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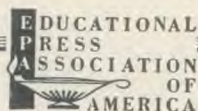
The JOURNAL of TRUE Education

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* By request we are designating the classification of articles listed in our table of contents: (1) Elementary, (2) Secondary, (3) College, (4) General.

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Creativity Is a Flame—An Editorial

CREATIVITY in the Christian teacher is a vitalizing flame that first warms, then kindles, the hearts and minds and souls of boys and girls, men and women, causing them to glow with a purer, clearer light. It is an influence and an example compounded of many factors and blended into a harmonious whole in the personality of the teacher. It is more than a method, though the teacher who best exemplifies it has developed the appropriate skills for its presentation and diffusion.

Creativity in the Christian teacher demands, first of all, a high level of personal integrity. In other words, the personality of the teacher must be a well-integrated whole, shaped and directed by sound moral principles and spiritual values. Creativity is denied to the undeveloped and weather-vane personality. The spiritual schizophrenic cannot have it, for it cannot reside where the house of the mind and the soul is in disorder. The teacher who wishes to kindle the divine spark in others must know what he believes and in whom he believes, and must be habitually committed both to his loves and to his hates. He must have a vital personal experience in Jesus Christ. Love must be deep and strong in him, a chorale of rich harmony, not a small tinkling or a profane dissonance. He must be what he wants his pupils to become. More than that, he must make what he is so attractive that those with whom he associates will be strongly drawn to the Master at whose feet he sits, and so to live the life he lives.

Creativity in the Christian teacher demands constant and consistent growth and development toward maturity, toward the fullness of the image of God in Jesus Christ. Only life can beget life. The teacher must himself be growing in grace and in the knowledge and companionship of the Master, else his theology is only a monument to dead faith, and his religion is of the mind alone, not reaching to the soul and heart. Teachers in all the disciplines of learning and instruction must drink deep at living fountains, always seeking fresh knowledge, new insights, better methods. No teacher can be creative who day by day leads his pupils to a stagnant pool.

Creativity demands security in the teacher. His house must stand on a rock and be sturdily

built. He must be so secure in his faith and in his philosophy of life that he will be unmoved by the swirling gusts of false doctrines, prejudices, fads, or popular hypotheses. Yet his windows must always be open to receive from every direction all the light there is. He must face life, and the light, without flinching and without drawing the shades. He must be at home in his world. He must rightly gauge his own strength and weaknesses, and to some extent those of other men. Knowledge of his strength must not be allowed to go to his head; nor will the realization of his weaknesses plunge him into a pit of despair. He sees what God, by His Holy Spirit, can do for him and through him, and he cooperates. In other men he sees the potentialities that God can awaken, develop, and use; and again he cooperates. He is not what we would call a well-adjusted person, because his security is not one of adaptation to life as it is—weak, sinful, and immature. Instead, his is the security of the heavenly vision. He has insight born of the acceptance of values that are eternal and spiritual. He is adjusted to eternity. He looks for a city "whose builder and maker is God."

The creative teacher prays that he may be an inspirer; he does not want to be a stimulant. He is not satisfied with a reaction from a student; he strives for a response. He sits among his pupils as a fellow learner—more mature, more experienced, and therefore with responsibilities of leadership; but still as a learner. His is not the role of the virtuoso in cap and gown, playing before awed and admiring pupils on the taut strings of his erudition. He is humble about what he knows, for he has strained his eyes toward far horizons, and because he sees in the children before him those who will be wiser and stronger than he.

His method produces self-moving free men, with an appetite for life lived on its best and highest levels, and with powers of mind, perceptions of soul, and emotions of the heart held in leash and in balance by intelligent self-discipline. He probes the mind of the sluggish and disciplines the irresponsible, giving his time and energy without stint; but his best efforts are for those who show the greatest promise. Of such a teacher it may well be said that his companionship is the richest gift he can bestow.

A CALL TO GREATNESS

Ellen G. White*

IT IS the work of each individual to develop and strengthen the gifts which God has lent him, with which to do most earnest, practical work, both in temporal and religious things. If all realized this, what a vast difference we should see in our schools, in our churches, and in our missions! But the larger number are content with a meager knowledge, a few attainments, just to be passable; and the necessity of being men like Daniel and Moses, men of influence, men whose characters have become harmonious by their working to bless humanity and glorify God,—such an experience but few have had, and the result is, there are but few now fitted for the great want of the times.

God does not ignore ignorant men, but if they are connected with Christ, if they are sanctified through the truth, they will be constantly gathering knowledge. By exerting every power to glorify God, they will have increased power with which to glorify Him. But those who are willing to remain in a narrow channel because God condescended to accept them when they were there, are very foolish; and yet there are hundreds and thousands who are doing this very thing. God has given them the living machinery, and this needs to be used daily in order for the mind to reach higher and still higher attainments. It is a shame that many link ignorance with humility, and that with all the qualities God has given us for education, so great a number are willing to remain in the same low position that they were in when the truth first reached them. They do not grow mentally; they are no better fitted and prepared to do great and good works than when they first heard the truth.

Many who are teachers of the truth cease to be students, digging, ever digging for truth as for hidden treasures. Their minds reach a common, low standard; but they do not seek to become men of influence,—not for the sake of selfish ambition, but for Christ's sake, that they may reveal the power of the truth upon the intellect.

Education for Power

Every human being, created in the image of God, is endowed with a power akin to that of the Creator,—individuality, power to think and to do. . . . It is the work of true education to develop this power; to train the youth to be thinkers, and not mere reflectors of other men's thought. . . . Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions.—*Education*, pp. 17, 18.

* *Fundamentals of Christian Education*, p. 120.

The Things That Matter Most

Lowell R. Rasmussen

ASSOCIATE SECRETARY
DEPARTMENT OF EDUCATION
OF THE GENERAL CONFERENCE

WE HAVE met here to dedicate ourselves anew to the inspired ideals and values of Christian education. It is our sincere hope that this council will have a far-reaching influence on our educational convictions, and on the future development of the work in this union conference. I think it would be altogether fitting and proper for us, at the beginning of this institute, to bow our heads in a silent prayer of gratitude to God for the way He has led us; for the great blessing our schools have been to us individually, to our children and youth, and to the people of our churches around the world.

The more I visit our schools, the deeper impression I gain of the tremendous influence our schools are exerting. Here in the homeland and out to the ends of the earth they affect every phase of our work. When the educational work is strong, all phases of the work are strengthened; when they are weak, all phases of the work suffer. The Seventh-day Adventist school system is one of the largest and most fruitful enterprises of our church.

More than that, Seventh-day Adventists conduct one of the most extensive educational systems in the world today. This system is international; it circles the globe. Wherever our message goes, there are our schools: 5,000 schools, in over 100 countries, enrolling 250,000 pupils—only 50,000 of them in the United States. No other denomination ever depended so fully on its schools as does the Seventh-day Adventist Church. No other people ever invested as much per capita in its schools. No other people ever received greater returns from their investment in education.

The splendid fruits of Christian education need no defense. If ever there was a cause worthy of support and confidence, it is Christian education. "I am not ashamed of the gospel of Christ"¹ in education! I am proud of the product and the fruits of Christian education.

¹Excerpts from an address delivered at secondary teachers' institutes in the fall of 1954.

A few weeks ago I heard from the trembling lips of a non-Adventist father one of the greatest testimonies to the value of our academies that I have ever heard: "We had one boy in our home. He was called to the war in Korea. Our son was one of those who didn't come back; but he was one of those *fortunate* boys who went to one of your Christian schools, and we are certain that he was faithful to God as long as he lived." What a tribute—"faithful unto death."

An ancient philosopher was once asked, "What is the greatest deed a man could possibly do in life?" He answered, "If a youth in the morning of life should come to you and ask the way of life and happiness, and you knew the way and were able to show him the way, that would be the greatest and most noble deed a man could do in life." To the Christian teacher, the greatest and most noble deed is to point a student to the way of life everlasting. We, as educators of youth, are privileged to engage in the most rewarding of all human enterprises.

The mightiest challenge that can face any generation is the need to know how to lead, guide, and educate the youth of the oncoming generation. The greatest challenge that can come to any church or to any educator, is that of directing and educating the children and youth for Christ. The finest hour for Christian education is still ahead. I believe there are greater heights to be reached, greater advances to be made, in the influence, the spirit, and the character of our schools than we have yet seen. The world has yet to witness, in our youth, what God can do through a school wholly dedicated to the principles of Christian education.

If we who are charged with the responsibility of educating the youth, should fail to carry out the divine program of Christian education, and thus lose our youth, this would be the greatest disaster that could come to the church. It would be an unspeakable tragedy if our schools should give attention to minor matters and fail to emphasize the things that matter most.

Any endeavor that touches the lives of so many, and so vitally affects our homes and our churches as do our schools, must have every phase of its program repeatedly and critically re-examined and re-evaluated, to guard against wrong tendencies, which so often creep in to defeat the purposes for which the schools have been established. If our schools are to meet the greater challenges, and assume the greater responsibilities of these late hours in human history, it is imperative that we find ways to make their character influences more effective.

We have come to a time when it is imperative that we ask ourselves, "What doth the Lord require of thee?"² What *does* the Lord require of us educators, now, individually?

My friends, the Lord requires us to follow His way—all the way, fully, completely in every activity. There are many conflicting views on education in the world today, but to the Christian educator there is only one pattern. The strength of Seventh-day Adventist schools is in direct proportion to their adherence to and following of the instruction give by divine inspiration:

"We are rapidly nearing the final crisis in this world's history, and it is important that we understand that the educational advantages offered by our schools are to be different from those offered by the schools of the world."³

"The most important work of our educational institutions at this time is to set before the world an example that will honor God. Holy angels are to supervise the work through human agencies, and every department is to bear the mark of divine excellence."⁴

"Now, when the great work of judging the living is about to begin, shall we allow unsanctified ambition to take possession of the heart and lead us to neglect the education required to meet the needs in this day of peril?"⁵

"In the night season these words were spoken to me: 'Charge the teachers in our schools to prepare the students for what is coming upon the world.' . . . The character of the education given must be greatly changed before it can give the right mold to our institutions."⁶

"I am instructed to say that some of our teachers are far behind in an understanding of the kind of education needed for this period of earth's history."⁷

"Our schools are not what they should be. . . . Time is passing. We are nearing the great crisis of this earth's history. If teachers continue to close their eyes to the necessities of the time in which we are living, they should be disconnected from the work."⁸

William Hunt, a great teacher of landscape painting, once said to his students, "Paint the sunset. You have but two hours." When the glorious sun was almost down he came to peer over the shoulder of his most promising student, to see what progress he had made. To his utter consternation he noticed that this young student hadn't begun to paint the sun at all. He had

spent all his time painting an old red barn on the western hill. Hunt exclaimed, "Son, son; paint the sun; it won't be light long. You haven't time for both the barn and the sun."

What is the essential education? What are the things that matter most?

Men of sincere endeavor in the world, educators and others, recognize the urgency for real values, the essentials, to be reinstated in educational endeavors, if we are to produce a morally and spiritually sound generation.

General Douglas MacArthur: "We have had our last chance. If we do not now devise some greater and more equitable system, Armageddon will be at our door. The problem basically is the *improvement of human nature* that will synchronize with our almost matchless advance in science, art, literature, and all the material and cultural developments in the past 2,000 years."

J. Edgar Hoover: "The task of moral and spiritual re-education is a matter of public emergency. . . . We need a revival of character education if our nation is to survive."

General Omar Bradley: "The world has achieved brilliance without wisdom, power without conscience; ours is a world of nuclear giants and ethical infants."

Dwight D. Eisenhower: "We need educators who have the vision and the determination and the courage to give the emphasis to the things in education that matter most."

Goodwin Watson: "A student in America today may be graduated from college, with honors, and still be broken down in health, personally disagreeable, vocationally a misfit, unfitted for home life, morally a menace to society, politically a grafter, and emotionally so unhappy as to be on the verge of suicide."

Thinking men and women in America today are alarmed at the appalling increase in juvenile delinquency, the moral laxity among those who are just starting out in life. Human society has been suddenly and rudely awakened to the fact that something is fundamentally and tragically wrong with our educational processes for producing "better men." In a group discussion of "Moral and Spiritual Values in American Education" during the 1954 meeting of the American Association of School Administrators, at Atlantic City, the statement was made that "to a large extent the things that matter most are the things that are ignored today in American education. . . . We must reinstate moral and spiritual values."

Blind indeed is the Seventh-day Adventist educator who is not aware of the deadly peril surrounding our own children and youth in these closing days of earth's history. The educational philosophies current in the world today are hurling the youth of the world toward tragedy so great as to stagger the imagination. This is the reason why appeal after appeal has come

to us through the servant of the Lord, not to follow the philosophies, practices, methods, and customs of the world, but rather to demonstrate the advantages of true Christian education.

The emphasis on educational values has been changed. Someone has gotten into the educational "show window" and shifted the price tags, so that some valuable items have been marked ridiculously low, while some cheaper items of less worth have been marked exceedingly high. Material values often displace spiritual values. Intellectual values supersede character values. Students are confused, parents are confused, even some teachers are confused.

No Seventh-day Adventist educator with a spark of devotion and loyalty can view with complacency or satisfaction the present trends in many of our school activities. There are standards and values that we must acknowledge and hold in honor. The fate of our schools as forces for good in the next few years, hangs upon our adherence to these basic values.

What are the values, ideals, attitudes, standards, and the traits of character that we are endeavoring to produce in the individual lives of our youth? Faith, meekness, humility, compassion, integrity, honesty, loyalty, devotion, self-sacrifice, honor, purity, and love—these are the qualities that could change the course of human history and give meaning to human life. These are the things that matter most in Christian education.

"That education which teaches us to submit our souls to God in all humility, and which enables us to take the word of God and believe just what it says, is the education that is most needed."⁹

"Upon the mind of every student should be impressed the thought that education is a failure unless the understanding has learned to grasp the truths of divine revelation, and unless the heart accepts the teachings of the gospel of Christ."¹⁰

The Bible gives the answer to our problem:

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exer-

cise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."¹¹

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."¹²

An old Chinese proverb gives the answer:

"If there be righteousness in the heart, there will be beauty in the character. If there be beauty in the character, there will be harmony in the home. If there be harmony in the home, there will be order in the nation. If there be order in the nation, there will be peace in the world."

The book *Education* gives the answer:

"True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character. The world does not so much need men of great intellect as of noble character. It needs men in whom ability is controlled by steadfast principle. . . .

"Character-building is the most important work ever entrusted to human beings; and never before was its diligent study so important as now. Never was any previous generation called to meet issues so momentous; never before were young men and women confronted by perils so great as confront them to-day."¹³

In no field of endeavor do we need a more highly developed sense of values than in our educational work. A little initial deviation from the standard will in time lead us a great way off the course. We need to weigh things according to their true worth, and not by surface appearance of value.

We as Christian educators have been given a comprehensive statement of values. What we need is real knowledge, understanding, and appreciation of these values; then

a resolute and unreserved commitment to them. Our task is, therefore, to marshal our forces for an all-out assault on the indifference to high moral standards, the spiritual neutrality, and the lack of religious zeal and enthusiasm that is so prevalent today. This we must do if we are to justify the existence of our schools.

I believe deeply that we must give far greater emphasis than we have in the past to the things that matter most. What *are* these things?

"The greatest want of the world is the want of

—Please turn to page 25

To Christian Teachers

ADLAI ALBERT ESTEB

Good teachers we should venerate
Among the country's truly great.
They stand the highest in each town,
For they lift up the child that's down
And place before his eager eyes
A higher, more enduring prize.

They mold each plastic mind and heart
With loving, patient, skillful art,
And help him reach life's highest
goal—
A pure and noble living soul!
No tribute is too great or grand
To pay the teachers of our land.

I'd like to place a diadem
Upon the head of each of them!

Creative Thinking and Teaching

A SUGGESTIVE METHODOLOGY FOR THE CHRISTIAN CLASSROOM

Edward Heppenstall

PROFESSOR OF RELIGION
LA SIERRA COLLEGE

I. The Problem

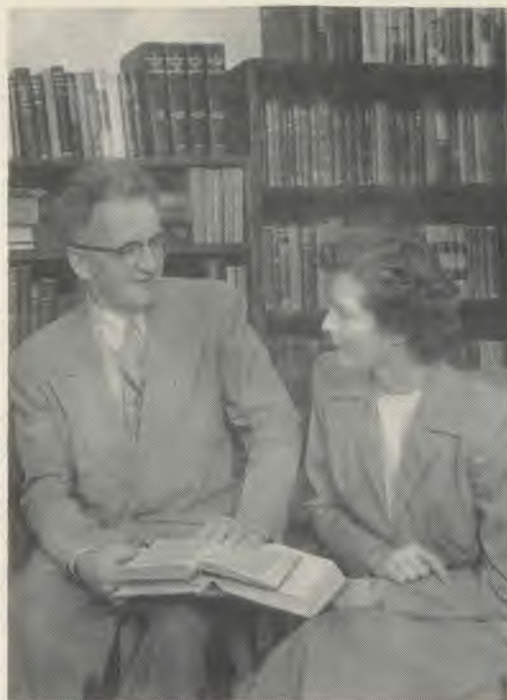
ONE serious difficulty faced by Christian teachers is suggested by the phrase, "the reality of the spiritual life." All through church school and academy our youth hear about religion; but do they live it? The activities available are mostly academic—reading, reciting, storytelling, discussing, memorizing. But what opportunities are there in our classrooms to seek and to find the realities of experience that lie at the origin and foundation of Adventist beliefs, and that give vital meaning to life?

"Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursuit of a certain course of study. . . . It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers."¹

Hence the significant questions for Seventh-day Adventist educators: Is the total effect of our teaching upon the personality and life of the students a genuinely Christian effect? Are they developing religious ideals and convictions that assure sound morals and joyous Christian living? Does the religion we teach become a vital element in human experience, in motivating conduct and determining character?

The issues in classroom procedure turn largely upon two methods of teaching: the transmissive, and the creative.

The assumption has prevailed to a large extent that the work of the Bible teacher is to transmit a religion; that there is a body of most important beliefs, a neat bundle of foolproof doctrines, a set of incontrovertible dogmas, which are to be handed on by the Bible teacher; that all this material is to be drilled into the



memory, and thus the learner will become conformed to the content that we teach.

On the other hand, the prime essential in creative methodology is to cultivate an inner realization and transforming experience of God. Here the teacher's task is to teach in such a manner that "saving truth" enters creatively into the flow of present experience. The creative principle centers the individual person rather than the content and subject material. The teacher is a personal counselor and guide in mutually friendly fellowship with the student, inspiring the free spirit of the learner, his interests, ambitions, and capacities into a fuller personal experience. Creative teaching is a Christian relationship between persons, not the exercise of one's arbitrary dogmatic power over others. One cannot be at the same time reverent of another's personality and arbitrary toward it. To value personality is to value self-activity in all persons—in our students. If persons are of final worth, then every particular instance of self-activity has within it something of unimpeachable validity.

II. The Bible Teacher's Objectives

"The true 'higher education' is that imparted by Him with whom 'is wisdom and strength.' . . .

"In a knowledge of God, all true knowledge and real development have their source. . . . The mind of man is brought into communion with the mind of God, the finite with the Infinite. . . .

"In this communion is found the highest education. It is God's own method of development."⁴

The real objective, then, is to bring about a personal encounter between God and the student, and so to establish a vital living fellowship through which alone our youth become real Christians and genuine Seventh-day Adventists.

This does not mean that we can exist without doctrine or should quit teaching doctrine as thoroughly as hitherto. This is a time when doctrine is in disrepute. It is regarded as sectarian, divisive, concerned with the minutiae of Christian beliefs. The "liberal" declares that this emphasis on doctrine transformed early dynamic Christianity into a system of creeds, and that now we are more concerned with life than with "truth" as a doctrine. This is a crucial issue today. It is said that what really matters is conduct and that it does not make much difference what a man believes. This is not our position. We have a hierarchy of doctrine that we believe is as infallible as the Word itself. But doctrine is a formalized aspect of living faith. The Bible was not written to give us a chapter on the Trinity, one on the state of the dead, the sanctuary, the Sabbath, or the second coming of Christ. What we teach is more than a mere system of doctrines; it is a confession of faith on the part of people who ventured their lives on these spiritual essentials in the Bible. And we are to understand and to teach the faith and the experience that produced these great doctrines. To believe in God the Father and in Jesus Christ as Lord and Saviour is to stake one's life on the reality for which those words stand.

We must have doctrine, and we must teach it. For unless we do know and teach our doctrines well enough to keep the faith pure and true to its divine intention, the "faith which was once delivered unto the saints"⁵ may be perverted.

III. The Need for Creative Teaching

"In all His teaching, Christ brought the mind of man in contact with the Infinite Mind. He did not direct the people to study men's theories about God, His word, or His works. He taught them to behold Him as manifested in His works, in His word, and by His providences."⁴

This statement distinguishes between mere transmission of theories and the "divine-human encounter." It is at this point that we, as Christian teachers of religion and of the doctrines of the Adventist faith, need to examine critically our teaching methodology.

"For ages education has had to do chiefly with the

memory. This faculty has been taxed to the utmost, while the other mental powers have not been correspondingly developed. Students have spent their time in laboriously crowding the mind with knowledge, very little of which could be utilized. The mind thus . . . becomes incapable of vigorous, self-reliant effort, and is content to depend on the judgment and perception of others. . . .

"The education that consists in the training of the memory, tending to discourage independent thought, has a moral bearing which is too little appreciated. As the student sacrifices the power to reason and judge for himself, he becomes incapable of discriminating between truth and error, and falls an easy prey to deception. . . . The mind that depends upon the judgment of others is certain, sooner or later, to be misled."⁵

"Every human being, created in the image of God, is endowed with a power akin to that of the Creator, —individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power; to train the youth to be thinkers, and not mere reflectors of other men's thought."⁶

Thus the need for creative teaching and thinking grows out of the very needs of men. These needs are not merely those of the intellect alone. Too much of educational methodology is based on the assumption that intellectual activity, mere intellectual exercise, constitutes the basic material of education. Such a view held by any teacher results in the logical organization of subject matter and the transmission of that material. But the dynamic of learning has to do with experience, with the whole being of man, and this demands not only logical organization and transmission of subject matter; but psychological organization, with the living student at the very heart of it, where the fundamental issue is student participation, purposeful and wholehearted activity, reflective thinking.

We constantly meet the charge of indoctrination; and with the view of education as intellectual exercise, there is danger that Bible teaching may be reduced to this. There is, however, a type of indoctrination that is acceptable. The conscious development of ideals such as democracy, freedom, and tolerance; the inculcation of habits of cleanliness, punctuality, courtesy, cannot be considered imposition. Least of all can instruction in science, the transmission of facts or principles accepted in a particular field, be termed imposition. The issue of indoctrination arises only when there is a true controversy with reference to the question under discussion. We have a genuine case of indoctrination when the teacher attempts to impose one view in a controversial situation without permitting other

views to be entertained. Indoctrination may be accomplished when only one point of view is presented or when the contrary views are unfairly or inadequately presented; when emotional conditioning is used to the exclusion of rational analysis or evidence; when fear of disapproval or punitive action is aroused. Indoctrination, as far as teaching method is concerned, means short-circuiting the reasoning processes in situations where it is important to cultivate them. Teaching doctrine or religion may follow the method of presentation of facts and principles; but if supported by evidence and logical analysis that both student and teacher understand, then instruction is no more indoctrination than if the conclusions had been arrived at by the method of free discussion. The important thing to remember is that indoctrination will never bring about a personal encounter between God and man.

IV. Creative Teaching Makes for Dynamic Christian Living

The type of teaching that we are seeking must be both a transmissive and a creative process. It values the absolute and eternal doctrines of the Word of God, and wants students to be thoroughly acquainted with Christian truths. But we must recognize that no mere intellectual knowledge of doctrine can take the place of creative decisions. Each man's faith must rest on his own experience; and any help he gets from the teacher must be reinterpreted and re-evaluated before he can make it his own. What are the essential characteristics of that teaching method that accomplishes this?

People are of first importance, and the object is not merely to cover 150 lessons on the Bible. There is no justification for such a fixed program, to which everyone must conform, irrespective of needs, capacities, and other experiences. Our teaching of the Bible must be adapted to given situations and graded to individual and group needs.

"In all true teaching the personal element is essential. Christ in His teaching dealt with men individually."⁷

What does it mean to put the individual person at the heart of the teaching procedure? It means freedom to express one's actual emotions and feelings and to have them accepted by the teacher; freedom to consider oneself an equal in the learning enterprise; freedom to work out solutions to individual problems; freedom of communication and expression, so that

a sense of real participation is experienced and responsibility for the outcome is recognized; and freedom to think about God and Jesus and Christian living as one's experience reveals.

Effective teaching involves individual counseling. Mass education is not enough. Each individual must be tested to discover what he is learning, what problems he has, and what help he needs. Counseling helps students to find themselves, to use their resources, and to rise above their circumstances.

A primary attitude in the teacher must be that of humility and not of dogmatism. There is sometimes a tendency to resort to authoritarian methods, meaning here specifically the absence of free inquiry and honest criticism. Exhortations to faith, justice, kindness, and all the manifestations of the fruit of the Spirit, which is love, lack motivating power unless such qualities are discovered and developed in the process of personal relationship between teacher and student. The Christian teacher is the key man; he must be a living exponent of the true Christian process by which conversion and sanctification take place. Always the Bible teacher is engaged as a witness to the doctrine itself.

Classes should be conducted and syllabuses arranged so as to lead to and encourage independent thinking. Creative teaching on this level demands a certain degree of difficulty and healthy frustration, so that the drive toward understanding is persistently strong. Creative activity on the part of the student has meaning only in relation to the type of mental challenge and strain that the productive effort of the classroom has engendered. Interest should be in attempts to express oneself, to foster the deeper, more emotional levels of mental activity, to muse and dream, to ponder and speculate, lest the work be interlined with purely surface considerations, platitudes, and mere memory work.

Motivation should be increased by orientation to the problem rather than a ready statement of the answer. Insight is likely to be fuller and personal discovery more explicit when the problem is clearly defined. Delegate ordinary responsibility and various phases of a difficult problem to different students in the class. Organize class time so as to give freedom and opportunity for discussion and participation.

Every lesson we teach from the Bible should be built around the interaction of man's evaluative capacities and the formation of attitudes. Unless both teacher and student know what is

the purpose of the lesson, and strive toward that end, neither succeeds. An attitude has not really been formed until it becomes a practically automatic part of the personality. Anger is mastered, not when one learns that it ought not to be, but when he has been so motivated by the grace and power of God that right attitudes have developed, which change his behavior. Biblical material is much more difficult to present when its purpose is character education rather than content instruction. If we simply wish the student to know the Bible as such, we have only to obey the laws of learning. But no Bible story, event, or doctrine will affect the student's character until its power has become a part of his evaluative attitudes. To produce such results, I suggest the following:

1. There is danger of teaching over and over a few ethical and spiritual principles about which the student has known long before he came to college. These are often treated with a superficial overidealism that the student (and probably the teacher) does not practice in his daily life. We can repeatedly emphasize the principles of service, honesty, and the like; but unless these are given a depth of meaning that will motivate life, they become trite and even obnoxious to the student, forming in him a negative attitude toward the church and the faith, and making him callous to Christian doctrine and ideals. This makes young people gospel hardened, and all the more indifferent to Christianity.

2. In our choice of goals and outcomes for our students, we need to present aims that challenge them and that they can embrace without self-righteousness and a pharisaical attitude. There is the danger that the Bible, its doctrines, and its messages may be so taught on the level of legalism that the student who accepts them on this level is placed in the category of the Pharisee who thanked the Lord that he was not as other men.¹

3. Let us fight with might and main any tendency to make religion a thing apart from life and living. The great concepts of this message must become living attitudes that govern the chapel services and the everyday behavior and thinking of the individual. This means that we shall not confuse Christianity and culture.

We must so teach the Word of God as to integrate it into all phases of education, avoiding departmentalization. As matters now stand, most college teachers are trained in highly departmentalized fields of learning, and these departments are too frequently conducted as quite unrelated to one another in the total Christian program of the college. This only accentuates the fragmentation of college undergraduate

work. Although in certain respects specialization is an asset, it often becomes a liability in other aspects. It tends toward isolation of the department of religion and the work done in religion and Bible classes, and the narrowing of intellectual perspectives, so that the college course becomes merely an ordinary course in liberal arts plus religion, or with religion tagged on.

When religion is taught from a transmissive angle or as merely another specialized interest with a self-contained subject matter, it loses its Christian and religious quality on the campus, as in practical life. Having a department of religion, however competent, does not in itself guarantee that religion will pervade the campus as a vital and creative influence.

Intellectual emphasis must be effectually balanced with emotional needs and the personal hierarchy of values. There is a limit to which we may go in indoctrination. Drill and formal instruction have their place; but out of their proper sphere they tend to fossilize what should be personal and vital, because knowledge is conceived of as the equivalent of faith, and the meaning of doctrine is altogether misconceived.

We must rethink our method of teaching doctrine and write our syllabuses with an understanding of what it means to make doctrine relevant to life. The ultimate goal of our teaching is the full salvation of the student through an exposure of his entire being—his mind, his affections and emotions, his will—to the revelation of God's purpose, claim, love, and power, to the end that he may be continually and progressively transformed into the image of Christ.

Therefore we must teach Bible so that the student will see the major issues of faith for himself. All Christian teaching must center in a person—Jesus Christ. Christian teaching must be associated with personal fellowship with Jesus and with Christian teachers and students. Fundamental is truth and love incarnate in Christ and in Christian teachers and students. Let doctrines be taught, *really taught*, not imposed. But let us make certain that the great assumptions of our faith are impregnated with the authentic motifs of "those things which are most surely believed [and lived] among us."²

¹ Ellen G. White, *Education*, p. 13.

² *Ibid.*, p. 14.

³ Jude 5.

⁴ White, *Christ's Object Lessons*, p. 23.

⁵ White, *Education*, pp. 230, 231.

⁶ *Ibid.*, p. 17.

⁷ *Ibid.*, p. 231.

⁸ Luke 18:10-14.

⁹ Luke 1:1.

Mark of a Man

or

Mark of the Beast

*Leif Kr. Tobiassen**

DEPARTMENT OF HISTORY AND RELIGION
SOUTHERN MISSIONARY COLLEGE

RELIGIOUS freedom, or any sort of freedom, is a plant that can thrive only in a certain climate. A hundred and seventy years ago, here in America and over in France and elsewhere, men, building upon the achievements of the British people through centuries, staked their lives to create a climate favorable to individual freedom. And on this continent, under God, they succeeded. You and I now live comfortably as Seventh-day Adventists on the heritage they carved out to provide scope for the full measure of individual judgment and distinctive decision. In the providence of God this Advent Movement grew in America, not so much because here was money, but primarily because on this continent was a climate of individualism, independence of thought, and freedom for peculiarity. In this climate Adventism has grown strong. In no other climate can Adventists live long. Yet today, around us and among us, this climate is changing.

Although some may be inclined to deny this ominous change, it is, of course, no surprise to the student of the thirteenth chapter of Revelation. The unerring pen of prophecy predicted it. Only the willfully blind can fail to see how radical and comprehensive is this change, and how far it has already crept, among even the very elect.

My concern is for you who are today graduating from this Adventist college. Will you be among the many who will obediently line up behind the two eloquent question marks in the fourth verse of Revelation 13?—"Who is like unto the beast? who is able to make war with him?" Are you?

One of the most dangerous mistakes that could be made in our preaching would be to mislead our congregations into thinking that this last great war will be over theological in-

terpretations or doctrinal disputes. This is a war over your individual attitude—your attitude toward freedom of opinion and judgment.

It must be admitted that many of your fellow men are ill equipped to fight in this war. By and large they have been molded in an educational system, and under an educational philosophy, in which personal adjustment to the social environment has been set forth as the cardinal virtue. Your fellow men have grown up in a society that worships personal popularity more fervently than any other pagan idol has been worshiped.

Your fellow men have been brought up in an environment that puts the chief premium on the individual's identity with the crowd. Your fellow men are living today in a society in which the cardinal commandment is, Be like the others.

Your fellow men are, indeed, many of them, ill equipped for that fight against the beast. They can but shrug their narrow shoulders and ask helplessly, "*Who is like unto the beast? who is able to make war with him?*"

Are you better equipped than they? Has this Adventist college forged around your soul that personal armor in which you can confidently take up the desperate battle with the beast?—the beast of uniformity—the beast of acquiescence—the beast of conformity. What did you do here these four years? And what did we do to you and for you?

What quality of genuine steel have we planted in your spiritual spines?

The penetrating influence of the devil has long and skillfully prepared the mental attitudes of our generation. You and I have been born into an age in which all are supposed to think alike, look alike, act alike, and be alike. We have been born into an age that despises dissent and rewards conformity. We live in an age, you and I, in which a firm decision is the rarest

* Selections from a baccalaureate sermon delivered at Southern Missionary College, May 15, 1954.

thing. The organizational policies of government, business, and even the church have been so adapted that there is always someone else's lap into which we can cleverly deposit the hot potato.

In the war against which we shall each have to stand alone and take our individual positions, how, then, can we, you and I, fight this beast?

Your fellow men have been carefully conditioned to avoid just such a fight. The profoundest respect for company dogma is instilled into every junior executive who hopes to advance. The fear of disagreement and dissent is spread over the radio and TV networks. The horror of being found in the frightful company of the dissenting minority is felt even in laboratories and libraries. The fear of controversy is today topped only by the hysterical fear of being controversial.

The prophecy of Christ that the time would come when the stout hearts of strong men would fail them for fear, is today being fulfilled all about us. The fear of being different is dwarfing our youngsters. The fear of losing face, the fear of debate, the fear of not being told what to think, the fear of holding outstanding or conspicuous opinions, the fear of voting against the mighty majority—these pagan and primitive fears are today tightening their malignant grip on the souls of our people, preparing them to go along with the millions rather than to fight the beast.

For a hundred years we have preached that the mark of the beast is the willing adherence to an un-Scriptural application of one of the Ten Commandments. That emphasis should, of course, never be weakened. But let not the great deceiver subvert us into thinking that the issue over the mark of the beast is primarily theological, or even doctrinal. The issue over the mark of the beast is psychological—a question of mental and social attitude, a question of intellectual habit.

To take the mark of the beast is to decide to follow the crowd. To take the mark of the beast is to seek the popularity of conformity rather than to fight for the dignity and integrity of truth. To take the mark of the beast is to abdicate that state of human individuality to which it is the aim of God's plan of salvation to restore us.

To wear the mark of the beast is to deny that independence of mind and spirit with which it is God's eager concern to equip each

saint. To accept the mark of the beast is to refuse our position with those who fight and fast and pray and witness, and to join those who acquiesce and adjust and give in and go along.

"Who is like unto the beast? who is able to make war with him?"

These issues are inescapable. Numerically the forces of the beast are today mightier than ever. Only in conformity is there safety. If safety is what you seek, conform; be like all others.

But God calls you graduates to something much higher. You have selected "Uphold the Word" as your motto. You have decided that your aim is to "Enlighten the World." God appoints you this day to something more divine than being obedient followers of conformity. For you who are graduating from Southern Missionary College this year He has something much more valuable, much more worth while.

I wish that you and I could visit the place where I was born. It is a place on the North Sea, neither famous nor particularly beautiful. The ocean pushes heavily upon the land. Year in and year out, wave after wave has hurled itself on the shore with terrific impact. The pressure is gigantic, but the shore never moves. For 4,500 years it has yielded not an inch.

Why not?

Because the shore is surrounded by a sturdy chain of tiny rocky islets, under constant attack by the frightening force of the ocean. Often they are submerged under the giant breakers. With tireless fury, day after day, night after night, year after year, century after century, the sea pushes persistently at them, but never succeeds in moving them. They are mercilessly beaten and battered; nevertheless, they stand there defiantly facing the terrible pressure of the sea, fearlessly scorning the growling sea—constant, resolute, unbending, yielding not an inch in their faithful fight for the land behind them.

As you "Uphold the Word," and as you "Enlighten the World," it is God's hope that against the pressure, against the impact, you will remain constant, unbending, yielding not an inch; that you will refuse the badge of the beast, fearless in your determined fight against it.

This is the hope of God, of whose Word I have reminded you. This is the need of the world, which you propose to enlighten gloriously. This is the expectation of the church, in whose congregation you have been growing up these past years.

Professional Ethics for the Christian Teacher*

AS A MEMBER of one of the most responsible and respected of professions, the teacher is pledged to a standard of behavior that is above reproach and that adds luster to his vocation. The Christian teacher, above and beyond the claims that society makes upon teachers in general, must exemplify and advocate those virtues that have come to be associated with the profession and the practice of Christianity as a personal dynamic force and a way of life.

More specifically, the Christian teacher in the church-related school will regard as valid in his personal behavior code these commitments:

In General

1. To practice wholeheartedly and consistently the things he professes and believes.

2. To reverence the Word of God, and to respect the house of God and the church, which is the constituency of the Christian school.

3. To recognize as fundamental, and to practice to the best of his ability, the principles of morality comprehended in the Decalogue and exemplified in the life and teaching of the Master.

4. To have a high sense of loyalty to the aims and ideals of Christian education, particularly to the philosophy of education upon which has been built the Seventh-day Adventist system of schools.

5. To recognize the brotherhood of man and the right of equality of opportunity to all according to their ability, without discrimination on account of race, religion, or social antecedents.

6. To defend and practice freedom of the mind as a precious heritage of Christianity and Christian education, while at the same time

recognizing the compatibility of academic freedom with the following obligations:

a. To regulate his life by the Christian canons of truthfulness, decency, loyalty, moral integrity, and good taste.

b. To be a good and conscientious citizen, recognizing no higher loyalty than that due his country and people, except that due to God.

c. To support, by conduct and teaching, the published and generally recognized objectives and standards of the school whose employ he has voluntarily entered.

d. To refrain, even off the campus and in private life, from any expression that would cast reflection upon the school, by imperiling its reputation or compromising its aims and principles, because of his connection with it.

To the Profession

7. To look upon Christian teaching as a holy vocation.

8. To exhibit a lively and congenial interest in the growing edge of truth, whether the search for it be in his own field or in those of his associates.

9. To accept the responsibility of acquaintance with the major fields of human knowledge and of familiarity with those related to his own field of study.

10. To seek the highest possible standard of excellence in his chosen field of specialization.

11. To broaden his horizons by participating in the activities of professional groups, by cultivating acquaintance with distinguished scholars, and by taking the initiative in attending workshops and conventions dealing with his field of study.

12. To maintain and be subject to sound scholastic standards in: (*a*) course requirements, (*b*) teaching methods, (*c*) examinations, and other criteria of achievement, as may be determined by united faculty action, or by commonly accepted standards of his profession.

13. To develop to the maximum his teaching methods and techniques, always for the purpose

* This code is offered in the hope that it will be used as a basis for faculty discussion, and that it will be given careful attention by administrators and teachers in Adventist schools and colleges. It is a compilation and adaptation from codes sent to the Department of Education by Emmanuel Missionary, La Sierra, Union, and Walla Walla colleges, from the official code of the National Education Association, adopted in 1952, and from the code of the American Association of University Professors, published in 1937.—THE EDITOR.

of rendering more effective service to his students.

To Colleagues

14. To give encouragement and moral support to his associates on the staff of the school so far as conscience and the best interests of the school permit, and when he can no longer approve the attitudes or activities of a colleague, that he use means and the method to protect the interests of the school similar to those used in the church.

15. To refrain, at all times and in all cases, from any form of unfair competition with his colleagues for position, rank, honors, students, or other advantages of any sort.

16. To secure permission and give full credit for the use of materials borrowed from colleagues or others and used in his lectures, publications, or other public presentations.

17. To give due recognition to lines of authority and to duties and responsibilities assigned to other staff members and to the functions of administrators, refusing to curry favor with students, or to build himself up with other staff members by playing the role assigned to another, or assuming, without authority, the toga of administration.

To His Students

18. To recognize his obligation to meet promptly and faithfully his appointments with classes, with individual students, and with student groups.

19. To maintain such health of body and mind, and such habits of study, as will make him a vitalizing and inspiring force, a living fountain, as he moves among the young people.

20. To cultivate friendly relations with the students, without undue familiarity and sentimentality.

21. To allow students freedom to express their views and the assurance of careful and objective consideration of opinions expressed by them.

22. To be alert and loyal to the best interests of the student body and the school by reporting to the proper disciplinary agencies all cases of student dishonesty or other misconduct seriously detrimental to the aims or standards of the school.

23. To hold in professional confidence the ideas, needs, weaknesses, and failures of students, whether observed by him or confided by the student, except as the public interest re-

quires that such facts be revealed, and then only to the properly constituted authorities.

24. To give due credit for the use of original student contributions in his lectures and publications, as he would for materials borrowed from colleagues and other sources, and under no circumstances to exploit his students.

25. To recognize individual differences among students, and seek to meet their individual needs.

26. To discuss controversial issues from as fair and unbiased a viewpoint as possible, seeking to develop in the student the qualities of sound standards, good judgment, fair appraisal, and charity for those holding divergent views.

To the School

27. To demonstrate his loyalty to the institution in which he is employed by a scrupulous observance of the regulations, policies, and customs adopted by the board and faculty for staff members, or generally recognized as suitable by his professional associates.

28. To inform himself as to the rules of his institution governing such matters as tenure, rank, promotion, dismissal, leaves for study, and the qualifications of staff members, and to accept the resulting obligations.

29. To participate consistently in the activities and responsibilities of the faculty group, and to accept and carry to the best of his ability such responsibilities as may be assigned to him by the group.

30. To conduct professional or institutional business through the proper channels.

31. To refrain from discussing confidential and official information with unauthorized persons.

32. To give due notice before a change of position is to be made.

33. To engage in no activity or employment, gainful or gratuitous, that would interfere with the proper performance of his duties as a staff member, impair his professional status or his standing with colleagues, students, the community, or the church.

Any man worthy to be chief of a great organization body must do three things: one, pick the people he trusts; two, delegate authority and responsibility to them; and three, back them up and take responsibility for any failure that occurs.—PRESIDENT DWIGHT D. EISENHOWER, at a Washington press conference.

STRAIGHT from the BLUEPRINT

This is the seventh in a series of outline studies in Christian education from the writings of Ellen G. White.

Financial Administration in the Christian School

I. THE MANAGERIAL FUNCTION

A. Characteristics of good management

1. Centralized responsibility.

"Especially should the president of a school look carefully after the finances of the institution." (FE 510)

2. Professional competence.

"Those intrusted with the financial management of our educational institutions, must allow no carelessness in the expenditure of means. Everything connected with the finances of our schools should be perfectly straight. The Lord's way must be strictly followed, though this may not be in harmony with the ways of man. . . .

"Who is your bookkeeper? Who is your treasurer? Who is your business manager? Are they careful and competent? Look to this." (FE 510)

3. Application of religious principles and ethics.

"Wherever schools are established, wise managers must be provided, 'able men, such as fear God, men of truth, hating covetousness,' men who will do their very best in the various responsibilities of their positions. Business ability they should have, but it is of still greater importance that they walk humbly with God and are guided by the Holy Spirit." (6T 215)

4. Economy to be practiced.

"Not only for the financial welfare of the schools, but also as an education to the students, economy should be faithfully studied and conscientiously and diligently practiced. The managers must guard carefully every point, that there may be no needless expense, to bring a burden of debt upon the school." (6T 208)

"As individuals and as managers of the Lord's institutions we shall necessarily have to cut away everything intended for display and bring our expenses within the narrow compass of our income." (6T 209)

5. Debt to be avoided.

"That our schools may nobly accomplish the

purpose for which they are established, they should be free from debt. They should not be left to bear the burden of paying interest. In the establishment of training schools for workers, and especially in new fields where the brethren are few and their means limited, rather than delay the work it may be better to hire some money from the friends of the enterprise; but whenever it is possible, let our institutions be dedicated free from debt." (6T 207)

"When the managers of a school find that it is not meeting running expenses, and debts are heaping up, they should act like levelheaded businessmen and change their methods and plans. . . .

"When one year after another passes, and there is no sign of diminishing the debt, but it is rather increased, a halt should be called. Let the managers say: 'We refuse to run the school any longer unless some sure system is devised.' It would be better, far better, to close the school until the managers learn the science of conducting it on a paying basis. For Christ's sake, as the chosen people of God, call yourselves to task and inaugurate a sound financial system in our schools." (6T 210, 211)

"We should shun debt as we should shun the leprosy." (6T 217)

6. Church to relieve institutional indebtedness.

"The Lord has means for His work in the hands of His stewards; and as long as our schools have debts which were incurred in their establishment, in the erection of necessary buildings, and in providing necessary facilities, it is our duty to present the case to our brethren and ask them to lessen these debts. Our ministers should feel a burden for this work. They should encourage all to labor harmoniously, and to lift in proportion to their ability." (6T 207)

7. Cooperation with management.

"Teachers may manifest a Christlike excellence in serious, solid thinking and planning to improve the state of things. They should enter heartily into the plans of the managers and share their burdens." (6T 210)

"Some have felt reluctant to let the students know the financial embarrassment of the schools; but it will be far better for the students to see and understand our lack of means, for they will be thus able to help in the practice of economy." (6T 208, 209)

B. Financial reporting

1. Periodic (monthly) financial statements.

"It is possible for money to be misappropriated without anyone's understanding clearly how it came about; and it is possible for a school to be losing continually because of unwise expenditures. Those in charge may feel this loss keenly, and yet suppose they have done their best. But why do they permit debts to accumulate? Let those in charge of a school find out each month the true financial standing of the school." (FE 510, 511)

2. Periodic auditing.

"The work of the school should be inspected several times each year. Let the ministers act as counselors, but lay not on them the financial responsibilities." (6T 216)

"Lay these responsibilities upon men who have business tact, men who can give themselves to business, who can visit the schools and keep an account of the financial condition, and who can also give instruction regarding the keeping of the accounts. . . .

"The light given me by the Lord is that wise men, men of financial ability, should visit our schools in every country and keep an account of their financial standing. This matter should not be left to ministers or committeemen, who have no time to take this burden. The teachers are not to be left with this responsibility." (6T 216)

"Men of financial ability should look over the accounts once, twice, or thrice a year, to ascertain the true standing of the school and see that enormous expenses, which will result in the accumulation of indebtedness, do not exist." (6T 217)

II. SUPPORT OF EDUCATION

A. Support to come from the church

1. All to share in the expense.

"Let the church carry a burden for the lambs of the flock, in its locality, and see how many can be educated and trained to do service for God." (*Special Testimonies on Church Schools* [written in December, 1897] 11)

"The same principles which, if followed, will bring success and blessing to our training schools and colleges, should govern our plans and work for the church schools. Let all share the expense." (6T 216, 217)

2. Worthy students unable to pay should be assisted.

"If students cannot of themselves command sufficient means to pay the actual expense of good and faithful work in their education, is it not better that their parents, their friends, or the churches to which they belong, or large-hearted, benevolent brethren in their conference, should assist them, than that a burden of debt should be brought upon the school? It would be far better to let the many patrons of the institution share the expense, than for the school to run in debt.

"The churches in different localities should feel that a solemn responsibility rests upon them to train youth and educate talent to engage in missionary work. When they see those in the church who give promise of making useful workers, but who are not able to support themselves in the school, they should assume the responsibility of sending them to one of our training schools." (CPT 69)

3. Conferences to assist institutions and worthy students.

"Our conferences look to the schools for educated and well-trained laborers, and they should give the schools a most hearty and intelligent support." (CS 103)

"In each conference a fund should be raised to lend to worthy poor students who desire to give themselves to the missionary work; and in some cases they should even receive donations." (6T 213)

4. Bible teachers to be paid from the tithe.

"The best ministerial talent should be employed in teaching the Bible in our schools. Those selected for this work need to be thorough Bible students and to have a deep Christian experience, and their salary should be paid from the tithe." (6T 134, 135)

B. Income from students

1. Charges to be related to operating costs.

"The amount charged for tuition, board, and residence should be sufficient to pay the salaries of the faculty, to supply the table with an abundance of healthful, nourishing food, to maintain the furnishing of the rooms, to keep the buildings in repair, and to meet other necessary running expenses." (6T 210, 211)

"In some of our schools the price of tuitions has been too low. This has in many ways been detrimental to the educational work. It has brought discouraging debt; it has thrown upon the management a continual suspicion of miscalculation, want of economy, and wrong planning; it has been very discouraging to the teachers; and it leads the people to demand correspondingly low prices in other schools. Whatever may have been the object in placing the tuition at less than a living rate, the fact that a school has been running

behind heavily is sufficient reason for reconsidering the plans and arranging its charges so that in the future its showing may be different." (6T 210)

"Whenever it becomes necessary to raise the prices at any school, let the matter first be laid before the patrons of the institution, showing them that the fees have been placed at too low a figure and that, as a result, debts are accumulating upon the school, thus crippling and hindering its work." (6T 211)

2. A labor program for student self-help.

"In acquiring an education, many students would gain a most valuable training if they would become self-sustaining. Instead of incurring debts, or depending on the self-denial of their parents, let young men and young women depend on themselves. They will thus learn the value of money, the value of time, strength, and opportunities, and will be under far less temptation to indulge in idle and spendthrift habits. The lessons of economy, industry, self-denial, practical business management, and steadfastness of purpose, thus mastered, would prove a most important part of their equipment for the battle of life. And the lesson of self-help learned by the student would go far toward preserving institutions of learning from the burden of debt under which so many schools have struggled, and which has done so much toward crippling their usefulness." (Ed 221)

"The youth should have it plainly set before them that they must work their own way as far as possible and thus partly defray their expenses." (6T 214)

"In every place where schools are established, we are to study what industries can be started that will give the students employment." (MM 323)

"In many minds the question will arise, Can industrial work in our schools be made to pay? and if it cannot, should it be carried forward?"

"It would be surprising if industries could be made to pay immediately on being started. Sometimes God permits losses to come to teach us lessons that will keep us from making mistakes that would involve much larger losses. Let those who have had financial losses in their industrial work search carefully to find out the cause, and endeavor to manage in such a way that in the future there will be no loss." (CPT 315, 316)

III. STAFF REMUNERATION

A. The holy calling

1. Consecration and unselfish labor.

"Great care should be taken in regard to the spirit pervading the Lord's institutions. These institutions were founded in self-sacrifice, and have been built up by the self-denying gifts of God's people and the unselfish labor of His servants.

Everything connected with institutional service should bear the signature of heaven. A sense of the sacredness of God's institutions should be encouraged and cultivated. The workers are to humble their hearts before the Lord, acknowledging His sovereignty. All are to live in accordance with the principles of self-denial. As the true, self-sacrificing laborer, with his spiritual lamp trimmed and burning, strives unselfishly to advance the interests of the institution in which he is working, he will have a precious experience, and will be able to say, 'The Lord indeed is in this place.' He will feel that he is highly privileged in being permitted to give to the Lord's institution his ability, his service, and his unwearying vigilance." (Review and Herald, Jan. 4, 1906, p. 9)

2. Spirit of self-sacrifice to grow.

"We are nearing the end of this earth's history, and the different lines of God's work are to be carried forward with much more self-sacrifice than they have yet been. The work for these last days is a missionary work." (CH 300)

B. Basic principles of worker remuneration

1. A fair living wage to be paid to all.

"Every worker in our institutions should receive fair compensation." (7T 207)

"Those who are willing to labor for the Master should not be allowed to lack for the necessities of life. They should be enabled to live comfortably, and also to have enough so that they can make donations to the cause of God." (EGW MS 103, 1906)

"In the various departments of secular labor, mental and physical, faithful workmen can earn good wages. Is not the work of disseminating truth, and leading souls to Christ, of more importance than any ordinary business? And are not those who faithfully engage in this work justly entitled to ample remuneration? By our estimate of the relative value of labor for moral and for physical good, we show our appreciation of the heavenly in contrast with the earthly." (AA 341)

"If a woman is appointed by the Lord to do a certain work, her work should be estimated according to its value." (7T 207, 208)

2. Wage ranges should be comparatively narrow.

"The Lord will have faithful men who love and fear Him connected with every school, every printing office, health institution, and publishing house. Their wages should not be fashioned after the worldling's standard. There should be, as far as possible, excellent judgment exercised to keep up, not an aristocracy, but an equality, which is the law of heaven. 'All ye are brethren.' A few should not demand large wages, and such wages should not be presented as an inducement to secure

ability and talents. This is placing things on a worldly principle." (EGW MS 25a, 1891)

3. Wages to be in proportion to service rendered.

"If one gives mind, toil, and strength in bearing the burdens, he is to receive according to the value he gives to the school. Justice and truth are to be maintained, not only for the present and future standing of the school, but for our own individual benefit in righteousness. The Lord will not be a party to the least injustice." (EGW MS 69, 1898)

"Yet there are cases where a difference must be made. There are men connected with the publishing houses who carry heavy responsibilities and whose work is of great value to the institution. In many other positions they would have far less care and, financially, much greater profit. All can see the injustice of paying such men no higher wages than are paid to mere mechanical workers." (7T 207)

"The wages offered should be such as will secure the best kind of help. Nothing will be saved in narrowing in this line. Loss will be sustained if inexperienced men become superintendents or managers in the business lines of the institution." (EGW MS 31, 1897)

4. Employing organization has first claim on time and strength of the worker.

"Let ministers and teachers remember that God holds them accountable to fill their office to the best of their ability, to bring into their work their very best powers. They are not to take up duties that conflict with the work that God has given them.

"When ministers and teachers, pressed under the burden of financial responsibility, enter the pulpit or the schoolroom with wearied brain and overtaxed nerves, what else can be expected than that common fire will be used instead of the sacred fire of God's kindling? The strained, tattered efforts disappoint the listeners and hurt the speaker. He has had no time to seek the Lord, no time to ask in faith for the unction of the Holy Spirit." (7T 250)

"Special instruction has been given me in regard to our ministers. . . . They should not engage in worldly enterprises; for this disqualifies them for giving their best powers to spiritual things." (EGW MS 101, 1902)

5. Worker is entitled to free time.

"Outside the period of labor in the institution, the worker's time is under his own control, to use as he sees fit, so long as this use does not conflict with his duty to the institution. For that which he may produce in these hours, he is responsible to his own conscience and to God." (7T 177)

"The light given me is that if our ministers would do more physical labor, they would reap blessings healthwise. After his day's work of preaching and visiting and study, the minister should have time in which to attend to his own necessities. If he has only a limited salary, he may contrive to add to his little fund. The narrow-minded may see in this something to criticize, but the Lord commends such a course." (Ev. 660, 661)

Good for New Plymouth!

Our church at New Plymouth, Idaho, has sixty-seven members, all of them in the low-income bracket. Three years ago they reopened their school in a room in the church basement that the public school had been using for its overflow. The church members improved the heating system, at a cost of nine hundred dollars; and that first year they managed to keep the school expenses up, in addition to paying for the heating plant.

The next year there were twenty-seven pupils in nine grades, necessitating two teachers. And the church bought a large car with which to bring in students from rural areas. The third year of operation, salary for the two teachers was \$397 per month, and when the school year ended the church was \$952 in debt. In order to reopen school in the fall the local elder borrowed money to pay the debt, assuming half of this amount as his personal obligation. His devotion to Christian education inspired others; and not only was the debt cleared, but a credit of two hundred dollars was built up by the time school opened in September.

Now the church has rented twenty-two acres of good land, on which to grow sugar beets. A large enough income is anticipated to make possible the building of a two-room school with a small auditorium. Undoubtedly this objective will be realized, since sugar beets give an assured yield and have a constant market at a good price.

The example of the New Plymouth folk is inspiring other churches to make improvements in their schools.—J. T. PORTER, *Educational Secretary, North Pacific Union Conference.*

How to Interest Students

Harvey C. Hartman

PRESIDENT, UNION COLLEGE

In Coming to College

A SATISFIED customer always returns," is a well-known slogan in the business world. Just so in Christian education: satisfied students and parents are our greatest assets in a public-relations program. How may we satisfy our Seventh-day Adventist young people and parents, by providing a Christian education in harmony with the blueprint?

Our schools are to be soul-winning agencies. "In the highest sense, the work of education and the work of redemption are one." * This is the chief cornerstone upon which Christian education is built. If we fail in this, we fail to satisfy the needs of the church.

Thus it would appear that the first point in good public relations is that we make our schools all that God has ordained them to be. They must be soul-winning agencies, or there is no reason for their existence. If they fill that place in the organized work of the church, we shall have gone a long way toward satisfying the desires of our church members.

In building up a college enrollment it is necessary that our young people of high school age (who are chiefly in our academies) shall know about the college. This can be accomplished through teacher-and-student publicity trips to the respective academies during the school year. The territory served by Union College comprises thirteen conferences, and five of our staff members have been appointed to take special assignments, each in certain conferences. During the school year these staff representatives keep in touch with the academies of their respective territories, and on the campus each especially sponsors the students coming from the academies and high schools of his area. In that way the young people of each section feel that they have a representative at the college who is more interested in them than is anyone



else. During the second semester of the school year these staff members visit the academies in their assigned territories, interview the seniors individually, and discuss plans for attending the college.

In the spring a senior visitation program is planned, at which time all the academy seniors (and S.D.A. seniors from high schools) of our territory come to the college campus. They see the scholastic, recreational, and spiritual program of the college in action. They also learn what the college can offer them in labor opportunities to help defray their expenses.

After the seniors have visited our campus, the regularly assigned staff member appointed to each particular section will again visit the academies to receive the seniors' applications for admission. Young people on the college campus are also encouraged to make application for readmission in the fall. Even though plans may not have been finalized in all details, the very fact of their having filled in and signed a form showing their intention to be in school tends to bring them back.

Publicity news items regarding the college should appear regularly in the union paper or papers of the area that the college serves. The college paper and annual are also good publicity material—and how important it is that their contents shall properly represent the college.

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The Tiny Tot Motel

A SEVENTH-DAY ADVENTIST
KINDERGARTEN OR PLAY SCHOOL

A. A. Leiske

PASTOR
ST. PAUL, MINNESOTA

THE main business of God's people is to evangelize the world, and every means at the command of the church must be employed to accomplish that end. The Tiny Tot Motel exists first of all for child evangelism—to win boys and girls (and through them their fathers and mothers) for Christ and His truth. The kindergarten—a Seventh-day Adventist play school—also helps in our public relations by drawing the parents' hearts to our church and the message we have for the world.

The Master Himself especially favored child evangelism. In fact, to emphasize the importance of this branch of the work and its value to the kingdom, He taught that it would be better for a person to remove himself from the earth than to be a stumbling block in the spiritual progress and development of a child.

"And Jesus called a little child unto him, and set him in the midst of them, and said, . . . But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."¹

I feel that the educational work of this denomination could be the strongest force for evangelism in the world today if we had followed the counsel that the servant of God gave concerning kindergarten work for non-Adventist children. She describes this work as a great avenue for child evangelism. She refers to a camp meeting kindergarten conducted in Australia for non-Adventists, and urges that schools be established to continue the work thus started:

"A children's meeting or Bible kindergarten should be held daily under the direction of teachers qualified for the work. . . .

"Such meetings for children and youth, if rightly conducted, will be attended by many who are not of our faith, and the lessons learned at the meetings will be repeated at home. Through the children the parents may be reached. . . .

"The good seed sown in these meetings should not be left to perish for want of care. Many parents would rejoice if the instruction given to their children at the camp meeting could be continued. They would gladly place their children in a school where the same

principles were taught and practiced. While the interest of both parents and children is awakened, it is a golden opportunity for the establishment of a school at which the work begun at the camp meeting can be carried forward."²

The Tiny Tot Motel Kindergarten is not simply a place where parents drop their children for someone to do baby-sitting. Our kindergarten school should be conducted on such a high spiritual and scientific level that the world will come to us for counsel, rather than we go to it for help. The servant of God has outlined the course we should follow in directing the minds of these little ones; and that, of course, should be the fundamental basis of the program of every school established by the Seventh-day Adventist denomination.

OUR FIRST TINY TOT MOTEL

The Tiny Tot Motel, kindergarten for children of working parents not of our faith, was established five years ago by A. A. Leiske, then pastor of the Kansas City, Missouri, Central church. The experiment proved successful, and today this kindergarten department of the Kansas City Junior Academy, with Mrs. Marie Keymer as director, has an enrollment of 110. A fifth room is now needed to relieve the crowded condition in the building that once housed the entire church school and academy.

Entering as tiny tots five years ago, some who have never attended another school are now pupils in the first-to-third-grade room added this year by popular demand of parents who plan that their children shall continue their education in the same school "until they finish the junior academy." Homes of doctors, lawyers, hotel managers, policemen, ministers, and students are represented. When a little boy's aunt survived three heavy surgeries not long ago, the woman attributed her recovery to the prayers offered for her by the little kindergarten children.—Olive Woodward Marsh, "The Tiny Tot Motel," *The Review and Herald*, May 15, 1952, p. 18.

The Tiny Tot Motel Kindergarten or play school should be a place where the children who come from divided or broken or non-Christian homes may receive real spiritual help and sympathetic understanding. It should not be a place where the teacher is unsure of herself and bewildered as to how to deal with a problem child. The Christian teacher who understands boys and girls will be prepared to analyze the underlying cause of the misbehavior of a tiny tot, and will set to work with the help of God to apply the balm of Gilead. She should plan a regular program for the spiritual, mental, and physical life of each child for every day that he is in the play school.

The eternal results of such a play school—with home visitation by the supervisor, help and instruction in child psychology at parents' meetings, and many other activities designed to influence the lives of both parents and children—cannot be fully appreciated in this world. Only in the kingdom of God shall we be able to see the end results. God help us to follow quickly every avenue He opens for finishing the task He has given us to do.

The first and most important step in the development of a Tiny Tot Motel is to select the right supervisor or teacher, in counsel with the conference department of education. Dealing with non-Adventists, the teacher must be refined, intelligent, and understanding; be thoroughly converted to the project from start to finish; and have some experience in the practice of public relations. She should also have some practical business experience, the ability to combine sound economics with Christian principles, and *the will to make the plan work.*

The Tiny Tot Motel supervisor should have a place for a small office, with a telephone and a desk where she can make and keep her records. The telephone should be answered only by one who has a pleasant voice and manner, and who thoroughly understands the business. Often the entire atmosphere of the place is judged by the voice that answers the phone, and a "wrong" answer may mean an opportunity lost for eternity.

To show to the community that the Tiny Tot Motel is backed by a stable and responsible organization, it should be operated in conjunction with the church school or junior academy. The entire staff or faculty of the school should look upon this project as a missionary agency, and should therefore endeavor, in their contacts

with the non-Adventist public, to emphasize the Tiny Tot Motel as the foundation of the entire school. When the children have outgrown the kindergarten, their parents should be expected and encouraged to continue them in the church school and on through the junior academy. Thus they may still enjoy the privileges and advantages of a Christian education, and many times both the parents and the children become Seventh-day Adventists.

We believe that all the work of the local school system, including the Tiny Tot Motel, should be administered and coordinated by the principal of the school. Eternal loss may be sustained if the kindergarten is operated separately, and the patrons sense a division among the teachers.

When the staff is organized and the school is ready to be opened, a news story should be released that will attract non-Adventists to enroll their children. Local newspapers are always happy to give space to a story of a project that will help working mothers. It would also be well to suggest that the city editor send a photographer to get good pictures of the school and of children using the playground equipment. A sign reading "Tiny Tot Motel Kindergarten and ———Junior Academy" should be placed in front of the building, for the Adventist school will become more prominent after a kindergarten has been established.

You may find it difficult at first to interest your church in the development of a Tiny Tot Motel Kindergarten, because they are not experienced in this field, and because some Seventh-day Adventists shrink from contacts with non-Adventists. Through inexperience in dealing with non-Adventists in connection with our schools, many of our people lack the faith and courage to believe that Catholics, Methodists, Presbyterians, and others will send their children to an Adventist kindergarten. In order to get favorable notice, therefore, the minister needs to be well informed as to the approach and the steps to take in the development of such a school.

Where space is available in conjunction with a church school or academy, the cost of starting a kindergarten is very little. In fact one hundred or two hundred dollars will go a long way toward providing the necessary equipment. Generally the ladies of the church will be happy to make this a special project.

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The Credo of a Teacher

HOW HE CREATES INTEREST AND PRODUCES EFFORT

Harry E. Westermeyer
PROFESSOR OF HISTORY
WALLA WALLA COLLEGE

IN PREACHING circles the question is often asked, What should a preacher do if his congregation goes to sleep? The classical answer is, Wake up the preacher!

That may be true in churchly affairs, but not necessarily in a teacher's work. The best way to keep students awake in class may be to put the teacher to sleep—about ten each evening!

A primary condition for interest and mastery in life (and, incidentally, the strongest root of happiness) is health; and in preserving bodily well-being there is no substitute for sleep, fresh air (in classroom as well as in sleeping room), good food, and daily exercise.

As an aid in creating classroom interest, I would place next to bodily well-being a thorough knowledge of the subject and a sympathetic understanding of human nature. The teacher's cup of learning should be running over, and his heart should be warmed with the grace of understanding. It is very helpful for a teacher to think now and then of his other self—ten, fifteen, twenty years ago.

Moreover, to create interest and to produce effort, the teacher must love his work—and his students. May I share with you a bit of my teaching credo? I got the idea from Martin Luther, who is said to have taken off his hat in the presence of his boys, in class or out of class.

First, my calling, my mission in life, is teaching. In my teaching work I have often been tested to the quick, and sometimes nearly to the limit of my endurance; but that makes the mission of teaching all the more precious to me.

Second, I want the student to get his money's worth—with compound interest. What is more, he must be repaid for the *time* he spends in class; and that is more valuable than money.

As I go to my classes I pray, "O God, help me to help some student today; and please help the students to help me." The right atmosphere in

class can just draw the best out of a teacher, and draw the students very close to him, to one another, and to God. A class period is to me an experience, an adventure in living, a kind of sacrament. The idea is amplified on pages 435 to 437 of *Counsels to Parents, Teachers, and Students*. I recommend its frequent reading.

That reminds me of another statement on page 229 of the same volume: "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. He should see in *every pupil* the handiwork of God,—*a candidate for immortal honors.*" (Italics supplied.)

In my classwork I aim to relate the subject to life here and now, as well as to life hereafter. When a student comes to the end of a class period with me, I like him to know that he's *been* somewhere; and I want him to feel a little

If he [the teacher] is indeed wise he does not bid you enter the house of his wisdom, but rather leads you to the threshold of your own.—Kahlil Gibran, quoted in *Everybody's Business—Our Children*, p. 41.

surer that he is *going* somewhere—on the road to success. That is why there are few F's in my classes. If my students fail, I share in that failure. But I do not expect failure; I am after success.

In order to carry on such a program, I myself must have time to study and must not be loaded down with so many extracurricular activities that personal classroom preparation becomes secondary. My primary business is teaching. And he who dares to teach must dare to learn.

These days there are so many committees among teachers and students that there is little

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What the SCHOOLS ARE DOING

- Wednesday, September 22, was a day long to be remembered at Fulton Missionary College (Fiji). The governor of Fiji, Sir Ronald Garvey, and Lady Garvey visited the college, accompanied by the director of education and other state officials. Every department and activity of the school was inspected, and the governor expressed sincere admiration for "accomplishing what no other organization in the Pacific has the courage to attempt," in that the 300 students enrolled represent every island group in the Central Pacific area. A copy of the book *Education* was presented to the governor, as the blueprint of the denomination's educational system. Sir Ronald and Lady Garvey made their personal contribution to the occasion by each planting a flamboyant tree at the edge of the assembly lawn.
- Washington Missionary College has received much favorable publicity because of the civil defense preparedness demonstrated by its Operation Survival the weekend of November 5-7. Some 30 students and teachers participated in this experiment in a wooded area 11 miles from the college, to test the practicality of emergency survival kits developed by the advanced nutrition class for use in case of bombing or other disaster. Ages of the group ranged from a 6-week-old baby to a 59-year-old man.
- The 13 pupils of the Provo (Utah) church school sold \$2,050.25 worth of *Life and Health* up to the end of October! By this means the Pathfinders earned their way to junior camp, and every child has a savings account in the bank. In addition, these same children distributed nearly 3,500 copies of the 1954 Anti-Narcotic *Little Friend*. More power to them and their inspired and inspiring teacher, Mrs. Vivian Vaughn!
- By action of the 1954 Autumn Council of the General Conference Committee, G. T. Anderson, Ph.D., is the ninth president of the College of Medical Evangelists; Keld J. Reynolds, Ph.D., is dean of the faculties; and W. E. Macpherson, M.D., is dean of the School of Medicine.
- At least 9,000 homes were visited by some 175 students and teachers of Southern Missionary College on Minutes to Midnight field day, October 16.
- The Northern European Division welcomes J. A. Simonson as educational secretary.
- West Jamaica Conference reports 11 church schools with a total enrollment of 1,000 pupils.
- In three evenings enthusiastic students of Broadview Academy (Illinois) raised their In-gathering goal of \$2,800.
- During Thanksgiving vacation a busload of Union College students, under direction of Pearl Hall, associate professor of modern languages, experimented with their Spanish as they visited Monterrey, Saltillo, Montemorelos, and Horse Tail Falls, in Mexico.
- H. R. Nelson and the Michigan Conference of Seventh-day Adventists were honored on Teachers' Day at the Michigan State Fair by a plaque and scroll in "appreciation for the civic devotion, sense of social responsibility, and devoted community leadership in the field of education exhibited in behalf of the children of Michigan."
- Children of the S.D.A. elementary school at Clearwater Lake, Wisconsin, decorated their Christmas tree with dollar bills—25 of them—which were later given to help a young Catholic family whose home had recently been destroyed by fire. The next day L-bombs—colorfully wrapped gospel literature—were tossed by the children to all passers-by.
- Editor Walter T. Crandall of *The Youth's Instructor* is again manifesting his interest in training the youth for effective service, by his affiliation with the English department of Washington Missionary College. Under this arrangement a selected student will each semester spend a designated amount of time each week in the actual work of preparing copy for the *Instructor*. College credit will be given for this apprenticeship.
- A Teachers' Institute on Wheels through scenic New England, rich in historic landmarks of national, denominational, and literary interest, was greatly enjoyed by a busload of teachers from New Jersey and Chesapeake conferences last October 22-25. The trip was planned and directed by educational superintendents R. A. Tyson and T. V. Zytoskee, with the able assistance of Ethel Johnson, elementary supervisor for the Columbia Union. Elder Clifton Taylor, and Mrs. Rochelle Kilgore, of Atlantic Union College, joined the group as guides.

► Lynwood Academy (California) reports an increased enrollment this year, totaling 317. Seven new staff members are welcomed: Joanne Herman, chorus, speech, art, and voice; Wayne Jones, denominational history, and Mrs. Jones, girls' physical education; J. L. Krell, boys' physical education; Anna Ruth Lust, piano; Edward L. Timothy, band and instruments; Mrs. Margaret R. White, librarian.

► Shenandoah Valley Academy (Virginia) made notable improvements in its physical facilities during recent months, including an irrigation system, deep freeze and walk-in refrigeration units, a modern two-story industrial building to house the bindery and the laundry, and a new 70' x 160' gymnasium-auditorium.

► Atlantic Union College is proud of the newly completed Machlan Auditorium, the last wing of the beautiful new administration building. The 1,000-seat hall is also being used for the college division of the South Lancaster church. Other campus improvements include a complete remodeling of the cafeteria.

► That "mony a mickle maks a muckle" was demonstrated anew at Campion Academy (Colorado) last October 27 to November 3, when the students brought in more than 19,500 pennies for school improvement. Hard-covered *Singing Youth* songbooks for the chapel were purchased with 10,000 of the pennies.

► The enlarged, rejuvenated, and redecorated Conard Hall is a thing of beauty and a joy forever to the lucky majority of nearly 300 resident women at Walla Walla College. However, in spite of the 44-room addition, there is still an "overflow" group being housed in West Hall.

► On Trick or Treat night last October 30, the boys and girls of the Boise, Idaho, church school gave out 1,565 pieces of gospel literature, enrolled 44 persons in the 20th Century Bible Correspondence Course—and received "treats" for which they did not ask!

► Arna Robinson, from Barranquilla, Colombia, South America, a senior student in the C.M.E. School of Nursing, has been awarded a \$150 scholarship by the Florists' Telegraph Delivery Association.

► Some 15 practical theology students at the S.D.A. Theological Seminary are associated with M. K. Eckenroth in an evangelistic campaign begun October 24 in nearby Silver Spring, Maryland.

► During the month of September, Philippine Union College library received gifts of 241 volumes and a 3-year subscription to *Popular Mechanics* magazine.

The Things That Matter Most

(Continued from page 7)

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."¹⁴

"It is the degree of moral power pervading . . . [a school], that is a test of its prosperity. It is the virtue, intelligence, and piety of the people composing our churches, not their numbers, that should be a source of joy and thankfulness."¹⁵

Every member on the school staff is responsible for these values. If we would truly fulfill our obligation as teachers, we must have a clear vision of what the Lord requires of us at this time; we must have our own moral and spiritual convictions, not merely reflect the thinking or the environment in which we find ourselves; we must develop in our own lives those characteristics that we wish to see developed in the lives of our students.

The highest satisfaction of a teacher is the consciousness of having aided in producing the kind of men and women he knows in his heart God desires to have produced. We urgently need a thousand experiments set up in our classrooms designed to demonstrate ways of changing attitudes and ideals and of producing sound character. The only thing holding us back is the courage of our convictions.

We cannot be complacent or satisfied with past results. It is just as important that parents and students know what values the school maintains and insists upon as to know what subjects it offers. Each subject, each school activity, should be so directed as to contribute to the development of a noble, Christlike character.

Amid the perplexities and dangers and conflicting educational claims, the one safe and sure rule is to do what God says. Here is the only safeguard for individual integrity, for the purity of the home, for the well-being of society and the stability of the nation. In the words of George Washington, "Let us raise a standard to which the wise and honest can repair."

¹ Romans 1:16.

² Micah 6:8.

³ Ellen G. White, *Counsels to Parents, Teachers, and Students*, p. 56.

⁴ *Ibid.*, p. 57.

⁵ White, *Testimonies for the Church*, vol. 6, p. 130.

⁶ White, *Fundamentals of Christian Education*, pp. 526, 527.

⁷ *Ibid.*, p. 525.

⁸ *Ibid.*, p. 469.

⁹ *Ibid.*, p. 532.

¹⁰ *Ibid.*, p. 536.

¹¹ Jeremiah 9:23, 24.

¹² John 17:3.

¹³ White, *Education*, p. 225.

¹⁴ *Ibid.*, p. 57.

¹⁵ White, *Counsels to Parents, Teachers, and Students*, p. 94.

- ▶ Sunday, December 12, was commencement day at Bekwai Training College (West Africa). Forty-two students received teaching certificates, 12 of them on the advanced level. All teachers are qualified under government standards. Many of these new graduates will be teaching in our mission schools; some will be lent to other mission schools, and some to government schools. But all will strengthen the Advent Movement in the Gold Coast, as they care for churches in the districts in which they teach.
- ▶ An immediate increase in enrollment from 36 to 47 was only one indication of the joyful acceptance of "an answer to prayer" in the form of a fine, completely modern two-room school building (with a 3.2-acre playground) recently purchased by the Bremerton, Washington, church for \$17,500—less than one third of what it would cost to replace.
- ▶ Sixty students of Helderberg College (South Africa) spend Sabbath afternoons in service group work, some distributing literature, and others conducting worship services and branch Sabbath schools in surrounding rural areas. Still other groups are studying various phases of nature in preparation for investiture in MV classes.
- ▶ Walla Walla College was host from October 31 to November 5 to a union-wide nutritional instructors' training class, taught by Dr. and Mrs. H. W. Vollmer. Forty official delegates and auditors from each conference in the union completed the course.
- ▶ Madison College is this year strengthening its agriculture department and increasing its offerings. The four-year curriculum offers majors in agronomy, animal husbandry, or agricultural education. There is also a two-year course in general agriculture.
- ▶ Southern Missionary College has awarded \$100 scholarships to Janice Jansen, of Collegedale Academy, and Buddy Hadley, of Forest Lake Academy, as first-prize winners in the Southern Union Conference temperance oratorical contest.
- ▶ Students enrolled in three new courses offered this year at Pacific Union College—Biblical philosophy, communication skills, and introduction to scientific thought—are using new textbooks prepared by PUC teachers.
- ▶ Students and staff of Broadview Academy (Illinois) are proud of their new three-manual Wurlitzer pipe organ, installed by Bradford Braley.
- ▶ The Far Eastern Division has enthusiastically welcomed L. E. Smart as the new secretary of the department of education.
- ▶ Oshawa Missionary College reports enrollment of 250 students, from every Canadian province except Prince Edward Island, the United States, and six overseas countries or islands.
- ▶ West Indian Training College (Jamaica) reports graduation of 30 fine young men and women in December, most of whom have since joined the ranks of laborers in the Lord's harvest field.
- ▶ Fourteen Adventist missionaries made up the student body of a special language school held at Nojiri, Japan, during last July and August. The newly revised Home Study Institute course in the Japanese language was used in the school.
- ▶ River Plate College (Argentina, South America) closed the 1954 school year last November with graduation of 23 seniors, most of whom are already "in the work." Literature evangelism claimed 65 of the students for the summer.
- ▶ Fifty students of Emmanuel Missionary College passed out antiliquor handbills in every corner of Berrien Township last fall, thus helping to bring in the vote of 495 to 194, which defeated the proposal to sell beer, wine, and liquor in the township.
- ▶ Helderberg College (South Africa) was host last October 3-8 to a literature evangelists' institute, from which 45 were assigned territory for the summer's activities. Scholarship certificates were given to 11 students who earned them during the 1953-54 summer season.
- ▶ Four Oakwood College teachers are this year on study leave. Natelkka E. Burrell, Cordell Evans, and Frank W. Hale, Jr., are working toward Ph.D. degrees in education, mathematics, and speech respectively; and Janeth L. Lewis is studying for the M.A. degree in library science.
- ▶ Ex-Army Pilot Russell Rose is the new associate pastor of Pacific Union College church, with special emphasis on work with Missionary Volunteers, Pathfinders, and Home and School Association. While in the Army he flew 51 missions over Europe in a B-17, and came out the only officer who was not shot down, wounded, or killed.
- ▶ Having received an M.A. degree from the University of Nebraska on July 30, Mrs. Josefina Consul-Pascual has returned to her duties as director of food service at Philippine Union College. While in the United States Mrs. Pascual visited a number of our colleges, academies, and sanitariums, and several YMCA cafeterias. Appearing on the TV program *Welcome Travelers*, she received an Amana freezer and two food carts; and Adventist churches where she spoke gave funds for cafeteria equipment, all of which are helping to improve the food service at the College.

► A gift of \$10,000 from a friend of the college makes possible the erection of a new cabinet shop on the campus of Southern Missionary College for the manufacture of church and laboratory furniture. This will provide increased income for the college as well as more work opportunities for students. The wood products plant is now manufacturing smartly designed, well-constructed, two-tone bedroom furniture.

► That even the army has a heart was shown when Charles Davis' two-year term of service was reduced by three months so that he and Mrs. Davis could return to Campion Academy (Colorado) to resume their work in the music department—he as instrument teacher and band director, and she as instructor in piano and organ.

► Students of Maplewood Academy (Minnesota) have organized themselves into seven Share Your Faith bands for Christian service. Projects include cheer-up visits and letters to old folks' homes and shut-ins; literature distribution, in person and by mail; and a story hour for the children.

► Eighteen students of Helderberg College (South Africa) were baptized by E. W. Marter last October 2 in the lovely new pool opposite the main entrance to Anderson Hall. One week later, communion Sabbath, the 18 new members were welcomed into full church fellowship.

► Spicer Missionary College (India) announces R. E. Rice as the new president, and Mrs. Rice as teacher of English and elementary teacher training. N. O. Matthews, acting dean and registrar, has recently received the Master of Education degree from the University of Poona.

► Southwestern Junior College was host last November 3-6 to the fifth annual Student Association Workshop, at which time 60 representatives of ten colleges in eastern and central North America discussed problems of student body cooperation and campus activities.

► Auburn Academy (Washington) welcomed its 306 students with a new look in September, thanks to new floors, new chapel seats, new paint in the administration building, and equally pleasing repair, remodeling, and painting in the dormitories and the kitchen.

► Graf Hall, oldest major building on the Pacific Union College campus, has had a complete face lifting inside and out. In fact, the fourth floor was "lifted" right off and replaced by a flat roof over third floor!

► At Thanksgiving time Missionary Volunteers of Southern Missionary College collected—and distributed in baskets to 22 needy families—more than \$300 worth of food.

► Lodi Academy (California) has this year added a course in driver education and a complete physical education program.

► Atlantic Union College and New England Sanitarium and Hospital are this year collaborating on a program in nursing, leading to the B.S. degree.

► Oshawa Missionary College library is experiencing growing pains because of the gift of some thousand volumes from the Kingsway Publishing Association's editorial library. The registrar's office has been added to the library, and the faculty room is divided to accommodate the registrar.

The Tiny Tot Motel

(Continued from page 22)

As a minimum with which to begin, we suggest twelve kindergarten chairs; twelve small folding canvas cots; one low work table; several large beach balls; puzzles; wooden building blocks, which may be obtained from a lumber company; modeling clay; story books; and a portable phonograph to play story records for nap period. The equipment and facilities may be added to as the school develops. Definite plans need to be made for a small kitchenette to serve lunches.

Our experience with tiny tot motels in Kansas City and St. Paul has led us to adopt and recommend the following daily program:

7:00- 9:00	A.M.	Arrival of children, and play period.
9:00- 9:30		Songs and prayer—story hour.
9:30-10:00		Organized games. (Singing games and finger plays are always of interest to children.)
10:00-10:30		Drawing or clay modeling.
10:30		Snack.
10:30-11:30		Free play period, outdoors when weather permits.
11:30-12:15		Hot lunch.
12:15- 1:00	P.M.	Quiet talk and stories, by teacher and phonograph.
1:00- 3:00		Rest period.
3:00- 3:15		Dressing after nap.
3:15- 3:30		Serve juice.
3:30-		Close. Free play, outdoors when weather permits.

Today we have men and women rejoicing in the truth who have been led to the cross by the children in our kindergarten. One soul is worth the entire project. Let us go forward with courage and faith, and God will bless our efforts. May He help us to seize every opportunity and to follow every avenue of soul winning until His work is finished in the earth.

¹ Matthew 18:2-6.

² Ellen G. White, *Testimonies for the Church*, vol. 6, pp. 105-108.

► Indonesian Union Seminary, a junior college in the mountains above Bandung, Java, recently moved into its partially completed new school plant. On October 4 and 5, 350 students above grade-school level were matriculated. This is an increase of 100 over last school year. The school offers specialties in Bible, education, and nursing. Garth Thompson is the Bible instructor; and Leroy Benzinger, education. The nurses' training program, headed by Miss Wilma Leazer, is carried on in conjunction with the S.D.A. hospital in Bandung.

► Walla Walla College has leased from the North Pacific Union approximately 40 acres of land comprising the former Rosario Beach Resort, near Anacortes, on Puget Sound, to serve as permanent and more adequate quarters for its extension biology field station.

► Mount Pisgah Academy (North Carolina) welcomes Mr. and Mrs. Kenneth J. Berry. He is principal and she is teaching home economics and Bible. Principal Berry received his M.A. degree from the S.D.A. Theological Seminary last August.

► December 5 was open house for the strictly modern four-room church school at Hinsdale, Illinois. The plan envisions future expansion of classrooms and a gymnasium and recreation center.

► As of December 1, E. L. Tarr is the new principal of Helderberg College (South Africa)—the first South African and the first of Helderberg's sons to become head of the school.

► Gem State Academy (Idaho) reports enrollment of 190 students, whose spirits were not dampened by rain on Ingathering field day, October 12. They raised \$614.42.

► Thanks to 100 per cent student participation, Ingathering field day at Campion Academy (Colorado) took the school well over the \$900 goal, with a total of \$1,171.44.

► More than \$1,600 Ingathering funds were turned in by students of Auburn Academy (Washington) as fruit of the field day last October 19.

► Ariel Roth, biology professor at Pacific Union College, received his Ph.D. degree last August from the University of Michigan.

► Last summer 58 students of Oakwood College sold approximately \$30,400 worth of truth-filled books and magazines.

► November 9 was Ingathering field day for Sunnydale Academy (Missouri), when a total of \$850 was received.

► Ingathering at Washington Missionary College last October brought in nearly \$7,000.

The Credo of a Teacher

(Continued from page 23)

time for private study, meditation, and prayer. There is interest and effort aplenty for extra-curricular activities—the putting on of amateur hours, hours of charm, and banquets, or the raising of money. But it is sometimes considered almost a sin for a teacher to be caught studying or meditating, instead of being on some drive, some campaign, or some booster trip.

Under such conditions where is the time or inclination for sustained application to work out a problem in physics, write a finished thesis, or prepare a sermon or a lesson that has both depth and interest?

It is said that Napoleon fought his battles first on paper. He made a plan in which there was, generally, the element of surprise. It takes time to master a subject, and it takes time to plan its presentation in a way that will create interest and produce effort.

An academic degree helps, but it is no substitute for continued study. I have discovered that, as a rule, my students study if I study. Our colporteur brethren give us food for thought. They hold conventions to teach the art of salesmanship. Teachers are salesmen; they have a bill of goods to sell. This salesmanship calls for something more than a degree.

It is said that on one occasion W. A. Spicer was asked whether it was all right to get a degree. His answer, "Yes, it's all right to get it; then *forget* it." I would not belittle a degree. I secured mine the hard way. But even with the degree, I must keep going—the hard way.

So much for my credo. But it is inadequate to create the degree of interest and produce the kind of effort I like to see. The resources of the human mind to resist the introduction of knowledge often circumvent the best of credos.

There's an old-time song, often sung facetiously in educational circles: "Readin', and 'ritin', and 'rithmetic, taught to the tune of the hick'ry stick. . . ." I don't think that song is at all funny or old-fashioned. Modern education may not need the hickory stick; but a corollary in my educational credo calls for its equivalent.

Knowledge creates interest, yes; but, I tell my students, the initial getting of knowledge calls for hard, drab, uninteresting effort. There is no royal road to knowledge. It cannot be gotten by proxy. The thrill of discovery comes when one digs out a thing by himself.

That teacher helps his students most who

most helps them to help themselves—and that is something we have all experienced.

I know it is considered somewhat old-fashioned and unorthodox to use quizzes and grades as means to produce effort; and I would not recommend an indiscriminate and exclusive use of such tactics. But I would say that not only is a teacher justified in using quasi-coercive devices to get students to work; these days he is practically compelled to use them, along with more idyllic techniques. Competition for the students' minds and efforts is just too keen.

Whether we use the old-fashioned "hick'ry stick" or Dewey's more modern and painless method—or a combination of both—to create interest and produce effort, we as teachers must, like Ole Man River, "jes keep rollin' along"—with our students.

An interesting river is the Mississippi—the greatest gift to America. And so is a teacher who creates interest and produces effort!

► New staff members at Shenandoah Valley Academy (Virginia) this year include Clifton Calkins, manager of the new book bindery and teacher of United States history, and Mrs. Calkins, commercial; Frank Novello, English; John Read, voice and instruments, and Mrs. Read, voice and piano; Paul Riley, physical education and boys' dean, and Mrs. Riley, assistant matron.

► The evangelism class of La Sierra College is currently conducting an evangelistic campaign in nearby Arlanza Village. Student participation in home visitation, Bible studies, etc., goes far beyond the class membership.

► Philippine Union College reports organization of a baptismal class of 49 students following the Week of Prayer studies given last September by L. E. Smart, new educational secretary of the Far Eastern Division.

► The Walla Walla College band, 80 medical cadets, and 50 veterans represented College Place in the Veterans' Day parade at Walla Walla, Washington, last November 11.

► Maplewood Academy (Minnesota) announces two new courses: driver education for its 82 juniors and seniors, and physical education for the 60 freshmen and sophomores.

► Union College reports an enrollment of 808 students as of October 7, of whom 371 are freshmen.

► Gem State Academy (Idaho) raised \$615 in gathering funds for missions.

► Robert Pound, music teacher at Union Springs Academy (New York), received the Master of Music Education degree last summer from New York State University.

► In the twenty-first commencement exercises of the S.D.A. Theological Seminary, Arnold Wallenkampf, associate professor of religion at Union College, received the Bachelor of Divinity degree, ten men received M.A. degrees, and seven were granted M.A. in Religion degrees.

► Fourteen students of the secondary school for Maya-Quiche Indians, at Momostenango, Guatemala, were engaged in "off-campus work in higher education" (literature evangelism) during the vacation months of October through December. Five students and teachers conducted 11 evangelistic efforts during the school year, from which more than 100 persons were baptized.

EDUCATION IN THE NEWS

Affinity: The American Federation of Labor wants vocational education "more closely integrated with the trade union movement." To achieve this, a committee of the AFL has recommended that a national conference be called on "Education and Training for Work." Further, the AFL-men believe a pamphlet should be prepared by their organization telling about labor's role in developing vocational education in the United States.

Model university: An American model university, so close to the Russian border that the "Kremlin will find it a nightmare," is in the cards for Turkey. Plans for the new school, in which classes will start in about three years, were announced by Celal Yardimici, Turkey's Minister of Education, during his recent visit in this country. The Turkish minister said that Nebraska educators will help staff the school, which will be built along the lines of the University of Nebraska.

Serious error: A failing grade in school is not taken lightly in Soviet society. This information comes round-about from a newspaper correspondent's report on art in Russia. The correspondent, Harrison E. Salisbury, *New York Times*, reports that two of the most popular paintings in Russia today are entitled, respectively, *Discussion of a "D"* and *Again a "D."* The first shows a student with poor marks brought before a committee of Young Communist League for censure. The second painting, described as a documentary on the theme of poor school marks, shows a forlorn school child at home, bemoaned by his mother and derided by his sisters and brothers because he brought a report card with failing grades.

► The Lake Union Conference reports enrollment of more than 6,000 children and youth in its schools and institutions: 932 at Emmanuel Missionary College and Hinsdale Sanitarium; 321 in the eight senior academies, and 3,867 in the elementary and intermediate church schools in the five local conferences—a total net gain of 225 in all grades. That these schools are truly agents of evangelism is shown by the fact that 342 boys and girls were baptized from the elementary and intermediate schools during the 1953-54 school year—a good-sized church for any conference!

► White Memorial Union School, with a 300-student capacity, serves five local church groups. Formerly known as the Ramona School for Girls, the plant was recently purchased for \$123,250. Robert Thomas is the principal of this nine-grade school, assisted by six full-time and two part-time teachers and a custodian-bus driver.

► Helderberg College (South Africa) graduated a class of 19 last November—4 from the four-year theological course, and 15 from the various two-year professional courses. Fourteen of these graduates have already been placed in denominational work in the Southern African Division.

► West Australian Missionary College reports graduation of ten seniors at the close of the 1954 school year, in early December, and investiture of 17 MV Guides. In the Appeal for Missions campaign (Ingathering to us) the students raised £700 (\$1,680) in three and a half days.

► Laurelwood Academy (Oregon) announces opening of a new department and a new industry, Laurelwood Press, directed by Ray Clendenon—who sold his presses and equipment to the academy, and then came along to operate them and to teach and direct the students in their use!

► During the summer vacation months 32 students of West Indian Training College (Jamaica, B.W.I.) sold and delivered more than £1,300 (\$3,640) worth of truth-filled books.

► October 14 was a high day for Seventh-day Adventists in Kingston, Jamaica, B.W.I., when the cornerstone was laid for the 20' x 109' new Kingsway High School.

► September 13 was Ingathering field day at Shenandoah Valley Academy (Virginia), when 125 students and teachers solicited \$900.

► Ekebyholm Junior College (Sweden) welcomes A. Blomstedt as principal and R. Blomdahl as academic dean.

► Registration at Walla College this year had reached a total of 1,031 as of December 9.

How to Interest Students

(Continued from page 20)

During the summer the staff member will visit each home in his assigned territory where there is a college prospect. He will also attend the camp meetings and, as much as possible, the youth rallies held in his area.

It is vital that the president of the college be well known in the field that his institution serves. It is particularly important that he attend conference workers' meetings and camp meetings, and visit the academies each year, to meet the seniors especially, and to become acquainted with them as a group. It is also important that the college president meet with the faculty of each academy, acquainting them with the college setup and soliciting their cooperation and support in turning the minds of the young people toward the advantages of a Christian college education. It is also helpful to have other administrative officers visit academies and camp meetings as may be possible.

It is well to make provision, during the early part of the school year, for the young people of the various conferences to meet together socially, perhaps with their respective sponsors. Above all, each staff member should be really interested in helping students to develop spiritually, scholastically, and socially. Thus when these young people leave the college—whether by graduation or just for the summer vacation months—they will be "satisfied customers" who will represent the college in a positive way, and thereby inspire other young people to obtain a Christian college education.

* Ellen G. White, *Education*, p. 30.

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THE BOOKSHELF

Student Participation in College Administration, by Frances E. Falvey. New York: Bureau of Publications, Teachers College, Columbia University, 1952. 206 pp. \$4.00.

Although this survey of current practices in the field of student participation in the administration of American colleges is helpful in conveying to the reader a systematic insight into the problem, it points to few solutions and does not clearly advocate any particular trends. The major finding reported is that while student government is on the decline, "community government" or student participation in college decision-making and direction is greatly on the increase, especially in the smaller institutions.

The objectives of administrative participation on the part of college students are suggested as training for citizenship, education for democracy, experience in policy-making, outlet for student opinion, and, generally, development of intelligent followers and leaders. The particular areas in which student participation in decision-making has been found most helpful are extra-class discipline; social rules; extra-class activities, such as fraternities, freshman orientation, et cetera. Areas in which faculty administration is usually removed from student participation are academic rules, student marks or grades, academic discipline, curriculum development, classroom presentation. The areas most often reserved for the college administration, apart from both faculty and students, are fiscal policies and procedures, public relations, faculty and staff personnel management, admissions and placement, buildings and grounds, equipment, college calendar, and college publications.

Doctor Falvey emphasizes that student participation in college policy-making is a social or organized action, not a function of individual students picked by their teachers. Certain causes for failures are mentioned: student organizations are not given sufficiently significant functions to perform, they are ineptly and inexpertly guided, and/or student participation is imposed without adequate explanation.

The major weakness in this book is the author's almost total neglect of the key problem in student organization (as well as in so many other organizations): skill in selecting officers. The need for teaching organizational method and administrative techniques is also somewhat neglected. The partly theoretical analysis of the anatomy of leadership characteristics provokes the impression of desk wisdom and armchair observation, and the query, "Has the author been personally active in this specialized area?" On the other hand, the author's survey of actual practices in the field is comprehensive, and the illustrative appendices and

extensive bibliography add greatly to the value of the work.

One quotation may be noted. Speaking of the success achievable in student participation in college administration, the author states that "it is the result of unrelenting effort, careful and adequate planning, and abundant faith."

We Adventist teachers who by Ellen G. White are so insistently reminded of the student's role in the school, will do well to study the significant aspects of true education discussed in this book.

LEIF KR. TOBIASSEN, *Coordinator of Student Activities, Southern Missionary College*

The Fives and Sixes Go to School, by Emma Dickson Sheehy. New York 17: Henry Holt, 1954. 372 pp. \$3.75.

The reviewer had fun getting acquainted with this delightfully different book on education. It has the appearance of a textbook, but it reads like a story. Even though one can learn much of the science and art of education from *The Fives and Sixes Go to School*, the content is not organized into categories of scientific principles of teaching. It is rather an account of what teachers did as they worked with five- and six-year-olds and their parents, seeking to "train up a child in the way he should go."

A few who read these comments may be teachers of the five-year-olds in a kindergarten. They will be delighted with the many practical and educationally sound ideas the book contains. Others will see possibilities in kindergarten education that will impress its values or even arouse the desire to work, play, and live with preschool children. By following the instruction given in this book there will be no forcing of the intellect, no restriction of physical activity, but a sane direction of the child's imagination and activity in wholesome ways that lead to maturation.

Teachers of six-year-olds or first-graders will probably find the book hard to close as they read suggestion-filled incidents that will lead them to comment—audibly or inwardly, "Why didn't I think of that?" "I can do something like that." "That's just the idea I've been needing to help David come out of his shell!"

Beginning teachers especially should find this book helpful, for they can share the experiences of clever teachers. Veterans will find it a refreshing viewpoint that may stay the progress of fossilization, if it has set in.

One will of course need to read critically, and adapt, adopt, or reject as his situation makes advisable. The chapters on building, dramatic play, the arts, reading—yes, and all the others—will prove to be fruitful of good ideas.

E. MILES CADWALLADER, *Chairman, Department of Education, Union College*

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