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CATALOGUE ON REQUEST

“With Such an Army” — An Editorial

LONG ago the advent people received a sure and precious promise for its youth. The words may be accepted as outlining a program as well as stating a responsibility. “With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!”

The armies of the world increase in size; their equipment is improved by more exacting tests; the training is made more arduous; treasure is poured out without measure; the period of bloodshed and devastation lengthens. In contrast to this vast program of waste, destruction, and death is that of the church, which is one of reconciliation through the crucified One, of victory through Him who rose from the dead, and of hope in Him who is soon to return.

The promise for the youth is also an expression of confidence in their character, experience, and strength. Their ambition, their courage, their energy, their enthusiasm, and all other resources and qualities of mind, spirit, and body have a place in the work of the church. There is no skill or art or service, but has or can have some part in support or promotion of the world-wide gospel task. The call is to the army of youth with all their riches in character, thought, and materials, to work together as a unit, for one another and for the success of the greatest of all causes.

The full dedication of all the powers is asked of all youth, regardless of race, language, origin, capacity, background, or experience. To every man has been committed a particular task. He may not need the same amount or the same type of training that his brother does, but he will undoubtedly be benefited

by some. Its length, intensity, and content may vary with the individual's needs, but he can serve more happily and effectually when he has been thoroughly prepared for his particular task, whether it be in the church directly or in its support.

A special condition required of all is that they be “rightly trained.” All should know the significance of Jesus' reconciling death, the power of His resurrection, and the buoyant, sustaining influence of the blessed hope. Such knowledge can best be communicated by an understanding mind prepared to match wits with the ablest. A balanced training calls for teachers and leaders specially fitted for their work, and for educational facilities adapted to the particular needs of the children and youth.

The call for the youth is to enlist in “such an army.” Their work is not to destroy but to build, not to kill but to introduce the Life-giver, not to alienate but to reconcile, not to discourage but to brighten hope. The responsibility of the church is to provide the right training for these young soldiers of the church. This is where the Christian school is to serve.

Never has the church been more conscious of its responsibility. Never before have the schools been so well manned and equipped for their part. Never have the youth been so rich in the resources and qualities that distinguish them as the peculiar treasure of the church. Never have the times and the task called for a more complete dedication of schools, church, and youth. The resources and readiness of the church, the facilities and experience of the schools, and the talents and enthusiasm of the youth, make the situation hopeful and the early completion of the task certain.



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The JOURNAL of TRUE
Education

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Chart Your Course

Alvin W. Johnson

PRESIDENT, EMMANUEL MISSIONARY COLLEGE

PPROMPTLY at high noon the mariner "shoots the sun" with his sextant, and then carefully works out his exact latitude and longitude in order to determine what his future course shall be. This centennial year is a mighty challenge to the youth of the advent movement to "shoot the sun" of their educational horizon, that they may steer a straight course and that they may not drift from the line of advancement marked by the Master Captain upon their life chart.

It may be that despite your best efforts, invisible currents and contrary winds have driven you somewhat off course. Or it may be that you are completing the first lap of your voyage and that you are just now pondering the "set of the sail" which will determine your course upon life's uncharted sea.

In any case, one may well be reminded that the demands of the world today are more exacting and more detailed than ever before. The national crisis, involving one and all, charges young people particularly to honest effort and sincere application. In addition to this, Seventh-day Adventist youth have the work of completing a great spiritual task. The

future leadership of the advent movement will rest upon the shoulders of the youth of today. What responsibility, what opportunity, awaits the young Christian in this crisis hour!

The Christian college, as a lighthouse in a bewildered world, offers the training and preparation necessary to meet these challenges un baffled.

The experience of studying and of worshiping God in large and small groups aids in the cultivation of a Christian philosophy of life. From the time of morning worship, when the first streaks of sunlight stream through the windows and sincere voices sing softly, "Lord, in the morning Thou shalt hear my voice ascending high," until, weary from a day of activity, the student breathes a prayer to God before retiring, a Christian standard of values is set before him. Friday evening vesper services and Sabbath opportunities draw him into close fellowship with God. The various extracurricular organizations of the college present opportunities for missionary endeavor and the development of Christian character and leadership.

It is in the Christian college that a
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“They Shall Be All Taught”

Archa O. Dart

EDUCATIONAL SUPERINTENDENT,
POTOMAC CONFERENCE

MORE possibilities are wrapped up in a child than in anything else in all the world. To every mother comes the question again and again, “What will this child do when grown—play the piano, sing, repair machinery, paint pictures, build houses, care for the sick, preach the gospel, or be worthless, a disgrace, a curse to humanity?” Yet with all these possibilities there are only two major things that one can make of his life—a success or a failure. He cannot make both, but he will make one or the other. His success or failure depends largely on the training he receives in the home, the school, and the church. The home has more influence than the school, for it trains him first. The school has five times as much influence as the church, for it has him five days a week.

Satan stands ready to waste his talents, warp his character, and destroy his soul; but he is not left to the mercy of the enemy. God has mapped out a kingly path for the training of each child, a path that will utilize his talents, ennoble his character, and enable him to shine as the stars forever and ever. The great question is, then, who is to do the training—his parents or the boys on the street? the world or God? The fundamental laws of learning should be kept in mind by every parent and church member.

A child learns every day. It is just as natural for the normal mind to learn as it is for the normal eye to see, whether good or bad. The mind receives the thoughts and ideas of other minds, just as the eye sees that which is around it. Today each child learned something—worth while or trivial, sensible or foolish, right or wrong. “The mind, the soul,

is built up by that upon which it feeds; and it rests with us to determine upon what it shall be fed.”

It is easier to learn than to forget. A dull individual can learn something, but the brightest mind cannot erase a thought that is there. Schools are established to train one to remember, but there is no institution to help one to forget. Hospitals have apparatus to remove poison from the stomach, but there is no apparatus to remove error from the mind. It is not a trivial thing for a child to be taught error at any time.

Home is the first school. The training received here will help or hinder: lessons in obedience or disobedience, industry or idleness, love for God or love for the world. His second school continues his training for success or for failure. “What shall it profit a man, if he shall gain the whole world, and lose his own soul?” The parent who loves God supremely considers no sacrifice too great to place his child in a school where love for God and faith in His Word are made paramount. The school of God’s founding gives the highest type of education, training the mind, ennobling the character, and developing every talent. This is made possible by giving the Bible its rightful place in education, for “as a means of intellectual training, the Bible is more effective than any other book, or all other books combined.”

No church can render greater service to God than to provide for every child a training in which “there is no limit to the possibilities of his development.” May it be truly said of the children of this church, “They shall be all taught of God.”

Christian Education Makes the Difference

Conard N. Rees

PRINCIPAL,
TAKOMA ACADEMY

HE was a private in the Army of the United States. From all outward appearances he was like all the rest of the young men in his company. He took the long miles of hiking in his stride and endured the hardening training with the rest—but there was one difference. The end of the day found him kneeling at his cot, the leisure moments immediately before having been spent in quiet study or prayerful conversation with a discouraged soldier who did not know God.

Death came unexpectedly through accident, while he was still in training in the homeland, but it did not find him unprepared. Great as was the sorrow and shock to his parents, their anguish was greatly lessened by the comforting thought that their son had been a Christian. He had been a student in one of the academies! As his grieving parents reflected on their son's education, which had been obtained according to God's plan, a feeling of deep gratitude swept over them!

A Christian education not only prepares a young person to die bravely, but also prepares him to live courageously. Present conditions have brought many to realize anew that a Christian education is priceless, that the student or parent who is satisfied with anything less is defrauding himself for time and eternity. The present world situation emphasizes this. The biggest truth the times teach is not that Christian education prepares a man to die a Christian. Rather, it is that Christian education makes a man a man! It makes him courageous before danger, true under temptation, honorable amid dishonor. It enables him to

bring the Christian hope to his bewildered fellow servicemen. In fact, a Christian education helps young people to find in Christ the way out of, or through, any crisis in life. It has been a wonderful enlightenment for the boys in the service, too, to learn from actual experience that a knowledge of God's will as contained in His Word is the only thing that can satisfy the questioning of the mind or the deepest cravings of the human heart.

Many are slow to realize that the education received in worldly schools compared to that obtained in our own is as different in its objective, and hence in its effect, as was the education Moses received in the king's court compared to that which he received in God's own solitary school of nature.

Because the human heart is inclined to imitation and to evil imaginings, it is dangerous for the youth to be placed where they must associate with those who walk in the paths of sin, where they may be charmed by the society of those who are pursuing an education unenriched by the quickening of the Spirit. Many a student who would otherwise be swept off his feet by the attractiveness of worldly pleasure gets his bearings under the influence of Christian teachers, and will later be able to remain unmoved when assailed by the tempter.

"The Lord has appointed the youth to be His helping hand." He has claims upon them which are paramount to all others. What serious consideration should then attend their plans for an education. Christian education makes the difference!

Education for the Children of Other Lands

W. Paul Bradley

EDUCATIONAL SECRETARY,
FAR EASTERN DIVISION, 1931-1942

THE Orient provides a good setting for studying the need of Christian education in other lands. To understand the educational problem one must know something of the religious and social background.

The people of the Orient are almost all very religious and also superstitious. Temples and shrines abound among the races which boast the higher cultures. These temples may be famous structures which have stood for centuries in the populous centers, or they may be perched on a faraway lonely mountain crag. Though they may look dilapidated, with fading colors and cobwebbed ceilings, they are noted far and wide for their holy work, and reputed miracles of healing.

In some countries objects of nature are worshiped as holy, and are said to possess a soul or spirit which must be understood and appeased. Unusual trees, waterfalls, grotesquely formed rocks, and caves become objects of adoration or superstition. The passing traveler stops to toss a pebble or hang a string or burn incense at the venerated spot.

Then there are the religious sects which make a practice of torturing the body in order to achieve merit or to gain peace. Needles or hooks are thrust into the flesh, or the body is lashed with a cat-o'-nine-tails tipped with sharp bits of metal. Others fill a trench with burning coals and then literally pass through these pagan fires, while their grisly, painted gods look down from high platforms near by.

There are the millions of Moslem Orientals who look to that little Arabian town, Mecca, for religious light. Their mosques all face toward Mecca; their

highest ambition is to make a pilgrimage to that sacred spot.

Sacred animals, curious religious orders, burning candles, funeral pyres, fortune-telling, animal sacrifices—all are parts of Oriental religious rites. The simple jungle folk offer rice to the "hantu" and live in terror of these spirits, which are said to race through the treetops on windy nights.

In Asia, where live half the souls that inhabit this world, are planted the bulwarks of the great apostate religions: Buddhism, Shintoism, Roman Catholicism, Taoism, Mohammedanism, Hinduism, animism, and others. If there is need for Christian education in any of the countries where the gospel goes, surely there is need in lands like these.

One basic objective of the missionary who carries the truth into new countries is to plant it so that it will have strength of its own. Indigenous workers must be trained; church leaders must be developed; Christian homes must be caused to flourish in these very unfavorable surroundings. The message must get its roots down firmly in the country, or it may wither and die. Christian education is essential if the truth is to develop to the fullest that power to expand and propagate itself, to reproduce itself in the younger generation.

How foolish it would be in these lands of the East to expect government schools or ordinary private schools or the temple schools to give the training that is so necessary for the development of faithful Christian church members! How foolish it would be to entrust the development of Christian leaders into the

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The Professional Training of Our Ministry

Denton E. Rebok

PRESIDENT,
THEOLOGICAL SEMINARY

IN a recent conversation with the executive secretary of the North Central Association of Secondary Schools and Colleges, high tribute was paid to the good work being done by Seventh-day Adventist schools in his territory: "I personally commend you people on your system of schools and the close integration of your organization. How much better it is for the medical students to come from all your colleges into one strong medical college, and for your theological students to come into one strong theological seminary, than to try to run weak graduate and professional work in a number of scattered places. This seems to me to show good judgment."

Naturally, these words, coming from such an authority on education, made the hearer thankful for the denominational system of education with its earnest teachers and serious-minded students. There is something in all the school work of the church which men of the world see as well as feel. There is a spirit of devotion and a definiteness of objectives which make for quality and more lasting results in the church work.

The Seminary is a graduate school in theology, established by the denomination to serve the world field in one specific area of work. Students from every continent have been enrolled in its courses. It is here to meet a very great need, and to add to the excellent work so well begun in the liberal arts colleges. It does not enter the graduate fields of the liberal arts, but is designed as a strictly professional school whose task it is to train professional men in the ministry, the same as the medical college trains professional men in medicine.

Without doubt an approximately equal period of time is required to do a comparable work in both lines. The day will soon be here when the ministerial training program must be just as careful and thorough as is the one now in operation for the training of doctors.

While the Seminary courses are planned on a graduate basis, yet older experienced ministers who may not have the scholastic prerequisites for this graduate work can be greatly benefited by refresher classes in subjects on which they feel the need for help. Although academic credit is not given for these special classes, the work is extremely practical and has proved a real inspiration.

Likewise Bible and history teachers have been very enthusiastic about the work they have done at the Seminary. One of them recently wrote in this way: "If my school's administration will grant it, I shall be looking forward to being at the Seminary for the summer term again. As I stand before my students from day to day, there is not a class hour that I do not, in some degree, draw from the information that I received during my attendance at the Seminary. As I study and restudy my class notes and mimeographed material from there, it gives me a great deal of confidence to see the sound Scriptural foundation upon which this knowledge is based."

God's work is destined to close in a blaze of glory, and many of the world's great leaders in all walks of life will be drawn to the truth for these last days. To accomplish this the cause of God needs men filled with the Holy Spirit and with the wisdom and knowledge which the times and the work demand.

“... And So I Teach!” — A Symposium

“AND I hope you’ll soon be promoted from teaching church school!” A friend was wishing me well as I began my teaching career five years ago. I smile now even more indulgently than I smiled then, for today I know by experience what yesterday I accepted by faith: “There can be no promotion to a higher field, for there is no grander work!”

But this is a materialistic age. Does it really pay to send boys and girls to a Christian school? Does it really pay to devote one’s life to the boys and girls as a Christian teacher? Isn’t it just one great struggle and sacrifice all the way around?

The church school may be like the tabernacle of the wilderness—plain on the outside, but glorious within. It is this inner beauty that sheds light and warmth on the soul. I wish I could paint it for you as I see and feel it!

Jane would be any teacher’s pride and joy. She was one of the most trustworthy of my eighth-grade students. Bright, intelligent, well behaved—she possessed a good character, but she had never made a decision for Christ. The baptismal class formed without Jane. I was disappointed, but I did not urge.

One Friday we had a never-to-be-forgotten Bible class. We were studying the judgment as pictured in the services of the earthly sanctuary. All grew very solemn as we discussed the subject. Some serious questions were asked, and I felt impressed to close the period with prayer. The Spirit of God was felt in the room that morning in a very real way.

On Monday morning Jane came to me declaring her intention to join the baptismal class. “I never had seen the plan of salvation pictured as clearly as in Friday’s Bible class,” she said. “It all seemed so plain that I decided then to accept

Jesus and His plan for me. I want to be baptized.”

Does Christian education pay? It pays a high rate of interest, compounded daily. Often an extra, an unexpected, dividend is declared. There was the day that Joy, sweet-faced and clear-eyed, came to me and said, “There is something I’d like to talk to you about. Two years ago in one of your classes I cheated. I tried to forget it, but I couldn’t. Every time you talked of Christian standards I thought of it. And now I want to make it right. I mean to live for Jesus.”

But the best dividend of all will be declared when the redeemed are seated at the long silver table where Jesus Himself will serve. I think of young Tom, in whose home I ate dinner one Sabbath. As his mother was seating her guests, Tom made a special request: “I want to sit by my teacher and my friend!” At the table in heaven I want to sit by my boys and girls.—*Ruth Burgeson.*

THE church school is not an institution apart from the church. It is a part of the church, organized for a specific purpose. That purpose is to give the children opportunities to find the Saviour, the source of all truth, and to prepare them for lives of service in this world and for homes in the New Earth.

God has placed in your hands, dear parents, these little lumps of living clay. He has told you to mold them for Him. How can you do this better than by placing them in church schools where the Master Artist can oversee the molding?

What a delightful environment is that in which God and His wonderful works are given greatest consideration, where the children are surrounded with conditions most favorable to the development of Christian character—cities of refuge,

set apart from the evils lurking everywhere around the children of today.

Should it not be our first duty to decide what God expects us to make of these children? He has prepared a pattern for us to follow and has told us to use it in training them for Him. This is the order from our great Commander.

As a teacher of very young children my greatest joy has been to watch the development of those under my care, and today many hold responsible places in the cause of God. Others are witnessing for Him at more lowly tasks, each having found his place of service.

Let us gather the children into our church schools where they may be protected and trained in the fear of the Lord, which is the beginning of wisdom.—*Mary Woodward.*

HE was just a little fellow in the fourth grade, finding church school a brand-new experience. Morning after morning he listened eagerly to the stories of a prayer-hearing and prayer-answering God. They were so new, so thrilling, so very, very real.

Then one afternoon the door flew open and in he bounded, eyes sparkling as he burst out, "It works!"

"What works, Martin?"

"Why, everything you told us about prayer. It all works."

"Suppose you tell me about it," I invited.

His words fairly tumbled one over another as he began: "You see, I started home from school wearing that pin mother gave me this morning, but somewhere along the way it got lost. I didn't discover it until I got home; then mother wasn't there to help me. I just didn't know what to do until I happened to think about prayer. I decided that since Jesus helped people back in Bible times, He would now, too, and I asked Him to help me find my pin. And He did. I jumped up and started back to school to hunt for it and—guess what! I found

my pin buried under some leaves I kicked up as I passed. How that pin ever got under there I don't know; but how I found it, I do. So now I know prayer really works. And," he continued shyly, "I'm always going to remember it, too. From now on I'm going to pray about just everything."

Happily he trudged off home, secure in his new-found faith.

That is one reason why it is a privilege to teach.

Eager little people stood watching a butterfly emerge from its chrysalis one sunny spring morning. They had brought the caterpillar to school in the fall, had scouted all the near-by vacant lots for the particular weed it seemed to prefer, and had seen it form its chrysalis. Now, before their very eyes, they were seeing the miracle that is a butterfly.

Tensely they watched its slow progress, until at last the little creature unfolded velvety purple wings in the sunlight. One tiny girl, round-eyed and solemn at what she had seen for the first time, whispered in the awed silence, "Oh, Teacher, God must love us a *lot* to make such a beautiful thing for us to see."

The rest of the morning was quiet, and the Holy Spirit seemed very near in that classroom. Almost I could hear the Master's voice, "Except ye become as little children. . . ."

That is another reason why it is a privilege to teach.—*Else Nelson.*

THE LORD is mightily working on the hearts of children today. More than ever before they are moved to do that which is right when under the right influence. Now is the time to put forth the effort to save them—not after they have gotten beyond our control. How can we expect them to serve the Lord if we educate them to serve the world? "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6. There is so much joy in seeing a child grow in hon-

esty, patience, courtesy. To hear him pray for himself and for his teacher gives joy that cannot be estimated in dollars and cents. The fruit in the hearts of the boys and girls is ready to harvest, but where are the reapers? Young men and women, do not spurn the Lord's call for reapers. Soon it will be too late.—*Mildred R. Martin.*

My greatest joys have been in the way the little folks make Christianity a part of their daily lives. When boys and girls apply the golden rule habitually and seek to "keep their records up to date" by asking forgiveness for misdeeds, it indicates to me that they have an active Christian experience.—*Helen Kannenberg.*

Just as the Lord has set aside a special day with a special blessing for His people, so He has designated special schools with their special program and blessings.

The seventh and eighth grade Bible class had just finished the study of the life of Paul, with a review lesson based on the question, "If Paul were living today, would he be a Seventh-day Adventist?" Because he believed in the seventh-day Sabbath, the second coming of Christ, tithing, and other of our fundamental doctrines (as evidenced by the study of his life and teachings), the inevitable conclusion was that he would be a Seventh-day Adventist were he living now. Then, "Boys and girls, how many of you who have not yet joined the church would like to stand with Paul and prepare for baptism and full church fellowship?" Seven raised their hands to signify their purpose. Such experiences as this constitute a part of the church school teacher's reward—the pay that cannot be put into an envelope.—*Ethel Johnson.*

BUCK was registered in the first grade at the little school on the hill. The set of his sturdy shoulders, his squat body, and booming voice defied all attempts

at friendship or discipline. The first day he stole lunches, took no willing part in any activity; and once, when the teacher was busy with another class, he slipped away from the room. His absence was discovered and a search made. The fifth-grade boys found him sitting under an ebony tree in the center of a neighboring orchard. Questioned, he said, "Aw, I just wanted to get away from it all!"

At Bible-story hour big brown eyes challenged the teacher. Reading time came. Buck protested, "I don't wanta read. Don't care nuthin' about it."

But Buck did learn to read, because he learned to like school. The Bible stories gripped him. Buck drooped at dismissal on Fridays. Once he confided to his teacher, "I'll come out here Saturdays and Sundays if you will."

Teacher said she went to Sabbath school Saturdays.

"That's all right. Can't you take me?"

After the teacher had a successful visit with the parents, Buck went to Sabbath school and stayed for church, sitting stiffly at attention by teacher.

The power of persuasion has its own reward.—*Alna M. Grant.*

MANY and varied are the everyday opportunities of the church school teacher: in opening devotions, in Bible classes, in J. M. V. work, and even during recess periods. This is true especially with non-Adventist children who sometimes attend church schools, there to get their first personal knowledge of Jesus. A few weeks ago a mother said to me, "I don't know what you have done to my boy, but he is so different at home."

When a group of thirty young children respond to the call for sacrifice by making an offering of fifteen dollars, the teacher's joy is boundless. What a privilege to have a part in this "most important work ever entrusted to human beings," of helping to develop characters "after the divine similitude."—*Jessie Locke.*

NICKY came to me from public school, and he knew every trick a boy could know and still keep out of the reformatory. Before school opened I had been warned about him by several well-meaning friends. Even so, I was not quite prepared for Nicky. He was a beautiful boy. Deep-blue eyes, golden hair, dimples, cupid-bow mouth, and a card proclaiming him, by a series of low D's, to be ready (?) for the seventh grade.

About the second day of school he "began." By teasing the little ones and cheating at games, by general laziness with no pretense to study any lesson at all, he made himself a general nuisance. Instead of the cherub he looked to be, he proved to be more of an imp. Yet I did not want to resort to corporal punishment. His father had boasted that he had "beat that boy till his hide wouldn't hold shucks." His earlier teachers had, by their misunderstanding, hardened the lad into near-criminal tendencies. His devil-may-care attitude proclaimed, "If I do or if I don't, I get the blame just the same"—which was about true.

Could I win him? Never, without the help of the great Teacher. So I went about it with the guidance received from God.

I began a strict supervision of his study, kindly, but firm. He just had to do certain things or he couldn't go home after school. Of course, I made the regulation for the whole school, so as not to single him out as a special problem. Then I put forth superefforts to make every class intriguingly interesting. Projects were introduced. His grades rose a little. His interest awakened slightly.

He was from a desperately poor family. His hair got shaggy. One day he sheepishly told me he wished he could get his hair cut.

"I can cut hair," said I.

His eyes grew wistful. "Would ya?" I have cut his hair ever since.

One noon hour he came to me. "Do

you really like me?" he asked, his face reddening perceptibly. "Do you really care if I amount to something?"

Upon my assurance that I surely did, he blinked hard to keep back the tears. "No one ever did before," he said.

All over our beautiful America, there are hundreds of such boys. In the modern schools of the prophets, where little ones committed to our care are trained in the ways of the kingdom, these boys can be won because somebody cares.—*Josephine C. Edwards.*

CHURCH school teaching embraces the things of time and the things of eternity; things seen in their relation to things unseen; the passing incidents of common life and the solemn issues of the life to come. It is a rare privilege to impart knowledge and see minds grasp each new thought, and watch it develop and become a part of their character; and most of all to witness spiritual growth.

Joy? Yes, joy without ceasing. Do gardeners sow the seed and never wait to reap the harvest? Do architects lay the foundation of a building and never finish it? Neither do we teachers fail to watch for the "ripened grain," or the "completed structure," in youth's developing and becoming successful in their lifework, filling their places in the Lord's service. Several of my church school boys are now in the armed forces, and while serving our country, they are also standing firmly for the truth. Yes, it is a joy to have part in the "nicest work" of training boys and girls for success in life and for the kingdom.

Young people, if you want excitement, thrills, joy, prepare yourselves for teaching. There's new adventure every day. Your help is needed; without it some child may be deprived of a Christian education.

Mothers, fathers, are you doing all you can to give your children the right training?—*Velma Campbell.*

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Our Church School Dilemma

John F. Wright

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GENERAL CONFERENCE

THE church is at present confronted with the exceedingly grave and embarrassing problem of an ever-increasing shortage of efficient, well-trained church school teachers. For several years an alarming number of competent, successful, and experienced teachers have been turning to other lines of service. This trend has brought about a crisis of no ordinary magnitude. Each year the number of available teachers has shrunk in spite of every sincere effort to stem the tide. If the present outgo continues until the fall of 1944, educational leaders will be simply overwhelmed, not knowing how to cope with the regular needs; to say nothing of supplying the demand for opening and staffing new schools. The situation is without parallel in the history of the church school program, and is both distressing and perplexing. The question therefore naturally arises—and properly so—"What can be the trouble? Just why this ever-increasing shortage of teachers?"

First of all, is the diminishing number of teachers due to their lack of missionary zeal or fervor? or to their failure to recognize a high and noble calling? Indeed not! On the contrary, it is doubtful whether more loyal, devoted, self-sacrificing, and sincere missionary-minded folk can be found. In spite of obstacles and hindering causes, these workers have remained at their task with a devotion that merits praise and admiration. Theirs is not an easy task. They labor untiringly, and for long hours, without murmuring or complaining. In many instances they carry a much too heavy teaching load. Then, too, they often teach in inadequately lighted and poorly

ventilated rooms, with pitifully meager equipment. Truly, conducting the average church school is an undertaking which challenges the most heroic faith and calls for undaunted courage.

Now to the problem and its solution. In seeking to discover a way out of the present dilemma, the writer certainly claims no special wisdom or superior knowledge. Certain observations and suggestions, however, merit prayerful and sympathetic consideration. Further than this, if the proper steps are taken to correct certain attitudes, a satisfactory solution will be found.

A renewed emphasis needs to be placed upon the church school program in light of the counsel given through the Spirit of prophecy. Space would not permit quoting here from this counsel, even if it were needed. The instruction given has been read and reread, until the church is well acquainted with it. Suffice to say, the counsel is sound, reliable, and explicit; it is not misleading. No instruction could be more definite, direct, and comprehensive.

Now if it had been best for the children to secure their training in secular schools, the Lord would never have counseled His people to go to the expense and effort required to conduct their own system of elementary schools. The Lord does not give unnecessary admonition. *Never!* And when this instruction is followed as it should be, the schools will bring credit to the church.

Many schools measure up well to the standard set; however, there are not a few which fail in reaching the goal. When the church schools occupy the place outlined for them, it will not be so

difficult to retain teachers, nor will it be so difficult to lead promising young people to choose this vocation as a life calling. Thus a partial solution to the problem is the building of stronger, better-equipped schools.

The instruction given by the messenger of the Lord concerning the character and qualifications of the teacher is just as definite and specific as that pertaining to the conduct and operation of the church school. The church school teacher occupies a position of sacred trust. Following the early care and training, for which parents are responsible, the consecrated church school teacher works with the parents during the formative years of the child's life. To no other class of worker is so delicate and so unique a responsibility committed. She lays the foundation for the future formal education. If she does well her task, the problems of afterdays will be greatly minimized, and the pupil will make successful progress in his undertakings. On the other hand, if she fails, the converse will hold true. Therefore, the messenger of the Lord has said very specifically that just as much discretion should be used in the selection of teachers as in the choice of young men for the ministry. This being true, a teacher is worthy of the highest esteem and of wholehearted co-operation. The church must share the problems and burdens she carries. When this attitude is taken, it will greatly aid in meeting the present dilemma, and our church school teachers will be happier and more content. But this is not all. Other factors are to be considered.

The remuneration of elementary teachers is a vital phase which cannot be overlooked or ignored if a satisfactory solution of the question is to be reached, for here is one of the real underlying causes of the teacher shortage. Church school teachers have been kept in the lowest denominational wage bracket. According to a recent survey, more than half of those employed have received the

minimum wage or less, for an average of nine or ten months of the year; while all other denominational employees approach the maximum, and that for twelve months. Because of this discrimination many a faithful church school teacher has become discouraged and turned to other means of livelihood. Not a few noble church school teachers would gladly have continued in this service could they have been financially able to cope with the high cost of living. Here is a fact which cannot be denied nor ignored in seeking a solution to the problem. Until this need is provided for, there is little hope of maintaining an adequate supply of first-class church school teachers.

In addition to proper remuneration, the church school teacher must be given the same courtesies and privileges as other workers in attending camp meetings and like gatherings. In other words, they must be made to feel they are as much in the employ of the denomination as any other worker. While many of the conferences have taken a definite forward stride toward such a goal, and very great improvement has been made, much yet remains to be done.

Why are these matters of proper remuneration and courtesy so vital and fundamental to the solution of the problem? The requirements of college training, summer school work, and certification which confront the teacher are far greater than those for most office or departmental workers. As already stated, the church school profession is not an easy task. The time is long overdue when, in all fairness to the teachers, they must be given equal consideration with other denominational employees. Then a brighter day will dawn for church schools and teachers.

Indeed, the problem is not impossible of solution. Yet no one can solve it alone. It will require heroic effort and co-operation; the kindly, sympathetic,

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Quit Being an Ostrich

George H. Jeys

MANAGER,
PACIFIC UNION COLLEGE PRESS

ALL know the habit of the foolish bird who believes himself hidden merely because his eyes are shut and his small head buried in the sand. The attitude of many young people today toward industrial education is much more absurd. Since employment in the war industries at big wages is now possible for everyone who wants it, they feel that there is no longer any need for vocational training in school. It is "just time wasted." This attitude reveals a total misconception of the purpose of industrial education, an ignorance of the benefits to be gained by studying definite trades in school.

Ever since the fall of man, and God's curse on the earth for man's sake, there has been a studied attempt on the part of the author of evil to make men believe that labor is a curse, and not the blessing God says it is. Among the greatest and most lasting pleasures that can come to men are the pride of accomplishment, the satisfaction of work well done, and the realization that though work may tire, physically and mentally, it need not be drudgery! There is no pleasure in senseless and futureless toil, in meaningless routine. To avoid this, vocational education has been developed. This is the reason why it is so vitally important for young people to understand that they are not wasting time when they study a trade in school.

True, there is a temporary demand for labor—any labor, skilled or unskilled. This may continue for a few weeks or months, but it is also true—though not so highly publicized—that every week the war industries are discharging thousands of men and women because they are inefficient and nonproductive, often because they lack proper training.

The function of industrial education is to give the worker not only a manual dexterity but a mental attitude. Pride in craftsmanship, with a quiet, intelligent, balanced confidence in one's own efficiency will rob labor of its drudgery, give the worker skill that will gain the respect of fellow employee and employer, take away the fear of discharge for inefficiency, and raise him above the "ostriches" in industry, who merely use their muscles but do not think.

Let it be clearly understood that industrial education can be obtained outside the schools. So can liberal arts education; one can be obtained just as readily as the other. There are some well-educated men who have never been to college, but there are more who have secured their education in the approved manner. It is entirely possible to learn to make automobiles without reference to existing knowledge of engineering, but it is highly improbable that the results of such self-teaching would produce a model that would steal the great American market.

There is no substitute for experience, but if experience is combined with properly directed study, based on the accumulated experience of the ages, the results are of such proved value as to need no defense.

Much has been said recently about accelerated industrial training: the "new methods now employed" to teach men and women industrial skills. Enthusiastic writers, anxious to prove that "we are the people," explain the way to teach men quickly. First, tell how it is done; second, show how it is done; and third, have it done under personal supervision.

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Learn While You Earn

Ernest E. Franklin

ASSOCIATE SECRETARY,
PUBLISHING DEPARTMENT

AT the turn of the present century the idea was conceived by some publishing men that students of Seventh-day Adventist schools could sell denominational literature during the summer months. Arrangements were made whereby the sale of a certain amount of literature would entitle a student to attend school with basic expenses paid for the year.

The few who first ventured on this new enterprise were signally blessed, and some surprisingly large records were made. These students returned to their schools enthusiastic about their summer's experience. Others were attracted to the plan, until now each year sees an ever-increasing army of students going into the field to sell denominational books. The scholarship plan has enabled many young men and women to earn their way through college who otherwise might never have had a college education.

The work is character building. It helps the student to learn the real needs of humanity. It broadens his sympathies, which is vital to one contemplating gospel service or desiring to serve mankind in any capacity. Many finish a college course not knowing how to apply to practical life what has been learned. "Even in seeking a preparation for God's service, many are turned aside by wrong methods of education. Life is too generally regarded as made up of distinct periods, the period of learning, and the period of doing,—of preparation and of achievement."

Speaking of the advantages of the scholarship plan, a prominent educator has this to say: "Let him take his bundle of books, and, eyes and ears open, go on

foot to all classes of people, where poverty is pressing, where enterprise is struggling, where various religious interests and denominations are conflicting—and he will get more insight into the feeling of the people, and the best ways of approaching them, than he could by hearing lectures and stationed preachers all his days. Let him do this for three months in a year, and his training will be all that could be desired."

Meeting people and persuading them to buy religious literature is an education in itself, one not to be obtained in a classroom. Whatever vocation the student may choose, these practical lessons will be of inestimable value to him. Not only do the qualities acquired and the principles employed in such work enter into every transaction in the commercial world, but consciously or unconsciously they are a part of every personal transaction in life.

A survey of scholarship work was made recently in a senior college. The reported time of service in this work was from a few days to fifteen months, the average being approximately five months. A degree of success was reported by all. Among the educational values gained from their experience the following were recognized:

Understanding and tact in dealing with people; fearlessness and freedom in speech; courtesy, sincerity, and friendliness; application of theory to the practical things of life; persistence, initiative, self-reliance, and adaptability; increased trust and confidence in prayer; fuller consecration to and love for "the truth."

The liberal discounts and courtesies

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The Shape of Things to Come—in Education

George M. Mathews

PROFESSOR OF EDUCATION,
EMMANUEL MISSIONARY COLLEGE

MUCH has been spoken and written concerning every phase of the brave new world that men are anticipating tomorrow. Most of the literature is freighted with concern lest education fail. It is agreed that in order for education to save civilization, it must be reformed. Vice-President Henry A. Wallace has said, "All the schools in the world will have to be reborn after this great conflict if the boys who have died are not to have died in vain. In the years to come it will be even more important for the schools to teach character than to teach facts."¹

There is wide agreement with Mr. Wallace that the kind of education is most important. Not technical knowledge, not business, not reading, writing, and arithmetic, but the great moral values—the business of harmonious living—must be the chief objective of postwar education.

The school population will be somewhat unusual after the war. There will be a large number of older, more mature students whose education has been interrupted. Some of them will have completed courses offered through the Armed Forces Institute or other agencies. Many of them will have had vital experiences, not only in combat, but as the result of residence in foreign countries. Most of them will be eager to fit themselves quickly for peacetime careers. This will tend to make them impatient with, if not rebellious against, static academic requirements as to admission, credit, and graduation. The pattern of studies, guidance, and requirements for this group must take these things into account.

"A new definition of scholarship is emerging, the essence of which is the ability to marshal and to command knowledge in the solution of the complex problems of everyday living."² This will require that knowledge in various fields of specialization shall be brought together in as many combinations as possible to provide new insight into the problem of living. Total war has accomplished wonders in this synthesis of activity; total peace in the postwar world must be built upon the same.

For this reason it is planned to determine the knowledge, skills, and techniques necessary for certain kinds of work, then to teach these in well-integrated programs. Instead of dividing knowledge into segments allocated roughly grade by grade in amounts determined by the performance of the average child, a "core curriculum" is proposed, based on relationship rather than on subject fields. This will make possible the direct attack on existing social problems.

Just as there should be a proper balance between science and the humanities, between technical education and the cultural and ethical values, so it is urged that the same balance be maintained between general and vocational education. Both the armed forces and industry have been handicapped by the lack of administrative leadership, men with broad-gauge training for management. Even in purely vocational education it is urged that along with intensive training and skill in one vocation, a general training be included in other vocations. Some are urging that this vocational training be given at the high school level; others

at the junior college level; some propose separate vocational schools.

In the postwar world social studies will have an important place. The emphasis, however, will not be placed upon knowledge about a country, but upon a unified picture of a culture—gathering knowledge from history, geography, sociology, economics, political science, and religion, and bringing it to bear upon significant problems. In order to achieve the global perspective necessary to live successfully with all “near” neighbors in the coming “air age,” geography must be studied from a global viewpoint. Kelly says that “it has taken geography some centuries to catch up with Columbus. We are beginning to learn that a flat map, without intention, but none the less inevitably, perpetually distorts the truth about the earth.”³

So much has been said and written during the war concerning the lack of background in mathematics and science that it might be thought both of these subjects would be given even greater emphasis after the war. Contrary to this opinion, both educators and students feel that advanced courses in mathematics should be made available in high schools and colleges but should not be required of all students. All high schools should require proficiency in arithmetic of all students and make sure that this proficiency is maintained. Instead of pure physics being taught, the content should be adjusted to some useful purpose, such as an understanding of the applications of science to everyday living.

Practically all writers feel that health and physical fitness have been seriously neglected in prewar secondary schools, and that physical education should be required every day, together with health examination and facilities adequate to health instruction. They do not feel,

however, that this should be too strenuous or in the nature of military training. America is not interested in “educating for death,” as was done in Germany. The postwar emphasis will be on health and alertness.

There will probably be much further experimentation with the methods of foreign language study worked out by the American Council of Learned Societies. Fluency in conversation has been gained in a single year of intensive instruction, supplemented by drill with a native speaker. Of course, a scholarly knowledge of the language will take a much longer time.

Many feel that new short courses in first aid, home nursing, nutrition, and consumer buying should be placed in the postwar curriculum. The war has also emphasized the necessity of courses in family relationships, mental hygiene, and child development.

Educational experience during the war indicates that sound-motion pictures or demonstration can be used to instruct large classes in some subject fields, with individual and small group instruction in areas requiring active participation. These types of teaching will necessitate providing equipment and training teachers in its use.

Such an educational program will require much more of the schools than mere formal education. The entire community will become an educational medium; the educational program a life-long process; and all, from youngest to oldest, will play an active part in this fascinating game of life!

¹ Henry A. Wallace, “I Am Thinking of a Boy,” *The Journal of the National Education Association*, Vol. XXXII, No. 9 (December, 1943), pp. 259, 260.

² J. G. Umstatt, “Postwar Education in the United States,” *The Educational Record*, Vol. XXV, No. 1 (January, 1944), pp. 48-61.

³ Robert L. Kelly, “Some Changes in the Colleges of Tomorrow,” *Association of American Colleges Bulletin*, Vol. XXIX, No. 4 (December, 1943), pp. 412-423.

America's Blind Spot

William A. Scharffenberg

DIRECTOR,
INSTITUTE OF ORIENTAL STUDIES, 1927-1940

IGNORANCE may be bliss, but ignorance on a national scale might result in a national tragedy. As a nation Americans were caught completely off guard. This ignorance was due primarily to the fact that America had made little effort to study or understand the people of the Orient. A true understanding of any people can be acquired only through their language and through close contact with the people. Knowledge acquired by any other means is secondhand and in many cases superficial, hence very unreliable.

In 1940, a year before Pearl Harbor, there were only about fifty students in American institutions of higher learning engaged in a serious study of Japanese. On the Roster of Scientific and Specialized Personnel, which included a list of 300,000 Americans with unusual ability, there were only forty-one persons listed as "suspected of speaking Malay," and upon further investigation it was found that most of these persons spoke what might be called "kitchen Malay." There seemed to be no outstanding American scholar in Malay, and great difficulty was encountered when efforts were made to secure teachers in the Malay language. This was also true of the majority of the other Oriental languages, such as Japanese, Korean, Siamese, Burmese, and Hindustani.

Lt. Comdr. George B. Fowler, of the Naval School of Government Administration, states that the "underlying cause in a chain of circumstances that brought us to war with Japan on December 8, 1941," was "the basic ignorance of Americans as a whole regarding the vast experience of the millions of highly civilized human beings who live in

lands to the west of the Golden Gate."

A survey made of certain colleges and universities during a missionary's furlough in 1925-26 revealed the prevailing ignorance of Oriental languages. Impressions of this fact were deepened in 1933, in 1936, and again in 1940. Americans were still enslaved by the bonds of conservatism, studying such dead languages as Latin, Greek, and Hebrew and utterly neglecting the study of the living languages of the Orient. For every person speaking English there are two speaking Chinese, and what is going on in the minds of the Chinese today is of far more importance than what is taking place on the field of battle. Why have the schools failed to introduce and promote the study of Oriental languages in their curriculums? Is it that Americans have felt superior to the Orientals and that they had nothing to learn from them? or is it that they thought the Oriental languages too difficult to acquire? These are questions worth considering.

Seventh-day Adventists, above all other people, should be a global-minded people. They believe in a God who reigns over the entire universe. "Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa. 45:22. The message must go "to every nation, kindred, tongue, and people." "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. In other words, the message is a global message. Seventh-day Adventists believe in a global love, for "God so loved the world, that He gave His only-begotten Son." John 3:16. They believe in a global invitation, for they are instructed to invite all to come unto Him. They also believe in a global

salvation, "for God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3:17.

Seventh-day Adventist young men and women should, therefore, be receiving a global education. Are the youth of this denomination global-minded? Are they equipped to go forth and take this message to every nation, kindred, tongue, and people? These are questions that have come to the minds of men who have been trained in denominational schools and have gone into the world field. Many of these missionaries, upon taking up work in foreign fields, have been greatly embarrassed by their ignorance of those fields. Especially has this been true of those who have labored in the Orient, for the Orient seems to be the blind spot in the educational system.

After having studied the Chinese language for two years, the writer took up work at the Shanghai Missionary College as director of the teacher-training department. The brightest young men of the school were in those classes. The young men began to put their instructor on the spot, asking him various questions, the majority of which he could not answer. They were questions that had to do with matters pertaining to China and to the history of education in China, for one of the courses was in the history of education. The teacher was chagrined at his ignorance of things Oriental. He did not even know who was the first president of China. The questions and the need for the correct answers sent this teacher back to his study, where he pulled down the old textbooks that he had used in college. As he began to search through these textbooks to see how much he had studied about China, he found to his surprise that he had not devoted more than two hours in his whole college course to the study of the Orient. This experience led to the reso-

lution then and there to do all in his power to eliminate that blind spot in his educational background, and it has been a most delightful and enlightening study. Today, after twenty-five years, this teacher has in his private library over one thousand books which have helped to a great extent to eliminate that blind spot.

But, one may say, that was the condition that existed twenty-five years ago; the picture has changed now. There is no evidence of it, for in a recent survey made by a leading institute, it was found that only one to two per cent of the material appearing in American history books deals with the Orient.

A few months ago the writer addressed more than five hundred high school and college teachers. The chairman of the meeting was an associate professor of history in a leading university. This group of high school and college teachers were asked to name China's first president. No one ventured to give the information. They were then asked whether they could tell who then held that office. Five or six volunteered, but their answers were wrong. This was before President Lin Sen's death and General Chiang Kai-shek's appointment as president of China. Not even the chairman of the meeting could answer either of these questions. These are only two of a hundred very simple facts that should be generally known about America's ally, China.

The Orient has studied the West, but the West has failed to study the Orient. It is quite safe to say that the ordinary high school student in the Orient knows more about American history than the ordinary Ph. D. in our American colleges and universities knows about Oriental history.

Certainly the time has come when Seventh-day Adventist educators ought to give study to the elimination of this blind spot from the educational system.

Summer Plans for Winter School

Nelle P. Gage

NORMAL DIRECTOR,
WASHINGTON MISSIONARY COLLEGE, 1924-1928

WHEN I am as big as Betty Jean, I am going to the church school," bragged four-year-old Barbara.

"And why are you going there?" I asked.

"Because my grandma wants me to. We talk about it lots of times."

Barbara's mother had married against "grandma's" wishes, and out of her church, but grandma is beginning early to put in Barbara's heart the wish to go to the church school. I wonder how many of our fathers and mothers are as farseeing. Planned for, hoped for, talked of for years before school days begin, the church school becomes something to be desired, a happy dream come true. Each child has his particular niche in the great scheme of things that God has planned for him. Can you hope he will be able to fill his destiny, unless you enter him in, and see him through, the schools designed to prepare him for that work?

Home training in everyday habits of eating, sleeping, cleanliness, and behavior, will help the school year to run more smoothly for pupils and teachers alike. Then, too, the forward-looking mother will be laying away clean, mended, or new garments ready for the beginning of school. Clothes for school should be sturdy and strong, of course, but if they are tastefully chosen and pretty to the child's eyes, the anticipation of school days is keener. Careful selection of clothing takes a little more time and thought, but rarely more money than collecting apparel by chance and without choice, and it adds definitely to a child's enjoyment of school. Make the children feel that you, as well as they, are preparing for an *event*—the day school opens in the autumn.

God has given each church the responsibility of educating its own children. In fact, we have His word that this is the most important of its responsibilities. It is the nearest at hand and the most far-reaching in consequences. It is the one object we may watch through the years and see results. We may never see what our money and efforts have accomplished for the little Yu Sens of China, but we can see our own Marys and Johns develop into teachers, preachers, and nurses, and know that they are in some part the product of the effort of every member of the church.

Besides paying the teachers, the church should ensure a school upon which it may confidently ask God's blessing. These items merit serious consideration:

1. Hire the teachers as early as March. Pay a fair, living wage.
2. Have a solid arrangement for the support of the school.
3. Provide that every boy and girl in the church may attend.
4. Make sure that the schoolroom is clean and ready for school.
5. Provide a fund for supplies.
6. Consider the time and money to be saved by school ownership of textbooks for which a reasonable rent is charged.
7. Arrange for the teacher to visit every home during the week preceding the school term.
8. Know that every child is planning to attend church school. Counsel with parents who are undecided, making a special effort for children having one parent opposed to Christian education.

With these points cared for, the church has come far on its way to a successful school year.

For the teacher a pair of long shears, a big flat-topped table, a stack of magazines and pictures, and a long summer afternoon, spell entertainment with variety. Pictures to mount, poems, stories, projects, and patterns—everything that will interest a child and bring enjoyment to his work. Every teacher knows that the seat-work problem can be an almost insurmountable difficulty unless it is planned for during the summer. The results of these days of cutting and clipping, filed in large, labeled envelopes made of heavy wrapping paper, will be a priceless treasure.

The week before school, for which most teachers are now paid, should be spent in visiting all the children in the church—especially those who may be undecided—in checking all supplies and books, ordering what is needed, and in every way making ready for the first day with a full attendance and a full program of interesting things to do.

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“In the Army one cannot side-step decisions. The decisions are forced upon him. Only the individual with the training of a Christian school and home can be sure to make the right decision and stand by it.”—*R. B. M.*

“I’m thankful for the Bible course I took. It is helping me to win souls.”—*W. M.*

“I am a Seventh-day Adventist because I was brought up in our schools. Christian education is embedded in my being as a wire fence is engulfed where it is nailed on a live young tree. As the tree grows the wire is covered until it appears to pierce the tree, and cannot be removed without great damage to the tree. So with Christian education.”—*D. E. F.*

“The thorough medical cadet training has helped me many times in the service. When given orders, I immediately have an advantage over those who have not had previous training, and am able to execute the orders intelligently and quickly.”—*A. B. C.*

“In the Navy a man must practice his religion all the way or not at all.”—*J. M.*

“We must be prepared to give a reason for our faith. There must not be a Pearl Harbor in soulsaving.”—*P. O.*

“The question that challenged me on induction day, as I peered into the abyss

of the days ahead, was, ‘Have I laid well the foundation?’ Suddenly one faces the world alone. Lay well the foundation stones of character and life now. Live vitally for Christ each moment of today; then when the great tests come, we shall be ready.”—*R. H.*

“God has a purpose in having us boys in the Army. Christian education has put ‘something’ in me so that I can stand the test.”—*D. W.*

“Many of us in uniform today have spent most of our lives in church school and colleges, under Christian teachers, preparing for the very trials and tests which we are meeting now. I am thankful that God brings back to my memory some of the lessons I learned under Christian teachers, just when I need them most; but I wish I had learned more while I had the opportunity.”—*G. H. F.*

“My best counsel to those soon to be called to their country’s service is to improve every opportunity to study the Word of God—to know in whom they believe, and why.”—*C. H.*

“If we could have looked ahead into the future, none of us would ever have been late to any religious service—and certainly never absent.”—*J. S.*

“The background in Bible I obtained in the Christian college helped me to know that the way to stay happy in the Army is to put all one’s trust in God and stand for the right.”—*G. B.*

“I have a feeling that someday most of us will be back in college, and there will be ‘no fooling,’ for we’ll know what a Christian education means.”—*L. P.*

“Thirteen of us Adventist fellows here hold our own services. I hitchhike

twenty miles so that we can all be together. Our education in Christian schools is a real help to us now."—*W. K.*

"When one tries to live a Christian life, others receive lessons even though the opportunity for words is lacking. . . . The boys respect us, and say that a religion that makes folks live as we do is certainly worth while."—*D. G.*

"I am thankful for a Christian background. Our schools are different, and as such are the safest places for those who desire to serve the Master. My postwar intentions are for a true Christian education."—*J. D. E.*

"You, at this moment, have the honor to belong to a generation whose lips are touched by fire. . . . New ideas, new issues—a new call for men to carry on the work of righteousness, of charity, of courage, of patience, and of loyalty—all these things have come and are daily coming to you."—*Josiah Royce.*

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And So I Teach

Continued from page 13

GRADUATION was over. I held in my hand my high school diploma. State teachers' examinations were also passed. For a long time I had looked forward to teaching. In fact, almost from the time I had started to school I had said, "Some-day I want to be a teacher." Now, my dream was about to be realized. I was eagerly looking forward to my first schoolroom. Little did I dream, however, that it would be a church school, for not until my senior year in high school had I met any Seventh-day Adventists.

After graduation I attended my first camp meeting. Here one of the workers talked to me about taking a home school the coming year. I would have three pupils and would receive thirty dollars a month and my room and board. At first it made little appeal to my heart. My classmates were to get ninety to one hundred dollars. I fully expected to do likewise.

As camp meeting progressed, my views changed somewhat. Yet, I had not decided to accept the little home school. I was still thinking in terms of dollars and cents, easing my conscience by saying, "If I take a school at one hundred dollars I will have much more tithe to pay and more money for missionary work."

However, before camp meeting closed I had gained a new vision of life and its possibilities. One of my happiest moments came when I decided not only to follow my Lord in baptism but also to be not just a teacher, but a church school teacher. Not once have I regretted my decision, for the financial returns are but a small part of the teacher's compensation. It is truly a privilege to help mold these young lives; to watch them grow, step by step, not only mentally and physically, but spiritually as well. How inspiring to listen to their earnest, sin-

cere prayers and their expression of love for their Saviour. How thrilling to see those same erstwhile mischievous boys later bearing responsibilities in the great harvest field.

After twenty-one years of church school teaching I can truly say it is "the nicest work ever committed to man." If those now deciding on their life careers could sense the joy of serving the Master in behalf of the lambs of the flock, surely there would be no shortage of church school teachers today.—*Nellie Ferree.*

AFTER forty years of teaching I still love it and would not exchange the teaching profession for any other. You say, "Teaching is too hard work." It is hard work, but it is the hard tasks that challenge young men and women today. Now is the time to "endure hardness as a good soldier."

Someone says, "I do not have the patience to teach children." The Lord knew that feeding the lambs would help Peter develop patience, which is a qualification for entrance to the Kingdom.

The excuse of "too small pay" is now out of date. But should it be true, notice the Master Teacher's promise, "Whatever is right I will give you." Money does not constitute the main part of the teacher's reward.

Young men are needed in the teaching profession. Jesus was a young man and a teacher. Salaries today are sufficient for even young married men. Army regulations of today regarding men teachers may be a clarion call to our boys to enter the teaching field. My first teacher was a man. It has been his life-work. From that day till now I have always looked to him for counsel.

Young man, young woman, join the Master Teacher in carrying on the work which He left for His followers to do. Let Him use you as one of His potters to fashion beautiful characters for eternity. "The Master hath need of thee!" —*Florence Kidder.*

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Continued from page 17

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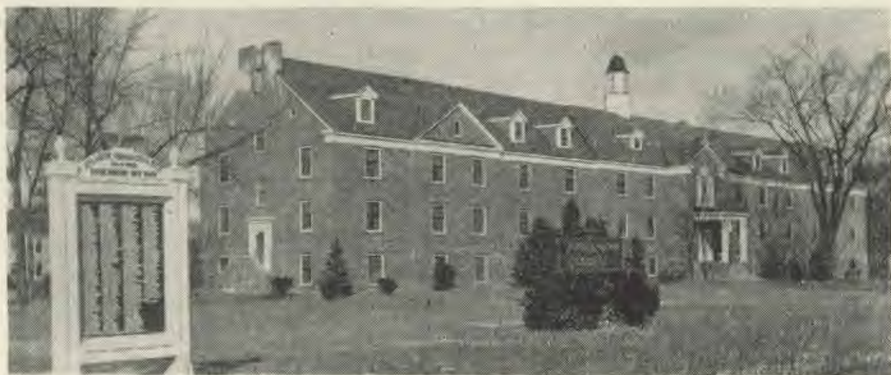
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Education for Other Lands

Continued from page 8
hands of nonbelieving, anti-Christian instructors, no matter how cultured or highly trained they might be. Is it not axiomatic that the further a people are from the gospel in their life and religion, the greater the need of the church for Christian schools to help bring the people back to the path of Christian living?

In our Christian schools in other lands the Bible takes its place as the most important textbook. Not that it contains all knowledge; for it does not. But it contains the most important kind of knowledge, far more important than that of any other study in the curriculum. Furthermore, it becomes the key to all the subjects taught in the school; it illuminates the other branches of knowledge. The Bible interprets history, science, and geography in their true light. This Christian approach to the school curriculum is absolutely essential in these lands filled with paganism and other false beliefs.

The place of education in the expanding Christian movement is not a mere theory. It has proved its value as one country after another has been opened to the advancing message. Before this war disrupted the work in Asia there were a total of nearly thirty-five hundred workers of all classes laboring in the various Asiatic countries. Of these, 86 per cent were national workers, people of the country who were devoting their lives to

the service of this cause. Our Christian training schools were largely responsible for producing this great corps of indigenous workers, most of whom are doubtless active at the present time in countries where foreign missionaries are largely inactive or have been forced to leave.

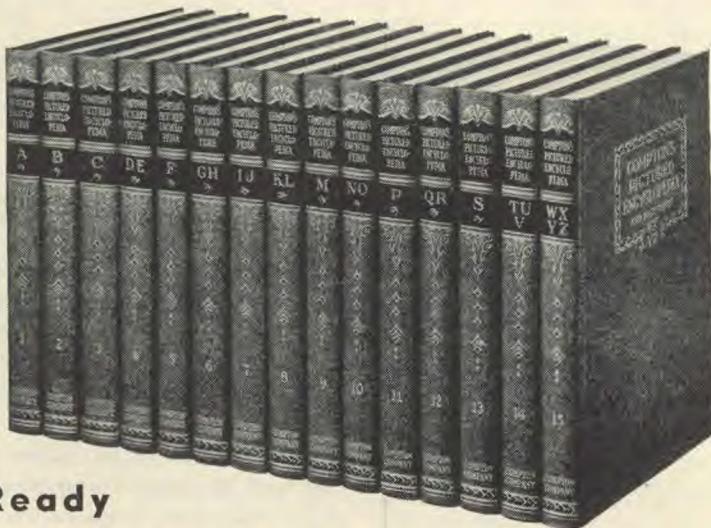
The elementary schools have done their part well. They have cared for the children of believers and have also brought many fine children into the church. The regional training schools and advanced training schools have continued the process, and the results have been a rich blessing to the growing churches.

Without Christian education the missionary movement would have been crippled and incomplete. With Christian education the missionary movement has been vigorous, balanced, and self-sustaining.

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Chart Your Course

Continued from page 5

student receives the broader vision of service to his fellow men.

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In this centennial year of the advent movement a world in turmoil is looking to youth. God in heaven is counting on you. Day by day, month by month, you are choosing and preparing for your place in the work of the world. May you choose wisely, so that when He comes you will be ready to answer His call and to fill the place prepared for you in His kingdom.

"One ship drives east and another drives west

With the selfsame winds that blow.
'Tis the set of the sails and not the gales
Which tells us the way to go.

"Like the winds of the sea are the ways of fate,

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—Ella Wheeler Wilcox.

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Quit Being an Ostrich

Continued from page 16

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Everyone hopes that the war will soon be over. Then again skill will certainly be at a premium. Now is the time to look forward to that situation and to prepare to be better than the crowd, able to claim consideration on the basis of ability to do better and quicker work.

And let those who expect to be members of the so-called professions note that not only is it prudent to have a "second line of defense," but that in the practical things of industry there is real training for career men and women. All need to learn their own proneness to error. There is no one who cannot benefit by the industrial teacher's help in accuracy and carefulness. The study of industry offers real opportunities in the field of sociology. Here men and women are stripped of social veneer and may be studied as they are. It was no accident that the world's greatest Teacher and Preacher had many years' training in a carpenter shop!

Quit being an "ostrich"! Look this matter of balanced education squarely in the face, and having looked, act. Now, as in the days of Aristotle, "there is no royal road to learning."

Our Church School Dilemma

Continued from page 15

and constructive planning of all concerned, including conference administrators, educational secretaries, church boards, pastors, and church officers—yes, the entire church membership. When this is accomplished, the problem will be solved, and the teaching force can be kept up to the desired standard and number.

This being true, the problem must be attacked with the same earnestness and zeal that is given to problems in every other line of denominational endeavor. It can be solved, and that satisfactorily. According to the improvements that have been made, and with the plans now in progress, it is anticipated that this will be accomplished in the very near future.

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