in the proper training and instruction of their children, . . . is too preposterous for a moment's consideration. The mind is certain to be filling with something. . . . There was never an age when Christians needed to be so diligent as now to guard the minds of the young. Those who neglect this will not hear the 'well done' said to them. . . ."

"There is a subtle influence in the schools, opposed to the views of our people, which it is hard for young persons to resist. . . . A large majority of the trained

teachers of the schools and colleges . . . hold views of geology and science which are in virtual antagonism to the Bible account of creation, the origin of the Sabbath, and other doctrines we hold as most precious. And these are inculcated so insidiously that the unsuspecting minds of youth are very apt to imbibe them almost insensibly. These sap the spiritual strength and take away their zeal for the truth. . . ."

"Such considerations led to the establishment of our College at Battle Creek. . . . We could not meet the demands of the time and the work without it. The school has already given evidence of its benefits."¹⁷

September 18, 1879. "The agitation connected with the rise of our College had a most healthy influence upon . . . our people. . . . The importance of this change of sentiment cannot well be estimated. Its effect . . . as the work enlarges will be very great. . . ."

"Here is our greatest hope for laborers in the future. . . ."

"To find teachers properly qualified by mental culture, love of their calling, interest in the advancement and well-being of their pupils, and with sound religious experience themselves, will always be a matter requiring great care and sound judgment. . . ."

"We do not believe there is another school in the world where the religious influence is as good for our young people as at this. . . ."

"In this school we are preparing persons to go forth as missionaries to teach the great and solemn truths of this message, the last great warning before Christ shall come. . . . The prosperity of our work depends largely upon our young people. . . ."

"Some who have lost all control of their children at home . . . send their unruly boys to the College. . . . No child who cannot be controlled at home should ever be sent to this school. It was not designed for a 'reform school' for unruly children. . . ."

"Over all, and in all, and through all, we need the Spirit of Christ. Without it the desired results will not be accomplished. . . ."

"We need strict rules for the government of our school. They are right. Yet more will depend upon the spirit in which they are administered than upon their strictness. . . . If the Spirit of Christ is largely mingled, . . . they will be effective. . . . The love of Christ . . . will sway human minds as nothing else can."¹⁸

March 7, 1882. "It will be our aim to make the teaching eminently practical,—to give actual skill in *doing* things rather than in merely *telling how* to do them. . . . Principles will be carefully explained, and thoroughly illustrated, . . . to make . . . close . . . connection between principles and their application to the affairs of life. . . ."

"Whatever arouses thought, creates a desire for wisdom, or promotes a love for truth; whatever leads to habits of serious reflection; whatever helps us to discover and admire the beauty, wisdom, and goodness



G. I. Butler

manifested in the works of God; whatever stirs up love for mankind, or reverence for the Creator,—all these are eminently practical, and have a powerful bearing upon a person's usefulness in any department of labor. We aim at . . . harmonious growth . . . by assimilation, . . . for the mind must grow by its own activities. . . . Needed discipline may be obtained in learning to do well . . . the commonest duties of life."¹⁹

March 14, 1882. "We can do great things when we set to work resolutely and untiringly, especially if we are fully convinced that the object is a worthy one. . . .

"The minds of earnest students will be put upon trains of thought which they can pursue after they leave school. . . . No pains will be spared in furnishing . . . all that is indispensable to success."²⁰



G. H. Bell

April 11, 1882. "The proper training of children and youth is of the greatest importance. The character of individuals and nations is largely determined by it, and eternal consequences grow out of it. . . .

"Our only fear of failure arises from apprehensions that our people will not appreciate the great responsibility which will rest upon them in relation to these schools. . . . Most of us do not realize the power

of influence and the importance of *right* influences.

"When a school is started under the auspices of our own denomination, our people have a right to expect it will be different. . . . The land is full of schools. . . . If we cannot have a superior moral and religious influence in our schools, it would not pay us to establish them. Our leading object must be to save our youth, and prepare them to save others. We regard it as much more dangerous to send our youth to schools established under our own denominational auspices, *if they are managed with a worldly, unconsecrated spirit*, than to send them to schools established by other churches or by the civil authority. . . .

"Every church which has a school started in its midst takes upon itself a great responsibility. . . . If the church stands as a unit for proper discipline, devotion, and love of the truth, a great influence for good will prevail. . . . [Otherwise] the tendency will be in the wrong direction.

"The religious influence . . . will be largely what the church makes it. . . . Its effect will be felt for years."²¹

July 11, 1882. "The school has been characterized by good behavior and regular attendance. . . . Considering the entire absence of the usual stimulants employed in schools, the interest and progress in study have been remarkable. It has been gratifying to watch the gradual emancipation of minds from the habit of merely memorizing their lessons to the luxury of thinking for themselves, and the enjoyment of intelligent study. . . . If that object [of the school] is attained, it must be through those who attend."²²

July 21, 1885. "The subject of education, . . . cannot be considered of too great consequence. It molds the whole after life. . . .

"Men and women are wanted who possess moral worth, force of character, independent judgment, and who will be satisfied with nothing short of truth and right; persons who can be depended upon in emergencies; those who are modest, humble, truthful, and brave. . . . True education will develop these excellent characteristics."²³

January 24, 1888. "We have great occasion to thank God for the advancement already made, and progress should be still further encouraged. . . . During this present year some five hundred of our most promising young people of both sexes are enjoying the privileges of attending schools conducted by teachers who fear God and believe in His truth, and . . . many of these students are preparing for usefulness in the cause of God. . . . Intelligence is better than ignorance. . . .

"The Creator has planted in man moral and spiritual faculties, designed to . . . enable him to distinguish quickly between right and wrong of every phase. As the influence of education is to strengthen, these are strengthened. . . .

"Here is . . . where high modern educational training is not only faulty but dangerous, even more so than that of the common [grade] schools. Modern thought is strongly tinctured with . . . skepticism. . . . It takes what portion of the Scriptures it chooses to call good, and really rejects the rest as unworthy of credence. But it does this in such a covert, plausible way, that the mind of youth is hardly able to perceive it till the principles of virtual skepticism are so imbibed as to truly break down Bible faith in God. . . .

"But shall we reject a liberal education, and content ourselves to be dwarfed by ignorance and the lack of development which true education brings, because of our fear that it will throw us into skepticism? . . .

"Why . . . do we erect buildings at great cost, employ teachers, labor hard to secure scholars, and incur so much expense and trouble when time is so short?

"1. Because we are preparing for a high and pure future and heavenly world. . . .

"2. Because . . . physical, moral, and spiritual education will develop, refine, elevate, and strengthen . . . [our] faculties. . . .

"3. Because with education we can do vastly more good in the world every way . . . than we could possibly do without it.

"4. Because we have a great and solemn message to give to the world. . . .

"5. Because education will . . . make us . . . every way wiser and better children, parents, citizens, and members of society. . . .

"Therefore we are most certainly not only justified in such an expenditure of means and effort in providing these schools, but should be greatly negligent in our duty if we did not. And so far as Christ's soon coming being a reason to prevent our doing this, it only adds to its imperative necessity and importance. . . . Our efforts in behalf of education should greatly increase rather than slacken."²⁴



O. A. Olsen

September 17, 1889. "Our great desire now is, that the result of this school may be to increase the ability and usefulness of our ministry. . . . Conference committees . . . should feel it a duty to interest themselves in the development of their laborers, that they may become as efficient as possible. Nothing can be more important than just such care."²⁵

October 15, 1889. "There is no work that we can engage in that is so sacred. . . . It is our duty not to neglect the gift that is in us, but so to study and labor that our profiting may appear to all."²⁶

March 22, 1892. "A knowledge of God is the great need of man. To be brought into harmony with God should be the purpose of our life here. All plans in education should be based upon this need and this purpose. . . .

"Our schools have an important part to act in diffusing the light of God's word."²⁷

July 27, 1897. "As parents, we owe it to our children to provide them with the *best* education that can be obtained; as young people . . . let us bend every energy, and put forth every effort, in the direction of high attainments and *true* success.

"But the question . . . is, *Where* shall our young people be educated? . . . If we place our sons and daughters in the schools and colleges of the world, we must not be disappointed if they are educated as are the people of the world, for it could hardly be otherwise. . . . For a Seventh-day Adventist to place his children in one of these schools, and expect them to develop into trained workers, with a burden to carry the gospel of the third angel's message to the world, is . . . a very strange thing to do. . . .

"All who do so are running a fearful risk. . . .

"In the providence of God, . . . a number of colleges and academies were built up . . . where they [our young people] might receive an education under circumstances most favorable to their spiritual growth and Christian experience. . . .

"Where there have been *hundreds* of students in these schools in the past, there ought to be *thousands* in the future."²⁸

June 6, 1899. "The church-school problem is one that is now agitating many minds. . . . The Spirit of God is working in many ways, raising the alarm, and urging parents to seek a place of safety for their children. . . .



J. W. Westphal

"Strong characters are made by meeting and resisting temptation. But shall we indifferently put ourselves in the way of temptation? Shall we pray, 'Lead us not into temptation, and then deliberately

go into temptation, or put our children there? . . .

"God intends that His people shall go forth to associate with the world to teach it,—not to be taught,—to be 'the light of the world,' and to give light. This is to be true of our children and youth. . . .

"Nothing can be rightly understood except as God reveals it to the mind. . . .

"No system of education is right that does not recognize God as the teacher. It can accomplish no good for the soul. . . . Can we safely patronize such schools? . . . We *can* not, we *dare* not, run this risk. We must put ourselves in right lines quickly. . . .

"As every Christian grace is to be perfected in the lives of God's children in these last days, . . . so God's purpose in the teaching and training of our children will yet be fully met. . . . It is for this that God is now preparing us. . . . He might work a miracle to do this, but He will not. It is not His plan. . . . He waits for us to co-operate with Him in it."²⁹

October 24, 1899. "There is a separation between Christian education and worldly education. . . . [It] is as wide as that between *Christ and this world*. . . .

"Any education that is not Christian is not fit for a Christian to have. For when we enter through the wide-open door of the kingdom of God, . . . I can take nothing with me . . . that is not Christian."³⁰

March 30, 1939. "What, in all our work, is more inspiring than to see the young people in our schools . . . hearing the call to service, and preparing to give their lives to the cause of this advent movement as God may direct? It is a scene that stirs our hearts. . . .

"These school bodies are an index of the homes that form the inspiring and supporting background of the movement. . . . These young people who win our hearts' confidence and respect, win our devotion also to the fathers and mothers. . . .

"The children come from the homes into the primary schools with all the freshness of faith and love for Christ and the missionary cause. . . .

"The big thing in the higher educational system is to add the wider knowledge and understanding while still keeping the childhood faith. . . .

"Thank God for the children of the Christian home passing on into the Sabbath school and the church school, the academy, and the college. That is a fine path over which to travel into life service."³¹



W. A. Spicer

1, 2, 8, 11 James White.

3 J. P. Kellogg.

4 John Marteson.

5 Uriah Smith.

6, 12, 13, 14, 15, 17, 18, 21, 23, 24 George I. Butler.

7 J. H. Waggoner.

9 School Committee.

10 J. N. Andrews.

11 Sidney Brownsberger.

12, 20, 22 G. H. Bell.

25, 29 O. A. Olsen.

27 W. W. Prescott.

28 W. T. Bland.

29 J. W. Westphal.

30 A. T. Jones.

31 W. A. Spicer.

Our Schools the Heart of the Church Program

Walter R. Beach

SECRETARY
GENERAL CONFERENCE

IT IS well for the church at this time to think pertinently of the place our schools occupy in the Seventh-day Adventist movement. More than one hundred years have elapsed since Martha Byington opened the first-known Seventh-day Adventist school at Buck's Bridge, New York. That was in 1854. The event demonstrates historically that the Advent pioneers of New England attached much importance to church education. Very soon they began to emphasize the basic principles of Christian education. Then, in 1872, Ellen G. White brought from the Lord comprehensive instruction on the philosophy, aims, and procedures of the educational plan.¹

This definite statement set the educational pattern for the church. The first major denominational venture in the field of education came two years later, in the establishment of Battle Creek College. This institution certainly began to meet a great denominational need. The Advent pioneers in New England and in Michigan understood that they could not by themselves accomplish the task of carrying the everlasting gospel to the world. Others, particularly the youth, must be trained to serve with them as heralds of the good tidings. Indeed, this formidable task was to require an ever-increasing army of workers. Clearly, the success of the movement they started was to depend largely on an adequate educational program.

That, however, was only the service aspect of the educational objective. Christian education was to be much more than the training of church workers, though that is important and essential. True Christian education was to be the core of God's last movement, the heart of our message of reform. As the messenger of the Lord pointed out, "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 . . . is the object of education, the great object of life."² In the last analysis, education and redemption are one. The reform in doctrine, in Biblical exegesis, in health and dietary, in life—all are summed up in true education, which is total reform and restoration. True education also identifies the individual with God's great purpose on earth, imparting a sense of mission.

The results of such a program of education must be apparent to all. Through the years the Seventh-day

Adventist movement would have been hopelessly crippled and handicapped without Christian education. Those who have labored in lands where the philosophy and organization of the state have made the existence of denominational schools virtually impossible, know right well to what tragic extent the absence of a Seventh-day Adventist educational system can weigh adversely upon the destiny of God's cause. This is understandable when we realize that:

1. A change of heart, the renewal of the mind, the implanting of a new life, the building of character, can be best achieved through true education.

2. The Seventh-day Adventist school, properly utilized, is the church's outstanding evangelizing agent. This has been established by a careful survey of the world field. Of the youth who attend the Seventh-day Adventist schools from the elementary grades to the completion of college, 87.7 per cent enter the church by baptism. On the contrary, only 32.5 per cent of our young people who are college graduates whose entire education has been in non-Seventh-day Adventist schools are baptized into church fellowship. In some lands, in the Southern African Division, for instance, one out of every four persons baptized into the church is a student enrolled in a Seventh-day Adventist school. In Equatorial Africa, nine out of ten additions to church membership are recruited from within our schools. In the world field, the average is one out of six.

3. Each year, more than twelve hundred young people are graduated from our schools and join the ranks of denominational workers, now numbering more than forty-two thousand! Many thousands more take their places within the framework of church service, without denominational salary.

Indeed, the Seventh-day Adventist educational program does lie at the heart of the church program. It embodies our message and work of reform, and makes possible the preparation of that army of workers who, carefully and adequately trained, will take the message of a soon-coming Lord "to every nation, and kindred, and tongue, and people."³

Shall we not recognize these facts, and dedicate our energies anew to the perfecting and extension of true Christian education?

¹ Ellen G. White, *Testimonies for the Church*, vol. 3, pp. 131-160.

² White, *Education*, pp. 15, 16.

³ Revelation 14:6.

*Achievements of Our Schools and the
Problems They Face Today*

We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.—ELLEN G. WHITE, *Life Sketches*, p. 196.

The Contribution of Christian Education

Lowell R. Rasmussen

ASSOCIATE SECRETARY
GENERAL CONFERENCE DEPARTMENT OF EDUCATION

THE Master Teacher stated the ultimate measure of success of any educational system when He said, "By their fruits ye shall know them."¹ The final test of the value and success of the church's extensive educational program must be measured by the character of its product, past and present. Christian schools can justify themselves only by the Christian lives and service of their students and graduates.

There are times when it is right and proper carefully and prayerfully to analyze the crop being reaped from the educational seed that has been sown; when serious, searching questions should be asked, and serious answers be found.

Today is such a time. While it is true that more young people are receiving more education in more schools than ever before in history, yet, with all these educational opportunities and advantages, too few of these educated youth come up to the basic standards of character, honor, conviction, and personal integrity required to meet the overwhelming stress of present-day living.

Regardless of religious convictions or lack of convictions, thoughtful observers have been forced to admit that secular education is not producing a generation of morally or spiritually sound youth.

What of the value and contribution of the church's schools? Rather than discuss the shortcomings of secular education, let us focus our attention on the school system of Seventh-day Adventists, remembering the apostolic injunction, "Let a man examine himself."² Complacency is an enemy of sound progress in Christian education as much as anywhere else.

We need to understand clearly the role of our schools in finishing our gospel task. We need to know what are the necessary ingredients of Christian education, to produce youth of stability of purpose and character. This constitutes a serious challenge to every worker and every member of the remnant church. We need to wake up to the special service demanded of and rendered by the church's schools. It is the responsibility of the entire church to demonstrate the supreme value of our schools, if we are to justify their continued and increasing support and confidence, and if we are to reap maximum benefits. We have much for which to be thankful; but we are not justified in complacent satisfaction.

Are our schools really such a vital part of the program of the entire church as to warrant the enormous expense involved? What would happen if we should abolish our whole school system, from the elementary schools to the graduate school? That would be a disaster of the first magnitude! It would cripple every phase of our denominational activity around the world. If it were possible all at once to remove from denominational service every individual who received most or all of his education in our schools, every branch of institutional, conference, and mission work would come to a complete standstill! With us as a people, religion and education are coordinate. The establishing of schools goes hand in hand with the establishment of churches.

Our schools are far from perfect, but they have been ordained of God to save from sin and to train for service. We are strongly convinced that, under the guidance and blessing of the Holy Spirit, our Christian schools will become stronger and finer than ever before, and better able to move on toward the goals for which we all strive.

To meet the demands of the future will require more impressive human and material resources than we now command; but above all, we must have the guidance of the Spirit of God. An almost universal observation regarding the Seventh-day Adventist Church is on the magnitude and virility of its church school system—supported by the generosity of its faithful members, who already bear their share of the cost of public education. Throughout its history, the Seventh-day Adventist Church has been consistently active and aggressive in the establishment and maintenance of its elementary schools, academies, and colleges. Especially since the turn of the twentieth century has this work experienced a rich and rapid development, which is a marvel of church education.

We are privileged now to look back a century to the humble beginnings of our school system, with a degree of warranted satisfaction because of its phenomenal growth. We are also justified in pointing to our extensive school system as a major factor in the external growth and internal strength of the church, making it a body uniform in its doctrinal positions and in its standards and ideals. Immeasurable has been the distinctive contribution of Chris-

tian education to the accomplishment of the objectives and tasks of the church, though swift progress tends to obscure its enduring worth.

The place of our Christian schools in the over-all work of the church needs to be carefully analyzed, for unless we see our task in its relation to the total picture, we may not fully appreciate the tremendous significance of our undertaking. Well may we ask ourselves some penetrating questions: Why need the church go into education? and can it justify its educational system?

The first business of Christian education is to bring students into personal contact with the Source of all life and wisdom and knowledge; to inspire them to a nobler, fuller life—to be more, to know more, and to do more.

Do these schools make lasting contributions to the great business of the church and to the lives of the boys and girls, leading them to follow Jesus Christ and to become stanch members of the church? What is the social influence upon the youth? Do the associations and friendships of school life lead them to higher ideals, nobler purposes, and the establishing of their own Christian homes?

In North America alone each year between three and four thousand members are added to the church through baptism of the boys and girls and young people in the church schools, academies, and colleges who have been led by their teachers to give their hearts and lives to the Lord Jesus Christ. The record from our overseas divisions is even more impressive. The thousands of mission schools are the greatest evangelistic agencies, not alone in winning boys and girls who attend, but, through them, the adults.

Does the product of our educational program justify our continued confidence, and the millions of dollars annually spent in establishing and maintaining these schools? Have these schools produced our present consecrated leaders? and are they now producing self-sacrificing future workers and lay members?

If you should walk into the office of the General Conference president and ask him where he received the education and training for his long years of service in the cause of God, he would quickly tell you it was in our own schools. You would receive the same answer from all the other officers, departmental secretaries, and secretarial and office workers at headquarters. From there you could go around the world to the overseas division offices and local mission stations, to publishing houses, to medical and educational institutions, and to local churches, asking the same question.

It has been quite accurately calculated that 95 per cent of the 42,000 denominational employees—both conference and institutional—have had a part or all of their training in the denomination's own schools.

And the dedicated lives of thousands of loyal, consecrated lay workers and officers in our local churches are the result of education in our Christian schools.

Are the schools equipped to give the youth who do not enter denominational work an adequate training in professions and occupations by which they can make a livelihood and yet be true to their convictions and distinctive beliefs? What is the contribution of the schools to general society? Do they help to make good citizens who will preserve the Christian heritage and embrace the responsibilities as well as the rights and privileges of a free people?

We may state in all honesty and accuracy that throughout the churches there is far less apostasy and dropping out among those members who have been rooted and grounded in the faith through the effective character-building and spiritual influences of Christian schools, than among those who have not been thus privileged. Not only so, but their status as responsible "solid" citizens is definitely above average.

Without the strong influence of these schools it would have been utterly impossible for our churches to maintain the high standards in personal conduct, dress, diet, and moral living. What takes place on the campuses and in the classrooms of the church's educational institutions directly affects every phase of the denomination's program.

Anyone who has been privileged to travel from one country to another and from one church to another cannot but be profoundly impressed with the unity among leaders and laity of the remnant church: the same message, the same doctrines, in lands far and near, in big churches and little churches, in city churches and country churches. How is this possible in an age of confessed doctrinal confusion? You say, Because the great fundamental doctrines are based on the Word of God. Yes; but how is it possible that, the world around, feeble finite minds interpret them alike? There can be but one answer. These shepherds of the flock have been educated in the denomination's schools, through which our doctrinal heritage has been passed on from one generation to another. Let the future leaders be trained in a variety of ecclesiastical schools, with divergent Biblical interpretations, and within one generation we should have in our churches a babble of doctrines that would split the denomination into factions, as many others have found to their sorrow.

No other people were ever asked to give more for the support of Christian education. No other people have ever received more from such investment.

If any cause is worthy of the personal interest and the active, faithful support of every member of the remnant church, it is the cause of Christian education.

¹ Matthew 7:20.

² 1 Corinthians 11:28.

"What Went Ye Out for to See?"

Linton G. Sevrens

ASSOCIATE PROFESSOR OF CHEMISTRY
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JOHN the Baptist and his disciples had become discouraged, and wondered whether they had been mistaken and deluded in preaching the message of the coming kingdom and the Promised One. Jesus told them to examine the record, and see what was being accomplished. Then He began to talk to the multitude about John:

"And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in king's houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet."¹

Jesus had great confidence that John would fulfill the task assigned to him. Would He not say the same things today to anyone inquiring about our schools—"What went ye out to see? A weak, unreliable college? Or what went ye out for to see? Massive buildings? But what went ye out for to see? A college? yea, more than a college?"

A college is essentially a place to study, a place to acquire knowledge. Our colleges must be more. If we examine the blueprint we shall find many things that our colleges are to do for our young people.

Every school should be a city of refuge. In ancient Israel six cities were appointed to which one might flee from the avenger. The custom was for relatives of a victim to seek vengeance, even though the slaying was accidental; so they would set out in pursuit of the slayer. The pursued must therefore flee for his life, and if he could reach a city of refuge he was safe until tried. If found guilty, he was delivered to the avenger; if not guilty, he must, to be safe, remain in the city of refuge until the death of the high priest. A study of the geography of the country reveals that these cities of refuge were so distributed that no part of the land was more than a half-day's journey from a place of safety. It was required that the roads be kept in repair and be clearly marked, so that one fleeing for his life would not be delayed. Because of the urgency of the situation—for life itself was at stake—the fleeing one was willing to leave all—employment, friends, family—and seek safety in the nearest city of refuge.

Perhaps we do not sense as we should the urgency confronting our young people today, to flee from the accuser and to seek a place of safety. There is an

interesting parallel between the location of our colleges in this country and the location of the cities of refuge. With modern methods of transportation, even remote areas are hardly more than a half-day's journey from one of our schools. And to any youth who desires it, the way is open, the roads are clearly marked. He has only to run, and he will soon reach a city of refuge.

Our schools should do a work similar to that of the schools of the prophets, which "were founded by Samuel, to serve as a barrier against the wide-spread corruption, to provide for the moral and spiritual welfare of the youth, and to promote the future prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors."² The young men who attended these schools were carefully chosen for their piety, intelligence, and studiousness. The instructors were learned and pious, well-versed in divine truth, and dedicated to their task.

The chief subjects studied were the law of God, the writings of Moses, sacred history, music, and poetry. The students sought to acquire a spirit of devotion, and were taught how to pray.

How is it with our schools today? Can these things be said of the teachers and students? What grander challenge could be presented to us than to serve as a barrier against corruption and to promote prosperity of the cause by providing men and women qualified for leadership?

For the most part we do try to carry out the plan. Most of our schools are located in the midst of natural beauty, where our minds are constantly directed to the works of God. And if we get a vision and a purpose in our lives, real joy may be found in studying under these conditions.

"Let the youth be led to understand the object of their creation,—to honor God, and bless their fellow-men; let them see the tender love which the Father in heaven has manifested toward them, and the high destiny for which the discipline of this life is to prepare them,—the dignity and honor to which they are called, even to become the sons of God,—and thousands would turn with contempt and loathing from the low and selfish aims and the frivolous pleasures that have hitherto engrossed them. They would learn to hate sin, and to shun it, not merely from hope of reward or fear of punishment, but from a sense of its inherent baseness,—because it would be a degrading of their God-given powers, a stain upon their God-like manhood."³

"What went ye out to see? A college? yea, more than a college." For our colleges are to be more than places to acquire knowledge. In them, students are to receive assistance in character building. If this is omitted, a most important part of education is neglected. A complete education will include the development not only of physical and mental powers but of the moral as well, that the youth may be prepared to cope with the stresses of everyday living in this modern age. They will be prepared to live honest, virtuous lives in the midst of demoralizing influences. Was there ever a time in the history of the world when this phase of education was more important than now? Year by year the enemy is making stronger and stronger appeals to our youth, in more varied and enticing ways. It is becoming increasingly important, then, that our young people should be associated with God-fearing, devoted teachers who by precept and example will help the youth to find a living connection with God.

With the expanding work of giving the final message to the world, there are multiplied calls for consecrated youth to preach the word in all lands. What a glorious privilege is open to those who are prepared and qualified! Our schools today are the training centers and almost the only source of such workers. Often it is in our schools that the young people get their inspiration for service. Then their vision is lifted from this earth with its wealth, houses, lands, physical comforts, and conveniences. They look beyond the present to the time when the work on earth shall be finished and it will be their privilege to enter the school of the hereafter. What a thrill to contemplate the things that are in store for those who enroll in that school! The field of study will be the universe; the teacher, the Infinite One.

"There, when the veil that darkens our vision shall be removed, and our eyes shall behold that world of beauty of which we now catch glimpses through the microscope; when we look on the glories of the heavens, now scanned afar through the telescope; when, the blight of sin removed, the whole earth shall appear in 'the beauty of the Lord our God,' what a field will be open to our study!"¹

Continuing the description, we learn that there we shall study science, history, the providences of God, music. With undimmed vision we shall search out the hidden things that men have sought to know. We shall understand God's leading in all the intricate designs of the great conflict between good and evil.

Within the lifetime of some of us, such great strides have been made in scientific research and the development of the automobile, the airplane, radio, television, electronic devices, use of atomic energy, that we are led to exclaim, "What more is there left to be discovered?" But we understand that we are but scratching the surface of progress. In the hereafter



LUOMA PHOTOS

"every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized."² Truly, this is adventure unlimited. Always something new to engage our attention and to stimulate us to study. What a glorious prospect! To be prepared to enroll in that school should be our great aim, our overpowering desire. How important that we should get the right direction early in our lives.

"The life on earth is the beginning of the life in heaven; education on earth is an initiation into the principles of heaven; the lifework here is a training for the lifework there. What we now are, in character and holy service, is the sure foreshadowing of what we shall be."³

And so we have our educational system. "What went ye out to see? A college? yea, more than a college. Perhaps not an extensive campus or massive buildings. But did you see the program of true education carried on by well-trained, consecrated teachers? Did you see the great company of earnest youth who have gone out from that college to carry to all corners of the earth the message of a crucified, risen, and soon-coming Saviour? Did you see the host of faithful lay members whose lives are a blessing in their communities? What went ye out for to see?"

¹ Matthew 11:7-9.

² Ellen G. White, *Patriarchs and Prophets*, p. 593.

³ *Ibid.*, p. 601.

⁴ White, *Education*, p. 303.

⁵ *Ibid.*, p. 307.

⁶ *Ibid.*

Our Service Organization

Archa O. Dart

ASSISTANT SECRETARY
GENERAL CONFERENCE DEPARTMENT OF EDUCATION

A RECENT five-year survey reveals that an average of 1,279 *new* workers are employed each year by the 165 Seventh-day Adventist organizations in North America. These organizations include 61 local conferences, 58 academies, 20 sanitariums, 12 colleges, 10 union conferences, and 4 publishing houses. This survey lists the 6,393 *new* workers entering denominational employ in the years 1949-54:

| Type of Employment | Men | Women | Average | |
|----------------------------------|--------------|--------------|------------------|--------------|
| | | | Total 1949-54 | Per Year |
| 1. Medical | 331 | 1,422 | 1,753 | 371 |
| Nurse | 46 | 851 | 897 | 180 |
| Orderly or Nurses' Aide | 42 | 450 | 492 | 98 |
| X-ray Technician | 86 | 43 | 129 | 26 |
| Doctor | 109 | 17 | 126 | 25 |
| Hydrotherapy | | 34 | 34 | 7 |
| Physical Therapy | 14 | 18 | 32 | 6 |
| Pharmacy | 14 | | 14 | 3 |
| Miscellaneous Technology | 20 | 9 | 29 | 6 |
| 2. Church School Teaching | 426 | 738 | 1,164 | 234 |
| 3. Vocational | 556 | 497 | 1,053 | 211 |
| General Work | 152 | 197 | 349 | 70 |
| Supervisor | 152 | 32 | 184 | 37 |
| Maintenance | 141 | | 141 | 28 |
| Housekeeper | | 109 | 109 | 22 |
| Artisan | 88 | 15 | 103 | 21 |
| Culinary Work | | 83 | 83 | 17 |
| Switchboard | | 43 | 43 | 9 |
| Field and Garden | 23 | | 23 | 4 |
| Miscellaneous | | 18 | 18 | 4 |
| 4. Conference Work | 683 | 92 | 775 | 155 |
| Ministerial Intern | 534 | | 534 | 107 |
| Colporteur, Teacher Intern | 103 | 46 | 149 | 30 |
| Bible Instructor | | 41 | 41 | 8 |
| Departmental Secretary | 31 | | 31 | 6 |
| Musician | 15 | 5 | 20 | 4 |
| 5. Business | 200 | 555 | 755 | 151 |
| Stenographer, Secretary | 22 | 451 | 473 | 95 |
| Accountant, Bookkeeper | 77 | 31 | 108 | 22 |
| Administrator | 46 | | 46 | 9 |
| Office Worker | | 35 | 35 | 7 |
| Desk Clerk | 14 | 10 | 24 | 5 |
| Book-Bible House Worker | 14 | 6 | 20 | 4 |
| Treasurer | 17 | | 17 | 3 |
| Receptionist | | 16 | 16 | 3 |
| Purchasing Agent | 10 | | 10 | 2 |
| Sales Clerk | | 6 | 6 | 1 |
| 6. Academy Teaching | 236 | 178 | 414 | 83 |
| Music | 45 | 37 | 82 | 16 |
| English | 9 | 34 | 43 | 9 |
| Mathematics and Science | 32 | 7 | 39 | 8 |
| Commercial | 6 | 26 | 32 | 6 |
| Bible | 28 | | 28 | 6 |
| Industrial Arts | 26 | | 26 | 5 |
| History | 15 | 2 | 17 | 3 |
| Physical Education | 9 | 8 | 17 | 3 |
| Home Economics | | 16 | 16 | 3 |
| Languages | 5 | 10 | 15 | 3 |
| Miscellaneous | 61 | 38 | 99 | 20 |
| 7. Academy Administration | 89 | 128 | 217 | 43 |
| Dean | 43 | 48 | 91 | 18 |
| Librarian | 6 | 26 | 32 | 6 |
| Farm Manager | 32 | | 32 | 6 |
| Matron | | 26 | 26 | 5 |
| Dietitian | | 16 | 16 | 3 |
| Registrar | 1 | 12 | 13 | 3 |
| Principal | 7 | | 7 | 1 |
| 8. College Teaching | 59 | 47 | 106 | 21 |
| Music | 9 | 14 | 23 | 5 |
| English | 3 | 6 | 9 | 2 |
| Mathematics and Science | 8 | | 8 | 2 |
| Home Economics | | 8 | 8 | 2 |
| Education | | 7 | 7 | 1 |
| Industrial Arts | 7 | | 7 | 1 |
| Languages | 6 | | 6 | 1 |
| Agriculture | 5 | | 5 | 1 |
| Commercial | 3 | | 3 | 1 |
| Miscellaneous | 18 | 12 | 30 | 6 |
| 9. Publishing House | 138 | 18 | 156 | 31 |
| Pressroom | 120 | | 120 | 24 |
| Editorial | 12 | 8 | 20 | 4 |
| Proofreader | | 10 | 10 | 2 |
| Miscellaneous | 6 | | 6 | 1 |
| Grand Totals | 2,718 | 3,675 | 6,393 | 1,279 |
| Average per year | 544 | 735 | 1,279 | |

Not only must all these men and women possess the technical training and skill required in their chosen professions, but they must also practice in their personal lives the teachings and standards of the church. These latter qualifications are not imparted by attendance at the secular colleges and universities of the land. Such a training can be found only in our own Seventh-day Adventist schools.

Our entire educational system is a service organization that inspires, trains, and equips men and women to fill various positions at home and abroad.

During this same five-year period, our colleges graduated young people from the following courses:

| Course | Graduates Average | |
|---|-------------------|-------|
| | 1950-54 Per Year | |
| 1. Sciences | 1,080 | 216 |
| 2. Theology | 807 | 161 |
| 3. Teaching (394 Sr. Col., 125 Jr. Col.) | 519 | 104 |
| 4. Business | 503 | 101 |
| 5. Nursing Education | 438 | 88 |
| 6. Bible, and Bible Instructor (224 Sr. Col., 48 Jr. Col.) | 359 | 72 |
| 7. Secretarial Science (129 Sr. Col., 130 Jr. Col.) | 259 | 52 |
| 8. Applied Arts (234 Sr. Col., 11 Jr. Col.) | 245 | 49 |
| 9. Social Studies | 199 | 40 |
| 10. Music, Fine Arts | 166 | 33 |
| 11. English | 145 | 29 |
| 12. Languages | 112 | 22 |
| 13. Home Economics | 89 | 18 |
| 14. Mathematics | 74 | 15 |
| 15. Speech | 21 | 4 |
| 16. Physical Education | 20 | 4 |
| 17. Dietetics | 1 | |
| 18. Engineering | 1 | |
| 19. Public Relations | 1 | |
| Totals | 5,039 | 1,008 |

At the same time our medical school and our sanitarium schools of nursing gave specialized training in medical fields to hundreds more of our young people. Our sanitariums graduated an average of 144 nurses a year, in addition to the 88 who were graduated from our college departments of nursing education.

The 1,008 graduated from our colleges plus the 144 nurses, makes a total of 1,152. But 165 organizations in North America alone employ 1,279 each year! True, some of these positions do not require college degrees; but when we consider the organizations in North America that did not report, the number of new workers sent to mission fields, and the young men and women who go into self-supporting work, we see that the church can use many more college-trained workers.

For example, at the top of the employment list stands church school teaching. Sixty-one conferences

in North America employ 233 new teachers each year. Our colleges graduate 104 a year from the elementary teacher training course. That means that 129—or more than half—are undergraduates or have received their training in non-Seventh-day Adventist schools. This is serious. The more consecrated, well-trained church school teachers we have, the stronger will be the church and the greater will be the evangelistic program it can carry.

Still at the top of the employment list for young men is the gospel ministry. A church that has been commissioned to go "into all the world, and preach the gospel to every creature"¹ must have a host of evangelists: preaching evangelists, singing evangelists, pastor evangelists, literature evangelists, teacher evangelists. Where can these be found? "Often our hearts sink, and faith fails us, as we see how great is the need, and how small the means in our hands. Like Andrew looking upon the five barley loaves and the two little fishes, we exclaim, 'What are they among so many?' Often we hesitate, unwilling to give all that we have, fearing to spend and to be spent for others. But Jesus has bidden us, 'Give ye them to eat.' His command is a promise; and behind it is the same power that fed the multitude beside the sea."²

We repeat, Where can the workers be found? Not in the schools of the world or in the seminaries of other churches. There is but one place where our conferences and mission lands can look for recruits:

"Our schools have been established by the Lord; and if they are conducted in harmony with His purpose, the youth sent to them will quickly be prepared to engage in various branches of missionary work. Some will be trained to enter the field as missionary nurses, some as canvassers, some as evangelists, some as teachers, and some as gospel ministers."³

We look to our schools for every type of worker we need. Our educational system is verily a service organization for the church.

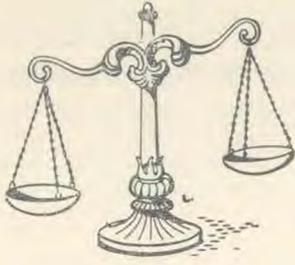
¹ Mark 16:15.

² Ellen G. White, *The Desire of Ages*, p. 369.

³ White, *Fundamentals of Christian Education*, p. 489.

Lynwood
Academy

Lynwood, California
"A School of Character Building"
A fully accredited, nonboarding, secondary day school



Operating Schools at Prices Our People Can Pay

Vernon S. Dunn

BUSINESS MANAGER
UNION COLLEGE

IN MANY respects, a school is like a large family; it has its income and its expenses. It must pay for food, fuel, and light; for furniture, equipment, and materials for classes, laboratories, and libraries. It must pay to keep its buildings, equipment, and materials adequate, up to date, and in good repair.

But a school is also unlike a family. In the home the parents and the children perform many services for one another, with no thought of financial remuneration. The parents provide the physical necessities of life, formal and informal education, cultural and religious instruction. At the same time the children respond with such services as their developing capacities permit.

Then comes a time when home ties must give way to wider responsibilities. Our present economy has long since replaced barter and trade with a system of price values. Only in the home is work done free for one another. In our current civilization it is deemed socially desirable that all receive wages for the work they do, and pay for services they receive, outside their homes.

It might be idealistically possible to design a program of school life for youth of secondary and college level in which the students would, as in the home, exchange services with one another and with their teachers so that the monetary cost of a year in one of our schools would be very little. As a matter of history, something of this sort has been tried. Our fathers and grandfathers tell of the "good old days" when ten hours a week of "domestic time" was required of each student without any remuneration, more or less after the plan in the family home. When each student did his share of the school's chores without pay, the cash required was reduced for all.

It is computed that more than half the total cost of operating our colleges and academies is for wages and salaries. Supposedly, if students and teachers could be persuaded to contribute a certain amount of free work each year, the cost of education in our schools would be much less than it is. It is highly

unlikely, however, that students would be willing to work without wages; and teachers cannot work without salaries because they have their homes and families to maintain, just as others do. It seems better, then, that we fit our economy into the pattern of our time. In our homes we willingly exchange services for mutual benefit; but outside our homes it seems better that we make our exchanges on the basis of dollars and cents.

The increasing cost of living in terms of money is too well known to need elaboration here. The same economic forces that weigh upon individuals, bear down with equal force upon our schools. When the price of food rises 10 per cent for the population in general, it rises 10 per cent for our schools. And when salaries and wages for teachers and students go up, services cost more for our schools as well.

The income to our schools is derived principally from tuitions and other fees, plus varying grants by the conferences. The income to the public schools consists of nominal tuitions (above the high school level), plus large appropriations of tax money. Since private schools cannot receive public funds, they are denied a large income that is available to public educational institutions.

In recent years the boards of our colleges and academies have been as much perplexed to meet the rising costs of living as have the average householders. Every school board, every administrative officer, every faculty member, and every student is under solemn obligation to cooperate in the school program as efficiently as possible, in order that the benefits of Christian education may be available to all our youth at the most reasonable cost consistent with good schooling.

The efficiency with which our educators are meeting their responsibilities in this program is readily evident. Statistics vary, but apparently for each student enrolled in a public university, the institution pays out about \$1,100 each year to furnish classroom, library, and laboratory facilities, and the

attendant services of teachers and other personnel. This amount does not include charges for board and room, for if the public universities provide these services they are usually optional and at the student's expense. It is customary for the typical student in such a school to pay a nominal tuition of \$150 to \$200 a year, leaving the balance of \$900 or more to be paid from tax funds.

Most of our denominational colleges provide classroom and other instructional facilities and services (including salaries and wages) for an annual cost of about \$500 for the typical student. Of this amount the student himself pays about eighty per cent, either by his own labor and resources or by cash from the family budget, while the remaining 20 per cent comes from conference grants and from various other sources.

That our schools are able to provide educational services that compare favorably with those of the great universities, at about half the cost, is due to many factors. In the first place, our school faculties carry heavier individual loads of class and laboratory teaching than do those in most universities, yet their annual salaries are considerably lower. This yields a substantial saving to the school. In the second place, by limiting our course offerings to those most essential, the personnel to staff the program is kept to a minimum. Furthermore, when curriculums are thus streamlined there is less demand for other facilities for small classes and laboratories. At times there has been real concern among Christian educators lest the programs of our schools be too restricted; but every school board knows that each new course added to the curriculum calls for added teaching staff and increased costs elsewhere. It is the concern of every educator that the course offerings in our schools be not too narrowly restricted, nor so expanded as to create costs difficult to carry.

Most important to the successful operation of a sound school program is the benevolence of an Eternal Father. His blessing upon what we have gives wisdom for its most efficient use.

After our school boards have done all they can to keep the costs reasonable, and after the sponsoring conferences have made their contributions, there still are residual expenses, and these expenses appear on the students' monthly bills.

It is reported by those who attended our colleges a couple of generations ago that the residual expenses for the whole school year amounted to a cash cost of perhaps \$150 after the student had worked out his "domestic time," usually ten hours a week of free labor. Some students even worked for a part of the \$150 a year. But student wages then were five to eight cents an hour, and even many hours of labor a week counted slowly toward the annual total, low as it was. The remainder must be paid by parents or

friends. But all wages were low, perhaps ten cents an hour for common work, twice that amount for skilled labor. Income from farm products was also low: wheat twenty cents a bushel, corn eight cents a bushel, eggs four cents a dozen, milk two cents a quart, and so on. The sacrifices necessary to finance a year at school in 1906 were probably more formidable than they are in 1956.

Times changed. A generation ago the cost of a year at college had risen to about \$450 for tuition, board, and room. "Domestic labor" was no longer required, and when a student worked he got fifteen to twenty cents an hour. The prices for wages in general and for agricultural products had risen accordingly. By working twenty to twenty-five hours a week, the student who chose to do so could earn about half of his expenses during the school year, in the middle and late 1930's.

Again times have changed. The price tags of former days do not fit the services and commodities of 1956. The costs to students in most of our schools, in terms of dollars and cents, have increased only about two and a half times since 1936, whereas wages paid to students have increased five or six times, and prices for goods and services outside our schools have increased even more.

And times will keep on changing. It is difficult to predict whether the years ahead will see higher or lower costs for Christian education. As the general level of prices rises or falls, so will the costs of education. It is probable, however, that a reasonably stable relationship will be maintained between the costs of education and the general wage level. Thus the student whose father earned half his own way by working twenty-five hours a week in 1936, can probably earn about half his way by working twenty-five hours a week in 1956, and his son can do the same in the years to come. Today's costs are paid in terms of today's wages; and the costs of the future will be paid with wages of the future.

The price tag on Christian education is important; but it is not the most important consideration. To develop right religious and social attitudes, and correct habits of study and industry; to master chosen courses; to form lasting friendships; and to catch a vision of opportunity and duty—these are worth much more than dollars and cents; these are the real values in education. There is great danger in evaluating education in terms of its money cost; for, regardless of its price, true Christian education is a real bargain.

The church has the blessed privilege and duty to train its youth for this life and for the life to come. When students, parents, friends, church members, conferences, and Christian educators cooperate wholeheartedly, the costs—whatever they may be—will become a blessing and not a burden.



From Mother to Father

Following the Blueprint— A Case Study

I. V. Stonebrook

EDUCATIONAL SUPERINTENDENT
SOUTHERN NEW ENGLAND CONFERENCE

AMERICA was calling. Among the teeming millions who found their way to this land of opportunity were Frank Damazo and Christine Cotter. Through the hand of Providence they both learned and joyfully accepted the Advent faith, they met each other, and in due time they were married and established a Seventh-day Adventist home in New Bedford, Massachusetts. Through the years ten children were welcomed into this happy home.

Precious to the Damazos were the doctrines of the three angels' messages; and they were aware of the counsel from the Spirit of prophecy regarding the urgency of giving their children a Christian education. The New Bedford believers had not yet organized a church school when, in 1925, the Damazos' first child was of school age. What should they do? They decided to wait—and work—in faith until the next school year. In the fall of 1926 a church school was opened in New Bedford, and their eldest child was enrolled. Each succeeding year the enrollment increased as another Damazo boy or girl entered school.

Attending church school in preference to the public school was not a matter of convenience. The church school was three and a half miles distant from the Damazo home—a distance usually covered on foot before and after school—while the public school bus passed their door twice daily. Father Damazo insisted that the children walk to and from school in an orderly manner, either two or three abreast—a practice which evoked much favorable comment from people along the way.

One of the children, now grown, states: "Covering so much mileage on foot soon told on the soles of our shoes. At first Dad tried to meet the demand by having a shoe-soling session each weekend, thus replacing worn-out leather. However, this proved too costly in both time and material. Some sturdier material was indicated. Soon my father hit on the solution. He had many discarded truck tires that still offered a substantial depth of cord and rubber. These

he cut to size and applied to the bottoms of our shoes."

As year by year the Damazo children completed the eighth grade, church members and friends advised the parents to send them to work in the factory, that they might help in the support of the large family; or to keep them at home to help with the many household chores. But one ideal was uppermost in the minds of Father and Mother Damazo—that each child should have the opportunity of a full Christian education.

One by one the children were ready for academy and then college. Not always were the parents able to offer financial help, but they did all in their power to inspire and encourage their children. Through the help of God, and much hard work, their youth accomplished—or are accomplishing—their goals in Christian education and service.

One daughter expresses the story thus: "My

Secretary Naomi



THE JOURNAL OF TRUE EDUCATION

parents have always been firm believers in Christian education. All ten children obtained their education in our schools, from church school on up. As we look back over the years, we see that it was the combination of the desire for a Christian education, and the presence of the family altar in the home, that laid the groundwork for careers in the Lord's service."

Truly this is a unique family, but it is what a Seventh-day Adventist family should be. Today as the children and their families get together, they sometimes discuss the project of operating a self-supporting medical institution. The family includes—or soon will—a surgical specialist, a medical doctor, a dentist, a pharmacist, a dietitian, a business manager, a chaplain, nurses, and secretaries.

Left to right in the accompanying group photograph we have:

Mother Damazo, at home in New Bedford, Massachusetts.

Dorothy Damazo Miller, R.N., Greater Boston Academy.

Frank, Jr., M.D., senior resident surgeon, Henry Ford General Hospital, Detroit, Michigan.

Joseph, pastor of the Pawtucket, Rhode Island, district.

Evelyn, church school teacher, Detroit, Michigan.

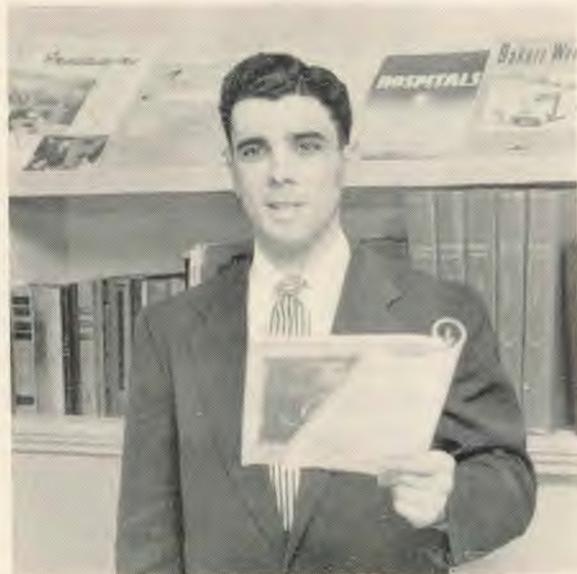
David, for five years assistant sales manager, ESDA Sales and Service, General Conference, Washington, D.C. Now on leave to study law at George Washington University.

Paul, M.A. in dietetics, instructor and manager of cafeteria, La Sierra College, Arlington, California.

Naomi Damazo Adams, part-time secretary, Arkansas-Louisiana Conference, Little Rock, Arkansas.

Raymond, student in Howard University Dental School, Washington, D.C.

Dietitian Paul



Church School Teacher Evelyn

Herbert, pharmacist, Washington, D.C.

Milton, premedical student, Washington Missionary College, Takoma Park, Maryland.

Father Damazo, New Bedford, Massachusetts.

This thrilling story reveals the result of following the blueprint all the way. As early as 1872, instruction came from the pen of Ellen G. White regarding Christian education. Counsel to those early believers emphasized the responsibility of parents and church members to provide for their children an education and training in character building that the schools of the world were not prepared to offer. Admonitions were repeated and amplified in later writings, and every year the counsel is more applicable:

"Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents He sends the warning cry: Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. Get out of the large cities as fast as possible. Establish church schools. Give your children the word of God as the foundation of all their education."¹

"If ever we are to work in earnest, it is now. The enemy is pressing in on all sides, like a flood. Only the power of God can save our children from being swept away by the tide of evil. The responsibility resting upon parents, teachers, and church members, to do their part in co-operation with God, is greater than words can express."²

We rejoice today that in a measure this counsel has been and is being followed, for we have over 5,000 schools in which 250,000 of our children and youth are being trained. Yet thousands more not in our institutions are drinking of the wells of Babylon.

In the day of judgment, we shall all have to answer the question, "Where is the flock that was given thee, thy beautiful flock?"³ What a joy it will be if we can present them to the Master in unbroken number, faithful stewards in church or denominational service! In our children the Lord has given us a precious heritage, entrusting to us their preparation "for the joy of service in this world and for the higher joy of wider service in the world to come."⁴

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

² White, *Counsels to Parents, Teachers, and Students*, p. 166.

³ Jeremiah 13:20.

⁴ White, *Education*, p. 13.

Bursting Seams

C. L. Bauer

PRESIDENT
PACIFIC UNION CONFERENCE

THE present and foreseeable future crowded conditions in American colleges and universities have for some years occupied the thinking of leading educators. The fact is that today there are more young people attending college than went to high school less than thirty years ago. Therefore educators everywhere come up with the big question, "College for all?" The following observation in the educational section of *Newsweek* demonstrates the trend of thinking:

"Whenever two or three college presidents are gathered together, the conversation, or, if there is an audience, the speeches, are almost certain to deal with what has become the standard cliché of the time, the rising tide, sometimes, for variety's sake, termed the oncoming tide, or the tidal wave."¹

Naturally, diversified opinions arise as to how to meet this situation, but probably one of the most sensible, and one that calls for serious thought, is expressed by Benjamin F. Wright, president of Smith College: "To talk of a liberal college education for all, or for half, of those from 17 to 22 is sentimental and dangerous nonsense. To advocate an education for all in accordance with their capacities and the country's needs is sober sense."

There seems to be a growing awareness in the United States that, because of the rapid increase in the birth rate, the elementary and secondary schools, the colleges and universities, will, in the near future, face unprecedented problems. In the past few years there has been a tremendous growth, and whether schools are supported by municipalities or by church affiliation, it will be found necessary to establish new schools and to plan additions to those now existing. The ultimate provision for this ever-expanding growth, especially as the number of college students increases, will call for years of careful planning and definite plant expansion. If we are to be ready for the avalanche of students in the field of higher education, plans must be made now.

We find in the Pacific Union Conference that the estimated increase in college students is well over

100 per cent; and in the State of California it approximates 230 per cent. This fact is affecting our educational work, which has shown unparalleled growth and expansion in recent years. There has been a tremendous growth in enrollment on all levels, demanding new schools, plant expansion, increase of equipment, and added teaching personnel. In elementary schools alone, we have had an increase of 25 per cent in the past four years, so that we close the current school year with well over 10,500 boys and girls enrolled.

During this time we have built 37 new elementary church schools, at a cost of more than \$1,500,000; and have added 77 classrooms to schools already established. On the secondary, or academy, level the growth has been equally phenomenal. In recent years three new boarding academies were established, and large plant expansions are continuing in these and other academies, as well as in our two senior colleges.

A large number of evangelistic efforts have been conducted by students and teachers of our secondary schools, in the communities they serve. The real progress of education cannot be measured in dollars and cents or in buildings and equipment, but rather in character building, soul saving, and service training—the real purpose for which these schools are established and maintained. We thank God for the progress that has been made through the outpouring of the "Elijah spirit" to "turn the heart of the fathers to the children, and the heart of the children to their fathers."²

In all our expansion program we have kept in mind the true aim of Christian education—to help the youth to understand the purpose of life, to develop into useful men and women, and to use their powers in harmony with God's will. We remind ourselves and our youth that the influence exerted by a true, pure life will draw more souls to the Master than any number of eloquent sermons.

¹ *Newsweek*, February 6, 1956.

² Malachi 4:5, 6.

Progress, or Decline?

E. A. Robertson

EDUCATIONAL SECRETARY
COLUMBIA UNION CONFERENCE

THE victory of the Prussians over the Austrians was a victory of the Prussian over the Austrian schoolmaster." So spoke Prussian Privy Chancellor Perschel after the great military victory at Sadowa in 1866. Even Chancellor Bismarck, known in history as the Iron Chancellor because of his dependence on the ruthless conquests of his armies, said, "The nation that has the schools has the future."

The subsequent history of the German nation has been an object lesson to the world of the effectiveness of that philosophy, for in a comparatively few years Germany, though smaller territorially than the State of Texas, was able with but a few relatively weak allies to challenge the major part of the world and change the course of history.

The teachers of the world have always had a tremendous influence on the progress of history. Sometimes it has been good, sometimes bad; but it has always been great. No nation can afford to neglect the quality of its teachers. The presence of such neglect has always been an evidence of decline, a sign of decay.

What is true of the nations in this respect is true also of the church. It could be said just as truly that the church that has the schools has the future; therefore it is infinitely important for the church to maintain the quality of its teachers at a high level.

Today the Seventh-day Adventist denomination is faced with a great crisis in the development of its educational system, due to an extreme shortage of adequately trained teachers—a crisis made more dangerous because many do not recognize it as a crisis at all. With the passing of the years and the unprecedented surge in child population, the shortage has become increasingly acute.

Early in its history this denomination set about to develop a system of church schools designed to furnish a high type of cultural, intellectual, and spiritual training for its children and youth, and to train a leadership to carry on the various phases of the work of the church. That system, which

was begun humbly with one teacher and a few students, has grown out of all proportion to the fondest hopes of its founders. It has encircled the earth and entered most of the countries of the world. Seventh-day Adventist schools are almost everywhere, so to speak. Enrollment has passed the quarter-million mark. Now every fourth worker employed by the denomination is a teacher. Wonderful progress has been made. It is phenomenal that a denomination so relatively small should develop one of the largest Protestant elementary-school systems in the United States, and at the same time extend its influence and institutions all over the world, as represented by four thousand schools outside the United States.

Success—great success—has crowned the denomination's educational work, but the future may be in jeopardy unless immediate and far-reaching steps are taken to provide an adequately trained, highly skilled teaching force for these schools.

Probably the greatest shortage of trained personnel anywhere in the work of the denomination is in the teaching area. While there is a large central core of devoted, well-trained teachers now in service, the supply is desperately inadequate. Superintendents are forced to issue substandard teaching certificates by the hundreds to inadequately trained personnel in order to fill the pressing demands for new schools and to make replacements in the established schools. In the face of this critical situation, there is the fact that the overwhelming majority of the denomination's youth in training are channeling themselves into other areas than teaching—a trend that bodes ill for the future unless it can be changed so that a reasonable proportion of the most capable youth of the church are directed into this avenue of service.

Unless it is possible to initiate a program that will attract a much larger number of college graduates into the teaching profession, it is obvious that the quality of teaching in the classroom will suffer. Consequently, there will be more problems in the classrooms, more problems for parents and pastors, more

problems for superintendents and school boards, to say nothing of the learning problems created for the children themselves by teachers who are inadequately equipped to help them.

To allow a decline in the quality and training of those who are to be the teachers of the denomination's youth, or to relegate the teaching profession to a status where it cannot successfully compete for personnel with other worthy avenues of service, is a tragedy, and to whatever extent this is allowed to happen it will be reflected in the lower quality of the product of the classrooms.

This can be readily understood by anyone who will compare a schoolroom he has known where a capable, well-trained teacher was the instructor, with a room where the opposite was true. The products of the two situations are different—one inferior to the other. The same will be true to the extent that it is repeated on a denominational scale.

If the schools are to be depended upon to develop dynamic leaders for the denomination—leaders who are deep, profound thinkers, who have the ability to search the Scriptures and to exercise enlightened judgment, and who understand fully the doctrines and mission of the Advent Movement—then it is imperative that the necessary steps be taken to ensure an adequate number of teachers of the same high caliber for the schools of the church.

How can persons, however consecrated or devout, who through lack of initiative or opportunity have not acquired the professional training and skill necessary for dynamic, inspirational teaching, step into positions demanding these qualities, and successfully accomplish the work of a teacher? How can they demonstrate in their classrooms the superiority of Christian education? How can they build up the standards of scholarship? How can they exalt the teaching profession so that their students will be inspired with the desire to become teachers? How can they provide the church with the keen, alert, intellectual leadership that it must have?

When the prophet Isaiah was making his appeals to Judah to forsake the apostasies that had caused them to be a captive people, he pleaded: "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers." * According to Isaiah, a shortage of means, and periods of adversity, were not sufficient causes for neglecting those who were to be the teachers of the people. Too much was at stake for that. The future progress of the Jewish nation and culture, as well as its spiritual fortunes, was involved. The lesson was recorded for the profit of future generations. The teachers of a people have a vital part in shaping their future.

That being true, it is obvious that the first signs

of weakness in the teaching area should be viewed with alarm. The critical teaching problem that now exists in the denomination should not be allowed to continue unsolved. Instead, new and unusual, perhaps emergency, measures must be devised to recruit a greater number of the most capable people into the teaching profession and to hold them once they are in. It is incredible that the excessively heavy annual turnover in teacher personnel experienced by the denomination should not evoke more concern and more concrete measures for its solution. This is not a problem that defies solution. It is a problem that has been too often left dangling in the hope that it would somehow solve itself. Something can and must be done. Conventional efforts to recruit teachers must be intensified; new solutions must be attempted.

First of all, the youth of the church must hear from the classroom and the pulpit a new emphasis on the divine call to teach. God is calling enough of them to fill every need. Each individual must be alerted to listen and respond if the call is for him.

There must also be developed in all teachers and teacher trainees a deep, compelling sense of mission as opposed to the job concept of teaching. God has given to many the gift of teaching, and He is calling them to devote their lives to that work.

Then there must be a new emphasis on the spiritual and intangible rewards of teaching—the far-reaching influence of the teacher, his opportunity to shape the future, and his share in the successful careers of his students.

Attention must be given also to the morale of the profession. If the morale is low, the reasons must be discovered and corrected. People are not attracted to any profession or organization with a sagging morale. Professional standards must be maintained at a high level. The general occupational status of teachers must be kept on a basis comparable to that of other professional workers. There must come a greater integration of teachers into the general working force so there will be more planning with, instead of planning for, the teachers.

Closely related to the question of morale is the economic status of teachers. There must be a more satisfactory adjustment of the economic position of teachers than has yet been found. Many who would like to devote their lives to teaching find it financially impossible to do so and maintain an acceptable standard of living. To make this correction may require a complete restudy of the present plan.

The problem is a great one and much effort will be required to solve it, but the future progress of the church is at stake. It may well be that many of the final victories of the church, the victories of the forces of good over evil, will be in one sense the victories of the faithful schoolmaster.

* Isaiah 30:20.

Our Schools and the Future

Nothing is of greater importance than the education of our children and young people. The church should arouse and manifest a deep interest in this work; for now as never before, Satan and his host are determined to enlist the youth under the black banner that leads to ruin and death.

God has appointed the church as a watchman, to have a jealous care over the youth and children, and as a sentinel to see the approach of the enemy and give warning of danger. But the church does not realize the situation. She is sleeping on guard. In this time of peril, fathers and mothers must arouse and work as for life, or many of the youth will be forever lost.—ELLEN G. WHITE, *Counsels to Parents, Teachers, and Students*, p. 165.

The Crisis Years Ahead

Richard Hammill

ASSOCIATE SECRETARY
GENERAL CONFERENCE DEPARTMENT OF EDUCATION

OUR schools deserve the full confidence of our people. The outlook for the future is not dark. However, the task to be accomplished is great, and will demand the best that our teachers and administrators can give in order that our educational institutions may fulfill their part in the last act of the great drama of the ages. We have been told that "our institutions of learning are to be conducted more and more in accordance with the instruction that has been given."¹ Therefore it is mandatory that we analyze our present status and understand clearly what our major problems are as we face into the last days. The church needs farseeing statesmanship at this juncture in order to assess the present correctly and to plan wisely for the future. The following matters seem to be of greatest importance, and to demand careful consideration at this time.

1. All the children of Seventh-day Adventist parents must be gathered into our schools.

"Our children should be removed from the evil influences of the public school, and placed where thoroughly converted teachers may educate them in the Holy Scriptures. Thus students will be taught to make the word of God the grand rule of their lives. . . .

"In planning for the education of their children outside the home, parents should realize that it is no longer safe to send them to the public school, and should endeavor to send them to schools where they will obtain an education based on a scriptural foundation. Upon every Christian parent there rests the solemn obligation of giving to his children an education that will lead them to gain a knowledge of the Lord, and to become partakers of the divine nature through obedience to God's will and way."²

Despite this clear, unequivocal counsel, many parents do not provide a Christian education for their children. Over such children the evil one watches.

"In the visions of the night I saw standing by the side of these neglected children the one who was cast out of the heavenly courts because he originated sin. He, the enemy of souls, was watching for opportunities to gain control of the mind of every child whose parents had not given faithful instruction in regard to Satan's snares."³

According to careful estimates, 42 per cent of school-age youth from Adventist homes in the North

American Division are still attending public schools. If in the future our educational system is to do its part for the church, all these children must be gathered out from public schools and placed in our own, in order that the denominational mold may be placed upon them.

2. Financial plans should be devised whereby our schools can operate and expand without going into debt.

Postwar inflation has brought tremendous problems to our schools all over the world. Not to mention the necessity for expansion of school plants to care for greater enrollments, our schools have faced well-nigh insurmountable tasks in trying to operate on a balanced budget. The instruction of Ellen G. White that our schools must not go into debt, and that the tuition charged should be sufficient to care for the operation of our schools, is clear and explicit.⁴ The prices charged patrons for attendance at our educational institutions do not begin to cover the full cost of operating them. Our schools at every level are heavily subsidized by the local and union conferences in which they are located. Still great effort is required to balance budgets.

In the future, parents will be called upon to invest more in the education of their children. The young people themselves will have to sacrifice, and work harder to help defray their school expenses. The denomination, for its part, should devise plans to elicit more financial assistance for our educational institutions from those Adventists who have means but do not have children of their own in the schools; for all our schools—even the academies, colleges, and professional schools—are *church* schools.

Where Adventist youth are denied a Christian education because they are unable to meet the financial requirements, the servant of the Lord counsels:

"The churches in different localities should feel that a solemn responsibility rests upon them to train youth and educate talent to engage in missionary work. When they

see those in the church who give promise of making useful workers, but who are not able to support themselves in the school, they should assume the responsibility of sending them to one of our training schools. . . .

"If there are some who should have the benefit of the school, but who cannot pay full price for their tuition, let the churches show their liberality by helping them."²

"In each conference a fund should be raised to lend to worthy poor students who desire to give themselves to the missionary work; in some cases such students should even receive donations."³

3. Our schools must maintain high moral and spiritual standards for admission and attendance.

We must not lower our standards in order apparently to raise our achievements. Few people realize the tremendous pressures brought to bear upon our teachers and school officials, unless they have had experience in administering these schools. The current of evil in the world today is swift, and we are not freed from its power merely by becoming members of the remnant church. All around us the worldly current draws with power, and many Christians are unaware that they are approaching the vortex. Be-



cause of this influence, many youth who come to our schools do not appreciate the high standards of conduct that the teachers and staff are endeavoring to maintain on the campus. It is difficult to secure their cooperation.

Our teachers and leaders need the prayers and loyal support of all Seventh-day Adventists, to help them meet the problems of maintaining high standards in every area. In large measure, the success of our schools in loyalty to the blueprint of Christian education will depend upon the degree to which the parents of the students uphold the hands of the teachers. Never should parents demand that a school lower its standards in order to accommodate the waywardness of their children. Moreover, by training their children from earliest infancy to be loyal to denominational standards, and by insisting that their children, *while in their own homes*, refrain from worldly amusements and practices, parents can help the youth to appreciate the high ideals and principles that our schools endeavor to maintain.

Into the schools of the prophets were accepted only students who were "pious, intelligent, and studious,"⁷ and who were there for a noble purpose. Therefore they delighted to cooperate with the teachers in maintaining a pure atmosphere. Our denomination does not require that its schools be that selective. Our schools attempt to serve the church as evangelistic agencies for its unsaved youth, and as havens of refuge for the children of Adventist parents. This is as it should be.⁸ At the same time, this policy imposes upon the teachers and administrators a constant burden of trying to maintain high ideals, because many youth sent to Christian schools by their parents *do not want to be there*. Unless and until the spirit of the school reshapes their lives, these students sometimes serve to lower the school's standards.

Despite these problems, our schools are functioning wonderfully well. They have trained thousands of self-sacrificing workers, and have been instrumental in saving the souls of innumerable youth. Yet we must be alert to every peril in order to counteract it successfully. By standing loyal to principle, the schools will accomplish a reformatory work that will extend back into the homes from which the students come.⁹ Ellen G. White instructs us:

"We are not to elevate our standard just a little above the world's standard, but we are to make the distinction decidedly apparent."¹⁰

"It is the degree of moral power pervading a school that is a test of its prosperity."¹¹

"As long as we sail with the current of the world we need neither canvas nor oar. It is when we turn squarely about to stem the current that our labors begin."¹²

4. The church must provide more and better teachers for its schools.

It is axiomatic that a school cannot rise to a higher level than its teachers. This applies to the

moral and spiritual standards of the school as well as to the intellectual standards. Our teachers and school administrators are men and women of like passions with the rest of our church members. They are vessels of clay, doing the best they can with the gigantic task entrusted to them by their church. Undoubtedly they constitute a cross section of the Adventist Church. Their sacrifices and their consecration have enabled our schools to accomplish wonders.

Nevertheless, the church faces two crises in respect to its teachers. The first concerns the quality of the youth entering the teaching profession. The literary qualifications for teaching are higher year by year. A college degree is now the standard for all teachers in the elementary schools. Teachers in academies and colleges must have taken work beyond college, and teachers in our professional schools of medicine and ministry are expected to have achieved even higher qualifications than college teachers. Only those youth in the top 10 or 20 per cent of intellectual capacity are able to master these high educational hurdles successfully. Yet in recent years fewer and fewer of the talented youth in our churches have entered the teaching profession. This is due in part to the fact that teaching is not accorded the same status and degree of respect within the church as are other professions. The financial hardships incident to the teaching profession have also served as a deterrent to some. Yet if we are to have better schools for the future, we must induce the spiritual and intellectual cream of our Adventist youth to enter our teaching forces.

Even more serious is the problem of the graduate training facilities that are available to the denomination's teachers. We have provided a school that gives the doctoral degree for medical practitioners. But more and more of our teachers must earn a master's or doctor's degree to fit them to master their difficult fields of study and to qualify them as teachers in our advanced schools. For this graduate training they must go to non-Adventist universities. This was not so serious a problem a decade ago when a relatively small number of persons required such degrees. Now, with expanding enrollments, and with the more advanced training being offered in our schools, the majority of our teachers feel the need of more technical preparation. Formerly those who entered the universities for the needed advanced training were mature, seasoned individuals who, from a wide experience in our work, were able to weigh and test the validity of lessons they studied in the universities, and to sift out the dross. Now, many of our youth in their early twenties, and without benefit of a wide, rich experience, are studying in the universities. In this lies a great danger. The church must not criticize. Instead it should give careful study to ways and means by which this advanced

teacher training may be given in our own schools. This is especially necessary in the fields of professional education, English, literature, history, and natural sciences. Many years ago the servant of the Lord counseled:

"As a church, as individuals, if we would stand clear in the judgment, we must make more liberal efforts for the training of our young people, that they may be better fitted for the various branches of the great work committed to our hands. We should lay wise plans, in order that the ingenious minds of those who have talent may be strengthened and disciplined, and polished after the highest order, that the work of Christ may not be hindered for lack of skillful laborers, who will do their work with earnestness and fidelity."¹³

The responsibility of our leaders in this matter is indicated further:

"They should present the fact that we cannot trust our youth to go to seminaries and colleges established by other denominations; that we must gather them into schools where their religious training shall not be neglected."¹⁴

5. We must lean more on the aid that the Holy Spirit can give.

The work of reform that our schools must accomplish is too great for us in our own strength. Unaided, our teachers are not sufficient for these things. Our schools must not lean on the arm of flesh or on intellectual qualifications alone. In these days we need more of the power of God's Spirit to transform the thinking of the thousands of Adventist youth who day by day throng the campuses of our schools. And the Holy Spirit is willing and ready to help.

"The Holy Spirit is an effective helper in restoring the image of God in the human soul, but its efficiency and power have not been appreciated in our schools. It came into the schools of the prophets, bringing even the thoughts into harmony with the will of God. There was a living connection between heaven and these schools; and the joy and thanksgiving of loving hearts found expression in songs of praise in which angels joined. . . .

"The Holy Spirit has often come to our schools, and has not been recognized, but has been treated as a stranger, perhaps even as an intruder. Every teacher should know and welcome this heavenly Guest."¹⁵

All loyal, devoted Seventh-day Adventists are invited to unite in a fellowship of prayer to the end that the Holy Spirit will work with power in our schools to make them effective instruments in the great reformatory work of the remnant church.

¹ Ellen G. White, *Counsels to Parents, Teachers, and Students*, pp. 57, 58.

² *Ibid.*, pp. 204, 205.

³ *Ibid.*, p. 205.

⁴ *Ibid.*, pp. 68, 69; *Testimonies for the Church*, vol. 6, pp. 207, 210-213.

⁵ White, *Counsels to Parents, Teachers, and Students*, p. 69.

⁶ *Ibid.*, pp. 69, 70.

⁷ White, *Education*, p. 46.

⁸ White, *Counsels to Parents, Teachers, and Students*, pp. 153, 221.

⁹ *Ibid.*, p. 157.

¹⁰ White, *Testimonies for the Church*, vol. 6, p. 146.

¹¹ *Ibid.*, p. 143.

¹² *Ibid.*, p. 129.

¹³ White, *Counsels to Parents, Teachers, and Students*, p. 45.

¹⁴ *Ibid.*, p. 45.

¹⁵ *Ibid.*, pp. 67, 68.

The Lifework

George M. Mathews

ASSOCIATE SECRETARY
GENERAL CONFERENCE DEPARTMENT OF EDUCATION

IN VIEW of the conditions in the world and our understanding of Bible prophecy, our religion should not only influence our children's choice of a lifework—it should *determine* their choice! God has a purpose, a lifework for the youth growing up in our homes, our churches, and our schools, even as He had for Daniel and his friends in Babylon.

God had a most important service in mind for a beautiful young woman whose name was Esther. But she almost failed! Uncle Mordecai's counsel and guidance helped Esther to discover her God-assigned opportunity and duty, when he said, "Who knoweth whether *thou* art come to the kingdom for such a time as this?"¹ These words point up painfully the *individual responsibility* to God and to His work! But most impressive in this dramatic story is another statement made by the wise uncle: "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from *another place*."² Of deliverance he was certain—but what would be the result to Esther?

I am reminded of Isaiah's stirring prophecy—it is so positive: "Thy light *is* come. . . . The Lord *shall* arise. . . . The Gentiles *shall* come to thy light. . . . Thy sons *shall* come from far," and so on.³ This is not only a prophecy; it is a *promise* of Almighty God, and it will surely come to pass. The great question today for our young people is not, Will this prophecy be fulfilled? but rather, Will I be included in this prophecy?

Dear parents, God's work will be finished in the earth. Of that there is not the slightest doubt. Our concern should be over our own children and youth—*What will happen to them if they fail God in this crucial hour?*

"Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), is Christ's command to His followers. . . . To all, great or small, learned or ignorant, old or young, the command is given.

"In view of this command, can we educate our sons and daughters for a life of respectable conventionality, a life professedly Christian, but lacking His self-sacrifice, a life on which the verdict of Him who is truth must be, 'I know you not'?"

"Thousands are doing this. They think to secure for their children the benefits of the gospel while they deny its spirit. But this cannot be. Those who reject the privilege of fellowship with Christ *in service*, reject the *only training that imparts a fitness for participation with Him in His glory*. They reject the training that in this life gives strength and nobility of character."⁴

The answer is plain, isn't it? The only safety is to educate our children and youth *for service in God's work*. His coming is already delayed, His work is languishing for want of laborers. How can we claim to be ambassadors for His kingdom while we permit or even encourage our children to choose a lifework outside of God's work? Many a father and mother, having done so, in the day of judgment will hear Jesus speak those terrible words to their children, "I know you not; . . . depart from me."⁵

Christ, in His work while on earth, dealt "in that which is essential to the development of character; that which will enlarge man's capacity for knowing God, and increase his power to do good."⁶

This example Seventh-day Adventist youth are to follow today. Certainly they could reach the top in almost any vocation or profession they might enter. But as aliens and pilgrims in a world largely controlled by the kingdom of darkness, they must choose a lifework that will definitely advance God's kingdom, a lifework in those lines that will prepare men and women for "the good life" here and for the better life hereafter.

One profession that most assuredly falls within this category is teaching in an Adventist school. It is a noble, an important, a vital work, which, "in its importance, ranks with that of the Christian minister."⁷ And God is calling for capable, consecrated young men and women who will, as quickly as possible, secure a training for this vital work. Our schools are at the heart of this movement, and if they fail because of inept, poorly trained teachers, the whole movement will suffer irreparable loss!

Dear parents, for the sake of the movement, for the sake of your children's eternal salvation, spare no effort or expense to educate your children quickly for a place in God's great work. He will guide you and them in choosing the particular work they can best do.

May God give you wisdom and courage to recognize and perform this important part of your sacred responsibilities of parenthood. Then how thankful you will be throughout the endless ages of eternity that you did this very thing!

¹ Esther 4:14.

² *Ibid.*

³ Isaiah 60:1-4.

⁴ Ellen G. White, *Education*, p. 264. (Italics supplied.)

⁵ Luke 13:27.

⁶ White, *op. cit.*, p. 81.

⁷ White, *Counsels to Parents, Teachers, and Students*, p. 498.

When Life's Clock Strikes Twelve

Theodore Lucas

SECRETARY
YOUNG PEOPLE'S DEPARTMENT, GENERAL CONFERENCE

WHAT happens when the life clock strikes twelve for your child and mine? What goes on during those more than 100,000 hours before the clock strikes twelve? What will happen afterward? Whatever it is, this is very important—so important that we need to think and talk about it carefully. For twelve is a *vital* age.

Family life as we Christians think of it cannot function successfully with merely the means supplied by the secular. The delinquency and insecurity of youth are not surprising when one traces their origin to the delinquency and insecurity of the home. What terrible evidences are stacked against an economy that dictates that even in the home "things" are more important than working out an ideal of life. What happens to the people involved, especially the children? How important is religion in family life? It is the source of family strength. How vital it is, therefore, that Seventh-day Adventists keep strong those ties that the powers of destruction cannot break through. By following carefully the instructions outlined for us in the Bible and the Spirit of prophecy, we may become immune to the withering processes that are bringing moral deterioration and decay to family life, evidences of which are all about us.

Are there alarming handwritings on the wall? or are we whistling in the dark? What happens when the life clock strikes twelve for your child and mine? In North America more Seventh-day Adventist boys and girls are baptized at the age of twelve than at any other age. Ten to fifteen is decision time for thousands annually. Seventy per cent of all children of Adventist parentage who are baptized into the church take this important step before their fourteenth year. One must conclude that this time of life, most favorable for our children to decide for Christ and the church, requires most careful planning. Here is need and opportunity to provide for our boys and girls the most appealing environment, to attract them to God and the church, and to hold them.

Careful estimates reveal that the church family comprises an average of 45 per cent young people. It follows, therefore, that in a church of 500 there would be approximately 225 youth from six to thirty years of age. Of this number it appears that thirty per cent never accept Christ or join the church. In

our typical church of 500, then, it is easily figured that 67 young people who have come within the perimeter of the church have never actually been won to Christ. This is a loss that the church cannot afford to sustain. There must be some way by which we can increase the efficiency of our methods in attracting, winning, and holding our youth to the church. Of these hypothetical 225 youth, 45 accept Christ and join the church, but later withdraw. This leaves a net gain to the church, from the possible 225, of only 113, or 50 per cent. We believe this is an area of evangelism worthy of serious study, with the goal of reducing these heavy losses.

According to the Spirit of prophecy, three agencies have been divinely ordained for the development, training, and salvation of our children: the home, the church, and the school. When these three agencies, operating at their highest efficiency, unite through faith in God for the purpose of saving our youth, the Lord has promised most encouraging results.

When we speak of the home we have in mind a united home where both parents are faithful to God, where there is love, where God's standards and ideals are upheld, where family worship is practiced, and where loyalty to God and the church is demonstrated.

When we speak of the church we are thinking of one where the Sabbath school divisions are attractive and inviting, where the leadership is trained and consecrated, and where equipment and supplies are available for an effective ministry to the children.

When we speak of the school we refer to the church school, supervised by Christian teachers who exemplify the principles of God's Word and whose characters attract and inspire the children. We are thinking of a school where the Bible is given its rightful place in the curriculum, and where facilities for mental, physical, and spiritual development are available and adequate.

The home and the church should have been established before the school comes into the picture of life. What kind of atmosphere shall we choose for our children, to help the home and the church meet their objectives? Do not the statistics cited support the importance of *Christian* schools? Isn't it reasonable to surround the child with an atmosphere of

advantage when character is the desired outcome—when heaven is the ultimate goal?

"True success in education, as in everything else, is found in keeping the future life in view. . . . He who appreciates probationary time as the preparatory school of life will use it to secure to himself . . . a membership in the higher school. For this school the youth are to be educated, disciplined, and trained by forming such characters as God will approve."¹

Would the figures balance in another direction if all our children were educated in our schools? We believe so. The figures represent more than cold facts; they indicate choice. There are really only two choices—the material or the spiritual. All that pertains to the material life has only relative values, some of which can be expressed in standards of measurement; but spiritual values are more real than anything material. These spiritual values are absolute, infinite, and transcendent. Christian education puts these spiritual attainments first. They are the values that endure.

"Students at school should have had their moral sensibilities aroused to see and feel that society has claims upon them, and that they should live in obedience to natural law, so that they can, by their existence and influence, by precept and example, be an advantage and blessing to society. It should be impressed upon the youth that all have an influence that is constantly telling upon society, to improve and elevate, or to lower and debase. The first study of the young should be to know themselves."²

Decisions must be made long before the clock strikes twelve for your child and mine. Upon these decisions very likely depends the choice of a life companion, a life vocation, friends, environment, and all those important things that shape life one way or another.

In a Christian school God, character, eternal life, and a preparation for Christian service are first and fundamental aims. The motive back of a Christian education gives direction and character to all study: history is illuminated and given meaning when the hand of God is seen in the affairs of men; in the study of science and nature the child is led to acknowledge God as the Creator of heaven and earth, and as the Giver of all. As the child traces the laws and forces of nature, he finds that they reveal the power, wisdom, and goodness of God.

Christian education aims so to train that the child may find and know God; that he may choose salvation through Christ; that he may serve Him here and win eternal life hereafter.

What happens before, when, and after the clock of life strikes twelve for your child and mine? The home and the church would better make sure through Christian education.

¹ Ellen G. White, *Counsels to Parents, Teachers, and Students*, p. 21.

² *Ibid.*, p. 84.



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- The Ministerial Field Training Program at Washington Missionary College, under direction of Arlyn Stewart, reports more than 820 hours spent in making 2,002 missionary visits and calls and distributing 4,006 pieces of gospel literature; conducting 166 Bible studies or cottage meetings and securing 20 decisions for Christ; conducting or assisting in 167 prayer meetings, teachers' meetings, MV meetings, or other services; preaching 103 sermons, giving 22 mission talks, and teaching 159 Sabbath school classes.
- Of the students at Caribbean Training College (Trinidad, B.W.I.) who took the Cambridge School Certificate examinations last January, 25 secured certificates: 3 first-grade, 7 second-grade, and 15 third-grade, which represents more than 80 per cent passes—a record that compares favorably with students from much larger and better-known schools.
- On Founder's Day, April 13, the science hall at Pacific Union College was rededicated Clark Hall, in honor of H. W. Clark, retiring head of the biology department, who has been on the college staff for 36 years.
- Many fields of knowledge and entertainment are covered by the approximately 630 books that have been added to the Atlantic Union College library during 1955-56.
- Adelpian Academy (Michigan) continues to grow. Another 40 acres was recently added to the farm; and the new administration building is nearing completion.
- The 15 homiletics students at Walla Walla College have been "practicing" on district churches ranging from 17 to 140 miles distant.
- Opening college enrollment for the 1956 school year at Helderberg College (South Africa) was 72, with more to come.
- The seventh session of the Institute of Scientific Studies for the Prevention of Alcoholism will be conducted at Loma Linda, California, July 9-20, 1956.
- The 1956 graduating class at Philippine Union College was different: they elected no officers—only committees, which functioned smoothly and efficiently.
- The South American Division reports for the 1955 school year 520 primary schools, with 652 teachers and 23,069 pupils; 14 secondary and superior schools, with 232 teachers, 1,935 secondary students, and 317 students on college level.
- Musical ministry as practiced at Atlantic Union College includes a band concert for patients of the Westboro State Hospital, and a sacred concert by the symphonic choir in connection with B. E. Leach's evangelistic effort at Providence, Rhode Island.
- Thirty Walla Walla College students spent the winter quarter on a 10,000-mile biology field trip to Mexico, under the direction of E. S. Booth, professor of zoology, and Isabel Zumwalt, teacher of Spanish. From 8 to 15 hours' credit was earned by the various students; and some 800 mammals and hundreds of fish, bird, and insect specimens were collected and brought back for the science museum at the college.
- Inca Union College (Peru) was host last January to the educational section of a departmental secretaries' convention, which was attended by the division and union educational secretaries, the directors and Bible teachers of the four schools offering college work, and a few other persons interested in the development of Bible textbooks. The present ministerial course was carefully studied, and some important changes were voted, on the basis of which the courses have been outlined with a view to preparing new textbooks. The results of this council will be far-reaching and important in training future workers for South America.



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► At Washington Missionary College the biology department's museum of natural history has been enlarged and enriched by a complete, annotated, and rare collection of bird eggs—from hummingbird to emu—the gift of Takoma Park's retired ornithologist, W. Bryant Tyrrell.

► Children of the Worthington (Ohio) church school contributed \$107 from their own earnings or personal savings to send nearly 3,000 pounds of CARE food packages to Italy, Greece, India, and Pakistan.

► The choir of the new Milo Academy (Oregon) provided the music for the April 1 Harris evangelistic meeting at the Stone Tower auditorium in Portland.

► Canadian Union College and its "attached" academy and elementary school this year boast five pairs of twins, evenly divided too—2 pairs of girls, 2 pairs of boys, and one brother-sister pair!

► Philippine Union College received P51,737.76 from the overflow of the Thirteenth Sabbath Offering for the third quarter of 1955. This amount will help greatly in the building expansion program.

► Violin students at Adelphian Academy (Michigan) are privileged to study under Keylor Noland, violinist with the Detroit Symphony Orchestra. Mr. Noland spends one day each week at Adelphian, "for the satisfaction of seeing these aspiring students develop."

► The Seminar group of Columbia Academy (Washington) conducted an enthusiastic "Voice of Truth" evangelistic campaign in nearby Battle Ground, beginning February 6. Some 20 youth participated in the actual preaching of the message, while an additional 60 or more assisted with music, ushering, "properties," advertising, and visitation.

► The South American Division now operates ten academies and four superior schools that offer part or full college work. Nearly all of these schools are expanding and improving their school plants and equipment to care for increasing enrollments. At the close of 1955, the total enrollment on the college level was 317, a large percentage of whom are ministers-in-training.



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► Pacific Union College is offering a 4-week institute for science teachers July 8 to August 2, with six quarter-hours' credit toward an M.A. degree in teaching.

► Seventh-day Adventist doctors and dentists have subscribed 86 per cent of their \$1,800,000 share in CME's building and expansion program, with \$518,188 already paid in.

► April 6-8 was Alumni Home-Coming weekend at Washington Missionary College, with some 250 off-campus alumni in attendance. Honor class was that of 1931, mentioned as the "class of presidents," since three of its members are now conference presidents. H. M. S. Richards, alumnus of the class of 1919, flew in to preach the Sabbath morning sermon.

► La Sierra College and its department of modern languages announce the opening in April of a new language laboratory, in which 30 soundproof booths equipped with microphones and earphones enable students to listen to tapes and recordings made by persons whose native tongue is that studied by the students. The booths are also wired so that a student may record on tape or engage in a two-way conversation with his teacher in the control booth, without disturbing other students. Experiments show that students master a language much more quickly by the laboratory method than in ordinary classroom methods.

► Antillian Junior College (Cuba) reports an enrollment of 234; expansion of its industries; solution of the water problem by a new well and new sewer system; a new teacher's cottage; new and better locations for library and laboratory; and last and best, approval of plans for a full senior-college course in the ministerial department.

► Ground was broken at Union College last February 14, formally beginning work on the new \$550,000 women's dormitory, to be named Rees Hall in honor of Pearl L. Rees, for 25 years dean of women at Union College.

► With new registrants for the spring quarter, enrollment at Walla Walla College went over the 1,200 mark for the school year now closing.

► Central Luzon Mission (Philippines) reports 32 teachers in charge of its 19 elementary schools.

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► Bethel Training College (South Africa), which supplies workers for the North and South Bantu missions, reports enrollment of over 200 at the close of 1955, ranging from Sub-A to Standard 8 (12th grade), plus two-year courses in ministerial and teacher training. Standard 9 has been added this year, and next year Standard 10 will bring the school up to full junior-college level. Thirty students were baptized last school year, and 50 were invested in MV progressive classes.

► Canadian Union College was host last March 17-21 to the annual colporteur institute. Some 60 students are hoping this summer to uphold Canadian Union's lead over every union in North America in respect to total deliveries.

► Upper Columbia Academy (Washington) has recently acquired a fine Musser vibra-harp, and a number of students are taking lessons on it.

► Washington Missionary College was host, last March 9 and 10, to the annual music festival, featuring the various music organizations of the college and its six patron academies in the Columbia Union Conference.

► The West Nigerian Mission (West Africa) reports 29 primary schools, 160 teachers, and 4,000 children enrolled. The embryo training school at Otun has an enrollment of more than 50 teachers-in-training, but their need for more classroom, library, and dormitory space is acute—almost tragic—with daytime classrooms serving as sleeping quarters at night!

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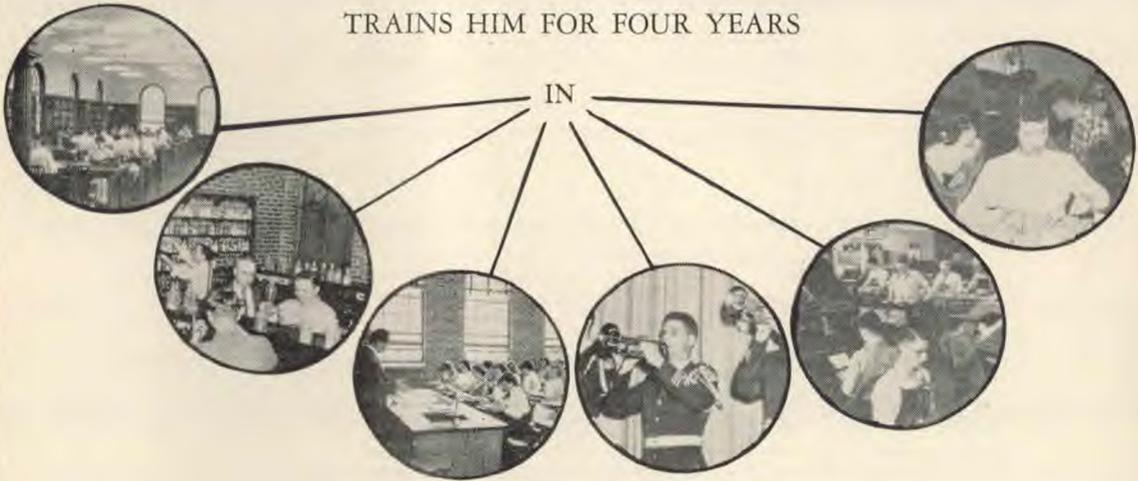
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► A new and already thriving business has entered the scene on Howell Mountain (California)—the College Church Furniture Company, owned and operated by Don, George, and Bill Hickok. Begun last August, the new company has already delivered more than \$30,000 worth of furniture, and has orders in hand for some \$50,000 more for the near future. A number of Pacific Union College students are employed, and the monthly payroll has increased from \$500 for August, 1955, to \$3,500 for February, 1956.

► Pacific Union College was host on March 4 to the choral festival of all the senior academies in northern and central California. More than 300 members of all the choirs sang together, and separate numbers were presented by the various academy choirs.

► CME's White Memorial Library has received from Dr. Warren Olsen a priceless Venetian Bible, printed in Latin in 1483. One of only ten copies now known to exist, it is the oldest Bible owned by a Seventh-day Adventist institution.

► Pupils of the elementary department of Hawaiian Mission Academy—290 of them—have raised more than \$2,000 to provide new desks for the school.

► Auburn Academy Wood Products shop employs 105 students. A new dry kiln dries 35,000 to 40,000 feet of lumber each week.

► Good Hope Training School (South Africa) was started in 1938 with 25 pupils. Now in 1955-56 it has enrolled 235.

► For the third successive year, Canadian Union College is 100 per cent for temperance, as evidenced by their membership in the American Temperance Society.

► Roger Eckert, senior biology major at Atlantic Union College, has received from the National Science Foundation a full \$1,400 scholarship award for a year's postgraduate study.

► Fifteen persons won to Christ during the Chalmers-Friesen evangelistic campaign at Ponoka, Alberta, were baptized last March 10 in the auditorium baptistry at Canadian Union College.

► Maxine Atteberry has been named new dean of CME's School of Nursing, effective July 1, when Dean Kathryn Jensen Nelson is retiring from official life to be a full-time homemaker.

► The Nile Union Conference reports 12 schools in operation, 2 of which are new this year. The Heliopolis school enjoys a record enrollment of 135, with 7 teachers, under Shafik Ghali, headmaster.

► Teachers and pupils of Missouri's church schools have raised more than \$6,000 Ingathering in the current campaign, which is nearly double the primary, junior, and senior Minute Man goal they set for themselves.

► Washington Missionary College has secured a 30-year lease on a 5-acre tract of land in the George Washington National Forest wild-life sanctuary (30 miles west of Staunton, Virginia), on which a field station will be built for biology study and research.

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Ringing school spirit
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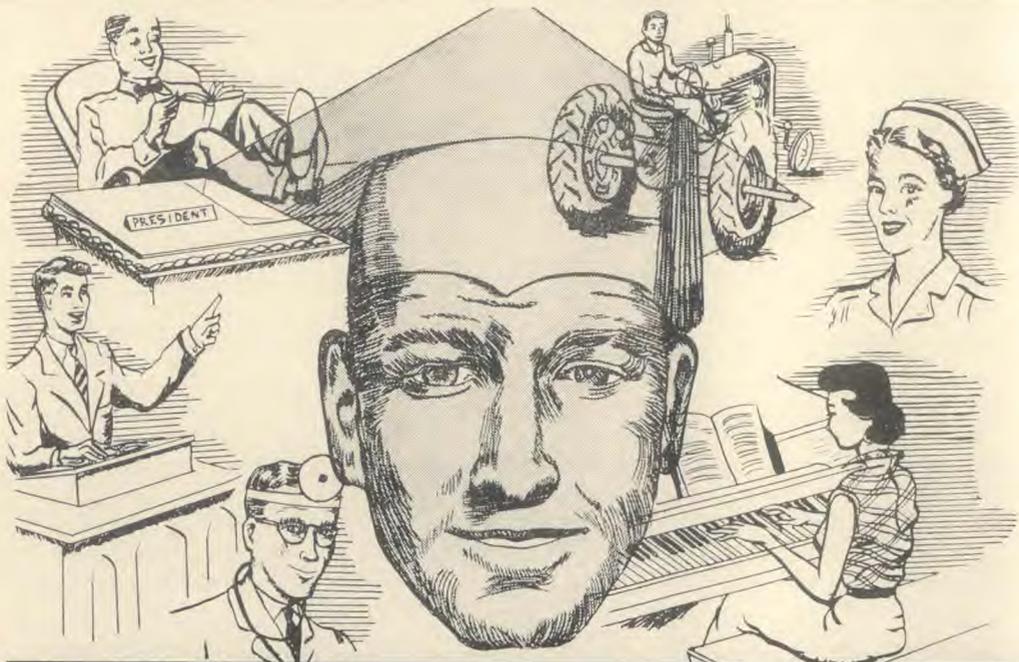
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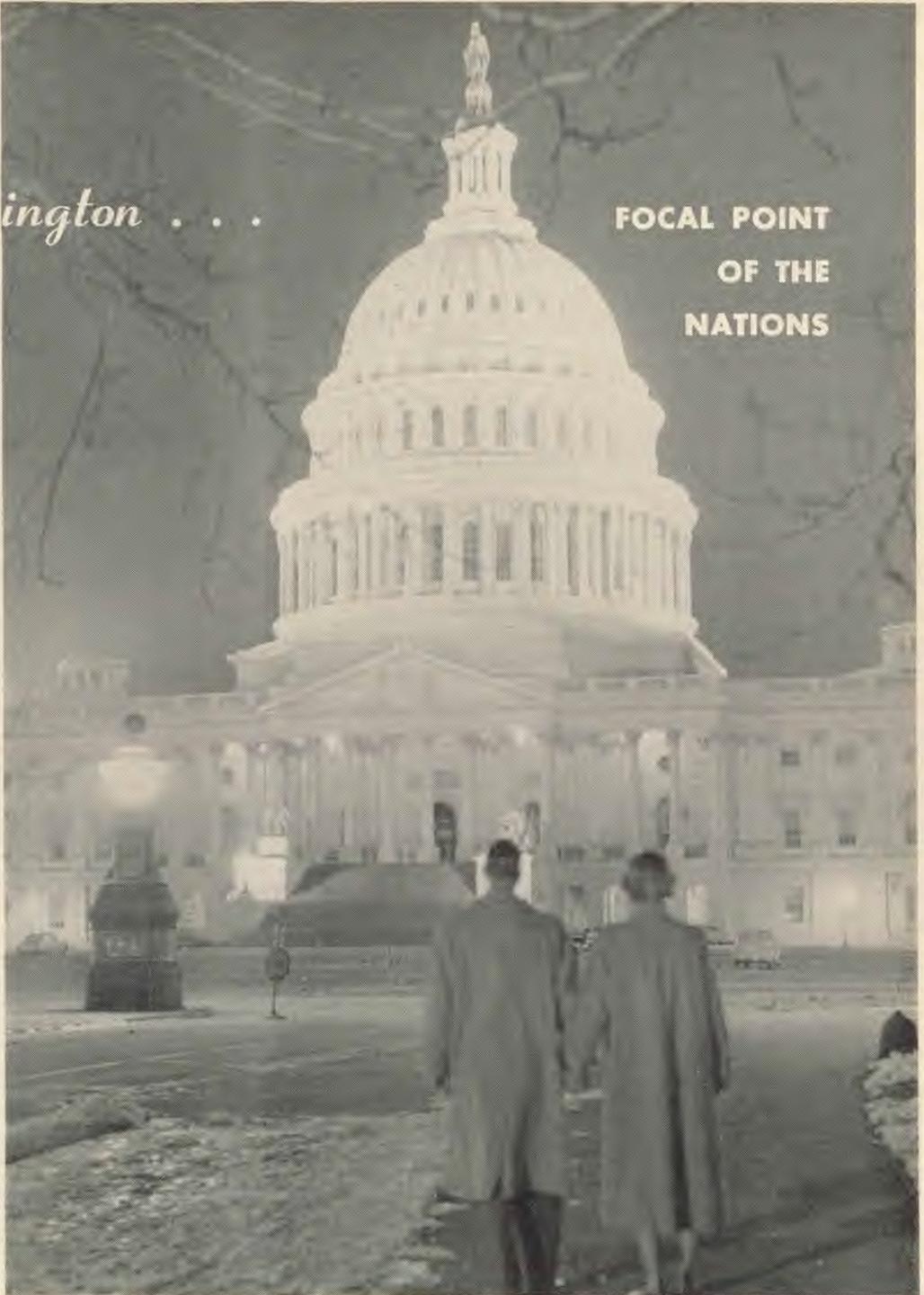


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OF THE
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**STUDENTS PREPARE FOR TOMORROW
WHERE TOMORROW'S PLANS ARE BORN**

Washington Missionary College

Takoma Park, Washington 12, D.C.

► Following the Southern Union Bookmen's Institute at Southern Missionary College in early March, nearly 100 students made definite plans and preparations to do literature evangelism during the summer vacation months. Last summer SMC students delivered \$225,000 worth of gospel literature, and members of the colporteur band are eager to equal or top that figure this summer.

► Strauss Cubly joined the faculty of Emmanuel Missionary College at the beginning of 1956, filling a vacancy in the business administration department. He is teaching accounting subjects, economics, and other business courses.

► Students and teachers of Plainview Academy (South Dakota) are especially happy over the fine new stage in the auditorium, made possible by their enthusiastic 2-week campaign to raise the necessary \$300.

► A fine new church building, with a seating capacity of 450 and a commodious recreation hall below, was recently completed on the campus of Bethel Training College, South Africa.

► The Walla Walla College 45-voice A Cappella Choir recently recorded for *Chapel Records* a group of sacred and patriotic songs on a 10-inch, 33 $\frac{1}{3}$ RPM disc, "Choral Treasures."

► After being closed for three years, the Iran Training School has reopened, with Earl Adams as principal. The enrollment is small, but spirit and progress are good.

► Beginning next September, Thunderbird Academy (Arizona) will teach flying and airplane mechanics.

► James E. Merideth, accountant at Oakwood College, has received the LL.B. degree from the American Extension School of Law.

► With an enrollment of 385 children in grades 1 to 11, the Beirut Arabic School is easily the largest elementary and secondary school in the Lebanon-Syria Union Conference.

► Of the 1,098 children and youth enrolled in the schools of the Hong Kong-Macao Mission, 450 are in the fine new Pioneer Memorial School (Hong Kong), and 295 in the Boundary Street School (Kowloon).

► Under the plan of affiliation between Washington Missionary College in the United States and Newbold Missionary College in England, the latter school this year presents its first class of eight degree graduates.

► During the second semester 25 teen-age students from Cedar Lake Academy (Michigan) conducted a series of Sunday night evangelistic meetings in nearby Mount Pleasant, with some 25-35 non-Adventists attending more or less regularly.

► Alice Holst, associate professor of secretarial science at Pacific Union College, has been awarded the Doctor of Education degree in business education, by Columbia University. She is the first woman faculty member at PUC to get a doctor's degree.

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► Years of dreaming and working have produced a beautiful new \$85,000 education-recreation center for the children and youth of the Cleveland (Ohio) church. Located on a five-acre tract of partially wooded land, the modern one-floor building contains three light and airy classrooms, 22' x 32'; a 40' x 80' gymnasium; a principal's office; and a well-equipped kitchen, where cooking is taught and hot lunches are prepared. Later on, the playground will be developed and equipped for varied recreation, and a picnic grove will be made ready for the use of church members and their families.

► Students of Gem State Academy (Idaho) conducted a 6-week evangelistic effort in the Caldwell Seventh-day Adventist church during February and March. Attendance and interest were good, and the young people themselves had a wonderful experience.

► A check for \$37,160.40 was recently received by the CME School of Medicine, as the 1955 contribution from the National Fund for Medical Education. This was part of a \$2,657,433 fund that was divided among the nation's 81 medical schools.

► The spring Week of Prayer at Thunderbird Academy (Arizona) was planned and conducted by students, even to the Sabbath worship hour, given by five members of the seminar.

► Platte Valley Academy (Nebraska) was host on March 9 and 10 to Nebraska's first laymen's congress—in fact, the first one in the Central Union Conference.



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Madison College

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EDUCATIONAL DAY

Sabbath, August 18, 1956

There should be an educational rally in every church. Please use the excellent program materials that will be sent to each church in ample time.

Watch for this special material.

► Forest Lake Academy (Florida) was host, last February 24 and 25, to the Central Florida Youth Rally, with its theme of "Keeping Faith." Approximately 4,000 persons packed the auditorium for the worship service Sabbath morning and for the afternoon concert of sacred music presented by the Crusaders Quartet and Baritone Trio from Southern Missionary College and the Forest Lake Academy music departments.

► The "Travelaires," male quartet of Gem State Academy (Idaho), appeared on Boise's KBOI-TV last March 16, by request of the viewers who enjoyed their several appearances last spring.

► T. C. Murdoch, new president of Mountain View College (Philippines), reports baptism of 14 students last December 10.

► The choir of Mount Ellis Academy (Montana) gave concerts in 13 cities during its annual spring tour, March 28 to April 7.

► During the 1955 Ingathering campaign Middle East College (Beirut, Lebanon) solicited LL3,960 (\$12,375), the largest amount received in the history of the school.

► Walla Walla College was host to the March meeting of the Washington State Entomological Society, with some 40 scientists attending from northwestern universities, state colleges, and research laboratories.

The JOURNAL of TRUE Education

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The Registrar

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