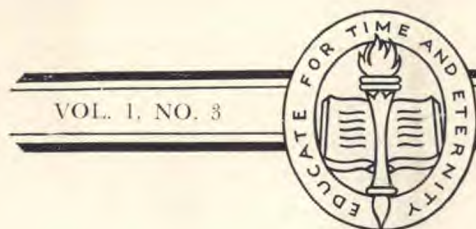
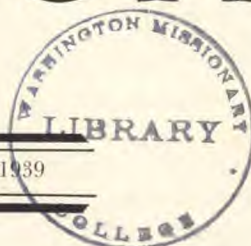


The JOURNAL of TRUE Education



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THE TEACHER'S SPIRIT

WILL the world ever recognize its debt of gratitude to the army of men and women whose souls have been baptized with the love of learning; whose eyes have seen the vision of truth; and whose hearts go out to children who are not their own in the spiritual parentage which marked the Great Teacher? Him they emulate day by day in bestowing upon their pupils a more abundant life. How subtle and wonderful is that touch by which a human spirit quickens another into life! Down through the generations, those who are older are passing to the children the quickening touch of the times in which they live. But here and there, a great teacher, born with the spirit of love and insight, hands to his pupils his own torch of knowledge, kindled at the celestial altar, to carry out and illumine the dark places of the earth! It is a high privilege, indeed, that comes to any student, when another spirit can set his own on fire.—*George Allen Hubbell, in Horace Mann.*

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The JOURNAL of TRUE Education

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The Call to the Christian School

John E. Weaver

ASSOCIATE SECRETARY, DEPARTMENT OF EDUCATION

AT such a time as this, when education is looked upon as not only valuable, but also positively necessary, and in those countries where the shrine of learning and of education is supposed to be dedicated to the best, why should it be necessary to give so much attention to the purposes, values, methods, and results of education? The answer to this question by those who have examined present educational values, either as a student or a teacher on the inside, or as one observing the processes and results from the outside, is that present education is not satisfying those who receive it or those who are supposed to benefit by it.

It is not my purpose to attempt a critical analysis of present education, but rather to show the definite and positively valuable results which may and should come from Christian training and experience. One method would be to examine the training to see how the individual profits by it. Let us reverse the process, for a change, by discovering the individual first, recognizing and understanding his nature, and then seeing whether the education he receives is of

a character to satisfy and meet his needs.

Man is a creature of many parts, various moods, varied and unusual attitudes, and wide and peculiar interests. The individuality, personality, and distinctive differences of people, young and old, are innate, and are as basic as nature itself. These parts of man are sometimes grouped as three, or possibly four—the head, the heart, and the hand, with the fourth growing out of the other three as the social nature. Is the threefold or fourfold nature of childhood and youth being properly provided for in present-day education?

All education that is worthy of the name develops the mental nature. It recognizes the value of an adequately intelligent, thoroughly disciplined, and well-trained mind. Christian education does this, but it does something else; it chooses with fine discrimination the character of the material to be used in the mental training of its students. It refuses to accept as truth the philosophies, theories, and hypotheses of men which have no basis in the truth of God.

The word of God is accepted by the Christian school as the foundation of its

work, and the principles and methods of Christ as the Master Teacher constitute the guiding standards of the Christian teachers in their work. Truth is honored above theory or speculation, humility above egoism, character above position or degrees. What an individual is, is more important than what he does, although what he does usually reflects what he is.

The education of the heart refers to that development of the emotional and spiritual life of the child, the value of which to the successful growth of mental power cannot be overemphasized. The heart is not only the center of the emotions, but is also the foundation for a rich and fruitful experience in spiritual life. Here the mental and spiritual blend into a harmonious nature made stronger by the peculiar qualities of each.

The Christian school recognizes the spiritual nature of its pupils, knowing full well that the most desirable qualities of character, such as honesty, obedience, loyalty, integrity, and unselfishness, will find their permanent place in the life only through a heart made ready for their reception. The heart converted by the power of God is the only sure hope for the Christian school. To train an unregenerate heart to be satisfied and happy with the simple yet eternal principles of Christian living, would be as impossible as to change the leopard's spots or the Ethiopian's skin.

The world and the work of God have always been, and are today, desperately in need of leaders who know that the responsibilities of leadership demand a knowledge of truth and an application of right principles with Christlike understanding and effectiveness through every phase of the life. Boys and girls in school today should be receiving in their training that which their nature needs, those principles of heart and mind which will qualify them to take their places successfully in life as leaders and followers. The

Christian school under the blessing of God is the answer to this challenge. Are you, dear reader, as far as your responsibility goes, doing all you can for yourself and for those under your care, to secure those eternal character values which Christian education is offering? A delay in your response may bring grave consequences to you or yours.

The third aspect of human nature we noticed is the hand. Of course, we recognize that the hand and its training stand for the physical nature as a whole, as well as for special skill and achievement along manual lines. History records that times have been when physical training and manual skill were relegated to the background. The slogan, "The mind is the measure of the man," was accepted literally and fully in those days as the index to achievement and success. It is true today that the trained and cultivated mind has much to do with one's success, but a strong mind in a weak or neglected physical body is a tragedy, and a heavy handicap to any individual.

Individuals generally, and pupils in school, differ widely in respect to manual skills and interests. Increasing interest is being shown today in adapting education to the physical and manual needs of the pupils. This is as it should be. Every student should have a reasonably adequate background of general knowledge; suitable habits, and wholesome attitudes, and then, if his interests and aptitudes are along manual lines, the school should be able to give him, within certain limits, training for manual skills and achievement. Christian schools should be among the foremost in recognizing these differences and responding to the needs.

Physical health, the care of the body, proper diet, and good physical habits, all demand intelligent attention and training by the school. Our Christian schools all recognize the importance of these physical and health qualities which bear a very close and vital relation to the men-

tal, spiritual, and social health of the individual. The statement in the Good Book, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth," indicates that physical health, spiritual growth, and success in life are intimately bound up together. The expression, "plain living and high thinking," which some of us often heard in our childhood, pays a homely but fitting tribute to the importance of plain and simple living in relation to intellectual power and noble achievement.

The fourth aspect includes the social nature of the individual, his relation to and interest in others, and his opportunities and responsibilities among his associates. Christian education accepts the principles of the golden rule. A social nature which is selfish, egotistical or ego-centric, proud, exclusive, and nonsocial or unsocial, is a challenge to the school and to the type of education it gives. Christianity recognizes the place and the importance of the individual and his dif-

ferences, and true Christian training develops the social nature as one important phase of the fourfold education.

Our Christian schools, from the little elementary room with the one teacher and a few pupils, to the secondary schools and junior and senior colleges, with their many teachers and large enrollments, invite you to come and join them in making the principles of Christian living and experience a reality in the lives of children and youth. The world has probably never seen a time when the God-given principles of Christian training were more needed than they are today. Should not we as parents, leaders of youth, and others in responsible places, do everything we can to sound the call of the Christian school to the children and youth, and to lead them into experience, habits, and ideals that cannot be secured in any other place? The needs of the hour, the seriousness of the times, and our responsibilities to our children and young people, demand that we act now, because tomorrow may be too late.

Through the Years

Warren E. Howell

THE world of politics and economics is today in an unprecedented state of flux. Social standards are such a "variable quantity," as the mathematician puts it, that they are difficult to follow, even if one were inclined to observe their changes. The churches are fleeing to the shelter of federation and organic unity to fortify against the forces of evil, and even to preserve their own existence. Civilization is under great tension to find means of stabilizing itself against elements of disintegration. Aggressor nations are reaching out to appropriate every possible means of attaining the goal of their ambitious projects.

All these conditions in a changing world naturally and logically produce reaction in the field of education. The school, designed to mold the ideas and ideals of the rising generation, is eagerly seized upon by national and social leaders as a direct means, in the long run, of accomplishing their specious ends. Hence education in the schools falls likewise into a state of flux, as a reflex of the attitude of those who seek to control it.

There is only one stable element left in the world, and that is the truth of God. One of the outstanding attributes of the Deity is the unchangeableness of His character, and therefore the immutability of His truth, His law, and whatever He says or does. "I am the Lord, I change not."

There is ground for great consolation and great confidence here for the Christian educator. He does not have to build today and tear down tomorrow. He can take his stand on the eternal principles of truth, and march serenely on in the pursuit of his noble task. The

winds of skepticism, evolution, subtle philosophy, and modern criticism may blow upon the structure of true education, but it falls not, because it is founded upon the massive mother rock of eternal truth. "Thy word is truth," whether that word comes to us through the Bible or through the writings of the Spirit of prophecy, so graciously given to the remnant people to guide them safely through the maze of last-day perils.

Looking back through the years of our educational experience, as brief as that experience is, we can readily discern elements of vigor, stability, and perpetuity, that have sustained our program and brought our school system to its present state of efficiency and solidity. In retrospect, we may remind ourselves of a few historical high points and fundamental principles that have been built into our educational structure, and not only made it what it is, but forecast what it is yet possible for it to become.

1873. Only one year before the first steps of faith and courage were taken to found our first college, came the first outline of a system of education. It is so replete with practical wisdom and unchanging truth, that it afforded the essential basis of all that has since been opened up more fully. Let the reader pause here and reread it in the article, "Proper Education," in "Testimonies," Volume III, pages 131-138.

1875. In the same year that our first college was opened, its character to be was delineated in the one sweeping phrase never to be forgotten:

"The Lord opened before me the necessity of establishing a school at Battle Creek that should not pattern after any school in existence."¹

1881. The means of making our schools so distinctive is clarified in a word of counsel and warning at a time of tendency to worldly conformity:

"The study of the Scriptures should have the first place in our system of education. . . . To give students a knowledge of books merely, is not the purpose of the institution." "If its responsible men seek to reach the world's standard, if they copy the plans and methods of other colleges, the frown of God will be upon our school."²

1891. Ten years later, at a time when intellectual standards were approaching the peak in our curriculum, a note of warning was sounded:

"There is great need of elevating the standard of righteousness in our schools, of giving instruction that is after God's order. Should Christ enter our institutions for the education of the youth, He would cleanse them as He cleansed the temple, banishing many things that have a defiling influence. Many of the books which the youth study would be expelled."³

1900. About a year before our first college was moved to the country, the word came:

"The education given must not be confined to a knowledge of textbooks merely." "If they [our institutions] are conducted on worldly-policy plans, there will be a want of solidity in the work."⁴

1903. As if in pursuance of a remarkable statement (made three years before) that "through the excellence of the work done in our educational institutions the attention of the people shall be called to the last great effort to save the perishing,"⁵ the book *Education* was published—primarily as a great missionary volume to the educators of the world, but also as a means of simplifying and elucidating the eternal principles of Christian education for our own guidance. In it are found great key sentences like the following:

"Success in education depends on fidelity in carrying out the Creator's plan."⁶

"In the Teacher sent from God, all true educational work finds its center. . . . What worse than folly is it to seek an education apart from Him."⁷

"As a means of intellectual training, the Bible is more effective than any other book, or all other books combined."⁸

"Only by the aid of that Spirit . . . can the testimony of science be rightly interpreted."⁹

"There is no branch of legitimate business for which the Bible does not afford an essential preparation."¹⁰

The voice that gave us these golden words of instruction through the years, is now silent, but these eternal principles of educational wisdom live on, and will continue to live on to the end of the race. The rains may descend in a torrent of infidelity and false philosophy, the winds of financial adversity and intellectual pride may blow and beat upon our educational structure, but the house we are building will not fall, because it is founded, not upon the mutations of popular education, but upon the rock of fidelity to the Creator's plan. The restless human spirit in its "divine discontent" aspires to greater progress, to greater attainment, in the noble aims of true education, but this spirit can find satisfaction in digging deeper and climbing higher within the legitimate scope of the heavenly blueprint handed down to us for the transformation of the commonplace in education to the divinely sublime.

¹ Mrs. E. G. White, *Fundamentals of Christian Education*, p. 221.

² Mrs. E. G. White, *Testimonies for the Church*, Vol. V, pp. 21, 22, 27.

³ Mrs. E. G. White, *Counsels to Teachers*, p. 25.

⁴ Mrs. E. G. White, *Testimonies for the Church*, Vol. VI, pp. 126, 146.

⁵ *Id.*, p. 126.

⁶ Mrs. E. G. White, *Education*, p. 50.

⁷ *Id.*, p. 83.

⁸ *Id.*, p. 124.

⁹ *Id.*, p. 134.

¹⁰ *Id.*, p. 135.

What Will You Do?

A Challenge to Seventh-day Adventist Youth

Walter I. Smith

PRESIDENT,
PACIFIC UNION COLLEGE

A CHRISTIAN education is *within the reach* of every youth who wants it," are words I would like to write in bold type across the top of this page. Our colleges are made for young men and women "of grit and gumption, of full brains and of empty purses; and no young person of sound health, of strong will, of pure heart, and of good intellect, who has the knack of helping himself, should turn away from the college gate hopeless."

A Christian education is the *worthiest* of all objectives in life, for true education "prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."¹ It is well that we call attention to this fact, since young men and women are failing to recognize its importance and are turning their faces toward the schools of the world.

When the city of Cambridge honored, in Harvard's Memorial Hall, the life and death of the gallant young ex-governor, William E. Russell, there were hung over his portrait some wise words lately said by him: "Never forget the everlasting difference between making a living and making a life." How important that we grasp the full meaning of these words! A man's heart is of greater worth than his house, be the house a residence or a business. Character is more precious than gold and silver; and a training that transforms character, that gives power for service and a true motive for all that one does, that gives the pure joys of this life and a sure hope of eternal life, is the *worthiest* of all objectives that a

young man or woman can endeavor to reach. This supreme attainment in life—the making of a character after the likeness of the divine pattern and dedicating it in loving service to humanity—is beautifully set forth in the poet's sublime hymn:

"Our Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine!"

A Christian education is part of God's plan for every young person. "God requires the training of the mental faculties. . . . He is displeased with those who are too careless or too indolent to become efficient, well-informed workers. . . . The Lord desires us to obtain all the education possible, with the object in view of imparting our knowledge to others."²

Since God *requires* this training on our part, surely He will assist us in obtaining it. For, "as the will of man cooperates with the will of God, it becomes omnipotent. Whatever is to be done at His command, may be accomplished in His strength. All His biddings are enablings."³

We are led, therefore, to the opening challenge of this article, that "a Christian education is *within the reach* of every youth who wants it." Do you believe this, my dear young reader? Then set your mark high, and, step by step, even though it be by surmounting many obstacles, ascend the whole length of the ladder of progress. The "Gateway to Service" lies by way of a thorough training in our own schools.

With these thoughts in mind relating to your preparation, you may inquire, "What are the opportunities for denominational work when I get through? Has not employment in our various lines of gospel endeavor reached the saturation point?" In reply, may we first of all direct your attention to the principles of guidance in the choice of an occupation as set forth in the Spirit of prophecy: "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."⁴

"The specific place appointed us in life is determined by our capabilities. . . . God does not expect the hyssop to attain the proportions of the cedar, or the olive the height of the stately palm. But each should aim just as high as the union of human with divine power makes it possible for him to reach."⁵ If we are earnest, faithful, and consecrated in our preparation for the Lord's service, we have great assurance that, when we are ready, He will provide a work for us to do; for "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."⁶ This does not necessarily mean a definite assignment on the conference pay roll. But it does assure us of serving in the capacity designated by our Lord, the reward for which is the joy and satisfaction of doing His will.

Now, in order that you may know specifically how the young people of the graduating class of 1938 at Pacific Union College have found their places, the following summary is presented.

The ninety-nine persons upon whom degrees were conferred during the calendar year preceding September, 1938, were distributed by placement as follows:

Ministers and ministerial interns	6
Teachers—elementary, secondary, and college	25
Missionaries	7
Doctors in training	27
Technicians	4
Miscellaneous denominational workers	11
Wives of workers	4
Nurses	10

(Several of these have become departmental superintendents in training schools.)

Privately employed	3
Continuing here at the college as postgraduates	2

(These have now been placed.)

Not employed	None
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May God help the youth of this denomination to appreciate the privilege of a Christian education in our own schools, and may His divine favor rest upon them in their earnest endeavors to follow the leadings of His counsel.

¹ Mrs. E. G. White, *Education*, p. 13.

² Mrs. E. G. White, *Christ's Object Lessons*, p. 333.

³ *Ibid.*

⁴ Mrs. E. G. White, *Education*, p. 267.

⁵ *Ibid.*

⁶ Mrs. E. G. White, *Christ's Object Lessons*, p. 327.

Working One's Way Through College

Esther Benton

IT can be done. A student may work his way through college and at the end of his course have an education as thorough and well-balanced as that of his classmates who have had part or all of their expenses paid. He can do it; but he must take more time. Regardless of how quickly one can get a college *degree*, it is a physical impossibility for a student earning all his expenses to get a college *education* in four years. Working so hard for an education that one has not time to acquire it, is simply not good sense.

Although a few added years to be spent in college seem an eternity when one is young, they pay dividends worth waiting for. It takes time to cultivate friendships and to engage in extracurricular activities, but these are a part of college life which even the working student should not deny himself. It is easier to make up for lost time than for lost inspiration.

Good health is one of the prime requisites to the success of the student who attempts to work his way through college. In his program, there is no allowance for illness, and a college education acquired at the cost of health is of little value.

Skill in something—if nothing more romantic than housework—is essential if one is to earn all his living expenses and tuition, while taking time for studying and attending classes. He cannot expect the college to support and educate him while teaching him a trade or vocation. Needless to say, the experience gained in some kinds of work is valuable to the student all his life; but his earnings will not be large until he has made his services valuable to the institution. All the practical experience that can be obtained

before coming to college, in printing, woodwork, or farming, in housework and the care of children, or in library or office work, is a decided asset.

Earning power is one of the two most important variable factors which affect the amount of schoolwork that can be taken each year. The other factor is mental efficiency—the ability to learn a maximum amount in a minimum time. A student with high mental efficiency is able to carry more scholastic work than one with average efficiency, other circumstances being equal.

Yes, it can be done. I know from personal experience and from observation. And I know that there is no glamour about it; it is just plain hard work, with very little play. Usually it means wearing plainer clothes and wearing them longer than do most of one's classmates. Education tends to degenerate into a mad struggle for a passing grade with the least possible outlay of time and effort, and opportunities for spiritual and social activity and leadership are often neglected. Students do become discouraged at the prospect of spending a lifetime in college, and some of them drop out.

Yet, for those who stay with it, there are compensations. Economic independence in itself is a satisfying experience, and I have observed that people who have worked their way through college are rarely unemployed. Self-reliance and the habit of hard work are assets that cannot be evaluated in dollars or in semester hours.

A Christian education is worth all it costs. Perhaps it is worth most to those who pay most for it in time and effort, who work their way through college.

Planning Ahead

Eric A. Beavon

PRESIDENT,
BRITISH COLUMBIA CONFERENCE

WHY do not parents lay plans in advance for a Christian education for their children? The inadequacy of state education is being portrayed today on a canvas as large as the world itself. Everywhere we see the results of divorcing religious and moral training from intellectual and physical instruction. Race and class antagonisms are drying up the springs of industry. Graft and gambling, crime and crime prevention, are swallowing up the world's wealth. Educators complain that students "lack initiative and the will to work." A psychologist declared that "the habits of absorbing, the introvert habits," have "reached the proportions of a vice."

We know that Christian education corrects these tendencies. We know that only the stimulus of pure religion can lift our boys and girls above the vanity, corruption, and despair enmeshing the world; yet how many, having dedicated their children to God, make provision in advance to ensure for them a Christian education?

We must "plan, devise, and economize" if our children are to have a proper start in life. It is the worst kind of a start to permit them to incur debts at college. "Many of our youth who desire to obtain an education feel too unconcerned in regard to becoming involved in debt."¹ They should "work their own way as far as possible, and thus partly defray their expenses;"² but parents should plan in advance to help their children when they get into tight corners. The apostle Paul declares, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

Intelligent planning for unknown eventualities is in keeping with the word of God. "Which of you, intending to build a tower, sitteth not down first, and counteth the cost?" Adventist parents should estimate the cost of putting their boys and girls through school well in advance, and should adjust their standards of living so as to lay by sufficient.

The means with which God entrusts us for the education of our children must not be spent on careless pleasure seeking, or in dressing for display. "Self-denial is essential."³ The youth "are not to be carried along and supplied with money as if there were an inexhaustible supply from which they could draw to gratify every supposed need."⁴ Pleasant association between parents and children is possible without an extravagant outlay. Faith becomes presumption if we make no provision in advance for expenses we know we may be called upon to meet.

In all our plans for the future, first things must come first. "The life is more than meat, and the body is more than raiment." Says the wise man, "Prepare thy work without, and make it fit for thyself in the field; and afterward build thy house." In other words, provide first for the necessities of life, and then you will see how much is left for luxuries and comforts. Among the necessities of life today must be counted a Christian education, and wise parents will make every endeavor to set aside a fund for this purpose, adding to it year by year, as opportunity affords.

¹ Mrs. E. G. White, *Testimonies for the Church*, Vol. VI, p. 217.

² *Id.*, p. 214.

³ *Id.*, p. 209.

⁴ *Id.*, p. 214.

Youth's Problems and a Remedy

C. Lester Bond

ASSOCIATE SECRETARY,
MISSIONARY VOLUNTEER DEPARTMENT

YOUTH reared in the homes of Seventh-day Adventists are the heritage of the Lord, and as such constitute one of the greatest assets of the remnant church. Much has been lost to the cause of truth because of the lack of a sympathetic understanding of the problems and needs of our young people, and a realization that they comprise one of the most fruitful fields of endeavor for the gospel worker.

Conservative estimates reveal that were we to lead to Christ and hold for His cause all our children who come to the age of accountability from year to year, the net gains in our denominational membership would exceed our present growth through our combined efforts in soul-winning endeavor. Only 43 per cent of our youth between the ages of fifteen and twenty-five unite with the church. To bring about the conversion of the 57 per cent who have not entered into this fellowship with Christ is our first work. It constitutes a great challenge to every Christian educator, whether he be a teacher in one of our schools or a minister of the gospel.

Under ideal conditions, the normal youth will develop in the fourfold life: the physical, the mental, the social, and the spiritual. In order that this development might be effected under the most favorable environment, God originally established the family home in the country. The youth and their elders found their most enjoyable exercise and recreation in dressing the garden and in studying the things of nature. Their entertainment, generally, was found within the circle of the home. Their intimate friends were chosen from the youth who shared in the hospitality of the home,

and who joined in the worship of God as they knelt with the family about the altar of prayer. But the chief influences brought to bear upon their lives were those exerted by the father, who occupied the position of priest of the household, and the mother, who was the head teacher of the home school.

Normally, youth turns to recreational pursuits as the bee to its nectar. But since, under abnormal conditions, youth is deprived of the normal outlet, he turns to recreational activities of an artificial character, such as commercialized amusements, sports, competitive games, and automobile riding. Instead of finding his entertainment in the home, the average youth today turns to the amusements provided by commercial concerns—the concert and lecture halls, the skating rink, the amusement park, the billiard parlor, the bowling alley, the movie, the tavern, and the night club. Some of these may improve the expanding life, but generally they prove a great hindrance and curse.

The whole life of the present-day family is far from what it was a few decades ago. In the average household there are virtually two separate groups—the older generation and the younger, each looking after its own affairs and taking little interest in the plans of the other. The father is no longer the priest of the household; the mother is no longer the head teacher. Frequently parents are divided in their religious opinions, and as a result the youth find little encouragement to read the Bible and devote themselves to God and His work.

What are the remedies for these conditions? First, there should be a return

—as far as possible in an abnormal world—to God's original plan of establishing the home in a rural community where our children and youth may spend much of their time in the open, away from the contaminating influences of the city. A revaluation of recreational work is needed. Our youth should be led to recognize that nothing is more honorable than physical labor—labor that brings the muscles of the body into vigorous activity, stimulates the circulation, creates a healthy appetite, and produces restful sleep. There needs to be a return to nature study and a new emphasis placed upon its value.

An attractive recreational program in all our churches and centers is needed. Young people must be taught to choose their recreational pursuits wisely. A negative program will not suffice.

Nothing influences the lives of our young people more definitely than their friendships. Our young people should find association and acquaintance with larger numbers of the youth of the church. They should be encouraged to attend youth's conventions, camp meetings, M.V. rallies, and other gatherings whenever possible. Attendance at our denominational schools would help solve the friendship problem and many other perplexities.

The security of the home rests upon the building of the family altar. If ever there was a time when every household should be a house of prayer, it is now. Our youth must find fellowship with God. They must early be introduced to Him and His protecting care. Through the associations of the family altar, the youth will cultivate the prayer habit and thus be enabled to stand loyally for the right through all tests and vicissitudes of life.

Among educators there is a growing tendency to conclude that there is not a place in our work for all the graduates of our schools. From the standpoint of

denominational employment, this may be true. However, there is a place for every consecrated young person in the work of God. There should be a hundred workers where now there is one. It is proper for us to give vocational guidance to help young people select a life-work for which they are adapted and qualified. Our secondary and advanced schools should make ample provision for training along vocational lines.

On the point of Christian education there needs to be an awakening among Seventh-day Adventists. Members of the church should be helped to become Christian education conscious. The youth themselves should have the importance of Christian education kept vividly before them. Many might now be in our schools had they been encouraged in thrift and taught to make a wise expenditure of their earnings. Through perseverance and earnest work, many a youth has been able to earn much of his own way. Upon the completion of high school, one girl whose parents were in meager circumstances had a keen desire to attend one of our colleges. Her brother finally became provoked at her continual pleading. He took from his pocket a quarter, flipped it into her lap, and said, "There, take that and go to college, and keep still." The girl was just plucky enough to say, "I will." The money was invested in material for an apron, and when it was sold the profits were reinvested, until in the fall she had sufficient money for her tuition, room, and board.

I would not imply that a Christian education will solve all the problems of youth, but it has been demonstrated that attendance at our denominational schools has been the means of saving to the cause of truth hundreds, yes, thousands, of our children and young people.

We trust that every Adventist child and youth may have the sheltering influences of one of the "cities of refuge" provided for their protection.

The Need of Church Schools

Harold C. Klement

EDUCATIONAL SECRETARY,
NORTH PACIFIC UNION

CHRISTIAN education is a balanced education in that it stresses equally the three phases of our being—physical, mental, and spiritual. As a denomination we need make no apologies for placing emphasis upon the importance of this type of education. Of all the agencies supported by the church for the salvation of our youth, none is more effective than the church school. Under the guidance of Christian teachers, the children are taught not only the three R's, but also the ways of God. A definite appeal is made to the heart. It is a recognized fact that the highest purpose of education is the development of character, and the highest purpose of Christian education is the development of Christian character.

A church school, as the name implies, is a school supported by the church. It is not the parents' school, but an institution operated by the church. It should represent the spirit, the ideals, and the activities of the church. A very definite responsibility rests upon the parent to do his part in carrying the financial load of the school, but the burden does not rest *entirely* there. Every member has a share in the support of the school. The school should be true to its name—"church" school. The ones chosen to lead out in the work of the local church must manifest a real interest in this institution. Every member of the church should assist the school in bringing souls into the church and in helping them to grow spiritually after they are in it. The church school is a prominent soul-winning agency of the church.

The support of our denominational schools does not consist alone of deciding to send our children to the elementary

school, the academy, or the college. This is necessary, but we have the further duty of helping to maintain the educational program in these schools on such a plane of efficiency and according to such standards as will enable it to conform to the blueprint vouchsafed to us by God.

Our schools have been brought into existence at a great price, and are maintained by sacrifice, and the need for them today is probably greater than ever before in our history. Diligent study should be made and earnest effort put forth to establish schools wherever they are needed. Every parent should consider it not only a privilege but a duty to see that his children receive the benefits of Christian education.

The appreciation of efficiency in training the children, the full understanding of the aims and purposes of our Christian schools, should be sufficient motivation to influence every member of the church to take upon himself real responsibility for the success of the school. This would mean that every word and deed giving expression concerning the school must be favorable. The church must create an atmosphere that is contagious in favor of Christian education.

When the tone of the school is a reflection of our ideals for education, and the whole atmosphere of the church is in enthusiastic accord with its promotion, then we can be sure of sufficient funds to make the school all it ought to be. Deep conviction in regard to the cause of Christian education, and the spirit of sacrifice and consecration that many have, will not fail to bring wonderful results, which cannot be fully realized until we enter the school of the hereafter.

The Day Academy

Claude D. Striplin

PRINCIPAL,
GLENDALE UNION ACADEMY

THE day academy is of comparatively recent development in the Seventh-day Adventist system of schools, having made its appearance shortly after the year 1920. It is dependent almost entirely upon a large constituency located within reasonably narrow confines.

This type of school receives only those students who reside within the immediate vicinity of the school or who are able to commute daily. It assumes responsibility for its students only during the regular hours of the school day, unless it be for flagrant violations of denominational standards which are made matters of church fellowship. In jurisdiction, in influence, and in results, its work is restricted.

The ideals and standards and objectives of the day academy are identical with those of the boarding academy, but with this difference, that the day academy is less able to insist upon the accomplishment of these goals. The day academy is dependent, to a great degree, upon the close cooperation of the church and the home in helping it reach its objectives.

To conduct a successful day school, these three agencies—the home, the church, and the school—must cooperate in a very definite way, each upholding and complementing the work and high standards of the others. Their united efforts are bound to bring results. Failure on the part of any one of them is sure to be reflected in a lowered moral tone in the school.

There are a number of advantages offered only by the day academy.

1. It is less expensive than the boarding academy, for it eliminates the added expense of dormitory and dining-room

charges. The student pays only tuition and fees incidental to the work taken.

2. It provides for young students who have finished the eighth grade, but who are too young and immature to continue their work away from home in a boarding school. In the absence of the day academy, the parent is forced to do one of two things, either of which is usually undesirable: Either he must place his child in a public high school for one or two years until the child is old enough to send away from home to the boarding school, or he must move with his family to the vicinity of the boarding academy.

3. It provides greater opportunity for parents in "divided homes" to give their children a Christian education.

4. It is more accessible to children of Seventh-day Adventist parents whose hearts and purses are not fully converted to the doctrine of Christian education.

5. It provides easy, near-at-hand facilities for the young person not sufficiently interested to put forth the required effort for attendance at a boarding academy.

It would not seem to be wise to establish a day academy where it is at all possible to profit by the greater advantages offered by the boarding academy. The boarding school offers a controlled environment for twenty-four hours of the day as against a six-hour environment in the day school. It also affords the steadying influences of dormitory life and associations, and provides for almost every activity of life as the day academy cannot do with its limited time for such activities. However, the day school is filling a real need for the youth and is providing a training that is definitely character building and soulsaving.

Is a Christian Education Always Possible?

Harvey A. Morrison

SECRETARY, DEPARTMENT OF EDUCATION

MANY years ago while attending one of our camp meetings in the Midwest in the interest of Union College, I came in contact with a young woman who has had a very unusual and inspiring experience.

It was possible for me to be on the campground for only a few hours. At the evening young people's meeting a call was made for those who wanted to make a start in serving the Lord, or who wished to reconsecrate their lives, to remain after the service. Twelve or fifteen young people stayed for the aftermeeting. Several of them told their experience and expressed their determination to follow through their new decision. At the close of this little aftermeeting, the question was asked as to how many were willing to go all the way as the Lord might require them. All but one young woman expressed this determination—and she sat in her seat sobbing. It was evident that she was having a tremendous struggle.

Later in the evening I met this young woman and a friend who was arranging to attend Union College the following year. After plans were completed and a full understanding was perfected with reference to the friend's attending school, I turned to the first young woman and asked her why she did not also come down to Union. She stated that this was the great desire of her life, and that she had been in correspondence with the college already. She referred to some of the things that I had told her in my responses. This conversation gave opportunity for me to discuss with her the struggle which she was having in her Christian experience.

It finally came out that she had heard a few Adventist sermons, was convinced that this denomination has the truth, and desired to become a Seventh-day Adventist and give her life to God's service. She was not from an Adventist home. Her parents belonged to another church. She felt sure that if she followed her convictions and accepted this truth, openly joining the Adventist Church, it would entirely sever her from her home, and that in making this choice she would be choosing between her convictions and her home. This was the cause of the depth of her struggle.

She stated that her parents were willing to pay her board and room if she could earn her tuition in any college that she might choose. Arrangements were therefore made so that she could work for her tuition at Union. About two weeks after this we received a letter from her to the effect that her family had discovered her interest in the Adventist belief and that because of this they had notified her they would fulfill their promise to her in any institution except an Adventist school. Her hope of attending an Adventist college was shattered.

In our response to this new situation we expressed to her our belief that God had led her in her decision so far, and that if she continued to have faith, He would still open a way whereby she might attend Union College. We very definitely pointed out, however, that we could give her no more work and could carry no further responsibility concerning the payment of her fees. We felt that her plans had been perfected as an answer to her prayers, and attempted to assure

her that we still believed that her plans could be consummated.

Just a few days before college opened, we received a letter from her, stating that someone who had learned of her situation had volunteered to lend her sufficient money to pay for that part of her expenses which she would not be able to earn by working. She gratefully accepted this offer and entered college on the opening date.

The Week of Prayer came in November. She took her stand fully for the Lord and went forward in baptism. In speaking of her experience and her relationship to her home, she said she had fully settled the question and was going to follow her convictions, whatever might come as far as her own people were concerned. After she had taken this positive stand, though her parents were much agitated over her decision, the very definiteness of her stand seemed to help the situation.

By her own efforts and in spite of great opposition on the part of her people, she remained in college until she had finished the college course. After completing college, she gave herself to teaching in the elementary schools of this denomination. Her experience was such that

she was able to have a deep influence upon the minds and hearts of children.

I heard nothing about her or her work for many years, and did not know what had become of her, until one day she came to our door here in Washington. The first thing in my mind was the relation of her home to her after the years had lapsed since she first took her stand. It was inspiring to hear her tell how her parents had become much interested in the truth and frequently attended our church with her. She had full confidence that she would have them with her soon, enjoying the blessings that are open to all true Seventh-day Adventists.

When I find in persons, homes, or churches the feeling that it is difficult for the children and youth to get a Christian education, I think of this and other experiences which emphasize what the Lord can do for one who is willing to follow in the way where He is leading. If we allow Him to lead, we shall find the way. There are few, if any, conditions that would be much harder to meet than those this young woman met. For the year 1939 let us determine to do our part to make it possible for all our youth to participate in the blessings open to those who are receiving a Christian education.

MARGINS—An Editorial

THERE is a distinctive difference in the appearance of the pages of books. Some writers fill the whole page with words that seem to scramble over one another and elbow their way into the lines. Other writers may have as many ideas, perhaps more, but express them in more direct and commanding language. On their pages there is space to give setting to the message of the printed lines.

A man comes up to a railroad station, breathless, perspiring, and impatient. A ticket is purchased, baggage is gathered up, and he struggles toward the gates for his train, to be told that he is just too late. The margin was inadequate.

Men have worshiped in temples from time immemorial. There are yet some who bow down in the groves before their gods, but most men who worship do so in places especially built for the purpose. One place may be little more than a pile of shapeless stones, crudely placed by devoted hands. Another may be a thatched roof supported by slender poles. Still another, with its lacework in stone, its stained windows, and its beautiful arches, may be a perfect architectural gem. The margin between the pile of stones and the chapel is created by the artist.

A boy, whistling fragments of a melody, may cheer his own way, but the symphony, with its many parts, thrills the soul of man and lifts his thoughts from self to universe. Words, phrases, and rhetoric may make pleasant reading, but the margin that makes them literature is the life that is breathed into them by the writer.

Students may learn the minimum essentials and even receive good grades, yet escape the distinctive quality that makes them real scholars. They must have more than mere knowledge. They must know the stimulus and the thrill of

ideas that lie beyond mere requirements and are new to them and perhaps to all men. To venture into the margin beyond the frontiers of human thought or deed is to make a scholar of the student, a master of the teacher, a saint of the worshiper.

The church operates schools of various grades for its children and youth. There is a great variety of quality in these educational units. Some tingle with throbbing impulses. They represent progress and service. It is an honor to be connected with them, as leader, student, or worker. Other school groups seem to be content with reaching the barest minimums, and hardly that.

Students, teachers, parents, and leaders who strive for mere minimums, are revealing character very different from that of the Infinite. God bestows His gifts in large measure. He promises an abundant entrance and life forevermore.

The schools of the church must be kept above the danger point—not for the sake of some outside organization, but for the sake of the youth who attend them, and for the sake of the church. They should have margins past the frontier of mere requirements in order to satisfy the teachers' proper professional pride; to give to youth their largest educational opportunities; to bring to parents a becoming degree of satisfaction in the future of their children; and to increase faith in the church itself and in its program for the youth.

The margin must be filled with inspiring ambitions, stimulating plans, enthusiastic work, firm determination, and serious purpose. Schools maintained under such a program will increase in favor with God and man, and will receive the support they deserve. Their future is assured.

ALL THE CHILDREN

WHILE we should put forth earnest efforts for the masses of the people around us, and push the work into foreign fields, no amount of labor in this line can excuse us for neglecting the education of our children and youth."—*Counsels to Teachers*, 165.

"Upon fathers and mothers devolves the responsibility of giving a Christian education to the children entrusted to them."—*Fundamentals of Christian Education*, 545.

"Upon every Christian parent there rests the solemn obligation of giving to his children an education that will lead them to gain a knowledge of the Lord, and to become partakers of the divine nature through obedience to God's will and way."—*Counsels to Teachers*, 205.

"Our schools are the Lord's special instrumentality to fit the children and youth for missionary work. Parents should understand their responsibility, and help their children to appreciate the great privileges and blessings that God has provided for them in educational advantages."—*Counsels to Teachers*, 149.

"Who can determine which one of a family will prove to be efficient in the work of God? There should be general education of all its members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God."—*Counsels to Teachers*, 44.

"So today, in many a child whom the parents would pass by, God sees capabilities far above those revealed by others who are thought to possess great promise."—*Education*, 266.

"Let every child, then, receive an education for the highest service. 'In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not which shall prosper, whether this or that.'"—*Education*, 266, 267.

"Wherever there are a few Sabbathkeepers, the parents should unite in providing a place for a day school where their children and youth can be instructed."—*Counsels to Teachers*, 174.

"It is sinful to be indolent and negligent in regard to obtaining an education."—*Fundamentals of Christian Education*, 216.

"The youth are to be encouraged to attend our schools, which should become more and more like the schools of the prophets."—*Fundamentals of Christian Education*, 489.

"The same principles which, if followed, will bring success and blessing to our training schools and colleges, should govern our plans and work for the church schools. Let all share the expense. Let the church see that those who ought to receive its benefits are attending the school."—*Testimonies*, VI, 216, 217.

"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."—*Testimonies*, VI, 203.

"The churches in different localities should feel that a solemn responsibility rests upon them to train youth and educate talent to engage in missionary work. When they see those in the church who give promise of making useful workers, but who are not able to support themselves in the school, they should assume the responsibility of sending them to one of our training schools."—*Testimonies*, VI, 213.

"As in their [Israel's] day, so 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."—*Counsels to Teachers*, 166.

"As far as possible, all our children should have the privilege of a Christian education."—*Counsels to Teachers*, 158.

Education for "The Forgotten Man"

Denton E. Rebok

EDUCATIONAL SECRETARY,
CHINA DIVISION

BY education we mean the process by which the new generation learns to live in the various areas of life's activities, and the process through which the immature, dependent child must pass in attaining maturity, self-reliance, independence, and competence in the artificial environment built up by the elders of the race.

Every child born into this world—rich or poor, with much, little, or no intelligence, with many opportunities or few—must adjust himself to his social, political, and physical environment. The older members of the human family must assume the burden of assisting in this adjustment process.

Formerly parents could and did to a great extent do this for their children, but life has now become so complex that this work is largely performed by teachers in the schools which have been developed for the purpose. Unfortunately, most teachers and schools in the past have taken it for granted that what they were doing was well suited to meet the needs of *all* young people. Today, I would ask, "Is it?"

We have gone forth with much confidence in our course of study, our program of activities, the whole school setup, and called *all* the children of *all* the people to come in, regardless of background, home environment, divergent characteristics and inclinations and interests—to be thrown into the mold of our educational scheme and subjected to the same general process.

The primary school is organized to qualify children to enter the middle school, and it, in turn, is designed for

those who shall enter college. Thus college entrance requirements are the standards which control our whole educational program. "The aim is to make professional workers, and if the student stays in school long enough, that is, if he is bright enough in books, and applies himself, and if his money lasts long enough, he comes out a minister, a teacher, a doctor, or a member of one of the other professions. If he falls by the way, he is turned out a half-finished product, . . . and is not prepared for the practical problem of making a livelihood."¹ He is the one whom we call "the forgotten man."

Let us look at the situation in China for an example. Several years ago the University of Nanking conducted a survey of the situation around Nanking. It was found that of one hundred children who entered the first grade of the primary schools, only eleven finally completed the sixth grade of the higher primary school. And still the course of study of those six years is made for only 11 per cent of the children, while 89 per cent are "forgotten men."

At the time of the latest educational report, there were about 500,000 students in the middle schools of China, or a ratio of about 1 in 960 of the population. Fifty-four thousand of them in 1936 took entrance examinations of various colleges and universities, but about 10,000 were admitted. In other words, only 10,000 of the 500,000 students in the middle schools are profiting by the course of studies which is geared for college entrance. Two per cent of these students enter college, but 98 per cent

fall out by the way, and constitute what we call "forgotten men."

Concerning this situation, Dr. Wang Shih-chieh said, "Unable to enter college, these middle-school graduates then seek employment, they being without the least idea what profession they will take up and having little practical training beforehand."

What is our responsibility toward these "forgotten" young people?

A system of vocational guidance is needed to help us find the "forgotten man" earlier in his school career, and by every possible means ascertain his hereditary background, the social and economic standing of his family, and the possibilities of his continuing in school; his own ambitions, inclinations, and aptitudes; and, so far as possible, his intellectual powers and the degree of his diligence and application.

Our educational program for all the children should meet the needs of the youth of today. These may be briefly stated as follows:

1. A training in the "tool subjects"—such as reading, writing, spelling, and arithmetic—by which the avenues of learning are opened up.

2. A training in the "cultural subjects"—such as civics, nature study, history, and literature—by which the youth learns how to live in and with the group.

3. A training in moral and religious living—by which he learns to choose the right and shun the wrong, and to develop right and good attitudes, mores, and habits, out of which character is made.

4. A training in healthful living—in physiology, hygiene, physical culture, and useful labor—by which he learns to care for his body.

5. A training in life's arts, both practical and fine—homemaking, gardening, manual training, industrial arts, music, drawing, and appreciation—by which the youth learns to make a living and a life.

Why should such an educational program be offered by the schools? One author replies, "It is fundamental that education is not the amassing of facts, but the development of individual ideals and powers which make a man a clear thinker, socially conscious, honest, reliable, useful, happy, a credit to his home and community, a good citizen. It is true that some reach this goal through heredity and environment without additional stimulus, but the vast majority need contacts with the *world of things*, the incentive of interest, before they can appreciate the true value of the world of thoughts. Manual training is essential in giving that contact, and the needed stimulus."

If education does not consist of memorizing a great mass of facts, but is rather the gaining of experience, then the mark of an educated man is not his diploma, but rather his ability to think and do. Society has set up the following tests of the work done by the teachers and their schools:

- (1) What can the student do? (2) Has he developed good judgment and common sense? (3) Has he formed good habits? (4) Is he energetic, persevering, self-reliant, honest? (5) Has he learned to care for his health? (6) Can he work without constant oversight and without shirking, and bear hardship without whining? (7) Does he do what he is told to do, or simply make excuses for not doing it?

Our appeal to the schools is that they study their programs in order to meet more nearly the educational needs of *all* the youth. Plans should be enlarged to include the five types of training needed to meet the demands of the youth of today, and to make sure that the seven questions asked by society will be answered in the life of every boy and girl who leaves the schools.

¹ E. N. Dick, "The Forgotten Man," *Report of the Blue Ridge Educational Convention*, p. 179.

The New Physical Examination Record

Edward L. MacDonald

THE secretary of the Foreign Mission Board was looking for six young people to accept positions in foreign service. One couple was needed for French Indo-China, directly under the equator; one couple for the Lake Titicaca region in South America, with its high altitude; and one couple for the African Gold Coast, where both heat and disease have caused it to be known as "the white man's grave."

These are unquestionably difficult places, and young people were needed who were thoroughly qualified—qualified to represent the message, qualified to learn the language quickly, qualified mentally, socially, and spiritually. Above all, they must have sound bodies, for their health would be under unusual strain.

Six college graduates were recommended and interviewed, with gratifying results. Their grades were satisfactory, their Christian experience was apparently adequate. They had the necessary background of mental and social characteristics. They had prepared themselves for service in God's work. All that remained was the passing of the physical examination.

When the returns of the physical examinations were received, it was found that one couple passed with no objections; another couple could pass if they had some remedial work done; but the third couple were rejected because of physical disability. What a disappointment!

This is the picture that is given in "Physical Examination and Health Education in Secondary Schools and Col-

leges," a pamphlet issued jointly by the Educational and Medical Departments in 1932: "Of 527 missionary appointees, 210 were physical rejections." The picture is a true one, and it presents a challenge to educators to provide for the maintenance of health, at the same time they are providing for the mental and social development of their students.

True education is "the harmonious development of the physical, the mental, and the spiritual powers,"¹ and we must not forget that if it is "harmonious," there must be a relationship between these three factors. It is hazardous to predict from the school achievement alone, what a student will accomplish mentally, to say nothing of what he can do physically or be socially. Neither can we expect to predict from the physical examination what a student may accomplish mentally. These factors are so related and interrelated that they are inseparable. We must measure the three to get a complete picture of the student.

It is fairly easy to find measures which will compare students mentally. In the measurement of social capacity, there are various instruments which are more or less accurate in predicting the future of the social life.

There has been, however, no single instrument which standardized the physical factors comprehensively enough and in sufficient detail to be of any great value to the educator. Up to this time, we have been unable, therefore, to use, with any degree of accuracy, the results obtained by the physician in the yearly physical examination.

The new Physical Examination Rec-

ord, which began its service in our colleges and academies in 1938-39, is the result of four years of research among Seventh-day Adventist doctors with Seventh-day Adventist students. The norms are based on averages from over 1,600 boys and 1,800 girls.

There are two questions which may properly be asked about any test. The first is, How reliable is it? Does this test actually measure physical condition? This is best answered by the fact that eighteen Seventh-day Adventist physicians agree as to the value assigned to each item on the Physical Examination Record, with a coefficient of reliability of .87. This means that 87 times out of 100, eighteen physicians agree as to the value of the items concerned with the condition of students.

The next important question is that of validity. If it is agreed that the new Physical Examination Record does measure physical condition, will it give the same results, under similar circumstances, each time it is given? Will two physicians record the same results for the same student, or how closely do they agree in their results?

Ten high-school students were selected at random to be examined by ten physicians at the Boston City Hospital. Each student received ten examinations, one from each of the ten physicians. The work of these ten doctors was divided into two groups, with five doctors in each group. The correlation between the two was .88; in other words, five doctors agreed with five other doctors on the same student, 88 times out of 100. If the number of doctors were doubled, it would (according to the Spearman-Brown formula) increase the coefficient to .92.

This would indicate that the record does adequately reveal the true physical condition.

With the new Physical Examination Record, the school physician examines about ten students an hour. With this high correlation, we may conclude that the physician is recording his work on a more reliable instrument that has been used heretofore.

Will a knowledge of the medical rating be of use to the educator in producing better students? It is on this point that we have made many mistakes in prediction by not following the pattern given us. It is not possible to predict what a student will do mentally from his medical rating. We need to follow the threefold philosophy—physical, mental, and social, harmonized and unified—in order to make any predictions.

First, we must realize that the medical rating is one factor in prediction, and that the mental and social are other factors. These must develop together for harmony. If we know that a student is not physically strong, but that he is mentally alert and socially desirable, we may at the beginning of his school period, build up his physical condition. Thus when the Mission Board calls for our students, we may be just as sure that they are physically qualified as we are now sure that they are spiritually and mentally ready. We must take these three factors into consideration, and work on them separately as of equal importance. Then, by following the pattern given us, we shall produce students who have the three qualifications necessary to do the work that God has ordained His young people shall do in the time of the end.

¹ Mrs. E. G. White, *Education*, p. 13.

NEWS from the SCHOOLS

THE closing of the school year 1938-39 brings to completion the year's work for hundreds of teachers and thousands of students in our schools in North America and throughout the world. At such a time it is customary to evaluate the work done by the schools and by the students. The achievement of students is evaluated in grades; that of the schools, in terms of statistics—the enrollment, the number of graduates, the number of baptisms.

Just as it is impossible to estimate a student's progress by his grade card alone, so the total achievement of a school can never be measured by statistics. Nevertheless, the figures reported give a heartening picture of enthusiastic and consecrated young people who, under the influence of devoted teachers, are dedicating their lives to the completion of the unfinished task.

Limitations of space make it necessary to present only a few of the many facts of interest concerning each school.

ATLANTIC UNION COLLEGE, on May 21, graduated 14 degree seniors. Thirty students expected to enter the colporteur work this summer, and 23 were baptized during the school year. Efforts held by the theological department resulted in 9 converts.

CANADIAN JUNIOR COLLEGE reports 24 graduates from its two-year college courses. Eight students were baptized during the school year, and it is estimated that 15 to 20 will be engaged in colporteur work during the summer.

EMMANUEL MISSIONARY COLLEGE conferred 31 degrees and awarded 15 diplomas for the completion of junior college curriculums. Twenty-four graduates plan to teach next year.

LA SIERRA COLLEGE (formerly Southern California Junior College) graduated 34 from the junior college and 30 from the academy. Student baptisms during the school year totaled 16.

OAKWOOD JUNIOR COLLEGE reports that of 38 graduates from junior college curriculums, 20 expect to attend a senior college

and 18 plan to teach next year. Thirty-eight students were baptized during the school year, and 18 student colporteurs will go out from the college this summer.

OSHAWA MISSIONARY COLLEGE student efforts resulted in 3 converts during 1938-39. There were 3 junior college graduates, all of whom expect to continue their training at a senior college. Nine students were baptized shortly before the close of school.

PACIFIC UNION COLLEGE again graduated a large group from its four-year curriculums. A total of 85 young people received degrees, or are to receive them at the end of the summer session.

PHILIPPINE UNION COLLEGE held its commencement exercises on March 22, conferring 5 bachelor's degrees and graduating 15 from junior college curriculums. Nine of these young people have received mission appointments as teachers and evangelistic workers.

SOUTHERN JUNIOR COLLEGE lists 20 students who will enter the colporteur work this summer. There were 12 junior college and 18 academy graduates.

UNION COLLEGE, with a graduating class of 47, reports that 77 students are entering denominational work. This includes 53 who will engage in colporteur work during the summer, as well as 18 who plan to enter the teaching profession this fall. Meetings held by students in the theological department during the year resulted in 5 converts.

WALLA WALLA COLLEGE holds its graduation exercises June 2, 3, and 4. Nine theological graduates have received appointments in conference work.

WASHINGTON MISSIONARY COLLEGE reports a senior class of 49, 9 of whom have received appointments as ministerial interns. Evangelistic efforts held by theological students during the school year resulted in 18 converts. Sixty-five students will engage in the literature ministry during the summer.

ATLANTA-SOUTHERN DENTAL COLLEGE is graduating 5 Seventh-day Adventist young men in its class of 1939. A special baccalaureate service was held for them in the Atlanta Seventh-day Adventist church on the evening of May 29. Elder F. D. Nichol preached the baccalaureate sermon.

ADELPHIAN ACADEMY: 13 graduates, 15 students entering colporteur work during summer vacation.

AUBURN ACADEMY: 43 graduates, 26 planning to attend college 1939-40, 18 students baptized during school year.

BROADVIEW ACADEMY: 40 graduates, 26 planning to attend college 1939-40, 9 students baptized during school year.

CAMPION ACADEMY: 36 graduates, 8 students entering colporteur work during summer vacation.

CEDAR LAKE ACADEMY: 23 graduates, 21 students baptized during school year.

ENTERPRISE ACADEMY: 56 graduates, 33 planning to attend college 1939-40.

FOREST LAKE ACADEMY: 30 graduates, 20 planning to attend college 1939-40, 15 students baptized during school year.

FRESNO UNION ACADEMY: 8 graduates, 7 planning to attend college 1939-40, 8 students baptized during school year.

GLENDALE UNION ACADEMY: 25 graduates, 23 planning to attend college 1939-40.

GOLDEN GATE ACADEMY: 14 graduates, 15 students baptized during school year.

GREATER NEW YORK ACADEMY: 14 graduates, 10 planning to attend college 1939-40, 8 students entering colporteur work during summer vacation.

INDIANA ACADEMY: 21 graduates, 7 students baptized during school year.

KERN ACADEMY: 11 graduates, 4 planning to attend college 1939-40.

LAURELWOOD ACADEMY: 48 graduates, 19 students baptized during school year.

LODI ACADEMY: 38 graduates, 30 planning to attend college 1939-40, 12 students baptized during school year.

LOMA LINDA ACADEMY: 32 graduates, 28 planning to attend college 1939-40, 34 students baptized during school year.

LYNWOOD ACADEMY: 54 graduates, 40 planning to attend college 1939-40, 12 students baptized during school year.

MAPLEWOOD ACADEMY: 38 graduates, 15 students baptized during school year.

MOUNT ELLIS ACADEMY: 11 graduates, 7 planning to attend college 1939-40.

MOUNT VERNON ACADEMY: 49 graduates, 38 planning to attend college 1939-40, 18 students baptized during school year.

OAK PARK ACADEMY: 34 graduates, 18 students baptized during school year.

PLAINVIEW ACADEMY: 16 graduates, 6 students entering colporteur work during summer vacation.

SAN DIEGO UNION ACADEMY: 8 graduates, 18 students baptized during school year.

SHELTON ACADEMY: 23 graduates, 15 planning to attend college 1939-40, 19 students baptized during school year.

SHENANDOAH VALLEY ACADEMY: 30 graduates, 26 planning to attend college 1939-40.

SHEYENNE RIVER ACADEMY: 19 graduates, 14 planning to attend college 1939-40, 16 students baptized during school year, 22 students entering colporteur work during summer vacation.

SOUTH LANCASTER ACADEMY: 17 graduates, 16 planning to attend college 1939-40, 7 students baptized during school year.

TAKOMA ACADEMY: 35 graduates, 23 planning to attend college 1939-40.

UNION COLLEGE ACADEMY: 9 graduates, 8 planning to attend college 1939-40.

UNION SPRINGS ACADEMY: 17 graduates, 16 planning to attend college 1939-40.

WALLA WALLA COLLEGE ACADEMY: 22 graduates, 19 planning to attend college 1939-40.

YAKIMA VALLEY ACADEMY: 37 graduates, 10 students entering colporteur work during summer vacation.

The Southern Rural School

Marguerite M. Jasperson

PRINCIPAL, ASHEVILLE AGRICULTURAL SCHOOL

A LAND of beauty, a land of romance, a land of promise." Thus did a prominent Southern educator describe the South a number of years ago. I am sure that he was right. "Economic Problem Number One," President Roosevelt designates it, and I am afraid that he is right, too.

The South is a great reservoir of undeveloped resources, soils adapted to many crops, climate that ranges from temperate to subtropical, many varieties of minerals, great forests, ample rainfall, and enormous potentialities of hydro-electric power. But it has also large economic problems. The soil is depleted by many years of one-crop cultivation and seriously damaged by erosion. The great industries are likely to be financed by outside capital. Only one half of its farmers are landowners, and the tenant-farmer situation is rapidly assuming alarming aspects.

The high birth rate of the South is at once an asset and a problem. At a time when the population of the country as a whole is becoming stationary, here is a fertile source for replenishing the population of other sections, which are drawing on it heavily. And it is a source for replenishing, too, the ranks of those who will give to the world the message of a "crucified, risen, and soon-coming Saviour."

But if our high birth rate is an asset to other sections, it creates a great educational problem for ourselves. No section of the country has made greater progress in education during the last half century than has the South. But no part of the country has a problem to approach ours in magnitude. We must educate

one third of the nation's children with one sixth of the nation's school revenue. This analysis of the general situation would probably quite adequately describe the educational problem of our own denomination in the South. Our school facilities are not developed in proportion to our needs.

Recognition of the problem in this field, and a desire to help solve it, brought into being the self-supporting rural schools of the South. From a humble beginning has grown a great layman's movement, the objective of which is to strengthen, support, and extend the organized work of our church. Time has convincingly proved that there is a place for such a movement.

It early became apparent that these schools must be of the industrial type, where work could be provided by which young people could earn all or a major portion of their expenses while in school. They now range from the small family school to a senior college. In them are a thousand students of all grades. Their graduates are found in every field, in every profession. And not only in the highways of life but back in many an isolated cove are found men and women whose lives have been touched at some time by the rural school. Young mothers tell their children the Bible stories that they themselves were taught. Others there are like Carl—poor, wicked Carl, with an eye that can turn to steel. The very terror of his community, he humbly confesses, "The Advents taught me all I ever knowed." Scant credit to us, perhaps, but true, nevertheless, of Carl and many others.

In practically every self-supporting

center, educational and medical work go hand in hand. The school built around a sanitarium has at once a source of income, and a market for the products of farm, garden, dairy, shop, and other industries. The sanitarium provides employment of the most valuable type for students. Industry of this sort is free from interference by organized labor. The school and medical work strengthen each other in many ways, and together they create an influence that extends over a wide radius.

And now let us look at a graduating class of the present year in a Southern rural school. These fifteen boys and girls are quite typical of a class that might be found in any of the schools. As we lift for a moment the curtain of their lives, we are struck at once by the weight of human sorrow that has already touched them; one third have lost one or both parents.

There is the young president, a clear-eyed, virile lad of eighteen. Bereft by a tragedy, of the support that should have been his, he came to the school a little boy of fourteen. Earnestly he pleaded that he be given "a chance," pointing out such tasks as mowing the lawn, and other things that he could do. And push a lawn mower he did during the year in which he was growing large enough and strong enough to guide a plow or swing an ax on the hillsides. Not once has this gritty lad ever solicited sympathy; not once has the school been sorry that it gave him "a chance."

And there is a little girl, the fifth of her family to be enrolled. The first, a brother, came from a mountain home where he said the mountains seemed to be closing in around him, shutting out the opportunity for which he longed. The other day I saw his name plate on a door. After his name were inscribed the letters, "D.D.S." Of the other three, one is now a graduate nurse, another is

in training, and one works a farm belonging to a Southern conference. And still there are more to come. The parents have never accepted the faith of the children. They carry on alone, the older guiding the younger.

That dark-eyed, serious-looking boy has a story to tell. His first contact with the school was through his father, who came for medical care. The father studied with the sanitarium chaplain, and the entire family, parents and children, came into our church together. The father, a mill worker in poor health, was able to contribute little to the lad's education, and again the school must furnish work and opportunity for this aspiring minister.

There are others in the class whose parents have welcomed the opportunity afforded young people to earn a considerable portion of their expenses. Perhaps the father has not shared their mother's ambitions for Christian education for the children. The mother could hardly have carried the burden had not the children been able to help materially.

That young man of twenty-five is not conspicuous in such a school. He dropped out of school when he finished the grades. Some years went by before he realized his mistake. It was hard to leave his mountain home to begin all over again, and four years looked so long. He is now an experienced baker. Education has changed the outlook of his entire life, and next fall he, with ten others, will enter college. Three will take up nurses' training.

And so do they go from the rural school to the college, to professional training, to homes of their own, back in the mountain communities and elsewhere, leaving us the richer for having had them. Although the economic problems bear heavily upon us, the teachers in the rural school find always that the spiritual rewards are very great.

Christian Education

The Armor of Youth—A Sermon Outline

Lewis E. Lenheim

PRESIDENT, FLORIDA CONFERENCE

TEXT: Ephesians 6:11-13.

I. *Introduction.* Text suggests warfare; "whole armor of God" necessary.

1. Life is a series of contests and conquests—no noncombatants.
2. World conditions present tremendous challenge to people of God.
 - a. Rising tide of modernism, skepticism, infidelity.
 - b. World's Goliath now challenges and defies "armies of Israel."
 - c. Satan's trickery—the "wiles of the devil."
3. The coming crisis—how shall we meet it? We must be well equipped in the day of battle. Armor is useless unless it covers a stout heart.

II. *Our Youth—A Mighty Army.* (*Education*, p. 271.)

1. Our security for the future requires a large degree of attention to the moral and spiritual development of our youth.
2. Our future leadership depends upon the quality of our youth.
3. The true riches of any church lie in its youth.
4. We must prepare our youth for life—not death.
5. The greatest need for these days of peril is holy manhood.
6. "With such an army . . . the message . . . might be carried to the whole world."
7. The "whole armor of God" includes religious instruction.

III. *Christian Education—A Mighty Weapon of Defense.*

1. Ignorance—whether baptized or canonized—is man's chief enemy today.

2. Youth must be "rightly trained."

3. The world offers a general education—our business is to give a Christian education.

4. Education is not a toy, but a tool to be used in work and service.

5. Education without Christianity is:

- a. A flashlight without a battery.
- b. Architecture without foundation and roof.
- c. Galvanized corpse.

6. Christian education is:

- a. Equipment for service.
- b. A means to service—not a means of escaping service.

IV. *Our Schools—Training Camps.* No agency today is more efficient in helping transform the lives of our young people than our schools. In these institutions are being trained our future leaders. Our schools are:

1. Modern schools of the prophets.
2. Cities of refuge. (*Education*, p. 293.)
3. Asylums for sorely tried youth. (*Counsels to Teachers*, p. 269.)
4. Character factories.
5. Soulsaving centers.

V. *Appeal for Loyal Support.*

1. There must be no flag of truce, no compromise, no surrender of territory, no defeat in our educational work.

2. Loyalty is a noble virtue. Hearty support is needed in these crisis hours.

3. Financial investment in youth and in our schools pays tremendous dividends.

4. "The most noble work ever given to man." (*Counsels to Teachers*, p. 166.)

Michigan's Child Ingathering

George M. Mathews

EDUCATIONAL SUPERINTENDENT,
MICHIGAN CONFERENCE

THE Department of Education of the Michigan Conference has set for itself the following goals:

(1) Every child of Seventh-day Adventist parentage in a Christian school, from the kindergarten through the college.

(2) Every church school meeting the objectives of Christian education.

(3) Every church school a standard school.

(4) More equal financial burdens for the parents and church members supporting church schools in both large and small churches.

In this article we are concerned with the first of these objectives. The figures released from the General Conference Department of Education showed that during 1936-37 Michigan had 9.18 children in elementary church schools for each 100 church members. We consider this condition alarming and are working diligently to change it. Some of our efforts are listed below.

1. *Workers' Meetings.* The conference president is very liberal in assigning time for a full discussion of Christian education. Slides were prepared for each of the conference districts, on which were listed the number of children of elementary-church-school age in each church in the district, the number of elementary schools, if any, and the total enrollment in these schools, and the comparison of the district with the conference average. Churches which had a large number of children of elementary-school age were marked with red pencil and made to stand out in relief, and study was given to them as possible locations for new schools.

2. *District Church Officers' Meetings.* At each of these meetings held for one day in each district, one hour is spent in discussing with the church elders and certain other officers, the problems faced by them in providing Christian education for their children.

3. *District Educational Rallies.* Preceding each of the district church officers' meetings, an educational and Missionary Volunteer rally is held in a central church in the district, to which all the young people and the Missionary Volunteer officers are invited. The round-table discussions always include "Christian education." This series proves very helpful, not only in stimulating both the parents and the church officers to provide Christian education for their children, but also in inspiring the young people to work and plan to attend one of the academies located in Michigan.

4. *Home and School Association.* An institute for Home and School Association officers was held in Lansing. Among other things discussed was the plan of organizing a "Children Ingathering Committee" in each of these associations. Since the institute, most encouraging reports are being received of the work these committees are doing.

5. *Visits by Superintendent.* The goal of the superintendent is to preach a sermon on Christian education in every church where there are enough children to warrant the establishment of an elementary school. There are 170 churches in the Michigan Conference, and this task, though pleasant, is quite difficult.

6. *Use of Union Paper.* A section in the *Lake Union Herald*, under the heading, "Havens of Refuge," is devoted to

the promotion of Christian education. In it appear articles, human-interest stories, and interesting facts of progress which have been received from our teachers and patrons.

7. *Senior and Junior Summer Camps.* With the cooperation of the Missionary Volunteer secretary, it is planned that the educational superintendent shall be in attendance throughout the periods of the Senior camps and as much as possible during the Junior camps, becoming acquainted with the Juniors and the young people, and promoting Christian education. The influence and example of the elementary school teachers who assist in these camps is a powerful factor.

8. *Camp Meeting Activities.* Some of the plans and devices being used at camp meeting, for elementary school, academy, and college promotion, are:

a. A sermon on education is preached on one of the Sabbaths.

b. Tag Day. Each child who plans to attend an elementary church school next year is asked to wear a tag with the words: "I'm one of the 1,600 who will be in a Christian school in 1939-40."

c. Two elementary school teachers are hired to visit parents on the campground and interest them in sending their children to a Christian school.

d. Pictures, statistics, and quotations are flashed on the screen each night in the large auditorium during the song service. These include elementary-school baptismal scenes, interesting views of church schools, and quotations from the Testimonies.

e. Exhibit booths and conference rooms are provided for each of the academies and for the college, as well as for

the elementary section, Home and School Associations, and Home Commission.

f. Special hours in the program are assigned to each academy, to the college, and to other educational interests.

9. *Academy and College Promotion Plans.* The principals of both the boarding academies and the president of the college are planning for intensive student campaigns this summer. They are sending student groups to present musical programs in the churches on frequent Sabbaths during the year, printing calendars which are designed to "sell Christian education and the school," and providing "prospective student cards" to the workers in the field, upon which they can report the results of interviews with prospective students. Each principal plans to stay in the field all summer and campaign vigorously for students.

If the Michigan program does not increase the enrollment in the elementary schools and fill up our academies and college, then we shall have to try other plans, and keep on going until our first objective is reached or the Lord Jesus comes and claims His own.

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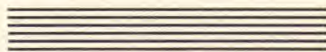
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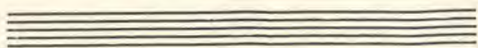
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