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The JOURNAL of TRUE Education

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VEHICLES TO VICTORY—*An Editorial*

WAR is justified by its sponsors because national honor has been flouted, or territory in the homeland or in some outpost of empire has been violated, or citizens have been offended or mistreated in travel, trade, or personal privilege. Sometimes war is sought as a means of unifying a disintegrating state or as an opportunity for a weak ruler to use force and stay in office. In any case the national leaders must find vehicles to ride to victory. This is the first one—a cause.

Once this vehicle has been selected others must be found. The primitive emotions of the people must be prodded to fever stage. Fear of dire results is aroused. Enthusiasm is developed. Citizens are led to the altar of sacrifice, there to lay their treasure and their children. Comforts, ease, and plenty must also be surrendered, and raw materials from field, mine, and well used extravagantly. The factories must produce superior weapons in greater abundance than the enemy can.

But these are not all. There must be soldiers and sailors and marines and bombardiers. And some of these must be highly trained in centers built and maintained at great cost. The whole group with its varied and multiple interests and requirements must be fed, housed, organized, and transported. Moreover, specialists must know the climatic conditions and terrain of the battlefields, the language of the enemy, his psychology, customs, religion, and prejudices.

But longer-range guns, faster aircraft, more powerful fuels, and a highly and effectually trained force could yet lose the war without capable leaders. These must be discovered, trained, and used.

Men are needed who know not only what to do but how and when to do it with the greatest eventual economy of men, time, and treasure. The immature, the untried, the untrained, could bring only shameful debacle. A great cause, a noble people, a trained army, unlimited supplies, marvelous machines, a thorough knowledge of the enemy—all would be ineffectual without leaders.

But there are vehicles which the nations would rather not know, such as the pale horse of the Apocalypse, whose rider was death, and whose follower the grave; and then fear, and famine, and disease, and hate. These all form a long line of conveyances, provided for the conquerors to ride on to victory.

The Christian youth, too, has vehicles to ride on his way to another type of victory. His cause is the greatest of all, and one deserving the highest enthusiasm and the readiest sacrifice. The importance of thorough, unselfish preparation of heart and mind is understood. He is happy to ride the vehicles of stimulating training, and challenging fellowship with other youth; and the opposites of death, fear, famine, and hate accompany him. The outcome is certain; victory is sure.

Wise, loyal, consecrated, and efficient leaders of the church are needed, men who can organize the final victory from the personal and material resources of the church. The place where talents of leadership are discovered and given preliminary training is in the Christian school. In it children and youth learn better how to win personal victory and how to share in the larger victory of the whole church in all the world. Here are formed the vehicles to an enduring victory.

Why Go to College?

Sydney W. Tymeson

PROFESSOR OF BUSINESS AND ECONOMICS,
WASHINGTON MISSIONARY COLLEGE

A DOZEN students relaxed in their chairs before the fireplace in the lounge of Central Hall, on a late Sunday afternoon—the day's work done, supper and the evening study hour just ahead of them.

"I wonder," said John, one of the older members of the group, "if you folks will answer a question of mine—a personal one. It's about Bill." All knew Bill only too well—that energetic, self-willed "chip off the old block."

"You see," John continued, "Bill will be ready for college in the fall, but just now he doubts the value of a college career. I confess I'm at a loss just how to convince him, especially after listening to his arguments for going right to work after he gets his diploma from the academy in June.

"But I want Bill to get everything he possibly can out of life. I know his parents. We lived next door, and Bill and I used to play ball in the lot down the street. Bill started in the ninth grade when I was in the twelfth. Many times I have heard his father and mother talking with my folks and telling them that they wanted Bill to earn his place in the world without any help from them. At first I didn't understand that, but later I realized that what Bill's parents meant was that they didn't want their standing in the social world, their money, or their influence to affect Bill; they wanted him to make up his own mind on the value of a college education.

"Bill knows some of you, and I thought if I could lay before him your testimony as to why you have attended college, and

what it's doing for you—well, he might see the matter in a different light. How about it?"

An elderly gentleman, visiting father of a fellow student, was sitting near by and had overheard John's statement of his problem. He now moved his chair next to the group and said: "I'm not a college man, as you know. I had to shift for myself pretty early in life. But that was thirty-five years ago. Today a youngster hasn't the same chance to grow with a concern or pick up day by day the necessary knowledge to get along in a profession. The place where I work, for instance, can't afford to carry a man along for several years until he has developed sufficiently to entitle him to a worth-while position. There are too many college graduates available—young men and young women with trained, disciplined minds, who can in a few weeks or months learn the routine of work in any institution. The professional training required today for success in a competing world is much more exacting than when I graduated from the twelfth grade. We need young men and young women who have been trained to think!"

All agreed with Jim's father as he concluded in a quiet, firm voice, "It is very difficult now for anyone to compete in any field without a college education."

As the discussion continued, each agreed that today a student entering upon his lifework after graduation from the twelfth grade finds himself only half prepared, with most of the chances for success stacked against him.

"As a matter of fact," put in Fred, "a good many places now won't even consider a person unless he's a college graduate. I'm interested in this problem with Bill, because I have a younger sister who will graduate soon. I've talked with the heads of some of our institutions, conference presidents, and a number of my friends who have seen the value of a college education. They say that while a college man may start with a four-year handicap of time, he learns more quickly, and after they have taught him the technique of their profession, they have a trained mind and sound judgment that can do more for them than merely carry out instructions. These persons are all successful workers—ministers, teachers, doctors, nurses, businessmen. They were speaking from experience. I realized that they had taken the separate elements of college experience and tied them into one strong bundle of life. Let's jot down some of these elements that make a college education a necessity for anyone who desires to succeed in life."

With that suggestion it was not long before a large sheet of paper was covered with worth-while statements on the value of a college education, with amplification where necessary:

1. It is very difficult to compete in the business and professional world without a college education.

2. A Christian college education prepares one to enjoy all the real benefits of life.

3. The social contacts made in actual living with others in college are of untold value. The association with those of like faith brings out qualities which will make one more valuable to society.

4. Many business executives as well as denominational leaders attribute a large measure of one's success to personality development. The college-trained

person has a developed personality and knows how to work with others.

5. Horizons will be enlarged.

"That reminds me," spoke up Jack, who was majoring in commerce; "I took down in shorthand a radio speech the other evening. I have it here but will read only the part that applies to our present discussion. 'As a college-trained person you have used the opportunities offered by the faculty; you have acquired a wide knowledge of history and a broad view of public affairs. You have utilized the opportunities offered by your fellow students; you have acquired the democratic spirit; you have gotten a grip upon public opinion; you have acquired some experience in dealing with a large variety of men and women in your college associations. You have learned the true value of Christian teachers and the future value of true Christian fellowship. You have an advantage in the race, and statistics show you that college-trained people have made good use of this advantage.'"

John remarked, "All these things are interesting, and you won't mind if we jot down a few more points on this paper."

6. Personal satisfaction.

7. Discovering latent talents.

8. Raising economic status.

At this point Jim appeared in the doorway, and as his father rose to accompany him to supper, he said, "Tell Bill for me that if he really wants to succeed he should have four years of college. They're the best possible preparation for that place he desires to fill in the world."

"All right," concluded John with a smile, "let's eat. I think I'm sufficiently fortified now to tell a thousand Bills and Marys why they should have a college education."

A Liberal Arts Education

Everett N. Dick

PROFESSOR OF HISTORY,
UNION COLLEGE

WHAT is a liberal arts education? There is much confusion on this point. Many have the conception that education is a pouring-in process, that the college is a sort of filling station. The student drives up with the request, "Fill her up!" and expects the faculty to pour in enough information to last a lifetime. Others regard education as a program whereby culture is plastered on—the "rough coat" being the junior college course, and the "finishing coat" the junior and senior years.

A true education is neither of these. It is rather a program of development. The word "education" comes from the Latin *educo*, to lead or draw out. It produces growth by bringing out the best in the student, and combining with it the cultural wealth of the ages.

How often the college professor is confronted with the statement from a student, "I want to get through." Often such a person desires to register for eighteen semester hours and do forty to sixty hours' labor a week. The writer remembers one such student who, when not permitted to matriculate with such a load, remonstrated, saying he wanted to get through, have this unnatural life of drudgery over, and begin to live. To such a student an education is like taking medicine which is good for one but disagreeable and to be hurried through.

Somehow the idea has grown up that life does not begin until graduation. Indeed, some commencement speakers infer that life really begins when the baccalaureate degree is conferred. What does such a speaker mean? Is the student dead? Are his four years of college a vacuum as far as life is concerned? Such an idea infers that college is a

period of unreality or perhaps a distasteful experience akin to the trial by ordeal of medieval times, such as walking over red-hot plowshares.

A college education *is* life. It is a matter of maturing, growing into the full stature which God in His wisdom has for each one. It should be one of the most vital and interesting periods in one's whole career, when, during the formative years, right habits of thinking, working, reflecting, gaining power, and gathering insights should become a permanent part of one's very being and contribute to the carrying of the gospel to those less fortunate than himself. A liberal education is a profound and lasting experience which makes such a vital change in the individual's way of looking at things and in his reaction to problems that he is a new man.

There is danger of confusing the terms "training" and "education." Whereas education is a mental maturation, training is the acquisition of specific skill. A pup or a horse is trained to do tricks; a soldier is trained to fight. The business of the college is to induce the idea of a way of life. Whereas a common soldier may be trained in a few weeks or months, the education of his officer requires years in a West Point or a Sandhurst.

The "blueprint" of this denomination defines education as "the harmonious development of the physical, the mental, and the spiritual powers." Said Nicholas Murray Butler: "The business of the college is to prepare for life and not for the making of a living."

Preparation for the making of a living is training. A barber college is really not a college; it is a training institution. Yet the colleges are constantly urged

and tempted to offer credit in vocational training of various sorts. Sometimes the publishing department urges the colleges to give credit for canvassing. Again, conference administrators feel that the colleges should give liberal arts credit for courses in applied evangelism, including such purely professional or vocational items as advertising, how to pitch tents, or how to manage the music.

The idea has grown up that anything which is good for a young person to learn should be offered for credit toward a degree. Cabbage is excellent and so are peaches. However, the excellence of cabbage is no reason for selling it under the same label as peaches.

A business college is not a college, though it calls itself by that name; and most of the subjects there offered are of the nature of training and not of liberal arts education. Yet denominational and business executives urge the colleges to give liberal arts credit for typewriting, penmanship, and kindred subjects. While these are worth-while tools, they are not to be confused with the liberal arts, nor should they be given credit toward the Bachelor of Arts degree.

Far too many students think a college experience is like an automatic dirt remover. The bulldozer runs around, scrapes the surface, and dumps. Education is not a loading-and-dumping process, as the cramming student makes it. Information may be acquired quickly, but wisdom demands time. As a great educator has said, "It is one thing to commit facts to memory, to learn dates, to name the titles of Shakespeare's plays; and quite another to absorb the Elizabethan spirit, or comprehend the world forces underlying history."

One of the finest sources of scholarly growth is personal association with the teacher. The great teacher stimulates his students, challenges them to new tasks, provokes them to inquiry and lifts their mental horizons. Perhaps even more

valuable in this respect than the class periods are those quiet talks which take place between student and teacher. These sessions are more potent for real education if both teacher and student are reading and thinking. If the teacher is doing some sort of research work, all the better; it stimulates him, and he in turn brings this reaction to the student.

From the pen of inspiration comes the admonition that the youth are to be taught to be thinkers and not mere reflectors of other men's thoughts. Here is presented the timeless secret of intellectual power and leadership. Too many times students merely copy the thoughts of others. In themes, term papers, and sermonets there is too little originality and too much sitting down and copying from a few authors, and handing in the result as one's own product. The crying need is for creative thinking. One page of creative writing is worth reams of work copied from others.

St. Bernard, back in the twelfth century, admonished students, "Be like the ox: ruminare." The student who would become truly educated should read, get the full meaning, and then masticate and assimilate mental and spiritual food.

Far too many stand in the pulpit and read quotations from sources laudable in themselves, but how much better it would be if the speaker could reach down into the depths of the Scriptures and bring forth profound truths in an original manner from a reservoir of power.

A liberal education need not be weak in spiritual growth. Indeed, one of the cardinal features of a real education is the spiritual. A liberal education prepares one to live a full life. Jesus, the Great Master, taught His students that He was "come that they might have life, and that they might have it more abundantly." Students in Seventh-day Adventist colleges should live—live while in college, and after graduation, live the more abundant life.

What Is the Cost?

W. Byron Dart

PRINCIPAL,
LYNWOOD ACADEMY

June 15, 1944

DEAR ELIZABETH,

Here I am writing for advice again. Betty and Jimmy have just finished the church school, and George and I don't know what to do with them next year. We could send them to the academy, but it costs an awful lot and it's terribly inconvenient. George and I think maybe it would be just as well for them not to go to the academy but to wait and go to our college when they are ready. If we give them a good start and a good finish in our own schools, don't you think that is the most important part after all? Betty and Jimmy are simply crazy to go to the academy, because nearly all their special friends and classmates will be there, but they are good children and will do what we say.

Now, Elizabeth, please write soon letting me know just how you feel about this. I've always prized your counsel.

Lovingly,

MARY.

P.S.—Betty and Jimmy will be baptized at the Junior camp this summer.

June 22, 1944

DEAR MARY,

Your letter of June 15 was received Wednesday. John and I have had the same question to settle with Billy. You know, Uncle Joe has had many years of experience in our secondary educational work, so we went to him with our problem. Well, he related several experiences and told us a lot of things which we had not thought of before. I don't know of a better way to answer your letter than to tell you what we have found out and how we now feel.

I was so glad to hear that Betty and Jimmy will be baptized this summer. Uncle Joe tells us that the majority of boys and girls from the church schools are church members when they enter the academy. Of course, some have not made this important decision, and he says the faithful work of the teachers helps most of them take this step before they finish the academy. But did you ever stop to think, Mary, that these youngsters who have already joined the church are only tender plants? They must take root and grow in educational soil enriched with the elements of spiritual and moral growth. It is now plain to us that the high school age is spiritually the most important period in our children's lives.

Uncle Joe was telling us how the increasing problem of juvenile delinquency is causing many prominent educators and officers of the law to realize the great importance of spiritual training in secondary education. He says that nearly every day some non-Adventist parent calls him on the telephone hoping to place a child in the academy where he will get religious instruction. If so many other people feel that way about it, how foolish we should be not to take advantage of our own academies. Recently the superintendent of public schools in the large city where Uncle Joe teaches has had prepared a special outline to be used in all the high schools as a guide in teaching moral and spiritual values. I am sure you will be interested in a few quotations from this outline:

"First of all, spiritual values endure when material benefits are gone. The person who loses his sight is unfortunate.

but if he has courage, faith, and love for his fellow men, he will not be overwhelmed by his physical loss. A person may have little money, but if he has kindness, thoughtfulness, generosity, faith, and genuine good will, he will be 'a man for a' that.'

"Psychiatrists and psychologists are beginning to tell us that religion has a part to play in healing the emotional disturbances from which people suffer, and the related physical ills. Jung, the famous psychologist, makes this remarkable statement: 'Among all my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook.'

"Most of our universities and colleges were founded by religious organizations. It was felt that education and religion should work hand in hand. In fact, schools for the common man were founded originally that he might learn about God. There was no thought of a school for secular purposes only. A hundred and fifty years ago George Washington spoke these words: 'Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.'

"In recent times, from the foxholes in the front lines of battle areas, from the great ocean waters where men have floated for days awaiting rescue, have come impressive stories of the courage and confidence men have found in prayer. As a people we have found that 'God is our refuge and strength, a very present help in trouble.'

"It is important that our young people have faith in a power greater than themselves; that they learn reverence and

humility; that they be inspired 'to live for a better world for all, where man is greater than his works, where there is more meaning in the laughter of a little child and in the uprightness of the heart of a man, than in the most magnificent skyscraper. It is not stately buildings that make a nation but stately souls.' Such ideals as these grow out of emphasis on moral and spiritual values."

This shows what some of our modern educators are thinking about today. Of course, our own schools are the only ones where our message and faith and our own high standards could be expected to be taught. How fortunate we as a people are in having our own academies where no limit may be set on religious and moral training based on the Bible and the Spirit of prophecy.

You mentioned another thing in your letter which convinces me more than ever that you should send Betty and Jimmy to the academy regardless of cost and inconvenience. You said they wanted to attend the academy because nearly all their friends and classmates are going. Well, really that is a better reason than you might at first think. Uncle Joe says that many times the education that our boys and girls receive from their close friends and schoolmates is as important as what they get from their teachers, and even more so at times. During their academy days they will be deciding many things, and the ideals of their companions will, to a very great extent, shape these important decisions.

Now, Mary, you said in your letter you would send Jimmy and Betty to our college when they are ready. How do you know that you can get them to go to our college? By that time they will have many new friends, and it will be only natural if they choose to go where their new friends will be going. They will also be four years older and probably will not be so willing to agree

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Contribution of the Colleges

Harvey A. Morrison

SECRETARY,
DEPARTMENT OF EDUCATION

IT is now almost seventy-five years since the first Seventh-day Adventist college was established, and for more than a half century nearly every section of this country has been served by such a college. The privilege and opportunity thus given to this people are not unusual. The present generation, having arisen in the atmosphere of promotion and opportunity of Christian education, characteristically accepts this blessing without recognizing its cost or import and little realizes what it would mean if these opportunities were not open to the youth. Many of life's best things are taken for granted so long as there is no apparent danger of losing them.

The American people of today do not understand or fully appreciate the significance of the liberty and freedom which their forefathers fought and bled and died to establish, and which the Government has assured to them through the years. Since it takes continuous striving to give understanding of such values, this generation forgets the cost and its meaning. Seventh-day Adventists as a people fail to put correct values on what the colleges are doing for this denomination, largely because they do not realize what it would mean to be without them.

In order to sharpen this understanding of the work of the schools, one has but to think back to the days when the first college was established at Battle Creek by a very small people. With fewer than five thousand members and little money, great faith was required to step out on a plan and found a college. It meant devotion and sacrifice. God gave to those early workers a vision of what such

action would mean. This denomination would never have got beyond its beginning stage had it not established its system of Christian education.

In the writer's early youth the majority of workers had spent at least a few months or years at Battle Creek College. Thinking over the older leaders who have recently retired from responsibility and some who have gone to their rest, we recognize that most of them came to their achievement because of the establishment of that early college.

More than fifty years ago W. H. Anderson went out from Battle Creek College to Africa, and he is still at work in that great field. What would the work in Africa have been were it not for him and others who went to that great mission field in the early years? And what would it now be without scores of others who were in more recent years trained in the various colleges? As one looks over the list of workers who have made large contributions to the work in China, it appears that every Seventh-day Adventist college in North America is represented by former students.

Wherever in a gathering of workers the question is asked, "How many are here because of training in one of our colleges?" the affirmative reply is almost one hundred per cent. It may then be asked, "Where would be the work in the homeland if it were not for these colleges?" It would be like trying to harvest a crop when no seed has been sown.

In many respects, no doubt, these colleges have not fully met the expectation of their founders; yet on the other hand, it is doubtful that any envisioned the mighty work that would be performed

by the men and women educated and trained in these institutions.

Any work that is to continue permanently must from time to time be supplemented with the spirit of youth. In the work of the church this must come through young people of consecration, devotion, and conviction, whose environment has been favorable.

In the mission field children and youth are among the first to find their way into the truth. Their subsequent training in denominational schools and colleges not only prepares them for service but gives them maturity in their religious thinking and living, which enables them to reach standards and enter into experiences otherwise impossible. These young people become the bulwark and the mainspring of the church and its work.

A few years ago while attending various meetings in India, the writer visited Spicer Missionary College, the training school for national workers in that land. The students and teachers prepared a program of welcome for their visitors. Addresses were given by six or seven young men, each representing a specific language area. The main theme of every speaker was the great need of his people for the gospel; and each expressed his determination to go back to his own people and tell them of a soon-coming Saviour. It takes more than ordinary consecration and devotion for these youth of India to fulfill this desire and pledge. It means that they risk their very lives in going back among their own people as Christians and attempting to give to others their new-found faith and doctrine.

In India, as in other countries, were found missionaries from the homeland representing every one of the colleges here, and now many national workers are in turn going out from their own training college there.

Last year, while visiting South

America, the writer was amazed at what had been accomplished on that continent as a result of Christian schools. Seventh-day Adventists began work there about fifty years ago. Now there are training schools in Peru, Chile, Argentina, and Brazil, besides elementary schools in these and other countries. Not only are these schools now operating, but they have been in progress long enough so that many of the indigenous workers are products of these schools. A union conference president, several local conference presidents, the president of the college in Sao Paulo, the acting director of the training school in Peru, are all former students of these schools. With such forces as this coming out of these institutions yearly it is right to expect a mighty work to be done in these fields.

The mingling of the forces trained in the homeland with those trained in the schools provided for the national in his own land, gives reason to believe that a rapid growth in the work is just ahead. Every effort put forth to train the youth, every dollar spent in establishing and equipping these schools, is sowing seed for the harvest. The seed will multiply a hundredfold. The elementary school, the secondary school, and the college all combine to make these results possible.

May these schools in all lands not only continue to be a mighty factor in carrying on the work of God but become a much greater force in finishing the task.

The colleges here in the homeland have before them a new and great task to give the training demanded by the times and conditions, especially to men returning from military life and experience. As their needs are studied with understanding hearts, and plans are made for those things practical for men of that maturity peculiar to war experience, may God give the leaders great wisdom and courage, that the colleges may fulfill their purpose.

"In All Labor There Is Profit"

Monte S. Culver

PRINCIPAL,
ADELPHIAN ACADEMY

ANY discussion of opportunities in school industries is not conclusive, but like other opportunities of life, they are too often neglected. Boys and girls look to the industry only as a means of defraying expenses—a financial benefit—while totally disregarding its value in developing character qualities.

A student seldom realizes the need for developing habits of honesty until he is checked because his time card has been "padded," or it is learned that he punched the clock but did not do the work indicated. Then the department supervisor very definitely enters the field of education by discussing the situation with the individual concerned, determining the causes for such action, and helping the student to realize the results if such a course is continued. Lessons of accuracy and detail come to the young printer, for instance, as he learns under competent supervision to do his work.

When students feel that the school owes them something and they proceed to get it by helping themselves to food or other useful items available in the course of their work, they are missing an opportunity to develop real self-control. Industry presents an opportunity for students to build habits of regularity and dependability in their work which will be appreciated more in the years to come. Habits of co-operation are to be learned in doing work as directed even though contrary to the students' idea. This develops the ability to work with others. Such opportunities are often unrecognized by the student, and, sad to say, may have too little attention by the industrial head. When the

extra benefits of training in industry are rightly presented to the student, he will realize a satisfaction in his work which will carry over beyond school life.

An academy freshman was assigned to work in the culinary department. Under the matron's supervision and counsel she developed such proficiency and self-assurance in baking that during a recent vacation she proudly demonstrated her ability to make bread and pies for her parents and friends—an accomplishment in which she had shown no interest before.

Not all the opportunities accrue to the student in school industries. The alert and really interested supervisor will find many opportunities to help, encourage, and counsel the boys and girls in his charge. The wise teacher and school administrator will work with the students so that lessons may be drawn from incidents arising in their industrial activities. From weeding the garden a boy may be taught the lesson that sins, like weeds, are more easily eliminated before they grow too large or too strong. Fruit with rotten spots must not be placed with sound fruit, or soon all will be spoiled. So with association. Work in the mill where improperly driven nails or shoddy materials will not be accepted makes indelible impressions on young workers.

The full value of these lessons will appear as the student advances to the doctor's office, the pastorate of a church, or to any other line of work he may choose to follow. Administrators should determine, with the Lord's help, to utilize the character-building opportunities of the work program.

To Be a Teacher

By Janet McKibben Jacobs

- To be a teacher is to be a builder, erecting
cabins of humbleness,
cottages of faith,
skyscrapers of wisdom.
- To be a teacher is to be a potter, molding
pitchers of good will,
bowls of generosity,
vases of grace.
- To be a teacher is to be a gardener, cultivating
flowers of joy,
herbs of life,
trees of strength.
- To be a teacher is to be a miner, uncovering
coal of warm personality,
iron of adaptability,
gold of shining value.
- To be a teacher is to be a dealer in precious
stones, polishing
emeralds of clear thinking,
sapphires of honesty,
pearls of purity.
- To be a teacher is to be a seaman, guiding
barks over the waves of doubt,
sailboats through the winds of false
doctrine,
ships on an even course.
- To be a teacher is to be an investor, realizing
profits of achievement,
dividends of earthly accomplishment,
premiums in heaven.
- To be a teacher is to be a seamstress, fashioning
suits of durability,
dresses of daintiness,
garments of poise.
- To be a teacher is to be a physician, healing
minds of idleness,
souls of intolerance,
hearts of sorrow.
- To be a teacher is to be an artist, reproducing
paintings of mellow charm,
etchings of carefulness,
pastels of loveliness.
- To be a teacher is to be a poet, writing
rhymes of gleeful enthusiasm,
idyls of home-loving skill,
epics of sublime thought.
- To be a teacher is to be a musician, composing
vales of cheerfulness,
marches of determination,
hymns of gratefulness.
- To be a teacher is to be a father,
companion in work, play, study;
protector from shame, harm, vile sin;
sharer in scholastic achievements,
graduation, consecration.
- To be a teacher is to be a mother,
loving freckled faces, curly heads,
winning smiles;
leading patiently the mentally slow,
the physically impeded, the insistently mischievous;
rejoicing over the doctors, office
workers, nurses, musicians, home-
makers, church leaders, and teachers
finally developed.
- To be a teacher is to
love much,
hope always,
live abundantly.

The School Home—A Laboratory of the Church

Dorothy Foreman

DEAN OF WOMEN,
WALLA WALLA COLLEGE

IN the Scriptures the church is usually given a plural verb, emphasizing that each person is a member "in particular" of the body of Christ. In these days of mass production there is very special danger that even the church and the church college may be so seduced into "aggregate" thinking and conceptions as to forget the "members in particular." But wise ministers and educators are rediscovering that at the root of all effective endeavor for humanity is the individual, the single, separate soul.

"It is he who must be integrated . . . in his inner nature, without being brutalized, so that his emotional and intellectual [and spiritual] outlets will no longer be divorced by an insuperable difference of level. . . . All talk of organizing and planning is vain when it is not possible to create again the whole man unfractured in his methods of thinking and feeling [and doing]." ¹

The development of the "unfractured" individual is an ideal to which the school home can and should contribute with special potency, gentle art, and winsomeness. In fact, nowhere else can the full measure of devotion to the ideal of the "whole man" be so completely supplied. The workers in the school home are directly in contact with the spiritual *and* intellectual *and* physical *and* cultural needs of the individual, the very intimate knowledge of these needs being itself an inspiration. These workers can therefore concentrate on the individual the fusion of all the influences of the school and the church.

In the school home the individual student finds, or should find, spiritual activi-

ties so carefully and prayerfully planned as to be "positively attractive," ² as well as to uncover and satisfy the soul hunger of each student; for be sure that soul hunger is there, no matter how many layers of indifference make the young person unaware of his own needs. Worship periods should be both bright and serious, and memorable for their contact with life. Prayer bands, either assigned or voluntary, and personal prayer with the dean over little and big problems encourage prayer-life habits—and do not be afraid to make specific requests; God delights to demonstrate that He hears and answers. The school home should be a laboratory of prayer, spirituality, and spiritual activity, where the individual student may authenticate the principles of religion by finding that they fit exactly his own particular needs.

The intellectual life of the student is a real, challenging, and often unrealized responsibility of the school home. The dean's personal background should be as broad as possible, and her intellectual caliber stimulating to the school home family. In many schools the deans are the only ones who assume responsibility for the mechanics and science of study. Because youth are sometimes inclined to a lethargic attitude toward intense mental activity, their deans should know how to inspire and activate a mental alertness that will be a real influence in the school and later in the home and the church. The school home should be a laboratory whose conditions and means of good study habits foster the love of learning and fuse the reading and study of books with life experience.

The present era is marked by increased knowledge of the human organism and its needs and a cult of physical fitness, and on the other hand by great recklessness in expending and abusing individual physical resources. For this reason, and because care of the physical health is a prerequisite for translation, the school home is a place where "the health should be as faithfully guarded as the character."¹ There should be regularity and an alert guarding of the students' sleep, diet, and exercise, with a specific program to develop a sound mind in a sound body—vital aspects of life too often out of balance in the individual.

It is trite to state that the school home should be the social center of the school in both training and activity, for this and "police duty" are the only functions generally recognized by the uninformed. This hackneyed concept can threaten the real responsibilities in this field, so that by lack of insight the effort becomes monotonous and sterile. The social approach can be the most powerful force in making the member "in particular" a part of the "unfractured" unit. The deans should recognize not only that they are to administer the social regulations of the school but also that they are to work toward the perfection of social skills, amenities, and responsibilities, and a gracious emotional maturity. Such a modified home atmosphere should nurture the richness of satisfying friendships among the housemates, and a wholesome unself-conscious poise in association with the members of the home family "across the way."

In the occasional "ruggedness" of group living there comes the experience of self-discipline for the sake of others that is the very basis of the golden rule—so often committed to memory, so seldom committed to life. What better contribution could the school home make to the peace and the philadelphian appreciation of the "members in particular"

which is to mark the remnant church? The deans will endeavor to draw shy, retiring students into self-forgetful participation in social activities. Here, too, young people may learn for the first time that there are many interesting and stimulating recreational activities far more satisfying than the pleasures of Babylon. Furthermore, here should be inculcated the standards that build a conscientious approach to the whole problem of amusements. This program takes consecrated, thoughtful planning and ingenuity such as have not even been imagined by those who simultaneously like the simple No and the path of least resistance. So again, the school home is a laboratory where the youth may experience a fusion of life's ideals and enjoyments with a stable, realistic living.

Finally, the cultural integration is an important phase of the inspirational school home. The furnishings, the atmosphere, and the upkeep of the home should provide "temptations upward." Too often the ideal of beauty has been considered a rather frivolous accessory to life. Some deans, recognizing the moral and aesthetic effect of true beauty, encourage student interest and participation. Habits of good taste based on appreciation and even casual understanding of cultural heritage should be fostered by surroundings which reflect the loveliness of simplicity and quiet elegance. Building on this demonstration, one can achieve with inexpensive ingenuity a background for dignified living anywhere in afteryears. But beauty and taste in furnishings are not the full challenge. The school homes may and should encourage the appreciation of the best in music and other forms of art. By fostering in the school home the highest enjoyments of student life, the "whole spirit and soul and body [may] be preserved blameless" in the day of fruitage.

¹ Sigfried Giedion, *Space, Time, and Architecture*.

² *Testimonies*, Vol. VI, pp. 174, 175.

³ *Education*, p. 195.

Tools for Learning

Joseph T. Porter

EDUCATIONAL SUPERINTENDENT,
SOUTHERN CALIFORNIA CONFERENCE

ONE outstanding lesson that educators have learned from experience in this war is that conventional tools of teaching and learning need to be sharpened and in some instances supplemented with new and more efficient instruments. This nation, faced with a life-and-death struggle, has sought and found better and more efficient teaching methods. Learning time has been cut twenty-five to seventy per cent where intricate skills are involved. These economies in learning time have repeatedly been demonstrated by the armed forces of the United States and those of its allies.

A new term has been coined, descriptive of these new tools of learning—"visual-sensory experience." It has been found that when learning experience involves as many as possible of the physical senses, the learning process is accelerated accordingly. Stimuli are received by senses other than hearing and sight, which have been the main avenue of approach in conventional programs of education, and appeals made through sight and hearing have been amplified many times with new teaching techniques and learning tools.

Knowing these things, teachers are naturally alert to increase their own classroom efficiency. A workshop program built around "visual-sensory experience" in teaching was a basic core of the Southern California Teachers' Institute in November. Equipment and materials of every description were displayed and demonstrated to enable each teacher to evaluate their use in the light of personal needs.

The experience of this workshop program and its discussion brings certain

convictions of value to others interested in teaching procedures.

1. The most effective way to vitalize the teaching program is judicious use of visual-sensory aids.

2. Lack of funds need not prevent securing and using such materials.

3. Teachers must never forget that they are teaching boys and girls, not manipulating a device.

As a point of departure for the workshop program, the flat picture was used because it is available to all. The Sabbath school lesson had recently been a study of Obadiah, the shortest Old Testament book. Presumably, every teacher had spent some time each day for a week studying the twenty-one verses of this book; many had taught Sabbath school classes; consequently, all were well acquainted with the material.

An article on Petra, "Silent City of the Forgotten Past," published with accompanying colored pictures in the *National Geographic Magazine* of February, 1935, was used. This article describes Petra, capital of the Edomites, perched like an "eagle's nest" amid the inaccessible cliffs of Mount Seir. Its only approach was through a narrow rock cleft six thousand feet long with massive, colorful sandstone cliffs rising seven hundred feet on either side. Dwellings were mostly caves hewn out of the sandstone, placed where one can hardly believe it possible for the human foot to climb. The large colored photographs of the many temples carved in relief on the rock walls were placed on 8½" x 11" mounting paper of harmonizing colors. These, with the human-interest features of the article, demonstrated effectively

how meat can be put on the dry skeletal bones of teaching. Obadiah 4-6 takes on new meaning with this understanding of the people, time, and place in history.

A set of colored photographs of wild mushrooms (*Life Magazine*, Aug. 28, 1944) and an interesting article illustrated in color on the "Munsel Color Notation System" (*Life Magazine*, July 3, 1944) further demonstrated that effective, inexpensive materials are readily available to any teacher who will search for them. A few cents spent at the used-magazine counter will supply effective helps. Most church school teachers work with relatively small groups, and materials of this kind are sometimes the best that can be used. And it is a fact that pictures available in current magazines are often superior to those available in more expensive form. Every school should collect, mount, and classify, preferably in a vertical letter file, some of the excellent pictures available in today's magazines and papers. The teacher would do well to have her own personal collection, built up from year to year.

Space does not permit discussion of the excursion, exhibit, model, diorama, radio, and other well-known media of audio-visual education, but some suggestions may be offered regarding the projected picture.

Perhaps the best and first investment for projecting pictures should be the opaque projector with a good 4' x 4' screen mounted on a metal tripod. This will project a very satisfactory picture in black and white or color, and its versatility is its greatest recommendation. It naturally ties into the teacher's collection of pictures, diagrams, and charts and has an unlimited source of materials available at little or no expense.

Another piece of equipment that has demonstrated its merit is the S.V.E. tri-purpose projector. Its optical system is well engineered, and it will project filmstrips, single or double frame, or 2" x 2"

slides in any mounting. The materials available for teaching purposes are modern and usually of good photographic quality. This projector also enables any teacher interested in taking pictures to bring to his class personally prepared material, which often gives added interest whether in black and white or color.

The last piece of equipment to be considered here is the motion-picture projector. Since the O.P.A. has raised the limits of an M.R.O. extension to \$500, these are available to schools. While the sound projector is one of the most expensive pieces of equipment, it is not beyond the reach of larger schools which have support of an active Home and School organization or student body. One thing should be borne in mind: It is not only an expensive piece of equipment to purchase, but also expensive to operate, primarily because sound film will usually be rented, and this will require financial planning if the equipment is to be used effectively. The sound film is, however, a most effective means of providing a visual-sensory experience that will acquaint students fully with the lesson being taught. A significant demonstration of this truth would be a screening of Walt Disney's film, "Defense Against Invasion," which advocates inoculation against contagious diseases. The Los Angeles city schools used it for six weeks, and the results in inoculation of school children were three thousand per cent above what could have been expected normally.

When the schools within a conference or union conference become interested in audio-visual aids to the extent that schools are being equipped with them, the local conference office would do well to maintain a circulating library of filmstrips and 2" x 2" slides to lend to its schools. The union conference could well consider maintaining a circulating library of carefully selected and edited sound motion-picture film.

DOES IT PAY?—A *Symposium*

IN the early gray dawn of a September morning my husband slowly backed his car down the home driveway, while the family waved good-by to our first daughter going to college.

Remembering with appreciation our own profitable and happy days at Battle Creek College, we early resolved that every one of our four children should have the opportunity to complete a Christian college course.

"What will be the cost? Too great a sacrifice?" No! Nothing one does for his children is a sacrifice. Self-denial, yes! and planning and looking ahead with "going to college" as a family goal for each child.

For twenty years their father (like many others) at all hours of the day and night, through pleasant and cloudy weather, made the trip of five hundred miles, to and from Pacific Union College.

After attending a father-and-son banquet and the graduation of his son, his cup of joy was running over. These were his last trips—he was near his "journey's end," but with much satisfaction he frequently said, "I have given our children something that no one can take away."

Has it paid? Yes, a hundredfold!—R. H. H., California.

Our four children are our dearest possessions. Therefore, we are interested in obtaining the best possible education for them, in addition to the influence of a Christian home. Their total school years thus far add up to thirty-one, twenty-nine of which have been in our own schools. Now we do not hesitate to come boldly to the throne of grace, asking the Lord to do everything else needed to make them acceptable subjects for His kingdom.—A. J. S., Michigan.

CHRISTIAN education is the greatest means the Lord has given for the salvation of our children. He will fulfill His promises if we faithfully do our part.

Every one of our nine children was given the benefit of such training, and was baptized and united with the church as soon as he was old enough to understand his duty and the blessing of being a child of God. Every one went into some branch of the work, and most still bear responsibilities in the message.—R. L. W., Texas.

I HAVE been so impressed by what a Christian education did for my own son that now I am helping several youth through academy and college. Certainly it pays big dividends and brings joy to my own soul.—P. F., North Dakota.

I SINCERELY believe the Christian school is the only place for our children today if we expect to meet them in the earth made new.

Some children in our church do not attend the church school because they live too far away. When there is a social gathering it is evident which attend a Christian school and which do not, by the language used and by the trickery in games. I am one hundred per cent for Christian education.—S. A. W., Minnesota.

IN our educational plan there is a definite pattern of preparation for service, from the first grade through to the end of college, that holds our young people in our church. I thank God that our children have always had the opportunity of attending our schools, in spite of mission service and various moves, and all are saved to this message and work for Him.—C. C. E., Pennsylvania.

THERE must be co-operation in the home in regard to church work if the children are to receive the needed spiritual benefit. They should be kept in our own schools until they find places in the work or establish Christian homes of their own.—E. R. D., Oregon.

WE know from personal experience that God will help parents to give their children a Christian education. His love has provided this means to save them. While busily engaged in their studies, our children are spreading truth-filled literature, and through their influence a family of ten now rejoice in the truth.—R. L. R., Canada.

NEARLY forty years ago when our eldest children were ready for school we felt it our duty to give them a Christian education. At great sacrifice we sold our farm and moved to a school. Now we feel richly repaid. Our nine children are all Seventh-day Adventists holding positions of trust, and in turn giving their children a Christian education.—J. W. G., Oregon.

CHRISTIAN education has brought happiness to our home in the joy and satisfaction of doing what the Lord has asked of us. Our three children started in church school with the first grade and continued in our schools through college. All are now actively engaged in the Lord's work, and we have joy in their labors, which would never have been possible without a Christian education.—C. M., Nebraska.

WHEN we united with the Seventh-day Adventist Church we had a real burden to give our three children a Christian education, and sacrificed to do so. From that time our children never attended any other school. They and their companions are all in the truth. Christian education really pays.—E. R., North Carolina.

WHEN we joined the advent movement seventeen years ago, our two daughters were small. In order to observe God's holy Sabbath, we found it necessary to seek other employment. Then came the depression. We lived five miles from the church school, but the girls went every day. After that came years at boarding school for both. All this called for persevering effort and going without many things we should have liked, but God has promised never to leave nor forsake those who put their trust in Him, and He never did.—L. H. E., Maine.

THERE was no church school in our city, so when my children finished the elementary grades they wanted to go on to high school. But when I had the opportunity to send them to the academy I realized that God had spoken and if I did otherwise I would be held responsible. I did not have the money to pay tuition, but that was no excuse, for God had promised to supply. He never asks the impossible, and my children never left school without their debts paid.

To obey is better than sacrifice. Children should not be left to their own choice. Parents are instructed to give them a Christian education, that they may have clean minds and hearts open to the teachings and control of God.—S. M. K., Indiana.

My son finished eight grades in a church school and then was obliged to spend a year in high school. All the years in church school availed little against the influence of the worldly associations he formed in that one year. More and more, as he sought the company and pleasures of his unbelieving friends, his zeal for the truth and burden for souls weakened. Today he is back in our academy and is again shining for the Lord.—M. N., Hawaii.

Please turn to page 28

A Challenge Accepted

Milton Lee

DIRECTOR OF YUNNAN MISSION,
WEST CHINA

NUN DAH-DEH had just graduated from the West China Union Training Institute. He was eager to get home after two years' absence, but the distance was long, and he must hike for a month over the rugged mountain ranges of northern Yunnan before once again viewing his childhood surroundings in the valley of Ming Lang. What did he care? Climbing hills was recreation to this exuberant youth of the Nosu tribe; and after all, he was heading home, where mother and father eagerly waited—to say nothing of a shy lass whom he hoped soon to wed.

Nun planned to complete his education at the division school near Shang-hai; but he had no more than reached home when word came from the Yunnan Mission director, calling him to teach in a recently opened *hsien* (county), ten stages south of the provincial capital, where scores of families were coming into the truth and needed a teacher to instruct their children. Here was a challenge for someone to be the pioneer of Christian education among the aborigines of southwest Yunnan. A few days Nun hesitated, but not long. That earnest plea from the foreign missionary kept ringing in his ears, and he decided to go—yes, go with his bride, for time was too short for further schooling. The wedding was a joyous one, as two hearts were united in the single, unselfish purpose to serve others.

After packing their household equipment the Nuns set out on the trek over the rugged terrain to Inky River. God graciously protected these young missionaries while they traveled for nine

days through malarial valleys and bandit-infested areas. Upon arrival in the newly organized Inky River district, they were welcomed with enthusiasm by many of the converts.

It was not long before Nun had forty students enrolled in school. They first met in a temporary structure with split-bamboo walls and grass roof, through the cracks of which the wind often howled, forcing the thinly clad children to huddle together for warmth. Few of the youngsters could speak Chinese, and none of them could read. So all, big and little, started in the first grade. Yes, that initial year had its problems, but Nun felt duly rewarded for his efforts when, at the conclusion of the second semester, his students could chatter in Chinese and wield the brush as well as any first grader in the country.

Summer vacation came, but this energetic young teacher was not content to rest. He longed to preach the message to neighboring villages and persuade all converts to send their children to his school. An ideal opportunity came when one who had recently accepted Christianity offered to take Nun to his home village. After a few days spent in this town the district leader at Inky River received the following letter:

“God has helped us break the power of darkness in this village. At first our message made little impression. We became discouraged and withdrew to a secluded spot to ask God for wisdom. He impressed us to engage in house-to-house work, rather than try to gather the people together in a public service. We began at the most influential home in that vicinity. The name was Ma.

"The Ma family was a large one, as three brothers, their wives, and their children lived under the same roof. We gathered the entire family about us and preached from the Bible on the true God. Then Brother Dao, my traveling companion, admonished them in their own tongue to give up their false gods. This produced immediate reaction, and soon the Ma family became a 'house divided against itself.' The brothers were agreed on ridding their home of idols, but the women began to chatter hysterically, declaring that no one would be allowed to touch their 'home gods.' An animated controversy followed for several minutes. Seeing that we could not restore peace in the family, we returned to our secluded spot and asked for more divine guidance.

"Just then we heard voices calling us. We came out into the open and saw the Ma brothers beckoning us to return to their house. 'Hurry back,' they urged, 'our wives have gone to the fields to work, and we want the idols destroyed before they return.'

"We re-entered the home, and looked about for something which might resemble a false god. One of the brothers pointed to a small, woven bamboo mat hanging on the wall. We learned that this was the dwelling place for the ancestral spirits. The brothers seemed amazed that we remained unharmed after tossing this god into the fire. Next the thunder god was thrown to the flames. Again the onlookers were astonished, for it thundered not when this crude idol of horsehair and egg shells was torn from the wall. As the fire died away we sang a song and asked God's blessing upon this household.

"Not long after the conclusion of this little service, the women returned. 'We've burned the idols!' the brothers exclaimed. 'Now don't make any commotion, or you will offend the true God, whom we serve henceforth.'

"Seeing the deed had been done, the women changed their attitude immediately, and it was a happy, united family which gathered for worship that evening.

"From this point our house-to-house work was a joyful task. All the homes we entered gave up their gods when they learned that the Ma family had set the example. Yes, forty-one families have destroyed their idols and are now calling for a teacher to instruct them."

Nun returned from that itinerary determined to make soul winning his constant aim, in the classroom as well as out of it. Today there is no more efficient evangelist in tribesland.

Aside from possessing persuasive talents, this young teacher is true to his religious convictions. He tells of traveling with an armed caravan which planned to go through bandit territory on Sabbath. Nun kept the Sabbath by refraining from travel, and thereafter proceeded through this dangerous area alone. Bandits held him up, but appropriate words turned them from their evil intentions, and instead of robbing him, they escorted him safely beyond the danger zone. Nothing could shake Nun's belief that one unseen guardian from heaven is greater protection than scores of armed men.

Thank God for educational institutions which instill in the hearts of youth the determination possessed by Nun Dah-deh—to be soul winners, efficient in service, true to the faith.

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Daniel A. Ochs

PRESIDENT,
NORTHERN NEW ENGLAND CONFERENCE

NESTLED among the rolling wheat hills of Whitman County, Washington, near where the Snake and Palouse rivers converge, stands a little white chapel, mute evidence that church schools pay dividends. The several Adventist families of German descent who first moved into this fertile country some forty years ago, came from various sections of the great Northwest and Middlewest, and found a welcome challenge in the most difficult frontier undertaking. Even before erecting permanent dwellings for their large families, these men began to turn the sod on hills that never before had felt the plow's keen edge.

In time they united in erecting a meetinghouse in which they and their children could worship the Lord. On Sabbath morning one could see them coming from every direction across the rolling hills—sometimes in wagons, sometimes parents and younger children in small carriages, while the older boys and girls came on horseback. It was very common during Sabbath services to see twenty or more horse-drawn vehicles, and as many saddle horses waiting at the long row of hitching posts in the large churchyard.

The need of Christian education for their children was uppermost in the minds of those stalwart parents. The conference sent a pastor into the community, a man of vision, who volunteered to teach the church school along with his pastoral duties. Long narrow boards, fastened to the backs of the church pews, for several years served as desks. The school opened with about thirty restless country youth, ranging

from seven to eighteen years of age. Some came long distances on horseback or in carriages, while those from near by came afoot.

These energetic young people were ready to tackle any frontier enterprise, even to their first church school, and they sometimes gave their teacher much concern. Soon, however, that pastor-teacher won the respect and confidence of all, for two obvious reasons. First, he had a deep personal interest in all his pupils, by precept and example holding before them the life of Jesus and the noble ideals of true Christianity. Second, he had the co-operation and support of the farmer parents, who respected a teacher who was master of any situation, even if corporal punishment or expulsion from school was necessary.

In due time the pervading spiritual atmosphere of that pioneer church school began to produce results in the lives of the young people. They not only made decisions for God but began to talk about entering Walla Walla College to prepare for a definite place in the Lord's work.

Years have come and gone, and now a brief survey of the best information available reveals that more than thirty who were under the influence of the Wilcox church school during the four or five years of its operation, later found their way into denominational work. Six of the boys are now ordained ministers who over the years have held various responsible positions in General, division, union, and local conferences, in college and academy work, and as foreign missionaries. Seven completed the medical course at Loma Linda, of whom one



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was for years a missionary in the Orient; one has gone to his rest; and the others are upholding the light of truth. Twelve entered the teaching profession in elementary, secondary, or college level. Seven girls are nurses and have held responsible positions. Three followed business lines in conference or institutional work. Two girls became the wives of workers. Moreover, the Christian training these young people received has proved a marked factor in keeping them anchored in this blessed advent message.

Need one ask this large group of faithful workers and their self-sacrificing parents whether that church school actually paid worth-while dividends? They will answer emphatically that it did. The successful Christian service being rendered through the years that have followed by that group so faithfully trained in their youth is convincing evidence of the worth of church schools.

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Elmer A. Robertson

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TH**ERE** is perhaps an unrealized tendency to feel that character training is attained by demanding compliance to certain well-established rules of religion, morals, and ethics. This no doubt is based upon the conviction that if a thing is right it is right, without choice or equivocation. Applying this philosophy to the boy or girl in the schoolroom normally results in numerous rules and regulations designed to direct and reform but which fail to build the moral stamina and virtues which make character.

Exponents of religious liberty recognize that people cannot be made good by legislation. This same principle must be applied to character training. Pupils are not made good by force, and the teacher who merely insists upon outward compliance to rigid rules of conduct, whether he realizes it or not, bases his philosophy on subjection of the pupil. Proper rules are necessary, but they alone will not develop correct habits or the moral fiber which the issues of later life will demand. By seeking rather to awaken the pupils' sense of personal worth and responsibility, to enlist their will and co-operation, and to direct their interest, energy, and enthusiasm in worth-while things, the teacher greatly multiplies his chances for successful character training.

Today confidence in the home and the church has broken down, and spiritual values are not properly appraised. The attitude of children toward morals, religion, and culture is influenced by this environment; yet under proper inspiration and guidance beautiful characters

may be developed. Not all character training is religious, but all Christian teaching is essentially character training; the two are one. The Christian teacher has not only the opportunity but the responsibility to lead his pupils into those contacts which will inspire confidence and faith based upon an intelligent understanding of life and true appreciation of spiritual values. This is basic to any complete character training.

In a Christian school no teacher's responsibility ends with teaching arithmetic or geography. He who so crowds his daily program that he has not time for the devotional period, who omits or fails to emphasize the various projects and organizations which nourish and develop the pupils' spiritual experience, has missed the mark—he needs a new vision. He has not fully comprehended the importance and scope of his work.

Of the many factors entering into the character training of boys and girls, the home, the church, and the school are the most important. The teacher may not be able to regulate or control the home discipline and training, but he must skillfully co-ordinate and focus the influences of all these factors upon worthy and proper objectives. Thus he can do much to develop right attitudes in the pupil that will dominate and direct all his relationships.

It must be kept in mind that this will be an extended process of development, not a magic change. There may be strong factors in the home or elsewhere which counteract the faithful efforts of the teacher, and he may never fully at-

tain the results he desires. When things do not work out immediately, the teacher should keep in mind the ultimate design of the pattern he intends to weave. Faults, mistakes, relapses, and imperfections do not necessarily indicate a malicious or bad character. To the teacher they merely emphasize that, like him, his pupils are human. Under a blundering exterior there may be a heart in which the teacher has forever planted the determination to succeed, to be victorious. Such impressions will long outlast unsteady childhood and adolescence.

This is the glorious work of the Christian teacher. Christ did not try to legislate character into His followers. He said, "I, if I be lifted up . . . , will draw . . . men unto Me." That principle has never been superseded. Let the teacher lift up Christ before his pupils, that His life may inspire them, and there will be not only an outward correctness of behavior but an inward transformation of character.

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What Is the Cost?

Continued from page 9

to the wishes of their parents. Uncle Joe told us of many cases just like that. One girl had finished the church school and wanted to go on to the academy with her friends and classmates, but her mother wouldn't send her, thinking it would not make much difference. After two years the mother realized her mistake. Her girl had lost her Christian experience, and no amount of entreaty could persuade her to leave her new friends to attend the academy.

Uncle Joe told us much more. He says the high school days are the days when the patterns of life begin to mature. These include the religious life, the social life, the choice of a life companion and a lifework. During these years our children will be deciding whether or not to remain true to our religious faith. If they learn to enjoy the simple, wholesome pleasures which are usually planned by our own academy teachers and students, they will more likely be satisfied with similar entertainment and recreation the rest of their lives. If you have your eyes open, Mary, I'm sure you know what the other type of amusement is and to what it leads. Then there is the question of a life companion. Of course we don't expect our children to marry during their academy days, but you know as well as I that this question will be in their minds many times, and I want my boys and girls to be in a secondary school where the environment and instruction will help them to decide on the type of man or woman a good Seventh-day Adventist should marry.

Then, you know our youngsters are always thinking of what they want to do in life. Ours have changed their minds a dozen times already, but when they get near graduation time in the academy they will really be thinking seriously about this. That is when I want my

children to be where they will have the best chance on earth to decide on the work suited to their special talents. Above all else, of course, I want them to choose work in which they can be good Seventh-day Adventists, and I surely hope that some of them can be in our organized work.

Uncle Joe told us many experiences of his former pupils which convinced us that the academy plays a very important part in fashioning the life of a boy or girl. I will tell you one or two of these experiences. Years ago two of his students who were about the same in disposition and habits entered the day academy from church school. They were normal boys, but for some unknown reason both became involved in a serious infraction of the rules just at the end of the first school year. They both were dealt with kindly but firmly, and each was given a chance to continue the following year in school. One failed to take advantage of the opportunity. Today he does not follow the good training given him by godly parents and early Christian teachers. His choice of life companion and lifework, and his reaction to spiritual values, were all determined in those critical years of his secondary education. The other boy profited by his experience and completed his secondary education in our own schools. Here he became settled in his determination to be a true Christian, and received his ideal of a life companion and his inspiration for a lifework. Later he attended one of our colleges, was trained for foreign mission service, and is still standing valiantly at his post of duty. Could anyone say that the secondary school, at a critical period in this boy's experience, did not fashion his whole life's course?

Then Uncle Joe told us of several boys and girls who had not appeared to be getting much good out of the academy, but just a little later in life they seemed

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to remember everything good they had been taught, and turned out all right after all. He told us this because he knows what a problem Robert has been to us and how John and I have often wondered whether we should go ahead spending money to send him to the academy when it doesn't seem to be doing him much good. He told us several other experiences and said he could give dozens more which show the importance of the academy in shaping the lives of our youth.

Well, Mary, I hope I have not tired you with such a long letter. I'm sure that Jimmy, Betty, Billy, and Robert will all have a good time together at the academy next year. Knowing the facts as we do, and the cost in character of a worldly education, we simply could not deny our children a Christian education, could we?

With love,
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Does It Pay?

Continued from page 19

THE social value of Christian education cannot be overestimated. Our daughter, loving action and social companionship, appreciates being with those of her own faith where she can feel free to join in all the school activities.—G. B. S., New Jersey.

By faith our seven children are receiving a Christian education that keeps them happy though separated from the world, that is giving them a deeper knowledge of God's Word and a desire to help finish His work. Thank God for this training.—J. J., Alabama.

I WAS nineteen years of age when I first attended a Seventh-day Adventist school. Dear old Mother Beardsley took me in hand and, applying Nehemiah 8:8, really taught me to read. Leona Burman commenced with the grammar, and thus I was launched into a Christian education. By working and colporteur, I kept on through fourteen grades, including the nurses' course.

The Lord has said that our children should be in our own schools. We decided to obey, stepped out by faith, and He opened the way. He always keeps His promises. Try Him.—J. B. W., Canada.

It took almost "blood, sweat, and tears" to get our second boy through the academy. However, the high standards and religious instruction, though unwillingly received at that time, are now bearing fruit. Had we yielded to his wishes and permitted him during those formative years to come under the influences of the world, it is not likely he would today be winning souls to Christ. We have had to sacrifice much to give our four children a Christian education, but we could not do less and expect God to save them.—J. A. L., Massachusetts.

RECENTLY our family was forced to make an important decision between an attractive new position for my husband with no church school privileges for our two boys, and a less desirable occupation and income with the advantage of church school. After careful study, the decision was made in favor of the church school.

Why? Because our objective is to train the boys for God and His service, and we believe the only right complement of their home training can be found in Christian schools, where the roots of character building we have planted in their early years may develop.—V. A. F., Ohio.

OF all the responsibilities entrusted to us, we should hate most to fail with our own children. It seems to us both more practical and more enjoyable to bring them up in the message than to take the chance of their conversion after they become adults.

So, working on the Lord's plan, we made our decision that with His help we shall always keep them all in Christian schools.—I. Y. G., Pennsylvania.

THE church school was ten miles away, but I drove there and back each day with our son, because we believed we should obey God's Word. Now that son is overseas in the Army Medical Corps, and we find comfort in the promise of God: "I will contend with him that contendeth with thee, and I will save thy children."—H. E. W., New Jersey.

I DEEM it a great privilege to have my daughter attend church school, where the teachers guide young minds aright. The children are easier to manage, and astound one with their knowledge of the Bible. They are not like the pleasure-loving youth of the world but, taking Jesus as their leader, plan for His service here and for a home with Him in heaven.—H. B., Canada.

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WE are deeply grateful for the influence of Christian schools upon the lives of our three children through the years, and for the desire and determination implanted in their hearts to be loyal to the truth of God and to fill their places in His work.—G. B. S., Georgia.

No man can serve two masters. My children are preparing for God's service and the training should be unified. Home, church, Sabbath school, and church school—all develop Christian character and implant ideals of service. I do not want counterinfluences of worldly education to nullify the good.—C. W., Michigan.

As I have watched young people being swept away by the tide of evil influences and worldly associates, I have been convinced that all will be lost unless they make the Word of God the foundation of their education.

Many youth contend that they can attend public school and not be influenced by those who disregard the commandments of God. Parents express similar views, at the same time praying that God will somehow save their children. Many have realized their mistake—but too late.

The warning has been given: "Work as if you were working for your life to save the children from being drowned in the polluting, corrupting influences of the world."—*Testimonies*, Vol. VI, p. 199.—L. G. R., North Dakota.

I FEEL deeply indebted to our schools for giving my children a practical Christian education, fitting them for the responsibilities of life with true perspective and broad vision. In these "cities of refuge" they were sheltered from the false teachings of the world and nurtured in the fear of the Lord until they were mature enough to make decisions for themselves, and fitted to play their part in taking the gospel of salvation to men.—F. L., Washington, D.C.



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Our daughter enjoys the Christian atmosphere and the close contact between student and teacher in the church school. Studying the great Bible doctrines systematically has helped her to see the necessity of living a Christian life. In the public schools most of the programs and social functions come on Friday night, and she could not participate in them. Attending church school has eliminated this disappointment.—J. E. J., Kansas.

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With this foundation the child is prepared to enter harmoniously into church school training, and so go on through academy and college courses. Thus prepared, the youth will go forth to exert a strong transforming influence through true, joyful living in ministry to bless others.—W. R. J., California.

WE have had many experiences as we have endeavored to keep our four children in church school "regardless." Sometimes the need was tuition, books, transportation, or even starting a school where none had been. But each time a way was found, which has greatly strengthened love for, and faith in, God. It seems wonderfully good to me that three are baptized church members and all four are enthusiastic J.M.V.'s planning to help finish the work of the gospel.

Something else that has meant much to me is the patience, long-suffering, and kindness of our faithful teachers. Even under trying circumstances they have always been helpful.—F. W., Michigan.

IN a lifetime of working with youth and their problems, I have observed the contrast between those educated in our own schools and those who have not had this privilege or who would not avail themselves of it.

There are schools and *schools*, and those that base their instruction on God's Word and will are an astonishment to a world filled with doubt, irreverence, and uncertainty of what lies ahead. This should remind us that we are debtors to give to others that which we have been taught. Thank God for teachers who know that they know, and are able to inculcate into youth the confidence which God has put into their own hearts.

With the advantage of right training comes the responsibility to warn the world of its doom and to be instrumentalities of salvation. Our youth are rising to this obligation.—H. H. H., Texas.

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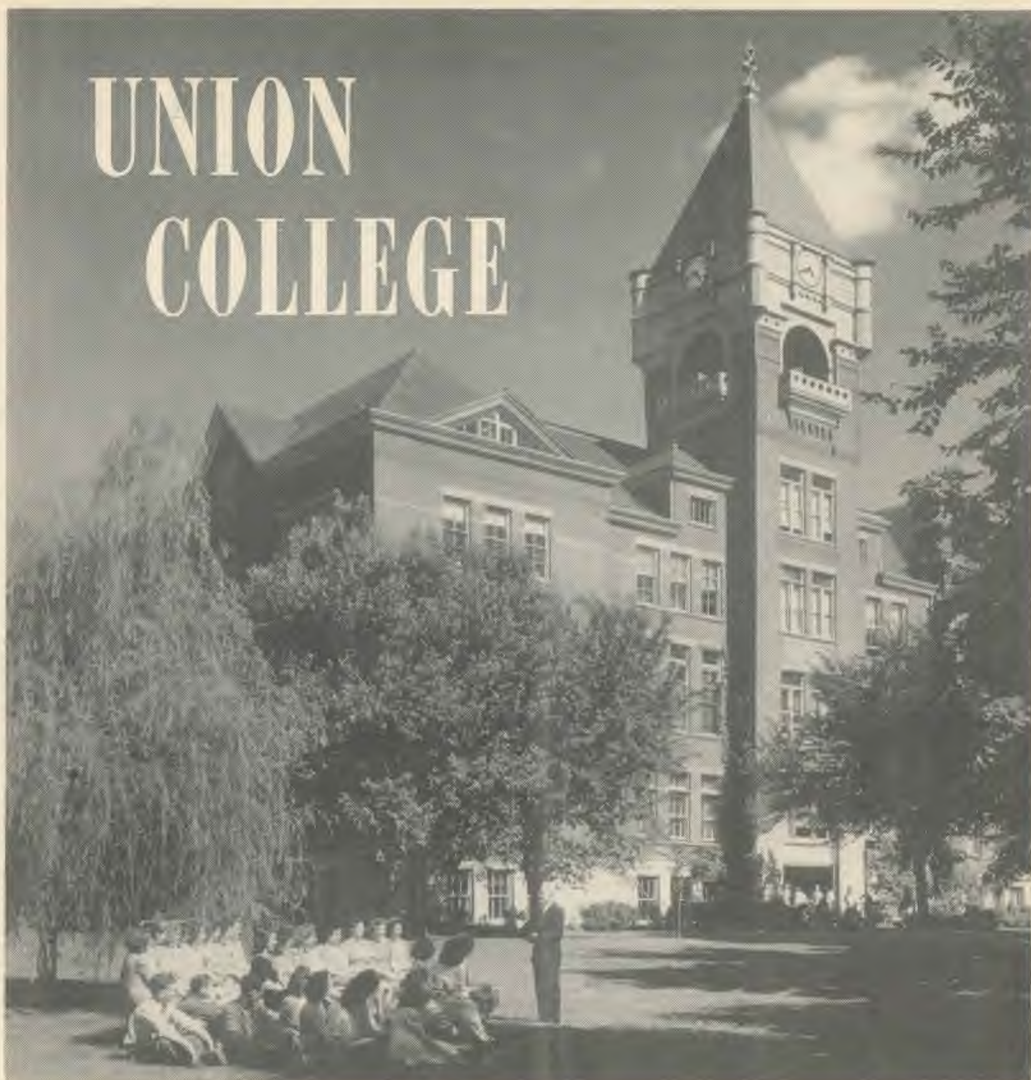
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