

# THE JOURNAL OF TRUE EDUCATION

100th Anniversary of the S.D.A. Church Schools—1853-1953



# The JOURNAL of TRUE Education

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## From the Editor

**T**HIS CENTENNIAL number of *THE JOURNAL OF TRUE EDUCATION* commemorates the beginning of the first known Seventh-day Adventist school, which was opened in 1853 at Buck's Bridge, New York. The first teacher was Miss Martha Byington, daughter of Elder John Byington, who, ten years later, became the first president of the General Conference of Seventh-day Adventists.

This centennial number deals with basic principles of Christian education as revealed in the early educational writings of Ellen G. White and as developed in the pioneer schools of the denomination. The first definitive statement of the philosophy, aims, and procedures of Christian education as Seventh-day Adventists understand the term is found in *Testimony No. 22*, published in 1872. Excerpts from this statement are presented in this issue because it is a logical starting place, and because it is good for all Adventists—laymen, ministers, and teachers—to review the basic principles of our great system of education.

The pioneer experiences are here recorded, not for reasons of sentiment, though they might well be, but in order that the reader may see how the Lord has led the church step by step through trial, hardship, and sometimes through error, into a progressively better under-

standing of His will and way for the education of the children and young people of the church. There are other reasons for recounting these pioneer experiences: that our generation might be reminded that we are heirs to a great tradition, and that we might rededicate ourselves to the basic and first principles so clearly set forth, and for which so many consecrated men and women have striven and sacrificed and in which they have achieved the shining success of those who light the way for others.

The space is too limited to use all the pioneer narratives sent to us. Educational leaders in some of the world divisions cooperated generously by sending several articles; some were unable to send any because of difficulties of communication and other problems. We took the earliest, and used our judgment in selecting the most significant among the earliest. We ask our friends to read without undue attention to geographical sources, seeing in the pioneer experiences here recorded the typical evidences of divine guidance and help, of human devotion, and of the church's faithful support of the Christian school, its greatest institution for the evangelization of its children and for the training of its workers.

KELD J. REYNOLDS.

# Proper Education\*

*Ellen G. White*

**I**T IS the nicest work ever assumed by men and women to deal with youthful minds. The greatest care should be taken in the education of youth to so vary the manner of instruction as to call forth the high and noble powers of the mind. Parents and school teachers are certainly disqualified to properly educate children if they have not first learned the lesson of self-control, patience, forbearance, gentleness, and love. What an important position for parents, guardians, and teachers! . . .

There is a time for training children and a time for educating youth, and it is essential that in school both of these be combined in a great degree. Children may be trained for the service of sin or for the service of righteousness. The early education of youth shapes their characters both in their secular and in their religious life. Solomon says: "Train up a child in the way he should go: and when he is old, he will not depart from it." This language is positive. The training which Solomon enjoins is to direct, educate, and develop. In order for parents and teachers to do this work, they must themselves understand "the way" the child should go. This embraces more than merely having a knowledge of books. It takes in everything that is good, virtuous, righteous, and holy. It comprehends the practice of temperance, godliness, brotherly kindness, and love to God and to one another. In order to attain this object, the physical, mental, moral, and religious education of children must have attention.

The education of children, at home or at school, should not be like the training of dumb animals; for children have an

intelligent will, which should be directed to control all their powers. Dumb animals need to be trained, for they have not reason and intellect. But the human mind must be taught self-control. It must be educated to rule the human being. . . .

On the other hand, the young should not be left to think and act independently of the judgment of their parents and teachers. Children should be taught to respect experienced judgment and to be guided by their parents and teachers. They should be so educated that their minds will be united with the minds of their parents and teachers, and so instructed that they can see the propriety of heeding their counsel. Then when they go forth from the guiding hand of their parents and teachers, their characters will not be like the reed trembling in the wind. . . .

God never designed that one human mind should be under the complete control of another. And those who make efforts to have the individuality of their pupils merged in themselves, and to be mind, will, and conscience for them, assume fearful responsibilities. . . . Those who make it their object to so educate their pupils that they may see and feel that the power lies in themselves to make men and women of firm principle, qualified for any position in life, are the most useful and permanently successful teachers. . . . There is danger of both parents and teachers commanding and dictating too much, while they fail to come sufficiently into social relation with their children or scholars. They often hold themselves too much reserved, and exercise their authority in a cold, unsympathizing manner which cannot win the hearts of their children and pupils. If they would gather the children close to them, and show that they love them, and

\* Excerpts from the earliest comprehensive instruction given to Seventh-day Adventists on the subject of education, written in 1872, and now found in full in *Testimonies for the Church*, vol. 3, pp. 131-160.

would manifest an interest in all their efforts and even in their sports, sometimes even being a child among children, they would make the children very happy and would gain their love and win their confidence. . . .

The habits and principles of a teacher should be considered of even greater importance than his literary qualifications. If he is a sincere Christian he will feel the necessity of having an equal interest in the physical, mental, moral, and spiritual education of his scholars. In order to exert the right influence, he should have perfect control over himself, and his own heart should be richly imbued with love for his pupils, which will be seen in his looks, words, and acts. He should have firmness of character, and then he can mold the minds of his pupils as well as instruct them in the sciences. . . .

Many children have been ruined for life by urging the intellect and neglecting to strengthen the physical powers. Many have died in childhood because of the course pursued by injudicious parents and schoolteachers in forcing their young intellects, by flattery or fear, when they were too young to see the inside of a schoolroom. Their minds have been taxed with lessons when they should not have been called out, but kept back until the physical constitution was strong enough to endure mental effort. Small children should be left as free as lambs to run out of doors, to be free and happy, and should be allowed the most favorable opportunities to lay the foundation for sound constitutions. . . .

Many parents keep their children at school nearly the year round. These children go through the routine of study mechanically, but do not retain that which they learn. Many of these constant students seem almost destitute of intellectual life. The monotony of continual study wearies the mind, and they take but little interest in their lessons; and to many the application to books becomes painful. They have not an inward

love of thought and an ambition to acquire knowledge. They do not encourage in themselves habits of reflection and investigation.

Children are in great need of proper education in order that they may be of use in the world. But any effort that exalts intellectual culture above moral training is misdirected. Instructing, cultivating, polishing, and refining youth and children should be the main burden with both parents and teachers. Close reasoners and logical thinkers are few for the reason that false influences have checked the development of the intellect. The supposition . . . that continual study would strengthen the intellect has proved erroneous, for in many cases it has had the opposite effect. . . .

We are living in an age when almost everything is superficial. There is but little stability and firmness of character, because the training and education of children from their cradle is superficial. Their characters are built upon sliding sand. Self-denial and self-control have not been molded into their characters. They have been petted and indulged until they are spoiled for practical life. The love of pleasure controls minds, and children are flattered and indulged to their ruin. Children should be so trained and educated that they will expect temptations and calculate to meet difficulties and dangers. They should be taught to have control over themselves and to nobly overcome difficulties; and if they do not willfully rush into danger and needlessly place themselves in the way of temptation; if they shun evil influences and vicious society, and then are unavoidably compelled to be in dangerous company, they will have strength of character to stand for the right and preserve principle, and will come forth in the strength of God with their morals untainted. If youth who have been properly educated make God their trust, their moral powers will stand the most powerful test. . . .

If parents would feel that it is a solemn duty enjoined upon them of God to educate their children for usefulness in this life; if they would adorn the inner temple of the souls of their sons and daughters for the immortal life, we should see a great change in society for the better. There would not then be manifest so great indifference to practical godliness, and it would not be so difficult to arouse the moral sensibilities of children to understand the claims that God has upon them. But parents become more and more careless in the education of their children in the useful branches. Many parents allow their children to form wrong habits and to follow their own inclination, and fail to impress upon their minds the danger of their doing this and the necessity of their being controlled by principle. . . .

In many cases parents who are wealthy do not feel the importance of giving their children an education in the practical duties of life as well as in the sciences. They do not see the necessity, for the good of their children's minds and morals, and for their future usefulness, of giving them a thorough understanding of useful labor. This is due their children, that, should misfortune come, they could stand forth in noble independence, knowing how to use their hands. If they have a capital of strength they cannot be poor, even if they have not a dollar. Many who in youth were in affluent circumstances may be robbed of all their riches and be left with parents and brothers and sisters dependent upon them for sustenance. Then how important that every youth be educated to labor, that they may be prepared for any emergency! . . .

All the powers of the mind should be called into use and developed in order for men and women to have well-balanced minds. The world is full of one-sided men and women who have become such because one set of their faculties was cultivated while others were

dwarfed from inaction. The education of most youth is a failure. They over-study, while they neglect that which pertains to practical business life. Men and women become parents without considering their responsibilities, and their offspring sink lower in the scale of human deficiency than they themselves. Thus the race is fast degenerating. The constant application to study, as the schools are now conducted, is unfitting youth for practical life. The human mind will have action. If it is not active in the right direction, it will be active in the wrong. In order to preserve the balance of the mind, labor and study should be united in the schools. . . .

Had there been agricultural and manufacturing establishments connected with our schools, and had competent teachers been employed to educate the youth in the different branches of study and labor, devoting a portion of each day to mental improvement and a portion to physical labor, there would now be a more elevated class of youth to come upon the stage of action to have influence in molding society. Many of the youth who would graduate at such institutions would come forth with stability of character. They would have perseverance, fortitude, and courage to surmount obstacles, and such principles that they would not be swayed by a wrong influence, however popular. . . .

There are very many girls who have married and have families who have but little practical knowledge of the duties devolving upon a wife and mother. They can read, and play upon an instrument of music, but they cannot cook. They cannot make good bread, which is very essential to the health of the family. They cannot cut and make garments, for they never learned how. They considered these things unessential, and in their married life they are as dependent upon some one to do these things for them as are their own little children.

—Please turn to page 57

# The Christian School

Bruce Smith\*

IT WAS God's original plan that the home would be the school and the parents the teachers. But because of the unfaithfulness of the parents in meeting their obligation to God and to their children, God provided other agencies to help the parents in their work of education. Among these agencies were the schools of the prophets.

"These schools were intended to serve as a barrier against the wide-spreading corruption, to provide for the mental and spiritual welfare of the youth, and to promote the prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors."<sup>1</sup>

The purposes of Christian schools are still the same. If ever they were needed before, they are needed more now.

What is a Christian school?

First, a Christian school has teachers who are truly converted and thoroughly committed to the distinctive principles of Christian education. It is said that many church-affiliated colleges and schools of this nation today are manned by instructors who make little or no pretense of Christian faith. This explains the failure of many Protestant church-related schools. Therefore, if we as a denomination are to succeed in our schools, it is essential that our teachers—whether science, history, physiology or Bible—shall have an abiding faith in God; for a teacher is bound to reveal his faith—or lack of faith—in his attitude toward the subject he teaches and its application to life.

"In selecting teachers, we should use every precaution, knowing that this is as solemn a matter as the selecting of persons for the ministry."<sup>2</sup>

"It is not enough that the teacher possess natural ability and intellectual culture. These are indispensable, but without a spiritual fitness for the work he is not prepared to engage in it."<sup>3</sup>

Second, the students in a Christian

school must be young men and women willing to subscribe to the Christian philosophy of education and way of life. One Christian educator said, "Even the soundest Christian objectives expressed in the most thoughtfully planned curriculum and taught by devout teachers can fall far short of high effectiveness simply because of the hostile or indifferent student atmosphere." If a Christian school is to achieve its highest goal, it must have a controlled enrollment. Our schools should not lower their standards for the sake of a few careless students.<sup>4</sup>

Third, Christ should be the center of all teaching and all study, in the entire curriculum and program of the Christian school. "All things were made by him; and without him was not any thing made that was made."<sup>5</sup> When Columbia University began as King's College, its aim was stated thus by first president Samuel Johnson:

"The chief thing that is aimed in this college is to teach and engage the children to know God in Jesus Christ, and to love and serve Him, in all sobriety, godliness, and righteousness of life, with a perfect heart, and a willing mind."<sup>6</sup>

Fourth, above all else, we want in our schools the building of character. This may not count toward a scholastic degree, but it does count toward the degree of success that an individual and a school attain.

"The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."<sup>7</sup>

<sup>1</sup> Ellen G. White, *Education*, p. 46.

<sup>2</sup> White, *Counsels to Parents, Teachers, and Students*, p. 174.

<sup>3</sup> *Ibid.*, p. 229.

<sup>4</sup> White, *Fundamentals of Christian Education*, p. 54.

<sup>5</sup> John 1:3.

<sup>6</sup> Herbert and Carol Schneider, eds., *Samuel Johnson, President of King's College, His Career and Writings*, vol. 4, p. 223.

<sup>7</sup> White, *Education*, p. 57.

\* Bruce Smith, a junior in the Glendale Union Academy (California), prepared and presented this talk as part of a symposium given in several churches in the Glendale area. Bruce is sixteen years of age, has always attended Seventh-day Adventist schools, and is preparing to be a Christian physician.

# Volunteers of '97

Maud Wolcott Spalding \*

**F**OR half a century after the beginning of Seventh-day Adventist history, the church education of the children had been practically nonexistent. Then, from far Australia came the call of the Spirit of prophecy:

"Get out of the large cities as fast as possible. Establish church schools. Give your children the word of God as the foundation of all their education. . . . Wherever there are a few Sabbath-keepers, the parents should unite in providing a place for a day-school where their children and youth can be instructed. They should employ a Christian teacher, who, as a consecrated missionary, shall educate the children in such a way as to lead them to become missionaries. . . . Schools should be established, if there are no more than six children to attend. Work as if you were working for your life to save the children from being drowned in the polluting, corrupting influences of the world."<sup>1</sup>

It was the year 1897: twenty-three years after the founding of our first college, twenty-eight years after G. H. Bell began to teach in Battle Creek, forty-four years after Martha Byington opened her pioneer but short-lived school in Buck's Bridge, New York, and twenty-four years after Ellen G. White put forth her first blueprint for parents and teachers, "Proper Education." After this long period of incomprehension and slothfulness, came "the sound of a going in the tops of the mulberry trees,"<sup>2</sup> and the army of the Lord began to move.

We students in Battle Creek College had been alerted the year before to the prospect of being called into service on the lower levels of church education. For in the school year of 1896-97, under the leadership of Frederick Griggs, and supported by progressive members of the faculty, the first normal department for church school teachers was established, with a two-year course. The continual calls from the pen of inspiration fired

the souls of that class of '97 and gave us a real vision of the needs of the hour. We carried the spirit with us into all our classes, including the cooking and nursing classes held in the sanitarium and hospital across the street. We studied as for our very lives, that we might be used of God to meet the needs of the hour. We were inspired to feel that, to be a church school teacher after the Master's pattern, we must be able to do everything and do it well. We were fired with the spirit of a great cause now beginning, to which we might devote our service and our lives. But naturally we expected to complete our course before being called out. Now, early in the new school year, we were startled by a "call to arms."

In the spring of 1897 President E. A. Sutherland had received an appeal for a teacher from Albert Alkire, a farmer in northern Michigan. He, his wife, and five children had been brought into the faith eight years before through the ministry of Elder Luther Warren, then a young man of undiluted faith and fervent spirit, who taught them that they should not send their children to public school. In obedience, Mrs. Alkire had taught them herself these eight years; but now the eldest, Laura, was fourteen years old, with the others stepping on her heels, and the parents felt that they must have a qualified Christian teacher.

But where were the elementary church school teachers? Their training was only begun. However, President Sutherland sought a young woman willing to go. The summer passed. Several college teachers were out in the field soliciting students; and one of them, J. E. Tenney, brought back in the fall three more requests to open church schools, two in Indiana and one in Wis-

\* Mrs. Spalding and her husband, Arthur W. Spalding, though officially retired, are presently conducting at Southern Missionary College a course in preparation for preschool teaching, and in connection therewith a preschool, or home school, for children under school age, which serves as a laboratory for their students.



consin; a fifth came from Pennsylvania. The faculty debated whether to try to curb the interest or to call for student-teachers who would volunteer to forgo completion of their course to step into the breach. They decided to make the call. It was now November.

Eight or ten students responded, were examined, sifted, and assigned. First on the list were the Alkires, at Bear Lake, Michigan; next, Farmersburg and Farnsworth, Indiana; then Erie, Pennsylvania, and Milwaukee, Wisconsin. In the midst of the muster came the sad news that Albert Alkire, taking a chill in his cornfield, had rapidly succumbed to pneumonia, and died on November 7. Yet with that word came the resolute declaration of his widow, "His greatest desire was for the Christian education of his children, and by God's help I'll carry through."

Professor Griggs made a trip to that northern outpost, and met Mrs. Alkire and other church members, some of whom were a bit wary of this proposed innovation. The widow's brother, George Appleton, and the church elder, Carl Counzelman, upheld her, and the decision was made to support the call for a teacher. This delay put the Indiana churches in the van, and Mattie Pease and Maud Atherton were sent to open their schools. Erie and Milwaukee closed the list, with my cousin Bertis Wolcott and Minnie Hart as their teachers. All five schools were established within a month. Mine, Bear Lake, was in the middle.

Though I was past nineteen, I was taken for much younger; and Professor Griggs thought to sidetrack me by telling of the rigors of the climate and the primitive conditions. But my fervent ignorance stood the test, though truly I had little idea of what awaited me. Snow was piled high when I left the train and took the stage to Onekama, where Brother Counzelman met me with a horse and cutter, and took me

to his home, still ten miles from my destination. But in due time I arrived, through fifteen-foot drifts, and was welcomed by a line-up of the family: the dear mother, Laura, Alice, Ralph, Maurice, and little Jennie. They took me to their hearts, and they entered mine.



Maud Wolcott, at 18 Years of Age

Yet the conditions were so strange to me, born and brought up in Battle Creek and little used to country life, that while I sat in their midst and smiled at them, tears ran down my cheeks. Half the night I spent in tears; but in the morning, hearing Laura happily singing a familiar hymn as she prepared breakfast, I suddenly realized that Adventist hearts are attuned to the heavenly choir—and my homesickness fled. So when thirteen children appeared for school on Monday morning, I was prepared to teach them the theme song of the year:

"Do you fear the foe will in the conflict win?  
Is it dark without you, darker still within?  
Clear the darkened windows, open wide the door,  
Let a little sunshine in!"<sup>a</sup>

This was frontier country; not long before it had been timberland, and stumps now dotted the landscape—

though I saw few of them for the snow. When school closed in May there were still pockets of snow in the hollows of the hills. Aside from church and Sabbath school (of which I was promptly made superintendent, to my gulping dismay), there were few diversions—notably the trip at Christmastime to nearby Lake Michigan. But I was so preoccupied by my work, and I became so thoroughly one with my children and their parents, that I little missed my small-city life. Besides, we of that generation were never tempted by then-unheard-of movies, radio, or television. The winter sports to which I was accustomed—skating and snowballing—were prime favorites with my youngsters; and they gleefully taught the city girl to ride horseback, to glide across frozen lakes on an iceboat, and to enjoy the unique experiences of the nearby maple sugar camp.

School was held in the front room of the farmhouse, which consisted of two rooms and a shed below and a partly finished second story. My little room above, partitioned off by boards, received the added comforts, in the second year, of being papered—with *Youth's Instructors!*—and heated by a small wood stove. Except in that little room, for the whole tenure of my service I had no privacy, being ever besieged by eager children. It was there, perhaps, that I learned to be a mother-teacher.

Equipment was homemade: tables, benches, and a blackboard supplemented by old-fashioned slates and limited paper supplies. We church school teachers were in the beginning of a radical reform. Looking back now, you might pity us because we had so few books; but this led us to a thorough knowledge of the Bible, music, and practical things. The pages of nature, God's first book, were spread around us on every side. Birds there were always; and they and the horses and cows and their young were my assistants in teaching.

"Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee."<sup>4</sup> How thrilled we were, one cold winter day, to see a great snowy owl resting on a fence post beside the house—and my thirteen pupils and I were in school!

Healthful living was a prime subject. Teaching cooking, I experimented in making buckwheat light bread instead of pancakes, and it was delicious. Then there was nursing in neighborhood homes when sickness came—many times teaching all day and nursing all night. There we learned the truth of the promise, "My strength is made perfect in weakness."<sup>5</sup>

There were occasional disciplinary diversions; and there were problems of parents, some of whom thought a teacher's job was very easy—all she had to do was to repeat what she had long ago learned! And there were times when untoward events added an exciting spur—as when the house caught fire in the dead of winter, to be put out by Laura on the ladder outside and Alice and me on piled-up chairs in the attic, pouring or dashing on water that the boys brought. All in all, this first school, by the very intimacy of its associations, taught me the prime essential of teaching—to love my pupils and their parents.

May these experiences, typical of the early church school teachers and children, be appreciated and emulated in these days of greater opulence and favor but increased temptations of ambition and professionalism. With further heights to reach, lower depths to plumb, wider horizons of duty to explore; with need for ever greater consecration and self-sacrifice, may the teachers of today meet the challenge of their opportunities with the same spirit that animated the volunteers of '97.

<sup>1</sup> Ellen G. White, *Testimonies for the Church*, vol. 6, pp. 195, 198, 199.

<sup>2</sup> Samuel 5:24.

<sup>3</sup> Charles H. Gabriel, "Let the Sunshine In."

<sup>4</sup> Job 12:7.

<sup>5</sup> 2 Corinthians 12:9.

# Teacher Education in the Early Days

Jessie Barber Osborne

I WAS not a Seventh-day Adventist when I went to Ann Arbor, Michigan, to prepare for high school teaching; after which I taught in Southern Minnesota, where I had the coveted title of "High School Assistant." However, because of a troublesome allergy—hay fever and asthma—I remained only one year. Shortly after I became an Adventist, I accepted teaching work in Traverse City, Michigan, on Grand Traverse Bay, where I was the only Seventh-day Adventist teacher on the city school roster.

While in charge of the eighth grade, two outstanding pupils were promoted to my room in the middle of the year. At the close of the first week, one of the new pupils came to my desk and asked, "Shall we need our New Testaments in your room?" When I looked surprised he explained, "You see, in Miss Jones's room we studied the Sunday school lesson each Friday afternoon." Now, I had been explicitly admonished that the Bible should not be taught in public schools, since this would be a violation of the principles of religious liberty; and knowing that in my schoolroom were pupils from Jewish homes, I had to say, "No, we shall not use them in this room"—even at the risk of appearing less a Christian than Miss Jones!

Perhaps that experience helped to convince me that I was not where I belonged, and made me more anxious to teach in our own schools, where I could freely use the Scriptures, which I had learned to love. I shall never forget the joy I had in teaching—or rather studying—the book of Acts in the seventh grade of my first year in Battle Creek, under the principalship of Frederick Griggs. We had no Bible textbooks, and the "help" I used most was a copy of

Ellen G. White's *Sketches From the Life of Paul*. The lesson plans and assignments were my own, dug out with much study. Some of those boys and girls were later to become workers, far outdoing their teacher in Biblical lore. I had gladly given up more than a third of my former salary when I made the change, but the balance was all on the profit side in the pleasure of training boys and girls for Christian service.

On coming to Battle Creek I was disappointed not to meet Prof. W. W. Prescott, of whom I had heard much and with whom I had corresponded regarding my change to denominational teaching. I knew that as president of the college he had been an inspiration to the young men then serving as teachers, among them John Shaw, Walter Irwin, C. C. Lewis, Wallace Newton, Warren Howell, Frank Howe, and Frederick Griggs. Professor Prescott had become general secretary of education and was now in England, and to me he will always be the dean of Seventh-day Adventist education. His interest in the elementary school at Battle Creek had not waned. On his advice, the Battle Creek College board had, for two summers, sent a group of elementary teachers to the Cook County (Illinois) Normal, under its famous president, Col. Francis Parker. I had the advantage of being included in this group in 1895, before beginning my work in Battle Creek.

This summer at the Cook County Normal was the most rewarding study experience I had ever enjoyed. Colonel Parker's hobby was geography, not taught from books and maps alone, but along streams and nearby hills. He was surely a devotee of Pestalozzi in encouraging field study. The idea of correlation was just becoming popular, and

this model school, in which we had daily observation, exploited it fully. Colonel Parker's famous statement often appeared in his chapel talks: "Education is not a preparation for life; education is life."

At the opening of my second year at Battle Creek, our department was again indebted to Professor Prescott. On a trip east he had met Dr. Frank McMurry at the Buffalo Teachers College, where he conducted a model school for the benefit of the normal students. Professor Prescott was definitely impressed, from discussing educational aims and objectives with Dr. McMurry, that these were in harmony with the principles of true education he had been presenting to the teachers and students of Battle Creek College. And Dr. McMurry was so much impressed with Professor Prescott's interest in his own views that he offered three scholarships in the Buffalo Teachers College to be used by selected teachers of the elementary school in Battle Creek; and it was my good fortune to be one of the three sent.

Dr. Frank McMurry, his brother Charles, of Illinois (later an educational writer and teacher in George Peabody College for Teachers, Tennessee), and Charles deGarmo had for some time studied at Jena, Germany, the principles of Herbartian pedagogy; and on returning to the United States they became the earliest exponents in this country of the doctrine of interest, with character building as the ultimate aim in education. They began in Illinois, and later carried the work to the East and the South through training schools and textbooks on method. It was indeed a great privilege to sit at a table with Dr. McMurry as instructor in aims and means. He later became dean of elementary education at Columbia University, where he was an inspiration to Strayer, Kilpatrick, Bagley (of Illinois University), and others whose books on the teaching process and classroom manage-

ment became standard textbooks in most of our normal departments. I remember Milton Robison used to declare that Dr. Bagley was "almost an Adventist" in his ideas of education.

But Dr. McMurry was not the only inspirational teacher at Teachers College. M. V. O'Shea gave helpful lectures on child study, free from the objectionable features of some popular evolution-minded writers of that day. I recall that Professor Griggs contributed a series of articles to the Home Department of the *Review*, based largely on material presented in this class. Later Dr. O'Shea came to Battle Creek to deliver helpful and practical lectures on child study.

Another stimulating teacher at Buffalo, Dr. John Lord, had history as his field, a subject which I had been most inadequately taught as an adolescent, and which had challenged me most as a teacher. Through following his research studies in the background of the American Revolution, I came to enjoy teaching American history. Would that we might also have covered more of world history; but at least he gave me the clue, and I learned how to differentiate between primary and secondary material, previously not emphasized.

I am told that the psychologists, who, like the Athenians of Paul's day, are always in search of something new, now discount the Herbartian pedagogy; but certainly the movement profoundly influenced American schools and teachers, leading to the wide abandonment of the Jesuit thesis that "repetition is the mother of studies." We learned that lessons for appreciation were more often caught in the fleeting moment of optimum interest and attention, than mechanically taught, though skills must be practiced with unfailing exactness. And even in the acquiring of skills, we learned that proper motivation through interest in reaching objectives should be the preferred technique. This too was in accord with instruction in our own *Education*:

"For ages education has had to do chiefly with the memory. . . . Students have spent their time in laboriously crowding the mind with knowledge, very little of which could be utilized. The mind thus burdened . . . is weakened; it becomes incapable of vigorous, self-reliant effort, and is content to depend on the judgment and perceptions of others."<sup>1</sup>

I left Battle Creek in the spring of 1899 to accept teaching work in Boulder, Colorado. This was more in the nature of a pioneer effort than the long-established school in Battle Creek, and our schoolrooms were to be in the basement of the new brick church then in construction. J. W. Rees was president of the Colorado Conference, and his daughter Pearl was to be my fellow teacher.

How well I remember the first meeting of the Boulder church school board soon after my arrival. In Battle Creek we had used Eliza Morton's geographies, the Bell English books, and Dr. J. H. Kellogg's physiologies; but I found the board at Boulder expected us to use all public school textbooks and were unwilling to incur the extra expense of ordering the texts we preferred or the supplementary readers we desired to have. Fortunately I had brought some cash from my home in Ohio, and I ordered our own textbooks through a sympathetic local bookseller. (If we had a missionary secretary in those days, certainly it was not part of her duties to order the needed books for the church school. How different from today, when they can be secured from the local Book and Bible House—and what a complete line! But this was fifty-four years ago, and the wonderful textbooks written by Christian teachers for our own schools just were not! How much we needed them!)

But to return to plans for the opening in our new schoolrooms—for during the first few weeks we held school in the old church building, where my pupils' books were placed in racks tacked to the backs of the pews in front of them. In talking over plans for the schoolroom in the new church basement, we

learned it was planned to paint smooth places on the walls for blackboards. These would be very hard to keep clean and entirely insufficient in space. Miss Rees and I offered to pay for slate blackboards to cover two sides of each schoolroom—and were they a joy!

Then came the question of school seats and desks. A committee meeting was held one Sunday morning at the home of Mrs. Lydia McCamly to consider this matter. On the committee was an elderly member of the board, a carpenter, who was sure he could make seats at a lower price than any we could buy. But Miss Rees and I had a vision of our schoolrooms, the walls and floors of which now gave promise of beauty, good taste, and efficiency; and we felt that shiny new "patent" desks not only would help provide the school atmosphere we wanted but would make discipline easier. I boldly said that I would contribute ten dollars if we could have the "patent" desks, Miss Rees followed with her offer of money, and Mrs. McCamly—bless her heart!—said she would give twenty-five dollars on the same condition. Of course the elderly carpenter capitulated, no doubt secretly glad he would not have to buy lumber and make seats for such exacting schoolma'ams!

Well, the desks were all that we hoped for, both in looks and in influence, and we determined that they should not be scratched or defaced while we were there to guard their use. This was before psychologists had concluded that harmony, good taste, and suitable coloring in school furnishings definitely influence mental development and character building. But we felt this was unquestionably demonstrated by our successful year, though this was partly due, of course, to the fine cooperation of the school board, whose chairman was F. M. Wilcox, then chaplain of the Boulder Sanitarium.

<sup>1</sup> Ellen G. White, *Education*, p. 230.

# The Aledo Story

J. O. Iversen \*

**D**OTTED across the country are many little towns and communities we have never heard of unless we happen to claim one as our home—towns like Milledgeville, Greenup, Newton, and Pinckneyville. Of course you haven't heard of these towns, and perhaps you have never before heard of Aledo; but the name is newsworthy in the history of Adventist education, for here, in a beautiful farming area in the eastern valley of the Mississippi, the first church school in Illinois was started, fifty-four years ago. Thus, to many fathers and mothers, and to many of our church leaders around the world, Aledo is important because of the church school.

Outside the modest one-room frame school building in a grove three miles west of town, Miss Elizabeth Longacre stood one September morning in 1899 ringing the hand bell that invited the boys and girls to come to school. Only one year was the school closed, and now, more than a half century later, a teacher still rings the old hand bell each morning, and a group of boys and girls take their places for another school day. A number of capable, God-fearing teachers have presided over the little country school since Miss Longacre's time, and many boys and girls have here begun their formal preparation for the places they have later filled in God's work. Old-timers proudly point to the positive re-

sults of Christian education as evidenced by Seventh-day Adventist ministers, doctors, and nurses; church school, academy, and college teachers; denominational workers in numerous lines, and many lay preachers, who first dedicated their lives to God under the inspiration of a Christian teacher in the Aledo school. And those workers, in turn, gratefully acknowledge that this school is where they decided for God's cause.

The same old schoolhouse still stands, remodeled and repaired, and with improved equipment; and the Christian ideals instilled in the minds of the boys and girls are the same as they have always been. The church membership is not large, but the school is an integral part of the budget and plans, sacrifice and prayers. It is held in honor by its own patrons and pupils, and equally respected by the community as the Seventh-day Adventist "parochial" school. We too are proud of the Aledo school, evidence of what Christian education has done and will continue to do as its illustrious alumni reward the sacrifices made on its behalf.



Aledo School Group, 1899. Elizabeth Longacre, Teacher, Standing Behind Smallest Girl

\* J. O. Iversen is educational superintendent of the Illinois Conference.

## He Helped to Light

# The Lamp That Has Never Gone Out

May Cole Kuhn

NEWSPAPERS all over the United States carried an item on August 10 and 11, 1952, announcing the passing of Prof. Frederick Griggs, "the dean of educators in the Seventh-day Adventist Church." The *New York Times* gave a résumé of his lifework, and the *Los Angeles Examiner* reported the various activities and purposes to which he had devoted his endeavors. He had given fifty-nine years to educating and counseling the young people of the church, and was regarded with deep esteem by thousands of friends and former students whose lives he had influenced. He loved humanity; he forgot the frailties of his students and remembered their pleasing, upright, strong characteristics. This was the secret of his success in molding them into vessels fit for service.

There were no church schools in his youth, so he attended the public grammar school and the high school in St. Charles, Michigan. Having passed the county teachers' examinations when he was a senior in high school, he began his teaching career in Swan Creek, Michigan. The next year he attended Battle Creek College, then returned to Swan Creek for another year of teaching.

Except for a few early attempts in Vermont, New Hampshire, and New York, little had been done to provide elementary education for the children of Adventists. The only permanent grade school was at Battle Creek, Michigan, where a nine-grade preparatory department was attached to the college. There were no trained church school teachers.

In 1890 W. W. Prescott, president of Battle Creek College, invited Frederick Griggs—then twenty-three years old—to become principal of the preparatory department. Of this invitation Professor



Frederick Griggs, About 1890

Griggs wrote, "Professor Prescott told me that his observation of me as a student led him to think that I might make a leader in the teaching force of the preparatory school. This force was not a very large one—three besides myself. They were Hattie Eggleston Bizer, Florence Westphal, and Ella King, who later became Mrs. Sanders." As the year progressed, happy adjustments were made, and his association with this group developed into strong, lifelong friendships.

Meanwhile, the young principal continued his education, studying Latin, science, and other subjects after school hours with the various teachers of the college. He completed a well-rounded college course, but did not take a degree until later, as degrees were out of favor in some quarters in those days. He also attended the Cook County Normal School, at Chicago, Illinois, where he studied under Col. Francis W. Parker,

who, with Frank McMurry and M. V. O'Shea, was a leader of educational thought in that era.

In March of Professor Griggs' first year as principal of the preparatory school smallpox broke out in the town, and schoolwork was suspended for two or three weeks. During this time the principal and his staff were sent out to visit other schools, including the State normal schools at Ypsilanti and Saginaw, Michigan. Perhaps it was at this time that the idea of a denominational teacher training school took root in the minds of these four earnest educators.

Ellen G. White wrote in 1894 that wherever there were a sufficient number of children in a church, a church school should be opened. To care for these schools, teachers must be prepared to work intelligently.

By 1895-96 the preparatory department at the college had grown to such proportions that eight teachers were employed, and some effort was made to give subjects in education to a few prospective teachers. But Professor Griggs and his faculty were not satisfied, and as they discussed the situation they were convinced that a normal school should be established for the training of competent elementary teachers.

"After considering it among ourselves," wrote Professor Griggs in his notes on the beginning of the normal course, "we brought the idea to the college board, and it was agreed that three or four of us should take special training in some university to prepare us to teach pedagogical subjects so that we could open a normal department. Consequently, in 1896 four of us were sent to the University of Buffalo. The four original teachers were chosen to study at this school—Ella King, Florence Westphal, Hattie Bizer, and I. I doubt if we could have secured better instruction in preparing for our work in any other place. In the fall of 1897 we opened a regular normal department in Battle

Creek College. Some twenty students matriculated in this course. Our practice school, as we then called it, covered the first six grades in the preparatory department. Thus we were able to establish at least the beginning of a good normal department."

After the normal department had been running along successfully for some time, a change came in administration. G. W. Caviness, that noble man of God, a natural-born educator, who had been president of the college for some years, was transferred to Mexico. He had left upon the college, the church, and the community an impress of dignity and Christian kindness. E. A. Sutherland, already experienced as a college president, was invited to head Battle Creek College. He felt that the practice school should be separated from the college, in order that conditions which would exist in a bona fide church school might be approximated; so the chapel of the Review and Herald building was rented or borrowed, and the practice school was installed, with grades separated from one another by curtains! These six grades were taught by students of the normal department, under the direction of accredited teachers; and in spite of the cumbersome arrangement, ill-adapted as it was to ideal work, the department turned out some fine teachers.

Enrollment in the preparatory department increased until fifteen regular teachers were employed to teach the students and to supervise the work of the practice teachers. Among these supervisors and teachers were Mrs. Angela Washburn Hobbs (later Angela Hobbs Webber), Mrs. Jessie Barber Osborne, and Mrs. Ella King Sanders.

Ruth Haskell Hayton, a member of the first normal class at the college, still treasures a notebook which she kept at that time. On the first leaf appears the signature, "Ruth Haskell, Battle Creek Normal Dep't., 1896; Professor Griggs, principal." Turning the leaves, one finds



these words: "Critic teacher's report of model lesson given in reading to a second grade in the church school in the Review and Herald Office chapel, Friday, October 22, 1897. R. and H. auxiliary to college for classes. Signed, Mrs. Ella Sanders, Model Teacher, Mrs. Jessie Barber Osborne, Critic Teacher."

Another entry covered a lesson in arithmetic given to the same group of second-grade children before the normal class of Battle Creek College. The signature reads: "Miss Ruth Haskell, Pupil Practice Teacher; Bertice Wolcott, Critic."

"These entries," writes Mrs. Hayton, "open up for me the gateway of memory. In retrospect I trace my thoughts to the time of my happy girlhood in Battle Creek College. The educational work of the denomination at its beginning did not include church schools. Colleges and academies had carried on for twenty years before an organized plan was inaugurated for giving a primary and elementary education to children in a Christian, workday, graded school. In 1894 Mrs. White had called attention to this need, and also to that of training teachers to meet this need. When Professor Sutherland became president of Battle Creek College, he set on foot a movement for calling in all available Seventh-day Adventist public school teachers for special training for home and church school work."

Professor Griggs continued in the normal department as its principal. The training for teaching in this new line was to be of a most practical nature. The requirements were (1) a thorough knowledge of all doctrinal subjects, with ability to teach them in the home, Sabbath or Sunday school, and church; (2) ability to teach plain sewing and cooking, including the baking of bread; (3) ability to make a blackboard, a hektograph, and papier-mâché for geography maps; and (4) a willingness to "board around" from week to week or month

to month, as deemed desirable by the school board.

Later, Ruth Haskell taught the fourth grade in place of Mrs. Flora H. Williams, a gifted teacher, who had to leave her work for some time. After Miss Haskell had taught for a month she went to Professor Griggs with her written resignation. He read it, looked up and smiled, seeming to take it as a joke. "But it was no joke to me," she declares.

"What is this, Ruth?" he asked.

"Why, it's my resignation."

"Why so?" he questioned again.

"Well, Professor Griggs," answered Miss Haskell, "I am getting notes of dissatisfaction from the parents; and sometimes as I go home at night, I find myself drawn on the sidewalk in a far-from-complimentary picture, with 'Miss Haskell' written beneath. I know I am failing, and before I utterly fail and the board asks me to resign, I want to do so myself. I have pride, even if I am a failure."

"Well, Ruth," Professor Griggs replied, "I'm not going to let you fail. Tomorrow I shall visit your room and see what goes wrong and what we can do to help you."

"The memory of that visit and the courage his confidence gave me," Mrs. Hayton concludes, "has lived with me through the years. I had no fear over the proposed visit, for no matter how personal his criticism might be, I knew it was from a true friend who sincerely wished me to succeed." And succeed she did, but that is another story.

"If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble to dust. But if we work upon men's immortal minds, if we imbue them with principles, with the just fear of God and love of their fellow men, we engrave on those tablets something which no time can efface, and which will brighten and brighten to all eternity."

DANIEL WEBSTER.

# Beginnings of Educational Work in Latin Europe

*Robert Gerber and J. C. Guenin\**

THE score of workers already in the field ought to have their ranks recruited to more than tenfold their present number, and then all these laborers need to be trained and disciplined that they may labor in the most effective manner, and that they may know how to meet with courage and fortitude the peculiar difficulties and perplexities of this European field. How is the message to go to these 'nations, kindreds, tongues, and peoples,' unless men and women are thus educated?" So wrote B. L. Whitney, president of the Central European Mission, in 1886. Thus it is evident that Elder Whitney had a burden for the educational work in Central and Southern Europe. He thought and prayed much about establishing schools for training workers in the various languages.

This article will deal largely with educational work in the French language, which, in addition to France and French Switzerland, served students from Italy, Spain, Portugal, and other countries.

Short Bible courses to train workers were organized from time to time in different places. No doubt some were held of which we have no definite information. We know that a Bible course was given in La Chaux-de-Fonds, Switzerland, in 1891-92. These courses were continued at least three or four more years, for a time in Peseux and again in La Chaux-de-Fonds, in charge of J. Curdy and E. J. Waggoner, respectively.

In 1894 and 1895 several Adventist families who had children of elementary school age encountered serious difficulty because the children were not sent to school on the Sabbath. The parents were

sentenced to pay fines, which doubled with each additional absence; and the fathers chose to go to prison rather than pay the fines. The Central European Conference committee (there was only one conference at that time) studied the problem, and at the Marin camp meeting, held in the canton of Neuchatel in 1895, it was decided to start a school. A property was purchased at Perles, near Bienne, Switzerland, and the school opened on January 10, 1896. Its pupils came from several churches of French and German Switzerland. The peak enrollment was fifty to fifty-five.

C. Chevigny, of Geneva, was the principal; Mrs. J. Erzberger mothered the school family; Mrs. C. Chevigny taught the lower grades; and Miss Elise Conod, the advanced. The school was conducted for nearly five years, then was closed in December, 1900. Among its pupils may be cited a number who are still engaged in God's work: Dr. J. and Tell Nussbaum, Henri and Jacques Erzberger, Andre Roth, Mrs. W. K. Ising, Mrs. E. C. Wood, Miss Mical Roth, and J. C. Guenin. The school undoubtedly rendered great service, especially to many parents, during its short existence.

For a number of years attention was centered on this boarding school at Perles, and from 1896 to 1901 no Bible courses for the training of workers seem to have been given in Latin Europe.

B. G. Wilkinson came to Europe in 1901, and the same year was elected president of the Central European Conference, which enabled him to do a great deal in the cause of education. The Perles boarding school having closed its doors, a training school was again an urgent necessity; but a few years were

\* Robert Gerber is presently treasurer of the Southern European Division, and J. C. Guenin is president of the Lemman Conference, French-speaking Switzerland.

yet to pass before anything of a permanent nature was established. However, something was undertaken immediately. A house was rented in Geneva, Switzerland, and a short training course for missionary work was given, February 3 to April 15, 1901, with B. G. Wilkinson in charge, teaching Bible, history, and methods of public work; and Miss E. Noualy teaching physiology and the French language. Pastors L. P. Tieche and Tell Nussbaum also took some part in teaching. The total fee charged the students for the ten weeks was one hundred francs (at that time twenty dollars). No one under seventeen years of age could be accepted without action of the board, and no one above that age was to come without a sincere desire to enter the work. About twelve students attended.

In 1902 the work in Europe was reorganized, and B. G. Wilkinson was elected the first president of the Latin Union Conference. In the fall of that year he organized a twenty-four-week Bible school in rented quarters in Paris, October 27, 1902, to April 13, 1903. Courses in English, Italian, Latin, Greek, Hebrew, mathematics, zoology, elocution, Bible studies, and canvassing were offered, in addition to those that had been given in Geneva. The total fees

were 275 francs, or \$55. An appeal was made for books to start a library.

It is certain that as a result of the Geneva and Paris Bible schools at least seven young men entered the work. Most of them have given many years of service, several are now respected retired workers, and one or two may still be in active service.

By this time it was felt that a permanent educational institution should be established without delay. In 1904 the property of La Ligniere at Gland, Switzerland, on Lake Geneva, was purchased, and a training school and a nursing school were opened that same year. J. Vuilleumier served as principal until 1911, and P. Steiner from 1912 to 1917, with an interruption of one year (1914-15) at the outbreak of the first world war. After another interruption (1917-19), courses were given in Nimes, France, in 1919-20, under the leadership of J. C. Guenin. The following year about fifty students attended school again at Gland, with A. Vaucher in charge. In 1921 our division training school, the *Seminaire Adventiste du Saleve*, was established at Collonges, France. This school has continued to the present time and is now one of the bright lights of Christian education in Europe.



Adventist School Building, Gland, Switzerland, 1904-1917

# It Was an Ammunition Factory

John H. Boehm and Gedeon de Oliveira, M.D. \*

THE first Seventh-day Adventist school in Brazil was established because of a public school teacher's fondness for liquor and his ingenuity in getting money to buy it! In 1884 a copy of our German paper *Hausfreund* came into the hands of this teacher in the town of Itajai, Santa Catarina. He discovered that he could get many copies of this paper for nothing, in regular supply, and that they could be exchanged for liquor.

While the Itajai teacher was enjoying this relationship with our publishing house in Germany, the magazine was circulating rather widely in his section of Brazil. In the nearby village of Gaspar Alto some copies of *Hausfreund* fell into the hands of Guilherme Belz, who became interested in the truth through reading them. He sent for more literature, and soon he and several of his neighbors accepted the message and were baptized by F. H. Westphal. The first church was organized in 1894 at Gaspar Alto, and there also the first church school was established in the same year, with John Lipke as principal and teaching staff.

This and other church schools were operated for some time, but between 1909 and 1914 there was no missionary school in the country. The work suffered under this lack, and the brethren were greatly concerned yet saw not how to move forward. Then, at a workers' meeting in 1914, Mrs. F. W. Spies, wife of the field director, made an earnest appeal to the leaders. She said:

"Brethren, we must go forward in faith. I believe the time has come to go forward and establish our school system, as in other fields. When the time comes

to advance God will find His men, and also provide the money necessary for the project. So let us not hesitate, but go forward in faith! The work is the Lord's!"

With this encouragement, the men set about finding a suitable location for a training school, looking in the neighborhood of the rapidly growing and progressive city of Sao Paulo.

A tract of some thousand acres of hilly land was purchased about fifteen miles from the city and six miles from the suburb of Santo Amaro. The highway was little more than a mule track, passable in the dry season for oxcarts. There was no transportation, no mail service, no electricity, and no water supply system. But there was vision, and there were stout hearts.

On May 6, 1915, a tent camp was set up to shelter the workers until more substantial buildings could be erected. A small stream was dammed and a hydraulic ram installed to bring the water to the hilltops where the buildings were to be constructed. A bed of suitable clay was located, and brickmaking got under way. The first firing went into small building units, which were later to be barns, storehouses, and chicken houses; but for the time being the workers moved into them. The second firing was of one hundred thousand bricks, and with these the first school buildings began to take shape. In August, 1915, the cornerstone was laid for the first building, which is now the dormitory for men students. With an experienced carpenter and one master mason to direct the work, the students made the bricks and built the school. After twenty-nine years of use, the administration building stands without a structural weakness.

Not only was the scholastic program

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\* John H. Boehm was one of the founders of Brazil College and is presently a worker in the Rio-Espirito Santo Mission. Dr. Oliveira is a physician, teacher of biology, and instructor in the normal department at Brazil College.



Teachers and Students of the First School Year, 1916, at Seminário Adventista do Brasil

developed, and worker training, but from the first the industries were given attention. Registered cattle were imported from Wisconsin to begin a fine herd. A modern dairy barn and two silos were erected. These silos were the first of the kind in Brazil, and so novel that annually the state fair authorities requested the college to send down samples of the ensilage as a demonstration of the new way to feed cattle. A vineyard was planted and the beginnings made of an industry which today supplies the finest bottled grape juice to all sections of Brazil. Every good food store carries the "Super Bom" brand, with the name of *Colegio Adventista Brasileiro* on every label.

In 1917, during the first world war, enemies spread the story that the Adventists were not actually conducting a school but were making ammunition to be used by revolutionists. Early one

morning army officers with a company of soldiers came on the campus and made a thorough search through everything. Of course, they found nothing amiss. The school leaders explained to the officers the objectives of the school and invited them to attend the chapel service. The school choir sang for them the forty-sixth psalm and other hymns. Then the company of soldiers outside sang the beautiful national anthem. On this note of harmony the troops took their leave, and the school was never again under suspicion.

Perhaps there was an element of truth in the charge that the college was manufacturing ammunition—but for the cause of God! Since 1922 the college in Brazil has graduated more than four hundred students, of which number more than three hundred are active in the work of the church in Brazil and in other parts of the world.

# Young Man With a Satchel

Walton J. Brown \*

**I**T WAS September 26, 1898, the last day of the workers' meeting at Crespo, in the province of Entre Rios, Argentina. Into the meeting walked Luis Ernst, a satchel in one hand and his Bible in the other, and announced that he had come from Uruguay to attend the mission school. He had sold his business, was dedicating his life to the Lord, and wanted to study for the ministry.

There was no training school. The young man had doubtless confused the developing elementary church schools and the reports of discussion about a training school, and mixed them with some wishful thinking. Actually, church schools had existed since 1893, when the first one was taught in Buenos Aires by Mrs. R. B. Craig, wife of the first colporteur leader in Austral South America. The following year Mrs. Frank H. Westphal taught in Crespo, about six miles from the place where the Rio Plata College was later to be established. In 1897 Lionel Brooking opened a school at Las Garzas, in the Chaco of Santa Fe Province; and Mrs. John McCarthy taught a school at Malbertina, in the Province of Cordoba. Yet none of these schools satisfied the need of the field for a training school, and workers and laity were demanding such a school. But the 1898 workers' meeting had come to the last day of the session with no discussion of school needs, when Luis Ernst walked in.

His coming served to stir leaders and lay members into activity. The mission committee gave immediate consideration to the problem, a plan was formulated and accepted by the delegates, and a campaign was launched for the establishment of the training school. Within a

few weeks seven hundred dollars had been donated, one hundred acres of grain had been pledged, and forty acres of land had been promised.

It was thought that a school should be started immediately, without waiting for construction. Nelson Z. Town, treasurer of the South American Division, and a man greatly interested in Christian education, was transferred from Buenos Aires to Las Tunas, about twenty-five miles from Santa Fe. Here he and his wife moved into a commodious house, and immediately advertised the opening of the new school on January 8, 1899.

The beginnings were small. Six young men enrolled for the first term, bringing their beds, mattresses, and bedding. This first term lasted two months, during which time the students were instructed in the common branches and the Bible, and were prepared for colporteur work. The second term lasted a little longer, with a somewhat larger enrollment; but funds were not coming in, and the brethren were in disagreement about the location of the school.

At this point F. H. Westphal returned from the United States, where he had been attending general meetings. The brethren were called together, decision was made to begin construction at the present site, and Elder Westphal was authorized to buy the bricks. This left twenty-five dollars in the treasury, but the Crespo brethren hauled and built without wages, and money began to come in. Before construction was begun on October 17, 1899, Elder Westphal, Nelson Town, George Lust, who had donated the land, and several others assembled at the building plot, and kneeling on the grass, asked God to bless.

—Please turn to page 46

\* Walton J. Brown was a worker in South America from 1936-1952, and was president of River Plate College the last four years of that time.

# Beginning of Education Work in Australia\*

J. Mills †

"The youth in this country are expecting a school, and we do not want them to wait longer."<sup>1</sup>

EVERY great religious reform movement in the history of this world has had associated with it an educational program. This was true in the days of ancient Israel, in the days of Christ, and in the time of the Protestant Reformation; and it is no less true in this time when the greatest reform movement of all ages is in progress.

The Advent pioneers in Australia early in their experience realized the need of a training school. S. N. Haskell, reporting to the 1891 General Conference session in the United States, urged that competent teachers be sent to this field. The new believers were inspired to warn the southern continent, but what could such a small handful do? The colporteurs realized their need of a better education, and some of our young men had already gone to the United States to seek a training. But few could bear such expense.

The question of establishing our own training school for this field was openly discussed by the hundred representative Sabbathkeepers in attendance at a meeting of the Australasian Conference, held at Melbourne in December, 1891. The beginning of a workers' training school was authorized, and two committees were appointed—one to outline plans and policies, the other to study the question of a suitable location.

In June, 1892, two large houses were rented in George's Terrace, St. Kilda Road, Melbourne; and on August 24 the Australasian Bible School was opened. Pastor and Mrs. L. J. Rousseau, recently come to this field in response to Pastor

Haskell's appeal, were in charge, assisted by Pastors G. B. Starr and W. L. H. Baker and their wives. Twenty-four students were soon enrolled, half of whom had been colporteurs or were preparing for that work, and six others had been engaged in other kinds of work. The school year continued sixteen weeks.

These premises served as the headquarters of our educational work until 1894. Though the work of these years was considered a success, yet the expense of conducting the school in rented buildings and the many disadvantages city life presented, led to further study and a search for a more favorable location. At the first Australian camp meeting held at Brighton, Melbourne, in December, 1893, consideration was given to a permanent location for our training school. Counsel was sought from Mrs. Ellen G. White, who was then in Australia. She presented the light that had been given her from time to time concerning the training of Christian workers, and the places that should be selected for this work. The importance of combining physical labor with study was stressed.

This instruction called for the purchase of a considerable amount of land, and the location committee spent several months traveling through Victoria and New South Wales searching for a suitable place, but without avail. Finally their attention was directed to a large tract of land for sale at Cooranbong, New South Wales, and five members of the committee visited this land in May, 1894. The tract, known as the Campbell Estate, consisted of 1,450 acres of heavily timbered land, partially bounded by two salt water creeks. But strong objection was raised to this site, first because it was thought that thirty or forty acres of land closer

\* Adapted from an early issue of the *Australasian Record*.  
† Pastor Mills was an instructor in history and languages at Australasian Missionary College, 1924-1927.

to Sydney or Melbourne would be a wiser proposition, and second because of the apparent poverty of the soil. But the Lord had a hand in calling attention to this land, and overruled all opposition. He gave His chosen messenger a dream before she visited the land, which she later wrote out as follows:

"Before I visited Cooranbong, the Lord gave me a dream. In my dream I was taken to the land that was for sale in Cooranbong. Several of our brethren had been solicited to visit the land. I dreamed that I was walking about the estate. I came to a neat-cut furrow that had been ploughed one quarter of a yard deep, and two yards in length. Two of the brethren who had worked the rich soil of Iowa, were standing before the furrow and saying, "This is not good land; the soil is not favorable." But One who has often spoken in counsel was present also, and He said, "False witness has been borne of this land." He then described the properties of the different layers of the earth. He explained the science of the soil, and said that this land was adapted to the growth of fruit and vegetables, and that if well worked it would produce its treasures for the benefit of man.

"This dream I related to Brother and Sister Starr and my family. Afterwards, as I was walking on the ground where the trees had been removed, lo, there was the furrow just as I had described it, and the men also who criticized the appearance of the land. The words were spoken just as I had dreamed."<sup>2</sup>

Upon returning to the cottage rented for the time they should spend investigating the land, they held a council, and it was decided to purchase the land. While the brethren were engaged in prayer, a miracle of healing was performed which Mrs. White felt to be the seal of God upon the decisions made. She was fully convinced that the brethren had been guided in the selection of this property, and on several occasions declared her assurance that this was the right place and just where the Lord wanted the school to be located.

Pastor A. G. Daniells, then president of the Australasian Union Conference, reported as follows to the 1899 General Conference session:

"Ever since she [Mrs. White] came, God has been instructing her regarding the work here. . . . He has given His servant a great burden regarding the educational work. The struggle it has taken to carry out what God has plainly revealed should be done, has been terrible. Satan has contested every inch of the ground; but God has given us many victories. He has planted the Avondale School, and we have the plainest evidences that He will be glorified by it. He has given minute instructions

regarding its location, object, and management. *Now He is telling us that if we will walk in the light He has given, Avondale will become the training ground for many missionary fields. The hand of God is in all these things.*"<sup>3</sup>

A part of this light was the instruction to locate the school in the country. Shortly after the Brighton camp meeting in December, 1893, Mrs. White prepared for publication an article presenting some of the instruction the Lord had given her relating to our schoolwork, including the following statements:

"Never can the proper education be given to the youth in this country or any other country, unless they are separated a wide distance from the cities. . . . It is not the correct plan to locate school buildings where the students will have constantly before their eyes the erroneous practices that have molded their education during their lifetime, be it longer or shorter. . . . We shall find it necessary to establish our schools out of, and away from, the cities, and yet not so far away that they cannot be in touch with them, to do them good, to let light shine amid the moral darkness. Students need to be placed under the most favorable circumstances to counteract very much of the education they have received." "Schools should be established where there is as much as possible to be found in nature to delight the senses and give variety to the scenery. . . . We should choose a location for our school apart from the cities, where the eye will not rest continually upon the dwellings of men, but upon the works of God; where there shall be places of interest for them to visit, other than what the city affords. Let our students be placed where nature can speak to the senses, and in her voice they may hear the voice of God. Let them be where they can look upon His wondrous works, and through nature behold her Creator."<sup>4</sup>

Further principles are presented in the same article, with emphasis on agriculture and other lines of work to be developed at the school:

"There should be land for cultivation. . . . And an effort should be made to secure grounds away from the cities, where fruits and vegetables can be raised. Agriculture will open resources for self-support, and various other trades also could be learned. This real, earnest work calls for strength of intellect as well as of muscle. Method and tact are required even to raise fruits and vegetables successfully. And habits of industry will be found an important aid to the youth in resisting temptation. . . .

"The school to be established in Australia should bring the question of industry to the front, and reveal the fact that physical labor has its place in God's plan for every man, and that His blessing will attend it. The schools established by those who teach and practice the truth for this time, should be so conducted as to bring fresh and new incentives into all kinds of practical labor."<sup>5</sup>

The Lord intended that not alone should the education of the head be emphasized in our school, but that the stu-



dents should receive a practical education in many lines. Much instruction is found relating to the education of students in agriculture, including:

"Study in agricultural lines should be the A, B, and C of the education given in our schools. This is the very first work that should be entered upon."<sup>6</sup>

Such an education could not be given in any small location

in or near our larger cities. Avondale, the name given to this estate by our early workers because of the numerous streams of water around and through it, furnishes in many respects a very favorable spot for the carrying forward of what the Lord has outlined, and we can say with the servant of the Lord, "We are just where God wants us to be."

The initial cost of the land was £900 (then \$4,500). The brethren were enabled to make the purchase of the land through the liberal gift of £1,000 (\$5,000) from friends in Africa who had visited the site in January and February, 1895, and expressed strong sympathy with the objects and aims of the work. When this money was received, Mrs. White wrote:

"I felt my heart bound with gratitude, when I knew that in the providence of God the land was in our possession; and I longed to shout the high praises of God for so favorable a situation."<sup>7</sup>

Meanwhile, our people were moving to Avondale to clear the land and begin building the school. "They helped every one his neighbour; and every one said to his brother, Be of good courage."<sup>8</sup> But the enemy could not allow such a work to be undertaken without seeking in several ways to obstruct its progress. At that time the colonies of Australia were passing through a serious financial crisis. Banks in the leading cities had failed, business was at a standstill, money was tight. Our work suffered in consequence.



Not-so-Early View of Australasian Missionary College Campus

In 1895, after the purchase of the land, the former owners became concerned when they saw the land being cleared, surveyed, and staked out in lots for sale, and endeavored by going to law to extort an extra amount of interest from the conference. But the decision of the court was entirely in our favor, and all expenses had to be borne by the other party. In this effort to hinder the work the enemy was unsuccessful.

Through the cruel spirit of criticism and censure that was being indulged in, both near and far, great discouragement was brought to those who had undertaken this work. Unfavorable and untruthful reports as to the location and the management of the enterprise were being circulated among friends of the institution who had already assisted and were still willing to do so. These reports dampened their interest, and thus hardship and perplexity were imposed.

About this time Mrs. White was given another dream:

"On the night of July 9, 1896, I had a beautiful dream. My husband, James White, was by my side. We were upon our little farm in the woods in Cooranbong, consulting in regard to the prospect of the future returns of the labor put forth.

"My husband said to me, "What are you doing in reference to a school building?"

"We can do nothing," I said, "unless we have means, and I know not where means are coming from. We have no school building. Everything seems to be at a standstill. But I am not going to encourage unbelief. I will work in faith. I have been

—Please turn to page 48

# Rise and Progress of Educational Work in England

A. J. Woodfield \*

**T**HE first Seventh-day Adventist to set foot in England was William Ings, one of her own children who had been reared in America. He reached Southampton on May 23, 1878. The growth of the church began soon after, largely under the ministry of pioneers from America. The first recorded attempt to train workers was in the winter of 1899-1900, when W. W. Prescott and E. J. Waggoner conducted a training school, which greatly helped those attending.

When W. W. Prescott was recalled to America in 1901, the British field came under the direction of O. A. Olsen, and that same autumn H. R. Salisbury began the work of the English Training College, in Duncombe Hall, North London. Right from the start the students were inducted into the peculiarly Adventist training of colporteur work, and we read: "The students of Duncombe Hall College are determined to stir the millions of London, and eighteen of them have ordered 23,000 copies of 'Sunday: Notes on the National Campaign.'" <sup>1</sup> What inspired audacity!

The college was transferred in 1903 to Holloway Hall, North London, and then in 1905 to two large villas in Manor Gardens, Holloway, which were fitted for school home and classrooms. H. Camden Lacey came from America to take charge of Bible instruction, and in 1907 became principal when Professor Salisbury returned to America. That year marked an important event in the history of British Adventism—Stanborough Park was acquired and the college was housed in old Stanborough House, which later formed the nucleus from



Professor and Mrs. H. R. Salisbury, Early 1900's

which our present imposing sanitarium has grown. In 1910 the college moved into a new building, now the home of Stanboroughs Secondary School.

In common with our brethren the world over, British believers have been heartened by a consciousness of God's leading in the development of the church. Of the move to Stanborough Park, E. E. Andross wrote, "The Lord has gone before us in every step that we have taken in this move thus far, and we are sure He will not fail us now." <sup>2</sup> "All were deeply grateful for the beautiful spot that God has provided on which to carry on our work; but those who were in attendance at our college

\* A. J. Woodfield is headmaster of Stanboroughs Secondary School, England.

in former years were best prepared to appreciate it. The saddest feature confronting us is the fact that we have been compelled to say to a large number of our dear young people who have applied for admission to the college this year: 'We cannot receive you now.'"<sup>1</sup>

In 1913 Professor Lacey returned to America, to be succeeded by W. T. Bartlett, whose name lives in cherished memory and also in Bartlett Hall of our present college at Bracknell. The list of principals through the years contains illustrious names known in Adventist circles the world around, and some even in the educational and scientific world: Lynn H. Wood, George McCready Price, G. W. Baird, and W. G. C. Murdoch among them. "By 1925 the faculty of the institution . . . numbered twenty teachers, giving instruction in twenty-eight subjects, including normal work, ministerial training, domestic science, carpentry, market gardening, and farming, each of which is so comprehensive as to include more than is sometimes understood by the simple term 'subject.'"<sup>2</sup>

And now we must make an important digression. From the beginning the pioneer brethren saw the need of providing education for Adventist children. Had their faith and example been zealously and faithfully followed, how much greater might have been the strength of the church in Britain today! Kettering was the home of the first church school in Britain, opened in January, 1904, taught for the first three months by Mrs. Castle, an American whose husband worked in the North England Conference office at Leicester. She was succeeded by Miss Raywell, of Hull, and then by Miss Daisy Bacon, now Mrs. Baasch. The school was held in the church in York Road, but had to close down because thirteen of the children moved away with their parents, and the church could not keep up the teacher's salary of 15/- per week.<sup>3</sup> Other

schools have had a transient existence in West London and Southend, and today we have schools at Wimbledon, Plymouth, Walthamstow, Leeds, and Stanborough Park.

The large school at Stanborough Park was begun in 1919 under Misses A. V. Middleton and L. Lewis, the latter now Mrs. S. Bevan. In 1940 E. E. White began our secondary school. At that time there were about seventy pupils. Now the school receives 290, from infants of five years to youths of seventeen, and is highly respected by all.

By 1930 it was obvious that Stanborough Park could no longer accommodate the college. Classrooms, dormitories, and library were meager and cramped. Watford was growing rapidly, rates were increasing, and finally the British Government cut a new road through the estate, thus ruining its agricultural value. It was decided to move to Newbold Revel mansion near Rugby, which gave the college its motto. High up on the front of the building is a Latin inscription, *Virtute et Labore*. Could any motto be more appropriate for an Adventist college? Despite the vicissitudes of the college through the dark and tiresome years of the war, when students were crowded into impossible conditions at Packwood Haugh near Birmingham, and in the hopeful days of removal and re-establishment at Bracknell, no better motto has been devised—or perhaps could be—to symbolize the spirit of the British students. "By Courage and by Work" they have won through until the Northern European Division educational council voted, in 1952, to raise Newbold Missionary College to the status of a full senior college. May God still bless it and all our schools, large and small, everywhere.

<sup>1</sup> *The Worker*, Feb. 27, 1907. Published by International Tract Society, London.

<sup>2</sup> *Ibid.*, June 19, 1907.

<sup>3</sup> *Ibid.*, Oct. 16, 1907.

<sup>4</sup> M. E. Olsen, *Origin and Progress of Seventh-day Adventists*, p. 374.

<sup>5</sup> Information gleaned from a letter from Mrs. R. Bird, dated Nov. 18, 1952.

## A Shrine at Jerslev

L. Mark Hamilton \*

IT WAS a bit out of the ordinary when, at the end of a strenuous two weeks of visiting schools and colleges, I set aside two days for a pilgrimage to a little-known but nonetheless historic edifice in northern Denmark, in company with Pastor Thv. Kristensen, president of the West Denmark Conference. We turned off the main road where the sign pointed to the village of Jerslev. It is a small place, presenting that immaculate and tasteful orderliness so characteristic of urban Denmark. We drove slowly through the business section to the edge of town, where houses and lots merge into the green pastures and ripening fields of the surrounding farm country. Pastor Kristensen drew up beside a small cream-colored brick building with red-tiled roof, and announced that this was our objective. It was the Jerslev church school, with a story that sets it apart as a monument to Christian education in Northern Europe.



Church School at Jerslev, Denmark, Built in 1900,  
Served 53 Years

I felt as if I should leave my shoes at the threshold, for to me this was holy ground. I stepped inside this shrine of Christian education and looked about the classroom, where for more than half a century Seventh-day Adventist teachers have ministered education to the youth of the Jerslev church.

\* Dr. Hamilton is educational secretary of the Northern European Division Conference.

Begun in another building, the Jerslev church school has completed this June, 1953, sixty years of service to the cause of Adventist Christian education. Some think it may be two or three years longer, but documents do not confirm it. This is a record of which any church—any local or union conference, for that matter—may well be proud. Other schools were established earlier in several places, but they survived for only a few months, or a few years at best. None, so far as we know, have functioned continuously for so long. In this sense we believe this is the oldest church school in all Europe.

I looked through records covering nearly half a century. The enrollment figures fluctuated from year to year, never dropping below ten or twelve and often rising to nearly thirty. Year after year the same names appeared in successive classes until they had completed all the schooling offered. It was interesting to note the continuity of family names over several decades. Indeed, direct descendants of some of the first pupils of sixty years ago are today being molded by the same Christian influences that helped to fashion their lives.

If we assume an average annual enrollment of twenty pupils, the record of those sixty years means a total of twelve hundred student-years open to the influence of Christian teachers and the Word of God. Calculated differently, it means that the characters of two hundred individual youth were molded in a Seventh-day Adventist environment through six most important and formative years.

As I talked that evening with pioneers of those early days, I asked them about the sacrifices and struggles which must have been necessary to establish the school and keep it going. I asked because I knew that effective Christian education

is purchased only at great cost—it never comes free! They admitted that there had been sacrifices and struggles; but when I pressed for details, their memories somehow failed to recall them. In the perspective of sixty years' devotion to Christian education, those trials of faith and finance appeared singularly dim and unimportant.

Had they ever been so troubled and perplexed as to consider closing the school? I wanted to know. I needn't have asked that question, for their unflagging support through the years had already answered it far more eloquently than words. They had never once considered closing the school to solve problems!

"Did Christian education pay, at such cost?" I asked. And as one voice they answered emphatically, "Yes." I need not have asked that one either, for at such a price one does not long support something that does not pay. And I had ample evidence of their complete confidence in the value of Christian education, for more than half of the congregation that night (not including fifteen members of the "younger generation" who were currently enrolled as pupils) had received their elementary training in that school. Among them was a grandmother who had been a pupil and later a teacher in the school, her son, and his daughter—three generations in one family who were themselves products of that program. Yes, the Jerslev church knows that Christian education pays.

During the months since that pilgrimage I have come to know many factors contributing to the certainty of their conviction that investment in Christian education pays good dividends. For many who received their initial schooling there now occupy positions of trust and responsibility in the organized work, and many more head Seventh-day Adventist Christian homes as consecrated lay workers. Some are teachers in our schools, some are nurses in our sanitariums and clinics,

and some have achieved distinction in the medical profession. Some serve as Bible instructors, some are ministers of the gospel, some are serving in mission fields, and at least one is a conference president. What more could one ask in justification of sacrificial devotion to such a cause for so long a time?

This story of the oldest center of Christian education has been told without benefit of scholarly research—not because there is no documentary evidence, but because the record of its effectiveness is best written in the lives of Christian men and women who still live and labor for God among their fellow men. It is a continuing story transcending the meager bits of information written down in official records and rosters. Its footnotes are the men and women, young and old, whose lives have been molded and shaped by their years at Jerslev church school and whose service perpetuates the ideals inculcated there.

I have met many of these men and women personally, and have shaken their hands. I have talked with them in Iceland; I have met them in England; I have been a guest in their homes in Denmark; I have seen with my own eyes the outworking of the principles of Christian education in their lives and service. I have examined official records and statistics. But what I have not seen and cannot hope to know fully is the complete measure of the influence of their lives as it extends in ever-widening circles until it touches the golden shores of eternity. One may consult documents, but only the kingdom of God will fully reveal the lives that have been blessed because of the Jerslev church school.

Of all the shrines and temples built by the wealth and genius of men, none can equal, in the perspective of eternity, the magnitude and importance of that simple little brick schoolhouse in the village of Jerslev, Denmark. It is a monument to Christian education of surpassing grandeur and glory!

## East Nordic Beginnings

*C. Gidlund\**

**T**HE work of Seventh-day Adventists was begun in Sweden by the pioneer preacher J. G. Matteson and Olof Johnsson, who had accepted the truth in Norway. Even when the Adventist church membership numbered only a few hundred, plans were laid for a school where young people could be grounded in the truth and prepared for evangelistic and mission work. Pastor Matteson and J. M. Erickson began such a school in Stockholm in 1890, with a six-week course and one single subject, "The Message and How to Give It to Others"; then the students were sent out to sell or give away truth-filled literature and to preach—all of them self-supporting.

\* Pastor Gidlund is president of the East Nordic Union Conference.

More formal schooling for the Danes, Swedes, and Norwegians was later provided at Fredrikshavn, in northern Denmark. In 1898 an old estate was acquired in central Sweden, and the Nyhyttan Mission School was started to serve the young people of Sweden and Finland. There was a winter term of six months and a short summer course. For seven years this school was an evangelistic center for the conversion of young people and a training center for workers. Then in 1906 Nyhyttan became an inter-Nordic mission school, to which came students from Denmark, Norway, and Finland, as well as from Sweden. The small facilities of the school were soon overtaxed, and since 1908 each of the various Nordic countries has developed its own school.



Teachers and Students of the Swedish Pioneer School at Nyhyttan, About 1900

# Friedensau—Citadel of Faith

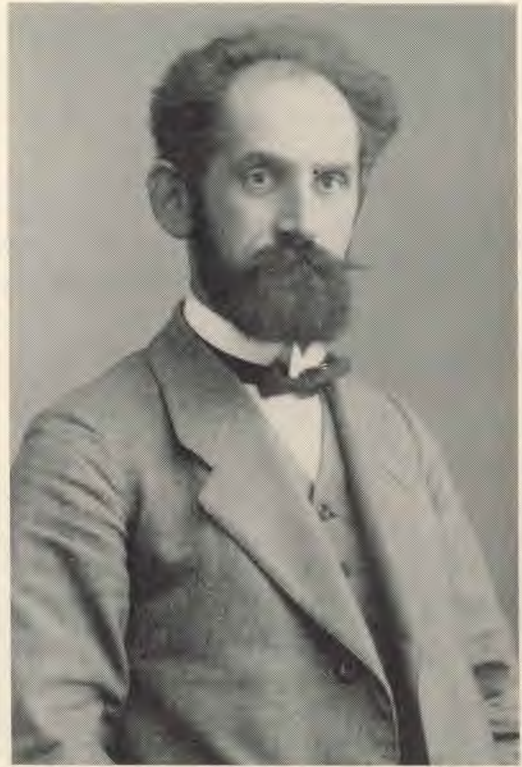
Wilhelm Muller \*

**T**HE importance of Christian education was appreciated by the leaders of our work in Central Europe from the very beginning. As early as 1889, soon after the denomination began work in Germany, a Bible school for the training of workers was begun in Hamburg under the direction of H. F. Schubert. At first there were but eight students, twelve the next year, and the third year there were thirty-two. It was typical that from the beginning the little Hamburg Bible school should have a cosmopolitan air, with students enrolled from Hungary, Russia, Switzerland, and the Scandinavian countries, as well as from Germany, all driven by the same urge to prepare themselves for the Lord's work. Even now some of the older workers in Europe owe their education to this early school. And as the director of those days moved into positions of larger responsibility, as president of a union and later of the division, his interest in Christian education remained strong.

The Hamburg Bible school was only temporary. The rapid expansion and development of the Seventh-day Adventist Church in Europe demanded something more, and it was decided to establish a permanent school in Germany, adequate for the education and training of the many young people needed for ministerial and administrative service in the various branches of the work of the church. A site was found at Friedensau,

\* President of the Central European Division. During the Hitler era the German Government demanded of Pastor Müller, also president of the board of trustees of Friedensau, that he hand over the property without reimbursement or payment of any kind. This requisition was backed up with threats by the Gestapo. In the face of this danger the brethren stood firm. The Lord helped them, and the property remained in denominational hands.

Assisting the writer in preparing material for this article were Otto Gmehling, president of the West German Union Conference and one-time teacher at Neandertal; and G. Seng, president of the South German Union Conference.



Otto Lüpke, President of Friedensau Seminary From Its Founding in 1899 to His Death in 1914

near Magdeburg, and a gift of 5,500 marks from some church members opened the springs of generosity so that needed funds could be secured. At a meeting of the German Conference of Seventh-day Adventists in Magdeburg, July 14-23, 1899, an action was taken which clearly states the plans of the founders:

"WHEREAS, the task lies before us to preach the gospel to every nation, and kindred, and tongue, and people, we recommend the foundation of a mission school. . . ."

This action is significant in that it shows the mission-mindedness of the workers in that early day, when the evangelization of the homelands was just beginning. The seminary was to be a

"mission school," where the hearts and minds of the students were to be turned to the great German and Netherlands colonies in Africa, Asia, and Australasia. Following the design of Christian education as Adventists understand it, training at the seminary, though on a good scholastic level, was to be practical and suited to those who in mission fields must know how to do many things well. To the study of books was added agriculture and practical arts, and the girls were taught homemaking to prepare them to be wives of ministers and missionaries.

The Friedensau Missionary Seminary was centrally located and could be reached easily from all parts of Germany and the surrounding countries. It was a

rooms were in an old building with holes in the roof, so that rain and snow came in. Meals were served in a room that was also used as a workroom and drying room for the school washing when the weather was bad. It was a Spartan life, with practically no comforts. All worked hard. Even for the teachers lessons were often a journey into the unknown, since they were called upon to teach subjects for which they had little or no preparation. After finishing their lessons in the forenoon, the students worked till night. Far from discouraging either students or teachers, these conditions served to develop a hardy corps of workers and missionaries who have left their mark on the great Second Advent Movement.



The Earliest Available View of Friedensau Seminary Campus

beautiful rural estate, where students and teachers could study and work, with the nearest town a distance of two hours' walk. Here, without adequate school buildings or even living quarters, school opened on November 20, 1899, with seven students.

The first director, Otto Lüpke, has left a record of those pioneer days. The one classroom also served as administrative office and medical laboratory. Student

As time went on, new buildings were added and industries were developed, so that students had opportunity to earn their way at woodworking, blacksmithing, tailoring, or shoemaking, on the farm or in the forest. More teachers were added and a strong staff of educators was developed, keeping a close connection between the field and the school. Administrators and church members loved the school and supported it with their



means and with their children. The name of Friedensau became known to Adventists around the world.

Through wars and other difficulties Friedensau's light has continued to glow. During the Hitler regime, with the Lord's help the brethren held on to the school despite the threats of the Gestapo. After World War II the seminary was renovated and restored to its original use, and extensive new construction was undertaken. Still it is training Adventist workers. Teachers and students are of good courage. Hundreds who have attended Friedensau, and are now in the ministry or in mission fields, can look back more than fifty years to the beginnings of a school that still gives service to God and the church.

This is primarily a story of our educational beginnings in Central Europe, but it would not be fitting to omit mention of the two younger schools of our division: Neandertal Missionary Seminary, situated near the large cities of the Rhine-Ruhr Valley; and the Marienhöhe Missionary Seminary, at Darmstadt, in Hesse, near Frankfurt; the first serving the West German Union, the second serving the South German Union.

In 1921, after World War I, the West German Union used most of the money saved for reconstruction to establish a seminary. The churches, poor by reason of the war and a depreciated currency, gave generously to the purchase and development of the fine Neandertal school. During the next fourteen years, until the Nazis closed it, Neandertal played an important role in training ministers and colporteurs. Most of the present corps of workers in West Germany came through this school.

During the Hitler era and postwar reconstruction, although the church retained ownership of the property, it lost control of the institution. This was restored in 1948, and again Neandertal became a training center for Adventist workers for another four years. Then, in

1952, in order to meet the division's need for a stronger school with an expanded curriculum, it was decided to merge Neandertal with Marienhöhe and to gather all the students into one school.

The Marienhöhe Mission Seminary has been and is an important center for educating Adventist youth. It was opened in 1925, under direction of Otto Schuberth, with 14 teachers and 150 students. It was able to survive to 1939, when, like Neandertal, it was closed until 1948. Since its reopening in October of that year the school has made steady progress. Under direction of Hans R. Werner, both school and plant have developed. A fine new administration building has been constructed. The courses now offered include theology, commerce, home economics, and prenursing. In addition to these worker-training courses, a strong state-type secondary school has been developed. The school authorities have had commendable success in getting state recognition for their secondary school curriculum, since August, 1949, of the type known as *realgymnasiale aufbauschule*, through which the seminary is again, as before the war, preparing students for the *abitur* examination and admission to universities.

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THE DAY OF MIRACLES IS NOT PAST! Antillean Junior College (Santa Clara, Cuba) was directly in the path of the hurricane last October 24, but a few miles before reaching the school the 115-miles-per-hour storm split, devastating the area to the east and to the west, causing over forty million dollars' damage, but leaving the college untouched in the center. "It shall not come nigh thee."

COLOMBIA-VENEZUELA TRAINING COLLEGE (Medellín, Colombia) is the best and most advanced school in Colombia, according to the official report of three educational inspectors sent to find occasion to order the school closed. Instead they recommended that it be studied as a model school for the entire country! Thus does God cause the wrath of men to praise Him.

# A Providence in India

R. S. Lowry and M. G. Champion \*

**S**PICER MISSIONARY COLLEGE serves as the senior training school in the Southern Asia Division. Within its walls today study the nationals of eighteen different language areas in India, Burma, Ceylon, and Pakistan. To it the division looks for its supply of evangelists, teachers, and office workers. Situated not far from Poona, with a large flowing river as a boundary, with the finest indigenous youth guided by a qualified and consecrated staff, the college continues to develop to meet the needs of the work in Southern Asia. In 1944 it was made a senior college.

Not always has the college been so well housed and so ideally located as today, for the pioneers began building years ago when the eye of faith but dimly caught the significance of the work begun.

In 1915 the need for a workers' training school for South India was met by the opening of a school at Coimbatore to care for the graduates from the preparatory school started by J. S. James at Nazareth. The South India Training School, as it was later called, enrolled only fourteen students the first week, with G. G. Lowry as principal. This humble start soon expanded to an enrollment of seventy.

As the school developed and the enrollment grew, representing more sections of the field, a more central location was desirable. In 1917, therefore, the school was moved to Bangalore and housed in rented quarters. In 1923 it was moved to Kirshnarajapuram. Again in 1942 it was relocated, this time about eight miles from the division headquarters at Kirkee, Poona. The next year it was named Spicer Missionary College, that teachers and students might ever have a missionary vision of service to God and man as did the beloved leader, W. A. Spicer.

When the Adventists of India wish to cite a modern example of God's providential leading, they call attention to the circumstances surrounding the 1942 relocation of Spicer Missionary College.

After a number of properties had been examined, the attention of the brethren centered on one that seemed to stand out as the most nearly meeting their needs. It was considered a godsend to find fifty acres held by one owner in a country where small holdings are the rule. But there were obstacles to overcome in obtaining that land! This was the summer home of the Maharaja of Gondal. If this was the property they should have, surely God would have to lead the way in securing it.

Many government officials showed interest in the plans for a college, but immediately expressed doubts concerning the chance of our getting the property. It was pointed out also that even if the brethren were able to buy the land, it was unlikely they could build upon it owing to its proximity to the governor's home. Regulations forbade any but one-story structures. It was further pointed out that another mission had proposed opening an institution somewhat farther from government house, and permission to build had been refused.

As a next move the locating committee was led to call on the district collector, who proved to be a real Cyrus chosen of God for a special work. He listened with interest to the plans, and promised to meet the committee in front of the property, with his staff, and give them all the help he could. One fall morning they met him on the roadside. From the records he brought they learned that not only was the property held by one individual, but that owing to circumstances governing the ruling princes in matters of holding land in what was then British

\* R. S. Lowry is educational secretary for the Southern Asia Division and M. G. Champion is principal of the mission training school at Roorkee, India.

India, the Maharaja of Gondal would have to dispose of the land. This was a real encouragement. When asked about building regulations the collector said, "This is within the proscribed limit, but I think I can help you." He was as good as his word, and they soon learned that no objection would be raised to constructing buildings on this site.

In less than a year construction of the administration building was begun. Large sums were donated by Indian businessmen, including more than thirty thousand rupees for the industrial unit, given by Sir Cussaro Wadia. Even though war conditions caused some to hesitate, there was little cause to doubt that God was leading. In seven or eight months the staff and students were arriving on the campus. The main building and the boys' dormitory were near enough to completion to be occupied.

As the war effort developed in India, this new college plant appeared to be just what was needed as offices for newly formed departments of the growing army. Other institutions had been taken over, why not this one? The Air Force caused the greatest concern. High-ranking officers came from the capital bringing civil and military authorities to look the place over and present reasons why they should have it for the new Air Force training center. Finally came the officer who was to take over the new unit, his station wagon loaded with high echelon officers. Definite plans were being made, and a meeting was to be held next day in the garrison engineer's office to finalize plans.

There was no doubt of the officers' intentions as the brethren met with them that afternoon. Spicer Missionary College was to be an Air Force school. Our representatives asked what they were to do with the students.

The officers had been impressed by the industrial department of the college, and the brethren pointed out that the industrial program would be stopped, since it could not operate without the student body. In sympathy the officers decided to take over only the large buildings and the principal's bungalow. But again they were asked, "What shall be done with the students? We need a place for them to live, and we must carry on our class-work." At this they agreed to build for us semipermanent structures in a section of the campus that they would allow to remain with us.

The next day was Sabbath, and the brethren praised God that at least they would be able to carry on the work without a break, though under hardship. On Sunday afternoon the Air Force engineers were to stake out the buildings for their needs as well as ours. They came with full plans and began staking out the site and marking foundation lines. The work was to start without delay.

But God is good. The plan went into some army file, and the engineers went elsewhere to build! The army did not erect any buildings; they did not take over. God took charge, for His work is of greater importance. Spicer Missionary College stands today as a monument to His guiding and keeping power.



Administration Building, Spicer Missionary College, India

# Teaching in Ethiopia

V. E. Toppenberg \*

**I**N 1909 a committee met at Asmara, in the Italian colony of Eritrea, to plan for missionaries to enter Ethiopia. Little did anyone imagine that a dozen years would pass before it would fall to my lot and privilege to pioneer the way into Ethiopia, and thirty-eight years before my youthful ambition to lead the work among the Gallas of southern Ethiopia would be realized.

Some time after the first world war, when missionaries were permitted to return to African stations that had been closed, the way opened also into long-closed Ethiopia. Because of opposition on the part of jealous Coptic priests, it was necessary to begin in a quiet and inoffensive manner. In our living-room window, open to the public road, I played a phonograph, and invited into our home the young people who stopped to listen, with whom we played and sang Christian hymns. Erelong we had a school started, and students attending the Imperial school preparing for college education abroad requested me to coach them in subjects in which they felt unready to pass college entrance examinations. Some time later the heir apparent—the present Emperor Haile Selassie I—invited us to the palace, and we received a large sum of money in appreciation of our educational work. During the next two or three years mission schools were started—by G. Gudmundsen in the north; W. Koelling and K. Kaltenhauser in the west; and R. Stein in the east.

Educational work in Ethiopia made good progress. M. J. Sorenson, H. A. Hanson, P. M. Myhre, and Miss Mae Matthews developed advanced schools in Addis Ababa, Addis Alam, and Akaki. The last-named estate, ten miles from

the capital, was given by the emperor to Mr. and Mrs. Hanson for educational purposes, in appreciation of their service in Ethiopia. It is reputed to be one of the best schools in the country. Children of prominent Ethiopians have studied there, and today occupy positions of influence and are appreciative friends of the mission. Many students, too, have become loyal Adventists and lay workers. During the Italian conquest and occupation, missionaries were expelled or interned, schools were closed, and buildings and equipment greatly damaged.

When Ethiopia was liberated in 1941, the few remaining missionaries had to gather up the remains. About this time I returned to Ethiopia, after an absence of fourteen years, and urged starting a workers' training course such as had proved such a blessing in other places in Africa. But few young people were ready to enter such a course, and most were too poor to pay the school expenses.

Upon my return from furlough in 1947, it was decided that I should try to begin work in southern Ethiopia. I made courtesy visits to prominent officials, one of them an old friend, a counselor to the emperor. When he heard of my desire to go to southern Ethiopia, he said he might be able to help me, since he was largely responsible for an institution for homeless boys down in Gallaland, which it was impossible to manage satisfactorily because of its remoteness and the difficulty of finding an efficient and dependable staff. He thought the emperor might be glad to employ me as manager, or perhaps turn the institution over to us.

With Mrs. Toppenberg and two Ethiopians, I made an extensive tour south and east of the lakes, but found no promising place. We then turned west and south of the lakes, winding up at

\* Pastor Toppenberg, now retired, spent twenty-five years in Ethiopia and thirteen years in Egypt and the Upper Nile Mission.



Training School Classroom. V. E. Toppenberg in Rear, Miss Gladys Martin at Right

the institution of which I had been told; and all agreed that it was by far the best we had seen. After reporting this to our committee, I went back to the counselor. Meanwhile he had spoken with the emperor, who remembered me from my former stay in Ethiopia, and was willing to turn the institution over to us. The offer was accepted, and three weeks after our return from furlough we were established at what is now the Kuyera Mission.

When General Conference and division leaders visited the place and looked into conditions and the contract, they agreed that it was suitable for a long-needed training school. In 1949 we began a two-year provisional course for a special group of students who had had some elementary schooling. I have never had a more appreciative or responsive group of students than at Kuyera—from the very beginning they went with us to do village preaching.

Shortly before Mrs. Toppenberg and I left Ethiopia, in the spring of 1952, the emperor and his family visited us. They came right into classes during recitations, and then went with me to the mission village. When we had to stoop a bit to enter the students' simple mud-and-stick huts, with earth floors and grass-thatched roofs, I wondered what the emperor's impressions were. Everything in the huts

was clean and orderly, however. I explained that experience had taught us that when students had lived in fine dormitories with modern conveniences, it was difficult to send them out as teachers in the provinces where they would have to live under primitive conditions. To this he smilingly agreed. Leaving the huts, he asked about the extensive and well-kept gardens surrounding them. I told him that

each student was required to do vocational work, in addition to which he cultivated twelve square feet of land, and was graded on his work. All proceeds from the sale of his produce were his, to be used toward payment of tuition, clothing, and school expenses. Again the emperor seemed pleased.

We had been informed in advance that the Imperial family would also visit in our home, so I led them through our thriving gardens and orchard toward the waiting chauffeur; but the emperor suggested that we walk up together, and that the other members of his household follow in cars. After a view of the extensive estate from the hill, we went inside, where seats for the emperor and empress had been placed in the living room. As I remained standing, waiting for the other members of the Imperial family to be seated, the emperor motioned me to a seat at his right, and began to tell of his pleasure in all he had seen.

When the emperor learned that we were leaving Ethiopia not to return, he sent his regrets and stated that if our hearts should yearn to return to Ethiopia, he would give us a property and positions with salary. These favors were probably due not so much to the emperor's feelings toward us personally as to his appreciation of Christian education.

# Christian Education Begins in South Africa

Helen M. Hyatt \*

THE early Advent believers in South Africa had a real vision of the importance of Christian education. Before the church school movement had made any considerable headway in America, two elementary schools had been opened in the Cape province, one at Beaconsfield and one at Claremont. The children and young people from the homes of the new believers found it difficult to attend the public schools, since regular classes as well as sports events were scheduled to meet on Sabbath, the usual required reading assignments were distasteful to these zealous Adventists, and many of the schools were taught by clergymen, who made life intolerable for a Sabbathkeeper.

The school in Beaconsfield was first taught in 1894 in a small wood-and-iron building not far from the rich Kimberley diamond mines. The teacher was Mrs. Jessie Rogers, a brilliant young woman whose missionary zeal caused her to gather in children from the neighborhood for the story hour and for Sabbath school. Who shall say that the jewels she thus gathered will not shine brighter in her crown of rejoicing than the brightest gems of the Kimberley mines!

Another devoted Christian young woman, Mary Robertson, taught the school in Claremont. With a zeal for the souls of youth, she taught a crowded school, doing full justice to the religious instruction as well as to the fundamental school subjects.

Meanwhile, plans had been laid for a secondary school, where those completing church school might continue their education under a Christian environ-

ment. Some men of large means had accepted the three angels' messages, and they donated generously for the erection of Claremont Union College, near Cape Town. The institution was opened in February, 1893, with a staff of efficient teachers: Prof. and Mrs. E. B. Miller, Miss Sarah Peck, and Harmon Lindsay. These, with some help from educated South Africans, offered a full secondary school and workers' training course for mature young people. Other teachers who came during the nineties were Prof. and Mrs. J. L. Shaw, Prof. and Mrs. W. A. Ruble, Prof. and Mrs. C. H. Hayton, and Miss Grace Amadon. Each of the men in turn served as principal.

So much money had been donated by the Wessels, Scholtz, and other families that the school was able to open its doors and invite young people to come at no cost to themselves. Consequently there was a large patronage during the early years. But the supply of money, which at first seemed unlimited, began to diminish. The idea of paying tuition and other fees was not acceptable to many of the small constituency; there were no General Conference subsidies to help support the institution; and no industries to supply labor, even if the students had been willing to work. Thus year by year the enrollment fell off, until only a few boarding students remained, and most of the small income was derived from day students. This experience was a severe trial at the time, but it proved later to be a real blessing, because it forced the leaders of the work to seek ways and means whereby the young people might earn their own way at school.

At the time the situation was most discouraging. Manual labor was considered degrading for a white man, and

\* Miss Hyatt was one of the first three teacher training graduates from the Claremont College in 1901, and was for many years in educational work in Africa. After her African service she taught at Union College, Lincoln, Nebraska.

some left school rather than work—in contrast with the example set by the staff. When Professor Shaw was the principal, his wife was the matron and taught domestic science. Professor Ruble led a group of students into the sandy patches around the buildings and literally made the desert blossom as the rose. Strawberries grew in abundance, tomatoes and watermelons thrived, and large flower gardens bloomed profusely. All these products were turned into money to help the struggling school. Professor Hayton arranged a very well-equipped woodwork shop, where many articles were made for the Cape Town market. The financial struggle was terrific. Often there was no money in hand to pay the bills or the teachers' salaries; but that group of God-fearing men and women prayed their way through the problems, and God honored their faith. Though many times the money did not come until the last moment, the bills were always paid and every staff member received his salary in full. It was such experiences that helped

these men in later life to become powerful workers in the cause of God.

Gradually the way opened for the development of industries. An entirely different attitude toward labor developed, and most of the young people were glad to go into the shop or field, with their teachers leading the way and directing the work. If that generation had learned nothing else than the dignity of labor, the experience would have been well worth while. By 1900 the students had a choice of several types of work: gardening, dairying, printing, woodworking, carpentry, broommaking, as well as work in kitchen, bakery, and laundry.

When my parents went to South Africa in 1898, I had my first opportunity to attend a Christian school. My first teacher was Grace Amadon, daughter of Martha Byington, who, forty-five years before, had taught the first church school in the denomination. Miss Amadon was a brilliant scholar, a wonderful teacher of all subjects. I shall never forget her

—Please turn to page 63



Beaconsfield Church, Near Kimberley, Organized in 1887; First Seventh-day Adventist Church in South Africa. Here, in 1894, the First Church School Was Taught by Mrs. Jessie Rogers

# Solusi Mission School

J. V. Wilson \*

THE first school to be opened by Seventh-day Adventists for the native Africans was the Solusi Mission School, begun in 1896. As a result of the Matabele war, thousands had died of starvation, and our brethren at the Solusi Mission took into their homes a number of famine orphans found in different parts of the country. Some of these were among the first students. This first school was taught in the Sindebele vernacular, and a formidable task it was for the first European teachers. A further hardship was the fact that the students were not able to pay any school fees or to supply themselves with suitable clothing. Appropriations from the homeland were meager and insufficient, so the mission had to be almost self-supporting. Moreover, at that time the railway came only as far north as Mafeking—about five hundred miles to the south—and the missionaries had to wait many weary months to get from the United States replies to their letters. The rinderpest had recently swept the country, so there were practically no cattle left in what was once a country of large herds. But the Lord's eye was on the work, and His prospering hand was laid on the brethren's efforts to keep the infant school going.

During the rebellion the brethren had

\* Elder Wilson, now retired, was one of the early graduates of Claremont Union College and was a pioneer worker at Solusi.

to flee to Bulawayo and leave everything, but when they returned all was safe. A local headman had hidden all movable property in a cave on the mission and saved the cattle by driving them around in gradually increasing circles so they could not be followed by the enemy. Thus the Lord cared for everything during the absence of the missionaries.

The school opened with an enrollment of from thirty to fifty children. The Africans took very little interest in education, feeling that if their children attended the school they would lose them. Especially did they not want their daughters to leave home, because most of them had been promised as wives to old friends. At first all teaching was done in the vernacular, and later English was introduced. When I took charge of the school in 1908, two sessions were being held—the vernacular from 8:00 to 10:00 A.M., and the English from 10:00 A.M. to 2:00 P.M. The English went as far as standard four (approximately grade six). Our enrollment then was about one hundred boys and twenty girls. It was still very difficult to get girls into school, because the parents objected to their daughters' being educated. Many girls would run away from home to come to school, but would invariably be followed by their irate fathers and forced to return home.

—Please turn to page 61



Early Picture of Old Solusi Mission Campus



# The Founding of Malamulo

Joel C. Rogers \*

**N**OW that my active denominational work is finished, my mind often goes back to our educational beginnings in Africa. Those pioneering days were so long ago that many who read these words were not yet born. My wife and I were young then, full of vigor, and eager to further Christianity and teach the people. We were privileged to help make a part of what has become the history of Nyasaland.

Beginning our second term of service in 1907, we took the train from Cape Town to Beira, a Portuguese port on the east coast of Africa, and there boarded a coastal steamer, which took us to a town called Chinde, on the delta of the mighty Zambesi River. For two days we slowly ascended the river in a paddle wheel boat, until we reached the fork where the tributary Shire River joined it. This Shire had come from the great Lake Nyasa, in the far interior, and up this tributary we proceeded, with plenty of time to observe the animal life and vegetation on the banks.

At Chiromo we were met by forty Africans with two machilas to carry us and our belongings; and we started the long trek across the Shire River Valley, which was so hot that the carriers would travel only by night. On reaching the escarpment we had to walk or scramble on hands and knees to reach the top. It was a long and arduous journey, but always before us was the vision of teaching the people and bringing to them the blessings of Christianity.

On reaching the mission we found much to be done. We changed the name from Plainfield to Malamulo, a word in the local language meaning laws, or com-

mandments. School opened with two hundred African pupils, who met in a hut built of bamboo overlaid with dried grass and covered with a thatched roof. This schoolhouse was also used for church services on the Sabbath. The pupils came clad only in loin cloths, their thirst for the white man's education so great that some of them walked many miles to reach the school. They worked three hours a day on the two-thousand-acre farm, only a portion of which was cleared for planting, the rest being forest and grazing land.

We had to begin teaching without knowing the language, depending on the little English spoken by some of the Africans. We learned the Nyanja language by living with the people, and as they could not talk to us we had to learn to talk to them. This was like throwing a child into deep water to teach him to swim. Yet so well did we progress that some time later I took a tent and a cook boy and retired two miles from the mission, where I prepared a sixty-four-page book of Bible stories. Later on we added fifty hymns, optimistically printed two thousand copies, and sold them all.

In 1908 we completed a burned-brick school building at the mission and had six outschools, with 295 pupils. The next year our church membership was one hundred, with eight hundred in village schools. By 1910 we had fifty village outschools, and the educational work for the African natives was well under way.

I often think of the students we had in those far-off days—some of whom have developed into wonderful workers for God—and am persuaded that the dividends paid by Christian education, whether for European or for African, are incalculable, and only in eternity will they be fully revealed.

\* Elder Rogers, now retired, first went to Africa in 1894 and has served for more than fifty years on that continent. He was a pioneer who, as he says, helped to make the history of Nyasaland.

## SCHOOL NEWS

COMMENCEMENT WEEK END at Coral Sea Union Missionary College (Kambubu, New Britain) last November 21-23, was packed with joyous experiences. Sabbath morning eight students were baptized. Sunday morning early 89 students were invested in the various JMV classes and received the appropriate pins and honor tokens, and later the new boys' dormitory was formally dedicated. In the afternoon came graduation service for the eight young men of the first class of C.S.U.M. College. All were immediately appointed to teaching positions, which they are now ably filling.

FIVE PROTESTANT DENOMINATIONS were represented in the third annual short course in parasitology and tropical hygiene for nurses sponsored by the CME School of Tropical and Preventive Medicine. Church groups represented were Baptist, Church of Christ Alliance, Seventh-day Adventist, Seventh Day Baptist, and Lutheran. The 4-week course is recommended by the Christian Medical Council, which represents 60 Protestant denominations.

SOUTHERN MISSIONARY COLLEGE is justly proud of its new fire truck and well-organized volunteer fire department, already credited with having saved \$387,500 worth of property and merchandise, only a few weeks after being put into action. Not only the college campus but the surrounding community and nearby towns of Ooltewah and Apison have been served.

WISCONSIN ACADEMY announces that all present teachers have been re-elected for next school year, and that in addition Mr. and Mrs. Robert Knutson and Fred Stephan will join the staff, to assist in Bible and mathematics.

INGATHERING FIELD DAY at Forest Lake Academy (Florida) brought in \$1,220.56, passing the \$1,000 goal for the day and helping the academy church to set an all-time record of \$5,253.72 for Ingathering.

LYNWOOD ACADEMY (California) welcomed Mary Oliver as librarian, at the beginning of the second semester.

FULTON MEMORIAL LIBRARY, at La Sierra College, is a favorite retreat for summer study, with its new \$10,000 air-conditioning system.

MORE THAN \$1,500 was raised by the campaign to furnish the lobby of the girls' dormitory at Wisconsin Academy. What a transformation has been made!

THE THEOLOGY CLUB of Mount Ellis Academy (Montana) has been distributing literature and conducting Bible studies in the Bozeman area. One woman has been baptized as a direct result of these studies.

MORE THAN FORTY PUPILS of the upper elementary grades at San Diego Academy (California) have been baptized during the past twelve months, and an additional 20 are preparing for baptism in a class formed after the spring Week of Prayer.

A SANITARY ENGINEERING LABORATORY is being developed by Karl Fischer in CME's School of Tropical and Preventive Medicine. This project includes construction of working models for use in teaching water purification, waste disposal, drainage, and tropical housing. This will help the STPM in presenting courses to future missionaries.

### EDUCATIONAL DAY

Sabbath, July 25, 1953

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

MONTEMORELOS VOCATIONAL AND PROFESSIONAL COLLEGE (Mexico) reports 51 students in the elementary department, 107 in the academy, and 20 in the college courses—10 commercial, 5 normal, 5 ministerial. Twenty-two missionary groups go out into the surrounding villages week by week. The nurses' training school at Montemorelos graduated its third class of nurses last November 1, ten in number. Thirty more are in training.



The Impressive Bulk of Mount St. Helena as Seen From Northern Napa Valley Near Pacific Union College

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College Heights

Alberta, Canada

PHILIPPINE UNION COLLEGE was host to 40 secondary teachers from the four academies of the North Philippine Union Mission last March. G. M. Mathews, associate secretary of the General Conference Department of Education, W. O. Baldwin and Ethel Young of the Far Eastern Division, V. R. Jewett of North Philippine Union, and R. G. Manalaysay, president of the college, were the instructors.

THE INSTITUTE OF SCIENTIFIC STUDIES for the Prevention of Alcoholism will hold its fourth session at Loma Linda, California, July 13-24, 1953. The work will be conducted on a graduate level and will include lectures, discussion periods, seminars, workshops, and field trips.

SUNNYDALE ACADEMY CHURCH (Missouri) was the first in the Central Union Conference to reach its 1953 Ingathering goal—more than \$1,400.

SANDIA VIEW ACADEMY (New Mexico) was host to the Texico Conference Master Guide rally February 20-22.

ONE THOUSAND *Signs of the Times* were distributed last February 7 by students of Upper Columbia Academy (Washington).

SEMINAIRE ADVENTISTE DU SALEVE (France) reports an overflow enrollment of 206 this school year, so that rooms off the campus were rented for some students.

OSHAWA MISSIONARY COLLEGE celebrated its golden anniversary with a banquet and appropriate program on April 20. The school began in 1903 as Lorne Park Academy, but in 1912 was moved to Oshawa and began operation as a junior college.

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## UNION COLLEGE

Lincoln 6

Nebraska

VOL. 15, NO. 5, JUNE, 1953

45

LA SIERRA COLLEGE and the College of Medical Evangelists recently awarded the second of two \$200 Public Relations scholarships to Don Dick, a junior English student at L.S.C. The scholarship is given to public-relations-minded English students to afford them firsthand experience in the intricate and complex interpretative program demanded of a medical-educational center and its hospitals. Thus the College of Medical Evangelists develops a new educational opportunity—the training of Seventh-day Adventist youth in the important field of medical interpretation.

THE GOLDEN CORDS CHORALE, of Union College, presented 16 programs of sacred music during the spring itinerary throughout the Central and Southwestern Union conferences. The 40 singers are directed by J. Wesley Rhodes.

TWELVE PACIFIC UNION COLLEGE STUDENTS have been nominated for listing in the 1953 edition of *Who's Who Among Students in American Colleges and Universities*.

## Young Man With a Satchel

(Continued from page 22)

There was no money to hire a builder. Pedro Peverini, grandfather of the present president of the college, came with a young man from the Santa Fe Chaco, and worked without charge. Elder Westphal was the mortar mixer and carried the hod. N. Z. Town cooked for the crew in a small chicken house which Elder Westphal had moved to the location. Because mortar with lime was too expensive, it was made of plain mud. A well was dug, Luis Ernst finishing it when the regular well diggers quit for fear of a cave-in. Thus by the first of December the building was roofed; and on April 20, 1900, though the building was far from complete, the second school year opened—the first year of the Rio Plata College.

From such beginnings has come the college of today. The spirit of sacrifice, the courage, and the missionary zeal of the first builders has never been lost.

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- ✓ EMC is a fully-accredited college, offering a wide variety in both liberal and applied arts (majors in 15 fields).
- ✓ EMC keeps abreast of current educational trends (new curricula in engineering, music education, and nursing).
- ✓ EMC has a well-planned program of social and cultural activities for its large student body (approximately 1,000 friendly students).
- ✓ EMC offers competent instruction by an outstanding faculty of over 50 teachers (16 hold the doctoral degree).
- ✓ EMC has an extensive program of directed recreational activities (featuring both a large gymnasium and a beautiful recreational park).
- ✓ EMC offers unusual opportunities for part-time employment (students earned over \$400,000 last year).

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Director of Admissions, EMMANUEL MISSIONARY COLLEGE, Berrien Springs, Michigan

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

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## Beginning of Education Work in Australia

*(Continued from page 25)*

tempted to tell you a discouraging chapter in our experience; but I will talk faith. If we look at things which are seen, we shall be discouraged. We have to break the soil at a venture, plow in hope, in faith. We would see a measure of prosperity ahead, if all would work intelligently, and with earnest endeavor put in the seed. The present appearance is not flattering, but all the light that I can obtain is that now is the sowing time. The working of the grounds is our lesson book; for in exactly the way we treat the fields with the hope of future returns, so we must sow this missionary soil with the seeds of truth."

"We went the whole length of the grounds we were cultivating. We then returned, conversing as we walked along; and I saw that the vines we had passed were bearing fruit. Said my husband, "The fruit is ready to be gathered."

"As I came to another path, I exclaimed: "Look, look at the beautiful berries. We need not wait until to-morrow for them." As I gathered the fruit, I said: "I thought these plants were inferior, and hardly worth the trouble of putting into the ground. I never looked for such an abundant yield." . . .

"My husband continued: "Ellen, you are on missionary ground. You are to sow in hope and faith, and you will not be disappointed. One soul is worth more than all that was paid for this land, and already you have sheaves to bring to the Master. The work commenced in other new fields . . . was quite as unpromising as the work in this field. But

the work you do in faith and hope will bring you into fellowship with Christ and His faithful servants. It must be carried on in simplicity and faith and hope, and eternal results will be the reward of your labors." \* \* \*"

With these words of encouragement the brethren were enabled to press forward and lay a strong foundation for a great and successful work. How much good has been accomplished by the faithful Christian teachers of the Australasian Missionary College and by the students who have gone from its halls to be missionaries, pastors, evangelists, teachers, colporteurs, doctors, and administrators in the work of the denomination! Not only in Australia but in many parts of the world has been felt the influence of this school of God's planting.

<sup>1</sup> Ellen G. White, *Life Sketches*, p. 363.

<sup>2</sup> F. C. Gilbert, *Divine Predictions of Mrs. Ellen G. White Fulfilled*, pp. 343, 344.

<sup>3</sup> White, *Life Sketches*, p. 373.

<sup>4</sup> White, *Fundamentals of Christian Education*, pp. 312-320.

<sup>5</sup> *Ibid.*, pp. 322-324.

<sup>6</sup> White, *Testimonies for the Church*, vol. 6, p. 179.

<sup>7</sup> White, *Life Sketches*, p. 358.

<sup>8</sup> Isaiah 41:6.

<sup>9</sup> White, *Life Sketches*, pp. 360-362.





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PACIFIC UNION COLLEGE announces promotion of seven faculty members by recent board action. Drs. R. K. Boyd (business administration), M. E. Mathison (chemistry), and I. R. Neilsen (physics) from associate professors to professors; and Evelyn Rittenhouse (secretarial science), Mrs. Eleanor Nidetsky (nursing education), Joe Maniscalco (art), and Cyril Dean (physical education) from instructors to assistant professors.

BATTLE CREEK ACADEMY (Michigan) was host on March 22 to the Michigan Conference Band Festival, with representatives from the four Michigan academies—Adelphian, Battle Creek, Cedar Lake, and E.M.C.—participating.

FIVE STUDENTS OF SUNNYDALE ACADEMY (Missouri) were baptized Sabbath, February 21. This left only three unbaptized students, two of whom planned to take the rite in the near future.

INGATHERING FIELD DAY at Auburn Academy (Washington) brought in \$1,400 and many enrollees for the Voice of Prophecy Bible Correspondence Course.

# BUILDING . . .



## Men and Women for SERVICE

Architect's sketch of Library-Administration Building recently occupied on the Loma Linda campus of CME. This structure is part of the present \$8,500,000 building program being undertaken by CME and the Seventh-day Adventist Church to help provide adequate facilities for the training of young men and women in the healing arts.

Seventh-day Adventists have always considered the care of the sick as part of the gospel of the Great Physician. The better to prepare young men and women for the noble professions of the healing arts, CME is rebuilding its physical facilities. Thus the College will continue to provide the Church with well-trained dietitians, nurses, physicians, and technicians to carry the gospel of health to those in need, and will soon add dentists to this list.

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GENTRY

For Information and Bulletin  
Write to the Principal

ARKANSAS

A CLASS IN FIRE FIGHTING AND CONTROL WAS offered by Pacific Union College this spring, sponsored by the California Department of Education and the State Firemen's Association. The instructor, Harvey Gruber, served several years on the Berkeley Fire Department.

WALLA WALLA COLLEGE is entering upon a five-year building program that will cost approximately \$1,000,000. Included in the program are an addition to Conard Hall, a new building to house the cafeteria and the home economics department, and a new church building.

HYLANDALE ACADEMY (Wisconsin) welcomes Warren A. Griffith as business manager, and Mrs. Fred Kingman as matron of the Health Home, which is a unit of the school.

THE PRECEPTORSHIP PLAN, whereby a junior medical student accompanies a general practitioner of medicine on his calls for a four-week period, is being scheduled the second year at CME's School of Medicine. Sixty-three of the students have chosen locations out of the State of California. Thus is assured a greater distribution of interest among students at graduation.

## Mount Vernon Academy



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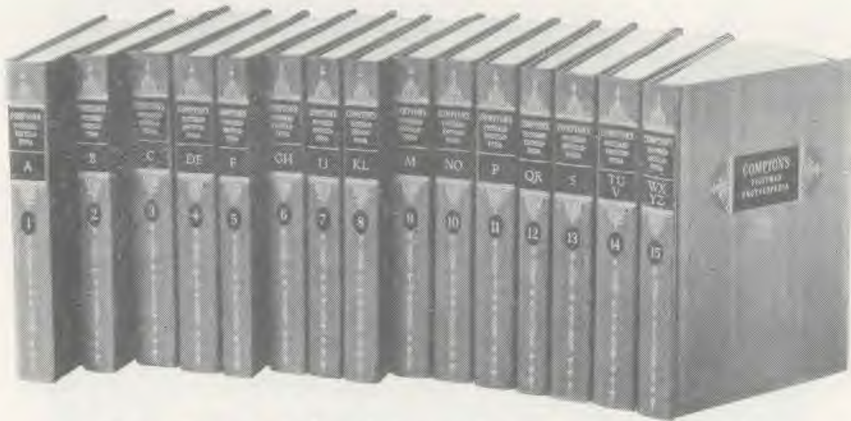
The college is in a rural setting, yet close to great commercial and industrial activities. Employment opportunities are adequate both at the college and in nearby towns. Housing facilities are ample.

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SEVEN GRADUATES OF BAUTAMA TRAINING SCHOOL (Papua, New Guinea) received diplomas and certificates last November 25, and are now teaching within the territory of the Coral Sea Union Mission. Another "graduation" in the evening saw 29 Friends, 12 Companions, and 20 Guides invested and awarded appropriate pins and honors.

LODI ACADEMY (California) is proud of its new eight-foot telescope with twelve-and-a-half-inch reflector, built and assembled by A. Cieslak, of Soquel, and presented by him to the academy.

SOUTHWESTERN JUNIOR COLLEGE STUDENT ASSOCIATION is broadcasting over Cleburne's station KCLE a 15-minute Sunday afternoon program of music, prose, and poetry emphasizing holidays and seasons.

NEW STAFF MEMBERS at Caribbean Training College (Trinidad, B.W.I.) for the school year beginning March 9 include Dan Edge, in charge of the woodwork and broom shops; and four graduates of C.T.C. —G. E. Trotman, college press; G. R. Thompson, secondary Bible and history; Bruce Dummett and Letnie James, assistants in the business office.



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## Proper Education

*(Continued from page 6)*

It is this inexcusable ignorance in regard to the most needful duties of life which makes very many unhappy families. . . .

The foregoing is a statement of what might have been done by a proper system of education. Time is too short now to accomplish that which might have been done in past generations; but we can do much, even in these last days, to correct the existing evils in the education of youth. And because time is short, we should be in earnest and work zealously to give the young that education which is consistent with our faith. . . .

Young men should not enter upon the work of explaining the Scriptures and lecturing upon the prophecies when they do not have a knowledge of the important Bible truths they try to explain to others. They may be deficient in the common branches of education and

therefore fail to do the amount of good they could do if they had had the advantage of a good school. Ignorance will not increase the humility or spirituality of any professed follower of Christ. The truths of the divine word can be best appreciated by an intellectual Christian. Christ can be best glorified by those who serve Him intelligently. The great object of education is to enable us to use the powers which God has given us in such a manner as will best represent the religion of the Bible and promote the glory of God.

We are indebted to Him who gave us existence, for all the talents which have been entrusted to us; and it is a duty we owe to our Creator to cultivate and improve upon the talents He has committed to our trust. Education will discipline the mind, develop its powers, and understandingly direct them, that we may be useful in advancing the glory of God.



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4. Excellent opportunities are provided for students to earn part or all of their college expenses by employment in the 200-bed hospital, food factory, engineering division, various industries, offices, and on the farm.

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MADISON COLLEGE

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A SPECIAL TEMPERANCE BROADCAST over Huntsville Station WFUN on Sunday, March 1, concluded a dynamic temperance week at Oakwood College which featured speeches, motion pictures, posters, lectures, and a workshop in the college chapel.

UNION COLLEGE reports 491 of its staff and student body are engaged in some type of missionary project, one result of which is that 355 persons are receiving Bible studies regularly.

SEVENTEEN STUDENT COLPORTEURS were awarded scholarship certificates for Philippine Union College last January 19.

COLUMBIA ACADEMY (Washington) celebrated its 50th anniversary April 10-12, with all events conducted by alumni.

FIFTEEN SENIOR AND JUNIOR STUDENTS of Emmanuel Missionary College have been named for inclusion in the 1953 edition of *Who's Who Among Students in American Colleges and Universities*.

HAWAIIAN MISSION ACADEMY staff and 225 students are proud and happy to be occupying the roomy and beautifully decorated new administration building and also the equally attractive new and efficient library building.

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## Solusi Mission School

(Continued from page 40)

The schoolhouse consisted of one un-ceiled room, with a floor of earth and a corrugated iron roof. During the hot weather the thermometer would often register 100° F. and over. School equipment was practically nonexistent. The students sat on brick seats one foot high and nine inches wide. Later boards were placed on top of these, but no back rests were added. One can well imagine how the students felt after having sat on these for four hours, especially since they were accustomed to roaming the veld at will.

Bible was always the main subject taught, and students who remained in the school any length of time received a good knowledge of the Book. Pioneer conditions often produce superior workers, and in this Solusi was no exception. Some of the first students have been among the best workers produced by the mission.



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THE BROOM SHOP at Union College is one of its newest industries, yet the 22 students employed there produce some 200 dozen brooms each week and earn \$1,750 a month to pay their college expenses. From \$60,000 to \$70,000 business is done per school year by the broom shop.

CME'S SCHOOL OF MEDICINE'S DEPARTMENT OF PEDIATRICS has received \$15,000 from the United Cerebral Palsy Foundation to cover the first year's operational costs of a nursery school for cerebral palsy children between the ages of one and a half and four years.

SOUTHERN MISSIONARY COLLEGE proudly counts among its staff 26 workers and wives who represent a total of 265 years of overseas mission service, and whose lives exert a powerful influence in putting the "missionary mold" on the student group.

TEACHERS OF TOMORROW at Adelphian Academy (Michigan) assist the Home and School Association by caring for small children so that both parents may attend the meetings of the association.

## Christian Education Begins in South Africa

(Continued from page 39)

Bible lessons, which were often taught out-of-doors, where, like our Saviour, she found illustrations in nature. In imagination I can still see the large tree growing alone in a pasture, strong and symmetrical, which we called "the Moses tree." Geometry was a fascinating experience of mathematical discovery and mechanical drawing. In the astronomy class the glorious southern heavens became something more than a mass of brilliant stars. Here were the Pleiades, with which Job was familiar; there, the nebula of Orion, the portal to a better land through which Jesus and all the host of heaven will come to claim the redeemed from this earth. We thought, "What a wonderful privilege it will be to pass through those golden gates with Jesus," and our young hearts yearned for that time to come.

In 1901 a normal course consisting of

one year of college work was offered, directed by Mrs. Ruth Haskell Hayton. I was one of the three graduates at the close of that first year. No work that I have since done in college or university has been as thrilling to me as was my practice teaching under her direction.

Since the turn of the century, under the blessing of God and the devoted effort of workers and people, educational work in the Southern African Division has grown in size and importance. The principal and most advanced training school is Helderberg College, at Somerset West, the Cape, since 1928 the successor to Union College, Claremont. At Helderberg both secondary and collegiate courses are given, the latter including theology, teacher training, home economics, Bible instructor, commerce, and stenography. Since 1950 courses can be selected by the student which will qualify him to sit for the external examination for the baccalaureate degree of the University of South Africa.

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*For further information write to the Principal*

**LA GRANGE, ILLINOIS**

Mrs. KATHRYN NELSON, dean of CME's School of Nursing, has been appointed by the ANA's executive committee of Educational Administrators, Consultants, and Teachers Section as chairman of a Committee on Functions, Standards, and Qualifications for Practice. Mrs. Nelson presided over the meeting held March 30 and 31 in New York City.

MAPLEWOOD ACADEMY (Minnesota) is justly proud of its Medical Cadet Corps of 33 earnest lads preparing to serve God and country when their turn comes.

THE ITALIAN TRAINING SCHOOL (Florence, Italy) reports a record-breaking enrollment of 83.

TWELVE COLLEGE AND ACADEMY STUDENTS of Philippine Union College were baptized on Sabbath, January 17, by R. W. Wentland, head of the philosophy department.

TWENTY STUDENTS OF AUBURN ACADEMY (Washington) were baptized at the Friday evening vesper service, February 13, and next day were received into the academy church.



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ATLANTIC UNION COLLEGE BOARD has announced promotion of Daniel Koval, instructor in physics and mathematics, and of Ruth Nelson, instructor in secretarial science, to assistant professors in their respective fields. Ruth Hirt, critic teacher in the primary grades, has been appointed to continuous tenure. Adel Kougl, of Sunnydale Academy (Missouri), will teach in the home economics department next year.

A THREE-DAY BIBLE CONFERENCE sponsored by the General Conference was held recently on CME's Los Angeles campus. The purpose of the conference was to help fuse medicine and religion in mutual dedication to a common goal. Speakers included F. D. Nichol, H. M. S. Richards, W. E. Read, Arthur L. White, Taylor G. Bunch, and Arthur Bietz.

BETHEL TRAINING COLLEGE (Transkei, South Africa) was host to a very successful African Teachers' Institute last December 17-29, attended by 40 teachers from both Bantu mission fields and from the training college staff.

TEN ADDITIONAL BATHROOMS and comfort rooms have been constructed in Philippine Union College's North Hall, at a cost of 2,500 pesos. The work was done mostly by students.

THE ATOMIC PHYSICS LABORATORY of Pacific Union College has recently acquired an omniometer, which is "actually a number of instruments in one" and, among other things, makes possible the detection of radioactive particles and rays.

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### The JOURNAL of TRUE Education

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*M. J. Bright*  
(MY PORTRAIT)

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