

The JOURNAL of TRUE  
**Education**

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**Christian  
Education**



**Secular  
Education**





# The JOURNAL of TRUE Education

RICHARD HAMMILL, EDITOR

*Associates*

ERWIN E. COSSENTINE  
LOWELL R. RASMUSSEN

GEORGE M. MATHEWS  
ARCHA O. DART



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# Why Should We Do It?

During the School Year 1955-56

## SEVENTH-DAY ADVENTISTS OWNED AND OPERATED IN NORTH AMERICA—

1,057 Elementary and intermediate schools	enrolling 40,755 students
71 Four-year preparatory high schools	" 11,529 "
9 Senior and 2 junior colleges	" 7,738 "
12 Nursing schools: total enrollment 916 (less 429 reported in college)	" (net) 487 "
1 Medical college	" 756 "
1 Theological seminary	" 217 "
<hr/> 1,153 schools	<hr/> 61,482 students

During the School Year 1954-55

## THE DENOMINATION OWNED AND OPERATED IN ALL THE WORLD—

4,500 Elementary schools	enrolling 224,433 students	employing 7,344 teachers
366 Intermediate schools	" 12,890 "	" 318* "
177 Secondary schools	" 20,356 "	" 1,539 "
57 Advanced or worker-training	" 9,611 "	" 804 "
<hr/> 5,100 schools	<hr/> enrolling 267,290 students	<hr/> employing 10,005 teachers

\*In North America, particularly, many of these intermediate schools are operated in connection with elementary schools without additional teachers.

**W**HY does a small denomination undertake the prodigious task of operating so many schools at such great expense in money and manpower?

The Seventh-day Adventist Church believes it imperative that children from Adventist homes attend the denomination's schools. No cost is too high, no labor too great to provide Adventist Christian schools, because such schools are vital (*a*) for the eternal salvation of our youth; and (*b*) for the education and training of various categories of workers who will aggressively carry forward the denomination's worldwide work.

Seventh-day Adventists, as a denomination, believe that God expects every Adventist parent to provide his or her children a Christian education.

When individual parents ask, Why should we send our children to a Christian school? we answer, Because—

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# "In Thy Light Shall We See Light"

R. R. Figuhr  
PRESIDENT  
GENERAL CONFERENCE



THAT education alone which brings the student into close relation with the Great Teacher is true education."<sup>1</sup> "For with thee is the fountain of life; in thy light shall we see light."<sup>2</sup>

Probably no project arouses more general interest or more willing sacrifice among Seventh-day Adventists than the educa-

tion of our children and youth. The denomination annually spends millions of dollars on Christian education. But why do we put forth all this effort and expense when there are well-equipped public schools everywhere that will, without cost to us beyond the taxes we already pay, educate our children and prepare them for life? The reason is obvious. God's Word tells us that not only the present and future well-being but the eternal destiny of our children is determined during their formative years, while they are small. We operate our schools because God has commanded us to provide our children a Christ-centered education. We undertake the prodigious task of maintaining our own system of schools because we see light and reason in the instruction which God has given to this church.

We therefore spend willingly from our meager store, and go without luxuries or even necessities, to make possible the training of our youth for the kingdom of God. This is the only reason we have for conducting a system of schools apart from the world. The subject of Christian education, therefore, touches every home, both financially and spiritually, and is of vital interest to every parent.

There is no lack of educational opportunities in the world. Printing presses turn out millions of textbooks. Cities and counties erect fine school buildings and furnish them with the very latest equipment and facilities. Thousands of teachers are efficiently trained in the arts and sciences and are paid out of the public treasuries to carry education to the children and youth of the nation.

But what is the moral fruitage of all this effort? Do we see large returns in a stable social development and in a strengthening of the moral fiber of the nation? No! In fact, as we look out upon the world around us, we see just the opposite. At no time in history has the moral decadence of the race been so manifest, and juvenile delinquency so alarming. Crime is on the increase everywhere, and lawlessness, sex orgies, and drinking parties are commonplace among

the teen-age groups who are the direct and immediate product of modern educational methods.

Responsibility for these appalling social conditions must be shared in no small degree by the public schools and colleges of today. Anyone who has watched the educational trends during the past half century must realize that the situation the world faces today is largely the result of wrong education—an education that denies the authority of God's Word and sets aside the binding claims of His law. Secular education has demonstrated its utter inability to change the hearts of wayward youth, to arouse in them a determination to build a better life, or to guide them into paths of righteousness. Knowledge in itself is no savior. An education apart from God, in which science is deified and in which infidel sentiments are interwoven into class recitations, will surely befog the minds of youth, cast them upon the rocks of uncertainty, and leave them without an anchor of faith—adrift on a sea of doubt and skepticism. Such conditions breed juvenile delinquency and crime, and are fertile soil for the growth of revolutionary theories that now threaten the peace of the world.

In the light of these facts, how can we expect the schools of the world or their teachers—few of whom love God or His Word—to prepare our Seventh-day Adventist youth for service in the cause of God, or for the return of Christ the Lord?

If our young people are to be saved in the kingdom of God, they must now, during their youth, develop a firm and unwavering confidence in the Word of God and in the last message of mercy and warning that we have been commissioned to carry to the world.

"It is to fortify the youth against the temptations of the enemy that we have established schools where they may be qualified for usefulness in this life and for the service of God throughout eternity."<sup>3</sup>

Let every parent and church leader undertake this work that lies nearest to our door, and so plan that when school opens next fall every Seventh-day Adventist child and young person of school age may be in one of our Christian schools. This will be to them a haven of refuge in these troubled times.

As we thus see light in the instruction of God, and obey it, blessing will rest on us and our children. "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."<sup>4</sup>

<sup>1</sup> Ellen G. White, *Counsels to Parents, Teachers, and Students*, p. 496.

<sup>2</sup> Psalm 36:9.

<sup>3</sup> White, *op. cit.*, p. 495.

<sup>4</sup> 2 Chronicles 20:20.



# "The Way He Should Go"

*A. H. Rulkoetter*

ASSOCIATE SECRETARY, RELIGIOUS LIBERTY DEPARTMENT  
GENERAL CONFERENCE

**S**OLOMON'S injunction, "Train up a child in the way he should go: and when he is old, he will not depart from it,"<sup>1</sup> is positive, and definitely stresses early training in the broad principles of a properly balanced life. Inasmuch as education fashions the man, it should be administered with consideration to the interests, aptitudes, and talents of the individual. The personal equation is an important factor in the proper and satisfactory solution of the problem of training a child. To the parent first, and then to the teachers who collaborate, is this "nicest" of all responsibilities given. Wisely and lovingly administered, such a program of training leaves an imprint that is practically ineffaceable.

The phrase "train up" implies "to initiate," "to press into," "to give instruction," "to form by discipline." "The training that Solomon enjoins is to direct, educate, develop."<sup>2</sup> Early training is implied. The English proverb, "As the twig is bent, the tree's inclined," finds its echo in the German maxim, "Was Hanchen nicht lernt, lernt Hans nimmermehr ["What little Johnny does not learn, John never learns"]." Like plastic, the child readily takes impressions for good or for evil. In later life the task may be more appropriately compared to inscribing in granite.

That early action cannot be overemphasized is evident from divine counsel: "Too much importance cannot be placed upon the early training of children. The lessons learned, the habits formed, during the years of infancy and childhood, have more to do with the formation of the character and the direction of the life than have all the instruction and training of after years."<sup>3</sup> The contest for control of the child's faculties begins the day it is born and continues with increasing tempo. "With his manifold devices Satan begins to work with their tempers and their wills as soon as they are born. Their safety depends upon the wisdom and the vigilant care of the parents. They must strive in the love and fear of God to preoccupy the garden of the heart, sowing the good seeds of a right spirit, correct habits, and the love and fear of

God."<sup>4</sup> In addition to the external forces that work on the infant, there are hereditary factors with which he must contend. However, it should be a challenge to parents and teachers to know that this initial work of evil can be largely overcome by "sowing the good seeds of a right spirit, [and] correct habits." This must be done with wisdom and vigilance, in the love and fear of God.

The grace of God, of course, can change any character at any time one turns to God, if the boundary of probation has not been passed. But how much better it is to begin the right course before "that which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten."<sup>5</sup> With the structural outline fixed early in life, refinements can be added later.

The most promising talents not only can be ruined but lost through wrong attitudes and habits. Character habits are more consequential than natural endowments. However, habits are not always enemies. Good habits are indispensable friends. Without such habits there is no security. Habits of prayer and Bible study, of kindness and consideration for others, of industry and thrift, and many more of their kind are pillars in life's temple. The habit of industry formed in childhood is forever a blessing. The work that was assigned to Adam would have remained a source of pleasure and blessing to him even if he had not sinned. But having departed from obedience, he was destined to toil with the seeds of Satan's sowing. Labor, though now attended with weariness and anxiety, is still a part of the plan of recovery. Mischief befalls idle hands, but the diligent are kept from many snares. Idleness can be symbolized by the stagnant pool that soon becomes offensive, but industry is like the flowing brook that spreads health and gladness along its course.

Character is a mode of living. Within its compass lie attitude, disposition, reaction, response, industry, and perspective. These factors are greatly influenced



by the climate and atmosphere of the family. For the child to develop self-control, obedience, reverence, respect, courtesy, cheerfulness, love, sympathy, and tenderness, these qualities must be in daily evidence and practice in the home. To these may be added the need for a firm, kind, wise administration of discipline. Solomon repeatedly mentions the place and the need of early discipline. He suggests that the use of the rod as a part of the educational process drives from the child the folly bound up in his heart.<sup>6</sup> But unwise discipline can warp or do violence to personality; too much management is as bad as too little. Through wrong methods of correction more is done to provoke the child than to win him. Harshness and unreasonableness work against the desired results. It should be the study of both parents and teachers to direct the child's development without hindering it by undue control.<sup>7</sup> The object of discipline is to be constructive, with the purpose of training the child for self-government and self-reliance.<sup>8</sup> While disobedience is not to be countenanced, correction is not to be administered in anger. Note the balanced counsel on discipline that the Lord has given us:

"Whipping may be necessary when other resorts fail; yet she

[the mother] should not use the rod if it is possible to avoid doing so. But if milder measures prove insufficient, punishment that will bring the child to its senses should in love be administered. Frequently one such correction will be enough for a lifetime, to show the child that he does not hold the lines of control.

"And when this step becomes necessary, the child should be seriously impressed with the thought that this is not done for the gratification of the parent, or to indulge arbitrary authority, but for the child's own good. He should be taught that every fault uncorrected will bring unhappiness to himself, and will displease God. Under such discipline children will find their greatest happiness in submitting their wills to the will of their heavenly Father."<sup>9</sup> No more than adults, can children "be brought to the Lord by force. They can be led, but not driven."<sup>10</sup>

"Encouragement and commendation, the pleasant sunshine of kind words" are a vital part of the early educational process. "Children have sensitive, loving natures. They are easily pleased, and easily made unhappy." Loving words and acts, uniform kindness with firmness does much to tie the heart of the child to its parents.<sup>11</sup> Children also have a sense of honor which can be strengthened through confidence, respect, and trust, and which responds more readily

to request than to command. Obedience obtained as a result of choice is always more profitable than that secured through compulsion. In every child lies the power, by the help of God, to form a character of integrity and a life of usefulness.<sup>12</sup>

The phrase "in the way he should go"<sup>13</sup> literally has more reference to the personal characteristics of the individual than to the general course of righteousness. The emphasis should be placed upon the pronoun rather than upon the noun. It is the way *he* should go; it is *his* way that is to be given consideration. The parent or teacher is to recognize the child as an individual, and adapt his training accordingly. The principles of righteousness should be taught with the particular individual in mind, and the child should be trained in the field of his aptitudes. His capabilities, and not the preferences of his parents or relatives, are to determine his lifework.

No free-lance program is implied in this verse of Scripture. God is no respecter of persons. He never

### The Finest Work

The artist may on canvas paint a picture most divine,  
The sculptor may in marble work a masterly design,  
The architect with skill may draft a wondrous plan sublime—  
Their craftsmanship may stand today as wonders of our time;  
But the greatest of all arts that Heaven on men bestows,  
The noblest and the finest of all here on earth below,  
Is the taking of a little child as lowly as the sod  
And gently molding that young life in the image of our God.

—CLIFFORD B. HOWE

compromises right. Yet He who made each leaf different and varied every snow crystal, deals with us as individuals. He considers that "this man was born there. And of Zion it shall be said, This and that man was born in her.

. . . The Lord shall count, when he writeth up the people, that this man was born there."<sup>14</sup> It is reasonable to expect that if the personal factor is considered in the judgment, after life has been lived, the same factor is worthy of much consideration when the individual is being prepared for his life's service.

True teaching is not indiscriminate, nor can successful parenthood be void of distinction in the rearing of children. No two children react in the same way to subject material or to discipline. Long before the pupil-centered method of modern teaching was stressed, God followed and encouraged that very concept. Manoah, the father of Samson, realized that more than a good legacy was necessary if his son were to succeed in his divinely appointed mission. Accordingly he inquired, "How shall we order the child, and how shall we do unto him?"<sup>14</sup> Any parent or teacher who in sincerity seeks to honor and to cooperate with God in properly training a child, has been promised the necessary wisdom.<sup>15</sup>

We understand that "to every man is given 'his work' (Mark 13:34), the work for which his capabilities adapt him, the work which will result in greatest good to himself and to his fellow men, and in greatest honor to God."<sup>16</sup> When an individual recognizes his endowment and directs his life accordingly, in the



fear of God, he becomes a laborer together with God, and God becomes responsible for his success.<sup>17</sup> This implies that if one departs from the course divinely assigned, he must become responsible for his own success. All of us are God's possession, and all are called to do work for Him. "Each has his place in the eternal plan of heaven. . . . Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."<sup>18</sup>

Parents and teachers are to become co-laborers with God. They are to prepare each child for his divinely appointed place in life. Unless guided by God they can be just as mistaken as was Samuel when he sought to select a son of Jesse to succeed King Saul. The advice given to the prophet is definitely applicable today: "Look not on his countenance, or on the height of his stature; . . . for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."<sup>19</sup> We have been warned that "many apparently unpromising youth are richly endowed with talents that are put to no use. Their faculties lie hidden because of a lack of discernment on the part of their educators. In many a boy or girl outwardly as unattractive as a rough-hewn stone, may be found precious material that will stand the test of heat and storm and pressure. The true educator, keeping in view what his pupils may become, will recognize the value of the material upon which he is working. He will take a personal interest in each pupil and will seek to develop all his powers."<sup>20</sup>

Occasionally strong-minded and well-meaning parents attempt to choose vocations for their children without regard to their aptitudes. This procedure can be like attempting to fit a square peg into a round hole, and result in great unhappiness or failure. A premedical student attending one of our colleges was having considerable difficulty with the prescribed curriculum. The only reason he could give for taking the course was that his parents wanted him to do so. His placement tests clearly indicated ability in business administration. After consultation with his advisers, and with the consent of his parents, he changed his major, and did exceptional work in his new field. It is just as possible, however, for a mature person to make a serious mistake by *changing* his work *without regard to his endowments*. Timely caution on this is given in these words: "Many are diverted from the line in which they might reach the truest success. Seeking greater honor or a more pleasing task, they attempt something for which they are not fitted. Many a man whose talents are adapted for some other calling, is ambitious to enter a profession; and he who might have been successful as a farmer, an artisan, or a nurse, fills inadequately the position of a minister, a lawyer, or a physician. There are others, again, who might have filled a responsible calling,

but who, for want of energy, application, or perseverance, content themselves with an easier place.

"We need to follow more closely God's plan of life. To do our best in the work that lies nearest, to commit our ways to God, and to watch for the indications of His providence—these are rules that ensure safe guidance in the choice of an occupation."<sup>21</sup>

The individual's interest in the field of his talents should not be allowed to unbalance his training for life. This danger has been called to our attention:

"The natural aptitudes indicate the direction of the lifework, and, when legitimate, should be carefully cultivated. At the same time it must be kept in mind that a well-balanced character and efficient work in any line depend, to a great degree, on that symmetrical development which is the result of thorough, all-round training."<sup>22</sup>

It is the men who recognize, develop, and use their talents to the glory of God "who bear responsibilities, who are leaders in enterprise, and who influence character."<sup>23</sup> Such men who remain humble will be directed by God as were Abraham, Moses, and David.

"If we come to Him in faith, He will speak His mysteries to us personally. . . . Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue. And they will receive not only wisdom, but strength."<sup>24</sup>

When parents and teacher join forces in training the child "in the way he should go," they are bringing the human into association with God. When the child or youth is helped to recognize that his endowment has made him the steward of a sacred trust, and that someday he will be called to give an account of his stewardship to God, he is brought to a realization of his responsibility to and his dependence upon God. When this direct relationship is established, then may we expect a full realization of the promise made in our original text: "Train up a child in the way he should go: and when he is old, he will not depart from it."<sup>1</sup>

<sup>1</sup> Proverbs 22:6.

<sup>2</sup> Ellen G. White, *Counsels to Parents, Teachers, and Students*, p. 108.

<sup>3</sup> White, *The Ministry of Healing*, p. 380.

<sup>4</sup> White, *The Adventist Home*, p. 202.

<sup>5</sup> Joel 1:4.

<sup>6</sup> Proverbs 22:15.

<sup>7</sup> White, *Education*, p. 288.

<sup>8</sup> *Ibid.*, p. 287.

<sup>9</sup> White, *Counsels to Parents, Teachers, and Students*, pp. 116, 117.

<sup>10</sup> *Ibid.*, p. 114.

<sup>11</sup> *Ibid.*

<sup>12</sup> White, *Education*, p. 289.

<sup>13</sup> Psalm 87:4-6.

<sup>14</sup> Judges 13:12.

<sup>15</sup> White, *Patriarchs and Prophets*, p. 563.

<sup>16</sup> White, *Education*, p. 138.

<sup>17</sup> *Ibid.*

<sup>18</sup> White, *Christ's Object Lessons*, pp. 326, 327.

<sup>19</sup> 1 Samuel 16:7.

<sup>20</sup> White, *Education*, p. 232.

<sup>21</sup> *Ibid.*, p. 267.

<sup>22</sup> *Ibid.*, p. 233.

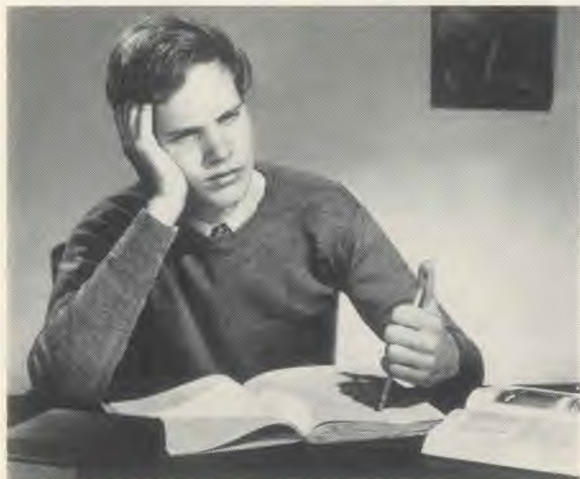
<sup>23</sup> *Ibid.*, p. 17.

<sup>24</sup> White, *The Desire of Ages* (1940), p. 668.



# A Standard for Junior

Werber F. Johnson  
ASSISTANT TREASURER  
PACIFIC UNION CONFERENCE



EWING GALLOWAY

**J**UNIOR is confused. His elders, the grown-ups, have confused him. Perhaps his elders, too, are confused; and that is the reason why they have confused Junior. There are too many standards, conflicting standards—high ones, low ones, inbetween ones. Junior doesn't know which to follow. Unless he gets consistent, authoritative, and understanding guidance, Junior will likely follow the path of least resistance—which is almost sure to be the wrong path.

Junior's confusion begins at home. Dad and Mother are Christians; the church records prove it. They go to church. Not often to Sabbath school, but usually to church—unless they are at a cabin in the mountains or at the beach. But they never have family worship; it is too difficult to get the family all together at one time! So the family drifts—into confusion.

May is a student in one of the boarding academies of southern California. Her home is in the north, so she seldom is able to visit her own home during the school year. Often on weekends she goes to the homes of her girl friends. A short time ago she visited in the home of one of my friends. May wrote this friend: "You had family worship in your home during my visit. We have family worship in my own home. I have visited in a number of homes during the last three years, and yours is the first in which family worship has been conducted during my visits."

Junior's mother insists that he not watch those "horrid westerns" on TV. Yet Mother spends time watching programs that, from Junior's point of view, are equally horrid."

Junior isn't dumb; he is simply confused.

Junior's confusion increases as he gets into school—academy—college. He finds some teachers who are friendly, companionable, even admirable, mostly; but their standards are a bit easy going, sometimes questionable. Other teachers there are who have high standards, but they lack the approachable, companionable attitude. They are dry of the milk of human kindness. Quite understandably, Junior is attracted more by friendliness than by standards. Perhaps the teachers themselves aren't sure of the standards.

Not long ago a certain administrator, one for whom I have a great deal of sympathy, told his group of workers: "I want you to go from this meeting and uphold the standards." Then he added, "I am free to admit, however, that present standards are confused."

If administrators and teachers are confused about standards, how can they help a confused Junior?

Junior is told not to go to the theater. Yet his own church or school—or a neighboring one—shows many of the same pictures he would see in the theater downtown. Even I am perplexed. How can I blame Junior for being confused?

Sometimes three standards are held up before Junior. The standard of his home is often different from the standard of his school, which in turn may vary from the standard of his church. My sympathy is with Junior.

I know Junior is confused, because he doesn't want to become a preacher, or a teacher, or even a denominational worker of any kind. He wants to make money.

Junior needs an anchor, a strong one. Even a feeble anchor, in the hands of God, would be better than none. A three-pronged anchor is what Junior really needs: the home, the school, and the church, with a common standard, a common goal.

Failing the ideal, a one-pronged anchor can accomplish much—one attractive, consistent, dynamic Christian life that Junior can see! One teacher, perhaps, whom Junior can look upon and say, "There goes a *man!*" The good influence of one good man can do so much.



"Choose you this day whom ye will serve," said Joshua; "whether the gods [of Egypt] which your fathers served . . . , or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."<sup>1</sup> And he did; and they did—for a generation. "And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua."<sup>2</sup> And we are still inspired today by the example of Joshua's steadfastness.

The Lord's exhortation to Joshua at the beginning of his leadership of Israel was, "Be thou strong and very courageous."<sup>3</sup> Today, as much as then—perhaps even more so—the Lord calls for men and women, youth and children, who are willing to be "strong and very courageous" in their determination to "serve the Lord."

It is not easy to uphold God's standard when many about us are letting it down. It is not easy to work out and to maintain a program of high standards for the school in Dan, when the one in Damascus is content with lower standards.

The matter of standards is a personal matter. It is our privilege and our duty to know, individually, what are God's requirements. We may know the standard we should uphold in private life and before our fellow men. It is clearly set forth in the Bible and in the writings of the Spirit of prophecy. If we will stop doing our own ways, finding our own pleasure, speaking our own words; if we will determine to honor the Lord, to delight ourselves in Him, then we shall find a plain path before our feet, for "the Lord shall guide . . . [us] continually."<sup>4</sup>

Some may excuse themselves, feeling that the union conference should take action, or the local conference, or some committee. Perhaps they should. But no committee's neglect can absolve any individual from the responsibility of making his own intelligent decision.

We should not have the story of Daniel if he had felt it necessary to get counsel from Jerusalem before deciding on his course of action. In fact the leaders were not in Jerusalem. They, too, were in captivity to a heathen nation, because they had not faithfully lived and upheld God's clearly stated standards for His chosen people. But Daniel had no difficulty in establishing a standard for himself, without counsel from the brethren. He got his counsel from God, and ordered his life in harmony with God's standard. He was "strong and very courageous." He lived most of his life in captivity, without ever being a captive.

In the teacher's work, teaching itself is not enough. It is his extracurricular work that counts the most. The teacher may love his subject, and spur the intellects of his pupils for life. But if he loves his subject *and his students*, he can shape their destinies for all eternity. Teaching alone has no place in the thinking of a Christian teacher.

Junior needs love. His parents don't love him. Oh, they have a sentimental attachment for him. They give him food, and clothes—too many of them—and the family car. Yes, and money—often too much of it, with little or no counsel as to how it may best be used. But they don't *love* him. If they did, they would have spanked him when he needed it; and they would know where he goes with the family car, and make sure that he gets in early the evenings when he has it—as well as other evenings.

Junior's pastor loves him; but with the overburden of his many church duties, he has little time or opportunity to show it. If Junior's teacher doesn't love him, he is lost.

Junior's teacher can best show his love by maintaining—and living—a consistent standard that Junior can respect; an impartial standard that includes and demands discipline. The *security of consistent discipline* is what Junior has too seldom experienced in his short life.

But man [Junior] cannot transform himself by the exercise of his will. He possesses no power by which this change can be effected. The leaven—something wholly from without—must be put into the meal before the desired change can be wrought in it. So the grace of God must be received by the sinner before he can be fitted for the kingdom of glory. All the culture and education which the world can give will fail of making a degraded child of sin a child of heaven. The renewing energy must come from God. The change can be made only by the Holy Spirit. All who would be saved, high or low, rich or poor, must submit to the working of this power.<sup>5</sup>

The teacher who possesses the leaven of the Holy Spirit will doubtless have some that can spill over into Junior's life, thus providing the leaven needed to start a change in his life that will continue until he is "fitted for the kingdom of glory."

In working out a solution to the problems facing Junior, let us give heed to the following counsel from the servant of the Lord:

Make God your entire dependence. When you do otherwise, then it is time for a halt to be called. Stop right where you are, and change the order of things. . . . In sincerity, in soul-hunger, cry after God. Wrestle with the heavenly agencies until you have the victory. Put your whole being into the Lord's hands, soul, body, and spirit, and resolve to be His loving, consecrated agency, moved by His will, controlled by His mind, infused by His Spirit . . . then you will see heavenly things clearly.<sup>6</sup>

Living up to God's standard in your life takes determination, strength, courage. You will find yourself bound about by fetters; Joseph was for ten long years. You will find yourself among lions—perhaps "cats" would be a better term for this day and age. You may feel the heat of a fiery furnace.

But you will surely save some souls by your steadfastness. And one of the souls you save may be yours.

<sup>1</sup> Joshua 24:15.

<sup>2</sup> Verse 31.

<sup>3</sup> Joshua 1:7.

<sup>4</sup> Isaiah 58:13, 14, 11.

<sup>5</sup> Ellen G. White, *Christ's Object Lessons*, p. 96.

<sup>6</sup> White, *Sons and Daughters of God*, p. 105.



# A Christ-centered Philosophy of Education

*Esmeraldo A. de Leon*

INSTRUCTOR, SCHOOL OF NURSING  
MANILA SANITARIUM AND HOSPITAL, PHILIPPINES

TRUE education is a broad concept, whose possibilities are as high as the heavens and as wide as the universe. Its source is the eternal Fountain of wisdom and power, bringing about the harmonious development of all the powers inherent in man. It embraces his whole person, and includes the whole period of existence possible to him.<sup>1</sup>

There are six distinctive features of a sound philosophy of education. The first four include the basic factors that characterize true education: (1) the nature of man, (2) the purpose of God in creating him, (3) the change in man's nature through the knowledge of good and evil, and (4) God's plan for still fulfilling His purpose in the education of the human race. The last two embrace the general aspects of Christian education: (5) the temporal, which has to do with the present; and (6) the eternal, which has to do with the hereafter.

1. God made man an educable person, whose body, mind, and soul are capable of education. He was placed by the Creator in an environment conducive to the natural development of all his powers. Man's natural educability is significant. Educators today are engaged in continual research into methods of education, with the main aim to develop more effective ways of educating the learner. To a certain degree method and other techniques in education have been elevated to the scientific level. Praiseworthy efforts are being made to bridge the gap between the learner and his environment. It must be recognized, however, that any effort to improve method would be fruitless if the Creator had not endowed man with the capability of being educated. Significantly, revelation is clear on this point, that as man came from the hands of the Creator he was educable. Therefore, educators may safely engage in further research in the field of educational method, to acquire more efficiency in their task of guiding the learning process.

2. God created man perfect. It was His purpose that man should live; and that the more he lived, the more he should represent his perfect Maker. There was no limit to the possibilities of man's education in the beginning. The all-wise Creator personally directed his education in the beautiful Garden of Eden. "The Lord reserved to Himself the education and instruction of Israel. His care was not restricted to their religious interests. Whatever affected their mental or physical well-being, became also an object of divine

solicitude, and came within the province of divine law."<sup>2</sup> This shows how much the Almighty was interested in man's education. The Infinite communed with the finite. The effect of such communion upon man's mind, body, and character is beyond estimate. Eternity alone can measure its vitalizing influence.

3. But man fell from his exalted state. He chose to distrust and disobey his Maker; to become a sinner. This moral fall brought to man the knowledge of evil, and his unbiased nature, his Godward attitude were disturbed. An antagonistic power began its baleful work in the very nature of man, and has been at the same work ever since. The net result is man's present degenerate condition, physically, mentally, morally, and spiritually.

4. God will not permit the human race to be totally wiped off the earth. It was His original purpose that the earth should be populated by righteous men. This plan remains the same, and He will accomplish His purpose, through redemption.

Redemption and education are one. They have the same source, the same basis, the same aim—the restoration of the image of God in fallen man. Under the plan of redemption, Christ left His throne in heaven and took on human form that He might live and die for the redemption of men. The Son of God not only freely gave His life in man's behalf, but He subdued the power of death that He might give eternal life to all who should believe on Him. To them He promised not only life everlasting, but power in their nature that would subdue the process of degeneration and ultimately bring man back to his original perfection. True education is the process of development by which the image of God will be restored in man.<sup>3</sup>

The Son of God came to give light to the world, to educate those who live in the world. He came so that the privilege of communion with God, which man lost when he fell, may be restored. By precept and example He demonstrated the life that truly educated man should live. But man turned from Him and wandered away in search of light in the wilderness of skepticism and infidelity, squandering his precious talents and time in attempting the impossible. The Son of God has said, "Without me ye can do nothing."<sup>4</sup> And surely so. Destitute of the presence of that ideal person, the very Son of God, and stripped of the power that can come only from Him who alone is omnipotent, secular education is lost, aimless, and inadequate.



Jesus is the perfect ideal of true education. No other person has ever lived such a balanced life as the Teacher of Galilee. His great physical endurance was evident in His tireless efforts to bring lessons of hope and salvation to man. He fed the hungry, visited the poor in their humble homes, healed the sick, raised the dead, and ministered to their necessities. His example in this respect is worthy of emulation by every educator.

Jesus was a man of industry. He did not spare His hands in the handling of tools for the performance of daily duties. He honored the carpenter's shop with His presence and demonstrated the dignity of manual labor. What reason have today's teachers and students for shunning manual work, when the very Creator Himself, whose are the limitless treasures of the universe, used His own hands in the performance of His tasks as a manual laborer?

Our Saviour was a man of social qualities. He mingled with men. He went about doing good, visiting the widows and fatherless, comforting the sorrowing and the brokenhearted, and inspiring all with courage and hope. In the course of His teaching, great crowds often gathered to hear Him. He was always approachable and ready to help.

Jesus was a man of intellect and acumen. No educator ever lived and taught under more trying circumstances. In all His teaching tours He was surrounded by hostile critics whose avowed purpose was to find fault with His doctrine and activities. He was aware of the plots against His life throughout His mission, yet His courage was undaunted. He was never afraid nor was He ever confused, even in the face of severe trials and tests. His instruction reached the humblest of the unlearned, many of whom were filled with such wisdom as to challenge and confuse the most learned rabbis.

Jesus was an educator of perfect character whose life was unsullied by human pride and vanity. His leadership was dynamic, yet unselfish. He lived a life without blemish. No man was able to find fault with Him, not even His most determined critics and cunning detractors. He lived a perfect life. The educator of today should point his students to this perfect Pattern.

Every learner is an individual, endowed with the power of choice. He is a free moral being, and in the process of true education it is essential that this right be preserved. Yet the learner must permit the force of education to operate in his life. It is only on this basic understanding between the Christian educator and the learner that education can rebuild the learner's imperfect personality into one that will reflect the image of God.

True education is a partnership between Jesus and the learner. Jesus provides the "capital" to develop the underdeveloped until one is able to "stand on his

own feet." During the period of development, cooperation between the partners is most essential. The learner, by his own free choice, surrenders his life to his Benefactor, who in turn re-forms it and re-creates it in His own likeness. If this educative process is to be truly effective, it must be allowed to work freely and completely in the learner's life, by his consent and with his personal effort and cooperation. And what education could be more progressive than one directed and guided by the power of Omnipotence? What education is so sure of its goal and objectives?

Physical, mental, and spiritual growth will thrive only in an atmosphere of freedom. A character representative of God can be developed only by mutual cooperation between the human and the divine. This combination was exemplified in the life of Jesus: He was both human and divine. The constant working together of that dual nature in the Son of God and man resulted in the perfect ideal of education. And Christ offers to man the power of such dynamic life. Man needs only to permit its operation in his life and to cooperate therewith. The result of this interaction will be a balanced and symmetrically educated person, a candidate for the higher school of eternity.

We mentioned earlier the two general aspects of true education: the temporal and the eternal. These must be carefully balanced. If undue emphasis is placed on the eternal aspect, the learner may lose sight of the relation between the problems of his everyday life and the school experience he is undergoing. The result could be seen in procrastination and even idleness, the teacher would find it difficult to get the learner's full cooperation for self-activity. As a consequence, teachers on all levels must resort to the use of competition, goal devices, and other artificial incentives to learning, overemphasizing grades, credits, and mechanical drills.

On the other hand, emphasis of the temporal more than the eternal is no less perilous, as evidenced in the sad experience of modern secular education. When in the process of education the learner willfully neglects such eternal values as faith, worship, and love, education tends to become materialistic, with the learner aiming for a position of honor and popularity, a life of ease and comfort, and an escape from manual work through speedy accumulation of wealth.

It is imperative, therefore, that education should be considered as a whole, and be viewed in its dual aspects. The eternal aspect to be realized in the hereafter is an inseparable and integral continuation of the temporal, and operates in the immediate experience of the present. Such an education will be rich, broad, and meaningful to the learner.

<sup>1</sup> Ellen G. White, *Education*, p. 13.

<sup>2</sup> White, *Fundamentals of Christian Education*, p. 95.

<sup>3</sup> White, *Education*, p. 30.

<sup>4</sup> John 15:5.



# "They Stand on Vantage Ground"

Fabian A. Meier

DEAN  
WALLA WALLA COLLEGE

THE most imperative need of the remnant church is for a host of capable, well-educated men and women who will execute its program with enthusiasm, vigor, and wisdom. Never in the history of our church has there been so great a need for such a wide variety of talents and abilities. Never has it been of such great importance that our workers and believers be superbly educated. The pen of inspiration has given clear and unmistakable counsel regarding the necessity for well-educated men and women to finish God's work in the earth:

The uneducated man who is consecrated to God and who longs to bless others can be, and is, used by the Lord in His service. But those who, with the same spirit of consecration, have had the benefit of a thorough education, can do a much more extensive work for Christ. They stand on vantage ground.

The Lord desires us to obtain all the education possible, with the object in view of imparting our knowledge to others.<sup>1</sup>

It is not enough that our youth be endowed with an unflagging zeal for service; wisdom and knowledge must complement zeal. It is of paramount importance that we educate our youth so that their talents may be fully developed in order that our work may be successfully executed. The servant of the Lord has tersely illustrated the possible effect of incomplete education:

Men of ability have labored at a great disadvantage because their minds were not disciplined for the work. Seeing the need of laborers, they stepped into the gap, and although they may have accomplished much good, it is in many cases not a tithe of what they could have accomplished, had they had the proper training at the start.<sup>2</sup>

In an era of complex problems for Christians, increasing demands upon our church leadership, acute personnel shortages within the organized work, and steadily rising standards of general education, it is of crucial importance that our youth "stand on vantage ground," lest their effectiveness as workers and believers be impaired.

Now, as never before, our youth must possess a penetrating insight and a broad perspective concerning the future work of the church, and the role that they must be prepared to play in its program. With a steadily rising level of general education in our nation, our youth must not fall behind in education.

During the twentieth century we have witnessed a basic change in society's attitude concerning the need for advanced or higher education. The intense

competition of business and industry for the services of college graduates, and the attempts of various professional groups to attract promising individuals, are clear evidence of the confidence in and necessity for higher education. Within our culture there is a growing conviction that a college education is a necessary and vital part of the experience of most youth. Since 1900, while the population increased approximately 100 per cent, the number of bachelor and first professional degrees has increased 1,100 per cent.<sup>3</sup> While between 1870 and 1950 the population increased less than four times, the college population increased more than fifty times.<sup>4</sup>

Many of these striking changes in the social fabric of our nation are the result of advances in science and technology. Today, society is exceedingly complex, with individuals inextricably interdependent upon one another. Thus, as never before, organizations and institutions of all types must necessarily require a variety of individual skills and competencies that heretofore were unknown. Today, the church also needs a host of men and women who are versatile and broadly educated. Such individuals "stand on vantage ground" as they do the work of the church.

Currently, the church faces grave shortages in almost every field of its endeavor. Who is not aware of the agonizing problems encountered by our school boards in staffing the church schools with qualified, well-educated teachers? of hospital administrations combing the nation for trained personnel for our sanitariums and hospitals? and of conference leaders on all levels seeking men and women who can fill strategic posts throughout the entire world field? Never has the church been in such need of individuals who are willing, able, and prepared to serve in a wide variety of ways. Truly, the fields are white and ready to harvest, but the reapers are few!

It has been said that the church organization cannot absorb the products of our institutions of higher learning, that there is an oversupply of graduates. An objective examination of such generalizations may reveal that in a few specialized areas the supply does exceed the demand. However, it is an unequivocal fact that those who have received a liberal education and who are willing to serve wherever there is a need, will find a place in God's work. There has *never* been an oversupply of trained individuals who will say, "Here am I, send me!"



Higher education in a Christian college is the best means of ensuring a spiritual, intellectual, and social life that will fit Adventist youth to live and serve victoriously in this world and in the world to come. Truly, those who are beneficiaries of a thorough Adventist education "stand on vantage ground."

The church must be on guard lest its youth become spiritual weaklings through lack of education, or as the result of education that neglects the development in each individual of strong, inner spiritual resources. If our youth are to withstand the host of nefarious and cunning temptations typical of modern society, their education must be dynamic; it must change the life and strengthen the character. The Lord's servant, poignantly aware of education's vital role during the last days, declared:

Nothing is of greater importance than the education of our children and young people. The church should arouse and manifest a deep interest in this work; for now as never before, Satan and his host are determined to enlist the youth under the black banner that leads to ruin and death.<sup>1</sup>

Why does attendance in a Christian school place our youth "on vantage ground"? What conditions foster excellence of character and inspire the student to noble living? First, the student in the Christian college may be stimulated by the consistent emphasis on the development of strong spiritual resources, refinement of character, and dedication to the service of God and man. In close association with other youth similarly motivated there are matchless opportunities for the improvement of talents consecrated to God. A clear vision of God's plan for the individual and what a united, dedicated church could accomplish, is more easily attained in an environment of paramount spiritual emphasis.

Second, the student in the Christian college is urged to develop the habit of reflective thinking, to develop insight concerning the possible consequences of individual behavior, and to be zealous in making decisions consistent with sound Christian principles. Each passing day of earth's history brings countless events which graphically illustrate youth's need for these capacities, which may be nurtured under the sensitive guidance of godly teachers.

Finally, the social and cultural atmosphere emphasizes that which is wholesome and positive. The absence of activities that undermine spiritual stability makes the Christian college campus a place of refuge for youth.

It is, therefore, of prime importance that our youth be given every opportunity for a complete education in preparation for a life of service.

God has intrusted to each one capacities and powers, that they may be returned to Him enlarged and improved. All His gifts are granted to us to be used to the utmost. He requires every one of us to cultivate our powers, and attain the highest possible capacity for usefulness, that we may do noble work for God, and bless humanity.<sup>2</sup>

May the Adventist people everywhere realize that

"nothing is of greater importance than the education of our children and young people." With a host of eager and dedicated youth standing on the "vantage ground" of thorough Christian education, the church can soon finish the work God has entrusted to it.

<sup>1</sup> Ellen G. White, *Christ's Object Lessons*, p. 333.

<sup>2</sup> White, *Fundamentals of Christian Education*, pp. 108, 109.

<sup>3</sup> *Annual Report, Carnegie Corporation of New York, 1956*, p. 13.

<sup>4</sup> *Ibid.*, pp. 15, 16.

<sup>5</sup> White, *Counsels to Parents, Teachers, and Students*, p. 165.

<sup>6</sup> White, *Fundamentals of Christian Education*, p. 82.

## My Philosophy of Teaching

Irene Walker

SUPERVISORY TEACHER, ELEMENTARY DEMONSTRATION SCHOOL  
WASHINGTON MISSIONARY COLLEGE

MY WORK is to fit the children under my care to be citizens of heaven in the world to come, and to live happily and successfully now in this world.

Therefore I must help them to *increase in wisdom* by teaching them to think, to weigh evidence, and to be curious about the world around them, striving to satisfy that curiosity. I must help them to learn that man does not live by bread alone, and therefore do all I can to help them appreciate the beauty and wonder of the great world around them as well as the best in music, art, and poetry.

I must help them to *increase in stature* by making the classroom and their work and play as healthful as possible. At the same time I must try to teach them to regard their bodies as a most precious possession. I must strive to have physical defects corrected, and to teach them good habits of health. I must do my best to encourage the carrying out of these habits in the home as well as in the school.

I must help them to *increase in favor with God*. Therefore I shall teach them to love and reverence the Bible, to know many of its stories, and to memorize portions. I must teach them to pray reverently for definite things, in child words, and help them to become conscious of the continual presence of God as a loving Father who is eager to help in trouble, as well as One to whom they are accountable for all they do or say.

I must help them to *increase in favor with men* by teaching them to be kind and courteous. I must teach them habits of industry. I must teach them the skills needed for communication—reading, spelling, writing, and good form in language—and give them ample opportunity to use these skills. I must encourage unselfish interest in others. I will by every means possible seek to strengthen in them the lovable traits, that the unlovely traits may be continually less in evidence. I shall hold up before them by precept and example the perfect pattern of Jesus' life, making it so attractive to them that the transformation of character for the heavenly mold will be begun.



# A Christian Teacher's Dream\*

Max Hill

It rained, the wind blew damp and chill, so chill;  
The ever-dripping eaves, the muddy rill,  
The misty pane, so dreary to the eye;  
And over all hung low the leaden sky.

Oh, weary, weary was the day, and long!  
'Twas labor lost, for all my toil went wrong.  
So slowly dragged the burdened moments past  
From dull beginning to the weary last.

What weariness these mortal frames can know,  
And still the goading mind will make them go!  
What tax of patience can these bodies bear!  
What galling burdens lift—what weight of care!

But day was done at length. I plodded home,  
Wind-tossed, uncaring, like the drifted foam  
Upon the surging waves that beat and roar,  
And roll again, again, and o'er and o'er.

'Twas dark; the sodden, wheel-distorted street  
But waited to entrap my weary feet;  
And on before, beyond the cheerless gloom,  
No cozy home—'twas but a dismal room.

Exhausted, by my couch I fell at length,  
All gone my hope, all gone my faith and strength.  
"O God!" I cried, "The way I cannot see;  
The burden is too great, too great for me."

I slept and dreamed, and in my dream I saw  
God's awful judgment room. With fear and awe  
I sank with shame upon a cold, rough stone;  
With none to help, I sat and wept alone.

Not long alone, for soon the room was filled  
With hosts of people by the Presence stilled;  
But still far, far away I sat apart,  
An overwhelming burden on my heart.

My weariness and pain were on me still,  
Like weight of lead, so hopeless and so chill,  
And in my rain-damp, earthly dress so mean,  
I shrank far down and hoped to be unseen.

I gazed about me in a strange surprise,  
For there before my weary, tear-dimmed eyes  
I saw familiar forms around the throne  
The children of my school, my very own.

Three companies were grouped about the hall,  
And solemn stillness hovered over all;  
But as I gazed, my heart sank in despair,  
For some I longed to see were missing there.

Some little ones I saw with parents stand;  
I gazed with joy upon the happy band.  
Did I not know the travail and the care  
That brought those families, unbroken, there?

Some parents stood without a single child,  
Oh, I could tell what enemy beguiled,  
What snares were laid to trap their children's feet!  
Sad-faced they stood, acknowledging defeat.

Some little ones were there who stood alone;  
No parents' hands had led them to the throne.  
Their days of struggle, too, I knew so well;  
What tales of galling trial they could tell!

The Judge was speaking. All was still, so still,  
And through my weary heart there went a thrill;  
For while no man my shrinking form could see,  
The Judge, in speaking, ever looked at me.

He called for those whose children with them  
stood.  
Such words of praise He spoke, so kind, so good!  
But while He spoke to them the words benign,  
His glorious eyes were looking into mine.

My heart stood still; could it be true that He  
Had meant those words of loving praise for me?  
For parents' hands supplied their every need;  
I did but teach those little ones to read.

They all passed on. And there before the throne  
I saw the childless company, alone;  
Care pressed each brow, the tears coursed down  
each cheek.  
And oh, the words I heard my Saviour speak!

"Where is thy flock, thy beauteous flock?" He  
said,  
And low with shame was hung each guilty head.  
"Where are the children that I gave to thee?"  
To them He spoke; His eyes were searching me.

\*This poem was written some years ago, in appreciation and honor of Mrs. Alma E. McKibbin, prompted by the dream she mentioned in the article reprinted in this JOURNAL for December, 1956, pp. 3-7.

Mrs. McKibbin recently celebrated her eighty-fifth birthday, and is still actively giving herself to the work of the Lord wherever she can assist. She still has a profound love for boys and girls. She still prays daily for the thirteen hundred boys and girls whose names are recorded in her "Book of Remembrance." Recently someone asked her what she wanted done with that book when her work on earth was finished. She replied, "I want it buried with me; I can go no further."

Max Hill was a teacher for many years in Seventh-day Adventist schools, mostly on the Pacific Coast. He was a beloved and appreciated friend of children and youth.



I would have answered, cried for mercy then;  
"Lord, let me have those little ones again!  
Let me their wayward feet the pathway teach";  
But fear and guilt had sealed my lips from speech.

And they passed on. The Judge called to His feet  
The little ones alone; in accents sweet  
He blessed them all, and praised their faithfulness,  
And gave them golden crowns and spotless dress.

Once more He spoke; this time to me alone  
As I with them pressed near the splendid throne;  
Forgotten all the pain, the damp, the cold!  
That Presence made my fainting spirit bold.

And oh, the loving words! His gentle voice  
Dispelled all fear, and made our hearts rejoice;  
And then the boys and girls about His knee  
He blessed again, and *gave them all to me!*

*A seventh-grade girl gives reasons*

## Why I Attend Church School



*Priscilla Lee Bramble*

BLYTHEDALE, MARYLAND, CHURCH SCHOOL

THERE are many reasons why I attend church school, but I think one of the most important is because of the Christian teachers. They not only teach us the three R's but give us a good outlook on life. They also help us to be good sports on the playground, in the classroom, and everywhere we go.

I think the next reason is because of the Christian companions. They seem to be real friends through thick and thin.

The third reason is because of the small classes. This gives the teachers more time to spend with each pupil, which helps us to get our lessons much better.

I am thankful, for these and many other reasons, that I have the privilege of attending a church school. Someday I hope to be graduated from church school—and to go on to a Christian academy.

The stable for the horse,  
The meadow for the sheep,  
And for the little fishes  
The river, cool and deep;

The treetop for the squirrel,  
The blossom for the bee—  
Each for whatever suits him—  
Church school's the place for me!

The cornfield for the farmer,  
The kitchen for the cook,  
The fireside for the grandma,  
A rocker and a book;

The pulpit for the preacher,  
The sailor for the sea,  
The office for the doctor,  
Church school's the place for me!<sup>1</sup>

Dear Father, bless my school days  
And help me learn to spell,  
To read and do my numbers,  
To learn all lessons well.

Lord, may I work with patience  
And have a willing mind;  
May I form many friendships,  
And never be unkind.

Dear Father, bless the teachers,  
And help them to help me  
To be the kind of student  
That You would have me be.<sup>2</sup>

<sup>1</sup> Elizabeth Rosser, "The Place for Me," in *Treasury of Devotional Aids*, p. 291. Adapted.

<sup>2</sup> Carmen Malone, "A Prayer for School," *Ibid.*, p. 300.



# That Early Training

*Archa O. Dart*

ASSISTANT SECRETARY  
GENERAL CONFERENCE DEPARTMENT OF EDUCATION

**W**HY does a child remain a child for so long? Children usually think that it takes them forever to grow up. Not so with other animals, and birds—a chicken can learn in six months all he needs to know; a calf, by the time she is two years old, is ready to perform all the services God has given to a cow; by the time a colt is three years old he has reached his capacity of learning. But who ever heard of a three-year-old *man*?—he is just a baby. Double his age—he is still too young to start to school. Double his age again—and he is a child about to enter adolescence.

But *why* is a child a child so long? The growing period is the learning period; the time of preparation for adult responsibilities. The birds and animals do not need a long time for learning; therefore they mature quickly.

But to man God has entrusted many responsibilities. Man needs a much longer period in which to prepare for these duties, a much longer time in which to learn. And this growing-up time is the parents' only opportunity to train their children—it is not repeated. Every mother should think seriously of this when she is tempted to leave her children and go to work outside the home. To neglect the training of the child while he is a child is to lose the opportunity forever. Planning to give much time and attention to him later on is like waiting until the season is past to plant the field. A farmer who spends the spring and summer building his house, and waits until fall to sow and cultivate his crops will have a limited harvest, if any. So the parent who neglects the baby and small child today while engrossed in personal, business, or other interests, will face a difficult task tomorrow in the older child and adolescent.

The Spirit of prophecy has set up a timetable for us. Notice the ages mentioned, and what is to be accomplished during each period:

Mothers, be sure that you properly discipline your children during the first three years of their life. . . . The *first three years* is the time in which to *bend the tiny twig*.<sup>1</sup>

The lessons that the child learns during the *first seven years* of life have more to do with *forming his character* than all that it learns in future years.<sup>2</sup>

There are but very few who take time to carefully consider what an *amount of knowledge* both of temporal and eternal things may be gained by the child during its *first twelve or fifteen years*.<sup>3</sup>

Jesus, our example in all things, spent approximately ten times as many years in His preparation as in His public ministry. To Him had been entrusted

the greatest responsibility ever given to anyone. He had a tremendous amount of work to do. Yet not one day was taken from His babyhood; He lived the full life of a child; His adolescence was not shortened. If Jesus needed all this time for His preparation, surely our children need every day allotted to them.

Babyhood is the age when ATTITUDES are formed.

Childhood is the age when the MEMORY is most receptive.

Adolescence is the age when the greatest DECISIONS are made.

Youth is the time for TECHNICAL TRAINING.

Adulthood is the age for ACTION.

Each period of intellectual growth has its own distinct advantages. The first two are almost entirely in the hands of the parents and the teachers selected to instruct their children. Not until the child has well-nigh outgrown the attitude and memory ages does he come to the age of "decision"—often referred to as the age of accountability. Parents are responsible for the attitudes the child forms and for the kind of information he stores away in his memory.

The baby's mind is a clean white page on which parents write with indelible ink. The infant is born without attitudes; he neither likes nor dislikes anyone or anything. His knowledge is at the zero point; he has nothing in his memory. He does not know that Columbus discovered America, or that his father was once a boy; he does not know anything. But he does have the ability to acquire attitudes, he has the capacity to learn. His capacity is determined largely by the degree of interest he has: no interest, no learning; little interest, little learning; much interest, much learning. As long as one is interested in a given subject, he can continue to learn.

Interest comes from experience. Children as well as adults are interested in those things with which they are familiar. They are not interested in things about which they know nothing. But an infant knows nothing. How then can he become interested in anything? How can he learn?

Attitudes are formed through first experiences. These become close friends to the growing, developing infant. He desires to have the pleasant ones repeated over and over again, and he seeks to avoid the unpleasant ones. Thus pleasant experiences become his interests, and through these interests he will learn. How important that every parent understand this law of learning, and make sure that the baby's



first experiences are right ones! How imperative that every mother acquire for herself the information and the skills that she must have for the right training of her child! No one else can take a mother's place; she has a work to do that no one can do for her.

These first experiences, these first impressions mold the child's attitudes, and give direction to all his future learning. The first flavors the child tastes, the first sensations he feels, the first sounds he hears, the first sights he sees, the first scents he smells, make lifelong impressions upon him. He accepts these as normal; and deviations or variations from these standards he regards as abnormal, as being to the right or to the left of center. The first words he hears may be English or German or Chinese, but whatever they may be, they are his standard. He may learn a different language when he is older, but that is a foreign speech to him, and he will usually speak it with an accent. His first language is his mother tongue.

Next comes the memory age. During childhood the mind is like glue—everything that comes in close contact with it, sticks. A child can remember the "jokes" in the funny sheet as easily as he can remember his Sabbath school memory verses. He can remember nonsense jingles as readily as really poetic rhymes and rhythm. This is the age for gathering the materials out of which his life will be built. It is the parents' responsibility to decide what the child shall learn. They are the ones to select his radio and TV programs, his books and magazines. They decide what school he shall attend.

That which is "glued" to the mind at this age, stays in the memory for life. Every adult can testify that what he memorized yesterday may be difficult to recall today, and that which he memorized last year is almost completely forgotten. But the poems we can recite at a moment's notice, and the Scripture texts that come most easily and quickly to our minds today are those we learned when we were children.

What will your child learn in school next year? Will he learn things of temporal value only? or will he learn that which will be of eternal worth? Will he learn fairy tales? or true stories? Will his mind be poisoned with evolution and irreligion? or fortified with the Word of God? Will he be taught that no harm can come to him at night while policemen and firemen are on duty? or will his teacher remind him that angels of God hover over his bed while he sleeps? Will he be taught that all good and precious gifts come from God? or will his information as to the source of his daily bread be limited to the farmer, the miller, the baker? Will your child attend a school that honors and extols man above God? or a school that is Christ-centered?

One young father lay awake practically all night after the birth of his son, thinking over the possibilities wrapped up in a little blue blanket over at the

hospital. What would his son be like? Would his tongue someday herald the last warning message to a dying world? or could those rosy lips ever profane the name of God? Would his hands administer healing to the sick? or would they possibly ever take that which did not belong to him? Would his feet carry the glad tidings of salvation to those who sit in darkness? or could they walk the paths of sin?

As the young father meditated on these things, the realization began to dawn on his consciousness that to a large extent he held the answers to these questions; and in the stillness of that night he rededicated his life to God and resolved to be all that a father should be to his child.

What do we see when we look at a child?—a tousled head? a face full of freckles? Do we actually *know* our own children? Did Jesse know David? To be sure, he was acquainted with a ruddy-faced lad who trudged with him over the hills surrounding Bethlehem. Under the still Syrian moon, Jesse often told that shepherd lad stories of Abraham, Isaac, and Jacob, but did he realize that the little boy sitting on his knee would someday sit on the throne of Israel?

Did Jochebed know Moses? To be sure she was acquainted with the baby who had looked into the face of Egypt's princess on the banks of the river Nile, but did she dream that someday he would look upon God and talk with Him face to face? While teaching her little son to sing and pray, did Jochebed dream that someday all the redeemed will sing "the song of Moses and the Lamb"?

Do we as parents today know God's plan for our children? Can we see ahead?

Heaven sees in the child the undeveloped man or woman, with capabilities and powers that, if correctly guided and developed, with heavenly wisdom, will become the human agencies through whom the divine influences can cooperate, to be laborers together with God.<sup>1</sup>

We may have a Daniel or a Paul, a Ruth or an Esther in our own homes, and not realize it. That little boy who tracks in sand on our rugs today may trek the sands of the mission field tomorrow. Or he may pace the floor of a prison cell because of taking what does not belong to him. That little girl who brings her broken doll to us to mend today, may be treating the sick tomorrow. Or she may turn her back on God and prostitute her talents to the world. So much depends on the training we give them *now*.

If our children are trained *by* the world, *in* the world, and *for* the world, they will most likely *go to* the world. If they are trained by Christian parents and teachers to love God and to obey His Word, they will be much more likely to serve Him here and to have a part in the new earth. It is largely up to us!

<sup>1</sup> Ellen G. White, *Child Guidance*, p. 194. (Italics supplied.)

<sup>2</sup> *Ibid.*, p. 193. (Italics supplied.)

<sup>3</sup> *Ibid.*, p. 195. (Italics supplied.)

<sup>4</sup> White, *Counsels on Sabbath School Work*, pp. 124, 125.



# The Proper Age for a Child to Enter School

Henry E. Andr en, M.D.

MARYLAND

THE beginnings of important experiences are significant for various reasons. First, the impact of new ideas, actions, or sensations leaves many lasting impressions on individuals and groups. Second, the changes brought about through a sudden confrontation with differences, in a way of life for example, produce meaningful alterations in attitudes—and ultimately in the personality or even the character. Third, the capacity for making choices or decisions may be most readily cultivated and also most easily crushed at the commencement of some event or career.

This was illustrated in the lives of such godly men as Joseph, Samuel, David, Daniel, and their fellow worthies, who in their early youth displayed qualities that were to make them truly great in the sight of God and man. The early life of Christ was fraught with great dangers, as the enemy of all truth recognized the above observations only too well. Untoward influences were cast about His life in such a way that temptations reaching every human being would be infinitely multiplied for Him. But divine providence prepared influences to counteract those of the tempter: among others, a godly home and a godly teacher. His own mother, using the Scriptures as the textbook, provided the best counteracting influence.

In an earlier day the schools of the prophets had provided similar protecting atmospheres in the early life of Hebrew youth. Today early influences are still a most important part of our children's education; and surely it is by the same divine providence that careful instruction has been left us as to both environmental and age factors.

"Too much importance cannot be placed on the early training of children. The lessons that the child learns during the first seven years of life have more to do with forming his character than all that it learns in future years."<sup>1</sup>

"It is during the first years of a child's life that his mind is most susceptible to impressions either good or evil. During these years decided progress is made in either a right direction or a wrong one. On one hand, much worthless information may be gained; on the other, much solid, valuable knowledge. The strength of intellect, the substantial knowledge, are

possessions which the gold of Ophir could not buy. Their price is above gold or silver."<sup>2</sup>

Factors that enter into the question of the age best suited for a child to enter school are summarized by the following generally accepted observations. Although any child in our society sees a world of movement about him, he lacks satisfying firsthand adventure. He loves "bought" excitement, but he does not make sense of all the motion and confusion. Up to the age of eight "children are gregarious . . . but the group is not highly organized. There is a leader but not a stable one. Leadership changes hands with every change in development. Sometimes the bully is the leader. At other times it is the quiet child with ideas who leads the group. . . .

"An eight-year-old . . . knows what school life is like and what to expect of it. He knows where he stands in school and has begun to accept . . . the authority of school life with its rules and regulations. . . .

"Eight-year-olds can look back and say 'When I was young.' They are beginning to have an historic perspective. They have an increasing interest in far-away places, foreign people, and events. They obtain their information both directly and indirectly. They have learned that there is a big world. The eight-year-old has had enough experiences . . . to understand the relationship between his home and distant places. He now knows that the plane which flies overhead started someplace and has a destination. The cars, trucks, or buses which travel past him on the road or highway are on their way from one place to another. . . . The world beyond the horizon stimulates his curiosity. . . . He tries to understand what he sees.

"Books are beginning to have more meaning. Eight-year-olds can read for pleasure. The field of juvenile literature offers them a range of subjects wide enough to satisfy almost every taste . . . and special interests of every type. . . .

"At eight he has accepted his parents' prejudices and attitudes toward other religions, economic groups, and political beliefs. He is born with no prejudices of his own. Fortunately he has a growing sense of fair play with his enlarged interest in the world."<sup>3</sup>



The writer recalls learning the three R's at home and, on beginning school at the age of eight with the last semester of the second grade, feeling happily confident in classroom competitive activities. He had visited about sufficiently to become aware of different ways of life and the comparative backgrounds of fellow pupils. School was challenging and good fun. On the other hand, a friend relates her experience in beginning school at five and a half, and for the first two years being in a constant "fog"—always wondering about the *why* of this and that, never quite sure of what the studies were about. By eight the mists cleared, but the experiences of those first two years left feelings of inferiority and inadequacy which have never fully disappeared.

"In the schoolroom the foundation of lifelong illness is so often laid. The brain, the most delicate of all the physical organs, and that from which the nervous energy of the whole system is derived, suffers the greatest injury. By being forced into premature or excessive activity, and this under unhealthful conditions, it is enfeebled, and often the evil results are permanent.

"Children should not be long confined within doors, nor should they be required to apply themselves closely to study until a good foundation has been laid for physical development. For the first eight or ten years of a child's life the field or garden is the best schoolroom, the mother the best teacher, nature the best lesson book. . . . He should be surrounded with the conditions most favorable to both physical and mental growth."<sup>4</sup>

The school administrators and teachers in the District of Columbia area who recently reported a large percentage of first-graders unprepared for school, would surely have welcomed these instructions, and would have passed them on to parents and school board members as modern illumination on a difficult problem. How many Seventh-day Adventist parents and educators are living and acting in harmony with the light so long ago given to this people?

Under the caption, "13% of 1st Grade Pupils Here Found Not Ready for School Work—1,600 Held 'Poor Risks,'" the above-mentioned report stated:

"Of 12,080 children given the standardized first grade 'readiness' test during their first three weeks of school last fall, approximately 1,600 indicated they were not ready for first grade work, according to Mrs. Irene C. Hypps, Assistant Superintendent of Schools. 'This shows that school performance is a community-wide problem shared by the schools,' she said. 'The schools keep getting blamed for not having every child meet the standards. But the tests indicate the community needs to do more about this serious problem on the preschool level.'

"Referring to the work of expansion of the pupil appraisal department, at a meeting of the Commissioners' Youth Council, Mrs. Hypps said further that 'They measure such factors as recognition of special relationships, recognition of objects, muscular coordination, ability to follow directions and readiness to learn reading. The tests do not indicate whether physical or social factors contribute to failure, and further tests are needed.'"<sup>5</sup>

Such references to the problem of too-early schooling are not unusual. Less than three months prior to the above-mentioned write-up, the following headline was in the news: "Entrance Age Is Too Low, Principals Say."<sup>6</sup>

Giftedness is often given as a reason for early schooling, but it is certain that other mental or emotional faculties are equally or even more important than intellectual development in determining the proper age for children to begin school. It is not altogether necessary for a gifted child to be in a higher grade than others of his age; in fact, that might bring on added emotional problems. The local environment should be such that a gifted child could satisfy his intellectual potential without overtaxing his physical and emotional capacities. The average child should be well developed physically and emotionally before intellectual competition begins. In later life it has often been demonstrated that stable personalities achieve far more than supposedly highly intelligent individuals who make great show but frequently prove themselves morally and emotionally irresolute. True education draws out such qualities as will be of lasting benefit to humanity and to the cause of God; and the early home influences will always outweigh the school environment even at its best. Parents who enroll their children in school before the age of seven or eight are likely thereby to induce or to intensify emotional problems or psychological abnormalities.

"It [true education] is the *harmonious development* of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come."<sup>7</sup>

What prudent counsel has been given the remnant church for this our day, when problems of delinquency and every form of immorality and crime have come to be the everyday occurrences and matters of conversation! May we ever remember that "the fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding."<sup>8</sup>

<sup>1</sup> Ellen G. White, *Child Guidance*, p. 193.

<sup>2</sup> White, *Counsels to Parents, Teachers, and Students*, p. 132.

<sup>3</sup> Clara Lambert, "Understanding Your Child—From Six to Twelve," *The Growing Family*, pp. 148-150.

<sup>4</sup> White, *Education*, pp. 207, 208.

<sup>5</sup> *The Washington Post and Times Herald*, Jan. 18, 1957.

<sup>6</sup> *The Washington Daily News*, Oct. 31, 1956.

<sup>7</sup> White, *Education*, p. 13. (Italics supplied.)

<sup>8</sup> Proverbs 9:10.



# To What Purpose Education?\*

F. O. Rittenhouse

PRESIDENT  
EMMANUEL MISSIONARY COLLEGE

IN THE sixth chapter of Deuteronomy we read God's careful and specific instruction to the leaders of Israel, as they were about to cross over into Canaan. These precepts—the law and the statutes—were designed to keep Israel from forgetting God and going into apostasy; and to promote their prosperity, that they might "increase mightily" and enjoy long life in a lovely land flowing "with milk and honey."

And thou shalt teach them [the law, statutes, and commandments] diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates (verses 7-9).

It is clearly God's plan, as it always has been, that His people should teach their own children. The most careful search reveals no suggestion that the teachers of Israel's children should be of the Edomites, Hivites, Amalekites, Jebusites or any other heathen tribe among whom they dwelt. Sacred and secular history teach with finality that never has a people, nation, or religious community been able to maintain its pure faith when and if its children and youth are in schools taught by unbelieving people of the land. Can anyone expect it to be otherwise now?

Not long ago at a camp meeting a minister asked a small boy what he intended to be in life. The lad promptly replied, "A Christian." Then he added, "If I wanted to be a lawyer, I would go to a law school; and if I wanted to be a doctor, I would go to a medical school. But I want to be a Christian, so I plan to go to a Christian school." Naive as he was, this lad had the right idea, based on a sound principle.

Yet never before have so many Adventist youth turned their backs on our denominational academies and colleges and risked their spiritual and moral futures to the influences of secular schools. I have recently called at several of the great tax-supported colleges, where statistical lists of the students' church affiliations are available. The number of "Adventist" students listed at such schools is always much larger than the number of such students known to attend

the Adventist churches of the area. The implication is plain. What will the harvest be?

The book of Judges clearly sets forth the steps to apostasy: first, a failure to teach Christian principles and doctrine to the youth; second, the forsaking of Christian practices; finally, intermingling and intermarriage with "the tribes among whom they dwelt," including the serving of their heathen gods. How often we see this process repeated in modern Israel! Like their counterparts of old, modern youth who are allowed to grow up uninstructed and unwarned, find it easy and natural to form "mixed" friendships, to compromise faith, and to make choices that lead to apostasy. We should *expect* this when our immature youth are placed under the tutelage and influence of those who know not God. Recent reliable statistics show that approximately 82 per cent of the youth graduated from *our* colleges are saved to the church, whereas from 85 to 88 per cent of those who attend non-Adventist colleges are lost to the church. These figures warrant the most thoughtful consideration.

How valuable and how precious a heritage are our youth! And what a vastly and vitally different picture would the Adventist Church present if all—even nearly all—our youth were saved to the church! The greatest loss of resources from the cause of Christ is the widespread disaffection of the young people. Yet the greatest evangelizing agencies that the church possesses are its Christian schools and colleges. The proper place for the Adventist youth of college age is in the Adventist college—the surest road to a life of useful Christian service.

Attendance at an Adventist college embraces far more than merely attending each week a prescribed number of classes in religion. Equally vital is the influence of the Christian atmosphere, the wholesome environment, and the philosophy of the Christian way of life, which pervade an Adventist college campus. Actually it is a high privilege to study with consecrated Christian teachers, to worship together in the chapel, to associate with Christian fellow students in the residence halls, to work together in campus industries, and to enter wholeheartedly into extracurricular programs. Let every young person who is alive to his own possibilities and to the opportunities for Christian service ahead, determine now to get the education he needs in one of our Adventist colleges.

\*Adapted and abbreviated from an address on Christian education, at the Michigan camp meeting, Grand Ledge, August, 1956.



# Christian Education Costs Less!

R. W. Fowler

PRESIDENT  
PACIFIC UNION COLLEGE

THE cost is entirely too high." How many times have you heard that?

Your response might be, "The cost of what? the new suit you are wearing? the new car you are driving? the new house into which you have just moved?"

And the complainant might reply, "I know that the prices of these items have increased two or three times, but I just *had* to buy a new suit; the old car was three years old and so unreliable; and the new house, well, that was a must for our station in life. No; these were all necessary. I was speaking of the exorbitant cost of Christian education. When it costs twice as much to educate my son as it cost my father to educate me, the cost is entirely too much."

Involved in this philosophy is the question, "Since Christian education costs so much, is it necessary?" My answer, your answer to this question depends upon our individual answer to Jesus' questions: "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"<sup>1</sup>

When we discuss Christian education, we are considering the value of a soul and the value of eternal life; we are considering not just education for usefulness in the world's work, but also a preparation for eternal life. Christian education encompasses the work of redemption.

In the highest sense, the work of education and the work of redemption are one; for in education, as in redemption, "other foundation can no man lay than that is laid, which is Jesus Christ."<sup>2</sup>

No, a Christian education is not necessary if the purpose of education is only to prepare for present living on this earth. However, if our purpose includes preparation for usefulness here *and* for a life in the hereafter, it is essential that we follow the plan which will give the student the best possible chance to reach these objectives. Statistics compiled through the years demonstrate that approximately seven out of eight who are trained in our own schools remain true to the teachings of the church; while three out of four who are educated in the public schools are lost to the church.

In the face of these statistics, some parents will still take the chance, asserting that "my son—or my daughter—will remain true." To such I would suggest the following proposition: Suppose you wish to secure air passage to the Hawaiian Islands. You inquire about the fare and the safety record of a cer-

tain airline, and you are informed that the fare is \$150 and that through the years an average of seven out of eight planes have arrived safely in Honolulu. Thinking the fare too high, you inquire further, and learn that another airline will take you for \$50, one third the former quotation, though its safety record is less commendable—only one plane in four makes the flight without mishap. Which line would you patronize? The answer is obvious: no one would consider the latter company for one moment. When we seek transportation, especially over great expanses of water, we are unwilling to chance a company that maintains a poor safety record, even though only the present life is endangered. But how many seem willing to take a similar risk when dealing with eternal life!

While the assumption regarding the two airlines is purely fictitious, the analogy is obvious, and should demonstrate the risk many parents and youth are taking today. Past records point up the truthfulness of the assertion Ellen G. White made many years ago:

In planning for the education of their children outside the home, parents should realize that it is no longer safe to send them to the public school.<sup>3</sup>

We can ignore this instruction only at the risk of eternal loss. The command is, "Go ye into all the world, and preach the gospel to every creature."<sup>4</sup>

In view of this command, can we educate our sons and daughters for a life of respectable conventionality, a life professedly Christian, but lacking His self-sacrifice, a life on which the verdict of Him who is truth must be, "I know you not?"

Thousands are doing this. They think to secure for their children the benefits of the gospel, while they deny its spirit. But this cannot be. Those who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with Him in His glory. They reject the training that in this life gives strength and nobility of character. Many a father and mother, denying their children to the cross of Christ, have learned too late that they were thus giving them over to the enemy of God and man. They sealed their ruin, not alone for the future but for the present life. Temptation overcame them. They grew up a curse to the world, a grief and shame to those who gave them being.<sup>5</sup>

Yes, the cost *is* entirely too high. But the commodity with the exorbitant price tag is *not* Christian education; it is that education which may lead to eternal loss. Christian education costs less!

<sup>1</sup> Mark 8:36, 37.

<sup>2</sup> Ellen G. White, *Education*, p. 30.

<sup>3</sup> White, *Counsels to Parents, Teachers, and Students*, p. 205.

<sup>4</sup> Mark 16:15.

<sup>5</sup> White, *Education*, pp. 264, 265.



# The Power of Discriminating Choice

*Richard Hammill*

ASSOCIATE SECRETARY  
GENERAL CONFERENCE DEPARTMENT OF EDUCATION

**D**ISCRIMINATION, as we use it here, is the ability to discern qualitative differences. Every Seventh-day Adventist parent ardently desires that his children shall develop the ability to know what is right, then consistently choose to do what is right and good. Such ability does not come by happenstance. It is achieved through faithful moral and spiritual education. The church and the parents share the awesome responsibility of providing this kind of education for the youth—by living, loving, and working as we pray, preach, and teach.

Man's eternal destiny is decided by the choices he makes in this life. To a large extent even his present happiness is determined by his own decisions or selections. Recognizing that everyday value-choices inevitably shape their destiny, many people recoil from life and seek to avoid or to postpone making decisions. But there is no escape. "Choose you this day whom ye will serve"<sup>1</sup> is the dictum of the Word of God. It is not that we may choose whether we will serve God or the world; we *must* choose. Not to choose the right is to choose the evil. Even a postponement of decision to do the right soon becomes a choice for the wrong.

Actually, a person is not morally responsible for any act he does unless he chooses to do it, or unless a previous choice has put him in a position where he now must do it. A person who has reached the age of accountability does not form character by outwardly complying with correct patterns of life, if he must be forced by parents or others to live in that way. Such constraint may help him to form correct habits, but unless he voluntarily chooses to live in that manner there is no morality in his acts nor does character growth result therefrom. Adam and Eve were created without bias toward evil but with inclinations toward good. Yet without exercising choice even they could not develop character. They had the power to choose to obey God or to rebel against Him.

Because God has made us free moral agents, we must willingly enter and voluntarily live the Christian life or we are not Christians.

Our heavenly Father always treats us as moral agents whose life is one of personal choice. He never manipulates us as if we were puppets or robots.

Christ may constrain us with His love. But He never forces us against our will. Nor does the Spirit of God carry us where He would have us go. We are ever being "led by the Spirit."

Neither are we driven in cattle fashion. We are like sheep who willingly follow their master.

Although the Bible speaks of us as His slaves, He does not enslave us. He would reason with us. He would win us.<sup>2</sup>

Parents and teachers must recognize that it is God's plan for every individual's destiny to be decided by his own choices. When this realization is clear, they will understand that the only education worthy of the name is that which will prepare youth to choose wisely. "I call heaven and earth to witness against you today that I have put life and death before you, the blessing and the curse; therefore choose life, that you as well as your descendants may live, by loving the Lord your God, by heeding his injunctions, and by holding fast to him."<sup>3</sup> Before children reach the age of accountability, parents must make choices for them. But after children have been in school a few years they must begin to make their own choices. With every passing year the youth must assume more and more of this responsibility.

God never designed that one human mind should be under the complete control of another. And those who make efforts to have the individuality of their pupils merged in themselves, to be mind, will, and conscience for them, assume fearful responsibilities.<sup>4</sup>

Those parents and teachers who boast of having complete control of the minds and wills of the children under their care, would cease their boastings could they trace out the future lives of the children who are thus brought into subjection by force or through fear. These are almost wholly unprepared to share in the stern responsibilities of life. When these youth are no longer under their parents and teachers, and are compelled to think and act for themselves, they are almost sure to take a wrong course, and yield to the power of temptation.<sup>5</sup>

The education of children, at home or at school, should not be like the training of dumb animals; for children have an intelligent will, which should be directed to control all their powers. Dumb animals need to be trained; for they have not reason and intellect. But the human mind must be taught self-control. It must be educated to rule the human being.<sup>6</sup>

It is evident, then, that every individual lives in the world of his own choices. He must take his life in his own hands. As he develops toward physical maturity, he must learn to make mature, wise choices. The wiser, the more discerning his choices—which he must make by the dozen every day—the more contented he will be on this earth, and the more



likely he will be to enter into God's eternal kingdom.

Youth is the time to establish good habits, to correct wrong ones, to gain and hold the power of self-control, to accustom oneself to ordering all the acts of life with reference to the will of God and the welfare of one's fellow creatures.<sup>7</sup>

It rests with you, young men and women, to decide whether you will become trustworthy and faithful, ready and resolute to take your stand for the right under all circumstances.<sup>8</sup>

Just as physical exercise strengthens the muscles and improves the accuracy and coordination of all body movements, so the exercise of the moral faculties in making right choices *increases the ability* to make wise and discerning choices. "Full-grown men have a right to solid food, for their faculties are trained by practice to distinguish right and wrong."<sup>9</sup>

Given proper soil and sufficient water, a small seedling springing from an acorn will grow into a noble, majestic oak. But a young person, even though he has sufficient food and shelter, will not grow into a noble, mature Christian unless by his own volition, under wise guidance and right association, he learns to turn away from evil and to choose the good, both of which he encounters every day of his life. It is difficult for young people from Adventist homes to develop this Christian maturity if they must attend secular schools, where the whole tenor of life and association is contrary to the way of life of their parents and their church.

Christian parents bear awesome responsibility in the matter of educating their children for Christian maturity. The parents and the church want their youth to grow up knowing what is right, and doing it. To teach youth what God expects of them in such a way that they are fully cognizant of it, is not too difficult; it is a far different thing to bring them up so that when they reach their teens they will *voluntarily do* what God expects of them. This Christian maturity, this actual practice of the right, can be achieved only as young people strengthen their moral and spiritual faculties by constant exercise in choosing the best in religion, morality, and ethical conduct. This growth in discrimination comes only as parents and teachers allow and encourage the youth to assume more and more responsibility for decisions that affect their own lives. When this opportunity is withheld, moral and spiritual weakness must follow.

They [morally and mentally immature youth] have not been thrown upon their own judgment as fast and as far as practicable, and therefore their minds have not been properly developed and strengthened. They have been so long absolutely controlled by their parents that they rely wholly upon them; their parents are mind and judgment for them.<sup>10</sup>

While our Adventist schools should exercise great care in the amount of responsibility given students for their own actions, we are counseled that "students should be led to think for themselves, to see the force of truth for themselves."<sup>11</sup>

When a shipyard launches a finished ship, sliding it precipitously down the ways into the water, it is presumably ready for any stormy sea. To send young people thus into the world on their own when they are physically full-grown would be disastrous, unless the parents have for many years made them more and more responsible for their own actions. Observation of the parents' good choices may help the youth in their earlier years; but good judgment and the ability to choose wisely can be developed only by practice. Attendance at Christian boarding schools especially, where the youth are away from parents and are forced to accept responsibility for themselves, also helps to develop mature judgment.

We readily admit that there are dangers in increasing the young people's responsibility. God took a great risk when He created man a free moral agent. Yet He recognized that without free choice there could be no character growth. When young people are at the age in which their judgment must be developed, yet they are denied the necessary experience of making their own decisions, they are in a precarious state.

They must be trained to weigh their actions, to reason from cause to effect, to measure the eternal loss or gain to the life given to serve the purposes of the enemy or devoted to the service of righteousness. . . . [They must learn that] strength of character consists of two things,—power of will and power of self-control.<sup>12</sup>

That youth may live in the best possible environment, at the age of assuming responsibility for their own actions and of preparing for their lifework, God has instructed this denomination to provide Christian schools as havens of refuge for them. Here, in an atmosphere conducive to right choices, Adventist youth may more safely pass through the period of adjustment and growth into Christian maturity. The Christian school offers features extremely valuable in helping the youth develop the practice of choosing God's program for their lives.

1. *Daily study of Bible ideals and standards.* Jesus' last prayer for mankind, prior to His crucifixion, was that God would "sanctify them through thy truth: thy word is truth."<sup>13</sup> There is no more potent force in the universe than that inherent in the words of Holy Scripture. It is true that children of Adventist parents enrolled in secular schools may still attend Sabbath school and church services, and the influence for good of those agencies is marvelous. Yet how much better that the youth in our own schools receive daily instruction in the Word of God. "Where-withal shall a young man cleanse his way?" the parent asks of God. Then confidently answers his own question: "By taking heed thereto according to thy word."<sup>14</sup> Our schools provide daily opportunity for the youth to study the way of life in the light of God's Word. "Truth in the heart cannot fail of having a correcting influence upon the life."<sup>15</sup>



When the Bible is made the study book, with earnest supplication for the Spirit's guidance, and with a full surrender of the heart to be sanctified through the truth, all that Christ has promised will be accomplished. The result of such Bible study will be well-balanced minds. The understanding will be quickened, the sensibilities aroused. The conscience will become sensitive; the sympathies and sentiments will be purified; a better moral atmosphere will be created; and new power to resist temptation will be imparted. Teachers and students will become active and earnest in the work of God.<sup>16</sup>

As students study the Bible in daily classes in a Christian school, the main benefit they receive is not in factual information about Bible history, Bible characters, or doctrines. Christian education has many more dimensions than that. The basic outlook on life obtained in a Christian school is poles apart from that obtained in a secular school. The most dangerous is its contention that all standards of moral conduct, of right and wrong, are man made and relative, and that if even an immoral practice is accepted by one's group, then there is nothing sinful or wrong in it.

In view of these things, *all* the children of Adventist parents must be sent to Christian schools where they will learn that true standards of right and wrong are determined by God's moral law and His holy Word. Only as youth receive this basic philosophy will they be able to make such daily choices that they will progress on the path toward heaven.

2. *Association with other youth of high ideals and standards.* Young people are prone to assume the moral and social standards of the group with whom they associate. Behavioral choices are contagious.

By association with those who walk according to principle, even the careless will learn to love righteousness. And by the practice of right doing there will be created in the heart a distaste for that which is cheap and common and at variance with the principles of God's word.<sup>17</sup>

As young people learn to exercise ever-increasing responsibility for their own actions, it is important that they be in good company. By observing other Christian youth turning away from bad behavior and choosing better manners and standards, young people are encouraged to make the same good choices. Their discernment and discrimination thus improve, as well as their will power to choose the good.

Association with Christian teachers is as vital for the maturing of judgment as is association with other Christian youth of high standards. Teachers under whom they sit for instruction profoundly affect the lives of developing boys and girls. Nearly all youth are hero worshipers, idolizing certain older persons. At one time or another teachers are objects of this youthful attachment. What parent hasn't noted a tendency of his school-age children to place the teacher's views above his own? If this glamorizing has to be, let it be of a Christian teacher!

The work of bringing youth to spiritual and emo-

tional maturity, having developed the capacity and the habit of choosing in harmony with Bible and church standards, is much too important and crucial to be left to teachers in secular schools whose standards and values are frequently quite different from those of Adventist parents. Public school teachers may be well qualified to train for secular occupations and professions. But teachers and students in our own schools may be expected to have and to hold values and standards according to God's ideal.

Education comprises more than a knowledge of books. Proper education includes not only mental discipline, but that training which will secure sound morals and correct deportment.<sup>18</sup>

3. *A wide variety of acceptable experiences for developing power of choice.* While it is true that discrimination is the ability to discern qualitative differences, it is a fallacy to assume that in order to develop ability to choose aright one must be exposed to evil. Deliberately to place immature youth in dangerous moral and ethical situations, that they may clearly see the difference between good and evil, and choose the good, is a sin in the eyes of God. We live in a world in revolt against God and His law, and under the best conditions sin presses in on all sides. It is the devil's original argument to Eve that a knowledge of evil is necessary in order to choose and enjoy good.

A Christian school provides a wide variety of rich experiences by which students develop discrimination of what is first, second, or third rate. The Christian school provides the best standards of entertainment and of social and moral behavior, enabling students to assume them by association and by choice.

One random illustration of the opportunities afforded youth in Christian schools to develop discrimination between good and better follows:

In one of our colleges it was the custom for the boys to entertain the girls at a banquet once a year. Besides offering a social outlet and an opportunity to relax from the hard grind of schoolwork, this was an excellent occasion for the youth to learn how to conduct themselves at this type of function, which as future leaders they would later encounter. It was the custom for the boys to provide corsages for the girls at this banquet. One year the banquet came very close to the time for our annual week of sacrifice offering for foreign missions. The boys' club suggested to the girls' club that since the banquet was near the week of sacrifice, they would like to omit giving corsages to the girls, and give the corsage money as an offering to missions. After considering the proposition for several days, the girls' club voted against the suggestion—they preferred to have their flowers! The girls' choice was a disappointment to most of the boys and to the faculty.



Certainly there was nothing to be condemned in the girls' desire to have flowers. Their choice did not result in any moral or ethical wrong. A choice to sacrifice the flowers would certainly have been preferable; and it is a fact that, in retrospect, many of the girls wished they had voted differently. Despite the outcome, the repercussions of their choice had tremendous educational value, and no doubt helped all to make more mature choices thereafter.

While teachers in Christian schools recognize that acceptable taste varies at different levels, they try to educate their students to choose the best. They realize, however, that attempts to force good taste on the students may result in distaste or hypocrisy. Therefore they attempt to produce a student community in which good taste and high standards are an accepted habit.

By striving always to maintain on the campus an atmosphere in which God and His Word are revered, where high moral behavior is honored, and where pure social relationships are the norm, teachers are, in the best possible way, building the power of discerning choice in each young life.

It is a great and solemn task to rear youth to be noble, pure, and God fearing. Every Adventist parent is responsible to help provide for his youth the privilege of attendance at Adventist schools. Every teacher is responsible to conduct the schools in such a manner that the students will develop discernment in the momentous decisions they encounter so frequently at this crucial age.

The following several articles give more explicit examples of how Adventist schools educate for discriminating choice in specific areas.

<sup>1</sup> Joshua 24:15.  
<sup>2</sup> *The Christian Teacher*, February, 1957.  
<sup>3</sup> Deuteronomy 30:19 (Smith-Goodspeed translation).  
<sup>4</sup> Ellen G. White, *Counsels to Parents, Teachers, and Students*, p. 76.  
<sup>5</sup> *Ibid.*, p. 75.  
<sup>6</sup> *Ibid.*, p. 73.  
<sup>7</sup> *Ibid.*, p. 294.  
<sup>8</sup> *Ibid.*, p. 225.  
<sup>9</sup> Hebrews 5:14 (Smith-Goodspeed translation).  
<sup>10</sup> White, *op. cit.*, p. 75.  
<sup>11</sup> *Ibid.*, p. 434.  
<sup>12</sup> *Ibid.*, p. 222.  
<sup>13</sup> John 17:17.  
<sup>14</sup> Psalm 119:9.  
<sup>15</sup> White, *op. cit.*, p. 223.  
<sup>16</sup> *Ibid.*, p. 357.  
<sup>17</sup> *Ibid.*, p. 222.  
<sup>18</sup> *Ibid.*, p. 331.

## THE MEASURE OF A MAN

### HOW HIGH ARE YOU?

Where is your thinking done?  
 Close to the earth, or upward near the sun?  
 Do petty things absorb your every thought—  
 The game, the latest crime, what's sold and bought?  
 Do noble deed and lives inspire your zeal?  
 Or are you concerned about a meal?  
 How high or low is your most cherished plan?  
 The answer marks your stature as a man.

### HOW BROAD ARE YOU?

Where does your good will end?  
 Does race or creed determine who's your friend?  
 To your snap judgment do you cling with pride?  
 Or do you listen to the other side?  
 Quick to condemn are you, prompt with the rod?  
 Or do you leave the chastening to God?  
 How loyal is your heart to all mankind?  
 The answer marks the broadness of your mind.

### HOW DEEP ARE YOU?

Where does your honor start?  
 Is it embedded in your inmost heart?  
 Do you count virtue a convenient thing  
 To practice, or sore tried, aside to fling?  
 Have you the courage by your code to bide,  
 And fight for right, though on the losing side?  
 'Tis thus God reckons through life's little span,  
 The veritable measure of a man.

—From *Far Eastern Bulletin Board*, October, 1956.



# Education for Social Discretion

Ruth Rittenhouse Murdoch

ASSISTANT PROFESSOR OF EDUCATION  
WASHINGTON MISSIONARY COLLEGE



MEISEL, FROM MONKMEYER

ONE important function of Christian education is to help young people to develop discriminating choice in the area of social relationships and conduct. It is natural and desirable that children and youth shall enjoy the companionship of other young people. Each one will influence others, and in turn be influenced by those who are his closest friends. Whether this association is a blessing or a curse will depend largely upon the ideals and standards of those who constitute his peer group.

It has been truly said, "Show me your company, and I will show you your character." . . . As a stream always partakes of the property of the soil through which it runs, so the principles and habits of youth invariably become tinged with the character of the company in which they mingle.<sup>1</sup>

*Childhood friendships.* Parents can and should help the young child to make social adjustments by providing opportunity for him to play with other children. Much inspired counsel has been given regarding the parents' need to choose their children's friends with great care.

Could my voice reach the parents all through the land, I would warn them not to yield to the desires of their children in choosing their companions or associates. Little do parents consider that injurious impressions are far more readily received by the young than are divine impressions; therefore their associations should be the most favorable for the growth of grace and for the truth revealed in the word of God to be established in the heart.<sup>2</sup>

Parents, guard the principles and habits of your children as the apple of the eye. Allow them to associate with no one with whose character you are not well acquainted. Permit them to form no intimacy until you are assured that it will do them no harm.<sup>3</sup>

*Influence of peer group.* During these early years the child's attitudes and ideals are usually a reflection of his home atmosphere; but as schooldays gradually take his interests into a wider range, a decided change occurs:

The boy or girl wants to have exactly the same kind of clothes, to use the same slang expressions, to do the same things in the same way, to study the same subjects in school, and to enjoy the same forms of amusement as his or her friends. Deviations in dress or manner from the mode of the group are painful.<sup>4</sup>

Another author explains why it is both painful and confusing to the child to be different from his classmates:

If parents attempt to rear their girls and boys according to standards very different from those prevailing in the community, the children are torn between their desire to please their parents and their desire to be accepted in the community as not different from other people. The result may be disastrous personality disintegration, leading even to delinquency or to mental illness. If a parent sincerely feels, "I simply cannot rear my child in the way other people hereabout are rearing their children," he would do well to look for a community whose standards are more to his liking and move his family there.<sup>5</sup>

Parents and teachers must recognize that one of the youth's greatest needs is to be supported and approved by his peers. Adult values have less power to produce behavior than do the opinions of his friends. How imperative it is, then, that during the school years every child and youth should be given the most favorable opportunity to form friendships with other Christian young people.

*Factors influencing friendship.* Many studies have been made to discover what factors lead to the formation of friendships. While other considerations may have some influence, "the greatest single reason for selecting an individual as a friend is neither dramatic nor psychologically revealing; it is mere propinquity."<sup>6</sup> If, then, young people tend to choose their friends from those nearest to them, how eternally tragic may be the result if they find themselves surrounded by classmates who neither love nor fear God.



*Social trends in education.* A current trend in education is the recognition of the school's responsibility for the social development of the student. "Of great concern to the teachers is the fact that some children seem always to be left out of things by their fellows. Disturbing also is the misery of the child who is rejected by his classmates."<sup>7</sup> Many studies have sought to find reasons why children are rejected. The picture which emerges "is that of a child who is seen by his fellows as different. He is one who does not conform to the group norm of behavior."<sup>8</sup>

Usually it is a good thing for the teacher to be concerned about the social adjustment of the students and to seek to draw them into group participation. It is a good thing when the group is engaged in activities acceptable to the standard of the home from which the child comes; but when school activities and home standards are contradictory, the child suffers greatly.

A former student of mine who is now teaching in a nearby junior high school recently related this incident. He was passing the school gymnasium, and noticed two girls sitting apart from the rest of the class. He asked the teacher if they were making trouble, or why they did not join. The teacher replied, "Those two are some of those queer Adventists, and we are having dancing today so they won't join. But never mind, before the year is over I'll have them dancing with the rest."

Another young friend received a failing grade in her gymnasium class because she could not take part in the dancing. Though the failure was discouraging, the embarrassment before her friends was even harder to endure.

If the parents of these girls understood the social pressure that seeks to bring their children into conformity to group norms of behavior, would they not make other plans for their daughters' education?

One reason for the establishment of our own system of schools is to provide a social atmosphere in which young people can participate together in activities that ennoble and uplift, that do not bar the way to usefulness or leave a sad aftereffect.

It is a terrible fact, and one that should make the hearts of parents tremble, that in so many schools and colleges to which the youth are sent for mental discipline and culture, influences prevail which misshape the character, divert the mind from life's true aims, and debase the morals. Through contact with the irreligious, the pleasure-loving, and the corrupt, many youth lose the simplicity and purity, the faith in God, and the spirit of self-sacrifice that Christian fathers and mothers have cherished and guarded by careful instruction and earnest prayer.<sup>9</sup>

Parents should remember that association with those of lax morals and coarseness of character will have a detrimental influence upon the youth. If they fail to choose proper society for their children, if they allow them to associate with youth of questionable morals, they place them, or permit them to place themselves, in a school where lessons of depravity are taught and practiced. They may feel that their children are



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strong enough to withstand temptation; but how can they be sure of this? It is far easier to yield to evil influences than to resist them. Ere they are aware of it, their children may become imbued with the spirit of their associates, and may be degraded or ruined.<sup>10</sup>

*Responsibility of parents and teachers.* In the light of these warnings, should not parents and teachers review the facts and plan and work to educate the youth to discriminate carefully in social relationships? Children and youth will form friendships among those of their own age groups. Especially during childhood and the adolescent years these friendships will have a powerful influence over the ideals, habits, and attitudes of the youth. In numerous cases these influences are more effective than the example or teaching of the home. Many factors may influence the choice of friends, but one outstanding fact remains—young people tend to choose their friends and life companions from among those nearest to them, especially their school associates.

Students should be taught to resist firmly the allurements to evil which come through association with other youth. Compassed as they are by temptation, an indwelling Christ is their only safeguard against evil. They must learn to look to Jesus continually, to study His virtues, to make Him their daily pattern. Then truth, brought into the inner sanctuary of the soul, will sanctify the life. They must be trained to weigh their actions, to reason from cause to effect, to measure the eternal loss or gain to the life given to serve the purposes of the enemy or devoted to the service of righteousness. They should be taught to choose as their companions those who give evidence of uprightness of character, those who practice Bible truth. By association with those who walk according to principle, even the careless will learn to love righteousness. And by the practice of right doing there will be created in the heart a distaste for that which is cheap and common and at variance with the principles of God's word.<sup>11</sup>

<sup>1</sup> Ellen G. White, *Counsels to Parents, Teachers, and Students*, p. 221.  
<sup>2</sup> White, *Testimonies for the Church*, vol. 5, pp. 544, 545.  
<sup>3</sup> White, *Counsels to Parents, Teachers, and Students*, p. 120.  
<sup>4</sup> Luella Cole, *Psychology of Adolescence*, p. 261.  
<sup>5</sup> Peck, Leigh, *Child Psychology*, p. 405.  
<sup>6</sup> Cole, *op. cit.*, p. 268.  
<sup>7</sup> Blair, Jones, Simpson, *Educational Psychology*, p. 275.  
<sup>8</sup> *Ibid.*, p. 277.  
<sup>9</sup> White, *Counsels to Parents, Teachers, and Students*, p. 220.  
<sup>10</sup> *Ibid.*, p. 120.  
<sup>11</sup> *Ibid.*, pp. 221, 222.



# College Education for Discrimination

G. T. Anderson

PRESIDENT  
COLLEGE OF MEDICAL EVANGELISTS

A FEW years ago I had the privilege of visiting most of the colleges in New England. The campuses, particularly of the long-established schools, have a distinctive atmosphere. At Dartmouth College I saw a mural that the great Mexican artist Orozco painted on the walls of Baker Library in a single night. Lying on a delivery table made up of great books is a huge mother skeleton. By the table stands the obstetrician, also a skeleton, dressed in academic cap and gown, holding in his bony hands a tiny skeleton also wearing a mortarboard. In the foreground are several glass museum jars, each containing an infant skeleton with mortarboard, representing stillborn ideas previously delivered from the mother skeleton, the university. In the background, looking on, are several figures in academic costume, signifying the universities of the world. The sky behind them flames red with the fires of destruction as the world is consumed by greed, hate, revolution, and war.

It might seem that the mural is only a cynic's stab at futile education that produces lifeless and immature concepts and ideas. But Orozco is not satirizing the sincere search for truth; he is making an agonized plea for living, constructive, consecrated perception, for a creative use of knowledge that will save the world threatened by the fires raging so destructively on the horizon. His brush pleads against the use of research knowledge to bring death and create corpses. And there is ample basis for his distress in a world that sees modern scientists concentrating on the means of death rather than of life. Socrates held similar views on education. He believed that learning was a creative process in which a teacher served as a midwife at the birth of his pupils' ideas, rather than as a nurse feeding an infant with a spoon.

As a firm basis for this discussion of the topic of education for discrimination, we may take these words:

For ages education has had to do chiefly with the memory. This faculty has been taxed to the utmost, while the other mental powers have not been correspondingly developed. Students have spent their time in laboriously crowding the mind with knowledge, very little of which could be utilized. The mind thus burdened with that which it cannot digest and assimilate is weakened; it becomes incapable of vigorous, self-reliant effort, and is content to depend on the judgment and perception of others. . . .

The education that consists in the training of the memory, tending to discourage independent thought, has a moral bearing which is too little appreciated. As the student sacrifices the power to reason and judge for himself, he becomes incapable of discriminating between truth and error, and falls an easy prey to deception. He is easily led to follow tradition and custom.<sup>1</sup>

There is real need that we value enthusiasm, insight, sensitivity, judgment, and discernment, and not regard it as our job only to pass on knowledge, however efficiently, or to teach young people how to analyze their world—and the fullness thereof—important though that is. Also we all agree that praying and loving and imagining are as necessary to the good life as memorizing and striving and even thinking. It is easy to know too much and to feel too little, and because of that, to be content to grow up passive in regard to what is important, though in minor matters endlessly and restlessly active.

While we concede, then, that facts are indispensable and logic is compelling, there are more things in heaven and earth than facts or logic. The inward life is a life of imagining and feeling, and upon its health and vigor the quality of our living and the quality of our convictions will depend. Only as we realize that facts in education are the breeding ground for ideas, the means to an end, shall we put the emphasis in the right place in our teaching. The discipline of the mind is more important than its furniture, and the heart must not be ignored if we are to succeed in the fullest sense.

The type of education best suited to provide education for discrimination is that offered in the Christian liberal arts college—in fact, that is its reason for being, and if it fails at this point it has failed



completely. The vast increase in scientific knowledge and the raising of professional standards make it impossible for a medical school, for example, to do this job and its own professional job as well, in its allotted time. The almost universal trend among medical schools to require breadth of education at the undergraduate level indicates the extent to which these schools recognize that this job must be done, if it is to be done at all, by the liberal arts college.

The role of the liberal arts in the area of education for discrimination is to provide a basis for the development of value judgments. This operates in three areas: discrimination of truth from error, of good taste from poor taste, and of right from wrong. It is important that each parent and each teacher recognize this development of judgment as the basic objective in all teaching. One definition of liberal education useful for my purpose is that it fits one "to discriminate values and to direct his life toward reasoned and reasonable ends." And students who are to be developed for discriminating leadership must have learned how to read, write, speak, figure, and observe competently and accurately, before they can profit by other disciplines.

If we are convinced that education for discrimination is a worthy goal of Christian education, we must concede that the curriculum must contribute to that end. One of our problems is that we try to teach too much. In general, there is perhaps too much teaching and too little learning on our campuses.

It is not enough to have a curriculum designed to teach these objectives. The indispensable requisite is teachers who comprehend the real objectives in teaching in a Christian college. That quality is actually more important even than the subjects they teach. It is possible for a teacher to teach discrimination even in courses with a professional or vocational content. And conversely, it is possible for a teacher not knowing what he is about, to teach liberal arts subjects and not contribute to discrimination. The teacher is the embodiment of things in which he believes.

It is clear that we ruin the whole idea when we make it the teacher's chief task to be a purveyor of information. The information is in books, since printing has been invented. The teacher is the enkindler; the best he can do is to light a fire. And the greatness of any college is directly proportional to the number of teachers who are truly effective in this sacred function. The greatest college is the college with the best teachers. For a college to make its fullest impact on young people, it is essential that all its teachers sense the values in fields other than their own. If a teacher has an insufficient background in the fine arts, for example, he should not attempt to give judgments in that field or minimize its worth, but should defer to the knowledge of his

colleagues who *have* a background, and should in every way support their influence. Science teachers should know the value of courses in English and social sciences, and English and social science teachers should realize the importance of courses in the physical and biological sciences. A wise teacher will insist that his students receive a well-balanced line-up of courses instead of attracting them, as far as possible, to premature specialization in his own field, which will exclude the proper breadth of educational experience.

Finally, consider briefly the role of discipline and self-discipline in education for discrimination. "Discipline has to do essentially not only with the teaching of conduct or knowledge, but with the shaping of attitudes. . . . For a really accepted philosophy or faith disciplines the inward spirit, and for that very reason inevitably come to affect outward behavior in its turn."<sup>2</sup> The heroes, the saints, the leaders, the builders, the pioneers in every field of endeavor have been men and women who stuck by their principles and held to their ideals, whether or not anyone knew about them.

There are two kinds of discipline for living—internal discipline and external discipline. We must rule ourselves from within or be ruled from without. But self-command is not easily attained, or lightly held. All need those inner sanctions that will restrain men when there are no laws or police to hold them back. The process of being disciplined is a process of having principles worked into one's character. And the product of discipline, in the sense in which the term is used here, is not simply behavior but something more basic and primary. It is concerned with the ordering of feeling as well as conduct; with modifying what we want to do, not merely what we do. In this way it is a permission, not a proscription only—a permission to be really free within the framework of feeling and culture.

In closing I leave with you this affirmation of the Christian college:

Realizing that Truth is neither to the right, nor to the left, but in the heights, the small Christian college. . . .

NOURISHES the moments of spiritual inspiration as carefully as it cultivates the methods of scientific investigation. . . .

CREATES an atmosphere in which the ultimate meanings are explored as exhaustively as are the tangible realities. . . .

BELIEVES that the law of falling bodies is of no more consequence than the stunning miracle of love. . . .

DECLARES that the tools for intelligent living include faith and forgiveness as well as syntax and the slide rule. . . .

HOLDS that the cross is a symbol not inferior to a formula in chemistry. . . .

INCULCATES discriminating value-judgments in the mental, spiritual, and physical realms, and an unvarying pattern of conduct based on a foundation of fixed internal controls.<sup>3</sup>

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

<sup>2</sup> W. R. Niblett, *Education—the Lost Dimension*, p. 70.

<sup>3</sup> Harry K. Zeller, "The Difference," *Association of American Colleges Bulletin*, vol. 37, no. 3 (October, 1951), pp. 453, 454. Adapted.



## Discrimination in Reading

Oscar R. Schmidt  
LIBRARIAN  
ATLANTIC UNION COLLEGE



GALLOWAY

WHATSOEVER things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."<sup>1</sup> How beautifully this sets forth the wide program of reading—a perfect guide: true, honest, just, pure, lovely, of good report. What better attributes can educators point out to the youth as criteria by which to select the best material to enrich the mind through reading?

There is real challenge in this statement on book selection: "To supply the right book to the right reader at the right time." What a privilege is the Christian teacher's to do this very thing—to educate our youth by supplying their needs with that which will mold their lives and produce sound-minded men and women prepared for this day and cause.

We have been told to "supply . . . books that will

help the youth to put into their character building the very best material,—the love and fear of God, the knowledge of Christ."<sup>2</sup>

The students' standards will rise no higher than the standards of their teachers. One of the greatest dangers to Adventist youth attending secular schools lies in the reading habits formed in such schools. The literary world is flooded with writers, but there are few who are truly artists in the field of writing. Therefore it behooves each one to know *whom* to read as well as *what* to read. What we read should make us better for having read, not simply fill a gap in the great span of time; it should inspire us to reach toward noble and lofty ideals. This is a challenge to both teachers and students.

One reading counselor advises: "Select books that will tend toward the development and enrichment of life. Closely related to it is: Let the basis of selection be positive, not negative. If the best that can be said of a book is that it will do no harm, there is no valid reason for its selection; every book should be of actual service to somebody, in inspiration or information or recreation."<sup>3</sup> Which well agrees with the counsel that "we cannot afford to give to young people valueless reading. Books that are a blessing to mind and soul are needed."<sup>4</sup>

It is the duty of parents and teachers, and of the church, to provide for the youth reading material and instruction that will help them to grow symmetrically, help them to discriminate between wholesome reading and that which is not wholesome. This is true of all phases of the school program. Our schools are set up to train the young people to become fit vessels for Christ's service. In the reading program this means a careful screening of what is placed before students. The material one reads is bound to influence his mind either for good or for ill. The Christian school presents worth-while material in the various fields of literature. It is true that we can lead, but we cannot force; we can show the students what is good reading, but we cannot make them accept it. Yet precept, example, and availability will have an unmistakable influence. Youth educated in Chris-



tian schools do read more wholesome literature than the rank and file of those in secular schools.

"Intemperate habits of reading exert a pernicious influence upon the brain as surely as does intemperance in eating and drinking. The best way to prevent the growth of evil is to preoccupy the soil."<sup>5</sup> The conscientious Christian teacher selects books for his students that will draw them nearer to God, not those which could cause a gradual turning away from Christian objectives.

Books are the instruments of intelligence; the tools that help to build character. This fact should awaken every parent to the necessity of educating his children in Christian schools. We grow only as we are nourished. Paul declared: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."<sup>6</sup> Young people who are satisfied with the commonplace things of life, with the cheap, ordinary "stuff" of which the world has so much to offer, will grow in years, to be sure; but certainly not in real maturity. They will definitely be stunted. It is the Christian teachers' privilege and duty to lead their students to a higher plane of reading that will help them to "put away childish things" and to develop and mature into good citizens for God and for country.

We hear all too often the trite and wearisome expression, "It won't hurt me." But the real point is, will it add to our store of mental and spiritual treasures? That which is not helpful, is really harmful; *if for no other reason, because it wastes time.*

How can our schools help the youth to develop that discrimination in reading which will meet our standards? First, the material set before them must be not only good for them—it must be interesting and attractive. This requires that the one who selects shall make a sincere study of available books and shall choose the best to be placed in the hands of his students. A number of book selection aids are helpful, but these are not sufficient. The book itself must be examined if there is *any* doubt as to its usefulness. Second, choose books that stimulate wider vision and broaden perspective, that help one to see beyond where he already is. "The mental tastes must be disciplined and educated with the greatest care."<sup>7</sup> Third, exclude any material that in itself seems wholesome, yet subtly plays up the vices of life. This type of book needs most careful scrutiny. Fourth, be aware of the increasing amount of so-called religious-type reading. Much of this is fiction, an escape from truth, the easy way out. It can upset one if he is not watchful. "There is need of separating from our educational work an erroneous, polluted literature, so that ideas which are seeds of sin will not be received and cherished as the truth."<sup>8</sup>

Someone has said that "reading is an adventure

## Books

Never, never choose a book  
By its interesting look,  
By its pictures, by its size,  
Or its type that suits the eyes.  
Would you profit in the end,  
Choose it as you choose a friend.  
Choose it, not for just today,  
But forever and for aye.  
Learn from those who know it well  
What the volume has to tell,  
What it seeks, and how succeeds,  
And the road by which it leads.  
Has the book an atmosphere  
Bright and sunny, true and clear?  
Does the volume grip the heart?  
Will it play a hero's part?  
Will it stoutly trudge along,  
Gay and helpful, wise and strong,  
Through prosperity or woe,  
Wheresoever you may go?  
Not for just a jolly look  
Make selection of a book:  
Would you profit in the end,  
Choose it as you choose a friend.

—AMOS R. WELLS

with some characteristics of the chase." What a wonderful opportunity has the student in a Christian school to explore with his teachers the wealth of good things written, and to have opened to him the doors of opportunity in wholesome literature. Reading is an adventure, and truly much of it is thrilling, captivating the soul and inspiring a search for the good things of life. Author William J. Long remarks, "Literature preserves the ideals of a people; and ideals—love, faith, duty, friendship, freedom, reverence—are the part of human life most worthy of preservation."<sup>9</sup> If this be so, and doubtless it is, the Christian teacher and his students have a unique privilege to explore only the best that is preserved from the lives of the great, both past and present.

All are aware that many fine things are offered by the schools of the world, even in the realm of reading; but in the schools operated by the church the careful selecting of literature springs from the purpose of those schools to train our youth for the kingdom of God, here and hereafter. A Christian school provides and assigns students to read books that will stimulate proper growth; that will help the youth to think clearly, to develop nobly, and to rise above the commonplace.

<sup>1</sup> Philippians 4:8.  
<sup>2</sup> Ellen G. White, *Counsels to Parents, Teachers, and Students*, p. 133.  
<sup>3</sup> Helen E. Haines, *Living With Books; the Art of Book Selection*, p. 49.  
<sup>4</sup> White, *Messages to Young People*, p. 288.  
<sup>5</sup> White, *Fundamentals of Christian Education*, p. 164.  
<sup>6</sup> 1 Corinthians 13:11.  
<sup>7</sup> White, *Counsels to Parents, Teachers, and Students*, p. 136.  
<sup>8</sup> *Ibid.*, p. 389.  
<sup>9</sup> *English Literature: Its History and Its Significance for the Life of the English-speaking World*, p. 7.



# Christian Education and Vocational Value-Judgments

Ronald D. Drayson

DEAN  
LA SIERRA COLLEGE

IT IS doubtful whether Christian education could be confronted with a greater challenge than that which exists today in preparing youth to make their contribution of service in a world of dwindling spiritual resources, superficial religion, glossed-over immorality, cultural lag, and godless scientism. This is no time to be preoccupied with merely preserving our identity or narrowly maintaining the *status quo*. The times call for forthright action in applying eternal principles to new and changing conditions.

I have been shown that in our educational work we are not to follow the methods that have been adopted in our older established schools. There is among us too much clinging to old customs, and because of this we are far behind where we should be in the development of the third angel's message.<sup>2</sup>

Christian schools are the ideal place for making the value-judgments toward the goals of life. The reader no doubt recalls his or her own decision for selfless service. God forbid that we should ever cease to reflect the lofty motives of dynamic Christianity.

What are the elements of Christian education that become the "soil" for the cultivation of value-judgments? What must be emphasized in helping our youth to make discriminating and qualitative choices?

1. *A sense of personal worth.* A true sense of personal ability and worth is basic to an intelligent selection of life goals. This is highlighted by our best authority on Christian education:

Those who make it their object so to educate their pupils that they may see and feel that the power lies in themselves to make men and women of firm principle, qualified for any position in life, are the most useful and permanently successful teachers. Their work may not show to the very best advantage to careless observers, and their labors may not be valued as highly as those of the teacher who holds the minds and wills of his scholars by absolute authority; but the future lives of the pupils will show the fruits of the better plan of education.<sup>2</sup>

The student will "see and feel" his qualifications for high and noble attainments. It is the "better plan of education" which gives him this sense of personal worth and power. This plan is, of course, rooted in the Christian view of man as being created in the image of God and destined to eternal life. The knowledge of this source and destiny not only gives the learner a perspective on his own possibilities,

but it reveals to him that all are the objects of God's grace, to be loved and served by one another.

The seeing and feeling of the power to become useful arise from warm and mutual acceptance. Notice that "absolute authority" is discouraged in favor of more personal freedom to think and to do. This was Christ's way of teaching, and thus the ideal for all Christian education.

Those who function as Christian educators should remind themselves daily that Christian values can never be imposed upon youth by command and dictation. Only through consistent example and dynamic leadership, which allow for much personal thought and many opportunities to make personal choices, does the Christian way of life take root.

2. *Guidance.* Christian education offers much advantage over public education as far as general guidance is concerned. Classroom lectures and discussions, informal visits with teachers, chapel exercises, worship talks, Weeks of Prayer and other religious exhortation, when intellectually stimulating and emotionally appealing, continually promote the best in life and appeal to the highest motives.

The practice of professional guidance in our schools and colleges, though not yet well established, is becoming more widespread and more effective. The complexity of occupations and of the required preparation for specialized skills make formal guidance imperative, and when it functions within a Christian frame of reference it can be most effective.

Professional vocational guidance comprises three major steps: first of all it helps the counselee to gain insight into his own basic abilities; second it provides the counselee with an objective knowledge of skills and activities of possible occupations; and finally by interview, discussion, and on-the-job observation, it matches the counselee with a job. This process involves the administration and interpretation of tests, the use of occupational literature, and the professional guidance interview. With such aids our youth may be greatly helped to find and to follow God's plan for their lives. Despite the unquestioned value of vocational counseling for our youth, many parents who have not been acquainted with the excellent results of Christian counseling are suspicious of it.



During the first few months of this college year, personal interviews with students pointed up a growing interest in various areas of engineering. Along with the interest came the question of ability, and a possible change of curriculum for the second semester. Accordingly an engineering and physical science aptitude test was scheduled early in January, to which a number of students responded.

The results of the tests were sent to my office and students came individually to discuss their educational and vocational future in the light of their performance on the test. As would be expected, some received small encouragement for engineering from their test results. On the other hand, several students scored at a high level, which either confirmed a decision already made or stimulated some rethinking about majors and professions.

Two weeks later I received a telephone call from the mother of one boy. "My son told me about the test you gave him," she began. "He says he wants to be an engineer, and wants to go to the University of \_\_\_\_\_ next year." Before I could offer any comment or suggestions, she challenged me with the question, "Just how do you reconcile the giving of such tests with the goal of denominational employment? I've been counting on John to work for our own denomination."

The conversation led to a degree of perspective, and ended on a pleasant note. Of course, I assured her that I appreciated learning more of the boy's reactions, and also that I would continue to counsel with him regarding his course of study. She was comforted to learn of engineering courses in our own colleges, and of the increasing need for such specialists in mission lands. She also agreed to expand her thinking in the light of that inspired statement which is even more significant in an era of technology: "The natural aptitudes indicate the direction of the lifework, and, when legitimate, should be carefully cultivated."<sup>1</sup>

Despite many controversial implications and unpredictable outcomes of the above incident, which cannot be discussed here, some undeniable trends are illustrated: (1) the increasing complexity and competition in the world of work make vocational selection a difficult and discriminating task; and (2) Christian education is confronted with a situation in which technical and material values can threaten to supersede spiritual and moral values.

Almost daily, students visit my office to discuss their vocational future, to read the occupational literature on display, or to inquire into the possibility of taking some tests which will point the way. Many of these students are far more insecure and panicky about their future than they typically reveal. In the pauses and facial expressions one can read the horror of making a mistake, the painful thought of dis-

pleasing Dad, or the disquieting fear of incompetence.

Other students appear overconfident, aspiring to professions for which they lack the necessary intellectual endowments. Perhaps urged on by parents, these students often appear to be aiming at recognition rather than service. They may speak of working for the Lord; but when suggestion is made of a vocation or a trade as more appropriate to their abilities, they turn away sorrowful.

Obviously, many students are realistic and well adjusted in the face of vocational selection. Previous experience in family and social contacts has given them personal security as well as insight into themselves and into the occupational world. Such individuals usually display an outgoing, fulfilling attitude toward life, which is a mark of good citizenship.

One senses, however, that Seventh-day Adventist vocation-seekers are influenced to a great extent by the prevailing materialistic and secular philosophy. Christian values are presupposed, but they are rarely weighed. The attitude seems to be: "I must succeed by all standard criteria—power, recognition, wealth, possessions, et cetera; of course I'll be a Christian notwithstanding." The sterling and enduring values of service, good will, and love seem, at best, to hold second place. The spirit of a James White or an Albert Schweitzer is scarcely understood, let alone envisioned.

3. *Transforming love.* The ultimate of Christianity is love. Christian education appeals through love first, last, and always. Love is the essential concomitant of authority, and is stronger than authority. Jesus drew men to Himself and to the right. In His presence they were transformed, not so much by what they heard as by what they felt. It was a relationship with building, encompassing, affirming love. They saw life in a new light; prospects changed; self-appraisal changed; they discovered something for which to live. It was thus that Jesus taught.

How do our students see Jesus through us? Do they too often see Him as sad and unhappy with their behavior, sighing and hopeless for their future? Or do they see Him as strong and buoyant, affirming them, granting them their full right to manhood and womanhood?

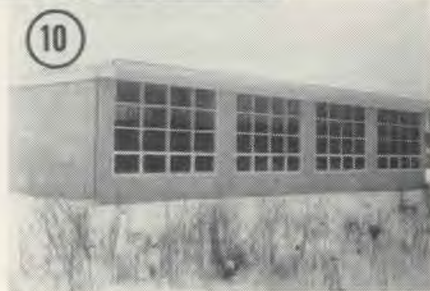
True Christian education transforms lives and builds character through the dominance and pre-dominance of love. The pupil loves because he is first loved. This is his base of operations for the evaluation of his world. Genuine love is discriminating. Derived as it is from Christ, love and love alone is the great evaluator of all things. By the standard of love we reject the evil and cleave to the good.

<sup>1</sup> Ellen G. White, *Counsels to Parents, Teachers, and Students*, p. 533.

<sup>2</sup> *Ibid.*, p. 76.

<sup>3</sup> White, *Education*, p. 233.





# The Mich

Thirty-five new churches constructed in the Michigan last ten years—most in the last five years.

This unprecedented boom is the result of sacrifices of members and from the dynamic leadership of pastors and teachers, and

Total cost of church grounds, buildings and equipment has been over \$325,000.

“What Hath

*George M. Mathews*  
ASSOCIATE SECRETARY

1. St. Johns; 2. Ann Arbor; 3. Tri-City; 4. Allegan;
5. EMC Elementary; 6. Lansing; 7. Charlotte; 8. Jackson;
9. Grand Rapids; 10. Owosso; 11. Grand Haven; 12. Berrien Springs Village; 13. President G. E. Hutches, Superintendent H. R. Nelson.

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DEPARTMENT OF EDUCATION  
GENERAL CONFERENCE



14. Holly; 15. Onaway; 16. Glenwood; 17. Hartford;  
18. Detroit Southfield; 19. Benton Harbor; 20. Holland;  
21. Gratiot County; 22. Benedict Memorial (Adrian); 23.  
Detroit, Van Dyke; 24. Ionia; 25. Niles.





The Michigan story of church school building construction is certainly one of faith and works! In every instance the cost of the project was far greater than the financial ability of the Adventists behind it. But in every case faith and works won! Here are some excerpts from reports on these projects: "Church members, including women and children, contributed \$6,000 worth of labor on the school." "All the labor—carpentry, bricklaying, plumbing, electrical work, plastering, and painting—all except roofing was contributed." "Enthusiasm ran high during the construction. Every Sunday the men contributed their labor, and the women fed them." "Church members planted soybeans, and contributed the receipts to the school-building fund."

One school reported that the physician and his wife who initiated the project appeared at five o'clock each Sunday morning, to help mix and wheel concrete, lay blocks, and do anything else that needed to be done.

One day, while working in her garden, a member who owned some land just out of town, felt strongly impressed that she should donate the land for a church school. The property was ideally located. At the same time, in another part of town, a group of members were praying that a way might open so that they could begin a school. When this gift was announced, the other members felt that it was a direct answer to their prayers. They rallied immediately, and erected a beautiful school building.

Many accounts of unusual sacrifices have been recorded. One member contributed more than two thousand hours of labor on a church school building. Another elderly member in the same church contributed one thousand hours. Both these men did this work *after* laboring full time on their regular jobs! In another place a group of home owners placed mortgages on their homes in order to secure funds for building a school. In the northern part of the State an elderly brother would go out into the woods and cut logs to earn a living, then spend Sundays and evenings (often far into the night)

working on the school building. After the school was finished, the other members discovered that to complete the school this brother had used well-seasoned finishing lumber he had stored up to be used in finishing his own home.

The effect upon the members of the Adventist churches involved in these projects has, of course, been most beneficial. But the influence has gone far beyond the membership of these specific churches. Reports from many indicate that the new, modern, nice-appearing church school buildings instantly gained the respect and friendship of the community residents, who in several instances marveled that the Adventists could erect such representative buildings without calling on the community for financial help. The day that school opened in one new building, the superintendent of city schools, the chairman of the school board, and a number of other prominent citizens visited the school, complimented the Adventists on their achievement, and wished the new school much success. One report contained this sentence: "The new school building has placed our work before the city in a most favorable light."

It was most inspiring to return to Michigan, exactly fourteen years after I left the work of educational superintendent in that conference, and to see what has since been done for Christian education. I could hardly believe my eyes! I took most of the pictures I am sharing with the readers of this article; but one cannot understand what has happened unless he knows the educational history of every church involved. As I heard the stories of faith and enthusiasm, hard work and great sacrifice, cooperation and devotion, my heart sang with thanksgiving to God for what He has done through the faithful leaders and members in Michigan.

Congratulations to conference president G. E. Hutches, to educational superintendent H. R. Nelson, to the loyal conference workers, church officers, and school boosters, and to the thousands of Adventist members who labored long and hard to build these fine schools. May God bless every one!

Kalamazoo

Battle Creek, Grade 3

Wright







## When Church Schools Close

*Mildred Ostich*

ELEMENTARY SUPERVISOR  
NORTHERN CALIFORNIA CONFERENCE

IT COULDN'T happen in our conference—but it did!

School opened as usual that fall in the neat little church schoolhouse at Mount Shasta, California. From a very small beginning a few years earlier, the enrollment had grown until it was necessary to purchase more desks, more equipment, and more books. Now all the desks were filled, and a part-time teacher was hired to help with the work.

A number of the pupils were from non-Adventist homes. People in the community heard of the high standards for which this school stood, and many wanted this type of training for their children. The reputation of the little church school grew, and as the school grew the church also grew.

Then one day the teacher became ill, and asked the school board to find someone to take her place; but no substitute could be found. The local school board tried, the conference supervisor tried, but without success. Then came a day when the teacher and the children met in the classroom for the last time. Reluctantly the children closed and stacked their books. The door was closed and locked—the light had gone out in that school! Today many of the children are in public school. Some of the families with children moved to other communities where there were schools. Those non-Adventists who were becoming

interested because of their children's attendance at church school, soon drifted away. It was a tragedy for that church community. What was thought impossible had happened!

That school had to close because no teacher could be found for the school. Is there a church school in your community? If not, why not? Is it finances? lack of interest? a dulled sense of the value of church school? Whatever is the immediate reason, it could be summed up as a lack of a sense of responsibility.

God has appointed the church as a watchman, to have a jealous care over the youth and children, and as a sentinel to see the approach of the enemy and give warning of danger. But the church does not realize the situation. She is sleeping on guard. In this time of peril, fathers and mothers must arouse and work as for life, or many of the youth will be forever lost.<sup>1</sup>

The church has a special work to do in educating and training its children that they may not, in attending school, or in any other association, be influenced by those of corrupt habits. . . . The hearts of the young are easily impressed; and unless their surroundings are of the right character, Satan will use these neglected children to influence those who are more carefully trained. Thus before Sabbathkeeping parents know what evil is being done, the lessons of depravity are learned, and the souls of the little ones are corrupted.<sup>2</sup>

What a solemn and far-reaching responsibility this is! There is often a temptation to point up the flaws in the church school program, to find fault with the teacher—who is human, and who does make mistakes—and then excuse ourselves by think-



ing that our reasons for not supporting a church school are well grounded. No excuse is good enough, and we shall be held accountable for souls that may be lost because of our lack of support or of open opposition to God's requirements in the education of the children and youth of the church.

Are church schools really accomplishing the task for which they were ordained? The fact that over 30 per cent of the candidates for baptism in a conference were made ready in the church schools, is proof enough of their effectiveness, if there were no other. And what about their influence in a community?

At the opening of school Mrs. B requested permission to enroll her son in the Seventh-day Adventist church school. Her reason was purely for convenience—the church school was only a few doors away from her home. "Tell me," she said to the principal that first morning, "do you teach your religion to the children in your school?" The principal smiled his answer.

"Evidently they do," she thought, as she returned home. But even though it was not to her liking, she felt that she could take care of that. She had a plan. Each evening she went over the Bible lessons with her boy, and systematically attempted to disprove the validity of any denominational standards that came up. She left nothing to chance, but questioned him carefully regarding the things he was taught in the Bible classes. It was almost a ritual with her, and she never missed a day.

As time passed, however, much to her alarm, she found that instead of proving the error of the church school teaching of the Bible, she herself was becoming more and more interested. This must not be. She decided to find out quickly and not wait for the piecemeal, day-by-day lessons. She would visit the church herself and would quickly convince herself of its errors. No harm in this. Children's lessons are written to fascinate—she was just fascinated. She would get to the bottom of all this, and that would be that.

The sermon was good, the speaker interesting, and in spite of herself she found that she was listening to every word that was spoken. She pondered those words during the days that followed, and when the weekend arrived she found another good excuse for again attending the Seventh-day Adventist church. Soon a Bible instructor began studying with her, and her mind and heart were opened to the truth.

Some years later the principal and his wife, who were now teaching in another school, came back to visit their friends in that church. Mrs. B spotted them in the congregation.

Making her way through the crowd at the close of the church service, she held out her hand happily. "Do you remember me?" she asked. Then she told

her story. "It was that smile that aroused my curiosity," she said. "I was sure that what you taught was insignificant, and could easily be refuted. I was wrong. God was good to me, and I am so thankful He wouldn't let me alone until I accepted the truth. My husband and I are members of the Seventh-day Adventist Church now, and we never have been happier."

There was no planned campaign by the teacher. It was the regular daily Bible teaching of a dedicated church school teacher that changed the course of the lives of that family.

Our church schools have been established for a definite purpose. God's plan for giving His message to the world certainly included them, and through the church schools the finishing of the gospel work will be hastened and completed.

When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up.

Our church schools are ordained by God to prepare the children for this great work. . . . By them God's message will be made known and His saving health to all nations. Then let the church carry a burden for the lambs of the flock. Let the children be educated and trained to do service for God, for they are the Lord's heritage.<sup>1</sup>

Satan is making every effort to close our church schools. He and his angels will not rest until this is accomplished. His aim is to confuse our people and to destroy their confidence in the work of our teachers. He incites distrust and fans the flame of criticism. When problems arise in our schools he is quick to encourage doubt. "What is the use of spending money for our schools when there is so much wrong with them?" is an attitude dictated by Satan himself.

The schools of the church are the sources of its life. Future leaders of our denomination are being trained there. Can you fathom what the closing of the church schools would mean to this denomination? God forbid that this should happen until His work is accomplished. This message is for today:

Now the Lord would have the children gathered out from those schools where worldly influences prevail, and placed in our own schools, where the word of God is made the foundation of education.

If ever we are to work in earnest, it is now. . . . The responsibility resting upon parents, teachers, and church members, to do their part in co-operation with God, is greater than words can express.

To train the young to become true soldiers of the Lord Jesus Christ is the most noble work ever given to man. . . .

The Lord would use the church school as an aid to the parents in educating and preparing their children for this time before us. Then let the church take hold of the school work in earnest, and make it what the Lord desires it to be.<sup>2</sup>

<sup>1</sup> Ellen G. White, *Counsels to Parents, Teachers, and Students*, p. 165.

<sup>2</sup> White, *Testimonies for the Church*, vol. 6, p. 193.

<sup>3</sup> *Ibid.*, p. 203.

<sup>4</sup> White, *Counsels to Parents, Teachers, and Students*, pp. 166, 167.



# Education for Discrimination in Dress and Appearance

Helen Ward Evans

DEAN OF WOMEN  
WALLA WALLA COLLEGE

ONE of the functions of a Christian school is to teach its students to maintain high standards in social decorum and personal appearance. Such an objective results from the acknowledged relationship between these two and character building, which is the basis of religious growth.

Parents and church leaders must not underestimate the importance of correct training in these areas. They should be seriously concerned with finding ways and means to inculcate in their children a desire to follow the teaching of the Lord rather than to sway to and fro with varying fashions and social practices. This is a major problem among our youth. For example, that which was once considered immodest is now accepted by many as modest. One might therefore erroneously conclude that what is now considered immodest will shortly be considered modest, and so be uncertain where such a chain reaction would eventually lead. This uncertainty makes many young people unwilling to abide by the standards of dress which the Adventist Church advocates.

It is apparent that Adventist youth enrolled in public schools are not in an environment conducive to learning and adopting Biblical standards of dress and adorning. These youth need to attend our denominational schools, where a major objective is to try to stem the tide and to hold to a conservative, Christian way of life in standards of dress and personal appearance. This is not an easy task. Its achievement depends on the persistent stressing of two areas: One is in presenting the instruction of the Bible and Spirit of prophecy in such a way as to inspire students to accept the principles outlined therein and to take them as a guide for their living. The second is in placing before our students such outstanding examples of good decorum and correct, attractive appearance that they will see the scriptural injunctions in practice and will realize the common sense value of the instruction that has been given. These two methods, which complement each other, are part of the pattern of Christian education which helps the youth of the church to build lives that will be acceptable to God.

Students react differently to this subject. One group simply does not know the teaching of the Scriptures; the other knows but does not want to

heed it. This fact, again, would indicate that education plus persuasion and, if need be, control is the primary means for attaining the success in these fields that is needed on our school campuses.

This education must be carried forward carefully, for after all, grooming and decorum are very personal matters. Yet the injunctions of the Scriptures must be plainly stated; the fact that God is interested in the way students dress and conduct themselves needs to be well illustrated to young people. Such presentations may be keyed by pertinent passages from *Messages to Young People* and volume 5 of the *Testimonies*, along with such Bible texts as 1 Timothy 2:9 and 1 Peter 3:3, 4.

More difficult is the persuasion procedure that must sometimes be used to help those who are slow of heart toward scriptural teachings. Often it is possible to point out to the individual certain advantages that come from following instruction. For example, the grooming criteria in the Bible and the Spirit of prophecy—appropriateness, simplicity, modesty—are the criteria accepted by every well-groomed, conservative woman. And most women can be persuaded by example and illustration that these criteria make "a sensible woman appear to the best advantage."\* But of primary importance with this group is the example set by the residence hall deans and the faculty of the Christian school. When students see and admire the clean, well-groomed look of those who stand before them every day, they tend to *want* to emulate.

In most cases, when the scriptural facts are presented in the right way and when the persuasion is done with sympathetic understanding and with an insight into the hearts of the students, the result is not only the reaching of minimum standards in dress and decorum, but an active, decided interest in coming up higher. Our young folks are sincere of heart but confused by the diversity of example they see about them. If we can by example, education, and persuasion overcome the influence of the confusion in the world and in the secular schools, the spiritual lives of the students will deepen and they can take their places as representative workers for God.

\*Ellen G. White, *Messages to Young People*, p. 353.



# From Jazz Band to Evangelism

*Mrs. Kenneth A. Wright*

IN JANUARY of 1949, a handsome young Frenchman, confidently wreathed in smiles, came to the campus of Southern Missionary College from New Orleans, Louisiana. He was fortified with pluck, perseverance, and personality. He was handicapped by a language barrier, lack of funds, a family, a strong Catholic heritage, and a unique background.

With these assets and liabilities, Joseph J. Millet came to college against the advice of many former friends and some college folk who thought that his age and background were definitely against him. But he was there, he saw his obstacles, and set about to overcome them by explaining to the admissions officers that he came only for the experience and training. He felt that he "must preach our glorious message," but he would not expect the college or the board to "place" him. If and when he graduated he would "let a call take care of itself"!

Joseph was the eldest of a large family, and when a mere lad he had worked to help his parents who were very poor. One Sunday morning he was working with an old colored man in a strawberry field, when the church bells began ringing. "There Sam," he said sadly, "the good Lord is calling us to church, and we're out here working!" Poor old Sam, a retired preacher, had a headful of good sense, and he said, "Don't you worry none, Joseph; the good Lord say 'it is lawful to do good on the Sabbath day; an' if the ox is in the pit, pull him out.'"

That was a new idea to Joseph—that the Lord of heaven was interested in him; and he asked, "Sam, where did you read that?" "In the Good Book, the Bible, it says that," replied Sam.

The boy was deeply impressed; but he had no Bible. In fact, according to his Catholic teaching, it would have been a sin for him to read the Bible. But he had some Protestant neighbors from whom he thought he could borrow a Bible, and he asked Sam to write down the reference so he could find it for himself. Old Sam fumbled through his pockets, and finally came up with a cigarette wrapper, on which he wrote Luke 14:5 and John 5:5-14.

On his way home, Joseph borrowed a Bible from

his Protestant friends, and read it eagerly, hiding it from sight between times so his parents wouldn't know what he was doing. He was delighted and fascinated with the Bible stories, especially with the heroism of Daniel. Later, while serving in the United States Navy, Joseph purchased a Bible of his own, and studied it eagerly. Questions arose, for which he didn't know how to find the answers.

After some years in the Navy, Joseph returned home, married, and became leader of a top jazz band in Baton Rouge, Louisiana. One day he read an ad in the newspaper about some lectures to be given in New Orleans by a world traveler named Fordyce Detamore. This was in the summer of 1946. Joseph attended the meetings whenever he had a free evening, and accepted each truth as it was presented, though bitterly opposed by his wife and other relatives and friends. All her life Mrs. Millet's father had operated a barroom about three hundred feet from the Catholic church, and it was her custom to attend church, then dance and drink in the barroom. Joseph's new-found faith did not fit in with her way of life at all.

Aside from his home difficulties, Joseph now found himself in an unusual predicament. He had pledged his support to a candidate for the governorship of Louisiana, having previously helped the same candidate to win a seat in Congress. He made "stump" speeches, played his guitar and sang to help his candidate. He said, "After taking my stand, I went through the campaign with a troubled conscience, knowing I was breaking the Sabbath. I made a promise to God that if only He would see me through the campaign I would be a good member."

When the campaign was over, Joseph was "broke" and without a job, but he refused to return to the jazz band, night clubs, dances, et cetera, which had been so much a part of his life. He was baptized into the Seventh-day Adventist Church in July of 1947, and redoubled his efforts and prayers for his wife's conversion. To his great joy, she was baptized in January of 1948, just a year before they came to Southern Missionary College.



It was especially lonely for Mrs. Millet at Collegedale, as she spoke little English. However, her trailer neighbors were cordial and helpful, and they made out very well in spite of her timidity.

There were times on the campus when the Millets didn't know how they would manage the next meal; yet they never lost courage or complained—and they never went hungry. Time after time when their faith was being tested because there was no money and the cupboard was empty, Joseph went to the post office and there found a letter containing a check in payment of some long-overdue account or from some forgotten debtor whom he had helped in years gone by. It always came "just when we needed it most," said J. J.—as he was familiarly known on the campus.

To support his family and finance his education, J. J. worked as night watchman and in various other lines. Always cheerful and always ready to help a fellow student, he shared many earning projects with others; in one instance helping a dozen young people to have part-time work or work to do at home from one to four hours a day. The first summer vacation after coming to SMC, J. J. took a turn at canvassing.

In spite of a heavy study-and-work program, J. J. always found time to participate in student activities. The second year and onward he was, at one time or another, Seminar Band leader, vice-president and later president of the temperance society chapter, the opening speaker for the Central Florida Youth Congress in Orlando, and speaker at the youth rally in Asheville, North Carolina.

One and a half years before his graduation, J. J. was employed part time by the Georgia-Cumberland Conference, as pastor of two churches in Georgia, not too far from the college. He seemed destined to "preach the Word," as was his heart's desire. He later became assistant pastor of the Chattanooga, Tennessee, church, and held Sunday-night meetings and prayer meetings. He was radio announcer for Evangelist DeWald—and speaker in his absence—and here his earlier experience as a radio announcer came in handy.

During the second summer away from the college, while still a student, J. J. held a series of evangelistic meetings—on his own—at Plaquemine, Louisiana, a French town on the Mississippi River. He raised \$16,000, paid all expenses, and the conference knew nothing of this project until called to examine, baptize, and organize the twenty-one persons who took their stand for the truths presented.

Although J. J. had GI help, he also had more-than-average expenses, because of his genius for starting different projects, including soul winning. When he was graduated in 1953, he was rather heavily in debt to the college, but he has recently paid off the last twenty-five dollars.

J. J.'s first assignment after graduation was in Little Rock, Arkansas, working with Evangelist Stanley Harris. From there he went to New Orleans, where one of his converts was the former efficiency expert for the Falstaff Brewing Company. Last year this man was Sabbath school superintendent.

J. J.'s evangelistic undertakings are so different, one might well call them Operation Millet. For example: In November of 1954 he pitched his tent in a cow pasture near his home town of Gonzales, Louisiana—and people laughed! I. M. Evans was the new conference president, and he was featured as special guest speaker. An invitation was sent to all churches for a home-coming spaghetti supper—as only J. J. can fix it!—and the Millets prayed for a warm, dry day. Since a Louisiana law prohibits the use of stoves in tents, the cooking must be done in open kettles outdoors. Their prayers were answered—they had a beautiful day. The New Orleans church choir came to help. The folk crowded in by the hundreds, and in ten minutes \$3,500 was raised in cash and pledges. With this auspicious introduction to his evangelistic effort, in due time J. J. baptized nineteen persons.

Capitalizing on the long-established fact that the way to a man's heart is via his stomach, J. J. put in a strawberry crop—and again the following spring advertised a home-coming, with "all the strawberries and whipped cream you can eat—free—just bring an offering." Again they cooked spaghetti with his special sauce, and served peas, salad, and strawberries and cream. Fordyce Detamore was the featured guest speaker. They raised \$2,500 in a few minutes. With a small congregation, J. J. built a \$25,000 church.

As this story is written, in January of 1957, Joseph J. Millet is pastor of the Hammond, Louisiana, Seventh-day Adventist church, and contemplates two evangelistic efforts this year. He has more berries planted, and is planning another home-coming in the spring, with a General Conference guest speaker. Again there will be spaghetti and trimmings—and "all the berries and whipped cream you can eat."

Besides his own church, J. J. cares for a non-denominational church turned over to him by a retired Methodist minister, where he regularly teaches a Sunday school class and frequently preaches. He recently lectured at the Baptist Theological Seminary in New Orleans. In June of 1956 J. J. was ordained to the gospel ministry.

J. J.'s big-city break came last fall, when he spoke nine nights in Chicago's largest Seventh-day Adventist church auditorium, and had forty-five decisions for Christ. "All in all," he declares, "we are having a wonderful time preaching the Word."

Does Christian education pay? This is but one illustration of the Christian teacher's reward. Eternity alone will reveal the whole story.



# School Industries

Vernon S. Dunn  
BUSINESS MANAGER  
UNION COLLEGE

INDUSTRIAL or vocational labor has been inherent in our denominational philosophy of education almost since its inception. A little reading in the early history of our educational work would indicate, however, that the idea was slow in catching on, and that it was sometime after 1900 before most of our schools offered as vocational aids much more than the school gardens, the school cows and chickens, a little land, and the culinary and janitorial services. Probably the last twenty years have seen more industrial expansion in our colleges and academies than the preceding sixty years.

The value of a training which gives something above and beyond that found in textbooks has been promoted under many names. "Manual labor," "trades," "employment," and more recently "industrial training or education," are terms almost as familiar to three generations of Seventh-day Adventist teachers and students as the A B C's.

Over the years our schools have taken up many kinds of businesses in an effort to carry forward this aspect of their educational objectives. First, there was the heavy emphasis on all branches of agriculture. In an earlier day, land was plentiful and cheap; and unskilled or semiskilled student labor was also plentiful—a combination quite ideal for the purposes of both students and schools. Even a long enumeration would overlook many, but in addition to agriculture we have tried bakeries, health food factories, printing establishments, bookbinderies, woodworking shops of all kinds, metal fabrications, laundries and dry-cleaning businesses, merchandising of almost everything from books to trucks, broommaking, tailoring. In addition we have operated our own cafeterias, and have staffed our offices and service departments almost as separate business units. At the present time the businesses that are manufacturing in nature have the greatest appeal to our schools and to our students.

Probably the general drift of population away from the farms has influenced the present emphasis on manufacturing enterprises, as also the ever-increasing mechanization of the world in which we live. Few students enjoy swinging a hoe, but almost any will operate a tractor; not too many care to shovel coal and ashes, but they will gladly operate stokers; even at a dollar an hour, not many students

would care to spend a half hour with a handsaw ripping a piece of lumber that can be sawed in a half minute by a modern machine; as a rule college students don't care to wash dishes by hand, but few object to doing it by machine.

The kinds and extent of services performed by a school industry are numerous, and their value depends much upon the subjective judgments of school administrators and others. It is not my purpose here to attempt to settle a matter about which opinions differ widely, but perhaps we can survey the value of an industrial undertaking from a few elementary points of view, which are listed without any regard to order of importance.

*First, how educational is the business?* Obviously some businesses or trades provide training for more remunerative employment than do others. The same can be said of more formal education: the life income of doctors and engineers, for instance, is several times that of college professors, whose period of training is comparable or even longer. Yet it would be difficult to argue that the doctor and the engineer are more "educated" than the professor. A somewhat similar problem exists in attempting to establish the educational value of an industry or a business.

Only a limited number of students employed in our various school industries follow these lines as life vocations. Employment in the industries is usually looked upon as a means to another end. In most of these industries, however, it is possible for a student to acquire at least the basic knowledge for a successful lifework if he wishes; and in many of them he can also attain the finished skills of a trade or business. The fact that few follow these vocational skills in later life can hardly be said to operate against their educational value. A knowledge of the use of tools, a due regard for the dignity of labor, and a sympathetic understanding of those who must toil, are true educational values accruing from our shops, offices, and many businesses. Habits of industry and sound workmanship formed by the student in academy or college are worth more in later life than the monetary earnings applied to his account at the business office.

In the broadest sense, all human activity is educational. The degree to which industrial businesses in our schools contribute to the broad education of the



students depends much on the vision and cooperation of administration, teaching staff, and industrial staff. Those that have tried intelligently and persistently have proved that business can be educational.

It is this point of education that endangers our whole current industrial program. School administrators and, above all, industrial superintendents, must continually study the practicalness of the education provided in our industrial activities. To be practical it must educate the student for the world in which he will live. And our students, more than we, will live in the world of the future. It is to be seriously questioned whether a student learns much about modern dairying if the school farm still milks the cows by hand or tills the land with outmoded equipment or methods. Likewise, of what educational value is a bookbindery that operates with antiquated facilities, and perhaps antiquated management? or a printshop similarly handicapped? Is it sound education to teach hand weaving when, aside from hobbies, there is no longer commercial hand weaving? Should our furniture factories and woodworking departments operate in the slow, hard, inefficient way—and dare to imagine that this type of industrial work is educational? Students so “educated” are not educated to fit into the business and industrial world they must enter.

While this is not a study of industrial or vocational education as presented in many college and academy classrooms and laboratories, yet those who teach these classes might well examine whether they are teaching trades, vocations, and businesses, or merely giving their students “educated hobbies.” Our young people are in our schools to receive a training that will fit them for this world as well as for the world to come; and Seventh-day Adventist educators should continually ask themselves whether their vocational classes and industrial businesses actually prepare their students to be workmen in this life who need not be ashamed. Too frequently we apologize for these orphaned school activities and excuse them as merely a means to a more worthy end. This should not be, for surely a modernly equipped and modernly managed school industry can be educationally valuable as well as financially profitable to students and school.

*Second, does the industry provide employment for students?* In an earlier age the unskilled student at a low wage could, with varying degrees of inefficiency, perform a wide variety of tasks. Because of the comparative cheapness of land and the consequent ease with which farming, dairying, and poultry raising could be financed, these activities utilized a large amount of student labor.

But within the last generation agriculture has undergone a far-reaching evolution. High-speed tractors have replaced horses; mere cows are being replaced with cows selected for productivity; we have

hay balers, field cutters, and litter carriers that weren't even invented a few decades ago. Successful farmers are employing scientific management of their land, including the use of fertilizers and crop rotation that are still not completely perfected; in regions where rainfall is uncertain, they are irrigating from deep wells or from open ditches; they are ever alert to the newest improvements and hybridization of seeds. Now a single farm family, often with little or no hired help, may operate twice or three times the acreage of twenty years ago, and perhaps find time for off-the-farm employment during winter months.

What has happened to agriculture before our eyes, may be observed to a degree in almost every business in which our schools have ever engaged. This process of evolution has come earlier in some lines, and has been successfully weathered by many of our school industries. In others, the school administrators and industrial managers, unable to adjust to modern times, have suffered financial losses and have reluctantly closed many industries.

Technical evolution in many industrial lines has been less spectacular than in agriculture in recent years, and changes and modernization have come so gradually that only the alert manager was aware of them. Frequently these efficiencies are adopted by competing businesses, and our school industries fall behind in the economic race. For instance, until recently most of our school woodworking shops were hand-feeding all their ripsaws. It took a strong boy or man to stand up to the strenuous task of pushing lumber through a high-speed saw blade for even a half day. Many of our schools held on to their hand-fed ripsaws long after other shops of comparable size had installed power. With the new power-feeds, an alert girl can feed a ripsaw as efficiently as a boy. There are literally dozens of places in our school industries where comparable readjustments are long overdue.

In many of our schools the agricultural programs are in financial difficulty because the school administrators and agricultural managers have not recognized the evolution in agriculture. More and more of our school businesses will soon become outdated if managers and superintendents do not recognize the technology of 1957. This is the poorest year in a long time for administrative complacency.

Probably the principal reason why school managers have been reluctant to modernize their industries has been the unfounded fear that mechanization would deprive students of needed employment. This superficial thinking rapidly leads to managerial stagnation in industry. If an industry is operated merely to provide labor, why worry about efficiency, about economy in labor and in materials, about profits? How apparent is the fallacy of the idea that our school industries must provide labor! Why not sell



our tractors and plows?—we could use a lot of student labor spading our farms by hand. Why not sell our mowing machines?—we could employ many students in cutting our hay crops with hand sickles. Why not eliminate power equipment from our school laundries?—we could provide a lot of labor for girls at washing and ironing by hand. Why not saw and sand all our lumber by hand?—we'd provide a lot of student labor that way. While it is obvious that such a policy would lead to disastrous losses, the managerial procedures necessary to cope with current realities are not always so obvious.

We now have government regulations as to hours, wages, age of employees, and kinds of labor allowed that were unknown to school administrators and industrial managers of only fifteen or twenty years ago. These new regulations have created problems of adjustment in our school industries as they have in other businesses.

In view of ever-increasing mechanization of industry in general, and in the face of current labor regulations, how much student labor should a school industry be expected to provide?

There can be no simple answer; but there are sound business principles to guide us. To begin with, we cannot (we do not want to) violate the laws of the land in the employment of workers. Therefore, certain operations previously performed by students can no longer be done by them, at least below a certain minimum age.

Competition establishes a selling price for most products of our school industries. In most states, and for many kinds of businesses, the minimum-wage level mandatory upon our school shops is more nearly comparable to industry in general than was true in past years. This has necessitated a degree of supervision and training previously unknown. To cope with the problems of survival, most of our school industries are developing a heart core of nonstudent employees, who perform tasks for which it is no longer legal to use students. They also participate in the training of student employees and help to bring them more quickly to a suitable level of efficiency. This corps of workers is new to our schools, but as essential to the success of the industrial programs as are the teachers to success in the classrooms, and it is gradually finding an honored place in our schools.

Selling prices for our products are established by business competition, and reflect economies of production achieved by modern mechanization. It is said that a dozen or so huge machines, operated by a few skilled employees, turn out a vast majority of the millions of glass bulbs used in this country each year for electric lights. While not all industries can be so perfectly mechanized, yet the years ahead will probably see more technological development rather than less. With the passing of time, economic pres-

ures on our schools will increase, and unless we modernize our plants and management, we shall face more serious financial difficulty.

Student employees *can* be taught to operate modern machinery. Probably few of our school wood-working shops still use hand-fed saws; this innovation has found its place, and others must follow. The experience of our more successful school industries would indicate that almost invariably (unless the managers have waited too long) when labor-saving machinery has been installed the businesses have grown so that instead of employing less labor, they have soon been employing more student labor, and have usually increased operating profits.

The day when unskilled students could be turned loose to put in time at some task or industrial business on the school campus is so far past that it should be only an unpleasant memory. Student labor must be trained, programs must be organized for efficiency, work must be planned many days in advance; and the manager of this important aspect of school life must have the active support of school administrators, teachers, student workers, and parents. Unless we are willing to study to solve the problems created by modern technology, we must not make increasing demands upon our industries.

As to labor utilization in this modern era, it is my conviction that no nonstudent employee should perform work that can be as efficiently done by properly trained students; and that neither students nor nonstudents should do work that can be done by machinery.

Records prove that our industries do provide labor for students. The totals for all are not readily available, but in Union College last year the average student paid 38 per cent of his school bills with labor performed for the school, without which the financial burden of college attendance would have been much heavier on student and parents.

*Finally, are school industries profitable?* Too frequently a school industry is said to be profitable if it is educational or if it employs a lot of students. Granting that there are very worth-while nonmonetary values in life, and that all school industries doubtless perform certain nonmonetary services for the school as a whole, *profitability* as here considered means actual money profits. Should a school industry be expected to make a money profit?

Why not? Our school industries *can* utilize labor as efficiently as any other business; they *can* use materials as efficiently; they *can* equip the business as adequately as their competitors; their management *can* be as alert and progressive as any other. The profits of our business undertakings should be comparable to the profits of similar businesses anywhere. If the normal return to furniture factories is recog-

*Please turn to page 57*





## What the SCHOOLS ARE DOING

- ▶ Students of Rio Grande do Sul Academy (Brazil, South America) are thrilled—and humbled—to find a group of more than 30 persons living within a half hour's drive of the academy, who have been keeping the seventh-day Sabbath for many years. Other religious bodies sought to win them, but not till the group leader bought a radio and began hearing the Voice of Prophecy broadcasts did they discover a church that proclaimed the truth as they had been "digging it out" for themselves from the Bible handed down from grandfather to father to the son who is the present leader. Now all are studying each Sabbath to know the full truth and to prepare for baptism.
- ▶ Six new church schools were opened in West Jamaica at the beginning of the 1957 school year. Some of the new teachers are 1956 graduates of West Indian Training College.
- ▶ Canadian Union student colporteurs led the world unions in deliveries last year, with a total of \$130,000. Southern Union was a close second, with \$129,000.
- ▶ More than \$2,000 was added to the student aid fund at Laurelwood Academy (Oregon) by a special local week of sacrifice offering last January.
- ▶ Ground-breaking ceremonies for the new \$400,000 church were a major feature of alumni weekend at Emmanuel Missionary College, April 26-28.
- ▶ Four senior ministerial students at Union College conducted a series of Sunday evening evangelistic meetings at nearby Ashland, Nebraska, during the second semester. "Youth Speaks for Christ" was the theme of the series.
- ▶ When Sandia View Academy (New Mexico) needs a new organ and a new piano, students and teachers buckle down and raise \$3,250 to purchase the desired instruments. And being versatile boys and girls, they turn about and help to install new Venetian blinds in the dormitories, to refinish washrooms with ceramic tile, to build sidewalks about the campus, to paint buildings, and even to build a tool shed on the farm and an addition to the girls' dormitory.



*50 Years  
of service have  
fitted Canadian  
Union College  
to serve you.*

*Canadian Union College, College Heights, Alberta, Canada*



► Jane, Jean and Janet Tucker, students of Minneapolis Junior Academy (Minnesota) solicited \$376.11 during Christmas caroling for Ingathering. Their parents received \$504.05, making a total for the Tucker family of \$880.16—nearly one sixth of the entire Minneapolis Auditorium church's Minute Man goal of \$5,574.06.

► In the past six years the dairy at Newbold Missionary College (England) has been brought up from a low grade B to an A rating as "one of the better small farms in the county." The milk yield has also risen to an annual average of 1,000 gallons or more per cow, thus standing fourth among 52 "mixed" herds in the county.

► V. J. Adamson, on leave from Helderberg College, South Africa, is serving temporarily as assistant professor of biology at Atlantic Union College, succeeding Harold Drake who has accepted a call to mission service in Africa and will sail with his family in July.

► Music while you eat is a regular part of mealtime at Laurelwood Academy (Oregon) thanks to Dr. W. W. Cavanaugh's gift of a hi-fi long-playing phonograph and some \$400 worth of long-playing records.

► Does Christian education pay? The 54 students of Southern Mindanao Mission Junior Academy (Philippines) who were recently baptized are living witnesses to its value.

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*Write for bulletin of information*

► Between 120 and 130 students of Emmanuel Missionary College will work as literature evangelists during the summer months.

► Malayan Union Seminary (Singapore) reports a record enrollment of 693 students; and except for lack of facilities, many more might be enrolled.

► An average of 65 students of Thunderbird Academy (Arizona) make up the literature mailing band, literature distribution band, and singing band as their contribution to the Operation One Million Contacts in carrying the Christian message to others.

► Beginning next school year, Union College will, in response to student demand, offer a major course in Social Welfare, which will include classes in sociology, marriage and family, government, economics, history, psychology, personal evangelism, business and/or home economics.

► On February 20 the new store and adjoining bakery at Middle East College (Lebanon) were opened with due ceremony in the presence of students, faculty, and community friends. The building is fully modern in design, furnishing, and equipment, and will not only supply the needs of the community but give students practical experience in business procedures. It is estimated that whereas the amount of business last year was LL 61,000, this year should see gross business of LL 150,000.





## **"A Knowledge of Science of All Kinds Is Power,**

and it is in the purpose of God that advanced science shall be taught in our schools as a preparation for the work that is to precede the closing scenes of earth's history."—*Fundamentals of Christian Education*, p. 186.

Eight hundred students are pursuing their studies this year on the campuses of the College of Medical Evangelists, in the following areas of medical arts and science:

- School of Dentistry
- School of Medicine
- School of Nursing
- School of Dietetics
- School of Graduate Studies

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G. E. Smith, Principal

Box 967, Scottsdale, Arizona

► The language department of Middle East College (Lebanon) has been strengthened by the appointment of Pastor Shukri Nowfel as full-time teacher of Arabic.

► Robert W. Olson, acting president of Newbold Missionary College (England) under affiliation from Washington Missionary College, has accepted full presidency with permanent status. Richard Rideout replaces Elder Olson in WMC's department of religion.

► A team of Oakwood College Foundation Fund raisers spent the year-end vacation "tripping" to Southern California, where they caroled, did street soliciting, and presented programs in Los Angeles Union School and several churches. They worked hard, and returned home tired but triumphant with approximately \$1,200.

► Pacific Union College was host last March 10 to the annual band festival in which the PUC concert band and the bands from eight academies in the Northern and Central California conferences participated: Armona Union, Fresno Union, Golden Gate, Lodi, Modesto Union, Monterey Bay, Mountain View Union, and PUC Preparatory School. Following the afternoon presentations of the respective bands, they joined in a massed-band evening concert under the baton of James Berdahl, director of the University of California Chamber Band.

► Atlantic Union College has had during the 1956-57 school year a total enrollment of 681 college students, 454 of whom were on campus and 227 were enrolled in offcampus extensions. There are 62 candidates for baccalaureate degrees at the June commencement, besides graduates from professional courses and from South Lancaster Academy.

► La Sierra College announces Dr. W. F. Tarr as head of the speech department, upon Mrs. Mabel Roman's retirement this summer. Dr. Perry Beach and Eugene Nash will augment the music department, and Donald Dick will be an instructor in speech and assistant in public relations.

► Twenty new housing units for married students have recently been completed on the Emmanuel Missionary College campus. Most of these are three-bedroom units. Each unit has its own automatic oil furnace.

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► W. R. A. Madgwick, who has served as acting head of the division of religion and theology at Atlantic Union College while G. H. Minchin has been on study leave at the Theological Seminary, will take up his new duties as acting head of the division of social science when Dr. A. W. Werline retires at the close of this school year. Professor Minchin, having obtained his B.D. degree from the Seminary, resumes his duties as head of the division of religion and theology.

► On January 31, seniors "took over" administrative and teaching duties at Shenandoah Valley Academy (Virginia); but after one strenuous day's responsibilities, they gladly turned the details of operation back to their elders, with a new appreciation for the burdens they bear.

► La Sierra College library is the richer by \$600 worth of nearly new books treating many fields, recently donated by James Moore, a former student.

► A series of thought-provoking and challenging discussion meetings were conducted by the youth of Southwestern Junior College for the youth of Hillsboro, Texas, last March and April.

► Lake Titicaca Training School (Peru, South America) reports an enrollment of 236 students, plus 50 at the Juliaca Clinic annex. Students and teachers are happy to be occupying their fine new classroom building, though not completely finished or furnished inside.

Following the Week of Prayer, 50 students joined baptismal classes.

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► Lorena E. Wilcox, retiring after 42 years of teaching service in the Seventh-day Adventist denomination, was guest of honor at the Southwestern Junior College annual faculty-board banquet. For the past 13 years, Miss Wilcox has headed the teacher training department at SWJC, and has also been principal of the elementary demonstration school.

► Approximately 400 pupils are enrolled in the 16 church schools of the West Nordic Union Conference (Denmark, Norway, Greenland, and the Faroe Islands).

► Southern Missionary College's dairy has recently acquired \$10,000 worth of new pasteurizing equipment, known as high-temperature-short-time process.

► The 58-piece band of Lodi Academy (California) recently presented two programs at Stockton State Hospital, which were enjoyed and appreciated by 900 patients.

► The South Atlantic Conference announces completion and occupation of a fine new six-classroom brick and glass junior academy building in Atlanta, Georgia. Mrs. J. H. Wagner is principal of the school.

► Students of La Sierra College are conducting four Voice of Youth evangelistic efforts in Mira Loma, Perris, Sunnymead, and Riverside, under the sponsorship and guidance of the college MV Society and evangelism class.

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► Students of Union College are conducting two branch Sabbath schools each week in nearby towns of Douglas and Bennett.

► Ekebyholm Junior College (Sweden) has an enrollment of 122, preparing to fill some of the needy openings for workers in God's cause.

► Southern Missionary College staff members were recently awarded service insignia for 5, 10, 15, 20, 25, and 30 years in educational work: 47 in the first 5 groups, 10 in the "gold," with one 20-year and two 30-year pins having previously been awarded.

► La Sierra College has been granted a Navy contract to read microfilm records and compile data therefrom on IBM machines. This furnishes part-time employment at good pay to 15 students. Julian Thompson, head of the physics department, supervises this new work program.

► The High Council of the Ministry of Education in Iran, under the chairmanship of Dr. Mehran, has approved the opening of our training school under the name of the Adventist Vocational Institute, with Earl Adams as the principal. Plans for the dormitory and administration buildings and the principal's home are well under way. The ground is being plowed, and fruit trees have been set. A well is being drilled, with good hopes of an abundant water supply. Prospects are bright for a successful opening next October.

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► After several years of unfruitful search, a beautiful site has been secured for a new training school in Norway. The property borders on Tyrifjord, 30 miles northwest of Oslo. There are mountains, forests, water, fertile soil, and ample space for campus and farm. Foundations have been laid, and buildings are rising. Meantime, the land is being cultivated, 1,000 fruit trees have been set, and a flock of 800 hens is producing.

► Students and teachers of Australasian Missionary College were inspired and more strongly established in the faith by the week-long visit of L. E. Froom, General Conference Field Secretary, during which he presented "the firm foundations" by pictures, chapel lectures, faculty sessions, Bible classes, and weekend church services.

► Members of the Home Evangelism band at Emmanuel Missionary College are conducting 17 Bible studies each Sabbath afternoon with interested persons in Dowagiac. More than half of the persons contacted by the Home Evangelism band enroll to study the Bible correspondence course.

► Atlantic Union College has launched a new half-million-dollar building project to include a large modern brick dormitory for men, a swimming pool, and the physics wing of the new science building.

► The campus of Newbury Park Academy (California) has recently been greatly improved in appearance and efficiency by completely rebuilt roads throughout.

## School Industries

(Concluded from page 44)

nized to be a certain per cent of sales, then should not faithful stewardship demand as much of our school factories?

A current survey shows that in three recent fiscal years, our college industries have performed more than \$21 million in sales of all services, commodities, and merchandise. Yet the profit-and-loss results leave much to be desired. School boards, administrators, and industrial managers have many unsolved problems; but with the application of a bit of vision, a bit of clear thinking, and quite a bit of bold business sense, I believe most of these problems can be quickly solved. Probably with adequate business foresight many of them would not have formed in the first place. I cannot believe it is our Father's will that our business be slothfully done.

Profitable industries are advantageous to a school. They provide a realistic and modern education in practical business; they enable our students to pay an average of a third to a half of their monthly expenses by part-time employment; and reasonable money profits would provide funds for the growth of the school. The years ahead will probably reveal even greater need for strong industries than we have experienced in the recent past.





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- On four consecutive Sabbaths, February 16 to March 9, 25 students of Oak Park Academy (Iowa) distributed gospel literature to homes in nearby Marshalltown, then personally invited the townspeople to attend the Voice of Youth meetings beginning the next evening, March 10.
- The poultry department at Middle East College (Lebanon) is coming to the place where it is breaking even financially, and even turning a profit, with the hens laying eggs bountifully.
- Mary Lou Peckham, registrar and history teacher at Sandia View Academy (New Mexico), recently earned an M.A. degree in history at the University of Nebraska.

- Twelve pupils of the South Bend (Indiana) Intermediate School each solicited \$100 or more for In-gathering, through school field day and caroling.
- Maplewood Academy (Minnesota) was host to the Northern Union annual temperance oratorical contest, Saturday evening, March 2, in which winners from each of the union's academies participated. Gwen Adams, of Plainview Academy (South Dakota) took first honors.
- At the close of the Spring Week of Prayer conducted by E. L. Minchin at Washington Missionary College, Takoma Academy, and the Sligo church, 75 persons expressed their desire for baptism and were organized into preparatory classes. Scores more voiced a rededication of their lives to God and to His service.

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  - Elementary school building ready for occupancy by September, 1957—more adequate teacher training on elementary level.
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The Registrar

**UNION COLLEGE**

Lincoln 6, Nebraska



**One-Teacher Schools**

So strongly has the fever of megalomania gripped some professional educators, that they are declaring that a good education can be obtained only in large schools with numerous teachers. In one State a group is just about to get laws enacted stipulating that the State will recognize no institution to be a school unless it has a minimum of three teachers, with not more than two grades in any one elementary classroom. These ignore the fact that a large proportion of men and women who have left their mark on the educational and literary world of the past received their education in one-teacher schools. We have no evidence that the large schools of today are producing better-educated people than were produced by the small schools of former times. Actually, there seems to be an over-all decline in the quality of literary productions in the last half century.

Casual notice during the past few weeks has caught newspaper references to the fact that a number of today's educational leaders are products of yesterday's one-teacher schools. One is Finis Engleman, former president of New Haven State Teachers College, former Commissioner of Education of Connecticut, now executive director of the American Association of School Administrators. Another, Dr. Omer Carmichael, superintendent of Louisville, Kentucky, schools, whom President Eisenhower recently praised for his outstanding contribution in the integration crisis, attended a one-teacher school in Alabama. Presumably his brother, Dr. Oliver Carmichael, who has served as chancellor of Vanderbilt University, president of Carnegie Foundation for the Advancement of Teaching, chairman of the board of trustees of the State University of New York, and president of the University of Alabama, also received his

early education in the same one-teacher school. Dr. Lawrence Derthick, newly appointed United States Commissioner of Education, attended a small mission school in Kentucky.

Certainly there are educative elements in the one-teacher school that are lacking in the larger, better-equipped, but more impersonal schools. We should not be unduly apologetic about a school merely because it has only one teacher.

► Don Hall, Southern Missionary College freshman student, has been awarded a 4-year \$100-a-year scholarship by the National Merit Scholarship Corporation. Last October Don was tested in competition with 170,000 college freshmen, from which the group was reduced to 7,000, who again were tested in January; and finally Don was chosen as one of 700 to receive the scholarships.

► Chile Junior College (South America) is celebrating its golden anniversary. The total enrollment is more than 240, with a staff of 25 teachers and department heads. Newly acquired land has doubled the farm acreage, and a new 32-horsepower Ford tractor is giving good service. A new home has been built for single teachers, and improvements have been made in other homes. Following the Week of Prayer a baptismal class of 30 members was organized. Missionary-minded students conducted excellent evangelistic meetings in three nearby cities, and are active in missionary work in the college neighborhood.

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VOL. 19, NO. 5, JUNE, 1957

61



# OAKWOOD COLLEGE

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Oakwood College

Huntsville, Alabama

- Five major student organizations of Union College participated actively in the Spring Week of Religious Emphasis, March 9-16, each club assisting in one evening service, under the over-all leadership of Elders Richard and Henry Barron, Texas evangelistic team.
- Enterprise Academy (Kansas) reports a total of \$3,025 raised in the 1956 Ingathering campaign, with 27 students making outstanding records: 3 over Minute Man goal; 16 over \$50; 3 over \$110; 3 over \$150; and 2 over \$210!
- Students and teachers of Sandia View Academy (New Mexico) raised \$2,853.62 to achieve the Minute Man status in Ingathering.
- Seven students of Laurelwood Academy (Oregon) were baptized last February.
- Washington Missionary College announces the appointment of Oma Hamara to head its mathematics department, beginning next September. Mr. Hamara is receiving the Ph.D. degree in June from the Massachusetts Institute of Technology.
- February 1-3 was Medical Cadet weekend at Mount Pisgah Academy (North Carolina), at which time 15 of the 36 MCC members received promotions, and all were reminded that they are ambassadors for the United States and for God. The corps is directed by First Lt. C. E. Davis.



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► Laurelcraft factory provides part-time employment for some 40 students of Laurelwood Academy (Oregon). The principal product is a laminated folding door in cedar, mahogany, or birch. O. S. Shepler is manager of the factory.

► The Middle East Division reports for last school year, 24 elementary schools, 10 intermediate and secondary schools, and one college, with a total of 2,096 students enrolled under the instruction of 123 teachers.

► The Chilean College (South America) has graduated 34 young people in the past two years, of whom 17 have taken their places in denominational work in Chile and 17 in other countries of South America.

► The four advanced training schools and ten academies in South America have an attendance of 2,491, and the enrollment in the 658 church schools is 20,619.

► Fifty women students of Washington Missionary College were awarded scholarships ranging from \$50 to \$200 in the fourth annual bestowal from the Kendal Educational Aid Fund.

► Modesto Union Academy (California) reports a record enrollment of 108 students, most of whom are enthusiastically participating in one way or another in the Adventures in Prophecy evangelistic meetings in the Modesto church, directed by Bible teacher Lavern Peterson. More than 750 attended the opening meeting, and the attendance has continued high.

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Sabbath, August 17, 1957

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The JOURNAL of TRUE

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Printed by  
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*Associates*

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