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PLOWING MY NEIGHBOR'S FIELD—An Editorial

A HUNDRED years ago a legislator wrote, "It is as logical for me to pay taxes for the support of education for my neighbor's children as for me to go out and plow his fields." It soon became evident, however, that education was not the responsibility of parents exclusively, for the very existence of a democratic society required a well-educated electorate—a vital concern of every citizen!

From its very beginning the Seventh-day Adventist denomination has been a *teaching church*. To provide a corps of educated workers for its evangelistic and institutional program required the establishment of elementary and secondary schools and colleges. The church was warned that no amount of effort in other types of evangelistic or institutional work would excuse it from its educational responsibilities. The education of the children and youth was not to be neglected for any reason.

Some reasoned that it was not necessary to educate all the children and youth, but a few who gave promise of becoming workers should be selected and given a Christian education—a philosophy quite common in America when the Advent Church was entering its educational endeavors. However, as a direct result of counsel from the Spirit of prophecy, this idea was quickly abandoned in favor of Christian education for all the children of the church.

It was indeed an overwhelming task—a church-supported Christian education for all the children of the church, from elementary grades through college! And too, the matter was of extreme urgency! It must be done quickly! Thank God for what the church has wrought. The story of its educational growth is one of the most remarkable chapters in the twentieth century edition of the Acts of the Apostles.

Unfortunately, some Seventh-day Adventists still seem to harbor the philosophy of the legislator of a hundred years ago. Let us consider the "logic" of the church's responsibility.

One of the aims of true education is purely evangelistic—the saving of the children of the church. Statistics recently gathered by the Department of Education of the General Conference indicate that this aim is being realized to a remarkable degree. Since the church was organized for missionary purposes, to make disciples of all men, how can it neglect its own children and still claim the missionary objective? It cannot. The church must exploit to the full every agency that will contribute to this magnificent goal. The Christian school has demonstrated the fact that, second only to the home, it is the most powerful soul-saving agency in the world. Therefore, we simply cannot ignore it and remain true to the high purpose for which the church has been established.

Another aim of true education is to provide trained workers for the various phases of the work of the church. No one can challenge the assertion that the schools operated by this denomination have met this aim adequately and admirably. It is equally true that *there is no other source for trained personnel for this work*. Schools are necessary, then, for the survival of the church. Certainly it cannot be properly argued that this is a problem for parents alone, when the very existence of the church is at stake!

A man may retain his neighbor while refusing to plow his field; but a church that does not make provision for the education of its children and youth cannot retain the children, is untrue to the primary purpose of its organization, and deals itself a blow from which it cannot recover!

G. M. M.



PLEDGE TO CHILDREN

TO YOU, our children, who hold within you our most cherished hopes, we the members of the Mid-century White House Conference on Children and Youth, relying on your full response, make this pledge:

From your earliest infancy, we give you our love, so that you may grow with trust in yourself and in others.

We will recognize your worth as a person, and we will help you to strengthen your sense of belonging.

We will respect your right to be yourself and, at the same time, help you to understand the rights of others, so that you may experience cooperative living.

We will help you to develop initiative and imagination, so that you may have the opportunity freely to create.

We will encourage your curiosity and your pride in workmanship, so that you may have the satisfaction that comes from achievement.

We will provide the conditions for wholesome play that will add to your learning, to your social experience, and to your happiness.

We will illustrate by precept and example the value of integrity and the importance of moral courage.

We will encourage you always to seek the truth.

We will provide you with all opportunities possible to develop your own faith in God.

We will open the way for you to enjoy the arts and to use them for deepening your understanding of life.

We will work to rid ourselves of prejudice and discrimination, so that together we may achieve a truly democratic society.

We will work to lift the standard of living and to improve our economic practices, so that you may have the material basis for a full life.

We will provide you with rewarding educational opportunities, so that you may develop your talents and contribute to a better world.

We will protect you against exploitation and undue hazards and help you grow in health and strength.

We will work to conserve and improve family life and, as needed, to provide foster care according to your inherent rights.

We will intensify our search for new knowledge in order to guide you more effectively as you develop your potentialities.

As you grow from child to youth to adult, establishing a family life of your own and accepting larger social responsibilities, we will work with you to improve conditions for all children and youth.

SO MAY YOU grow in joy, in faith in God and in man, and in those qualities of vision and of the spirit that will sustain us all and give us new hope for the future.

—Unanimously adopted by the Mid-century
White House Conference, December 7, 1950.

"There Came One Running"

Floyd O. Rittenhouse

DEAN
SOUTHERN MISSIONARY COLLEGE

What Shall I Do With My Life?

HE WAS a young man, so we are told, who, feeling deeply the urgency of his dilemma, came running to see Jesus. His great problem—what to do with his life—was an old one, but it was new to him as it is new to every young man. Born to a life of advantages, he felt, nevertheless, a consciousness of inner frustration, and he could not bear the sense of aimless futility that dogged his highly respectable life. Realizing that he had only one life to live, he wanted terribly to have it count for something. Furthermore, he was wise enough to know that this could be only if he found the key to the deep and permanent values of life.

He was an engaging young man, whom Jesus loved at first sight. Had he not come eagerly reaching out beyond the borders of his basic teaching in a creative yearning for something still greater? Was he not a positive believer, living by principle yet sensing the need of something beyond mere fidelity? Surely here was a young life of genuine promise.

With matchless insight, however, the Saviour drove straight to the crux of his difficulty. Accustomed to ease, the young man had never known the anguish of a portentous decision or the distress of a personal sacrifice. The prescription came suddenly and was as distasteful as it was unexpected. "Go thy way, sell whatsoever thou hast, . . . and come."¹ What an exorbitant price! What an awful gamble! The light died out in his eyes and the eager smile gave way to a perplexed frown. The pulse rate dropped. In disillusionment he turned away.

In the present age, as in that of the unfortunate rich young ruler, every thoughtful young man or young woman, more often soon than late, comes face to face with that terrifying and all-important question which baffled him: What shall I do with my life?

The Importance of a Free Choice

Much indeed is involved and much more implied by this all-embracing question, What shall I do with my life? Unfortunately there have been times when, and even now there are places where, many of the principal choices of life are not the privilege of the individual. Most men and women, however, exercise the freedom of personal decision in the salient affairs of life, so that they largely determine for themselves what their own lives shall be. This right of free choice in the great issues of life is of such paramount importance that few indeed appreciate or realize its significance.

The precious privilege of personal choice constitutes also a solemn and inescapable responsibility. Wisdom, courage, and constant vigilance are needed to make those decisions that will ensure a safe and profitable journey over life's treacherous sea. No one can understand or appreciate the importance of this choice until he reflects and realizes that this life is no trial run, that only once will he have an opportunity to go this way. Having launched upon this voyage, there can be no turning back.

Realizing that if he fritters away this life, the Lord will not give him another, the thoughtful young person will formulate a practical working philosophy for his own life, a rational system or

frame of reference by which he will decide each important issue and in the light of which he will make every fateful decision. It is precisely at this point that the standard of education one acquires in a good school makes its contribution, because the kind of education a person receives largely determines his philosophy of life.

A Philosophy of Life Essential

It is an interesting and well-recognized fact that every rational human being operates, either consciously or unconsciously, under his own general pattern of ideas. Some develop this "chart of living," this philosophy of life, carefully and in a deliberate and purposeful manner. Others do so haphazardly, hardly conscious of the process or recognizing the product. But whether developed by design or at random, such a "frame of reference" becomes in time a fixed principle of action, an actual philosophy of life without which no adult can experience a rational existence.

Begun in infancy, the embryonic pattern of ideas grows by means of the simple early experiences at mother's knee and later around the family circle. Gradually expanding as the youth develops and passes up through the elementary grades, the teen age, and then into college years, this personal set of guiding principles, this individual philosophy of life undergoes constant change as new facts, ideas, stimuli, and experiences bear upon it. Although continually subject to revision as long as life endures, the philosophy of life of the average adult is usually well established shortly after majority is attained and does not ordinarily undergo radical changes thereafter.

The Satisfactions of a Christian Philosophy

Since a basic philosophy of life is an essential component of existence for all mankind, Seventh-day Adventists, in harmony with nearly all other Christian

denominations, accept the Bible as God's inspired Word and as the basic textbook of the true philosophy of life. They reject wholly the evolutionary concept of man's origin, nature, and destiny. For them the evolutionary theory is hopelessly inadequate because it regards man as the circumscribed child of time, the plaything of chance, and the helpless victim of a soulless, inanimate, and inchoate cause. Similarly they reject infidelity as negative and sterile because it asks more questions than it answers and because, as a historical movement, it has contributed nothing for the betterment of the world and the comfort of human hearts. How many men has the evolutionary theory rescued from sin and transformed in life and character? How many beneficent institutions has infidelity to its credit? And where are its great works of art, architecture, poetry, and music?

The Christian religion, founded solely on the Bible, has, at great cost and sacrifice, established for the blessing and benefit of mankind hundreds of splendid institutions which dot the rims of the seven seas. Infidelity, on the other hand, has scarcely a respectable institution in all the world. How can this contrast be explained? It is because Christians have something positive, whereas infidelity is negative and iconoclastic, raising doubts but solving no problems.

As a "way of life" all non-Christian and materialistic philosophies, lacking basic moral dynamics in themselves, strike directly at the foundations of all morality. Knowing nothing of regeneration by divine grace, these philosophies leave man in his innately weak condition to struggle unaided against sin and suffering. They destroy faith, giving nothing in its stead, and rob man of the help God proffers through Jesus. Finally they take away his hope of life eternal.

In contrast, when a man accepts Christianity he has the solution of all his problems here and now, or else the

promise of their eventual complete and satisfactory solution. He has the assurance that "Now we see through a glass, darkly; but then face to face."² This presages a direct vision of all reality. Then there is this other invigorating promise: "Beloved, . . . it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."³

Since Christianity alone provides such manifold evidences of truth, offers so great comfort in sorrow, assures triumph even in death, confers temporal and eternal salvation, and promises "a new heaven and a new earth," Adventists find it the only philosophy they can embrace for themselves, teach their children, and advocate to all men everywhere.

Christian Education Leads the Way

Seventh-day Adventists are profoundly convinced that only by embracing the Christian concept can an individual attain the fullest, most fruitful and rewarding satisfactions in life. They find the answer to the personal question, What shall I do with my life? in the words of the Founder of Christianity, who declared that His mission in life was "not to be ministered unto, but to minister."⁴ Accepting Him as their example as well as their Saviour, they seek to uplift and benefit their fellow men rather than to amass wealth or profit to themselves. Their constant objective is to serve rather than to shine.

Having found their beliefs to be more than sufficient for every vicissitude of this life and to offer also the brightest prospects for the next, they can but the more earnestly desire to ensure the same comforts, blessings, and expectations to their children.

In order faithfully to discharge this responsibility, Seventh-day Adventists have, over the past eighty years, established and maintained a separate and complete educational system. The avowed pur-

pose of this vast establishment is to inculcate a Christian faith and philosophy, and to transmit to youth the ideals, attitudes, and habits of living which pertain thereto. Having different objectives from those of the public school system, this denomination has no quarrel with that excellent institution which is recognized and honored for its splendid achievement in developing praiseworthy citizens.

Begun over eighty years ago as an undertaking of faith and sacrifice, and with the slenderest of material resources, the Adventist system of educational institutions has developed into a worldwide activity, employing at the present time nearly ten thousand teachers and enrolling at all levels approximately two hundred thousand students.⁵ From an investment in 1880 of about \$50,000, the value of the buildings and equipment for educational uses had increased by 1950 to between \$30,000,000 and \$35,000,000.⁶ Yet this increase of about 700 per cent in seventy years in tangible assets fails to reflect fully the extent of the contribution of its educational program to the growth and development of the denomination. In holding the youth to the faith of their fathers, in providing trained leadership for its vast evangelical, medical, missionary, and publishing services, and in contributing to the steady growth of the denominational membership, the services of this educational system are beyond calculation.

Faith of the Founders Transformed Into Reality

Among the cardinal tenets upon which the Adventist system of education was founded was the belief that the development of character should be a paramount objective of Christian education. About sixty years ago these principles were stated as follows:

"In the highest sense, the work of education and the work of redemption are one; for in education, as in redemption, 'other foundation can no man lay than that is laid, which is Jesus Christ.' . . . Under

changed conditions, true education is still conformed to the Creator's plan, the plan of the Eden school. . . . The great principles of education are unchanged, 'They stand fast forever and ever,' for they are the principles of the character of God.

"A character is not the result of accident; it is not due to special favors or endowments of Providence. A noble character is the result of self-discipline, of the subjection of the lower to the higher nature."

"Every human being . . . is endowed with a power akin to that of the Creator,—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. *It is the work of true education to develop this power; to train the youth to be thinkers.*"⁵

In harmony with these principles Seventh-day Adventists embrace the obligation of sound character development as the most fundamental objective of true education. The ability to think logically, the acquisition of practical skills, and the development of a well-rounded and properly integrated personality are all worthy objectives; but, important as they are, none is so indispensable as uprightness in character. For a noble character there can be no adequate substitute or alternative. For this reason, worth of character stands out as the most emphasized objective throughout the entire educational process.

Someone has described character as a "blending of the positive virtues of nobility, industry, dependability, honesty, and good judgment." Another has defined it as "living by principle," which means living inflexibly by a previously chosen standard of conduct. The ultimate test of character building comes after the formal preparation for life has been completed and the young man or woman goes forth to face the issues of life "on his own." Then when facing alone the challenge of life's problems the youth must "fight the good fight of faith," when he must wage single-handed his personal warfare with temptation, character rises to sustain him and to enable him to stand firm and immovable for the right.

That this objective of character building is experiencing a large measure of

fulfillment in the afterlives of students is revealed in a survey made a few years ago. The results showed that practically nine out of every ten who attend the Adventist schools through the years remain true to the Christian principles there taught. In contrast, three of every four of the denomination's young people who do not attend its schools depart from the faith. Such interesting and challenging figures should convince the most skeptical that these educational institutions do exercise a profound influence over the character development of the students who attend them.

Another and hardly less important purpose of the Adventist educational system is to provide a pleasant atmosphere and a wholesome environment that will encourage the development of the finer sensibilities and the nobler sentiments. "It is when intellectual and spiritual power are combined that the highest standard of manhood is attained."⁶ Sacred song, prayer, and the reading and study of the Bible constitute effective elements in the culture of the soul. Association with devoted Christian teachers and with high-minded and purposeful fellow students enhances the beauty and the harmony of union in one faith, one hope, and one doctrine. Such an environment induces spiritual growth. That earnestness of purpose, refinement of thought, and gentility of manner should flourish in such an atmosphere is as natural as that daffodils should follow April showers.

The Seventh-day Adventist program of education does not neglect the intellectual. It recognizes that the Creator is the supreme source of intellectual power, and that the human mind belongs fundamentally to Him and should be cultivated and trained for His service.

Reform movements of past times were often led by men of finished training. The sixteenth-century Reformers, who so powerfully stirred the hearts of men and women of that age, were men of

massive intellect and superior attainments. Luther and others discomfited their opponents in numberless encounters, and under the guidance of God's Spirit brought victory to His cause.

Today the last great reform movement likewise stresses the need of the best possible intellectual preparation. There is a place for that mental poise and breadth of insight which derives from a careful application of the mind to lofty problems of thought. "He is a Christian who aims to reach the highest attainments for the purpose of doing others good."⁹

A third essential phase of a well-balanced program of education is the physical. Here again the example of Jesus points the way. To prepare His Son for those physical hardships of His strenuous earthly ministry, the Father sent Him to the carpenter's bench. For years Jesus wrought at the menial tasks of a woodcraftsman. In this way He not only elevated physical labor to a dignity before unknown in the ancient world but also developed a sound body.

In this threefold program of education Adventists insist that "a sound body is required for a sound intellect."¹⁰ Bodily vigor is inseparable from labor. "Labor is a blessing. It is impossible for us to enjoy health without labor."¹¹ Physical culture, properly understood and taught, includes useful labor in the out-of-doors, the learning of useful trades, a knowledge of the physiological functions of the body, and an understanding of what is conducive or injurious to health.

A survey of the published aims of Seventh-day Adventist colleges indicates that in the main a threefold emphasis is placed upon the spiritual phase or char-

acter training, a broad intellectual development, and physical fitness and practical labor. Other published aims include the development of sound habits and judgments in thinking and doing, cultural achievements and an acceptance of the citizen's responsibility as an integral part of a living, developing, and civilized society.

In this brief canvass of the philosophy and objectives of true education much of importance has perforce been omitted. In an attempt to answer the question, What shall I do with my life? Adventists, through their educational program, point constantly to a life of service as providing the best possible answer. An education designed for self-aggrandizement or for self-gratification may succeed in its purpose; but the recipient, looking back upon his life from the vantage point of age, will almost certainly admit, if he is honest about it, that he sold his birthright for a mess of pottage and that in reflection his mind is filled with regrets. By contrast, the Christian, accepting the gospel commission that we go and preach and teach and do for others, will prepare himself for, and give himself fully to, a life of unselfish service. Then when comes the afternoon of life, he will discover with great joy that he has not only brought countless blessings to others but that in the process he has also, by God's help, accomplished his own salvation.

⁹ Mark 10:21.

¹⁰ 1 Cor. 13:12.

¹¹ 1 John 3:2.

¹² Mark 10:45.

¹³ *Seventh-day Adventist Yearbook*, 1951, p. 348.

¹⁴ *Ibid.*, p. 345.

¹⁵ *Education*, pp. 30, 57, 17. (Italics supplied.)

¹⁶ *Counsels to Parents, Teachers, and Students*, p. 66.

¹⁷ *Fundamentals of Christian Education*, p. 119.

¹⁸ *Ibid.*, p. 37.

¹⁹ *Ibid.*, p. 40.

Why I Believe

Ree Hiatt

STUDENT, LA SIERRA COLLEGE

EVER since I can remember, I have believed. First I believed there was a God, because I saw the beauties of nature and my parents told me that all those things were made by a God in heaven, who loved me and would watch over me with even more care than He bestowed upon these things. Then I studied in church school the Bible stories which I had heard over and over at home—stories of Daniel, Joseph, and our first parents, which all Seventh-day Adventist children are taught. Many Sabbath afternoons I spent playing Bible games with my cousin. In this way I learned to know and love the Bible. We also played games in which we learned to know the names of Bible characters. These early lessons taught me to believe that God would guide my life, too.

As I grew older, I began to realize that Adventist beliefs are different from those of other churches, and I wondered why. I found the answers to my questions at home and in my lessons at school. When I was about ten years old, we moved to a new neighborhood where none of my playmates were of my church. They all wondered why I couldn't play when they came over on Sabbath afternoon. That was one of my first chances to "share my faith." A few years later, I decided I wanted the world to know that I had taken my stand for Jesus and, after attending a baptismal class, I was baptized with several of my close friends.

Then came my academy years—when being accepted by one's classmates is so important; and sometimes I wondered whether acceptance by God or by my

fellow students was most important to me.

The war changed our family life considerably, and this experience brought me closer to my heavenly Father. I learned to know Him better and to realize that there are many things we human beings cannot understand about His plans for us. But I learned to know there is a reason for everything.

One little experience in my tenth-grade algebra class influenced my life and my faith in God. My daily work was average, but whenever a test came I got nervous and did poorly. One day my teacher asked if I had ever thought of praying that God would help me to remember what I had learned and to take away my nervousness. In the very next test I remembered her words, and sure enough praying helped! Ever since then, when studying for tests and during the tests, I have asked my heavenly Father for help—and He has always given it to me.

I believe in the Seventh-day Adventist doctrines because I know they are based upon the Bible. My parents taught them to me, and later I studied them out for myself. They have become an integral part of me which can never be taken away.

There is no other source of help for the world today. I believe that Christ is coming soon to end the war and strife of this world. With the students in the college, I want to be ready to meet Him and to return with Him to that wonderful home He is preparing for us now.—*College Criterion*, vol. 22, no. 10 (Dec. 13, 1950), p. 4. (Used by permission.)

How and Why It All Began

Arthur W. Spalding

SECRETARY, HOME COMMISSION OF THE
GENERAL CONFERENCE, 1922-1942

SEVENTH-DAY ADVENTISTS have now been in existence as a people for a little over one hundred years, as a church organization for eighty-eight years. Their enterprise in church-sponsored education antedates their organization, their first local church schools being begun ninety-seven years ago, though initial crystallization of the educational ideal, in the first college, came twenty years later.¹

Beginning in 1845-46, with three leaders and fewer than one hundred followers or fellow believers, all contained in New England and New York, they now extend around the world, numbering three-quarters of a million members, two-thirds of them outside North America, and including all races and nations of men, in 193 countries, using 707 languages. Their schools include 3,854 elementary, 310 secondary and collegiate, one medical college, and one theological seminary, which gives graduate work.²

The schools are one branch of its diversified institutional work, in large units and small, including publishing houses with their branches and hundreds of book repositories; health institutions, including sanitariums, hospitals, rest homes, treatment rooms, restaurants, food factories, and thousands of doctors and trained nurses in clinics and in personal ministry. The schools, however, outnumber all other institutions.

Why this great preoccupation with education? Why do we have, in addition to educational elements in all phases of our work, not only finishing schools for the church's professions, but secondary schools for our youth and elementary schools for our children?

The answer is found in the mission of this people. They are the heralds of the most tremendous event since the creation of the world; that is, the coming in glory of our Lord Jesus Christ, to end the dominion of sin and to restore all things as in the beginning. According to the prophecies of the Bible, that event is at hand. To fulfill this mission, Seventh-day Adventists must devote every resource, every energy; and they must train their children, youth, and adult converts in body, mind, and soul, to fit into the program of preparation and proclamation, in all relations and capacities.

In the beginning of our history we were furnished with a blueprint of Christian education, complete in embryo, and developed since by instruction about content and methods. This instruction holds up the two books of God—His written Word, the Bible, and His created word, nature, embracing all sciences—as the interdependent texts and guidebooks. In consonance with the teachings of Christ, it presents love as the foundation and motivation of true education, in contrast and opposition to the world's incentive of competition, rivalry, strife. It makes all life a school and every experience education. It starts education at birth, declaring the first school to be the home and the first teachers parents, for whose training it makes the church responsible equally with the training of its professional classes.³ Indeed, it presents the home and the family, in constituency, government, elements of instruction, and methods of teaching, as the model for all later schools. In the history of education it

begins with creation and God's tuition; it traces that history through the times of patriarch, prophet, and chosen people; and it dwells with penetrating eye and loving thought upon the full revelation by the Master Teacher, Jesus. And today, even in man's fallen state, "under changed conditions, true education is still conformed to the Creator's plan, the plan of the Eden school."⁴

This is our blueprint of education. When it was first drawn and published, eighty years ago, its basic concepts, its sweeping outlines, its radical reforms, its animating spirit, so contrasted with accepted ideas in the scholastic world that it was with difficulty grasped or followed even by the people to whom it was primarily addressed.

But these inspired principles and their practice stand out in bold relief in Seventh-day Adventist schools: first, complete and literal acceptance and teaching of the Bible, and of history and prophecy in its light; second, conformation of science to agree with the inspired Word, consulting not so much the theories of men as the records of the Creator, and, crowning this science with His memorial of both creation and redemption, the Sabbath; third, maintenance of health by observance of natural laws and Christian principle in diet, dress, hygiene, treatment of ills, and mental therapy; fourth, a social code that eliminates the follies of extravagant society and allies all social relations to worship; fifth, inclusion of agricultural, mechanical, business, and domestic sciences and arts as an integral part of educational equipment; sixth, inculcation and cultivation of reverence for life and for the Giver of life, and personal experience in communion with God and in the science of His love; seventh, cultivation and promotion of ministrative enterprise, physical, mental, and spiritual, culminating in service near and far to the needs of men and in proclamation of the glad tidings of salvation and the Second Advent of Christ.

Our schools are indeed, as they are declared to be, cities of refuge for our youth⁵ and in respect to coming reform "prisoners of hope."⁶ Consider the advantages of these schools for Adventist youth and for all young people who desire an education in a society free from the excesses and perversities of the world. They are schools where the Bible is revered as the Inspired Word of God and where it is taken as the law of life. In consequence, there is an elevation of life tending to the development of high character. There is no gambling, drinking, smoking, or sports-crazy tension; but instead a normal, well-regulated life, with nourishing diet, modest dress, health-building exercise in work and recreation, and social life and activities on a high plane. The study-work-recreation program suffices to call forth all the energies and to round out the personalities of serious students, while lessening their cash outlay. There are the counsel and personal help of Christian teachers in a school society not too large for individual attention, and intent upon highest development of character and solution of personal and group problems. The spiritual influence of a combined home-school-church society, in most cases under the soothing, strengthening, satisfying environment of a country location, draws the mind and soul toward God, and the missionary objectives and the opportunity for service to the community and on special missions prepare the student for fuller, better-qualified service to the world and its needs. These schools are indeed places of refuge from the turmoil and follies of the world, yet from which the refugees sally forth for physical, inspirational, and spiritual service to their fellow men. Such conditions call to the earnest, God-fearing, consecrated youth who wish to devote their lives to the cause of God and suffering humanity.

Let us look at their short history. Leaving to ampler records the early scat-

tered and unconnected efforts at local church schools,⁷ we turn to the little city of Battle Creek, Michigan, where in 1855 the headquarters of the work were established and where, in 1863, its organization in conferences and General Conference was effected. The really strong, sound, progressive educational work of Seventh-day Adventists began with the coming to Battle Creek in 1867 of Goodloe H. Bell, even then a teacher of note. He came as a patient to the sanitarium. Accepting work in the garden and on the grounds as part of his physician's prescription, he became an attraction to the boys of the neighborhood because of his geniality and helpfulness. Two of these boys were sons of James and Ellen White. Finding his explanation of school problems more lucid than they received at their school, they begged their father to get him for their teacher. Professor Bell was consequently soon installed in a rented cottage on Washington Street, where he instituted a subscription school, which soon overflowed the cottage and demanded more room. Thereupon the General Conference took the school under its wing, and on June 3, 1872, the first officially-sponsored Seventh-day Adventist school was opened in the old twenty-by-thirty-foot original publishing house. The publishing business having acquired new brick buildings, the little first frame house had been removed to a rear lot; and here was born the denomination's second child, the school. These quarters were soon outgrown, when the school was removed, first to the church building and then to the new brick addition to the publishing house, as a temporary home.

Meanwhile the demand had been growing for the establishment of a college, with the design of training ministers, teachers, and other workers for the church. This culminated, in 1874-75, in the founding of Battle Creek College, in a plant costing \$54,000—a large undertaking for a people who then numbered



only about 10,000 and who had already shouldered the establishment of a publishing house and a sanitarium. Both these enterprises, however, had become self-supporting and even remunerative. The first president of Battle Creek College was James White; Sidney Brownberger was principal; Uriah Smith was head of the theological department; G. H. Bell headed the English department, with other teachers.

Tribute is due to the genius and devotion of Prof. Goodloe H. Bell. Of all our early teachers, he most fully grasped the principles of sound Christian education as set forth in the messages of Mrs. White. And he held to them. He made the Word and the works of God the foundation of his science. The Bible was his prime textbook, and agriculture his delight. Not only was he a superb teacher—thorough, original, and stimulating, yet genial and companionable—he was also the author of textbooks both for the day school and for the Sabbath school, which latter he chiefly organized. Some of his students followed in his steps, becoming noted in later educational history.

In 1882 two academies (then a common term for secondary schools) were opened, one at South Lancaster, Massa-

chusetts, to serve the East; the other at Healdsburg, California, to serve the West. The latter school, three months later, took the status of a college. Union College was opened at Lincoln, Nebraska, in 1891; Walla Walla College, in Washington State, in 1892; and two schools in the South, later to become colleges, were an academy at Graysville, Tennessee, in 1893, and one at Keene, Texas, in 1894.

It will thus be seen that, despite Mrs. White's instruction, Seventh-day Adventists began their educational structure at the top. The substructure of the public schools was depended upon to furnish the preliminary education, and the denominational colleges and academies were established to finish the product. Grade schools were indeed conducted in connection with all these institutions, but a system of elementary education which should include all church companies was not begun until nearly a quarter century after the founding of the first college.

Many changes had taken place in the intervening years. A number of the original pioneers, including James White, died within that time and new leaders appeared. In 1891 Mrs. White responded to an invitation to visit Australia, and she remained and made her residence there for nine years. Her presence and leadership invigorated the young church in that continent, consisting at that time of no more than five hundred believers. She immediately declared the necessity of providing a school for the training of the youth, and more than that, the establishment of local elementary schools "if there are no more than six children to attend."⁸

Like a young giant, the Australian and New Zealand church arose to the challenge. The story of the founding of the Avondale school (now Australasian Missionary College) on raw wilderness land, in a country where two thirds of the people were city dwellers, the hercu-

lean efforts to build and maintain an educational institution upon a new pattern, is one of the epics of the church. Mrs. White came to live on the site, building there her own home and improving her land while closely supervising the plans, the curriculum, and the social development of what she declared was to be the model for all Seventh-day Adventist schools. Its influence was felt in far America, and thence to the uttermost parts of the earth.⁹

The call for elementary church schools also resounded across the seas. Tardily indeed, but with energy, the church awoke to the necessity of educating its children. The movement in America started with Battle Creek College, where E. A. Sutherland was president and Frederick Griggs was normal director. A request from a northern Michigan family for a church school, in the spring of 1897, struck the first note. By fall five requests were on file at the college, and four young women and one young man, teachers-in-training, volunteered to fill the calls. Before the end of the year fifteen such schools were in operation.¹⁰ The movement grew rapidly, and by the turn of the century the elementary parochial school was a well-established element in the educational program. Accompanying it was the establishment of academies or secondary schools in many conferences. Thus the chain of schools was complete from primary grades to college.

In the spring of 1901 there was held at Battle Creek the most notable General Conference session thus far in the history of the church. Changes in organization and in evangelistic plans were made, under the direction of Mrs. White, who had returned to America. One effect was a renewed emphasis upon country location for the schools. At the founding of Battle Creek College she had wept when, against her counsel, the school was located on the edge of

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Choose Ye

Joan Dunkel

STUDENT, WALLA WALLA COLLEGE

ONE night, weary from studying, I picked up *The Great Controversy*, and my eyes fell upon these significant words: "Satan will, if possible, prevent them from obtaining a preparation to stand in that day."*

I was a sophomore at the university; and oh, those were wonderful days! The first magic of college life had long since worn away, and there, in my second year, I was able to see the "big things" that lie beyond college—the "big things" toward which I was striving.

Though I had not yet come into a full understanding or complete acceptance of the Seventh-day Adventist message, I did believe in keeping the Sabbath. So it was that every Friday evening the textbooks I loved so dearly were laid aside, and I took up instead my Bible and the one religious book I owned, *The Great Controversy*. From time to time, as my Sabbath studies continued, points of truth struck at me, and somehow the message gained a firm hold. It was then that I came across those so-important words: "Satan will, if possible, prevent them from obtaining a preparation to stand in that day."

"That day." I knew what that meant; I knew that it was coming. I knew, too, that I wanted to be ready for that day. But preparation? I had made none. What was it I had read in Matthew?—something about Satan's striving to deceive the very elect. Would I be deceived? I couldn't be called one of the elect; I would be easy prey for such a wily foe.

The Word of God. What does it mean? What does it teach? Somehow I had to find the answers to these questions, so my Bible took its place beside

my other books for its share in my daily study time. I was making progress.

But then—and this is so often the case—a change began to take place. My determination did not falter; never did my interest lessen. But while class assignments were neither more interesting nor more important, they were definitely more demanding. I began to neglect the Bible; I am sure Satan rejoiced. The words of Mrs. White came back to me, accusingly now. But what could I do? Good grades were essential to a student on scholarship, and there wasn't time.

Even as I thought this, something within me shouted, "No! The kingdom first; all else second." For truly, how could one escape who neglected "so great salvation"? In that moment my decision was made. I would go to a Christian school, and there learn what God had for me to do. I had the faith and the courage; surely God would provide the tuition. He did. I was baptized almost immediately, and the first, most difficult step was past. A few months later I was in a Seventh-day Adventist college, preparing to take my place in God's great work.

This is my story, and this is my answer to all who ask, "Should young Adventist undergraduate students go to a university?" Perhaps you would be stronger than I was; and perhaps, even as in my case, you'd not be tempted to leave the faith. But there is no neutral ground between positive and negative in anyone's Christian experience; if you are not actively preparing for the Lord's return, then you are losing ground.

* White, Ellen G., *The Great Controversy*, p. 625.

God Visits the Fourth Grade

Myrtle V. Maxwell

INSTRUCTOR IN ELEMENTARY EDUCATION
UNION COLLEGE

IT IS the morning devotional period in the fourth-grade room. There has been a short song service and a brief lesson from God's Word. Now several of the children have volunteered to pray. Let us listen in.

Paul begins: "Dear Father, we thank Thee that we have a nice school to go to. We thank Thee for the light and the air, for we couldn't live without them. We thank Thee for water and food too. Help us to be good children today; for Jesus' sake. Amen."

Then Sarah petitions: "Dear Father, may we have such a nice school today that the angels will like to visit us. We thank Thee that we are not blind, and that we can hear and talk. We thank Thee that we are not crippled so we cannot run and play. Help us to get our lessons today; for Jesus' sake. Amen."

Mary is praying now: "Dear Father, we thank Thee for all that Thou hast done for us. We thank Thee for our good fathers and mothers. We thank Thee for our teacher. Make us as perfect as the pretty snowflakes that cover the ground today. May our sins be made as white as snow. Bless the little children across the sea; for Jesus' sake. Amen."

Jerry adds his prayer: "Dear Father, forgive all the naughty things we have done. Bless the missionaries across the sea. Make us all magnets, permanent magnets, dear Lord, for Thee. Help our teacher to teach us the right things. Help us not to quarrel on the playground today; for Jesus' sake. Amen."

Thus the children's petitions echo the prayers they have heard and the things they have been taught in school.

* * * * *

Eight-year-old Kent was now in the fourth grade. He was a lovable boy from a home of culture. His parents were very well educated. They were good parents too. Theirs was a closely knit family group.

Kent's fund of information, gleaned from the environment of his home, school, and his own wide reading, was surprising. He reveled in Bible stories and was tremendously interested in natural science. If his teacher asked him to assist her in setting up some experiments for the nature class, he worked tirelessly. But in the more-or-less routine work of school Kent was not interested; therefore he was much retarded in some areas. When confronted with such work he sucked his thumb as an escape measure. He had always done it. With that thumb in his mouth he was "lost to the world." To complicate the matter further, Kent's hero, a boy several years his senior, had grown up sucking *his* thumb and had not yet conquered the habit.

Kent's wise parents had tried many corrective measures, and at times felt much encouraged; but always there was a relapse. His former teachers had exhausted every pedagogical measure "in the book," even resorting to a psychological clinic; but Kent's habit was unchanged. Now he had reached the fourth grade and was under the tutelage of a teacher with a temperament which simply couldn't rest unless a child made progress. She used every means she could to interest and motivate to action; but Kent just was not interested in learning to spell or write, neither did he care much for arithmetic. He took refuge in thumb-sucking.

Things rocked along this way for two months, but—well, they must not continue!

Kent was going to have a birthday in a week. Long before this his parents had promised him a bicycle when he should break this bad habit; but though he very much desired the bicycle, he wanted his thumb more.

The teacher learned of the bicycle offer. She prayed about the matter, and felt impressed to talk the question over with the whole class. With no suggestion of censure for the boy, she talked Kent's problem through with him and with the entire group of children—twenty of them. Here was a situation with which Kent had not been able to cope. Could they help him? How? If they could, Kent would have his bicycle on his birthday. Jesus would help if the matter were presented to Him.

The youngsters accepted the challenge, encouraging Kent in every possible way. Each day at morning devotions their prayers ascended in Kent's behalf. They seemed as eager for him to win the struggle and gain the bicycle as if it were they themselves.



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To intrigue Kent's interest, the teacher encouraged the child to try to be victorious until recess, then till noon, then the rest of the day. She proposed that they represent the struggle as between Kent and herself. If he went until recess time without sucking his thumb he won in a bout with his teacher. If he failed, the teacher was victor.

Funny little stick drawings were put on the chalkboard to record the struggle. When Kent won the battle a battered, dress-clad figure was pictured in retreat, pursued by the triumphant boy. A failure on his part was indicated by pictures just the reverse. Sometimes when the child had had a succession of victories, the teacher would playfully remark, "Why, Kent, you gave me two black eyes and a broken nose." Then the children would rejoice with Kent over his success.

Kent's mother did not know of these drawings representing the contest, so you can imagine her horror at dinner one day when to her query, "Well, Kent, how did school go today?" he replied in a matter-of-fact manner, "Oh, just fine. I gave the teacher two black eyes and a broken nose this morning." Naturally, she was greatly relieved when Kent explained.

In just one week's time Kent triumphantly rode a new bicycle to school. He had overcome! But there was an understanding that he should surrender the bicycle if he sucked his thumb. Kent is still riding the bicycle after two years, and he and his friends rejoice that Jesus gave him such a complete victory. Furthermore, Kent has not tried to compensate by substituting another bad habit.

In a Christian school such personal problems are taken to the Lord in prayer. In such a school the child finds power to help in overcoming difficulties or breaking enslaving habits.

* * * * *

It was the week after school was out in

the spring. The teacher was in the schoolroom grading papers and finishing the work of the year. Suddenly a fourth-grade youngster burst into the room crying, "Just see what I've found! Will you please put it into the jar so I can have it for my collection?" His dark eyes sparkled with pleasure matching his bright smile as he displayed a gorgeous butterfly.

Soon the butterfly was in the jar, Daniel was out eagerly searching for other insects to add to his collection, and the teacher had resumed her duties. In about an hour Daniel returned to place the butterfly on the spreading board. With a serious look in his brown eyes the boy remarked, "Just think: this lovely butterfly was once an ugly caterpillar! Jesus will change our lives so they will be as beautiful as this butterfly if we will only let Him, won't He?"

Months before, in the fall of that school year, the fourth grade had studied a unit on insects. Casually one day, as the children watched a caterpillar, the teacher had held up a chrysalis and said, "After the caterpillar makes and rests in a chrysalis like this, a charming butterfly will come out. Just, so, boys and girls, Jesus can and will take our sinful lives and transform them into lives of beauty—as lovely as the butterfly." The remark was made but once and not referred to again, but the Holy Spirit had pressed home the lesson, and months afterward Daniel recalled it.

* * * * *

What interested the fourth-grade children most in an excursion to the airport was their visit to the control tower. As they reached the top of the tower a courteous young operator took over the group. He began by saying, "When your father drives his car there are certain rules that he must follow. Just so, the pilot of a plane must adhere to definite requirements. Look now away to the north there. See that speck of a plane?

Watch it carefully. Soon the pilot will call in to the tower for landing directions."

With straining eyes the children watched the progress of the plane. It swerved to the west, and they heard the signal from its pilot. The operator in the tower broadcast an answer telling the pilot in which lane to land, the condition of the runways, the velocity of the wind, the temperature, et cetera. Turning again to the children, he said, "All our instructions to the pilots are recorded. After this plane lands I'll let you listen to the record of what I just told that pilot. Watch—the plane will come in that lane," he said, pointing to it. "All the planes landing here circle around and come in as we direct them," the operator continued. "There our plane comes now. Look carefully and see the pilot pull the nose of the plane upward as he prepares to land."

After the excitement of watching the plane come safely to the ground, the operator let the children listen to the record of his instructions to the pilot. "We keep these records as a safeguard to ourselves in case of an accident in landing or as a protection to the pilot if we have been careless or negligent," said the guide.

"Now see these lights," he continued. "If a plane doesn't have a radio, we signal directions to it with these lights. It's surprising how well they may be seen even during the day."

The children were next shown how the weather was recorded, and various other instruments that were used. They saw the report of the planes that had come in that afternoon and the time of their arrival as well as a list of the planes expected and the anticipated time of their arrival.

"If a plane is more than an hour late," said the operator, "we begin a search for it. It may be in danger."

Of course the children asked many questions, and they, as well as their

teacher, added a great deal to their stock of information about airports.

During the devotional exercises the next morning, recounting some of the experiences at the airport, the teacher said, "I wish to ask you a few questions. On our journey through life we must follow rules just as the planes do, or we too will suffer disaster. There are ten of these rules. Who knows what they are?"

Instantly the alert children answered, "The Ten Commandments."

"Just as the pilots are directed by the words of the operator, so in the journey of life we are directed by the words of the Bible," said the teacher. "As the pilot must obey those words for safety, so must we regard God's Word if we wish salvation.

"But now another question," she continued. "You remember that the operator's words to the pilot were recorded. The time of the arrival of planes was also recorded. In our journey through life are any records kept?"

Immediately there was a discussion by the children of the records made by accompanying angels. The thought was developed that, as the operator's record in the tower might be used as court evidence, so the records made by the angels would be used in the court of heaven, in the judgment.

"What comparison may be made to the light which helped the planes not equipped with radio?" next queried the teacher.

Almost before she had finished the question a hand shot up, and back came the answer from a little girl, "Ye are the light of the world!"¹

"Would it make any difference if an enemy got control in the tower?" asked the teacher. "Might he give misleading directions which would bring disaster to incoming planes? Just so all mankind has an enemy who would like to get into the control tower of their lives and bring

dreadful misfortune to those in the circle of their influence," she concluded.

In the short season of prayer which followed, several children petitioned that all present might keep Jesus in the control tower of their lives, thus ensuring a "happy landing."

None of the incidents here related would have occurred in a secular school. It is the earnest endeavor of the church school to fulfill the injunction:

"Let the children learn to see in nature an expression of the love and the wisdom of God; let the thought of Him be linked with bird and flower and tree; let all things seen become to them the interpreters of the unseen, and all the events of life be a means of divine teaching"²

Far from being just another school with Bible classes added, a real church school is an institution in which thoughts of God are woven into every phase of instruction. God's overruling providences are seen in the history class; the needs of the peoples of all lands are presented in the geography class, together with the progress of God's last message in those countries; the children learn to read God's handwriting in nature; they see in the physiology and health classes that the laws of nature are divine laws, as sacred as those of the Decalogue, and that violation of those laws is reckoned as sinful as well as harmful. The Christian school is founded upon a different basic philosophy concerning the origin of man, his nature, and the purpose of his existence; therefore its curriculum and method differ from those of the secular school. The Christian teacher assumes a measure of responsibility for the souls of her charges, as well as for their minds and bodies. For such a teacher, professional duties are a sort of evangelism and labor of love. How the children respond to it, and what a joy it is to see their spiritual growth!

¹ Matthew 5:14.

² Ellen G. White, *Education*, pp. 102, 103.

The Year of Decision

More than fifty per cent of all children from Adventist homes who are baptized at all are baptized before passing church school age. Twenty per cent are baptized at the age of twelve. For one in five of the children of Adventist homes who are baptized at all, twelve is the year of decision.



Baptism of children from Adventist homes showing percentage of total baptized each year of age from 10 to 15.

The Adventure of Learning and Growing

Edward Heppenstall

PROFESSOR OF RELIGION,
LA SIERRA COLLEGE

WHEN several young men of an Eastern college were seized recently by the police for selling out their college and their honor to gamblers over school sports, their college and all other American colleges of a similar nature found themselves under the searching spotlight of public doubt and disapproval.

These young men were no degenerates from the slums, nor aliens from backward countries, nor mentally deficient. They were regarded as brilliant, generous, popular persons; modest, well-mannered, cooperative, and desirable.

If college does no more for American youth than it did in these cases, why should anyone want to go to college? Obviously, the fair-minded will not judge any college by the action of a small minority of its students, but they can and should judge it by the prevailing character and morality of the students who occupy the spotlight of college activities and whom it sends out to fill important positions in the world.

Something was lacking in the education of these young men. In spite of all their intelligence and personality development, they failed. A young man who is truly educated according to Christian principles will never surrender his manhood, his convictions, and his morals. With his education he has character.

What is it in Christian education that produces this factor which matters most, beside which all else is dross? The innermost center of the Christian classroom and Christian teaching has to do with divine intervention on behalf of lost men and women, the ever continuing operation of the divine on human minds, the purpose of which is to save

and to restore the image of God in man.

All Christian education rests upon a true understanding and belief in the nature of God, the relation of the student and teacher to a loving heavenly Father, the claims and demands He makes upon them, and the ways in which He affects them. Christian education cannot proceed until we know what type of Christian living and experience we want to communicate to the students.

This interpretation of Christian education makes clear that training in Adventist colleges can never be a one-way process of attempting to pour theories and information into young minds as one pours water into an empty jug. The primary purpose is to bring about a communion between God and man.

Christian education is concerned with a living faith, and not the mere transmission of doctrines as formalized aspects of that faith. It is true that the youth who comes to this type of college will study doctrines and principles of science as an essential part of education; yet we must insist upon such a vital method of teaching that the divine initiative is seen in all Christian knowledge and college learning. The mere memorization of subject material can never bring about a deep relationship between God and man. Christian education is not the impartation of a neat bundle of fool-proof doctrines so much as it is the communion of God, of His purpose, presence, and victorious power to the life through His Holy Spirit.

Consequently, education of our youth in our Christian colleges comes through the right response of the entire person, and not by giving just part of one's intel-

lect or reason to the learning process. It takes the entire person to become a true Christian. Hence Christian education and teaching enlist the whole being in devotion and loyalty to Christ.

It inevitably follows that such a Christian college will place great value upon each individual who comes to college. Students are not operated and prodded for the sake of the college teaching, but teaching is operated for the sake of the individual student. Christian education is not the student's hold upon certain ideas about God; it is God's hold upon the student and the teacher. And it is this educative process which takes place continually in Christian education. It is this which constitutes the everlasting gospel in which, as Mrs. White says, redemption and education are one. God goes into action in order to restore His image in man.

Therefore in this type of college, teaching methods are not primarily a system of ideas based on logical processes of thought. Our primary meaning and method are that something supernatural is happening to those young men and women in our classrooms, on our campuses, in our dormitories. Christian teaching issues in these young people becoming partakers of the divine nature.

Such a system of teaching must inevitably put the individual at the center of the educative process, for God created us to be His sons and daughters. The main question is, What kind of persons are we making in our colleges?

At this point it is imperative that Christian teachers and students or prospective students shall think clearly. It is often possible, even in a Christian school, to employ methods of teaching and learning that do not operate in terms of God's breaking through into our personal lives. This happens when the outward forms of religion are combined with worldly culture which issues merely in a superficial idealism. It is all too easy to mix learning and education

with fine ideas and ideals, and call it Christian education. When this happens God cannot truly be said to act supernaturally upon the individual.

When we affirm that our youth are being redeemed in our schools through Christian education, we say in effect that God is revealing Himself to them as individuals. This very position puts an impassable gulf between education that is Christian and education that is not.

The Seventh-day Adventist system of education rejects the modern and naturalistic view that men are what they are and behave as they do simply because of the interplay of drives and faculties and abilities as they function under the influence of heredity, education, social pressures, diet, glands, and so forth, even though these factors may be considered important in their rightful places. Young people at a Christian college are viewed and valued as they stand in relationship to God and to His claims.

When does teaching in a Christian college become truly dynamic and effective in Christ? In the first place, it is imperative to make clear to our young people who come to college that they as students and we as teachers stand all the time in a personal relationship to God. And that because of this personal relationship God has an eternal claim upon us all which He is never willing to relinquish. Thus man is God's man even in darkest Africa, because all the time, wherever he is in the world, he stands in the most personal relationship to our loving heavenly Father.

This means that individual differences, I.Q.'s, teaching methods, are not primary or superior to the claim of Christ and His saving activity; that regardless of where a student comes from, the kind of home background he has, the type of early training, his soul is of supreme value. Every student is God's by virtue of redemption, and is a fit subject for the saving action of Christ at all times and in all places. Here there is no

respector of persons. All youth are equal in value and importance; all have the same opportunity and privileges.

In the second place, every individual who comes to school, either as a teacher or as a student, must sense the utter hopelessness of any system of education through which God does not go into action by His Holy Spirit. It must ever be borne in mind that by nature the best of us is depraved, and that putting on a highly polished veneer and palming it off as a substitute for Christian education is totally unacceptable to God. It is only the divine power that can break through the darkness of men's minds. This is God's one purpose.

General truth, ideas about truth, democracy, refinement, manners, cannot get inside us and change our wills and sinful natures. Cold ideas in a classroom cannot pierce the hard crust of our egotism with its selfishness, fears, and pride.

Suppose I am a scientist, and am working in my laboratory upon the circulatory system of the frog. Then I go home to my wife and family, with whom I stand in a deeply personal relationship of love and trust. Is it not clear that in stepping from the laboratory into my home I step almost literally from one world into another? When I get into my home the one thing I am interested in, what I clamor for, what I delight in, is personal relationship, love of persons; which obviously I cannot get in a laboratory by analyzing the frog.

And if my classroom in college is simply a laboratory, where I carve

up "gray matter," merely making impressions on brain cells on the level of an "A" or a "C" grade in order that the record may be slapped down on another piece of writing paper, redemption or Christian education cannot possibly occur.

Someone replies: "But I do not do that. I deal with great principles of truth. I get across to my students the great principles of life, honesty, truth, obedience, purity, and integrity." But again, teaching principles in a mechanical sense is not redemption, nor is it Christian education.

This type of teaching cannot take place in a classroom that is a cold laboratory, but on the level of personal relationships, God's relationship to man.

Finally, Christian education and teaching begin with the teacher's own fellowship with Christ. It is only when he has this that creative learning can be shared between teacher and student. This is why God's saving activity is committed to men, because the learning process takes place only in a loving personal relationship. Students who come to a Christian college will remember the

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Christian Education in the Coral Sea

K. J. Gray

EDUCATIONAL SECRETARY
CORAL SEA UNION MISSION

[Adventists can never forget that their educational enterprises and responsibilities are worldwide. It is a pleasure to include in this Christian education promotion number a report of the aims, problems, and achievements of Christian education in the interesting and promising Coral Sea Union Mission. Around the world such reports might be duplicated and multiplied, differing as to specific problems and their solution, but alike in value to people and the church, in loyalty to God, and in devotion to the interests of His kingdom.—THE EDITOR.]

THE people of Papua, New Guinea, and the Solomon Islands are keenly interested in education, especially in Christian education as provided by our missions. Government schools for native folk are as yet few in number, so at present various mission bodies carry the educational load for these races. Consequently, we find that the schoolwork, like the medical and other phases, is an effective entering wedge in the evangelization of the people of these territories. In the Coral Sea Union Mission there are 288 schools, with 346 teachers and 7,537 pupils, 415 of whom are in the 5 training schools.

Among the people there is a growing recognition of the high value of Christian education and a real desire to see that the young avail themselves of the wonderful opportunities thus provided. We have seen most encouraging changes gradually taking place in the lives of even adult primitive people. They come washed and clothed to church services, where they once were filthy, almost naked. Now they sit quietly, eagerly listening as one of their own school boys "turns the talk" from pidgin into their language, where once they chattered noisily or dozed off immediately the talk started. Their houses are cleaner, lighter, and larger. Many of their villages have been rebuilt, and several have drawn high praise from government officers and others for layout and landscap-



ing as well as cleanliness. These are the gratifying results of the continual precept and example given in Christian educational setting.

The system of education in this field has been built up entirely as a means of giving our native people access to the wealth of spiritual and cultural literature of the denomination, enabling them to study the Bible for themselves as a means toward salvation, and helping them to grow in grace and to improve their standard of living and worship as well as to enlarge their vision from their own limited horizons to the great needs of the wide world.

We have several islands now where the whole population is Adventist. From one of these more than 10 per cent of its people have been sent out as active missionaries in other lands and islands; and in almost every place where our churches have been established for a few years, we find some of their members serving as missionaries to people of other areas and language groups.

School Organization

Our lowest-grade schools are found in the villages, where native teachers with little education and training and few facilities do their best to begin the school habit and to teach elementary subjects. Several times yearly the village teacher is visited by his district director and the mission educational superintendent; at other times he visits the district station for supplies and instruction.

The next step upward is the district school. Here the district director, though not a trained teacher, has an excellent opportunity to lift the standard of education as well as the personal habits and living conditions of the students who reside on his station. Somewhat higher grade work is accomplished here.

Strategically situated among the districts are intermediate schools, led by trained, experienced teacher-missionaries who carry on still higher-grade work in their courses and, in many cases, also the training of teachers and missionaries. Our present need for teachers is so great that many times we have to send students out to answer calls for village schools after having had only a year or two of schooling themselves. This has been due largely to the effects of the war, which not only destroyed our schools and training institutions, thus halting the training of workers for some years, but also enabled us to contact far greater areas and vaster populations than before. Also, it has awakened large numbers of people to a fuller realization of the work of Seventh-day Adventists. Students who come to the intermediate schools as adults may go from there directly into the work; but younger pupils who have the ability and consecrated talent may go on to the mission training school and possibly take further, more specialized training at the new college.

Each local field in our union now has its own training school, with the exception of the most recently opened section,

Northwest New Guinea, which embraces the vast Sepik River area. These training schools provide formal education to about grade five, as well as training courses of one or two years' duration—often determined by the ability and age of the students, but also largely dependent upon the urgency of calls for teachers to open new work. At present we cannot meet many of the demands, even when this plan is followed, for there is really no effective substitute for time in the learning process. We are endeavoring to hold the younger pupils through about ten years of formal education and then two or three years of specialized course work, before they go out as reapers in the vineyard of the Lord. This has not yet been accomplished anywhere in our territory, but some are in this class now, and we hope they will be able to finish their courses. Besides this, plans are in operation to provide opportunities for all workers to receive help along the following lines:

1. Regular quarterly visits to the district stations, where all the teachers of the area observe demonstrations and receive encouragement, advice, instruction in methods of procedure, and supplies. Problems are discussed with other workers and solutions found. Thus they are aided in doing their work effectively.

2. Periodic visits to their villages and schools by the district director and the mission educational superintendent. Here their problems are studied right on the spot, and advice is given on overcoming difficulties.

3. Institutes and summer schools held regularly in each area, enabling all to see how others work and study.

4. Opportunity to return to the training school for periods varying from three months to two years, according to individual needs and ability. Thus workers are able to improve their general education, to see qualified and consecrated teachers at work, to learn more of the Bible and Spirit of prophecy, to have

their vision lifted to a far wider field, and to enjoy association with a student group who hold the same ideals, aspirations, and religious convictions. By these and other means, at the end of their stay they are filled with zeal and enthusiasm to take up their tasks with replenished stores of good things.

The Coral Sea Union Missionary College

Just this year plans have come to fruition for the establishment of a school to serve the union in more advanced and specialized training of our young people for leadership in case of present emergency and in the future normal development of the work. From experiences of the last war we all know the value of our national believers and their firm stand for principle against terrific odds and sometimes even the threat of death. We have the abundant testimony of many who are alive today because of the loyalty, perseverance, and fearlessness of our faithful native people. The stories are legion and cannot be detailed here, but the lessons are important and we plan to profit by them.

So our college is in operation this year. Truly our funds are very limited, though our plans and our faith for it are unlimited. We know that soon there will be an enrollment of up to five hundred students. We have the ground, some of the buildings, nearly one hundred students in this first year, and a keen, hard-working, enthusiastic, and devoted staff, who have their hands more than full with the many-sided program which is theirs in this establishing period. Already in the short time since this project was launched, quite a tradition of providential happenings has sprung up to strengthen our faith. A good number of band instruments came from California as a donation from one who heard of the needs of this newly formed institution. A few members in a few minutes raised \$570 for this school because of the selfless devotion of an inva-

lided young American who gave the first \$40. Since then, almost miraculously, the way has opened to use land and buildings of an existing school. Budgets were provided for a staff; funds were sufficient for a beginning; and we praise God for a strong beginning.

Planning for National Leadership

Our first educational advisory board meeting and first union quadrennial session were held at the college early this year. Pastors E. E. Cossentine and A. V. Olson, of the General Conference, and N. C. Wilson, A. W. Peterson, and George Butler, of the Australasian Inter-Union Conference, were present to give us the benefit of their wide experience and counsel. These meetings very materially contributed to sound planning and advance steps in all departments of our work and raised high the hopes of the more than seventy-five delegates as they witnessed the work of God so quickly and firmly established.

Our whole educational work is dedicated to the idea of training native people to carry the responsibilities of leadership in their own islands. Already we have a number of national assistants in various phases and departments of the organization—directors of subdistricts, caring for the educational and spiritual needs of their people; leaders in publishing and Missionary Volunteer departments; colporteurs, school inspectors, bookkeepers, typists, and printers; boatmen, engineers, and mechanics. We have found repeatedly that when responsibility is placed upon these men they eagerly overcome difficulties and master the situation, proving themselves loyal, faithful, and capable workers.

We know that with the blessing of God in the future, as in the past, a mighty body of youth will be prepared "for the joy of service in this world, and for the higher joy of wider service in the world to come." *

* Ellen G. White, *Education*, p. 13.

Your Theological Seminary

Charles E. Weniger

DEAN, SEVENTH-DAY ADVENTIST
THEOLOGICAL SEMINARY

WE SERVE Our Workers in All the World." The motto of the Seventh-day Adventist Theological Seminary is more than a motto. It epitomizes the purpose of the Seminary.

For seventeen years the Seminary has been serving the Seventh-day Adventist workers in all the world. Hundreds of workers have come from mission lands and from conferences and institutions in their homelands to spend a quarter or two at the Seminary and have returned to their fields refreshed and inspired for more effective labor. These workers hold many of the most responsible posts of administration and leadership in the denomination. It is impossible to estimate the extent of their service.

In North America, Seminary alumni are serving on the faculties of all Seventh-day Adventist colleges, as well as on the staff of the College of Medical Evangelists and on the staff of the Seminary. Of the thirty-two graduates thus employed, twenty-three are teaching Bible and religion, five as heads of their respective departments. Nine are teaching Biblical languages, history, homiletics, and speech, of whom one also serves as a college dean and one as a dean of women. Nearly a score are teaching on the faculties of academies in North America, and several of these are principals or deans.

Overseas, sixteen Seminary graduates serve on the faculties of eleven advanced schools and colleges, five as heads of Bible departments; several are teaching in related fields; and several are administrators. "Their line is gone out through all the earth."

Of more than fifty ministers holding

degrees from the Seminary, thirty are working in conferences in the United States and Canada, and twenty are engaged in denominational activities abroad. This number includes a division secretary, a mission president, several sanitarium chaplains, a United States Army chaplain, and a number of departmental secretaries, editors, and ministerial interns.

What opportunities for study does the Seminary offer its students? Courses are organized in five departments. The department of archaeology and history of antiquity, Dr. Siegfried H. Horn, chairman, offers the student an array of courses in which he finds much to confirm the accuracy and integrity of the Bible. In this department the Near-Eastern setting in which Israel lived is made to live again.

The fact that most students enter the Seminary with an extended undergraduate background in Bible study and with much experience in religious activities, puts the department of Bible and systematic theology on vantage ground. Under its chairman, Dr. Frank H. Yost, this department provides advanced work dealing with the deeper phases of religious thinking, leading to still deeper religious experience. Accordingly, a variety of courses in book exegesis, doctrine and dogmatics, and Christian philosophy is built upon the student's college foundation.

Under the chairmanship of Dr. Daniel Walther, the department of church history builds upon the survey of church history usually given in the undergraduate school. Courses in periods and movements in church history, in the history

of the Seventh-day Adventist Church and the development of its tenets, in missions and the church universal are offered in this department.

The Seminary is distinctly Bible-centered, and as such emphasizes the study of the Word in the original languages. The department of Biblical languages, Dr. Roland E. Loasby, chairman, aims to strengthen the student's undergraduate appreciation and use of Biblical Greek and Hebrew, and offers intensive beginning courses for the few students who do not have basic facility in these languages. A liberal number of courses in exegesis of Old and New Testament books is given, and much opportunity for the study of significant great words.

The Seminary laboratory is the department of practical theology, Dr. Charles E. Weniger, chairman. Into this department, as into a great funnel, all the information, all the materials, all the techniques of the four other departments are channeled. It is in this department that Seminary studies find their final expression. Here are grouped courses in Christian education, in church polity and organization, in homiletics, in evangelism, in pastoral ministry, in worship, in speech, and in sacred music. But practical theology courses are not mere theory. Preaching is taught in the "on-the-job" method—students preaching under supervision in actual church situations. The teaching of evangelism engages the students as actual participants in evangelistic programs under the direction of their instructor. Pastoral counseling procedures include clinical opportunities. The student continually *learns to do better by doing better* under supervision.

The special delight of the Seminary student and the crown of Seminary activity is the privilege of research. In all departments the student finds opportunity to delve into the deep things of God, to find reasons for the hope that is in him, to strengthen his faith in the

Advent message, and better to qualify himself to teach and preach that message.

"Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in all and through all. The mind of man is brought into communion with the mind of God, the finite with the Infinite. The effect of such communion on body and mind and soul is beyond estimate."¹

The Seminary building? Seminary Hall is commodious and well kept. The library? Approximately 30,000 volumes are housed in serviceable quarters. The faculty? Ten full-time teachers and administrators form the nucleus of the faculty, and a number of specialists contribute inspiration and talent to the instructional staff. Accreditation? The Seminary is an associate member of the American Association of Theological Schools. Curricula? There are four: Bachelor of Divinity (three years of study planned to fit the minister to meet the needs of a constantly rising level of education), Master of Arts in Religion (one year of study for the minister who wishes a less-extended curriculum than the B.D. requires), Master of Arts with major concentration in one of the five Seminary departments (one year of study intended primarily for teachers in Seventh-day Adventist schools), Bible instructors' curriculum (two quarters of study to meet the need for well-qualified Bible instructors). The Seminary also provides liberally for intensive short refresher courses for workers who can spend but a quarter or two at the Seminary or who may not qualify for a degree.

The final purpose of the Seminary? To give every student a surer foundation for his faith, greater facility in teaching and preaching, and a deeper realization of the validity of his call to God's service. The Seminary student has achieved this purpose when he can say:

"Christ, the Son of God, hath sent me o'er the wide-spread lands;
Mine the mighty ordination of the pierced hands!"²

¹ Ellen G. White, *Education*, p. 14.

² G. B. OXNAM, *Varieties of Present-day Preaching*, p. 21.

Better Values in Education

W. Homer Teesdale

PRESIDENT
HOME STUDY INSTITUTE

AMERICA is a land of industrial activity and sharp competition in trade. Its citizens are taught from infancy that success depends upon ambition and push. They must excel even if others are pushed out of their way. Competition for opportunity that seems almost unlimited in certain areas drives men with such force that the higher values in their education are too often crowded into oblivion.

Real education results in creating pictures of a desirable way of living rather than formulas of how to become efficient in some narrow activity. The emphasis may well be on the man as an individual rather than on "success" or its "secrets." Education to be most worth while, should be not merely factual but personal, and a transference of life from one personality to another. The individual in maturity will see the futility of mere "book larnin'" as such. He will see more clearly that the attitude of a man toward his job is more important than his intellectual equipment for it. Intelligence—the power to discriminate, to choose one value and leave another, to sort ideas and take the ones most worth while—when activated by high motives, develops a distinct appreciation for the other man's capacity and skills. The greater one's intellect, the more originality and individuality will he see in others.

A person who seeks the highest values in education will strive to set beautiful patterns for living, and set them early enough to give shape to his later life-work and leave room inside the general outline for laughter, thrift, happiness, and worship. With patience he will wait

for results but will work to excel, not the other fellow but the man within. He will keep nervous or jealous fingers from tampering with the sacred ark of another's character and prescribe for no one a particular pattern of study as if certain courses were absolutely required.

Such a man with such an educational ideal will be in complete disagreement with neutrality when great issues are at stake. He will dare to take sides, always on the right side when he can find it, and in a declared position in it. It will give him strength to espouse a cause bigger than himself, knowing that a just cause nerves the arm of him who fights in it. This man will dare to build foundations under his dreams; to have a purpose true and to declare it, to work at it early, to stay with it, and to defend it, building elements into it that endure beyond the limits of life itself.

The real thinker will dare to blaze some new trails and to dynamite intellectual complacency. He will not forcibly hold for his own limited, selfish use the blessings or joys of life but open his barns of plenty that his gifts may be multiplied in the giving. He will shun the experience of those who reach the end of life with nothing in hand but records of goals reached or campaigns won. He will likewise try not to clutch so tightly the things possessed that, like tender flowers crushed in the hand of a child, they are lost in the very possessing.

The possessor of the ultimate values in education will have learned the power of the unseen in his life and influence. He will make no attempt to blueprint God's motives or to fence Him in. His purpose will be to lift the ceil-

ing of aspiration, stretch out the horizon of thought, increase the depth of life, and set religious thought free from worldly entanglement or enslavement and from the dungeon of narrow bigotry. Experience will teach that divine favor is not limited to a certain hilltop or valley or plain; that the real pull of the universe is on the side of those who march under the banner of righteousness; and that the weaponless hand of prayer may more clearly determine the course of battle than the legions that fight on the plains below. The true learner will refuse to accept the school as the only incubator of genius but will allow inspiration and challenge to come from other sources as well.

The person who is finding the highest values in education will have his own lips touched with the fire of divine purpose, have his own unworthiness removed, and receive words of purer wisdom to share with others. Like the prophet of old, he will be ready and willing to go on missions for God. He can face great decisions with confident strength and look back to them as the beginnings of new eras in life. He will not fear to have the God he worships write His identifying name on all that he attempts to do or to be.

Such a student will keep his mind and attitudes young and growing by reaching out to fathom the meaning of the learned and the inspired, and seek enough counsel to avoid pitfalls. Literary masters help him to understand and to interpret life to others, and to make it count for the most. Freshness of viewpoint will mark him with individuality. He can enjoy life's fruit, whether ripened in the heat of summer or in the crisp and tangy days of late autumn. Experience has taught him to expect no bright spring flowers without a fall planting, or nasturtiums and zinnias along summer pathways without the sowing of seeds, or chrysanthemums at winter's door without thought and care.

The seeker for the ultimate values in education realizes that according to the intellectual pasture so the student will be fed. The important difference between mere cattle and thinking men is that the latter can choose the pastures where they feed and select proper food from it. The honey of truth and strength they carry away bears the flavor of sweet-scented flowers from which it was gathered. Contrariwise, one fed on empty husks, lacking in life-sustaining strength, can neither perform effective work nor grow in essential experience. It is impossible to think noble thoughts while feeding on little self-centered ingredients.

Men who have found the ultimate, the better values in education even though their courses may not total a number equal to formal requirements in places, go out to worthy service for others. A native worker, having mastered a few essential principles found in one of the courses of the Home Study Institute, went out into a village complacent in its heathen darkness, and brought fifty souls into the brightness and joys of Christianity. He found enough of the great values in education to impel him to service for the lost and to bring them up to victorious living.

Youth in the church today will wisely seek the better values in education, productive not merely of the skills of hand and cunning of brain, but of the noblest dreams, the finest resolutions, the deepest wishes in the highest moments, the sincerest dedication to service for others and for God. In such values they will find inspiration to sustain when the day is dark and the going hard, a stirring when the spirit is too tranquil or the mind too placid, a conviction against a wrong, restricted outlook, and a faith that transcends the pain and labor of the day and works in a brighter tomorrow, victorious over the evils and obstacles that hinder the triumph of righteousness and the establishment of the kingdom of God.

The College of Medical Evangelists

Serving the Church

W. E. Macpherson, M.D.

PRESIDENT, SCHOOL OF MEDICINE
COLLEGE OF MEDICAL EVANGELISTS

THE functions of the Seventh-day Adventist denomination are quantitatively numerous and of considerable variety. Nevertheless, the purposes of the church are well unified, and the entire organization works effectively.

From among the fundamental concepts of the church two are selected for mention here. One is the recognition that Christian education is a valuable asset to the church. Its educational program helps to produce Christians as well as to educate loyal church members.

There are principally two sources from which a student can learn spiritual truth from firsthand contact. One is from the study of the Holy Scripture and the other is from the study of nature, a subject which is classified as the sciences. By each of these means God reveals Himself to us, no less admirably by one than by the other. As a matter of fact, the two are intimately associated and interwoven. The Bible is not a scientific text. Its purpose is primarily for spiritual enlightenment, but because God is the author of natural phenomena as well as of the Scripture, there can be no factual differences when one is compared with the other. With this in mind the modern scientist is just as truly a seeker after truth as is the theologian. This concept forms a basic principle upon which the College of Medical Evangelists was founded and upon which it operates. Obviously the acquisition of scientific knowledge must form a most important part of the education of its students. Nevertheless, the development of high moral and spiritual qualities within its students is necessary

in order for the college to perform its functions properly and to secure its objectives. If through education one can serve his God and his fellowmen more effectively, then it has a purpose. Certainly this must be the concept of loyal Seventh-day Adventists.

The second point is that Seventh-day Adventists incorporate as an integral part of their religious beliefs the concept that good health is an asset, not only for the selfish benefits of the individual, but also because a healthy person can serve others better than a sick one, and the additional fact that the spiritual health of a person is assisted by physical health. For this reason the church not only interests itself in medical work but also considers this type of work essential to its functions.

The College of Medical Evangelists is important to the work of the church in that it is a college primarily dedicated to medical education. Currently it consists of seven schools, as follows: School of Medicine, School of Nursing, School of Dietetics, School of Physical Therapy, School of X-ray Technology, School of Laboratory Technology, School of Tropical and Preventive Medicine. As its graduates go to all parts of the world, the great majority become active and valuable members of their respective local churches. Most of them believe thoroughly that they have been educated for service. As medical workers most of them have direct personal contact with many people. By example as well as by verbal persuasion they are in a position to represent Christ and the church to many who might be refractory to plat-

form evangelism. Nevertheless, many of these men and women have an interest in and have the qualifications to perform an additional service. This may be done within the local church organization or it may be performed outside the church. Even though the graduates from the college are primarily medically trained people, nevertheless many are individuals with multiple talents, capable of giving real strength to the local church.

Experience continues to demonstrate the value of the graduates from the College of Medical Evangelists to the work of the church. The general effectiveness of the denominational service to mankind is entirely dependent upon the contribution which a local church and the individual members of that church can make in their respective communities. Therefore it becomes obvious that the ultimate accomplishments of the College of Medical Evangelists or any other functional unit within the denomination depend to a great extent upon the accomplishments of its individual alumni. It will be well recognized that the college is sincerely interested in its graduates and in the work which they are doing. It is not unusual for an alumnus not only to be of assistance in the various activities of a local church but also to have been considerably responsible for the organization of that church.

Even though with variations the following example could be significantly multiplied, it will suffice to give a brief description of the accomplishments of a given alumnus and his wife. With their children they moved into a relatively small community. An Adventist church was not to be found, and so far as they knew there were no other Adventists who lived there or near there. Nevertheless, they promptly identified their religious beliefs, and within the following few months discovered a few backslidden Seventh-day Adventists who lived

there. Through their planning and persuasion they organized a Sabbath school and later on a church. Of course by this time the local conference officers had become acquainted with this situation, and when it became desirable to obtain a church building it was principally through the financial assistance of the doctor, with the support of the local conference, that it was obtained. As time went along evangelistic meetings were held, and the church membership began to increase. Later on a church school was established. During all this time the doctor and his family continued not only to care for the physical needs of many of the people in that community but to stimulate their interest in things spiritual. In this respect the medical work in that community not only became the entering wedge but also a strong pillar in the local church.

In a similar way the work of the church has been advanced in many communities. The College of Medical Evangelists thereby accomplishes its purpose as a function of the church.

All Christians have a work to do in the world. In order to perform it effectively it must be well planned. All Christian young people have at least three objectives: (1) to prepare themselves to be worthwhile citizens; (2) to prepare themselves for citizenship in the kingdom of God; and (3) to prepare themselves for the work they are to do in the world. In all these they want to be successful. Their potential abilities to reach these objectives depend to a great extent upon what they have learned, how well educated they are, and what type of education they have received. It is well to keep in mind the principle that education is for the purpose of enabling one to better worship God and serve his fellowmen. Certainly, graduates from the College of Medical Evangelists are in a position to do this.

The Scholarship Plan—Learn While You Earn

E. E. Franklin

ASSOCIATE SECRETARY
PUBLISHING DEPARTMENT, GENERAL CONFERENCE

IT WAS just over forty years ago at the 1909 General Conference session, that the scholarship plan was adopted for the world field by acceptance of a series of recommendations which offered scholarships to all students who would choose to earn them through the sale of subscription books and magazines. Since then amendments to the plan have made the premiums more liberal than at first, and hundreds of young people of academy and college age have claimed its benefits.

The possibilities of the scholarship plan are legion. First, it is a great avenue of service to humanity. People everywhere need the particular message we have to give, and what joy will come to you as you endeavor to minister to the spiritual needs of those you meet. It will bring to you lasting and most satisfying rewards that will encourage you through all your life. If you want to do something that will bring positive spiritual values to a large number of persons during your vacation period, plan now to take up colporteur work.

Second, as you pursue this particular activity you will find, in your contacts with the people, unlimited opportunity to develop your own personality. It will give you opportunity to use any special gifts you may have and will also develop a wide variety of latent talent. The more experience you have in selling as a colporteur, the more valuable you become to the world and to yourself. These contacts build up self-reliance and confidence. Your mind is enriched. Your friends evaluate you more highly, and you win their faith and respect. Perhaps

no other calling in the world offers more for self-development than does selling. The use of your talents in winning and persuading people you meet to buy our literature will add strength and success in countless situations in years to come. This will be true no matter what career or profession you choose to follow.

Last but not least, there are large financial advantages. The student who is more or less dependent upon his own earnings during the vacation period for his school expenses will find that the income derived increases geometrically rather than arithmetically. What an advantage this offers! In most common pursuits your gain from the day's effort is largely monetary. The books are balanced every night on your time card. Not so if you go out to sell our literature. Your earnings are in direct proportion to the amount of hard work and consecration applied. There are thousands today who would never have been able to finance an advanced Christian education had it not been for the scholarship plan. Many students have been so successful financially that they seek the privilege of spending recurring vacation periods at this work.

All that is required of you is a willingness to learn, a willingness to work—to make every minute count, the urge to help your fellow men in a practical way. Character, determination, persuasiveness, a genuine liking for people, and a humble dependence on God to do for you what you cannot do for yourself—these are the prerequisites for success as a student colporteur-evangelist on the scholarship plan.

SCHOOL NEWS

THE LADIES OF SUNNYDALE DORCAS (Missouri) put the finishing touches to the chapel in the new administration building of Sunnydale Academy by reupholstering the 235 chapel seats in red leather. Four boys were welcomed as "honorary members" of the Dorcas to assist in the project, and when they had to leave for study period several husbands took their places on the night shifts. The last evening of the marathon was climaxed with ice cream and cake for all the participants.

SEDAVEN HIGH SCHOOL (South Africa), the new boarding school for European youth of the Natal-Transvaal Conference, was officially opened with appropriate ceremonies on January 17. Ninety students were enrolled at the opening, whereas accommodations were provided for only 80. The building program projected will eventually care for 200.

MALAYAN UNION SEMINARY (Singapore) reports an enrollment of 581 for the 1950 school year. A Missionary Volunteer investiture service in November included 101 students in the various levels of MV classwork. During the August holidays 46 students sold and delivered \$7,668 worth of message-filled literature and gained valuable experience.

TEDDRIC MOHR, educational superintendent of the Kentucky-Tennessee Conference, has put his conference in first place throughout the North American Division by presenting the first class to complete the standard, advanced, and instructor courses in Red Cross First Aid.

CEDAR LAKE ACADEMY (Michigan) enrolled 41 in its Medical Cadet Corps during the 1950-51 school year, under the leadership of D. L. Jones and C. W. Mauro. Red Cross First Aid and Home Nursing classes were also conducted for boys, girls, and adults.

A BEAUTIFUL NEW SCHOOL BUILDING greeted the students at Hillcrest Secondary School (European day school in Cape Town, South Africa) on the opening day of the new school year, January 22. Henry Marais is the new principal.

STUDENT SPEAKERS AND MUSICIANS from Lodi Academy (California), under the leadership of L. V. Roth and L. M. Stump, have presented church programs in many northern California churches during the spring months.

SOUTHWESTERN JUNIOR COLLEGE was well represented at Union College the week end of March 8-10, by 43 seniors, prenursing graduates, and faculty members. They were royally entertained, and many plan to return to stay next September.

THE CHOIR OF ENTERPRISE ACADEMY (Kansas) sang for the Central Union Conference session the evening of February 19, directed by Harold Lickey. A bus was chartered to transport them to and from the session at Kansas City, Missouri.

DESIGNS FOR A NEW ALASKA MISSION SCHOOL, to replace the building destroyed by fire last October, are being drawn up by the engineering department of Walla Walla College, in cooperation with John Griffin, Alaska Mission secretary-treasurer.

HAWAIIAN MISSION ACADEMY welcomed Donald V. Hemphill from Pacific Union College during the second quarter. A former instructor at the academy from 1941-1946, he played a return engagement as teacher of the college extension courses in biology, physical science, and fundamentals of hygiene.

THE PLAINFIELD ACADEMY (New Jersey) chapter of the American Temperance Society has been very active this year, giving programs and radio broadcasts, making and displaying posters and jingles, and carrying through various other projects. The chapter has 100 per cent membership of the school family.

THE MAUNA LOA INTERMEDIATE SCHOOL (Hilo, Hawaii) is probably the only Seventh-day Adventist school in the world which has as a major "industry," or project to raise funds for tuition and upkeep—the making and selling of orchid corsages and lapel flowers. These lovely, exotic corsages have been successfully flown to California, Michigan, Washington, D.C., and even Ketchikan, Alaska.

EMMANUEL MISSIONARY COLLEGE

Berrien Springs, Michigan



SERVICE RECORD—77 years of service to Seventh-day Adventist youth.

OBJECTIVE—To train our youth "for such a time as this."

LOCATION—Ideal rural location in the center of the United States.

RECOGNITION—For many years fully accredited as a four-year college.

OFFERINGS—Wide variety of courses in both liberal and applied arts.

FACULTY—50 teachers, 16 of whom hold the doctoral degree.

STUDENTS—1,050 students, representing 37 States and 26 foreign countries.

PART-TIME EMPLOYMENT—Unusual opportunities; students earn over \$350,000 annually.

ALUMNI—3,000 alumni; many filling responsible positions throughout the world.

You are invited to write to the **DIRECTOR OF ADMISSIONS**
for further information.

NEWS AND VIEWS, a bulletin devoted to self-supporting and rural living interests, has recently appeared as a four-page printed monthly. It contains items of interest to rural schools and sanitariums (including announcements, experiences, reports, articles, lists of opportunities and openings), and encourages the study of manual arts and industries. A sample copy is yours for the asking. Address, *News and Views*, Self-Supporting Enterprises, General Conference of Seventh-day Adventists, Takoma Park, Washington 12, D.C.

MALAYAN UNION SEMINARY (Singapore) is justly proud of its several musical organizations under the guidance of Mrs. W. H. Wood, music director. There are a chorus of 120 voices, a 23-piece orchestra, and a male octet, which it is hoped will form the nucleus of a male chorus.

A SCIENCE OPEN HOUSE was presented by students of Cedar Lake Academy (Michigan) on April 14, featuring Morton's discovery of ether, the Curies' discovery of radium, and the alchemist's shop, depicted by the classes in biology, physics, and chemistry respectively.

WASHINGTON MISSIONARY COLLEGE students and faculty raised \$6,572.29 in gathering funds in a five-day campaign in early March. This is more than \$1500 above the goal assigned.

ONE HUNDRED PER CENT FOR TEMPERANCE is the record made by students and teachers of Lynwood Academy (California) during their campaign for pledge signatures.

\$15,390.48 IN FOUR WEEKS was raised by students and teachers of Union College in a rousing campaign to refloor and receil the auditorium.



FOREST LAKE ACADEMY

"Florida's Distinctive School"

MAITLAND, FLORIDA

Fully Accredited, Fully Organized
To Train the Heart, the Head, the Hand.

Near Orlando—"The City Beautiful"



Administration Building

Cedar Lake Academy CEDAR LAKE, MICHIGAN

School of Opportunity for Youth of
Western and Northern Michigan

- ★ STATE ACCREDITED
- ★ DENOMINATIONALLY ACCREDITED
- ★ RURAL ENVIRONMENT
- ★ WORK OPPORTUNITIES
- ★ CHRISTIAN TEACHERS
- ★ CHRISTIAN ASSOCIATION

Write for bulletin of information

R. O. STONE, *Principal*

THREE HUNDRED SENIORS and their sponsors from nine academies and some high schools in southern California and Arizona were guests of La Sierra College on College Day, March 7. Many of them plan to come back to stay next September.

AN ALL-STUDENT EVANGELISTIC EFFORT was conducted at Prosser, Washington, from November 5 to February 16, by four Walla Walla College evangelism students and their wives, with assistance of members of college musical organizations. Two persons have been baptized and others are preparing for baptism as results of the effort.



LIBRARY

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in All the World*



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—"Counsels to Parents, Teachers, and Students," p. 394.

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FOR CATALOG ADDRESS THE PRESIDENT

SEVENTH-DAY ADVENTIST THEOLOGICAL SEMINARY

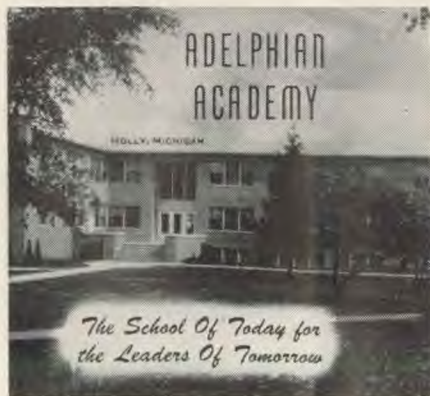
Takoma Park, Washington 12, D.C.

THE SOUTHERN UNION CONFERENCE reports a banner year in its church schools, with enrollment of 3,893 in the 152 schools manned by 224 Christian teachers. It has also been a year of many decisions for Christ, with 271 baptisms in the church schools, 38 in the academies, and 23 on the college level—a total of 332.

THE WALLA WALLA COLLEGE PRESS has recently installed a \$6,950 Miehle V 50 press, which is a great help in caring for the large influx of business.

L. MARK HAMILTON, head of the history department at Pacific Union College, has accepted an appointment as educational secretary of the North Atlantic Division Conference, with headquarters near London, England.

THE COLLEGIANS, 18-voice choral group of La Sierra College, made a 2000-mile tour and gave concerts in 10 California cities the first week in March. They also presented a 13-week series of broadcasts from Riverside's Mission Inn.



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The mountaintop campus of Pacific Union College is among the most beautiful in the country.

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PUC offers just the college preparation you need—from a one-year prenursing course to the Master of Arts degree.

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Accredited with the Northwestern Association of Colleges and authorized by the State of California to provide four- or five-year teacher certification, PUC's educational standing is at the top. Its credits are accepted all over the world.

EQUIPMENT:

With fine technical facilities already available, the physical plant of Pacific Union College is being continually improved. In the last few months a huge new gymnasium has been added.

PURPOSE:

As always, since 1882, Pacific Union College aims at the highest of all educational goals—the building of sound Christian character.

When you check these five points carefully, when you look at the graduates of Pacific Union College in every part of the world, we know you will agree that Pacific Union College meets the high standards you have a right to expect of *your* Christian college.

FOR INFORMATION WRITE TO THE REGISTRAR

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VERNE KELSEY, associate professor in pipe organ, piano, and theory at Emmanuel Missionary College, has completed work for the degree of Doctor of Fine Arts at Chicago Musical College. The degree will be conferred in June.

WEST INDIAN TRAINING COLLEGE (Jamaica) closed its 1950 school year on December 5, with a graduation of 15 senior students: 8 ministerial, 1 Bible worker, 3 secretarial, 2 accounting, 1 junior college.

FIVE STUDENTS OF LYNWOOD ACADEMY (California) have been baptized during this school year.

INGATHERING FIELD DAY at Platte Valley Academy (Nebraska) brought the total amount raised to \$2300, which was considerably over the assigned goal.

THE MV STORY HOUR BAND of Union College is enthusiastic over the response given by the youngsters of nearby Husker-ville to the Sabbath afternoon story hours they are providing.

OZARK ACADEMY

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*For Information and Bulletin
Write to the Principal*

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 FEBRUARY AND SEPTEMBER**

Approved for Veterans

Write for Bulletin

HELDERBERG COLLEGE (South Africa) was host to a ten-day colporteur institute for the South African Union Conference last January. Thirty colporteurs were in attendance.

WEST INDIAN TRAINING COLLEGE (Jamaica) opened its 1951 school year on January 3, with the largest enrollment in its history: 88 students in college grades, 125 in the academy, and 52 in elementary school.

RAYMOND S. MOORE, professor of secondary education at Pacific Union College, is accepting a call to Japan to serve as president of the college and educational secretary of the Japan Union Mission. He and Mrs. Moore will be leaving early in July.

A NEW MILL PROGRAM has been established this year at Cedar Lake Academy (Michigan), at a cost of \$55,000. Gentry Spaulding is supervisor, and 40 students are working on the various projects and thereby earning a good part of their school expenses. According to present prospects a \$100,000 output is anticipated for the fiscal year.

ATLANTIC UNION COLLEGE

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Spend a month of travel in the
Field School

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July 22-August 18



Plymouth Rock Portico, Plymouth, Massachusetts

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Write for a Bulletin to

The Dean, Atlantic Union College, South Lancaster, Massachusetts

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Continuously revised and expanded to keep in step with ever-growing school and library needs—the 1951 Compton's has 1,681 pages of new and revised material (not including 871 pages of the revised Fact-Index) . . . 524,417 words of newly written text . . . 400 new or extensively revised articles . . . 783 new pictures, maps, and graphs . . . 178 pages added.

As an additional aid to teachers and school librarians, a complete set of "Service Booklets," consisting of a Teacher's Manual, Pupil's Booklet and Exercises in the use of an encyclopedia, are furnished free with each new set of Compton's.

Save time—get Compton's for your school and try it in *your* classroom. Write today for information on the 1951 edition and about the 30-day trial offer of the new *all-color* filmstrip "How to Use Compton's Pictured Encyclopedia."

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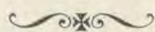
J. R. Shull, Principal - Mt. Vernon, Ohio

NEWBURY PARK ACADEMY (California) now has its own bakery, which supplies baked goods for students and faculty. The new stone flour mill provides fresh-ground whole-wheat flour for all needs at the school and a small surplus which is sold to the Foods for Life store in Glendale.

FIFTY-ONE UNION COLLEGE MEDICAL CADETS were promoted at the annual Medical Cadet Corps banquet on January 28. Donald Dick and Carl Watts received General Conference promotions.

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For Information and Bulletin

Write to the Registrar

A MEXICAN EXTENSION PROGRAM is one of latest projects of Pacific Union College, which offers regular courses in undergraduate and graduate Spanish language and literature. This program will be conducted on the campus of our Mexican Agricultural and Industrial School at Montemorelos, during June, July, and August.

THE LIGHTBEARERS CLUB of Mount Ellis Academy (Montana) presented a unified religious program in two churches on February 10—at Livingston in the morning and at Big Timber in the afternoon.

ENTERPRISE ACADEMY (Kansas) was host to a State-wide colporteurs' institute, March 16-20.

THE SECOND SESSION of the Institute of Scientific Studies for the Prevention of Alcoholism will be conducted at Loma Linda, California, July 9-20, 1951.

UNION COLLEGE POWERHOUSE saved \$8,026.64 in the cost of heating over last year, as a result of changing over from coal to gas and fuel oil. At this rate of saving the cost of gas installation, \$18,410, will be made up in less than three years.

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A wholesome work-study program

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Our Motto: "Where Students Learn to Live"



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Offerings in courses leading to B.S. degree are available, together with certain one- and two-year terminal courses.

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1. A senior college and a sanitarium-hospital operated by one administration on the same campus.
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3. A one-year medical missionary curriculum, in which are included such courses as evangelism, nutrition, simple nursing, agriculture, rural living, farm mechanics.
4. A twelve-week special course for lay evangelists, featuring instruction in how to give Bible readings and do lay preaching.
5. Strong emphasis on the practical and vocational, with opportunities for students to specialize in agriculture, building trades, mechanics, business, medical, secretarial, nutrition, home-making, laboratory technique, nursing leading to the R.N., attendant nursing.
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Joseph A. Tucker, Dean

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Julian C. Gant, M.D., Medical Director

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V. L. Bartlett, Principal

How and Why It All Began

(Continued from page 14)

the city, soon to be engulfed. Now she joined forces with the administration in removing it to a country location, at Berrien Springs, Michigan, where it became Emmanuel Missionary College. Within a few years Healdsburg College was likewise removed to a secluded site near St. Helena, California, becoming Pacific Union College; and the Southern Training School at Graysville, Tennessee, followed suit, locating on a beautiful site now containing a thousand acres, some seventeen miles from Chattanooga, becoming Southern Missionary College. Other schools have regarded the same instruction, providing opportunities for study and labor in the midst of God's handiwork.¹¹

The missionary activities of the church, redoubled at the 1901 conference and multiplied by leaps and bounds, swept forth over the world, in the half century since then covering practically every country on the globe. In its center has marched the educational work, establishing schools in all lands the world over. The schools have been a chief evangelizing agency in the gospel program in non-Christian lands.

From every nation, kindred, tongue, and people, today a great army of devoted workers, trained in Seventh-day Adventist schools, some from highly cultured peoples, some redeemed and en-

nobled from the lowest savage races, are advancing in the final campaign of the wars of God. Their deeds of devotion, fortitude, faith, and heroism make a worthy sequel to the past history of the church of God.¹² The youth of the Americas, of Europe, of Asia, of Africa, of Australia, and of the islands of the sea, one in heart, one in life, one in the blessed hope of the glorious appearing of our Lord Jesus Christ, clasp hands in solemn pledge to go forward in unwearying, unswerving loyalty to Christ's purpose to bring an end to sin and to usher in everlasting righteousness, peace, and joy to the race of mankind.

¹ Spalding, *Captains of the Host*, pp. 441, 445 ff. (This recently published history of Seventh-day Adventists, in two volumes, *Captains of the Host* and *Christ's Last Legion*, is in essence an expanded history of denominational education, since the whole movement is an educational movement.)

² *Seventh-day Adventist Yearbook*, 1951, pp. 344-350.

³ White, *Counsels to Parents, Teachers, and Students*, pp. 77-80, 107-118; *The Ministry of Healing*, p. 444; *Education*, pp. 275, 276.

⁴ *Education*, pp. 20-30.

⁵ *Ibid.*, p. 293.

⁶ White, *Testimonies for the Church*, vol. 6, p. 145.

⁷ *Captains of the Host*, pp. 439-442.

⁸ *Testimonies for the Church*, vol. 6, p. 198.

⁹ *Captains of the Host*, pp. 644-652.

¹⁰ *Ibid.*, pp. 652-662.

¹¹ *Christ's Last Legion*, pp. 29-71.

¹² *Ibid.*, pp. 271-698.

TUITION SCHOLARSHIPS for one year's work leading to the Master of Arts or Master of Arts in Religion degree are again being offered by the Seventh-day Adventist Theological Seminary to ten 1951 senior theology students from Seventh-day Adventist colleges in North America. Candidates for these scholarships are selected by their respective faculties on the basis of Christian citizenship, activity in church work, and superior scholarship.



CAMPION ACADEMY

AT THE FOOT OF THE ROCKIES

1951-52 Term Opens September 4.

LOVELAND, COLORADO

The Adventure of Learning and Growing

(Continued from page 24)

Christian teacher's attitudes far longer than they will remember the information given by him.

Thus in the Christian college Christian teachers are ambassadors for Christ. Such a learning situation cannot be found anywhere else. It cannot be duplicated. This is greater than ideas, methods, and abilities. For it is nothing less than that personal relationship whereby our sons and daughters behold Christ in life and word and, by beholding Him, become changed into the same image.

Actually, there can be no other place for our young people to gain an education than in a Christian school; because here God actively probes our youth, challenges their wills, calls on them for a decision, instructs them through the only medium which His method permits—that of personal relationship. Christian education is God's great activity of

complete and whole redemption. Here is that type of education that sets forth the direct encounter of God's will and man's will, the eternal summons to the whole being. Over the doors of the Christian college is inscribed: "Behold, I stand at the door, and knock." Christ stands at the door of hearts in every classroom, in every chapel and church service, and in Christian friendships and fellowship.

The JOURNAL of TRUE Education

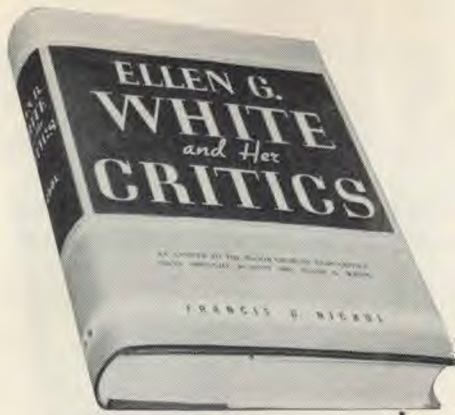
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**SOME OF THE
CHAPTER TITLES**

Were Mrs. White's Visions Due to Nervous Disorders?
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The Image Beast and 666
"Amalgamation of Man and Beast"
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ELDER THEODORE CARCICH, president of the Washington Conference, says:

"We are furnishing this book to all our workers free of charge, with the instruction that it is a must in their reading program."

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By Francis D. Nichol

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But this book is much more than simply an answer to charges. For example, one chapter discusses at length Mrs. White's life. Another chapter shows how the major doctrines of our faith were first shaped and then interlocked, and the relation of Mrs. White's teachings to these doctrines. This material, all drawn from original sources, is not in print in any other work.

The book also contains about 150 pages of appendixes that present important matters such as these: Mrs. White's own statements regarding inspiration and how she did her writing . . . The amazing admissions and confessions that Canright, her chief critic, made in the years just before he left the Adventist ministry . . . An examination of all the principal deletions that were made from Mrs. White's early writings . . . The text of Mrs. White's last will and testament.

Beyond the appendixes is an extended bibliography, which brings together for the first time the list of all Mrs. White's works, in chronological order, from her first contribution to the press in 1846 to the latest compilation from her writings in 1950, with a descriptive statement regarding each one.

Here is a book that will strengthen your own faith in the Spirit of prophecy, give you a broader knowledge of the Advent Movement, and provide you with an answer for those who come to you with questions concerning Mrs. White.

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