

The JOURNAL of TRUE Education

Christian Youth
Need
Christian Schools



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ATLANTIC UNION COLLEGE

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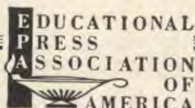
The JOURNAL of TRUE Education

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The Surest Investment

--An Editorial

ALL WORTHY parents are vitally concerned in the present and future welfare, happiness, and success of their children. They sacrifice to provide the best home, the best medical care, the best food and clothing, the best cultural and social influences, the best financial start. Yet how often they fail to make available to them the best in education. Why is this?

Beyond and above all temporal advantages, Christian parents are intensely interested in the moral and spiritual growth, peace of mind, and eternal salvation of their children. They realize that what is needed most for developing their sons and daughters into noble men and women is not more radios or television sets, more books or magazines, more furniture or the latest car, more socials, or more spending money—advantageous as these may be. More and more Christian parents are coming to realize that their first investment should be in a truly Christian home, where the Word of God and the love of Christ are not only the yardstick by which all other investments are measured, but the wall of protection from the evils of the world. Yet too many Christian parents, even Adventist parents, have not realized that their children need equally the blessing and protection of Christian schools.

Thoughtful parents everywhere are becoming alarmed and deeply concerned over the rapid increase in moral laxity, in delinquency, and in crime among the *young people*. They realize that the youth are uncertain, bewildered, and fearful; and they are coming to recognize that something is fundamentally and tragically wrong with present-day educational processes—that they are failing to produce better men and women. Increasing numbers of parents are therefore giving thoughtful concern to the schools their children attend, to insure that what those children are taught in the school will re-enforce and not counteract the ideals, principles, and truths that are believed, practiced,



HAROLD M. LAMBERT

and taught in the home and in the church.

We are told that "the well-being, the happiness, the religious life, of the families with which the youth are connected, the prosperity and piety of the church of which they are members, are largely dependent upon the religious education that they receive in our schools."¹ Many thousands of Christian parents are happy to testify to what Christian schools have meant to their homes and families. The influence of the Christian school, re-enforcing and building upon the influence of the Christian home, has brought many a wavering son or daughter to full acceptance of Christ, to a dedication and preparation for a life of purpose and usefulness.

The stated objective of the Christian school is to equip the youth to live a better, fuller, richer life. It is to train Christian young men and women who are intellectually alert, morally sound, physically fit, socially balanced, and practically fitted to face responsibilities, to serve their fellow men, their country and their God.

The highest investment that Christian parents can make is an investment in the minds and hearts and souls of their children, their most precious heritage. This heritage must be safeguarded by giving the children the privilege of a Christian education in the schools, academies, and colleges of the church, where high standards, radiant faith, and spiritual values are fostered and upheld; where they will be prepared "for the joy of service in this world, and for the higher joy of wider service in the world to come."²

L. R. R.

¹ Ellen G. White, *Counsels to Parents, Teachers, and Students*, p. 497.

² Ellen G. White, *Education*, p. 13.



The General Conference President
Tells

What Our Schools Mean to the Seventh-day Adventist Cause

R. R. Figuhr

world situation, we thank God fervently for the divine guidance and sanctified vision that has constrained us to establish and constantly to expand and strengthen the system of Seventh-day Adventist schools.

The product of our training schools is positively vital to the conduct of our denominational program. In mission lands we are depending more and more on the national graduates to step into positions of responsibility and leadership where, with an understanding of their own language and people, they can often labor far more effectively and economically than could a foreign worker from some distant land.

Not every graduate from Seventh-day Adventist schools is on the payroll of the church. Many find their lifework in some line of self-supporting endeavor. This does not mean that their influence is ineffective. Think of the daily witness to the world of loyal Seventh-day Adventist men and women who have dedicated their lives to the Lord Jesus and who are faithfully letting their light shine in the shop, in the factory, on the farm, in the office—wherever they may be engaged. Their training in one of our Christian schools has given them social grace, spiritual enlightenment, mental and physical skills by which they can exert an influence for the truth that no adversary can wholly gainsay or resist, and that will surely bear fruit in the kingdom of heaven.

Without our schools the church would be hopelessly handicapped. But, to paraphrase the words of one of the most familiar statements of the Spirit of prophecy, with such an army of workers as our youth, carefully and adequately educated in our own institutions, are furnishing, we shall be able with increasing success to bring to the world a knowledge of the soon-coming Lord.²

THE ADVENT pioneers of New England and Michigan, those who first caught the vision of a soon-coming Saviour and heard the midnight cry, could not, by themselves, accomplish the task of warning the world. Others must be trained to serve with them as heralds of the good tidings. More men and women to proclaim the message has been the constant need since those early days when the youthful Ellen Harmon was instructed to "make known to others what I have revealed to you"¹ concerning the significance of the sanctuary service, the promise of Jesus' second advent, and the Sabbath truth.

Training is needed for such a task. No ordinary schooling will do. When Battle Creek College was founded in 1874, it was for the express purpose of preparing young men and young women to take their part in a rapidly expanding movement destined to embrace the whole world. The mold placed upon the Seventh-day Adventist Church by the leaders trained in that institution was definite and lasting. Many more schools have been established through the years in many lands. Every one of them has had as its prime objective the training of youth in Christian principles, in godly living, in a knowledge of the Scriptures, that they might be true witnesses and effective workers in the remnant church. As we now survey the

¹ Ellen G. White, *Early Writings*, p. 20.

² Ellen G. White, *Education*, p. 271.

Why I Believe in Christian Education

John Stephenson*

THEY want me to tell you why I believe in Christian education? Well, I'm not much with words, and even less with writing, I'm sure. But you come sit here on the porch with Mom and me, and I'll try to tell you about it.

Mom has snow-white hair now, but her face is still young and mighty pretty, isn't it? I don't know how she kept that way through it all—just 'cause she always smiles, I guess. You should have seen her when I courted her!

We lived then on adjoining farms near Waco, Texas. We were married, and as we had been studying the Adventist truth, we attended the little church in Waco for the first time just a few days after our wedding.

Right then I guess we learned the first lesson on the good a Christian education can do. We studied so many wonderful things. They were all so new and so precious that we actually envied the Adventist

children who went to church school. Little as they were, they knew more about the Bible than we did! We have wished so many times that we could have gone to church school.

Since we couldn't have the privilege of church school ourselves, the next best thing was to help our own children to have this privilege. As the years passed we were blessed with three dear little girls. How they loved the farm! They poked their fat fingers into everything and demanded to know "What made dem drow?"

We told them how God made all things,

how He just "spake, and it was done," and how He puts a little spark of life in each seed, so that when conditions are right it comes to life and grows—and always minds God.

At night we'd have worship. I would read to the family from the Book, and we'd talk. Then we'd have prayer—Evelyn, Kathy, and Peggy, all three kneeling there together—I wish you could have seen them! They would pray for the horsies, and the puppies, and the birdies, and Mommie and Daddy; and then one would say, "And help us mind and be dood, like seeds."

Well, right about this time we hit a snag. Evelyn would soon be old enough to go to school—but we were twenty miles from the nearest town where there was a church school. Every day my wife would say, "John, our children *must* go to church school. No matter what the cost or the sacrifice, I can't bear to have them taught in school things that are contrary to what

we are teaching them at home."

"But I'm a farmer," I kept saying. "I don't know anything else. I can't be anything else. I don't want to be anything else!"

But we ended up selling our farm equipment and our tools and crops; and I became a colporteur—nowadays they call them literature evangelists! That was the year Texas had a worse-than-usual drought. And the next year the depression hit, the bank folded, and our money from the sale of the farm equipment and crops was all gone.

Now we were really on our own. We could have sent the girls to public school for nothing—that would have been so easy—but it would have sowed the wrong seed in their hearts and

First Principles

The science of salvation, the science of true godliness, the knowledge which has been revealed from eternity, which enters into the purpose of God, expresses His mind, and reveals His purpose,—this Heaven deems all-important. If our youth obtain this knowledge, they will be able to gain all else that is essential; but if not, all the knowledge they may acquire from the world will not place them in the ranks of the Lord. They may gather all the knowledge that books can give, and yet be ignorant of the first principles of that righteousness which will give them characters approved of God.—*Counsels to Parents, Teachers, and Students*, p. 14.

* We asked Marjorie Burns, wife of our educational superintendent in Texas, for a down-to-earth story of a family who really believed in Christian education for their children—enough to sacrifice to provide it. This is the story she got for us, and for you.

minds. Every farmer knows what happens if you sow the wrong seed. We couldn't afford to take that risk.

So we moved to Fort Worth. I drove a bread route for a baking company; and Mom baked at home, sometimes 150 loaves a day! She sewed, too. No one knows how well she can make over old things. We never bought anything new; but our girls were always well-dressed, thanks to Mom's long, hard hours—half the nights, in fact, it seemed to me. And always smiling, too! I don't know how she did it! I guess it was love and determination.

Well, Evelyn attended Fort Worth church school, then Keene, Union College, and Boulder Sanitarium. Our other two girls did about the same. That path started 'way back when we decided to leave the way we liked best and moved to where we could give our girls the education that was best for them and for their eternal salvation. We are so glad, now, that we thought of them instead of ourselves. And in the end we have what we want most, too—a

clear conscience and three lovely Christian daughters.

Peggy, our youngest, married first—a young minister who is still here in this conference. It is such a joy to see them working together for God. And Kathy married a minister, too. Evelyn married last, a fine boy from Uncle Sam's service. He does not belong to our church, but he's a good boy, and we love him and he loves us. He belongs to our family, and we feel sure that he won't mind belonging to our church someday.

As I sit here thinking about it all, I just wonder how anyone can dare to run a risk with the lives of his own children. How can having more *things* here and now mean more to us than saving our children for time and for eternity? How can we face a judgment someday unless we know that we've done *all* we could?

Mom and I, we believe in Christian education; and if you don't—you who read this—you should!

HUNTON FROM MONKMEYER





H. A. ROBERTS

"The Garden of the Lord"

C. H. Baker*

I LIKE to think of the Christian school as "the garden of the Lord; [wherein] joy and gladness shall be found . . . , thanksgiving, and the voice of melody."¹ It is, in fact, one of the most beautiful places in the modern social and religious world—a place where real beauty can be developed, and where appreciation for the beautiful can continually be taught. It has been attacked many times, and will yet be attacked by those who do not "give unto the Lord the glory due unto his name; [nor] worship the Lord in the beauty of holiness."² But, under God, the Christian school will continue to fulfill its responsibility.

There are many beautiful things in this old world of ours. Things of beauty that we have never observed lie unnoticed along the road of life. Beauty is only as deep as is our comprehension of it, for what is beauty to one person may be ugliness to another. All depends on how the powers of appreciation have been developed, undeveloped, or hampered by misuse.

Faulty appreciation of the beautiful is just as real as is the lack of appreciation of holy things brought about by the inadequate use or misuse of our God-given capacities. Righteousness and justice, love and kindness, as well as other virtues, may, because of a faulty conception of true character, come to be considered nonessential to the development of character.

In this garden known as the Christian school, all that is beautiful, noble, and lasting becomes the impelling force in the development of

character. Here beauty is indelibly stamped, and the impress is made for time and eternity. Here beauty is holiness; fragrance, the perfume of character. Here noble temples are built for the soul through the mold and touch of the Master Architect. Here beauty is infinitely varied, yet always true to the master mold, never deviating to partake of or be

contaminated by that surface beauty which time and chance may efface or some unscrupulous hand violate. True beauty is permanent; pain and sorrow feed it, struggle and perplexity fortify it, tribulation and trial deepen it.

In this garden of the Christian school there is a fragrance exceeding all others, a fragrance never found in the lily or the opening rosebud, a fragrance that never can be concocted in perfumeries. The mysterious beauty and exhilarating fragrance of the natural flowers in our gardens delight the senses, and we see the hand of a loving heavenly Father extended to make all this possible, but there is a far superior beauty and fragrance that He desires to impart to our characters—the beauty of holiness, the fragrance of the indwelling Christ.

In the Christian school, the Christian home, we and our children can find true beauty, true fragrance; and can learn to appreciate their hidden mysteries and inestimable values. The fragrance and matchless beauty of the character of Christ will become an inseparable part of our own lives that will reach out in blessing to others as together we journey through life.

May God help us to establish and maintain more Christian schools, more truly Christian homes, where all our "children shall be taught of the Lord,"³ and where they "may be as plants grown up in their youth. . . . Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord."⁴

* This article was written some years ago, but never published. The principles expressed are just as pertinent today as then, and we are glad to give them place.

¹ Isaiah 51:5.

² Psalm 29:2.

³ Isaiah 54:13.

⁴ Psalm 144:12, 15.

Why I Like Church School



IT HAS been my privilege to attend church school during all of my school years, and every year I enjoy it more.

I can think of many reasons for liking to attend church school, but I know the most important is the Christian teachers—teachers who, though often tried to the utmost, remain calm and patient; teachers who, through every avenue, instill in our young minds love for the One who died on the cross to save us; teachers who try to prepare us to meet life so that each one of us can make the fullest use of it.

I believe the next reason for attending church school is the fact that it is possible for me to associate with other children of like faith and ideals. This gives ample opportunity for learning good sportsmanship on the playground, and Christian courtesy in the classroom, and elsewhere.

I have also had the privilege of being in a school choir whose director has taught us to appreciate the best in music. Our choir is asked to sing in many of the nearby churches, so we memorize and sing many beautiful hymns and choruses. Often several of the students are asked to speak during these programs, which helps us to learn to witness for our Master in a public way.

For these and many other reasons I am very glad to have the privilege of graduating from a Seventh-day Adventist church school—John Nevins Andrews School.—BARBARA JEMISON, *8th grade, John Nevins Andrews School, Takoma Park, Maryland.*



ERIC WAHLEEN

A GROUP of travelers stood one day at the foot of one of the great mountains in the Swiss Alps. Looking up at it towering above them, they could see the winding trail that led to the summit, worn by the feet of those who had already ascended its heights. The stories of those climbers—the joy, enthusiasm, and satisfaction with which they related the experiences of their difficult climb—had inspired this new group to gather at the foot of the same mountain, intent on making the ascent.

Providing themselves with guidebooks, and hiring an experienced and faithful guide, they turned their faces toward the trail and began to climb. Roped together as a band, they forgot their individual desires and toiled on as one man. The weakest was made strong by this bond, and the strongest became the helper of the weak. Should one slip, the others were his protection. They were moving upward, not as individuals, but as a band, with their faithful guide ever in the lead.

* Valedictory address given some years ago by Willa Hilgert when graduated from Laurelwood (Oregon) church school.

There were seasons of relaxation as they rested by the way, gathering new strength to push farther up the great mountain. The higher they rose, the wider was their view and the more they consulted their guidebooks for information concerning the landscape that spread out before them.

After hours of weary toil they came to the halfway house. Here were refreshment and rest for a period. As they stood on the broad veranda of this hospitable building and viewed the path over which they had traveled, their hearts were filled with thankfulness for the strength that had been given them to accomplish this first part of their journey.

There had been steep, stony grades that had tested their strength, but beautiful rock flowers were growing around the stones that caused them to stumble. There had been level stretches covered with soft, green verdure to rest their weary feet. There had been mountain streams difficult to cross, but these also quenched their thirst. All these they could see behind them as they stood at this halfway house and looked back over the trail. Each little turn in the path, each steep place, had meant progress for them. The faithful guide had patiently directed their steps along a safe but ever-ascending path. The broader vista now spread out before them brought joy and satisfaction, the reward for their labor.

So, dear parents, teachers, and friends, we are here before you as a band of travelers. We have been inspired by those who have gone before. Our vista now is from the height of the halfway house. We have climbed together, bound by the ties of friendship and a common interest. Our guides have been faithful and patient. We have passed steep, stony places, and have stopped at times to rest on the level stretches of vacation. Our guidebooks have told us of the fields of knowledge spread out before us. With joy and reverence we have awakened to the wonderful truths of God's great universe, and to the unvarying laws that control all these creations, and within us has grown a desire to shape our lives in harmony with this great Power.

As we rest briefly at the halfway house of this journey, our view is greatly enlarged, but in our hearts we know that the summit is still above. We pause for a moment as it were, with our staves in our hands, and whisper in our dreams, "The heights lie beyond."

The "Why" of Christian Education

Theodore Lucas

ASSOCIATE SECRETARY
GENERAL CONFERENCE DEPARTMENT
OF MISSIONARY VOLUNTEERS



G.F.
RESEARCH
LABORATORIES

A PRICELESS, uncut diamond is placed in your hand; it is all yours—but there is one condition. You must cut and shape and polish it, then inscribe upon its gleaming facets that which you would have read of you in the day when the records of all are examined. You are given suitable tools and explicit directions to accomplish the task. Dazzled by its potential beauty and awed by the fabulous value of this precious gem, you spare no effort as you work for the two-fold purpose of making your inscription worthy of an object of such intrinsic value, and revealing your ideals to the universe.

The analogy concerns jewels that *have* been given to you. They have names: Marvin and Mary; Joan and Jimmy; Carl and Carol. They are as alive and as real as the "right now." They must be loved, fed, clothed, and educated. They are seed to be watered, and nurtured in good soil by good gardeners. Both at home and abroad they must be taught to know and trust the love and mercy of God. Teachers and teachings must be sought out that meet the ideals of the One who consecrated childhood by becoming a child.

In a time when nations, populations, churches, and schools—indeed the whole of mankind—have run amuck, this is no ordinary responsibility. We have only to look upon the world around us to find convincing evidence that modern man has strayed far from the fundamental principles of good living. The philosophy of "let yourself go" gives excuse to the individual not to restrain himself. Is it any wonder, therefore, that man drifts rapidly back toward savagery?

The crises of our time are nowhere more

evident than in education. Those things most needed for moral stability and spiritual security are most lacking. In training their children, parents must concern themselves with discipline, must be purposeful and definite. Those desiring this safe pattern of development must be equally concerned that the education outside the home shall be complementary to the ideals of the home, adding thereto. If the child is to have stability and security, the home and the school must hold and promulgate equal and mutual concepts of true education. Parents and teachers do not originate this formula; it is already established by an all-wise heavenly Father. Such a concept becomes a working reality with people who make certain that school curriculums are judged in the light of principles and convictions inspired by the Word of God.

Seventh-day Adventists must not be color-blind to the "stop light" placed for them at the portals of worldly education. That light is the Spirit of prophecy. It is a terrible thing to fall into error and folly because known principles of truth are for a time not remembered. When tempted to be enamored by "new" educational theories, it is well to test them by divine measuring devices. Those out of line with godly standards are to be ignored and discarded. Time spent in experimenting with such theories is worse than wasted—it is positively dangerous. The unchanging laws of God as they pertain to child psychology are inviolate. They have a permanency that must not be falsely considered temporary or flexible because of some taking the attitude that "times have changed." If you want your child exposed to the most up-to-date methods, be not dazzled by beautiful buildings,

the latest equipment, or the highest-degreed teachers; but seek and test the methods of Jesus. Two thousand years have not disqualified His methods nor outdated His techniques. To try to improve upon the objectives of Moses, Elijah, and Samuel would be to challenge God Himself. The methods employed by those men in the schools of the prophets will produce the same results in our schools today as they produced for ancient Israel.

Christian education provides for the acquisition of knowledge, and the training of ability to execute. It provides for more—the formation of right habits of thought and action, and the development of ideals, standards, and principles that progress toward perfection of character and personality.

Christian education casts its lot on the side of positiveness in the formation of strong character. Such virtues as ambition, industry, dependability, forcefulness, self-confidence, and leadership, must be everywhere evident in the philosophy of education that Seventh-day Adventists espouse. The full development of the individual includes personality as well as character. This is achieved through cultivation of friendliness, adaptability, tact, cheerfulness, neatness, sympathy, and good judgment. On each of these traits much comment and counsel is to be found in the writings of the Spirit of prophecy.

The very best composite pattern for a successful life is to be found in Bible characters: the purity of Joseph; the meekness of Moses; the courage of Joshua; the dedication of Paul; the friendliness and cordiality of John; the musical and literary ability and appreciation of David; the industry, thrift, and trustworthiness of "a virtuous woman" as extolled by Solomon.¹ No multiplying of rests for personality adjustments can equal the instruction for our people presented in the Bible and in the writings of the Spirit of prophecy.

The universal design for the good life is in the motto, "The Love of Christ Constraineth Us." The highest aim for our youth is, "The Advent Message to All the World in This Generation." This motto and this aim actuate the teachers in our Seventh-day Adventist schools, and are the foundation of our curriculums.

We have full proof by thesis of the fallacy of the assumption that desire for spiritual advancement penalizes progress in "reading, 'riting, and 'rithmetic." Our system of education

affirms, by its very methods, that "the knowledge of God and of Jesus Christ expressed in character is an exaltation above everything else that is esteemed on earth or in heaven. It is the very highest education. It is the key that opens the portals of the heavenly city."²

The sum of it all is that "the fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding."³ Geometric figures count, as do the rules of grammar and the number of bones in the hand, but "the conclusion of the whole matter"⁴ is that Christian education has to do with soul values. The why of Christian education is clear, it is chiseled deep into the constitution of eternal things. The choice is between black and white. There is no middle ground.

¹ Proverbs 31:10-31.
² Ellen G. White, *Testimonies for the Church*, vol. 8, p. 317.
³ Proverbs 9:10.
⁴ Ecclesiastes 12:13.

"How Old Ought I to Be?"

"Dear Mother," said a little maid,
"Please whisper it to me—
Before I am a Christian,
How old ought I to be?"

"How old ought you to be, dear child,
Before you can love me?"
"I always loved you, Mother mine,
Since I was tiny-wee.

"I love you now and always shall,"
The little daughter said;
And on her mother's shoulder laid
Her golden, curly head.

"How old, my girlie, must you be
Before you trust my care?"
"Oh, Mother dear, I do, I do—
I trust you everywhere."

"How old ought you to be, my child,
To do the things I say?"
The little girl looked up and said,
"I can do that today."

"Then you can be a Christian, too,
Don't wait till you are grown;
Tell Jesus now you come to Him
To be His very own."

Then, as the little maid knelt down
And said, "Lord, if I may,
I'd like to be a Christian now,"
He answered, "Yes, today."

—*Author Unknown*

The Sunshine of Love

Mary Miles *

THE minister's message from the courts of heaven stirred the hearts of those who listened. Tears fell as they heard again about the great sacrifice of a loving Redeemer. But it was more than six-year-old Kathryn could understand. Why should Mother cry on such a sunny morning when all the birds were singing? She puzzled over it, and resentment edged out the happiness over the songs of the birds and the sunshine.

In a short time the family were at home. There was dinner, followed by the short Sabbath walk; then Kathryn was left with her picture book of Jesus and Mary and other Bible characters. If only Mother would tell her again the story of the little girl whom Jesus made well; but Mother was behind her *Review*, crying again! More puzzled than she had been during the morning sermon, and sensitive to the moods of those who made up her little world, Kathryn slipped over to her mother's side—and cried, too!

Mother dropped her paper. "Why Chicadee! What is wrong? Why are you crying? Come, tell Mother."

"I cried 'cause you did, Mother," the little girl sobbed. "An' you cried in church this morning, too."

Mother held Kathryn close for a moment, then she smiled down at her. "It is such a happy day! Shall we visit Mrs. Robin's nest?"

Kathryn clapped her hands, tears still shining on her lashes. "Will you help me find Mrs. Wren's nest, too?"

"Yes, indeed!"

The next hour, as they watched the birds feeding their babies, Mother's thoughts were busy. That Sabbath, the Sabbath before, yes, every Sabbath for weeks, the minister's spirit-filled talks had touched the hearts of his listeners, and there had been tears. There had been more tears at home, as Mother had again pondered his earnest words.

"Dear child," she mused, "she could not

understand. No wonder she is puzzled and hurt. I shall explain what she can comprehend, and hereafter there'll be no more weeping like this in her presence. I want her to think of religion as making life happy and full of sunshine, so that even now while she is little she'll want to belong to Jesus because Daddy and I do. When we go back to the house I must read again that poem I found the other day, something about how old one must be before he can be a Christian. I think it will mean more to me now than it did then. Hm-m, what was it the minister read to us just last Sabbath? Now I recall—'Children have sensitive, loving natures. They are easily pleased, and easily made unhappy.'¹ That is Kathryn with her love of birds and flowers. He read more too; surely I can think of it. Oh, yes—'Parents, let the sunshine of love, cheer, and happy content enter your own hearts, and let its sweet influence pervade the home.'² I see much more in that now, too, because of this little experience with Kathryn."

Mother bowed her head, and prayed silently: "Dear Father, help me and Daddy to realize the precious privilege we have to be Kathryn's teachers as well as her parents. Grant that there may be more of 'the sunshine of love, cheer, and happy content' in our hearts and home."

¹ Ellen G. White, *Counsels to Parents, Teachers, and Students*, p. 114.

² *Ibid.*, p. 115.

"By speaking kindly to their children and praising them when they try to do right, parents may encourage their efforts, make them very happy, and throw around the family circle a charm which will chase away every dark shadow and bring cheerful sunlight in. Mutual kindness and forbearance will make home a Paradise and attract holy angels into the family circle. . . .

"The courtesies of everyday life and the affection that should exist between members of the same family do not depend upon outward circumstances."—*The Adventist Home*, pp. 421, 422.

* Pen name.

Four Reasons Why

His Boys Attend a Christian School

R. R. Bietz

PRESIDENT
SOUTHERN CALIFORNIA CONFERENCE

THERE are two boys in our home, aged ten and sixteen. I have been asked why we plan that they shall receive all their training in our own Seventh-day Adventist schools. There are certain fundamental reasons why we shall make a consistent effort to keep the boys in our own schools. Four of these reasons are set down here with the hope that others may be inspired to make more-than-ordinary efforts to give their children the benefit of a Christian education.

1 I send my children to our own schools *because I believe in our teachers.* I know they are not perfect; neither am I. Neither are my children, nor yours. I do know, however, that the teachers in our schools believe in the same fundamental truths and doctrines that I do. It would be working against my own interests to send my children to a school where the teaching does not correspond with that which they receive at home. Would I be a responsible father if I placed my children for five hours a day, five days a week, under the influence of a teacher who differs with me on faith and doctrine? Common sense dictates that I place them with a teacher who believes as I believe, and whose understanding of life and its purpose is similar to mine. When confronted with one philosophy in the home and quite another in the school, no child or youth can reach full effectiveness. The education provided in the school is not a substitute for or a successor to the instruction and training given in the home;



PHOTO BY MAX MUNN AUTREY

it is supplementary thereto. Parents should still be the most constant, consistent, and effective teachers.

"Christ is to be the teacher in all our schools. If teachers and students will give Him His rightful place, He will work through them to carry out the plan of redemption." The Christian teachers in our Christian schools are channels through which Christ can work for our children. No wise parent will entrust the training of his children to those who have little or no grasp of moral and spiritual distinctions. Whether the children will develop a deep and indestructible religious life, rooted in intellect and feeling, depends chiefly on the reality and depth of the religious life of those who teach them. What the teachers *are* is even more important than what and how they teach.

2 My boys are in a Christian school *because I believe they should have a sense of mission*. Two Hollywood actresses were discussing horoscopes. One said, "I didn't know you believe in astrology." "Oh yes," her companion replied, "I believe in everything a little bit."

It is a sad fact that most of the youth of today believe in everything a little bit, but not very much in anything. The sense of mission is lacking. There are too many people who in their thinking are running in all directions and not going anywhere in particular. They have no goal, and no sense of mission. They don't know that they have been called of God to do something specific here on earth. They remind one of a notice above the window in a Shanghai express agency: "Your bags taken and delivered in all directions."

I want my boys to accept the challenge of Christ: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."¹ I want them to feel that they are here to help finish a mighty work, which will be cut short in righteousness. I want them in a school where they are taught that life has a mission, and where they see such teaching in action. I want them to understand that *the gospel will be finished*. How could a teacher tell my child about the great mission of the church if he or she doesn't believe there is a mission? Could a teacher who doesn't believe or know the truth of the remnant church, appeal to my children to help finish the proclamation of the Advent message? It doesn't make sense to send my children to any school whose teachers do not believe that the remnant church has a "present truth" to proclaim.

3 I send my children to church school *because I want them to have a true sense of values*. In this materialistic age it is easy to get off balance, so much so that it has been said: "Livelihood has eclipsed life. Trade has become religion. The market report is its bible, the bank its church, the efficiency expert its prophet, and directors' meetings its sacraments."² In this twentieth century of confused thinking, it is easy for children to get the idea that the abundant life consists of a new car with all the gadgets, plenty of money, and nothing to do. Too often we forget that character is everything. If a man should gain the whole world and lose his own soul, he would gain exactly

nothing worth while. "Things" may be all important today, but when the Lord comes they will be blown away "like the chaff of the summer threshingfloors."³

Under our present system of education the child will not lack scientific knowledge and skill; but his great need is a stable personality that can withstand the impact of rapidly shifting conditions. Our children need alert minds and pure hearts with which to solve the problems in all areas of life.

4 I want my children to go to our own schools because, especially during their formative years, *they need to associate with those of like faith*. In spite of the constant efforts of our schools to maintain high standards, there are occasionally those in the schools who are ill-behaved. The fact is, however, that our schools should be judged by our philosophy and standards of education rather than by the few who now and then fail to live up to that philosophy and those standards. Even though there is failure here and there, the great majority of young people in our schools are of the best. "The matter of choosing associates is one which students should learn to consider seriously."⁴ In our denominational schools the youth are privileged to associate with those of high standards, and are taught to choose their associates wisely.

When the doors of our church schools, academies, and colleges open this fall, I trust that your children and mine will be privileged to enter. There is no greater satisfaction in life than to know that our children are trained in the things that we believe to be eternally important. It is a source of real comfort and assurance to us to know that the high standards we uphold in our homes are constantly reinforced in the classroom. We know of no more enviable state than that of parents who see their children growing in the knowledge, belief, and practice of those things they believe to be right and true. The church school and its sister academy and college help the parents to prepare their children not only for good citizenship here upon the earth, but for eternal citizenship in the hereafter—the earth made new.

¹ Ellen G. White, *Fundamentals of Christian Education*, p. 513.

² Matthew 28:19.

³ George Arthur Buttrick, *Christ and Man's Dilemma*, p. 107.

⁴ Daniel 2:35.

⁵ Ellen G. White, *Counsels to Parents, Teachers, and Students*, p. 220.

At Home in Canaan*

WE HAD been wandering in the wilderness for many years, but now God had brought us into Kadesh, which is on the river Jordan. We crossed the river, for as soon as the priests stepped into the water it parted. The side up above us stood like a wall, but the side below us kept on running to the sea. After we had crossed the river and the priests stepped up on the bank, the waters joined and returned to their place.

We entered Gilgal, and there we pitched our tents. Each day for six days, at sunrise we marched once around the city of Jericho. Then on the seventh day we marched around the city seven times; and after the seventh time the walls of the city fell, and we conquered the people of Jericho. We went on conquering the people of the land, and soon it was almost free of Canaanites.

Now we divided the land among the tribes. The tribes of Gad and Reuben and half the tribe of Manasseh were given the lands of Gilead and Bashan. Before we crossed the Jordan, Moses had given them this land to be their

inheritance. The other tribes received their inheritance when the high priest Eleazar and I cast lots to find them.

Caleb, my best friend, was the only one left of those who had been with me when we spied out the land more than forty years before. Now he came to remind me of Moses' promise that he should have some of the land over which we had traveled. He asked that he might be given the land of Hebron, in which the giant Anakims lived. Caleb was given the land he requested, and he went right into Hebron and conquered Anak and Anak's three sons, and all the people of Hebron. From then on Hebron belonged to Caleb and his family.

After all the tribes had received their inheritance, I was given my portion, Timnathserah, in the mountains of Ephraim. Here I built a city and settled down to live peacefully for the rest of my life.

One thing was still to be done. A place must be found for the tabernacle and the ark of God. Eleazar and I finally decided that Shiloh was the best place; so after that time we held here at Shiloh all our feasts, such as the Passover and Pentecost and the Feast of Tabernacles.

JOSHUA, THE SON OF NUN

* This theme was written two years ago by Darayl Larsen, then a fifth-grade pupil in a Greater New York church school. How well it demonstrates the kind of training provided for the boys and girls in our Christian schools!



Christian Education in Professional Training

Keld J. Reynolds

DEAN OF THE FACULTIES
COLLEGE OF MEDICAL EVANGELISTS



THE upthrust of American youth into higher education is a phenomenon hitherto unknown in this country and not yet matched in any other nation of the world. According to statistics published by the United States Office of Education, in the year 1900 American colleges conferred 29,362 degrees, of which 27,410 were baccalaureate, 1,583 were master's and second professionals, and 369 were doctoral. In 1954 the American colleges conferred 356,608 degrees, 290,825 baccalaureate, 56,788 master's and second professional level, and 8,995 doctoral. The number of earned degrees conferred at the graduate level increased during the half century at a much more rapid rate than the total population, the population of college age, and the total number of degrees conferred.

This picture of expanding higher education is of great significance for the Seventh-day Adventist Church. In the first place, since a law of relativity works in human relations, it means that the ministry must keep pace with the general population if it is to challenge that population with a message, and hold its respect, and if its leadership is to be effective in congregations of increasingly well-educated people. In the second place, since Adventist young people do not live in a social vacuum, but are influenced by the world around them, it means that young Adventists, like other young people, want more and more education. They will get their higher education in the church if the church provides it, for they are loyal to its concepts of Christian education. If the church does not provide higher education they will still get it, but they will get it in State or non-sectarian schools, or in

the schools of other denominations. And if the Adventist colleges, professional schools, and graduate programs do not provide the diversity of education needed for the many occupations and professions in which young Adventists today can find a Christian vocation, in or out of denominational employ, then they will still look elsewhere for their higher professional education.

The church is therefore obliged to go as far as it can in providing higher education for its youth. This is the most costly level of education. It is the level on which numbers are neither impressive nor significant, the level on which quality comes first. It is estimated that of a given class of undergraduates, not more than 10 per cent are capable of doing really good graduate work in either general or professional areas. It is further estimated that of this graduate population not more than 10 per cent are capable of making really significant contributions as producing research scholars, or as genuine leaders in their fields of endeavor or study. It is from this level that the church draws its teachers, that important segment of church workers who provide general and professional education and training, illuminated and vitalized by Christian faith and insight. It is this small number who educate and train the ministers and administrators of the church, who staff the professional schools of the denomination, and educate the doctors, nurses, dentists, dietitians, technicians of many kinds, the engineers and craftsmen—the thousands of educated and dedicated Adventists who, in or out of denominational employ, constitute the core of leadership in the church. This comparatively small group wields immense influence. They would

better be godly men and women, competent in their areas of labor.

The church would better see that they are good, for they, in partnership with God, will shape the future of the denomination. The church would better see that within the framework of Christian education adequate facilities are provided for the professional and graduate training of those who, by natural capacity, personal qualities, consecration, and experience with God, show the greatest promise of giving the church the kind of leadership it must have in the day of God's power.

The church has done a magnificent job of providing higher education for its young people. In the past ten years more than ten thousand have been graduated with earned degrees from Seventh-day Adventist colleges in the North American Division. About 36 per cent of these have found their way into denominational employ within a year or two of graduation. Many others have gone on for professional or some other type of graduate education and training, and have then entered the employ of the church. Of the rest, the majority are today loyal and active laymen in thousands of local congregations, providing the intelligent and consecrated leadership upon which the church thrives, and contributing to its financial support from their above-average earnings.

The senior colleges and professional schools are graduating more than twelve hundred each year, with subject concentrations in more than fifteen major academic areas on the undergraduate level and seven on the graduate level; besides professional and technical training in a number of occupational fields, such as ministerial training, teacher training on all levels and in many specialties, medicine, nursing, dentistry, physical therapy, medical technology, X-ray technology, dietetics, home economics, engineering, business administration, secretarial science, physical education, editorship, and both music and art in a variety of media.

Alfred North Whitehead points out that the life of man is founded on technology, science, art, and religion, and that you may not with safety divide the seamless coat of learning.¹ This is true on all levels of education and training, but many people do not understand this. They think that if the Christian family and the parochial church school train up a child in the way he should go, and then send him as far along the road of general education as is con-

venient, after that, the environment in which he takes his professional education does not matter—for is he not already a man?

The fact of the matter is that human maturation *should* be symmetrical and harmonious. As the mind is disciplined in the areas of general learning, and on that foundation a professional education is built, the spiritual and moral growth in knowledge, insight, and sensitivity *should* keep pace. It is dangerous to equip young people with the powerful tools of science, give them a high earning potential, and turn them loose in the prestige area in which professionally trained men and women move, if they are still moral adolescents or ethical illiterates. It is irrational to suppose that the spiritual and moral maturing of young people will take care of itself or progress automatically in an environment in which the learned doctors ignore or ridicule the spiritual aspects of life, or, even if they have a form of godliness, their influence and personal lives deny that there is any power in religion. It is an ever-present imperative in Christian education that the Christian must keep pace with the education.

These principles have always been known to denominational leaders, and have been clearly stated for us in the writings of the servant of the Lord. The church has many institutions of higher learning and professional education, staffed by godly men and women who know what Christian education means and what obligations and responsibilities it places on them and on all the church. In these institutions of learning the administrators and instructors study together how to improve their service as Christian teachers. They deserve the prayers and the confidence and the support of the denomination. They carry a great responsibility, for, under God, they shape the future of the church.

They are doing a work that must not be allowed to go backward. Even to stand still is to penalize the future. There is need for more—not less—Christian education as we near the end of time. And the educators of the church on their part know well that there is need for continuous improvement in spiritual power, in professional competence, and in the methods by which they plant in young minds a hunger and a thirst for the righteousness of mature men and women, and a compelling sense of mission.

¹ Alfred North Whitehead, *The Aims of Education and Other Essays*, Mentor Book edition, pp. 80, 23.

Why I Chose

A Seventh-day Adventist
School of Nursing

Elaine Laeger

STUDENT
UNION COLLEGE DEPARTMENT OF NURSING

NO DOUBT the primary reason why I chose a Seventh-day Adventist school of nursing is that I am a Seventh-day Adventist. My parents also are Seventh-day Adventists, and my home is one of the many hundreds of homes in which the parents realize the value of a Christian education for their children.

Each day the worth of this opportunity to attend a Christian school of nursing becomes more valuable to me. I thank God for our Christian schools, where we young folk may prepare ourselves for our chosen professions.

Priceless are the high standards a Seventh-day Adventist school of nursing upholds. As I affiliate at other hospitals and associate with those not of our faith, I am convinced that these standards are none too high, and that they can be attained.

I have dedicated my life to be of service to humanity. This demands mental alertness and physical vigor as well as technical skill and proficiency, if I am to fulfill my responsibilities to those entrusted to my care. Does not the efficiency of the nurse depend to a great degree upon obedience to principles, and habits conducive to good health? Yet so many of today's nurses smoke, sometimes drink, keep late hours, and in general show little regard for their own health. Seventh-day Adventist schools of nursing stress the importance of careful attention to the laws of health.

I chose a Christian school of nursing because of the opportunity to associate with young people who have the same purpose to "press toward the mark for the prize of the high calling of God in Christ Jesus,"* and whose interests are manifested in their missionary spirit and activity.



Great is the challenge that comes to the young nurse to minister to her patients' spiritual needs as well as their physical needs. I felt that a Seventh-day Adventist school of nursing would help me meet this challenge—and it has.

I chose a Seventh-day Adventist school of nursing because of the Christian teachers who have dedicated their lives to the education and training of efficient and God-fearing nurses, and who are ever interested in their students.

The freshly starched uniforms and careful grooming of the student nurses in our schools are, to many, symbols of our consciousness of the importance of seemingly small details.

Attractive to me were the educational standards of our schools of nursing, providing experience in so many fields of nursing. This will aid me in deciding the type of nursing that I shall most enjoy, and that will enable me to use my skills and abilities for the well-being of mankind.

I cannot estimate the value of nursing education in a Christian school. It is preparing me for a part in finishing the Lord's work on earth and fitting me to fulfill my duty to my fellow men.

I feel that the experience I have gained in attending a Seventh-day Adventist school of nursing is above and beyond the best education I could have obtained in any school whose program is not based on "Christ for Me."

* Philippians 3:14.

When You Teach Religion

*Ellen G. White**

GOD'S word is true philosophy, true science. Human opinions and sensational preaching amount to very little. Those who are imbued with the word of God will teach it in the same simple way that Christ taught it. The world's greatest Teacher used the simplest language and the plainest symbols.

The Lord calls upon His shepherds to feed the flock with pure provender. He would have them present the truth in its simplicity. When this work is faithfully done, many will be convicted and converted by the power of the Holy Spirit. There is need of Bible teachers who will come close to the unconverted, who will search for the lost sheep, who will do personal labor, and will give clear, definite instruction.

Never utter sentiments of doubt. Christ's teaching was always positive in its nature. With a tone of assurance bear an affirmative message. Lift up the Man of Calvary higher and still higher; there is power in the exaltation of the cross of Christ.

It is the student's privilege to have clear and accurate ideas of the truth of the word, that he may be prepared to present these truths to other minds. He should be rooted and grounded in the faith. Students should be led to think for themselves, to see the force of truth for themselves, and to speak every word from a heart full of love and tenderness. Urge upon their minds the vital truths of the Bible. Let them repeat these truths in their own language, that you may be sure that they clearly comprehend them. Be sure that every point is fastened upon the mind. This may be a slow process, but it is of ten times more value than rushing over important subjects without giving them due consideration. It is not enough that the student believe the truth for himself. He must be drawn out to state this truth clearly in his own words, that it may be evident that he sees the force of the lesson and makes its application.

In all your teaching never forget that the greatest lesson to be taught and to be learned is the lesson of copartnership with Christ in the work of salvation. The education to be secured by searching the Scriptures is an experimental knowledge of the plan of salvation. Such an education will restore the image of God in the soul. It will strengthen and fortify the mind against temptation, and fit the learner to become a worker with Christ in His mission of mercy to the world. It will make him a member of the heavenly family, prepare him to share the inheritance of the saints in light.

The teacher of truth can impart effectively only that which he himself knows by experience. Christ taught the truth because He was the truth. His own thought, His character, His life experience, were embodied in His teachings. So with His servants: those who teach the word must make it their own by personal experience.

* *Counsels to Parents, Teachers, and Students*, pp. 433-435.

"Teaching Them . . . All Things"

R. S. Lowry

EDUCATIONAL SECRETARY
SOUTHERN ASIA DIVISION

OF THE sums annually invested in the progress of God's work in mission lands, a very considerable portion is devoted to education. In consideration of this fact, one is naturally led to inquire, "What results from such expenditure?"

True, the one-teacher unit, with its scantily clothed and none-too-bright-looking children sweating in the humid heat of the tropics, may not be very impressive. For that matter, when one considers the inadequacies of even the larger mission institutions, he may wonder if from them will come forth men and women equipped to meet the conflicting ideologies and problems of the world today.

The results of education ought not to be judged by the appearance of its institutions or the academic standing of its teachers. One must follow the product into life to see if anything worth-while has been developed. As we see our students lifted from pits of mire and degradation to stand courageously for their faith in times of danger, to remain firm to principle at apparent personal loss, and to occupy places of usefulness and service—then we realize rich dividends from our investment in mission schools.

"Stand Fast, and Hold."¹—In 1946 violent rioting broke loose in Calcutta. Hindus and Mohammedans attacked one another in open warfare. Property was destroyed. Men, women, and children were killed at random, and left lying in the streets. Hindus found in Mohammedan sectors were exterminated; likewise Mohammedan residents in Hindu areas. Christians were slaughtered by both parties, unless they could prove their identity. Many escaped death by denying that they were Christians.

One lad from Spicer Memorial College was caught in a Mohammedan-controlled sector and was brought before the "Slaughter Commander," as the chief of operations was called. In response to his claim that he was a Christian, he was asked to repeat the Lord's prayer. One of the



Spicer Memorial College

officers objected to this, claiming that almost anyone who went to a Christian school should know the Lord's prayer. "Okay," said the commander, "ask him to repeat the Ten Commandments." Having been thoroughly instructed in the truth in our schools, the lad not only passed the test, but had opportunity to explain concerning the "peculiar" Christian sect of which he was a member. When the commander heard of his stand on intoxicants and swine's flesh, he issued orders that food and other rations should be supplied to this Christian home, and that full protection should be given. This lad has since been graduated from Spicer Memorial College and is working as an understudy in the editorial office of the Oriental Watchman Publishing House.

"Endured, as Seeing Him Who Is Invisible."²—I am reminded of another student who, like Moses, stood firm and true to his convictions to follow God, willing to forfeit what seemed immediate gain for the greater and more certain rewards that come to those who wait on the promises of God.

He was grounded in the message in one of our training colleges and it was there that he decided to devote his life to the service of teaching. To qualify himself further, he attended a university with a view to obtaining a government-approved degree. Unfortunately, when the final comprehensive examinations

were scheduled, two of them fell on a Saturday. Of course his convictions forbade his taking the examinations on that day, even though it meant foregoing the degree. Since it would be a whole year before the next scheduled examination, he took up teaching in one of our denominational high schools. Again the next year, however, one of the major tests fell on a Sabbath. Another year passed before the welcome news came that no examinations were to be held on Saturday. Though withdrawn from direct study for a period of two years, the Lord rewarded his steadfastness by enabling him to pass the examinations with honors.

A few years later our brother enrolled again for postgraduate studies. Again some of his examinations fell on Saturday. No university authority or professor could see any sense in his persistently declining to sit for examinations on the Sabbath. Yet he stood firmly on the promises of God, and let the year's work and expenses go by default. The next year he enrolled again for the same graduate-degree course. His return to the same classes aroused the curiosity of his former companions in study. Many who had known little of his religious convictions, now came to study them. A wave of admiration swept over the student body. Professors, too, taking note that he was back in the same classes, began secretly to exert their influence to the end that none of his examinations that year fell on a Sabbath. Because of his stand for principle he was led into many opportunities to witness for the Master that otherwise would not have appeared. But that was not all. When the next year another of our young men attended this university, no examinations were scheduled for Saturday. Nor have there been in the years from then till now! It is men like this, indoctrinated in our schools, upon whom God can count to finish His work in the



Out of an Indian village—

earth, and whom we expect to see stand victorious on the sea of glass.

"Out of the Miry Clay."¹—Again, I am reminded of how Christian education in mission training schools takes a person who is a nobody, from a situation that is next to nothing, and makes of him something, somebody—a person of usefulness in God's cause.

Several years ago a missionary noted a bright-eyed lad with energetic step and eager spirit, playing in the midst of a group of village children. Despite the lad's dirty condition and tattered garments, the missionary visualized one who, if won to the Lord and given the benefit of a Christian education, would make an energetic and profitable worker for God.

The missionary found the father, and that evening asked if he would consider sending the boy to our mission boarding school several hundred miles away. The father gave the usual answer of "no money," expecting that to end the matter. But the missionary was so sure of what the boy could become that he offered to



To a Christian boarding school.

meet the expenses himself—and the lad went off to school.

Year after year passed without an opportunity for the boy to return home to see his father and mother. The summer vacation months were spent in hard work on the school farm. Finally, as if emerging from a long and happy dream, our village lad realized that he had come to manhood, had completed a two-year college course, and was now walking down the aisle with his diploma in hand. It seemed the end of the road for him. But it wasn't! This was truly commencement day! The mission authorities had watched him during the years of his schoolwork, had noted his earnest faithfulness, and now presented him with another white

paper—an invitation to return to his boyhood town as a teacher in the new mission school.

"By Their Fruits."¹—Then there is the impression our students and schools make on the public. Discerning persons recognize that our mission institutions offer something far beyond and above that found in the average educational institution. This is illustrated by a non-Christian's urgent appeal that his son might be admitted to one of our schools. He pressed me earnestly to influence the principal to enroll



Faithfulness in labor as well as studies—

his boy. This gentleman was of good social standing, and I was curious to know why he was so anxious to enroll his son in our school. He said, "Well, there's a *certain something* which I note your students have, that students from public schools don't have."

"A *certain something!*" Yes, character; that's it! Thank God for our philosophy of education which leads in our program of developing and enriching Christian character that will stand out in a world where men are noted more for their lack of true character than for their possession of it.

"According to All His Wondrous Works."²—Surely God has a thousand ways His wonders to perform, and one powerful agency is the mission school. Not only in the Southern Asia Division from which these inci-



Leads to position of trust and honor.

dents have been drawn (because that is the field with which I am most familiar), but in every other division of our worldwide mission program, these stories could be duplicated—yea, multiplied manyfold!

In our mission schools and training schools the youth learn to accept, and to "stand fast, and hold" that which has been provided for the salvation of mankind. They come forth from the schools proud and happy to be followers of the Master. In the eyes of the public there are no other comparable centers for the development of sound character. It is at our schools that our youth learn to endure, "as seeing him who is invisible"; and to forsake the tangible but transitory advantages of today, having "respect unto the recompense of the reward" that is to be ours tomorrow. Here it is that God provides facilities and opportunities that lift them "out of the miry clay"—out of the pits of insecurity and insignificance—to points of advantage and usefulness in service to mankind.

¹ 2 Thessalonians 2:15.

² Hebrews 11:27.

³ Psalm 40:2.

⁴ Matthew 7:16.

⁵ Jeremiah 21:2.

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 Fresno Union Academy (Central California)
 Golden Gate Academy (Northern California)
 Hawaiian Mission Academy (Hawaii)
 La Sierra College Prep School (Southeastern
 California)
 Lodi Academy (Northern California)
 Loma Linda Union Academy (Southeastern
 California)
 Lynwood Academy (Southern California)
 Modesto Union Academy (Northern California)
 Monterey Bay Academy (Central California)
 Newbury Park Academy (Southern California)
 Pacific Union College Prep School (Northern
 California)
 San Diego Union Academy (Southeastern Cali-
 fornia)
 San Pasqual Academy (Southeastern California)
 Thunderbird Academy (Arizona)

SOUTHERN UNION CONFERENCE

Collegedale Academy (Tennessee)
 Forest Lake Academy (Florida)
 Highland Academy (Tennessee)
 Mount Pisgah Academy (North Carolina)
 Oakwood College Academy (Alabama)

SOUTHWESTERN UNION CONFERENCE

Ozark Academy (Arkansas)
 Sandia View Academy (New Mexico)
 Southwestern Junior College Academy (Texas)

*New academies opening September, 1955.

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Marie Foster
LAURELWOOD ACADEMY
GASTON, OREGON

Why I Decided

to Attend a Christian School

AFTER having attended public grade school for a number of years, I had to decide whether to go on to high school or to go to a Seventh-day Adventist academy. In making my decision I discovered that there is a considerable difference in the intent and purpose of the Christian school and the public school. The Christian school was planned and instituted by God, and through it we have the hope of salvation for our own choosing.

The many activities of a Christian school are carefully directed by capable, godly faculty members who take a personal interest in the welfare of each student. In our daily labor, in which each student has a share, thoroughness and honesty are required. The students learn to work well with their hands as well as with their minds. This is an advantage in school, and will certainly be an asset in later life.

Considered most important by young people who love God is the building of character. Every day material for the building of a perfect, Christlike character is presented in the academy—in worships, chapel periods, classes, and all other activities and contacts. This especially appealed to me. I decided that in a school where Bible is not taught, and where the young people indulge in activities and amusements contrary to my beliefs, it would be difficult to form a Christlike character, the most important thing in the world.

Recreation is something of interest to all. God requires it to be wholesome and to uphold the

highest standards. Such recreation is beneficial in every way. I found that in the denominational schools the social and recreational standards are high and carefully guarded. It is all this and more that expands the personality and widens the influence for Christ.

In the public school there is much competition, both in classwork and in sports. God desires us to work together toward a common goal, rather than to compete in any activity by which we seek to exalt ourselves above others. I was convinced that a Seventh-day Adventist would not be able to participate in this phase of public school activity and still be in accordance with God's will.

In the public schools the majority of the youth attend movies, dances, and competitive events—and consider them relaxing sources of entertainment and amusement. It is my belief that Christian young people should have no part in these types of amusement, which certainly do not minister to the higher things of life. Yet God does not frown on true relaxation and Christian sociability. In fact we are definitely instructed to cultivate the social graces.

"Christian sociability is altogether too little cultivated by God's people. This branch of education should not be neglected or lost sight of in our schools.

"Students should be taught that they are not independent atoms, but that each one is a thread which is to unite with other threads in composing a fabric. . . . It lies in their own power so to improve their time and opportunities as to develop a character that will make them happy and useful. . . . By mutual contact minds receive polish and refinement. . . .

"Especially should those who have tasted the love of Christ develop their social powers, for in this way they may win souls to the Saviour."¹

The teachers and staff of the school which I attend endeavor to provide opportunities for the young people to develop every phase of their beings—physical, mental, social, and spiritual—through activities that God can approve and bless. This is why I decided to attend a Seventh-day Adventist academy.

¹ Ellen G. White, *Testimonies*, vol. 6, p. 172.



What the SCHOOLS ARE DOING

- ▶ Lester Harris, assistant professor of biology at Washington Missionary College, and three of his students are adventuring 400 miles inland in Brazil this summer, for the purpose of collecting 5,000 to 8,000 specimens of small mammals, reptiles, amphibians, insects, moths, and butterflies. These specimens will be used by the W.M.C. biology department, by the Walter Reed Army Medical Center, and by the United States National Museum.
- ▶ Christian education is "big business" in the Pacific Union Conference, with a total of 15,744 young people enrolled in the 175 elementary and intermediate schools, 18 academies, five nursing schools, two colleges, and the various schools of the College of Medical Evangelists. Of the total 11,767 baptisms in the union during the past four years, 3,035 were children and youth in the elementary and secondary schools.
- ▶ "Fullness of Joy" was the theme of spiritual-emphasis week at Atlantic Union College, February 20-26. Day-by-day discussions of the joys of Christian living—joy in work and play, in service, in learning, in healthful living, in music, in association, and in worship—were summed up in the Friday evening topic of "Joy Forevermore."
- ▶ According to a recent C.M.E. survey, during the three years that the Home Nursing Service has been operating, a total of 4,026 visits have been made, caring for patients in more than 1,000 homes and instructing them and their families. Some 2,000 patients have been referred to other nursing agencies.
- ▶ On a February Sabbath afternoon, 4,500 pieces of gospel literature were placed in 1,500 homes by 70 young persons from Southern Missionary College. About 700 individuals were enrolled for the Bible correspondence course.
- ▶ California Assemblyman, C. J. Weinberger, was guest speaker at Pacific Union College's father-son banquet, February 27, which was attended by 150 Men of Grainger and their fathers and guests.
- ▶ The Angola Union Mission (Africa) reports 597 students baptized during 1954. Total enrollment in its elementary and secondary schools is nearly 5,000.
- ▶ Hawaiian Mission Academy (Honolulu) reports baptism of nine students during the present school year.
- ▶ "Stand Up for Standards" was the theme of the Student Week of Consecration at Walla Walla College, last February 6 to 12.
- ▶ "Youth's Answer to Delinquency" was the topic for the opening meeting, February 27, of a youth-for-youth series conducted by students of San Diego Academy and young members of the San Diego church.
- ▶ A mobile clinic is the joint project of Philippine Union College and the Central Luzon Mission. A physician, a dentist, two nurses, and a chauffeur make up the staff of the well-equipped unit. Weekend health lectures, demonstrations, consultations, and treatments are given at churches throughout the area.
- ▶ At Fulton Missionary College (Fiji) every boy enrolled is taught carpentry, and every girl learns cooking, sewing, and homecraft. All the college maintenance work, including plumbing, carpentry, electrical, engine repair, and maintenance, is done by the island men. The major portion of food used is produced on the college farm and dairy.
- ▶ Second-grade pupils of the Orlando (Florida) church school recently sold 427 copies of *Life and Health* in two and a half hours—and now have a beautiful new water cooler for their classroom. Not to be outdone, the eighth-graders worked two hours and sold 400 copies of *Life and Health*, the proceeds from which purchased a new encyclopedia for their schoolroom.

EDUCATIONAL DAY

Sabbath, August 20, 1955

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

Watch for this special material.

THEY'VE GONE— *I Wish . . .*



They've gone. The last book has been put away. The last eraser is dusted. The board is clean. The last goodbye has been called.

They've gone—the fourth grade—every skipping, loitering, laughing, pushing one of them.

Now that they've gone—I *wish* I hadn't been so sharp with Pete that day he shoved Orey's nose into the fountain. It took so long for us to get on firm, friendly ground again. We lost so much time because I did not bother to get at the root of the trouble.

I wish I'd discovered before February that Avery couldn't see the front board. He couldn't see the sentences so he read the pictures in *Captain Midnight*. That annoyed me. He picked up after I found out about his eyes and his mother got glasses for him—six months late.

They've gone—the shy, the bright, the dull.

I wish I'd discovered sooner about Pat's interest in airplanes. Ever since the day in March that everybody "ohed" and "ahed" when I gave him a chance to show his model plane to the class, he's been different.

They asked him questions he couldn't answer and, for the first time, he saw sense in learning to read. From then on he read everything in the library on airplanes and picked up in arithmetic too. I wish that airplane had landed in September instead of March.

I wish I'd called on Alice's parents earlier in the year. She was listless, didn't pay attention. Her first semester report card brought things to a climax, and I found that Alice never had any breakfast and only a dry sandwich for lunch. Funny how much difference a pint of milk and some hot soup make. But Alice had lost one whole semester.

They've gone—the alert, the enthusiastic, the backward, the docile. In a minute I'll be gone from Room 202 till September. Then there'll be a new crop of grade four and—

I wish next year I'd do the right thing at the right time.—GLENN O. BLOUGH, U.S. Office of Education. *NEA Journal*, May, 1948, p. 281. (Used by permission.)

Why MY SON WILL GO TO

By HOWARD B. WEEKS, *Associate Secretary
General Conference Bureau of Public Relations*



WHEN MOST PARENTS think of little Johnnie at school they see him bringing all manner of knowledge about reading, writing, geography, spelling, and other things schools are supposed to teach. But when you think about it you see that these important things are really only half of education, perhaps even the less important half. Far more subtle and stronger influences than books are at work shaping Johnnie's mind, his ideals, his character. There is the powerful personal influence of teachers who may not respect the standards Johnnie has learned at home. There is, inevitably, the influence of the shaping of lives in playground contacts. If I should send my son to public school I would fully expect him gradually to begin taking on the characteristics of the influences he would meet there. That is why he will go to church school instead. The extra financial burden will seem small indeed, because only there may we expect his playground heroes and his classroom examples to lead him in the direction we have tried to point out during the six years he has been ours.



Church School

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YOU DO NOT HAVE the sum total of education until you add to formal knowledge the strong personal influences of teachers and classmates. The first can determine what a child knows; but the second, what he is. There is no choice for Christian parents but to place their children in schools where both forces are united in training for *all* of life—life now and in the eternal years to come.

► Staffed by a surgeon, James Van Blaricum, M.D., two registered nurses, Helen Mizelle and Marian Kuhlman, and clerks and receptionists, and equipped for minor surgery, the new, completely modern Collededale Clinic, at Southern Missionary College, serves 35 to 50 persons a day. Patients come not only from the campus and college community, but from the nearby towns of Apison and Ooltewah.

► The Northern Union Conference reports 737 children in their 48 church schools, 523 in the four academies, and 261 at Union College (the highest per capita of the three unions that support Union College). During the past four years 337 of the youth have been baptized.

► G. W. Bowers, president of Walla Walla College since 1938, is turning over the keys of the president's desk and office to P. W. Christian at the end of June, and next year will head the chemistry department of W.W.C.

► With a total of \$5,300 secured in the 1955 Ingathering campaign, Oakwood College students and faculty attained, for the third consecutive year, the Minute Man goal of more than \$20 per capita.

► "Behold, I Come" was the challenging theme for the Quest for Christ week conducted February 6-12 by students of Emmanuel Missionary College.

► Seventh- and eighth-grade students of Takoma Junior Academy (Maryland) raised more than \$200 above their \$425 goal in the current Ingathering campaign.

► The farm at Sheyenne River Academy (North Dakota) not only provides work for a number of students, but much of the food needed by the school family. At present the farm boasts 70 head of cattle, 20 sheep, and 200 Leghorn hens.

► More than 175 students and teacher families of Hawaiian Mission Academy enjoyed a week-end at Camp Erdman, February 18-21. Morning and evening worship and regular Sabbath services were conducted; there was a social Saturday evening, and recreational activities occupied Sunday and Monday. The camp is 40 miles from Honolulu.

► Atlantic Union College is reorganizing its courses and graduation requirements to give greater freedom of selection in major and minor fields. Departments are being de-emphasized and are taking their places within the framework of seven more-inclusive divisions: religion, theology, and cognate studies; education; social sciences; natural sciences; fine arts; applied arts; language and literature. "Perhaps some of the students will be able to read and understand the catalog hereafter," declared Dean Stokes.

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

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FOR CATALOG, ADDRESS THE PRESIDENT

SEVENTH-DAY ADVENTIST THEOLOGICAL SEMINARY

Takoma Park, Washington 12, D.C.

▶ Atlantic Union College is justly proud of senior home economics student Helen D. Chen, to whom the National Science Foundation has awarded a fellowship of \$1,400-plus-expenses to carry on graduate work in any college of her choosing. Miss Chen is one of 225 successful first-year graduate candidates selected from among 3,000 applicants from all over continental United States, Alaska, Hawaii, and Puerto Rico.

▶ During the month of February, three C.M.E. student-faculty groups visited 25 Seventh-day Adventist educational centers in five western states, where they told some 5,000 students about the medical evangelism opportunities in physical therapy.

▶ West Indian Training College (Jamaica) graduated 32 seniors on December 19. The 1955 school year opened January 3 with 325 students—the largest enrollment in the history of the school.

▶ The Seventh-day Adventist Dietetic Association has elected as its president, Clinton A. Wall, director of foods at Walla Walla College.

▶ Six attractive apartments for teachers are provided in the new block on the hillside campus of Helderberg College (South Africa).

▶ Wilton H. Wood is directing the guidance program at Washington Missionary College, aimed especially to help freshmen in their adjustment to college life.

▶ Students of Columbia Academy (Washington) recently raised \$1,000 for the purchase of a Multigraph duplicating machine, one use of which is in the production of the school paper.

▶ Climaxing the spring Week of Prayer at Cedar Lake Academy (Michigan), 14 academy students and 7 pupils from the elementary school were baptized by Principal E. H. Knauff, on Sabbath, March 12.

▶ The Southern Missionary College broom factory last year produced more than 21,000 dozen brooms—from toys to 3-pound janitor brooms—providing a half-million dollars in labor for 75 workers, most of whom were S.M.C. students.

▶ Union College, through its department of nursing, is now offering a B.S. degree in nursing in four academic years and two summers. The students spend four semesters on the Lincoln campus and two full years on the Denver, Colorado, campus of Porter Sanitarium and Hospital, where the clinical courses are taught. Miss Mazie Herin is head of the department of nursing.



New White Memorial Hospital, Los Angeles Campus

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- ▶ The C.M.E. Alumni Directory for 1955 lists 2,723 graduates of the School of Medicine since 1914. Of this number 150 have died, leaving 2,573 living in the United States and its territories and in more than 30 other countries.
- ▶ Since 1901 Southern Africa's training school (first Union College, then Spion Kop, now Helderberg College) has graduated 418 students, most of whom have been or are now engaged in denominational work.
- ▶ Seminar boys and girls of Hylandale Academy (Wisconsin) are getting excellent practice in conducting church services in nearby churches.
- ▶ Violinist Howard Rogers, junior music major at La Sierra College, played Bruch's "Concerto in G Minor" as guest soloist with the San Bernardino Symphony last March 1.
- ▶ Enterprise Academy (Kansas) is proud and happy over the beautiful new Vulcan range recently presented to the cafeteria by the ladies of the Kansas Federated Dorcas Societies.
- ▶ Walla Walla College is offering a new two-year pre-pharmacy course. After completing these two years of study, students will go on to Oregon State College for the remaining three years of the course.

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Back to Grammar School?

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26

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19

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39

Elementary or Secondary Teachers



73

Nurses or Nurses in Training



Plus

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IN ADDITION TO

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- 18** Medical or dental students studying at CME

SMC GRADUATES NOW WORKING in the FOLLOWING FIELDS

- 34** Elsewhere in the North American Division
- 7** The Inter-American Division
- 13** The Southern Asia Division
- 6** The South African Division

These figures include only those who have graduated with degrees or diplomas since the Southern Union began operating a four-year senior college at Collegedale in 1945.

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► Students of Walla Walla College contributed \$70 toward purchase of two rebuilt washing machines for the North Celebes Training School, whose director, Bernard Aaen, is an alumnus of W.W.C.

► The Mizpah Choraleers, of Southwestern Junior College, recently sang in two chapel services at Fort Sam Houston, and in two services in the San Antonio Seventh-day Adventist church.

► Students and teachers of Wisconsin Academy recently launched—and completed—a campaign to raise \$5,000 toward a recreational building to be erected this summer on the school campus.

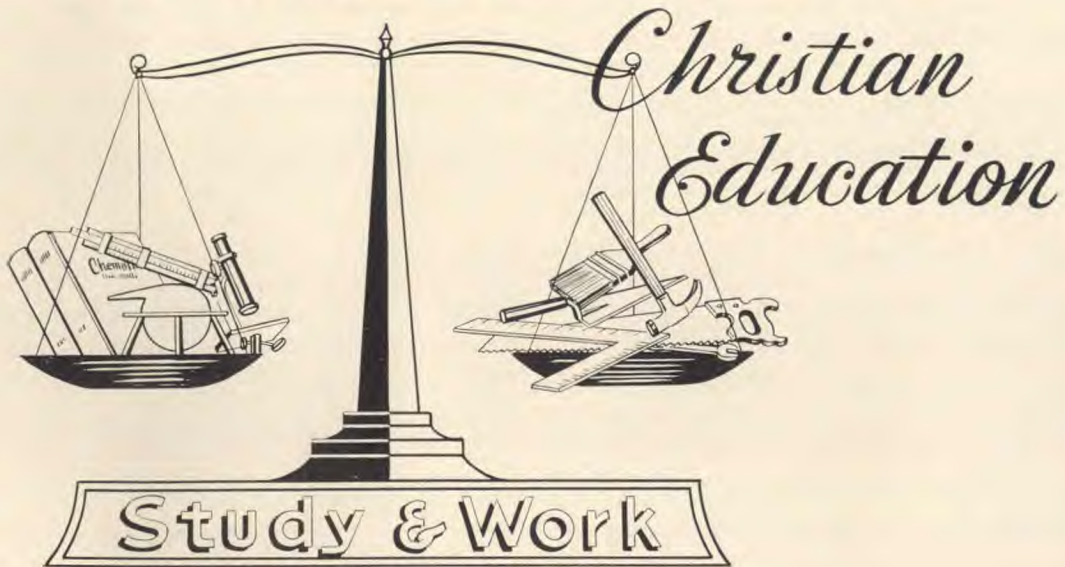
► Following the colporteur institute at Southern Missionary College, March 11-16, 94 students signed up for literature evangelism during the summer months.

► Bugema Missionary College (Uganda) has been approved by the Uganda Educational Department as a senior secondary school.

► Of the 73 members of Pacific Union College's teaching staff, 20 hold the Ph.D. degree and 35 have M.A. degrees.

► To Make Man Whole is the theme of C.M.E.'s fiftieth anniversary celebrations during 1955.

A balance in



Earnest young people will find at Emmanuel Missionary College a balanced program of Christian education featuring a wide variety of fifteen different curriculums, and extensive part-time employment opportunities in twenty different areas which annually provide the students with nearly a half million dollars toward school expenses.

Emmanuel Missionary College

BERRIEN SPRINGS, MICHIGAN

- ▶ The Northern and Central California band festival at Pacific Union College, on April 3, featured six academy bands—Fresno, Golden Gate, Lodi, Modesto, Monterey Bay, and P.U.C. Prep School; a special group of musicians from Mountain View Academy, and the Pacific Union College band. Clayton Long, director of Napa Junior College band, was guest conductor of the massed bands, 350 strong.
- ▶ "The Ten Commandments" was the theme of the student week of devotion at Mount Ellis Academy (Montana), February 20-25. Student speakers, musicians, and music directors were in charge, and one commandment was emphasized at each of the ten services.
- ▶ Bugema Missionary College (East Africa) reports the investiture of 8 Master Guides, 11 Guides, 13 Companions, and 44 Friends, prepared under the guidance of Miss Elvera Eckerman.
- ▶ Floyd O. Rittenhouse, who has served as academic dean of three colleges during the past 14 years—at Emmanuel Missionary College since 1951—is the new president of E.M.C.
- ▶ Last November 28, Malayan Union Seminary (Singapore) graduated 48 medical cadets who had been in training for seven months.
- ▶ Kingsway High School (Jamaica) has welcomed 213 students to its fine new building for the 1955 school year.
- ▶ Forty-five students of Washington Missionary College solicited more than \$400 on February 20, for the Montgomery County Heart Fund.
- ▶ Students of Mount Ellis Academy (Montana) are conducting an evangelistic effort at nearby Manhattan, directed by Pastor Paul Johnson.
- ▶ Beginning with the 1955-56 school year, our secondary schools in India will introduce Hindi as a required subject in the four years of high school, with the first department examination planned for March, 1959.
- ▶ Four piano students of Atlantic Union College have been accepted for further study under Jules Wolfers, one of the top ten music critics and teachers in the United States—an unusual honor and unique privilege for students of small denominational schools.
- ▶ The evangelism class of Walla Walla College has, since last February 20, been conducting a series of Sunday- and Friday-evening evangelistic meetings in nearby Waitsburg, Washington. The life of a true Christian is depicted in the theme for the series, "An Endless Life of Splendor." Gordon S. Balharrie directed the class project.

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- Total enrollment climbs upward—880 this year.
- \$217,231.21 provided in student labor during 1954-55.
- Rebuilding progresses—
 - New men's residence hall;
 - New women's residence hall construction started in March, 1955;
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The Registrar

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Auburn Academy

Auburn, Washington

▶ Small in number, but large in enthusiasm for service, the five pupils of the Bismarck, North Dakota, church school and their teacher, Mildred Buckwitz, are giving Bible studies to a group of interested persons.

▶ Students and teachers of Auburn Academy (Washington) are justly proud of the fine Allen electronic organ in their chapel, made possible by the student fund-raising campaign earlier in the school year.

▶ Omega Food Products, a Philippine Union College industry, has been licensed to sell its products to the public. Stephen Kim is superintendent of the food factory, which employs eight students.

▶ Antillian Junior College (Cuba) reports an opening enrollment of 200 for the 1955 school year.

▶ A mattress factory recently established at the Bogenhofen Seminary (Austria) furnishes work for a number of students. The enrollment is 57.

▶ Students and teachers of Oak Park Academy (Iowa) participate quite regularly in church services and special programs at churches in nearby cities.

▶ Of the 317 officers elected to serve the Collegedale Seventh-day Adventist church for the year 1955, 109 are students of Southern Missionary College and Collegedale Academy.

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BABYLONIAN

Babcock test D-2, W-186

Babel (*báb'él*), Isaac Emanuellovich (born 1894), Russian short-story writer, born in Odessa of Jewish family; joined Cossacks and wrote of his experiences in "Stories of the Red Cavalry"; B-295

Babel (*báb'él*), Tower of, built by Noah's descendants as safeguard against future floods; during construction occurred the "confusion of tongues" (Gen. xi) in Babylon; B-6

Bab el Mandeb (*báb'él mán'déb*) (Arabic for "Gate of Tears"), strait between Arabia and Africa at s. end of Red Sea; 20 mi. across; named from danger of navigation; maps A-285, A-42

Babenberg, House of, 1st Austrian dynasty (976-1246) A-496

Baber (*báb'ér*) (1483-1530), founder of Mogul (Mongol) Empire in India M-346, I-87

descendants seize India M-346

"Babes in the Wood", an old ballad which describes two little children who were left in the woods to perish; origin of ballad unknown.

Babe the Blue Ox, in Paul Bunyan tales B-358, F-197, picture F-198

statue; picture M-390

Babington, Anthony (1561-86), page to Mary, Queen of Scots; executed for conspiracy to murder Elizabeth.

Babirusa (*báb-i-rú'gá*), or pig deer, long-tusked wild swine found on

Boat B-214-19. See also in Index Canoes and canoeing; Motorboat; Navigation; Sailing craft; Shipbuilding; Ships; Steam craft

Amazon River craft, picture A-185

balsa, on Lake Titicaca, picture B-222b

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- ▶ A most profitable series of evangelistic meetings conducted by Robert E. Dunton in the youth center auditorium at Walla Walla College has resulted in the baptism of 101 persons thus far, with 15 to 20 more to follow later.
- ▶ At the February 4 meeting of the American Medical Association's Council on Medical Education and Hospitals, approval was voted for Madison College and Sanitarium's school for medical-record technicians.
- ▶ Some 20 Southern Missionary College girls volunteered as solicitors in the 1955 Red Cross drive last March.
- ▶ C.M.E.'s Alumni Research Foundation has in the past 15 months granted \$38,000 to the college.
- ▶ Students of La Sierra Academy (California), assisted by youth of the Riverside church, opened a youth-for-youth crusade in Riverside last February 27, with the challenging topic, "Two Kings, Two Dreams, and You."
- ▶ The Southern European Division seminary, at Collonges, France, has been accredited with the government as a college preparing students for the state baccalaureate examinations. The first group of four to take the examinations passed successfully. Enrollment at the seminary is 200.

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MADISON COLLEGE

TENNESSEE

- ▶ Affiliating with the Florida Sanitarium nursing school at Orlando, Southern Missionary College has recently instituted a course of study that will lead to the B.S. degree in nursing education. Students will take the first year of basic sciences at S.M.C., 27 months of clinical study at Orlando, and finish with a final year at S.M.C.
- ▶ Shenandoah Valley Academy (Virginia) students have presented temperance programs in a number of local and county schools. They are also placing temperance jingle signs along the much-traveled Route 11 through Shenandoah Valley.
- ▶ The high point of the third annual Medical Cadet Corps banquet at Maplewood Academy (Minnesota), February 20, was the promotion in rank of eight young men, ranging from Pfc to First Sergeant.
- ▶ Each Sabbath afternoon students of Adelpian Academy (Michigan) bring inspiration and good cheer to the patients of the Pontiac Infirmary, some 20 miles distant.
- ▶ Last February 20-26, Thunderbird Academy (Arizona) enjoyed its first student-conducted Quest for Christ week of devotion.
- ▶ Mount Aetna Academy (Maryland) has presented excellent temperance programs in several high school assembly halls.
- ▶ Middle East College (Beirut, Lebanon) welcomes K. L. Vine as head of the department of religion.
- ▶ United States Vice-president, Richard Nixon, participated in dedication ceremonies, March 14, for the new wing of White Memorial Hospital on C.M.E.'s Los Angeles campus.
- ▶ Helderberg College (South Africa) is especially proud of the attractive iron scroll railing on the front steps of Anderson Hall, because it was designed, bent, and welded by Helderberg genius.
- ▶ Forty girls are earning school expenses by working in the laundry at Philippine Union College. Several new machines have recently been added to the equipment, including three washers, an extractor, a drier, and two mangles.
- ▶ The Lake Titicaca Training School, at an altitude of 12,500 feet in the highlands of Peru, last year celebrated its thirtieth year. A total of 254 students were enrolled in the secondary courses, with 54 in the primary grades.
- ▶ In Ethiopia, 120 of the total 173 workers are nationals who have been trained in our mission schools. The main school at Akaki now has 300 students enrolled, who should in due time make a substantial addition to the working forces in the various missions of the Ethiopian Union.



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- ▶ The West African Union Conference reports (incompletely) for the opening of the 1955 school year: 170 schools, 17,000 pupils, and 580 teachers. This is almost double the 1949 totals of 92 schools, 8,216 pupils, and 313 teachers.
- ▶ The entire group of evangelism students at Nigerian Training College (West Africa) conducted five efforts during one six-week period of the school year. The average nightly attendance for the five efforts was 900.
- ▶ On the closing Sabbath of the spring Week of Prayer, March 5, 110 students of Southern Missionary College enrolled 450 prospective students of the Bible Prophecy Correspondence course.
- ▶ Without the too-usual competition and rivalry of school campaigns, students of Auburn Academy (Washington) raised more than \$4,000 for an organ and for their school paper.
- ▶ Cedar Lake Academy (Michigan) was host, March 13, to the annual Michigan band festival, with visiting bands from Adelpkian, Battle Creek, and E.M.C. academies.
- ▶ Auburn Academy (Washington) enjoyed a student week of consecration in February, sponsored by the Bible seminar, with the theme "Highway to Happiness."
- ▶ Malayan Union Seminary (Singapore) was host last December 5-10 to a most profitable institute for 20 literature evangelists of the Malayan field.
- ▶ Walla Walla College press has a new Miehle 29-cylinder letter press, capable of 4,500 printing impressions per hour, with maximum sheet size of 22x28 inches.
- ▶ More than 50 per cent of all C.M.E. students are actively engaged in church responsibilities, Bible studies, literature ministry, and other specific Christian endeavors.
- ▶ The student-faculty council of Lynwood Academy (California) recently purchased a new V-M hi-fi record player for use by any class needing it, on application to the office.
- ▶ The psychological service of Southern Missionary College, directed by T. W. Steen, has been legally authorized by Tennessee's State Licensing Board of the Healing Arts.
- ▶ Philippine Union College reports a "bumper crop" of 44 freshmen and 38 sophomores enrolled in the newly reorganized preprofessional course in nursing, with an additional 28 in the advanced course in nursing education leading to the B.S.N.E. degree.

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▶ Lynwood Academy (California) contributed \$70.50 for the March of Dimes last January.

▶ El Housn four-teacher school (Jordan) has an enrollment of more than 80 students, 12 of whom have been baptized during the year.

▶ Students and faculty of Southern Missionary College are enrolled one hundred per cent as members of the Collegedale chapter of the American Temperance Society.

▶ The forty to fifty members of Union College Sunshine Bands spread cheer to at least 150 persons each Sabbath afternoon, as they visit several nursing homes, an orphanage, and a hospital.

▶ Plainfield Academy (New Jersey) reports 100 per cent student and faculty membership in the American Temperance Society, and temperance programs presented in a number of churches and high schools.

▶ Atlantic Union College has offered during the second semester a new course in Backgrounds in Denominational History, under the able instruction of Clifton L. Taylor. The course included fifteen one-hour lectures, and two extended bus trips for firsthand acquaintance with many historic places connected with the beginnings of the Advent Movement.

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VIRGINIA

EDUCATION IN THE NEWS

Does study of a foreign language help produce a better world? Prof. Wilmarth H. Starr, University of Maine, says: "Unless special techniques are applied and unless the teaching is with special ends in view, a study of foreign languages does not necessarily increase the ability to communicate nor the understanding of foreign cultures. . . ."

To bring about some measure of international understanding through the study of languages, Dr. Starr says, these must take place:

1. The foreign language teacher must live for at least short periods in the country whose language he teaches.

2. In addition, the teacher must utilize the resources of foreign culture in our own country. "There are vast such resources within the United States and they are largely unexploited."

3. Bilingualism has dangers. It may produce an admirer of France or of Germany or Italy, to the exclusion of the rest of the world. The student should be helped to become aware of the many languages and the many cultures that exist on our globe.

4. Especially is it important to call the student's attention to Asiatic languages and cultures.

5. Know and respect your own culture, so as to avoid prejudicing the student's view in favor of the foreign language being studied.

6. The term "foreign language" has a separatist connotation. The terms "second language" and "third language" are better. They imply, says Dr. Starr, "the notion of a continuum."

► Medical Cadet Corps training is this year required of all Walla Walla College men who have not previously served in the armed forces or who did not have MCC training in the academy.

► An incomplete report of the opening of the 1955 school year at Helderberg College (South Africa) lists 35 college students on the first day of registration, with 208 in secondary and elementary grades.

► Mount Ellis Academy (Montana) held classes on Sundays from mid-February through early April to make up for the time lost when fire destroyed the boys' dormitory and boiler room on January 14. This made possible the close of school on May 29, as originally planned.

► Pacific Union College's agriculture department staff and students are happy over the new \$2,000 green house and lath house, each 14 by 50 feet, for experimentation, crop testing of various soils, and propagation of plants and trees. R. J. Larson predicts that "all kinds of students will be taking floriculture and landscaping courses."

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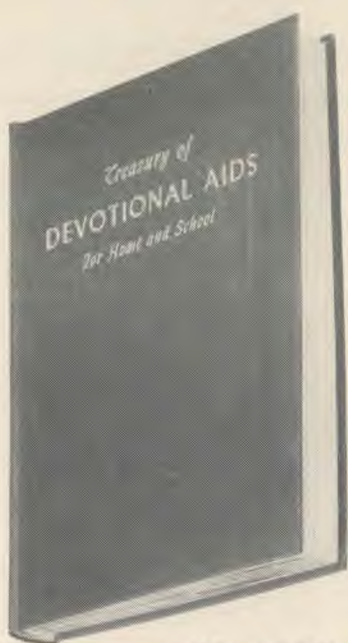
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THE BOOKSHELF

Counseling With Parents in Early Childhood Education, by Edith M. Leonard, Dorothy D. Van Deman, and Lillian E. Miles. New York: The Macmillan Company, 1954. 330 pp. \$2.50.

"Teachers often have a specialized knowledge of child psychology that some parents do not have, but parents have the intimate knowledge of the child that they have gained through close association with him in the home before and after he enters school." This is a part of the philosophy of Jane Le Roy, the name the authors have chosen to represent a typical teacher in this book. The experiences of Jane Le Roy create in the reader an enthusiasm to inaugurate a successful counseling program.

After establishing the need for the parent-teacher counseling program, the steps in forming a successful one are given. This includes the qualifications of the teacher and the responsibility of the administration under which she works. The counseling program that Miss Le Roy carried on for an entire year with the parents of her students is given in detail. Her notes on many individual cases are open to the reader, as are pages from her counseling notebook, mainly in the supplementary chapters. This citing of cases is not a dull outline of the facts gleaned from a year's counseling program; it is thoroughly interesting to the reader, and is typical of the authors' careful organization of material.

Miss Leonard and Miss Van Deman are enthusiastic professors in the field of teacher education. Both feel that today's teacher bears much responsibility to build in a child true spiritual values and a concept of God. Their students—future teachers—are encouraged to clarify and define their own concepts, so that they have a background from which to impart concepts to their pupils.

Mrs. Miles, who is a free-lance writer, is also a mother, is interested in photography, and has recently served on a board of education. This is not the only book of which these women are

co-authors, and the enthusiasm for writing that is evident in their books is surpassed only by the contagious enthusiasm for their profession, which is evident upon meeting them.

The busy teacher who reads this book may feel overwhelmed with the detail involved in a successful counseling program. Yet the need is presented so forcefully, and the procedure so logically, that one is almost compelled to adapt the program to the needs of the school and the community where he teaches. By citing actual case histories from a teacher's files, with only the name or perhaps the sex changed, the authors have proved the counseling program practical. They are continuing to demonstrate its practicality, since one of the authors is using the book as a text in teaching a class of prospective teachers in the Santa Barbara College of the University of Southern California.

The Christian teacher in a Seventh-day Adventist school recognizes in each child a soul of eternal value. Under the guidance of the Master Teacher, he shares with the parents the responsibility of preparing that child for the heavenly school. How effectively he could adapt the counseling program.

MRS. MARY ELLEN DASSENKO,
Newbury Park Academy

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