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The JOURNAL of TRUE Education

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OBJECTIVES FOR THE ADVENTIST YOUTH **-An Editorial**

THE Seventh-day Adventist denomination has within its borders a great and precious heritage in its youth. To the parents, these children are as pearls of great price; to the church, as the hidden treasure; to the denomination, as a boundless resource of life, talent, and possibility. When we think of the thousands of youth in our churches, one of the questions that should be uppermost in our minds and constantly before us is this: "What are our general objectives for the children and youth of this denomination?"

I should like to suggest that with every Adventist child of whatever age or grade in an Adventist school, it is possible to help each one to achieve the following great objectives:

1. To accept and know God as his loving heavenly Father, Jesus as his personal Saviour from sin, the Holy Spirit as his guide and helper.

2. To accept and love God's Word as a personal message from his Father and as his standard of life.

3. To develop a Christian character that will be expressed in true worship, right living, and efficient service.

4. To realize the certainty and authority of God's Word.

5. To understand, to become established in, and to impart to others the principles of our faith and doctrines.

6. To accept and value the writings of the Spirit of prophecy in the remnant church as divine instruction and guidance.

7. To develop and enjoy a spirit of worship and communion with God.

8. To experience the joy of Christian life and service for others.

9. To esteem our denominational pioneers and leaders, and to appreciate the privilege of participating in our world-wide movement.

10. To find a basis for, and an experience in, making decisions, and thus prepare to meet life's problems.

11. To improve talents, increase knowledge, and develop spiritual powers.

12. To develop a sense of the Christian civic responsibility and loyalty to country.

Of what profit will it be to the church if it shall achieve all the material goals that it sets for itself—raising money, establishing great institutions, sending out missionaries—yet fail in the project of fundamental importance, the saving of our youth? In our busy work of everyday life, many responsibilities come to us, and many tasks into which we have to put our whole energy, thought, and effort. Yet in all these busy activities we must not lose sight of those pearls of great price which have been entrusted to us—our youth and children. Saving them for the cause of God and guiding them in service transcends every other responsibility that can come to us. To achieve these objectives will take love, labor, and sacrifice on the part of all—the family, the school, and the church as a whole. To accomplish this task, we must first of all realize the importance and value of our youth, and then put forth unstinting effort to save them.

Achieving these objectives would bring to our youth a new consecration; to our homes, a new spiritual emphasis and power; to our churches, an army of youth rightly trained to go forward to finish this message quickly. As we quietly think of this great heritage which God has given us, think of the possibilities in our children when rightly trained for God and surrendered to Him, may we, first as parents, then as churches, dedicate our lives to saving our youth and guiding them in service.

E. E. C.

For Life and for Eternity

Arthur L. White

SECRETARY
ELLEN G. WHITE PUBLICATIONS

TRUE education" was a term of particular significance to Ellen G. White, which she often employed in describing the scope of what should be the objectives of parents and teachers. She appraised all education in the light of parents and their children standing before God's judgment bar. To some the "well done" will be said, and they will enter the higher school. But others will see their children turn from the solemn tribunal under the terrible denunciation, "Depart!" which "separates their children forever from the joys and glories of Heaven."¹

There was failure in the preparatory training. It is not strange, then, that she should write:

"Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man."²

Short-sighted indeed is the parent or the educator who, looking at the potential twoscore productive years of this life, focuses full attention upon what may be therein attained. The few years of this life look very short compared with the "*whole period of existence possible to man.*" Our striving to attain position, honor, or wealth seems of small importance if we neglect the preparation for the life to come.

"True education," wrote Ellen G. White, "is that which will train children and youth for the life that now is, and

in reference to that which is to come."³ And she reiterated:

"The human family have scarcely begun to live when they begin to die; and the world's incessant labor ends in nothingness, unless a true knowledge in regard to eternal life is gained. He who appreciates probationary time as the preparatory school of life, will use it to secure to himself a title to the heavenly mansions, a membership in the higher school."⁴

Character is man's most precious possession in this life, and the only possession he can take with him to the better land; therefore we should clearly see that "in the education and training of youth, the great object should be the development of character."⁵ We are not left in the dark as to the essential requisites for the development of such a character. We are told that "Moral, intellectual, and physical culture must be combined in order to have well-developed, well-balanced men and women."⁶

It is for this purpose that Seventh-day Adventists have established educational institutions in all parts of the world. Ellen G. White was particularly happy when a school was established in a rural environment, with ample opportunity for agriculture and industries in connection with the classwork. We may well note the factors which, combined, gave symmetry to the training program of one such institution:

"Here students are to obtain a symmetrical education by learning to use, with equality and faithfulness, brain and nerve, bone and muscle, conscience and will power,—all consecrated to God. This is God's design regarding our school. As students seek to obtain this education, they will become familiar with various kinds of physical labor, with various lines of study, and with various phases of Christian experience, including intelligent effort to help others, and to seek and to save those for whom Christ gave his life."⁷

At no time did Ellen G. White sanction a low standard in scholastic at-

tainment. Although, as she said, "by a misconception of the true nature and objects of education, many have been led into serious and even fatal errors,"⁸ that was no cause for a disregard of qualities which should enter into our work. Of this we are assured, "God would not have us in any sense behind in educational work. Our colleges should be far in advance in the highest kind of education."⁹

The hazard arises "when the regulation of the heart or the establishment of the principles is neglected in the effort to secure intellectual culture, or when eternal interests are overlooked in the eager desire for temporal advantage."¹⁰ Emphasizing the point of high attainment are these words: "I would not in any case counsel restriction of the educa-

tion to which God has set no limit."¹¹

With these broad objectives before us no Seventh-day Adventist teacher could be content with imparting to his students "only technical knowledge, with making them merely clever accountants, skilful artisans, successful tradesmen. It is his ambition to inspire them with principles of truth, obedience, honor, integrity, and purity,—principles that will make them a positive force for the stability and uplifting of society."¹² The teacher will see that—

"the highest class of education is that which will give such knowledge and discipline as will lead to the best development of character, and will fit the soul for that life which measures with the life of God. Eternity is not to be lost out of our reckoning. The highest education is that which will teach our children and youth the science of Christianity, which will give them an experimental knowledge of God's ways."¹³

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Battle Creek: The First Seventh-day Adventist College



A Conference President Looks at Education

R. R. Bietz

PRESIDENT
SOUTHERN NEW ENGLAND CONFERENCE

THE little church school was conducted in a farm home on the plains of northeastern North Dakota. The parents sacrificed much to share their house for the operation of this school. The equipment was meager and the enrollment small; but the teacher was capable, consecrated, and well certified. Above all, she was a staunch believer in the teachings of Seventh-day Adventists.

It was my pleasure to visit the school one autumn day. The educational superintendent is usually asked to give a talk to the pupils, and I was no exception. Having discharged this obligation that morning, I settled myself in the rear of the room, ready to observe both teacher and pupils. After a few brief moments the teacher started the day's work. Bible classes were first on the program. Without the loss of time she called, "Bible class number one. Stand! Pass!" Only one pupil stood; he was the class. The bright-eyed, enthusiastic little fellow walked to the recitation bench in almost military fashion. "And what is our lesson about this morning, Johnny?" asked the teacher. "It's about how Jesus is going to come." The lad seemed to show more than ordinary interest in the subject. His little brother had died two years previously, and perhaps his parents had assured him at that time that when Jesus comes again he would see his brother. Largely for my benefit, I suppose, the teacher said to the six-year-old lad, "Suppose you turn around and tell all of us how Jesus is going to come." After his about-face he began: "When Jesus comes again we shall first of all see a little black cloud 'way, 'way, 'WAY off in the sky.

The cloud will get bigger, and *bigger*, and BIGGER, and lighter and lighter, until it's awful big and bright." Incidentally, the little fellow's eyes got bigger and brighter also as he told his Bible story. With sparkling eyes he continued to unfold the drama. "When the cloud gets 'way big it will come close to the earth, but it won't quite touch it. On the big cloud Jesus will sit with a crown on His head and a sickle in His hand. The angels will come with Him. There will be many, many angels. They know where all the dead people are. Jesus will blow the trumpet, and the tombstones will fall down flat. The graves will open up, and people who love Jesus will come right out of the graves." Sincerity, earnestness, and joy were written all over the lad's countenance; and almost clapping his hands in excitement, he climaxed his story, "And I shall see my little brother come up out of the grave; and won't we have a good time!" The boy sat down. That was the end of Bible class number one. The eyes of the teacher, the pupils, and the educational superintendent were moist. It was thrilling and heart touching to hear the boy tell us about something that was so very real to him.

As I sat there that day I could not help thinking of the value of the church school in helping to instill the Advent hope in the hearts of boys and girls. How well I remembered that as a little boy I used to thrill every time I heard the teacher tell us how Jesus would come. With the other pupils in our school I used to join in singing lustily, "Lift up the trumpet, and loud let it

ring: Jesus is coming again!" Yes, it is the greatest story we can tell our children, and it should be told again and again. It should be told in the home, in the church, and in the school. We do not tell it nearly so often as we should.

The world needs to hear that story today. As never before, civilization is floundering. Confusion and consternation are everywhere evident; despair and hopelessness are written on the faces of millions of people. Everywhere we see evidence that mankind has lost faith in the things of eternity. Why do we hear and see so much of man's inhumanity to man? Why is there so much crime? Why has juvenile delinquency become problem number one for the law-enforcement agencies? The delinquent youngsters of war years are now being graduated as the largest class in the history of this nation, much to our shame. More persons aged seventeen are arrested than of any other age group. The most despicable offenses are committed, and conscience sleeps on. Heartbreaking also is the fact that a large percentage of girls are caught in the tentacles of the crime octopus. Since 1939 the arrest of

girls under nineteen years of age has increased 198 per cent.

During the summer of 1948 vacation schools were conducted in New Haven, Connecticut. The director of this project gave a most discouraging report to the New Haven Council of Churches after the summer's program had ended. Speaking about the girls and boys in these classes for religious instruction, he said: "The merest mention of the name of Jesus or God or anything of a religious nature, brought jeers and wild yelling. To them there is no merit and nothing to be gained by behaving themselves, obeying a teacher, being trustworthy, honest or fair, or learning anything."

Why do we find such lamentable conditions? In the final analysis it is an indication that the parents, schools, and churches have failed to answer one of life's most important questions: Where are we going?

W. Norman Pittenger, lecturer in religion at Columbia University, writes:

"It is largely because the Christian 'Hope of Heaven' has faded from the living thought of Christian theologians that we have been offered the depressing theologies of recent years. The silly



Primary
School—
Australia



Mission
Training
School—
Portuguese,
West Africa

optimism about man in the fashion of the 'late liberals' is not Christian, but neither is the total pessimism about him in the fashion of some 'neo-orthodox.' It is probably the case indeed that the loss of conviction about man's 'heavenly hope' is the cause of the quite literally *hopeless* view of man that is taken. When man's possibilities are limited to this finite existence, his possibilities are limited indeed. There is little enough here to give ground for much belief in the poor human creature 'frustrated,' 'conditioned,' 'cabined,' 'cribbed,' 'confined.' *In a word, if we do not believe in heaven we shall not believe in man.*"² (Italics mine.)

Many educators of the world today are beginning to realize that unless we believe in a hereafter there is little challenge to live heroically now. A faith in God's tomorrow will make the child a better citizen for today. That is why Seventh-day Adventists should be the best of all citizens. Christian education has as its aim to make good citizens for today and also to prepare for citizenship in the world of God's tomorrow. To realize this objective is more necessary than training of the mind. A school may have the best of equipment, yet fail completely in character education. The teacher may be far above the average in knowledge, yet lack the heart experience which is so essential in making better boys and girls. Material equipment, important as it is, is not nearly so essential as spiritual equipment. If head training and equipment alone would develop character, this age would be one of the best in the history of the world. We notice things quite to the contrary, however.

George Butterick makes this observation:

"Germany was a well educated nation, especially in sciences, and used its education to exalt the state as a modern and bloody moloch. Educated people across the world have come to mutual death by flame and bomb and have given their treasure and offspring to the holocaust. The results of secular education, even in the realm of education itself, bring apprehension. There are no real disciplines in secular education."²

This statement warrants careful reflection. A child without training in discipline will always be a problem for society. Surely the Lord can never use young people who cannot discipline themselves. The messenger of the Lord has told us that we should lead the youth

to understand the "high destiny for which the discipline of this life is to prepare them,—the dignity and honor to which they are called, even to become the sons of God,—and thousands would turn with contempt and loathing from the low and selfish aims and the frivolous pleasures that have hitherto engrossed them."³



Gathering in the Children—Texas

Church School Investiture—Canada

Education without the Word of God has no character, no real discipline. It is therefore imperative that our children be placed in our own schools. "The Lord would have the children gathered out from those schools where worldly influences prevail, and placed in our own schools, where the word of God is made the foundation of education."⁴

I hear someone say, "The expenses are so high; I do not see how it will be possible for us to meet financial obligations." I am sure that we all realize that it does take considerable money to give our children the best in education. However, are not our children worth everything we have? Would we not be willing to give even life itself to save them? Is it not true also that we usually find money to buy what we really want? It may be a new car, a television set, or perhaps more land. Usually we get what we go after. And yet all these things have only temporal value, whereas our children must be considered in the realm of the eternal. I read nothing in the Bible about going through the pearly gates with our houses, our cars, our tractors, and our sections of land. In the day of judgment we shall not be asked, "Where are thy gold and silver? Where are thy houses and cattle?" but rather, "Where is the flock that was given thee, thy beautiful flock?"⁵ When the pearly gates swing open what a wonderful experience it will be to say, "Behold I and the children which God hath given me."⁶

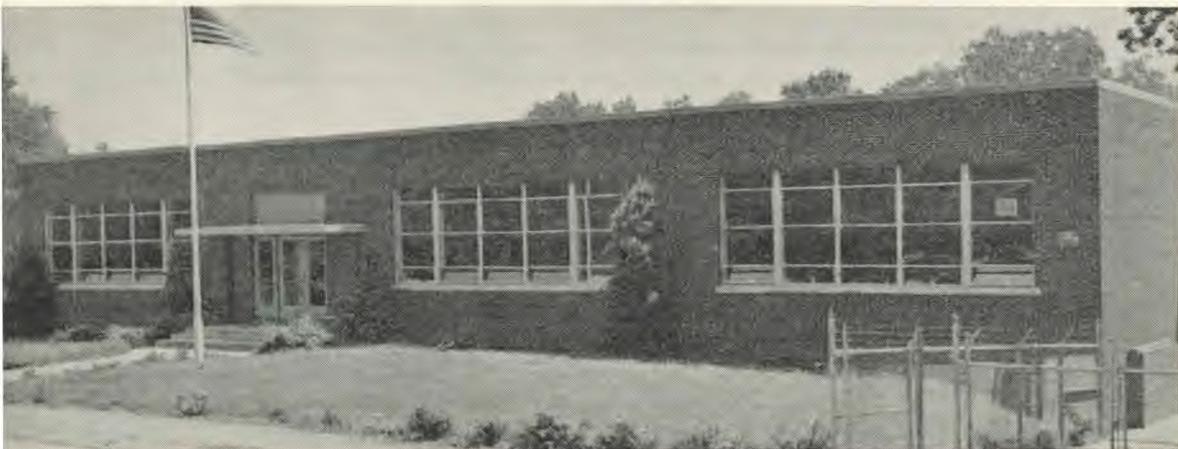
More basically important than money is a firm belief in Christian education. If parents believe in the value of Christian education, chances are, nine times out of ten, that their children will be attending church school. I am one of a family of nine children, all of whom had

the privilege of Christian education. My parents were not rich in this world's goods, but they provided Christian education for all their children. My father was convinced of the value of our own schools to the extent that he never made plans for us to attend any other. Consequently, we never attended a secular school. If parents are firm believers in Christian education, I predict that their children will have the opportunity to be trained in our own schools.

To prove my point, I shall relate a personal experience. In 1935 my father died rather suddenly. In spite of our desire to have him live to enjoy the fruits of his labors, the Lord did not see fit to heal him. At that time all nine children had finished church school, all except two had finished the academy, some were still in college, and two were already in the organized work. Mother decided to stay on the farm and, with the help of the son-in-law, operate it until the two youngest had finished school. To complete the Christian education of her children was her greatest ambition. About that time came those trying years when dust storms made the country a veritable Sahara, with so many successive crop failures that we began to wonder whether there would ever be another crop. Cattle and horses that did not starve were sold for a mere pittance. The few that were kept had to exist on straw mixed with Russian thistles, which

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Union Church School—Maryland



I Choose the Church College*

MY HIGH school diploma is in my hand. I am ready to go to college, and I am at liberty to choose the one which I shall attend. My high school advantages were a matter of chance so far as I myself was concerned. I attended the high school in the community where my father works and my family live. My college education can be a matter of choice, and I want it to count for the highest things in the building of my life character.

Where vital ideas are at stake I cannot afford to experiment. I must make my decision upon the evidences of values already discovered and upon the testimonies of other people farther along the road of life. My parents have secured for me catalogs and bulletins from various colleges; they have taken me to visit different campuses; and they have pointed out to me people who are representatives of what several schools seek to produce. Believing that the use of one's own judgment is a desirable part of every one's education, they have left me free to choose any college within a reasonable cost and distance. I believe that I am being true to the best that they have taught me, and to the things which I have already found most valuable when I settle my choice upon the church college.

As far as equipment and educational standards go, I shall be satisfied to obtain my degree from a Christian college which is recognized by the regular accrediting agencies. If I later feel the desire for further specialization, I shall be

the better prepared in experience to pursue graduate studies elsewhere. I choose the church college because:

I Need What Such a College Has to Offer

When I say need, I mean it in the sense of desire and value. I need its climate for the growth of my Christian faith. I realize that my faith is small and weak, but I have the conviction that I want it to grow and not to shrivel.

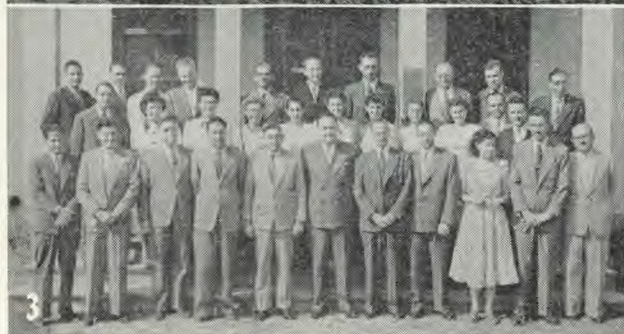
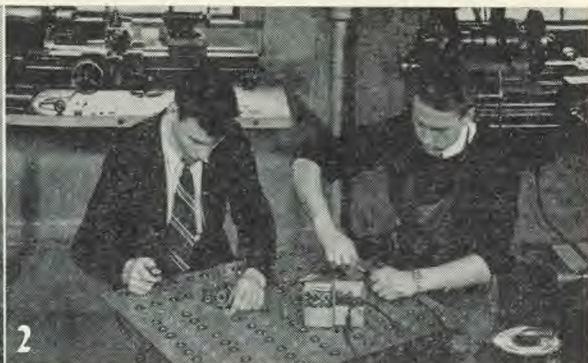
I hesitate to place myself in an atmosphere where the ridicule of that faith would be easy or popular. I know that I would find it both more comfortable and more stimulating to breathe an atmosphere of belief. I would like to have Jesus held up not only as a remarkable person and a worthy example from history, but also as the risen Redeemer and living Companion in my daily life. There are of course fine Christians on the campuses of state or private schools, but I believe I will find it more helpful to my personal faith to spend my college days on the campus of a church school.

When I go away from home I want to be for a while where Christian teaching will strengthen my religious experience. I have no desire to give unbelieving critics a chance to develop my natural doubts. I really want to be rooted in love that I may grasp and understand the love of Christ.

I feel convinced that the climate on a church college campus encourages the growth of Christian personality—those seemingly little things that go to make a character that is strong and real. I want my heart educated as well as my head; I want to be better as well as wiser.

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* This statement is written from the point of view of the high school student and was prepared by Nellie Peck White Douglas (Mrs. C. K. Douglas), Walterboro, South Carolina, for the Executive Committee of Christian Education and Ministerial Relief of the Presbyterian Church in the United States, Louisville 2, Kentucky. Used by permission.



1. Vincent Hill College—India
2. Students at Atlantic Union College—Massachusetts
3. Teachers' Institute—Argentina, South America
4. Women's Home, Spanish-American Seminary—New Mexico
5. Theological Graduates, Brazil College—South America
6. Educational Convention—Italy
7. New Building, Toivonlinna School—Finland
8. Baptism of Seventy-five Students at an Adventist College in South America
9. Adventist School—Italy



What Is Christian Education?

Guy F. Wolfkill

PROFESSOR OF SECONDARY EDUCATION
PACIFIC UNION COLLEGE

The Philosophy of Christian Education

I EVERY educational enterprise should be designed and executed in accordance with a philosophy which provides a comprehensive plan for education in the church, and in society. A philosophy of education is an interpretation of the meaning of education in the light of the origin, nature, and destiny of man and his world.

It is every teacher's duty and privilege to know what philosophy is involved in each educational act. In the United States idealism, realism, pragmatism, naturalism, humanism, and supernaturalism are rival philosophies of education which are competing for recognition; and each has a substantial following. This lack of unified educational philosophy in the nation's schools and colleges is largely responsible for the "confused, confusing, and contradictory" state of affairs that now exists. X When a particular philosophy is accepted as a basis for the conduct of education, all conflicting philosophies should be discarded.

II The first and fundamental problem in any philosophy of education is a clear concept of man's origin, nature, and destiny. Two generally different views are held in regard to the origin of the human race. The evolutionary view accepts life as a chance in which man is the end product in a long line of developing monads, mollusks, and quadrupeds. The pupil is regarded merely as a behaving organism and a child of time. The sense of the value of life is thus greatly diminished. The leading exponents of this theory accept Rousseau's naturalism and Watson's behaviorism.

Creationism, on the other hand, holds that life came by the act of a Supreme Intelligence, and that man was created in the image of God. Each pupil, then, is an image of the great Original and a child of eternity. Each child is God's creation, and is destined for eternal happiness with Him if he successfully passes the probationary period of human life. The purpose of Christian education is to retrace in beauty and holiness the moral image of God which was lost to the child through man's fall. III

In spite of his heritage of evil, the child can be saved by being born again. Baptism is the outward sign of his conversion, marking the point at which a new effort has begun; yet there will still be a lifelong struggle between good and bad inclinations. For guidance in this struggle the child will need a curriculum based on principles different from those of the public schools—a curriculum which has its source in revelation and is complete in matters of doctrine and faith. These dogmas represent a divine deposit by God for the child's acceptance. The pre-eminent textbook for this curriculum is the Christian Bible. IV The creationist view adds great dignity to the teaching profession.

Seventh-day Adventists accept supernaturalism as the guiding philosophy of education. V With Comenius they believe their pupils are the children of God; their teachers, servants of God. Their schools and colleges are therefore commissioned to follow after the mind and will of God. Supernaturalism holds that this divine mind and will come to man by revelation. The desire for trustworthy external authority is expressed by Thomas H. Briggs, of Columbia Uni- VI

versity. He deploras the fact that American educators have lost faith in their educational system, then states: "Today there is a widespread desire for authority, some Moses who will bring down from Sinai a program that can be unquestionably accepted. There is a very general demand for a Moses to lead from the Wilderness into the Promised Land of the Curriculum."²

Seventh-day Adventists believe that they have an educational program divinely given which "can be unquestionably accepted." This program is presented in three outstanding books: *Education*, *Fundamentals of Christian Education*, and *Counsels to Teachers, Parents, and Students*.

Objectives of Christian Education

After an acceptable philosophy has been decided upon, the next step is to set up objectives which are in harmony with the philosophy. It is by means of objectives that the philosophy is realized, because they give direction to the execution of the educational program. It is customary to classify objectives as ultimate, intermediate, and immediate. The *ultimate* objective can be expressed by one comprehensive statement—a goal toward which all parts of the educative process will ultimately converge. *Intermediate* objectives are those more general statements of goals or aims which lie between the ultimate and the immediate activities in the process. *Immediate* objectives are the numerous and detailed parts of human experience which are intimately and immediately related to everyday life and living, as the fundamental processes in arithmetic, in writing a letter, or in baking a loaf of bread. Each immediate objective should be a means of reaching the ultimate objective, which is determined by the purpose for which the pupil was created.

I. ULTIMATE OBJECTIVE; "To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the

development of body, mind, and soul, that the divine purpose in his creation might be realized,—this . . . is the object of education, the great object of life."³

II. INTERMEDIATE OBJECTIVES: The intermediate objectives are here classified under spiritual, mental, physical, and social.

A. SPIRITUAL:

1. A Knowledge of God: To recognize and know God as the Creator and Upholder of man and his universe, to develop a consciousness of Him as a reality in human experience, and to sense a personal relationship with Him.
2. A Knowledge of Jesus Christ: To recognize Jesus Christ as the divine Son of God and man's Saviour from sin and death. To develop an understanding and appreciation of His life and teaching, a personal consciousness of His presence, and a loyalty to His cause.
3. A Knowledge of the Holy Spirit: To recognize the Holy Spirit as the personal representative of Christ on earth. To develop an understanding and appreciation of His work in the salvation of man.
4. The Bible: To promote an understanding of the Bible as the Word of God, and to give the Bible its proper place in education.
5. Character: To promote the development and appreciation of a Christlike character.
6. A Christian Philosophy of Life: To develop a Christian interpretation of life and the universe.
7. The Church: To promote an appreciation of the church as the property of God on earth,

We must work out details
Goethe
Nüsse

a fortress which He holds in a sin-stricken, revolted world; and to foster the development of an ability and disposition to engage wholeheartedly in all its activities.

B. MENTAL:

- To the mind*
1. A Knowledge of Fundamentals: To master thoroughly those parts of human knowledge that will be necessary to enable one to live efficiently in society and to do effectively the work of the church.
 2. Mental Development: To promote the highest possible mental development and to maintain acceptable educational standards.
 3. Use of Time: To promote an appreciation of the worthy use of time.
 4. The Natural World: To promote an appreciation of the natural world and its laws as the handiwork of God.
 5. The Beautiful: To promote an appreciation of the beautiful in nature and in art.

C. PHYSICAL:

- Physical*
1. Health: To promote an understanding and appreciation of the human body as the temple of the living God, and to learn how to conserve health so that the highest degree of physical fitness may be realized.
 2. Manual Labor: To promote a spirit of industry, a willingness and ability to perform manual labor; and to give vocational education its proper place in the educational program.

D. SOCIAL:

1. Citizenship: To promote training for the duties, responsibilities, and privileges of citizenship.

2. Preparation for Society: To develop an understanding and appreciation of organized society, and to prepare young people to assume appropriate responsibilities therein.
3. Worthy Home Membership: To promote the recognition, understanding, and development of the principles upon which the Christian home is founded; and to develop those appreciations, skills, and attitudes necessary for its establishment and maintenance.
4. Recreation: To promote an appreciation of those recreational activities which increase bodily vigor, elevate the mind, and enrich the soul.

Why Seventh-day Adventists Conduct Private Schools

As biological life maintains and transmits itself by nutrition and reproduction, so social life transmits itself by education. Each animal is born with an instinctive prearrangement of innate structural preference for the biological order to which it belongs. A kitten is born a potential cat. Its language, habits of walking, manner of eating—its total pattern of living comes in its hereditary mechanism. The same is true of all forms of animal life except man. Animals may be *trained* within the limits provided by nature's behavior patterns, but they cannot be *educated*.

With children the case is entirely different, for they are not born with a "specific, definite, or instinctive prearrangement of native structural preference for any given complex social order, or any particular predisposition on the part of original nature for a given society as such."⁴ Children are not born Democrats, Republicans, Socialists, or Communists. They are not born Buddhists, Baptists, Catholics, or Seventh-day Adventists. Animals are born into

their specific social group; children must be educated to be members of any specific social group. With human beings nature cannot be allowed simply to "take its course." Desired educational results will come only through prolonged, exact, and rigorous conditioning, through carefully arranged opportunities for experience.

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VIII Education has been defined as "the means whereby a social group continues itself, renews itself, and maintains its ideals."⁵ Unless each generation transmits its peculiar and specific beliefs, appreciations, attitudes, habits, et cetera, to its children, that social group or church will lose its identity in the coming generation. A number of religious groups recognize this principle of social transmission, and conduct their own schools. For example, Catholics are made; they are not born. The principal of a large Catholic school recently stated that the public high schools are the graveyards of the Catholic religion.⁶

Seventh-day Adventists conduct their own schools—elementary, secondary, and college—for the express purpose of transmitting to their children their own ideals, beliefs, attitudes, appreciations, habits, and customs. The United States has an unexcelled public school system for making American citizens; but in addition to being good, patriotic, law-abiding citizens, Seventh-day Adventists want their children to be loyal Seventh-day Adventists. There is, peculiar to the church, a body of knowledge, appreciations, and ideals that must be transmitted to the children in order for it to continue to exist. In this process the Biblical principle of social transmission is recognized: "Tell your children of it, and let your children tell their children, and their children another generation."⁷

Christian education is the primary function of Seventh-day Adventist schools. Religious education is of supreme importance. Man was made in the image and likeness of God; he was

created because of the infinite love of God. Someday each person must return to his Creator and be judged by Him, and receive either the reward of eternal life and happiness or the sentence of eternal death. Education must be directed primarily toward the development and sanctification of the spiritual life. It is fallacious to limit education to the development of the body and the mind. Both of these must be subordinated to the development of the spiritual life. The most important thing in education is to prepare our children for membership in the kingdom of God. If education is not to neglect the spiritual aspect of man's nature, the teachings of Christ must be made an integral part of the school curriculum. Christianity is a way of life to be lived; it is also a work of love patterned after the example of Jesus. Religion must be made the core curriculum around which all other branches of study rotate, and toward which all converge. It becomes the medium through which the physical, mental, spiritual, emotional, and aesthetic powers can most effectively come to full, complete, and symmetrical maturation.

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It is only through religion as a vehicle that the child can be effectively trained in lessons of obedience, honesty, truthfulness, temperance, chastity, and charity. Without religion these virtues, if practiced at all, will at best be only a veneer that will peel off during times of stress and strain. Without Christian education there can be no Christian religion, and without Christian religion there can be no Christian morals. Religion and moral education are inseparable. "Whatever weakens faith in God, robs the soul of power to resist temptation. It removes the only real safeguard against sin. . . . Our greatness consists in honoring God by simple, practical experience in every-day life."⁸

The proposed plan to set aside a portion of time within the public school program or after school hours for reli-

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gious instruction is not acceptable to the Seventh-day Adventist concept of religious education. Seventh-day Adventists believe that religion should permeate the entire school program. Their slogan is, "Every Seventh-day Adventist child in a Seventh-day Adventist school." It is their faith in, their courage for, and their devotion to, their own kind of religious training that inspires Seventh-day Adventists to conduct and extend their own system of parochial schools without state aid. They are convinced that a Seventh-day Adventist education is necessary for every Seventh-day Adventist child, and that there can be no substitute.

Types of Schools Conducted by Seventh-day Adventists

THE HOME SCHOOL

Parents are the first teachers of the child, and the home is the first and greatest of all educational institutions. In the home children should learn obedience, reverence, self-control, industry, temperance, charity, loyalty, diligence, patience. The appreciations, attitudes, and habits learned in the home are those that will guide the child throughout life. Here his personality is recognized and respected, his individuality carefully preserved. His will is not dominated by parent or teacher but so directed as to control all his other powers. Children are allowed to think for themselves, and yet not act independently of the judgment of their parents. That nice equilibrium which is found in nature should exist between the will of the child and that of the parent—each fully recognized, yet neither one dominating the other. Rules in the Christian home are few, and consistently administered in love and affection. The purpose of all discipline is to train for self-government. Parents assume a great responsibility, and should make special study and preparation for this important work. They are the architects and builders of human lives for time and eternity.

THE CHURCH SCHOOL

When the child reaches the age of seven, eight, or nine, the church begins to assume responsibility for his education. The church watches over its children with a jealous care, conscious that it has a special work to do in educating and training them. If children have learned the simple elements of reading and numbers in the home school, the conventional elementary grades can be completed in six or seven years. The child has also had a rich experience in sense perception, and he has a well-developed body so that he can progress rapidly when he enters school. The work of the church school supplements that of the home. A strong spiritual influence is maintained and a practical missionary spirit fostered. While much attention is given to spiritual instruction, the common branches usually taught in elementary schools are in no way neglected. Attention is given to physical education and wholesome recreation. The needs, capacities, and interests of the child are kept continually in mind as the school program is planned and executed.

THE INTERMEDIATE SCHOOL

The intermediate school includes grades seven to ten. These schools began about the turn of the century, and are now in essentially the same classification as public junior high schools, except that as originally planned they were small boarding schools in rural locations. The teachers live in close relationship with the pupils and supervise their study, work, and recreation. Since practically all the manual work required to maintain the school is performed by pupils under the direction of teachers, there are opportunities for many practical lessons.

A high grade of academic work is done, and special emphasis is placed on the religious and cultural life. Individual aptitudes are discovered and trained. Morning and evening worship, the weekly prayer meeting, Sabbath school, and other week-end meetings contribute

much to the spiritual life. The distracting influences of city environment are practically eliminated. I was in charge of one of these schools for three years, and can truthfully say that at no time during the past forty years have I obtained so much satisfaction for the same effort expended. The intermediate school is a most important link in the denominational school system, for during the adolescent period boys and girls are most easily conditioned to their future pattern of life. It is during this period and under these conditions that Seventh-day Adventists are made. The denomination needs many of these schools.

THE ACADEMY

The academy is an extension of the intermediate school through the eleventh and twelfth grades. The same general plan is to be carried out. It should preferably be a boarding school, situated in an attractive rural location. Much care is exercised in selecting teachers who are well prepared academically, are strong spiritual leaders, and are efficient in at least one vocational field; who know adolescent boys and girls, and have a cheerful, sympathetic, patient, helpful attitude toward them. These teachers love young people and, with the love of God in their hearts, give guidance and counsel to assist the students in a wise selection of their lifework. No other group of workers make such a sacrifice for the church or such a large contribution to its welfare.

THE COLLEGE

The Seventh-day Adventist college is far more than just another liberal arts college; it is the great arsenal of the church, from which church leaders go out into all the world. A Seventh-day Adventist college is perhaps more diversified in its offerings than any other small college, being charged with the task of preparing practically every type of church worker except nurses, medical technicians, dietitians, and medical doc-

tors. These are prepared under the same general church administration but in separate medical institutions. The denomination operates many schools of nursing in different parts of the world, and one medical college. A theological seminary gives advanced training to ministers and Bible teachers.

Curricula must be offered which provide for the preparation of church, conference, and institutional administrators. Ministers, pastors, evangelists, Bible instructors, elementary and secondary teachers, bookkeepers, accountants, stenographers, secretaries, printers, and several types of technicians must be prepared for efficient service. The colleges are usually located on large tracts of land where extensive shops and various types of agriculture can be conducted and taught. Hundreds of graduates have gone out from these schools into various lines of denominational work both at home and in foreign lands.

The function of the Adventist college is:

1. To prepare young men and women to be loyal Seventh-day Adventists and responsible citizens.

2. To prepare young men and women by specialized study to enter a chosen profession or vocation.

3. To encourage and prepare young men and women for positions of leadership in religious organizations and activities.

4. To develop in young men and women alert and acquisitive minds in order to promote intellectual growth in later years.

5. To inspire in young men and women unwavering loyalty to democratic principles.

¹ Robert M. Hutchins, "The Report of the President's Commission of Higher Education," *Educational Record*, April, 1948, p. 107.

² Thomas H. Briggs, *Secondary Education*, pp. 258, 322.

³ *Education*, pp. 15, 16.

⁴ D. B. Leary, *Living and Learning*, pp. 205, 206.

⁵ H. H. Horn, *The Democratic Philosophy of Education*, p. 7.

⁶ "Fundamentals of the Faith," *Time Magazine*, Oct. 4, 1948, p. 81.

⁷ Joel 1:3; Ps. 78:4-7; Deut. 4:9; 6:4-9.

⁸ *Testimonies*, vol. 8, p. 305.

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Young People: A Little of Your Time

Kenneth A. Wright

PRESIDENT
SOUTHERN MISSIONARY COLLEGE

AS WE shall have only a few minutes for this brief visit, I suggest that we begin by asking an earnest question: Where do you expect to spend eternity? Please consider carefully, for your inescapable answer to this question involves the most vitally important thinking you will ever do.

For more than a quarter of a century it has been my privilege every year to visit many homes and to talk with scores of Seventh-day Adventist young people. As I did then in such interviews, I ask now for only a little time in which to consider how to find and follow God's blueprint for your life. The Lord's messenger states that young people, inquiring candidly and honestly, deserve an honest answer. My experience as a dean of boys and academy principal, as a local and union educational and Missionary Volunteer secretary, and as president of a junior and of a senior college, leads me to anticipate your questions concerning the value of a Christian education.

Do I hear you say, "Why should I go to college? I am timid; I have no particular talent; I am not even interested"? My dear young friend, God needs you, just you. It is a wonderful feeling to be really needed. You were brought into this world, not at your request, but because God's great plan provided a place for you—a place which no one but you can fill as acceptably. In wholeheartedly consecrating your life to this service, you may fill your place aright and thus obtain the heaven-sent joy which surpasses all human understanding. "Christ . . . gives 'to every man his work.' Each has his place in the eternal plan of heaven. Each is to work in co-operation with

Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."¹

Dr. Robert C. Wallace, vice-chancellor of Queen's University, expresses this same principle: "What capacities there are in men and women! How much is possible, provided only that they can acquire the needful knowledge and the needful sense of values! That is part of the Divine that is within us, and can be kindled to be a consuming flame, if we



Library, Southern Missionary College—Tennessee

but give it the chance to do so. Not that we all have the same qualities; we do not. But there is no individual man or woman that has not the strength or inherent ability in some particular way which is greater than that which the rest of us possess. It is our business in education to find it—to attempt to develop it, to encourage it, so that that particular talent which has been given by the Master may not be buried in the earth."²

Doubtless you will recall seeing the war posters on which a deeply serious Uncle Sam pointed his long finger directly at you and said, as his penetrating eyes seemed actually to follow you, "I need *you!*" In precisely the same way, and with even greater urgency, God points His finger at our Christian youth today, saying, "I need *you!*"

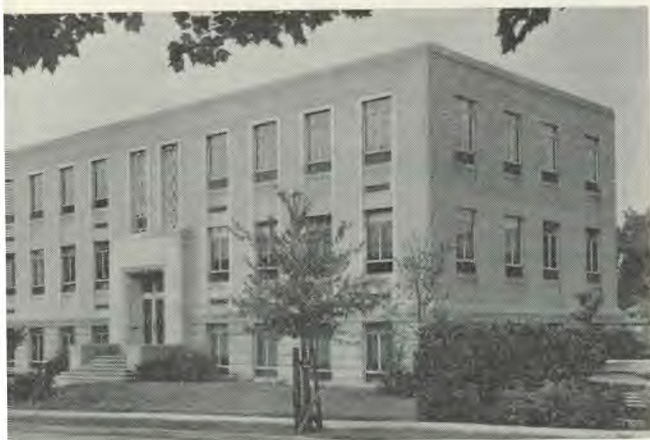
Assuming that you are now convinced that God has a place for you, you may next ask, "Well, if it is an education I need, why not attend the local high school and college, or even the State university which is near by and relatively inexpensive?" In reply let me point out that in God's service your chief work will be to guide and train men and women to be citizens of His eternal kingdom. It is vital that you prepare yourself for this particular work. A prospective dentist does not enroll in a welding school, nor does an engineer study veterinary medicine. Neither should a Seventh-day Adventist young man or woman expect to find a training for soulsaving work according to God's pattern in the midst of a worldly environment at an institution whose purposes are altogether different.

Many young people, even some Adventist youth, fail to appreciate the deep and fundamental differences between our denominational schools and the sec-

ular schools. Time after time experience has shown that the association of other students exercises a prevailing and often decisive influence over a young person's thoughts, opinions, standards, conduct, and character. Especially during the formative years Christian youth should be dissociated from "those who are disregarding the commandments of God, who are teaching and practicing evil."³ In an Adventist college you will associate for the most part with young people who come from Adventist homes. Here you can mingle with worthy fellow students motivated by lofty aims and purposes in life. Here you will find true Christian fellowship. The privilege of work and study in such surroundings is well-nigh priceless. The atmosphere is that of noble comradeship in study, song, prayer, and other Christian activities with Christian teachers and associates of mutual hope, faith, and doctrine. What a contrast to an environment of self-indulgence and character-destroying pleasures, where fellow students swear, smoke, drink, and take part in amusements appealing to the baser passions!

On reflection, it is not difficult to understand the reasons for these significant contrasts. The ultimate objectives of each type of education determine the differences between them. The secular schools train for scholarship, for knowledge and intellectual power with a minimum of heart culture. They prepare for this world's work alone, for high-salaried positions of power and authority. This training helps one to achieve success, as the world counts success—the accumulation of money, having a "good time," acquiring standing and prestige in the community. But all these objectives end with death. There is no search for God, no attempt to build character, no effort to lead the youth to Christ or to teach a way of life which will survive the tomb. Indeed, the development of these skills and knowledge, without building character, often proves disastrous. Edu-

Seventh-day Adventist Theological Seminary—Washington, D.C.



cation without principle becomes a tool which Satan will commandeer. Worldly success, with no higher principle or motive than personal advancement and self-aggrandizement, leads finally and inevitably to a sense of frustration and futility, to a realization that all this world offers is but vanity and emptiness.

By contrast, the objectives of Christian education are richly worth while. Our Adventist colleges aim first of all to impart and strengthen faith in the eternal verities of the Christian religion. In the school itself students live in an environment that induces spiritual growth. There you are encouraged to appreciate and to embrace the Christian virtues; to know God, His Word, His Son, the plan of eternal redemption; and to become familiar with the great body of Christian principles, truths, laws, and human experiences as set forth in the Bible. The preparation is for a life of Christian service in this world and for the higher citizenship in the world to come. This noble concept leads students to do right because it is right, to keep their word habitually, to put honor above high marks, to shun falsehood and cleave to the truth. Such young men and women are the best hope of the church, and will constitute the honored leadership upon which God depends for the completion of His work in the world.

"All the youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God."⁴ This statement clearly indicates that the advantages of our schools are not intended for a select few. Many times young people hesitate to go to college because they feel that their limited talents are not worth educating. If you have entertained such feelings, notice that the Lord's messenger says on this point: "The Lord desires us to obtain all the education possible, with the object in view of imparting our knowledge to others. None can know

where or how they may be called to labor or to speak for God. Our Heavenly Father alone sees what He can make of men. There are before us possibilities which our feeble faith does not discern." "God requires the training of the mental faculties. He designs that His servants shall possess more intelligence and clearer discernment than the worldling, and He is displeased with those who are too careless or too indolent to become efficient, well-informed workers."⁵

Although these words were penned more than fifty years ago, their application has never been more pertinent than today. The continual advancement of general education in America has been so marked that a college degree is currently as common as was a high school diploma a generation ago. Therefore if our youth are to be more alert and better trained than others, a general or liberal arts education at least to the junior-college level is clearly indicated. If you fail to embrace this privilege, whatever the reason, your opportunity for development and service cannot but be sharply limited as a result. The opportunity of at least two years in one of our colleges is the rightful heritage of every normal Adventist young person.

In selecting a college, you will want to be sure of sound instruction, teaching that will strengthen your religious experience, in a place where you will not suffer ridicule for your faith. The teachers in our colleges are men and women of prayer and consecration. They love the youth for whom they labor. They are not working for money; an interest in their students and a love for God and devotion to His cause are the motives that impel them to labor on year after year in untiring service. You will find these teachers interested in you, personally, and in helping you find a solution to your problems. They will call you by name, and will regard you as a fellow Christian rather than merely

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How Your Church Directs and Aids the Education of Your Children

A. C. Nelson

EDUCATIONAL SECRETARY
PACIFIC UNION CONFERENCE

AS WITH civil government so with the church, many benefits and services result from organized and united effort that would be impossible otherwise. This is especially true of our educational system and the many advantages it provides for the children and youth of the church. In this article it is the purpose of your Department of Education to hold open house for church members and patrons of our schools, to tell you how it is organized, and to present to you the boards, conference superintendents, academy principals, and the union educational secretary at work.

Although the General Conference Department of Education encircles the globe with its activities, and gives general direction and supervision to the activities of the department through the educational secretaries of the great world divisions of our work; we shall confine this article to the educational work within the union conference, including the local conference departments of education, elementary schools, and junior and senior academies.

In order that all may be familiar with the organization, function, and responsibility of each unit and its personnel within the union conference structure, we give a brief survey of these responsibilities, indicating the functions of each department and showing how the denomination actually aids and directs the education of the children of the church.

Union conferences operate colleges. Local conferences operate boarding academies. Churches, individually or collectively, operate elementary and intermediate schools and, in many in-

stances, day academies. In order that the education provided in these schools might justify the expense and meet the high standards set by the church and the state, it is necessary to have coordination and supervision. This calls for a well-organized department all the way from the local conference or mission to the General Conference. Through the years we as a denomination have developed just such an organization. An invaluable guide in the development of our educational work has been the instruction contained in such books as *Fundamentals of Christian Education* and *Counsels to Teachers*, by Ellen G. White.

Schools and School Boards

The basic unit of our formal educational system is the elementary school, commonly called a church school because it is built, operated, and supported largely by one or more churches. The objectives of true education must be understood in order to appreciate why we as a church annually spend millions of dollars to maintain our own educational system, in addition to contributing to the support of the public schools. General objectives that challenge to such patronage and support may be summarized as character building, soulsaving, and service training. These outcomes amply justify all our effort and expense.

Of all the agencies that contribute to the education and character development of the child, none can be compared with that of the Christian home. All the efforts of teachers and schools are supplementary to those of the home and parents, for the work of parents un-

derlies every other. However, our schools are ordained of God to aid the home in this important work.

Next to the pupils and students in our schools, the teachers are the most effective and important group in our educational system, but we are concerned here primarily with the administrative personnel and the organization.

The immediate direction and administration of the elementary and intermediate schools, and to a large extent the day academies, is the responsibility of the school board. In some cases the church board serves as the school board, but more often a specially elected school board carries this responsibility. A single church or a group of adjacent churches may establish and operate a school and employ the teachers, in counsel with the educational superintendent. They set the salary rate in harmony with the current denominational wage scale. It is their work to see that the church's share of the monthly teacher payroll is raised and remitted regularly to the conference treasurer, who issues the checks to the teachers, adding to the church amount the quota agreed upon by the conference committee to make the full monthly salary. When an elementary school has been established, it is the responsibility of the board to see that the necessary equipment and supplies are made available. The school board also gives counsel to the teachers. They have the immediate responsibility of operating the school to the best advantage of the children of the church, in harmony

with the denomination's educational standards and policies, and in compliance with all state school code requirements that are applicable to private schools or pupil attendance.

Quite generally the union conference, or the local conferences within it, publishes a handbook of duties, standards, and policies for school boards as well as for teachers. There are also available forms for school budgets, student handbooks, and various leaflets.

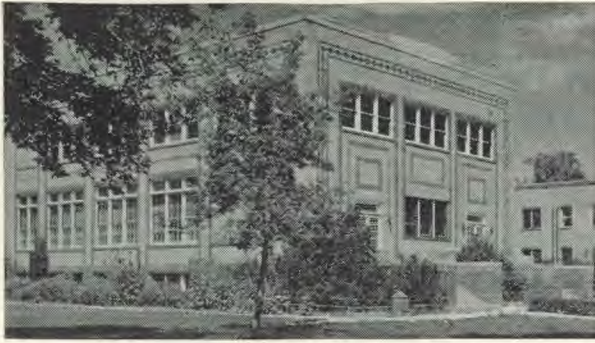
Local Conference Department of Education

The most important and perhaps the most effective unit of our denominational organization is the local conference. One of the important departments of the conference is the department of education. This is headed by the educational superintendent. He is the supervisor and director of all the educational work within the conference, such as the home, or preschool, the elementary school, and the intermediate school. It is through him that the church supervises and directs this important work. The duties of the superintendent are many and varied. He is responsible for giving counsel to both boards and teachers, for seeing that the adopted curriculum is followed, and that accepted standards and requirements are met. He is not only a supervisor but a promoter of Christian education. He promotes full attendance of all children, the establishment of new schools, and the construction of modern and adequate school

Lynwood Academy—California

Philadelphia Academy—Pennsylvania





Campion Academy—Colorado



Mount Vernon Academy—Ohio

buildings; but most important of all, he promotes the evangelizing of the children for the cause and kingdom of God. Parents, church leaders, school boards, and teachers may all look to the educational superintendent for counsel and help with their educational problems.

A brief outline of the superintendent's duties fills fourteen pages in the manual *Standards and Work of Educational Secretaries and Superintendents*. For those who may be interested in a more detailed study of the duties of these educational workers, we refer you to the above-mentioned booklet, published by the General Conference Department of Education, from which we quote on the superintendent's work:

"This position corresponds in some ways to that of the union educational secretary, but the local superintendent carries the responsibilities of the educational leadership in the local conference. His work brings him in close touch with all elementary schools, teachers, pupils, and boards in the local conference. His educational interests also include the parent and home education work which constitutes the true foundation upon which the whole educational structure rests. The influence of a dynamic and inspiring superintendent with his faithful and effective service in building a strong and successful educational work cannot be measured." Specific and essential qualifications, working conditions, duties, relationships, and ethics are enumerated and discussed in the manual.

The close tie-in of many financial matters in connection with teachers' salaries, summer employment, summer school, transportation, school building and equipment costs makes it advisable and necessary for the superintendent to work very closely with the conference president and treasurer. It is advisable, therefore, that they constitute an educational committee to screen and process all such matters before they are presented to the conference executive committee.

The Union Conference Department of Education

The unit of our denominational organization known as the union conference, made up of the several local conferences within its borders, carries on a wide variety of supervisory and administrative activities through the various departments of our organized work. The union conference department of education is one of these offices, giving many services to the home, the school, and as a consequence the church. This department is headed by the educational secretary. His many responsibilities include general direction and supervision of the educational interests and activities in the several conferences of the union, with periodic visits to the college, to the secondary and intermediate schools, and to the elementary schools as often as time and opportunity will permit. He must give leadership in planning for union-wide teachers' conventions, the conducting of regional teachers' meet-

ings, in-service training groups, workshops, summer sessions, helping to arrange for teacher personnel in the various schools of the union, and many other educational activities. In addition to the above-listed supervisory duties, the secretary is responsible for up-to-date records of the certification of each teacher in the union conference. This is imperative both because of state standards, and in order that all concerned may be accurately informed regarding the teacher's professional qualifications.

Scholarship records of secondary work taken in intermediate schools or in unaccredited academies are kept in the office of the union conference department of education, and when necessary are made available to academy and college registrars. In addition to this routine scholarship service the union educational office provides many other types of assistance to the teachers and students in the denomination's schools. For instance, some union and local conferences provide a school library book service. Titles of new books suitable for Seventh-day Adventist young people and appropriate to the different subject areas of the curriculum are made available to the schools. Library facilities may be materially enriched by taking advantage of such service, saving both time and money for the schools.

Audio-visual materials of instruction may be handled in much the same manner. Information regarding such materials as motion pictures, Kodachrome slides, filmstrips, maps, charts, globes, recordings, and study prints may be sent to the schools to aid them in their selection of the best equipment for their particular needs. Some local conference departments also provide an audio-visual lending library. The wealth of fresh curriculum-related materials thus made available to the schools ensures wider and more challenging experiences and backgrounds of learning for the children of the church.

In some conferences trained, experienced elementary supervisors are employed who make regular visits to the elementary schools, assisting teachers with curriculum problems and making plans for more effective learning situations. Together with the educational secretary and superintendent, the supervisor sponsors the Teachers of Tomorrow organization.

Among the vital services of the department are summer workshops, where groups of qualified teachers plan and produce a variety of educational tools of learning as sponsored and directed by the educational secretary or the General Conference Department of Education. Preparation of courses of study, worship materials, and manuals of suggestions for enriching certain subject areas are among such summer activities.

The union educational secretary, as well as the local conference educational superintendent, is a promoter of Christian education. He takes an active part in enlisting and inspiring talented young people to prepare for teaching or for other types of denominational service. By voice and pen and personal influence in the growth and development of young people, he must always be ready to join other departments in the common responsibilities for the children and youth, and be available for counsel with teachers, parents, and church leaders.

The Union Conference Educational Board

The union conference educational board, which is the educational-policy-making body of the union conference, consists of the educational secretary as chairman, the educational superintendents, the president of the college, the directors of elementary and secondary education, the principals of secondary schools, the superintendent of nursing education, and the members of the union conference committee. The actions of this board, together with those of the

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SCHOOL NEWS

RIVER PLATE COLLEGE (Argentina, South America) celebrated on November 19, 1948, the golden anniversary of its founding. Ten students were graduated from college courses and six received diplomas in nursing from River Plate Sanitarium. Shortly before the close of school eighteen students were baptized and joined the church. During the Golden Jubilee Year a new library was inaugurated, a new primary school building was dedicated, a water tower and carpentry shop were completed, new office rooms were provided, and many other improvement projects were carried forward. Prospects are good "for a still better school year in 1949."

THE FIRST SEVENTH-DAY ADVENTIST RADIO BROADCASTERS' WORKSHOP was held at Washington Missionary College, March 15-17. Those in charge were W. F. Tarr, of the college speech department; Paul Wickman, secretary of the radio commission of the General Conference; and C. E. Weniger, dean and professor of theology at the Seventh-day Adventist Theological Seminary.

EDUCATIONAL DAY, SABBATH, JULY 23, 1949

There should be an educational rally in every church. Please use the excellent program materials presented in the July issue of the *Church Officers' Gazette*.

THE NEW MISSIONARY MAP of the world, which the Alumni Association of Pacific Union College presented to their Alma Mater, and which has been placed in Irwin Hall, was lighted at the alumni vespers on March 27.

ANDRES RIFFEL is the new director of Colegio Vocacional de America Central (Costa Rica). Staff and students are working enthusiastically for an enrollment of 100 the coming school year.

UNION COLLEGE will graduate the largest senior class in its history with the class of 1949: 128 in May and 33 in August.

SPICER MISSIONARY COLLEGE graduated a class of nineteen on February 19—1 from senior college, 13 from junior college, and 5 from the preparatory school.

EMMANUEL MISSIONARY COLLEGE commemorated its seventy-fifth year of service with a jubilee celebration on commencement Sunday, May 29.

ATLANTIC UNION COLLEGE announces a labor scholarship plan whereby all students who work on the campus for the full summer will receive a \$75 scholarship in the fall.

LA SIERRA COLLEGE STUDENTS' INGATHERING FIELD DAY, in March, netted more than \$3,000. Some 250 students in 46 cars and one airplane covered the territory in solicitation, and a hundred others worked on the campus and contributed their earnings to the Ingathering drive.

ANDREW J. ROBBINS, associate professor of religion at Washington Missionary College, will be leaving shortly after school closes in June to head the department of systematic theology at the China Training Institute. Elder Robbins has been with Washington Missionary College since 1942.

NORTH PACIFIC UNION CONFERENCE reports for the 1948-49 school year 160 elementary schools, 9 academies, 1 college, and 1 school of nursing. There are 245 elementary teachers, 129 secondary teachers, and 67 college teachers. More than 7,000 students of all grades are enrolled in these schools.

THE INDIAN CULTURAL CENTER, a new training school for the Quiche Indians of Guatemala, opened on February 1 with an enrollment of forty students, elementary and secondary. Classes are conducted in the morning, and in the afternoon the students work at weaving, furniture making, or farming. It is hoped that this new school will train workers and teachers who will carry the message of truth to the more than two million of their tribesmen in Guatemala.

FOR THE FIRST TIME SINCE WORLD WAR II a general convention of union and local educational workers in the North American Division was held at Lincoln, Nebraska, March 26-29. The main purpose of the meeting was to standardize the educational policies throughout the division, especially as related to elementary and intermediate schools, and to set up a working manual for these schools.

THE WALLA WALLA COLLEGE a cappella choir presented a concert of sacred music in the Washington State Penitentiary on a Sabbath afternoon in February. This was a part of the program of missionary activities sponsored by the college church. Religious services had been held with the prisoners for some weeks, and several have been baptized.

THE SPANISH AND HISTORY DEPARTMENTS of Pacific Union College will conduct extension courses in Mexico this summer for graduate or undergraduate students and teachers in secondary schools. These courses will be conducted on the campus of Escuela Agrícola Industrial Mexicana, at Montemorelos, Nuevo Leon.

THE VISUAL AIDS DEPARTMENT of Spicer Missionary College is producing slides, filmstrips, and other photographic materials for use in teaching health, sanitation, nutrition, religious subjects, Indian geography, and various other subjects.

PACIFIC UNION COLLEGE this year has its largest-ever enrollment of students from foreign countries—a total of 66, from 18 countries.

THE WALLA WALLA COLLEGE dairy herd of eighty-five cows was shown in the recent test to be entirely free from Bang's disease.

A WEBSTER WIRE RECORDER and a complete Bogen Public Address System have recently been added to the speech department of Spicer Missionary College.

DONALD M. BROWN, who is completing his sixth year of teaching in the biology department of Washington Missionary College, has been made acting head of that department.

THE LIBRARY SCIENCE CLASS of Atlantic Union College, under the supervision of Alfred N. Brandon, are getting excellent practice in classifying and cataloging the library of the Clinton Hospital Nurses' Home.

SEMINARIO ADVENTISTA (Portalegre, Portugal) this year has thirty-eight students who, with their teachers, are conducting evangelistic meetings in near-by towns and villages. Twenty are enrolled in a baptismal class as a result of these meetings.

CONSTRUCTION OF A \$60,000 VOCATIONAL ARTS BUILDING on the campus of La Sierra College has been approved by the Pacific Union Conference. It is planned that by September of 1949 instruction will be offered in the major fields of printing, woodcrafts, and drawing. Each will be a two-year terminal course, designed to train students for immediate employment in these fields after graduation. Studies in both fields are now being offered, but lack of plant facilities has made it impossible to carry a program adequate to meet the need fully.

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For Information Write to
The Dean of La Sierra College
Arlington, California

L. R. RASMUSSEN, associate secretary of the General Conference Department of Education, spent the months of December, January, and February in South America, helping to conduct three-week teachers' institutes at the training schools in Brazil, Argentina, Chile, and Peru. All teachers, on all grade levels, in each of the unions were brought together for these institutes.

COLEGIO VOCACIONAL DE AMERICA CENTRAL (Costa Rica) is year by year sending out from twelve to twenty graduates who find their places in the organized work of the Central American Union or other fields.

THE WALLA WALLA COLLEGE CHURCH is reported to have a membership of more than 1,050, and it is therefore the largest church in the North Pacific Union Conference.

MORE THAN 250 SENIORS AND SPONSORS from nine academies of the Pacific Union Conference visited La Sierra College in early March for an introduction to college life.

TWENTY-ONE STUDENTS WERE BAPTIZED at the close of the spring Week of Prayer at Maplewood Academy (Minnesota).

THE MARICOPA MISSION DAY SCHOOL (Arizona) has nineteen pupils enrolled in grades one to five, seven, and eight. Ira F. Stahl is the teacher. Two were recently baptized.

THE SECONDARY PRACTICE TEACHERS of Spicer Missionary College each teach a regular high school class for a full month, giving examinations, evaluating papers, and recording student progress.

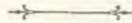
THE COLLEGIANS, eighteen-voice choral group of La Sierra College, are presenting weekly half-hour radio broadcasts over Station KITO, a member of the ABC network.

GUY F. WOLFRILL, professor of secondary education at Pacific Union College, is retiring at the close of this school year, after more than forty years of active service in the secondary schools and colleges of this denomination. He has been made professor emeritus of secondary education at P.U.C.



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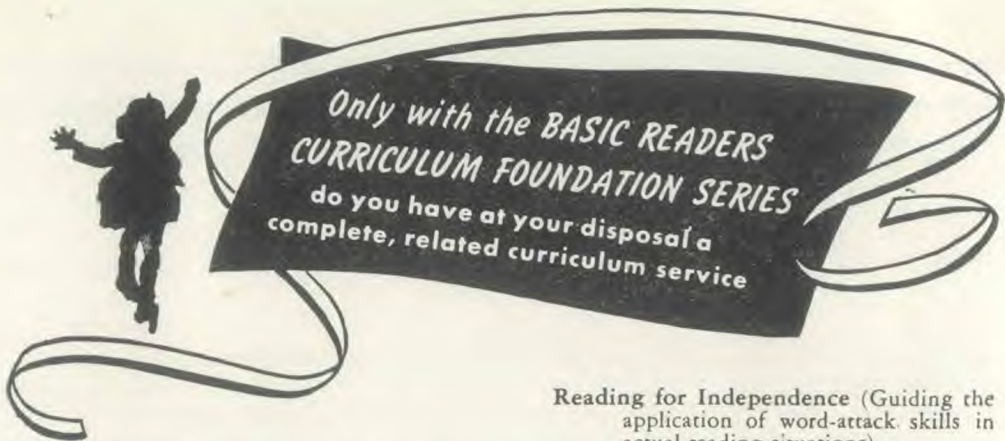
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THE COLOMBIA-VENEZUELA UNION TRAINING SCHOOL closed the 1948-49 school year with an enrollment of 100 students, 15 of whom were graduated from the twelfth grade. It is planned to add the thirteenth grade this year, giving special training in ministerial work, teacher training, and business.

NINE UNION COLLEGE MUSICIANS played in the third intercollegiate band and orchestra clinic of the Nebraska College Conference. Nebraska Wesleyan University, of Lincoln, was host to the 137 musicians who represented nine colleges of the State.

CLAUDE D. STRIPLIN, dean of La Sierra College, has successfully completed the work for his Doctor's degree in history, which will be granted by the University of Washington in June.

SHENANDOAH VALLEY ACADEMY (Virginia) has recently installed two-way communication systems and record players in both boys' and girls' dormitories.

I. D. HIGGINS is the new principal of Spicer Missionary College, Poona, India.

WASHINGTON MISSIONARY COLLEGE reports that its recent Ingathering campaign secured funds totaling over \$7,800.

THE ENGLISH IV CLASS OF PLATTE VALLEY ACADEMY (Nebraska) conducted an enthusiastic and helpful Good English Week in February.

TWENTY-ONE YOUNG PEOPLE WERE GRADUATED from Colegio Industrial Panameno on January 30—2 ministerial, 2 business, 7 teacher training, and 10 from the preparatory school.

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STUDENTS AND TEACHERS OF LITTLE CREEK SCHOOL (Tennessee) have completed one faculty home during this school year, nearly finished a second, and are engaged in building a new wing on the sanitarium building. Invaluable experience and training are thus gained, as well as substantial help on school expenses.

A. G. LAWRENCE, a recent graduate from West Indian Training College (Jamaica), is directing the new church school at Gayle, in the East Jamaica Conference. This school opened on January 17 with an enrollment of forty.

W. A. OSBOURNE, business manager and treasurer of West Indian Training College (Jamaica), was recently ordained to the gospel ministry.

LITTLE CREEK SCHOOL (Tennessee) has a record enrollment this year of thirty-five students, from nine States and the District of Columbia.

PLATTE VALLEY ACADEMY (Nebraska) was host to the Nebraska Conference workers' meeting, March 26 and 27.

THE NEW WING OF THE GIRLS' HOME at Indiana Academy is now completed and the rooms are being occupied.

BIBLE STUDIES ARE BEING GIVEN TO ELEVEN FAMILIES, following up the evangelistic meetings held at Dayton, Maryland, by students of Washington Missionary College.

THE CHORUS OF GREATER BOSTON ACADEMY (Massachusetts) was recently presented in the "Hope of the World" radio program over Boston's station WMEX.

THE 1949 SENIOR CLASS OF LYNWOOD ACADEMY (California) presented the school with a Westinghouse electric drinking fountain capable of supplying forty gallons of cold water per hour.

SOLUSI MISSION TRAINING SCHOOL, the alpha of our work for the heathen, has done much in 1948 toward hastening the omega of this work. Evangelistic efforts held by ministerial and teacher-training students netted over nine hundred converts. Students also converted during the year bring the total to approximately one thousand.

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EMMET K. VANDE VERE, professor of history at Emmanuel Missionary College, received the degree of Doctor of Philosophy from the University of Washington in December, 1948.

SPICER MISSIONARY COLLEGE was host to the Southern Asia Youth's Congress last November 26 and 27. Twenty-four language groups were represented.

MALAY, SPANISH, AND GERMAN CLASSES are special features of the Walla Walla College Sabbath school.

THE AGRICULTURE CLUB of Emmanuel Missionary College raised \$225 in the recent Christian Record Overseas Program for relief for Europe.

COLUMBIA HALL—Auditorium of Washington Missionary College—has had its face lifted by a new coat of paint on walls and ceiling.

DOROTHY REED MOON has recently joined the music department staff of Union College as concert violinist and instructor in string instruments. She will also teach the class in sight singing and ear training.

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Write for bulletin of information

CHARLES WATSON is the new conductor of the Union College band.

MILTON P. ROBISON is acting educational secretary of the Southern African Division Conference while E. W. Tarr is on overseas furlough.

THE NEW LABORATORY ANNEX at La Sierra College provides facilities for 96 chemistry students—32 at a time—and is operated on a full five-day-week schedule.

SPICER MISSIONARY COLLEGE (Poona, India) students and staff received Rs 1,500 (\$465) on their annual field day for medical and educational uplift—comparable to our Ingathering.

UNIFORM ACCOUNTING PROCEDURES are expected to be established in all Seventh-day Adventist colleges and junior colleges of the North American Division, beginning with the next fiscal year, as authorized by the 1948 Autumn Council and further developed by the committee on college accounting at its meeting in Omaha, Nebraska, March 22-24.

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 or keep even, or get ahead, and

Parents who wanted to know more,
 or work harder, or serve better.



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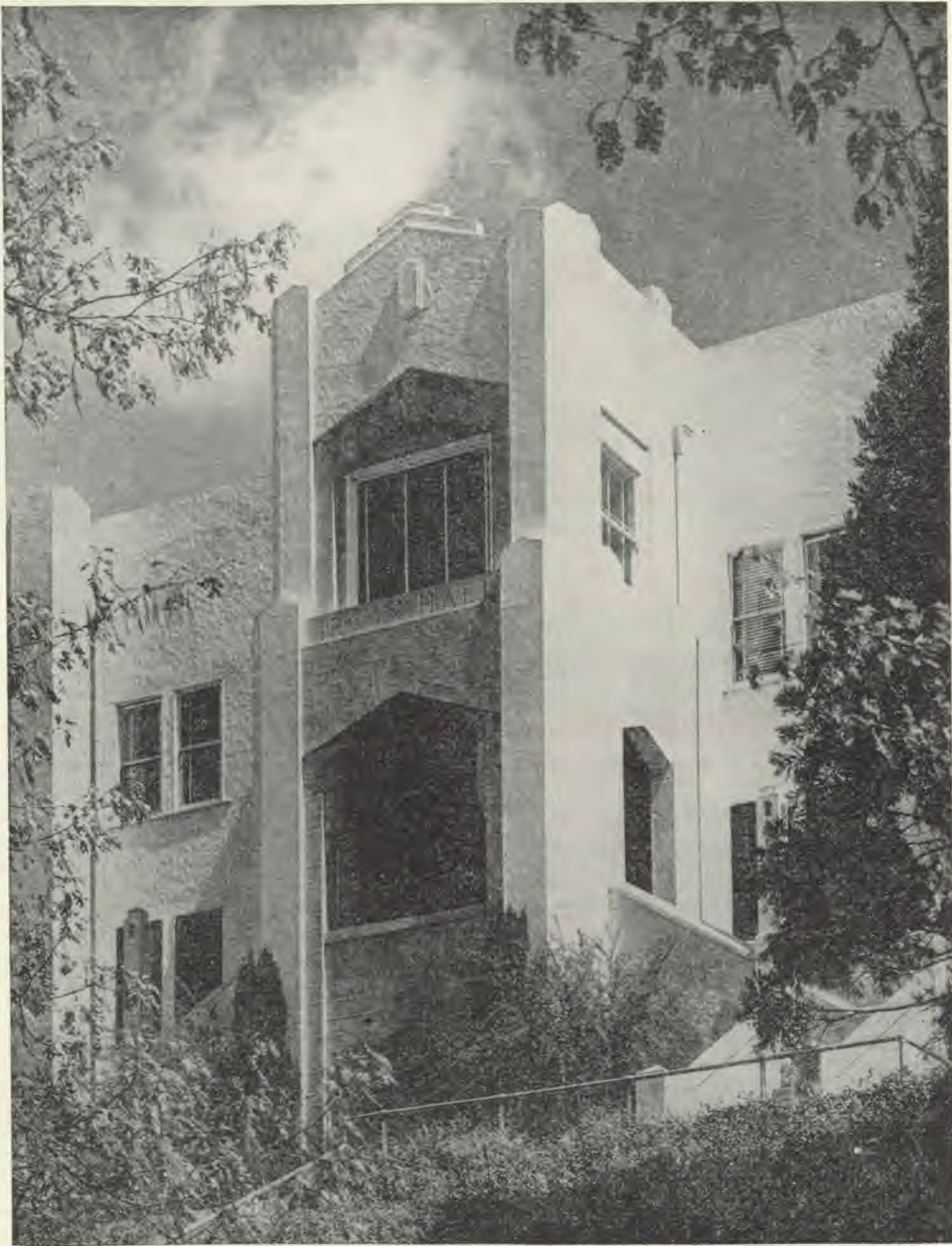


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JAPAN JUNIOR COLLEGE, after a series of outstanding providences, has been legally incorporated and the junior and senior high school sections accredited—the first religious school thus recognized. Approximately 100 students were baptized during the 1948 school year. Church schools are being opened in Japan this year.

THE PHILIPPINE UNION CONFERENCE reports for the year 1948-49 a total of 146 church schools, with 204 teachers and 6,403 pupils in grades one to six.

THE SOUTHWESTERN JUNIOR COLLEGE CHAPTER of the American Temperance Society recently made a two-week tour of Texas, Arkansas, and Louisiana, presenting "The Prisoner at the Bar" in churches, schools, and auditoriums.

PACIFIC UNION COLLEGE a cappella choir, under the direction of J. Wesley Rhodes, made its twenty-second annual tour, March 30 to April 17, giving twenty-one scheduled concerts in schools, churches, and auditoriums in California.

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THE
AA
SCHOOL

I Choose the Church College

Continued from page 10

I Need the Teachers of Such a College

I realize that I am constantly influenced by the other people with whom I come in contact. I may laugh at the personal peculiarities of my teachers, but I remember the precepts they repeat before me. A lady who has been fourteen years out of high school says she has forgotten most of the Latin a certain professor taught her, but she remembers many of his maxims.

Because the church college does not strive for such a great number of students, I hear that the teachers there can give more individual attention to the young people who sit in their classrooms. I do not want to be lost in the crowd, called on out of a roll book, and graded once or twice in a semester. I would rather have teachers who know

me by name and care personally how I respond to an assignment.

I Need the Students of Such a College

I admit that I am quite human in being readily influenced by the crowd. I want to put myself in a crowd that will help me be my better self. I do not care to expose myself to a crowd in which I would find it difficult to stick by my guns when it comes to worthwhile standards. When asked why he would choose a church college, one young person said: "I would, because of the companionship of Christian school-mates." And another said: "I would choose a church school because of the fine type of students found there (in general)." I do not say that all desirable companions are in the church college, or that no undesirable ones are on such a campus; but I do think that the majority of the young people in a church college belong to the type with whom I would rather associate.

Such a College Needs Me

No school can run without students. I can help the church college I choose by my mere attendance. My financial support, by way of tuition and board, will be small, but it will contribute to the school's work. Because I go with a willingness to learn and to be led aright, I believe my cooperation will mean something. I expect to put into my college days the best that I have already become, and I am ready to have the college add to my personality all that I can take in of its best ideals.

A college education increases one's powers. It almost frightens me to think that my own personal forces will be multiplied either for good or for evil. I want to go where the most influence will tend toward the highest good.

It is a thrilling thought to hold for the future that it will be my responsibility to help pass on to younger ones, in many phases of life, my own college

experience—not only the material but also the spiritual possessions of the race. I read this statement lately: "Knowledge is unquestionably power, and power is a dangerous thing to put into the hands of a man who has no care for others, but seeks only his own." I pray God that whatever power I may exert in and after college may be filled with consideration for others.

In view of the things for which a church college stands, I humbly believe it needs a young person like me as student and alumnus.

AT THE 1949 MEETING OF THE BOARD OF REGENTS three additional academies were granted one-year provisional accreditation in the Association of Seventh-day Adventist Institutions of Higher Education and Secondary Schools: Greater Boston, in the Atlantic Union; Highland, in the Southern Union; and Newbury Park, in the Pacific Union.



A Class Group on the Dormitory Steps of
"THE SCHOOL WITH A FUTURE"

HIGHLAND ACADEMY, Fountain Head, Tennessee

VOL. 11, NO. 5, JUNE, 1949.

For Life and for Eternity

Continued from page 5

It is easily understood, then, that the basic revelation to Ellen G. White in 1872 concerning education, as we find it recorded in Volume 3 of the *Testimonies*, should embody a well-developed program touching the essentials of "true education" in this broad application. Though the limits of this presentation precludes a listing of the eighteen or twenty essential points, we would call special attention to the counsel concerning the development of the will; the emphasis upon the physical development of the students with useful labor in agriculture and manufacturing establishments, balancing the mental stress; the urging that every young person gain a training for the practical side of life; and, of supreme importance, that the education gained will enable him to use his powers "in such a manner as will best represent the religion of the Bible and promote the glory of God."¹⁴

In greatly expanded form the fundamental principles which govern "true education" are presented again and again in the Spirit of prophecy writings. Warnings are also sounded against commonly practiced but unsafe methods: "I would advise restriction in following those methods of education which imperil the soul and defeat the purpose for which time and money are spent."¹⁵

It is at this point that the parent and youth should beware, for, "in the system of instruction used in the common schools, the most essential part of education is neglected,—the religion of the Bible."¹⁶ And while the religion of the Bible is neglected, in many schools the seeds of doubt are sown:

"The thorns of skepticism are disguised; they are concealed by the bloom and verdure of science and philosophy. Skepticism is attractive to the human mind. The young see in it an independence that captivates the imagination, and they are deceived. Satan triumphs; it is as he meant it should be. He nourishes every seed of doubt that is sown in young hearts, and soon a plentiful harvest of infidelity is reaped."¹⁷

As we come to see that "the true object of education is to restore the image of God in the soul,"¹⁸ and that "in the highest sense, the work of education and the work of redemption are one,"¹⁹ we can well understand that "our life-work here is a preparation for the life eternal. The education begun here will not be completed in this life; it will be going forward through all eternity,—ever progressing, never completed."²⁰

¹ *Testimonies*, vol. 3, p. 145.

² *Education*, p. 13.

³ *Fundamentals of Christian Education*, p. 328.

⁴ *Counsels to Teachers*, p. 21.

⁵ *Youth's Instructor*, March 31, 1898.

⁶ *Ibid.*

⁷ *Review and Herald*, Oct. 25, 1898.

⁸ *Ibid.*, July 11, 1882.

⁹ *Ibid.*, Feb. 13, 1913.

¹⁰ *Ibid.*, July 11, 1882.

¹¹ *Fundamentals of Christian Education*, p. 350.

¹² *Education*, p. 29.

¹³ *Review and Herald*, Feb. 13, 1913.

¹⁴ *Testimonies*, vol. 3, p. 160.

¹⁵ *Fundamentals of Christian Education*, p. 350.

¹⁶ *Counsels to Teachers*, p. 90.

¹⁷ *Fundamentals of Christian Education*, pp. 541, 542.

¹⁸ *Patriarchs and Prophets*, p. 595.

¹⁹ *Education*, p. 30.

²⁰ *Ministry of Healing*, p. 466.

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- B.S. in Music Education
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Degrees are granted in all basic liberal arts fields.

UNION COLLEGE

Lincoln 6

Nebraska

A Conference President Looks at Education

Continued from page 9

Uncle Sam sent to the farmers. This diet was not very rich in vitamins. Sand banks higher than fences were a common sight, and it was convenient for the cattle to walk right over the fences in search of greener pastures, only to find just more sand on the other side.

In the fall of 1936 my youngest brother and sister were supposed to enter the academy. Expecting another crop failure, mother planned to raise five hundred "tuition turkeys." It was quite a common experience on our farm to have "tuition chickens," "tuition cattle," "tuition grain," "tuition sheep," and so forth. Little did mother realize what would happen to the turkeys; and what a blessing it often is that we do not know the future!

On July 29 the turkeys were catching vitamins—grasshoppers—about a half mile from home, when the unexpected occurred. From nowhere a black cloud appeared, and in just a few moments was pouring down hailstones as large as hen's eggs. My sister ran to the pasture to try to save the "tuition turkeys." She got them under shelter, only to discover that a tornado accompanied the hail, and in a few minutes the little building was completely demolished. Some of the five hundred "tuition turkeys" were carried high in the air, others were caught under the debris, and the rest were running in all directions. Only one hundred were saved. In her effort to save the turkeys, my sister was nearly pelted to death by the large hailstones. For days she hovered between life and death. This was all too difficult to understand. How would the two children get to the academy?

Shortly after this bitter experience mother wrote me a lengthy letter and

told me all about it. She presented her problem: there was no crop, most of the turkeys were gone, nearly all the horses and cattle had been sold, and there was hardly feed enough to keep the remaining ones alive. Fuel and groceries for the winter must be bought. She did not see her way clear; the future was dark. Yet in concluding her letter she said, "Somehow I believe that Nathan and Viola will get to the academy. The Lord will help us." Her faith and determination were rewarded; that fall they were enrolled at the academy.

Christian education is assured for our children if we firmly believe they should have it. So perhaps the most important question that you can ask yourself is, "Do I *believe* that my children should be in church school?" If your answer is in the affirmative, the Lord will help you to make it possible.

When school opens this fall, where will you send your children? Will they be in church school, to learn more about the Advent hope? Would they hear the story of the coming of Jesus in the secular school? Will their textbooks teach the "blessed hope" that "maketh not ashamed"? Are the teachers in the secular schools believers in the promises of God? Would they teach your children faith and hope? or skepticism and despair? Let us always remember the fact that the teacher more than anything else makes the school. Books and equipment are important; but more important is the teacher. In great measure, he can either make or break your child.

Work as for life to place your children under the influence of a teacher who believes in the soon return of our Lord Jesus as King of kings and Lord of lords.

¹ *The Interseminary Series*, vol. 3, p. 64, par. 2.

² George Buttrick, *Christ and Man's Dilemma*, p. 142.

³ *Patriarchs and Prophets*, p. 601.

⁴ *Counsels to Teachers*, p. 166.

⁵ Jer. 13:20.

⁶ Heb. 2:13.



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FEBRUARY and SEPTEMBER

Approved for Veterans

Write for Bulletin

How Your Church Directs and Aids the Education of Your Children

Continued from page 24

General Conference Department of Education, constitute the educational policies of the union conference. Generally speaking, this board meets twice a year to study the educational problems. Often the union secretary will call the superintendents and directors of teacher training together prior to the meeting of the entire board, to study educational problems and to prepare suggestive plans for the board's consideration.

Though this is not an exhaustive dissertation on the services and functions of the educational work and personnel within the union conference, it will provide the patrons of the schools with a thumbnail sketch of the functions of the department. This is how the church directs and aids in the education of your children, that they may have the best possible Christian education.

Young People; A Little of Your Time

Continued from page 20

a number in a record book. You are almost certain to become a personal friend of one or more such teachers. This counselor-friend association will prove to be an uplifting and steadying influence in your life. Surely the type of teachers employed in the college will be an important factor as you ponder your choice.

Lastly, may I suggest that you will never again have a more favorable opportunity to pursue your education. Why not start today to make your plans? Through the years literally hundreds of young people have come or written to me to express appreciation for my having urged them to make the decision that I now recommend to you. Never yet has anyone told me that he or she regretted having obtained a Christian college education. Satan will propose delay until Time, with reckless hand, leaves you no opportunity to secure or to use a college training. Your response to the challenge thus extended to you may well determine the answer to the question with which we began: "Where do you expect to spend eternity?"

¹ *Christ's Object Lessons*, pp. 326, 327.

² Robert C. Wallace, *The Meaning of Education*, pp. 13, 14.

³ *Testimonies*, vol. 6, p. 195.

⁴ *Ibid.*, p. 197.

⁵ *Christ's Object Lessons*, p. 333.

The JOURNAL of TRUE Education

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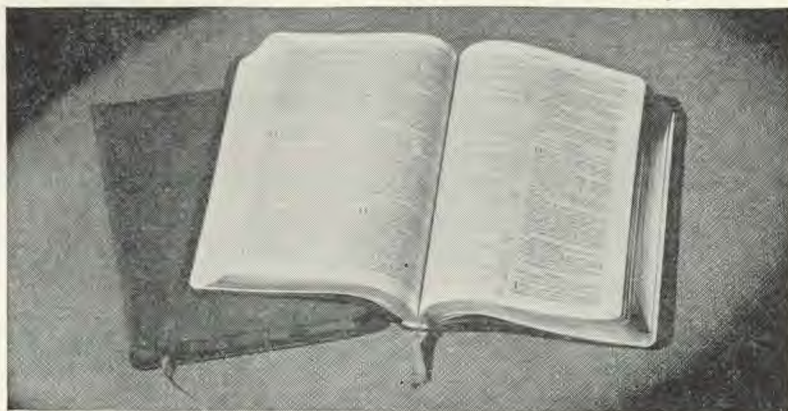
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