

The JOURNAL of TRUE Education

VOL. 5, NO. 3

JUNE, 1943



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ISSUED FIVE TIMES A YEAR—FEBRUARY, APRIL, JUNE, OCTOBER, AND DECEMBER—BY THE DEPARTMENT OF EDUCATION, GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS, TAKOMA PARK, WASHINGTON, D.C. SUBSCRIPTION PRICE, \$1 A YEAR. ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE AT WASHINGTON, D.C., UNDER THE ACT OF CONGRESS OF MARCH 3, 1879.



NEW ADMINISTRATION HALL

In 1874—The first Seventh-day Adventist College was founded at Battle Creek, Michigan

In 1902—The oldest Seventh-day Adventist College—formerly Battle Creek College—was located at Berrien Springs, Michigan

In 1943—The newest Seventh-day Adventist College unit was built at Emmanuel Missionary College

*Progress in Adventist Education
Means Preparation
To Meet God's Opening Providences
in History's Closing Hour*

EMMANUEL MISSIONARY COLLEGE

--- 68 Years of Service ---

COLLEGE STATION, BERRIEN SPRINGS, MICHIGAN

The JOURNAL of TRUE Education

W. HOMER TEESDALE, EDITOR
HARVEY A. MORRISON *Associates* JOHN E. WEAVER

The College and You

Erwin E. Cossentine
PRESIDENT, UNION COLLEGE

WHAT do these words mean to *you*? Do they mean that *you* will be one of that group of aggressive and progressive youth who have determined to go to college? Do they mean that *you* have resolved to move *forward* in your aims and achievements; that *you* have dreamed dreams and seen visions, and have set your face toward translating those dreams and visions into actualities? *You*, who think and dream in terms of great achievements, are already on the way. But to these dreams must be added a determination to let nothing stand in the way of their fulfillment.

Some years ago at the beginning of school a young girl came to my office, sent by the dean of women. At that time there was not work enough at the college for all the students who wanted to earn their way, and this girl had been told not to come. Fearing such a reply to her letter, she had not waited for it but had come to college without being accepted. When asked why, she said she *had* to go to college, and she was willing to do *anything* to stay there. When I told her there just was no work for her, she said her home was on a ranch in the

Midwest. Her father was dead, and she had been taking a man's place on the farm. She could do the same for the college.

She was just a small young girl, and I marveled at her determination. To try her out, I said, "Could you milk cows or drive horses?" Oh, yes, she could do that or anything else. Then, trying to discourage her, I said, "Can you iron twelve shirts an hour?" "Well," she said, "I don't know about twelve, but I will do a little more than anyone else can." And she could. In fact, it was not long before she was the laundry boss. She finished college, working her entire way through. And she is making her dreams come true in a life of service. Just a girl, small in size, but her consecration and determination brought results.

Far back in the bush country of New Zealand, in the heart of a Christian girl was a burning desire for an education. Her dreams were definite and she determined, with God's help, to fulfill them. She rode horseback forty miles to a railroad; then followed a long ride to the college, where conditions and customs were strange to her. But she worked her

way through college and into the hearts of others, and now she is a leader in the publishing department.

Just girls with no opportunity or hope of success when measured by others, one might say! Yet consecration and determination overcame all obstacles. They succeeded. What about *you*?

One more experience will bear mention: A young man with a family determined in his heart to have a Christian education. Many said it could not be done without financial aid; but he proved it could be done, for he worked night and day at any job he could get—sometimes carrying the work of two or three men. When he received his degree, not only were all his bills paid, but he was \$50 ahead.

"Alps" rise ahead of everyone who marches forward to great achievements. There are those who may be stopped by them; but those who, like Napoleon, say, "There shall be no Alps," march on to victory.

"A high moral character and fine mental qualities are not the result of accident. God gives opportunities; success depends upon the use made of them. The openings of Providence must be quickly discerned and eagerly seized upon."¹ "To everyone who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results."²

The phrase, "the college and *you*," refers to a partnership out of which may grow the great achievements of the future, in the world and in the church. It is the "measureless results" that the Christian college is prepared to help you attain. And *you*, young man and young woman, are responsible for that future.

Everywhere and on every hand the call today is for trained leadership. Hardly

a day passes that does not bring such calls to my desk. *Trained* youth are needed! You are needed, trained for efficiency in some specialized field. It is not a matter of whether you *think* you are able to meet the call, for "there is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."³ The thing for you to do is to prepare, and God will give the ability.

These times of world crisis in which we live challenge us, but they also demand, as never before, trained, disciplined, organized youth who can meet the crises successfully and *win*. Many of our own youth are among this number.

Your college has carefully measured the times and prepared a program that will best fit you for the strenuous times ahead. It has gathered resources and trained and equipped its faculty for this very hour. Having weighed the future to the best of their ability, your teachers and leaders are prepared to help you adjust and prepare your life for future usefulness. New courses are being added; old courses that no longer measure up are being dropped; and the college program has been streamlined and accelerated to meet today's needs. Of greater importance than all other considerations, your teachers are men and women who daily build their lives on the word of God and eternal verities, and are eager to share with you their faith and experience. They covenant together, under God's guidance, to make certain that you shall be helped to build your life after the divine plan and pattern.

Your college and you! Consider it carefully and prayerfully. It presents:

A new road to travel
New dreams to come true;
A lifetime to prepare for
To dare and to do.

¹ Ellen G. White, *Testimonies*, Vol. V, p. 321.
² *Id.*, Vol. VII, p. 30.

³ Ellen G. White, *Ministry of Healing*, p. 159.

In the Way He Should Go

Mrs. Flora H. Williams

EDITOR, HOME AND SCHOOL, 1930-1938

WHEN a man decides to build a house, he does not go at it in a haphazard manner with little thought. He must have a pattern, a definite plan, for every part of it before he can go to work. That plan must be ever before him as he builds. If he follows the specifications, when the work is completed he has the house he wanted.

When a man and a woman have founded a home, and a child comes into that home, they often forget that if they would build a worthy man, they too must have a plan, a pattern, and not go at their job in a random way. Fine men do not come by chance.

All through the Bible are found items that are parts of the description of the perfect man; there is also the direct command, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Again, "Train up a child in the way he should go: and when he is old, he will not depart from it." A parent needs all he has ever learned or ever can learn from the Scriptures and other good sources to "train up a child in the way he should go." Haphazard training can bring only haphazard results.

When building a house, one finds it necessary to do careful, correct work from the very start. Though the foundation walls start far below the surface of the surrounding earth, mostly out of sight, they have to be straight, firm, even, and strong. Those are good qualities, whether it be the beginning of a house or the beginning of a man. Goodness and beauty do not come by accident. If the parent in his plan sees truth and courage and kindness and unselfishness, and he expects to realize them in the

man, he must build them as he goes.

Many people say there is no use in trying to teach a young baby anything, for though he is very dear, he does not know anything and does not understand; they say it is all wasted effort. When he is old enough to understand, then he can learn. That line of reasoning is followed in many homes, and by the time the baby is six months old, he is the ruler of the household. The other members of the family, including father and mother, come at his demand. Those parents have waited just six months too long. Building has been going on even though the parents did not will it; but oh, such crooked, disfigured building!

It is true that a little babe does not know very much, but he receives impressions from the beginning. Even the way he is handled leaves its impression. The mother's movements should be unhurried. She should be calm, quiet, and self-possessed. The touch should be gentle but firm. Excitement should be avoided, both in parent and child. There must be regularity in his program.

The house builder had to learn how before he could do much building, and the same is true of the man builder. It is of no use to groan, "I can't, I can't;" the mother must learn how. There is help for those who do not know how. This knowledge simply does not come by instinct, as some people mistakenly think. It comes little by little, through prayer, study, observation, and reading.

What are the chief things a builder seeks? A strong, healthy body, a well-developed mind, and a good character. It is the character with which this article

is especially concerned. How does the parent build character? Character is built as a man builds a brick house—one brick at a time.

It was said by a wise man, "Sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny." This being true, the important thing is to guard, first of all, the acts of the child, so that only good habits may be formed. There should be no waiting for a child to make a mistake before beginning to train him not to make that mistake. Begin early to show him the difference between right and wrong.

One subject for early consideration is honesty. Naturally the little child treats everything as though it were his own, and sees no reason why he should not play with everything about the place. Obviously there are some things he probably would ruin. There are other things which would injure him. There are things that are his, and he may freely use them. So he must be given lessons on ownership.

Sometimes the man that is in the making will innocently pick up and bring into the house a ball belonging to another child. Then the lesson may consist of a little story about some boy who went walking down the street, and as he went he found a nickel, or a knife or any article attractive to a little child, and the little boy that lost it had been greatly disturbed about the matter and cried in real distress. Let him make his own application—he will if the story has been well told—and he will want to start out at once to find the owner.

Not in direct connection with this little episode, but at some time not too distant, the commandment, "Thou shalt not steal," should be taught and the child made to understand that God Himself spoke that to His earth people. Stories should be told of children who were tempted to steal and firmly resisted.

There are many subjects, such as obe-

dience, kindness, thoughtfulness, courage, bravery, unselfishness, diligence, purity, patience, truthfulness, cleanliness, thrift, mercy, faithfulness, thoroughness, firmness in right, and many others, that should be taken up repeatedly at different times in the child's development.

As he learns a little about some virtue, help him to comprehend that the Lord has sent him this knowledge in order that he may do the right thing. And that binds his parents to see that they live up to all they know to be right. What a terrible thing it would be for the carefully instructed child to see his father or mother do anything that the child knows that his parents know is not right.

For satisfactory results the father and mother should agree essentially on everything pertaining to the child. Let them pledge each other that if they do differ in opinion with reference to his care and instruction, there shall be no disagreement in the presence of the child. Both should be careful that they do not overestimate the child's ability to understand and so be led to expect more of him than he is capable of fulfilling.

Lead your child to the Master Teacher. Do not let him become self-sufficient, but help him to realize his dependence on the God that answers prayer. Teach him how to *pray*—not to *say* prayers—and to believe, so that he may expect his prayers to be answered.

The parent must remember to bring about many repetitions of right acts till they become fixed habits, and ever keep in mind that just as truly wrong acts repeated produce bad habits. Through this habit formation process the virtues become his own, and the parents see the pattern realized, for the Lord has worked through them in the building of the man that they and the Father in heaven wanted. "Sow a character, reap a destiny"—the destiny that is the reward of the righteous.

Youth at War



A COLLEGE education is of prime importance in these days. Now, more than ever, Seventh-day Adventist boys need the balance, training, background, indoctrination, culture, refinement, and day-by-day character building that is an integral part of a Christian college training program. They need it to meet the peculiar problems incident to military life, the problems indigenous to their religion. Personality is a vital factor in dealing with officers regarding peculiar problems such as Sabbathkeeping. A well-rounded personality is not built in a day. Sins may be forgiven in a moment of time, but the building of a personality is a brick-by-brick process comparable to building a wall. Here is where college training is indispensable. The young men would be well advised to stick by their college work until the last possible moment, for it will furnish them with a reserve of stability against the problems just before them.

It is a joy to see how college men meet their problems in military service. They have the mental resources that put them out in front. Too wise to deal in harsh dogmatism and extreme statements, they carefully explain points that are obscure and difficult for their officers. Generally speaking, they know the difference between conditions under the theocracy and those that obtain under civil government. One chaplain read the experience of the children of Israel in marching around Jericho on the Sabbath day as proof that an Adventist properly could do all manner of war service on the Sabbath day.

One chaplain, a very godly, devoted man with whom our college boys had

established cordial relations and to whom they gave much-appreciated cooperation, remarked to me on the occasion of a visit to his chapel, "Those Adventist boys even try to convert *me!*" The point is, they knew how to do it without giving offense.

One Sunday morning a question was asked on the Bible and an explanation was desired of a difficult scripture. The chapel was filled with officers and enlisted men. The chaplain said, "Is there an Adventist in the chapel this morning? If there is, he will know how to explain this scripture for us." At the time no Adventist boys were present, but a little later three Adventist boys came in and the question was repeated. Immediately one of the three boys stood to his feet and gave a clear, lucid, intelligent explanation of the scripture, to the delight of all present. "There," exclaimed the chaplain, "I knew the Adventists would not let us down. They know their Bibles."

The development of tact and delicacy in human relationships may not seem of importance for the rough-and-ready, hurly-burly life of a soldier, but it is very important for a Christian soldier if for no one else. One officer asks every man who claims to be a Seventh-day Adventist to repeat the ten commandments for him. If the boy can do it, Sabbath passes come easy.

Do not think for a moment that Emily Post is entirely ignored in the army. The methods used may be drastic or crude, but they are very effective. For instance, a man who has developed a "boardinghouse reach" will have his

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United We Stand

Daniel A. Ochs

PRESIDENT,
NORTHERN NEW ENGLAND CONFERENCE

THE church must arise and go forth presenting a united front in her divine task of gathering her children, the lambs of the flock, into the schools of the church and keeping them securely within the walls of these havens of refuge for the tempted and tried young people in this time of earth's history.

Of this unprecedented time of danger for the many thousands of children and young people—the heritage of the church—and of the church's responsibility, Joel speaks with clarity and authority. He depicts the final day of the Lord as a "day of darkness and of gloominess, a day of clouds and of thick darkness." Moreover, he presents to the church not only her God-given responsibility but also her divine task in uniting all the forces in behalf of the children. Hear him sound the clarion call: "Gather the people, sanctify the congregation, assemble the elders, gather the children." Can the church in the light of present-day conditions afford to take lightly her responsibility to the lambs of the flock? Can she afford to take complacently her obligation to her children? There is too much at stake! No, the church must not, cannot, dare not sit idly by and see her children being swept right out of her very grasp, away from her environments, into a world with debased morals and corrupt philosophy.

Over and over again there has come to the leadership, workers, and churches the warning cry to unite in the one supreme task of establishing church schools; of removing the children from the baneful influences of those who are practicing evil; and of gathering all children into

these Christian schools, where the word of God is the foundation. Is not this the time for the church to marshal all its forces—leaders, workers, teachers, parents, church members, young people—in a final and complete program of declaring the importance of Christian education everywhere, of establishing more church schools, and of bringing all the children into these schools?

One may ask how this worthy undertaking can be accomplished in a conference. How can all forces in a conference be united in such a worthy endeavor?

First, the leadership of the conference must be convinced of the place and value of Christian education. Only then will it be in a position to roll the burden upon the hearts of conference workers, church leaders, and members. If all are to be united in this divine undertaking, then the conference must launch a definite program of rendering to all within its scope a marked consciousness of the place and value of Christian education. This may be done, first, by making available to every member in the conference the books *Education and Fundamentals of Christian Education*, the JOURNAL OF TRUE EDUCATION, and the various leaflets on Christian education; second, by encouraging all conference and church leaders to preach to their congregations and speak often to their people on the meaning and importance of Christian education and the need and value of church schools.

Second, the conference leadership must join the educational superintendent in undertaking to unite all pastors and church leaders in launching a conference-

wide survey of all churches for the purpose of ascertaining the number of children in each church, their ages, their grades, and the parents' financial and family circumstances, and for the purpose of getting all children into a Christian school.

Third, the conference committee should lay plans for building up a church school fund for the purpose of helping financially wherever necessary. Moreover, all church members, whether they have children or not, are to "share the expense. Let the church see that those who ought to receive its benefits are attending the school. Poor families should be assisted." *

Fourth, wise conference leadership will leave nothing undone to work with the local boards in providing efficient, consecrated teachers for all church schools in the conference. And unitedly they will co-operate in standing by these too-often-forgotten teachers, who are praying, toiling, and working long hours, struggling alone day in and day out with their many and varied perplexing problems, only to be criticized when trouble brews in the camp, and that too often is due to necessary disciplinary measures or to failing grades.

Fifth, to complete the united front in an all-out program for Christian education and church schools, the conference leadership will do all possible to give the church school teachers their rightful place in the circle of conference workers and to magnify their noble profession in

the eyes of all workers, church members, parents, and children. How may this be done? (1) By co-operating and working with the local church in providing the proper teaching and living conditions for the church school teachers; (2) by providing adequate salary, not only during the school year, but assuring some financial income and employment, wherever necessary, during the vacation months; (3) by inviting all church school teachers to attend the usual conference workers' meetings.

This has become a reality in the Northern New England Conference. All teachers attend these gatherings. When it comes to expenses, they share in the usual financial courtesies extended to all workers by the conference. They join in the discussions of the many and varied conference, workers', and church problems, including their own—Christian education and church school work. They return to their schools with renewed courage and enthusiasm. They rejoice in the reality that they belong to the conference circle of workers. They rightfully glory in the fact that theirs is a divine calling.

All will agree that in order to give Christian education its rightful place in the conference, to make the church school available to all children in every church, to magnify the church school and the teacher's profession, conference leaders, workers, teachers, church leaders, and laity must be able to say in verity and truth, "United we stand in the God-given task of saving all the children in all the churches in the entire conference."

* Ellen G. White, *Testimonies*, Vol. VI, p. 217.

The Children's Road to Heaven

Wilton O. Baldwin

EDUCATIONAL SUPERINTENDENT,
SOUTHEASTERN CALIFORNIA CONFERENCE

SINCE children enjoy a religious experience in accordance with their years, the skillful shepherd will provide a religious program geared to the life of a child. He understands that children are active, and so provides Christian activity. He knows that children are hero worshipers and that their religion is of the practical, rugged sort of the Bible heroes. Red Seas part, water gushes from desert rocks, thousands are fed in the wilderness, and worlds spring forth in the morning freshness of a child's religion. He finds little understanding of the reflective, philosophical religion of his adults.

His heaven is a very real place, and he is ready to join the aggressive ranks of the pilgrims marching to Zion if those who guide his life interests will only take the time and pay the cost in effort to lead him over the children's road to heaven.

One might have little difficulty persuading a child to attend a circus parade, and might succeed with little effort in gaining his assent to a day in the mountains. It is not mere fancy that the child can be just as truly drawn magnetically to the truth, to the church, its schools, and a life of service for God.

See Jesus as He walks through a street in old Judea. Sharp eyes of a little boy spy the Master, and a strange warmth glows in the little lad's heart. Instinctively two little feet start padding down the street, drawn by the Master of children. The toys are forgotten, the little playhouse deserted, for a power greater than they has passed, drawing the children to purer joys than they have known.

No one tried to persuade these city lads

to follow Jesus. They simply found more genuine satisfaction in being with Him than from lounging in their haunts. They may not have felt just this way about Peter, though. He was too busy to be bothered with the children, and drove them away one day when they upset one of the Bible studies. One may wonder what the children did the next time they saw this minister, Peter.

This drawing spirit Jesus left to His workers on earth. "His love is drawing us to Himself. If we do not resist this drawing, we shall be led to the foot of the cross."

Children are best held to the truth when they see demonstrated that Christianity brings largest returns right here and now. A father wanted his little four-and-a-half-year-old boy to be convinced that the Sabbath is the best day of the week. He proceeded with all the best-known arguments to convince his little son of this profound reality. He grew eloquent, and the little fellow's eyes registered amazement at Daddy's affluence. He really seemed deeply impressed. At the climax of his dramatic description of the joys of the Sabbath the father asked with great assurance, "Now, Sonny, tell Daddy what the Sabbath really is."

The little fellow did not hesitate a minute nor bat an eye, but, smiling brightly into his daddy's face, said, "The Sabbath is when you get dressed up and don't play."

Shattered bits of the father's disillusioned ego fell ingloriously to the floor. But, thank God, the scales fell off his eyes, and he knew his first task was to demonstrate to the little boy's experience

that the Sabbath is the best day of the week.

Without question the most powerful drawing and keeping power ever felt by children is the unexplainable joy they experience in a happy Christian home, in a live, working church, and in the sympathetic atmosphere of a Christian school. Children are best held to the church when they have this inner response by which they hold themselves.

The problem is not in gathering the children. Parents have them already. The problem is in holding them, and for this a loving Father has given the stakes with which to make hedges about the children from babyhood on. The first stake is mother, the greatest single influence in any child's life. This is followed by the school and the church. How can teachers and parents hold the children if they neglect such great salvation as is found in the schools and the churches? These forces are already well organized.

The objective of parents and workers is to translate the depths of religion into the present-tense experience of the children. This may be illustrated in the opportunities at camp meeting. The whole junior comes there, not just his ecclesiastical nature, notwithstanding many who wish it were so. He brings his wiggles and zest for doing things right along with his divinely born love for truth. He will sit, but not for long. He will listen, but not for hours; and all this with a heart that is as pure as the sunlight and a love for his Saviour that rings true as the camp meeting bell.

The leader who holds his juniors in camp meeting with inspirational meetings does nobly, but when the last song of every meeting is over, his work has just begun. The devil goes on double duty then. Why not let the junior practice the living he has heard exalted? His entire life must rotate around Christian

ideals. Why not let all his life at camp meeting center in religion, demonstrating the joy of Christianity?

He has heard that it is more blessed to give than to receive. In some camps the girls find it really works. They organize into nursery groups. Special space on a shaded lawn is given them. A sandbox lures tiny tots away from weary mothers, and a swing beguiles still others. These ingenious junior nurses soon find their hands brimming full of tiny tots whose mothers now attend meetings with a joyous freedom.

Junior boys are selected to operate a call-boy errand service. They are given a bench at the information booth and wear distinguishing badges. These wide-awake juniors soon know the ministers and the camp like a book, and learn the greatest lesson of joy in service by running errands.

Other juniors edit a daily newspaper. They interview afternoon speakers in advance of the service, write the articles, and have the paper with the afternoon story ready for distribution at the close of the last hymn.

A few other juniors work with the leader in filming a motion picture of the junior activities, that is shown on the last evening of camp to eager little faces peering at the screen to see their part in making camp meeting a glorious, happy, spiritual experience. Clean play is a part of the junior's religion, too. Several boys and girls spend the in-between hours in model airplane and leathercraft classes.

All these activities center in the junior headquarters tent, thus focusing every activity on the ideals of camp meeting, exalted by the conference Missionary Volunteer leader. When these juniors salute the flag at the close of every morning meeting, there is more than ceremony in their hearts. They are thanking God for freedom in Christianity.

Youth on the March

Alfred W. Peterson
SECRETARY,
MISSIONARY VOLUNTEER DEPARTMENT

IN the eighteen-nineties the messenger of the Lord directed the attention of the church to its young people with the message: "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"

In that far-off day the church membership in all the world was less than 50,000, and the young people's societies of the denomination had a membership of less than 3,000. God centered the attention of the church upon its youth because only quick-minded, robust young people could be equal to the task of blazing new trails in strange countries, of learning new languages and adapting themselves to strange customs, and of undertaking the difficult task of organizing and instructing new companies, which, in turn, would become centers of work from which the third angel's message would spread.

During the past forty-two years, 4,811 men and women have been sent out as foreign missionaries from home shores. Among this group there were, to be sure, some older ones who were sent out to occupy key positions where special experience and leadership were needed, but for the most part, this army of 4,811 was made up of young people. This is the "foreign legion" of the army of youth. Today the marching feet of youth are carrying the advent message into more than four hundred countries.

Here in the homeland many more thousands have joined the ever-growing staff of those who have been chosen to serve as leaders in the organized work in

one capacity or another. But in thinking about the place of young people in God's work, do not forget the rank and file of the splendid army of youth who number, according to the society's membership, over 155,000. It is on the feet of this splendid army of marching youth that God is speeding forward His message.

These young people distribute literature. A girl in South America joined a literature band of young people and began to distribute tracts systematically from week to week. She was so timid that she was afraid to meet the people personally, so she slipped the tracts under the door. In South America there is a custom, in connection with the baptism of new converts, of having the candidates tell how they first became interested in the truth. At one of these baptismal services a woman told how she first became interested in the truth by reading tracts that somebody had left under her door every week during a period of several months. The tracts were always there on Saturday of each week, but she never saw the person who left them. The pastor in charge of the baptism inquired where she lived, and the woman told him. The girl, who was sitting in the gallery with friends, exclaimed, "Why, that is my territory." The pastor called her down from the balcony to greet this woman, and as she came down the aisle to the front of the church, she had the thrill of her life. This was the first person she had ever knowingly won to Christ. Only eternity can measure the influence of the 125,000,000 papers and tracts which young people have distributed through the years.

At the Missionary Volunteer secretaries' council in Boulder, Colorado, the story was told of a testimony meeting where new converts were telling how they were brought into the truth. One had bought a book; another had attended a series of meetings; another had had Bible readings in his home. Then a woman stood up and said, "Eight months ago a little boy about ten years of age came to my door and knocked. I went to the door and was greeted by this little fellow. He gave me his name and then said, 'Lady, I am engaged in Bible work. Would you like me to come to your home once a week and give you Bible studies?' I was surprised at such an approach from such a little boy, and before I realized it, I had said that I would. He came and gave me a study on Daniel. It was so wonderful and interesting that at the close when he asked if I would like him to come back the next week, I said, 'I surely would.' He came the next week, and the next, and every week during those eight months. It is because he came that I am here."

In Mexico three boys from one of the churches in the state of Chiapas walked eight hours through the steaming jungles to visit a family in the town of San Isidro. On arriving, they said, "We have come all the way from our church to start a branch Sabbath school here." The people replied, "We do not know what that is, but we will be glad to let you have one here. Your religion is strange, but you seem sincere." At the first meeting of the Sabbath school there was no one but the three boys and the family. The next week they again made the long walk through the jungle and held the Sabbath school. A few addi-

tional friends were there. The third week more people came. Soon they had 102 attending that Sabbath school.

They decided it was time to preach the doctrines of the message, so the boys began to preach. They told the people, "We know how to do something else also. We know how to hold young people's meetings." So they called all the young people together and organized a Missionary Volunteer Society. The work grew until today forty-six of those people are baptized Seventh-day Adventists and there are more than a hundred in the Sabbath school and Missionary Volunteer Society. And, better yet, the Missionary Volunteers in the new church at San Isidro are going out into all that region organizing and conducting branch Sabbath schools of their own. Thus does the message march forward on the feet of its youth.

During the past twelve years, since records have been kept, lay young people have helped win to the advent message more than 30,000 people, or a number equal to the membership of two union conferences.

This is a time of opportunity. Many are troubled. Some are mourning the loss of loved ones, and all are wondering what lies ahead. Hearts everywhere are open to the ministry of young people. May every Missionary Volunteer Society and every school become a recruiting center and a training ground from which youth may march with this last message of hope for a stricken world. Indeed, "with such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"

Quality With Quantity

George P. Stone

EDUCATIONAL SUPERINTENDENT,
SOUTHERN NEW ENGLAND CONFERENCE

GOD has high ideals for His children. Sinful mortals do not fully realize just what God does expect and desire of the people who are preparing for a home in the new earth.

If there is one institution above another in which God desires high standards, it is the Christian school. "Of all institutions in our world, the school is the most important."

It has been estimated that less than fifty per cent of Adventist children are in denominational schools. Why does such a condition exist? Is it possible to change such a condition? There are answers to these questions. Let the church search diligently for them in order that it may correct the causes for these existing conditions, and by the grace of God, with vision and leadership, the church can and will emerge triumphant.

For altogether too long a time many have been content to educate children in poorly ventilated, cheerless basements and schoolrooms below standard in appearance. The church has the benefit of inspiration regarding healthful living, yet often applies it only to that which is to enter the stomach and not to the health education of its own children. True, the physical building or room of the schools should be modest and economical. This does not excuse them for being below the recognized standards in lighting, floor space, sanitary requirements, seating, and other physical features necessary for the successful operation of a school plant.

The work is a growing work. God is not pleased with narrow, selfish, short-sighted plans. The schools must be planned with a vision toward larger en-

rollments, higher standards, and nobler ideals. As a house needs furniture, decorations, and happy individuals to make it home, so the school needs cheerful surroundings, an adequate library, and educational materials and equipment to make it a place to educate happy boys and girls.

In planning for a Christian school, the following items may well be considered.

Does the schoolroom or building stand forth to the children and to those not of the faith as representative of the high Christian ideals and standards of God's chosen people?

Do physical facilities and instructional supplies facilitate the desired educational activities?

Is space available for reading centers, manual activities, recreation, and projects, as well as for seating all pupils with good lighting?

Is the equipment movable and adaptable to a variety of purposes? Is a variety of books, pencils, paints, woods, tools, paper, and like materials readily available?

Much of the success of the school depends upon the teacher chosen. The selection of teachers is one of the largest problems that the church has today. Some youth are reluctant to enter the teaching profession. Well might the church inquire the reason. Many have not been inspired with the opportunity of service for the salvation of boys and girls. Others have witnessed the failure of some ministers and other workers to support the church school. Some have seen the inadequate school facilities and

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Not All the Children Are In

John E. Weaver
ASSOCIATE SECRETARY,
DEPARTMENT OF EDUCATION

IT is a sobering thought for parents, teachers, and leaders in God's cause to realize that they have a large responsibility to see that the lambs of the flock, this precious heritage of the Lord, are made ready for the soon coming of Jesus and that no child is left out.

The messenger of the Lord, drawing a parallel between the children of Israel in Egypt during the time of the plagues, admonishes parents: "Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. . . . Establish church schools."

Today not all the boys and girls are being kept in the schools of the church. In certain churches many, and in other churches all, of the children of God's people are getting their education in the world, drinking from poisoned fountains, sitting at the feet of teachers who do not believe in God or in His word, and associating with children and youth whose hearts and lives are untouched by the love and character of Jesus.

It will be seen from the table below that the gain in church membership

during the seven-year period has been 35,912, or 18 per cent, while the gain in elementary pupil enrollment during this same period has been 1,714, or 10 per cent. It appears that a good many boys and girls are not in the fold of safety of Christian schools. It is getting late. Parents and teachers must hurry, because what they do not do for the children today, they may not be able to do tomorrow.

By consulting this table, one will see that a certain union shows a 15 per cent gain in membership during this period but a 10 per cent loss in elementary enrollment. Another shows a gain of 25 per cent in membership and a 4 per cent gain in elementary pupils enrolled. Two unions show a higher percentage of gain in elementary enrollment than in church membership.

Again the church faces the obvious fact that not all the children are in the safety of Christian schools. Time is still on the side of the church, but it is rapidly running out. Let all make provision for the education of these boys and girls today! Tomorrow may be too late.

SUMMARY OF CHURCH MEMBERSHIP AND ELEMENTARY ENROLLMENT BY UNIONS
for 1936, 1942, 1936-37, and 1942-43

Union	CHURCH MEMBERSHIP				ELEMENTARY ENROLLMENT			
	1936	1942	Gain	Per Cent	1936-37	1942-43	Gain or Loss	Per Cent
Atlantic	12,059	14,300	2,241	16	727	825	98	10
Canadian	8,146	9,325	1,179	13	384	480	96	20
Central	13,628	16,064	2,436	15	1,007	917	90L	10
Columbia	17,388	23,122	5,734	25	1,813	1,891	78	4
Lake	23,290	26,286	2,996	11	1,906	1,848	58L	3
Northern	11,231	12,526	1,295	10	518	502	16L	3
N. Pacific	19,654	25,354	5,700	22	1,851	2,537	686	27
Pacific	29,398	37,340	7,942	21	3,858	4,414	556	13
Southern	15,685	20,324	4,639	22	1,892	2,256	364	16
Southwestern	10,628	12,378	1,750	14	1,202	1,202
Totals	161,107	197,019	35,912	18	15,158	16,872	1,714	10

If I Were Sixteen

Minnie E. Abray

DEAN OF WOMEN,
WASHINGTON MISSIONARY COLLEGE

"Backward, turn backward, O Time, in
your flight,
Make me sixteen again, just for to
night."

WE were alone this night—my guest and I. The days had been so busy, and we had not taken time to visit much of late. She was in a talkative mood, and I, for once, was eager to listen. She was in a reminiscent mood, and this, too, suited my fancy.

"You know," she began, "this is a wonderful age in which a girl may grow up; there are so many opportunities. But then," she sighed, "I know, too, there are many dangers and temptations. There are so many opportunities to make money now that I fear for our girls. In their youth and exuberance they fail to see that this is only temporary, and by yielding to this impulse they are missing the only opportunity they will ever have to enrich and beautify their lives."

"Suppose," I suggested, "you were sixteen and just finishing high school. Tell me, what would *you* do? Wouldn't you give any thought to the call of your country for your services?"

Eagerly she replied, "Yes indeed, I would, but I know that without an education my service would be very limited. And I know, too, that being a Seventh-day Adventist girl, I should consider service for my Master paramount to all others. I would go to college. I would seek counsel from those who were older, and especially avail myself of Heaven's guidance, that I might pursue the course in which I had the most talents and thereby prepare myself to render the best service. I have seen so many round pegs trying to fit into square holes.

"If I could go back over the years again, I would sense the value of time, for now I know how short one life is. Youth does not know that. Youth lives in the experimental stage and feels that, failing in one thing, it can easily turn to something else. Life is too short to do many things well.

"I would brush aside every glittering prospect of making money and go to college. During the first two years I would attempt to discover the field for which I was best fitted—nursing, teaching, Bible work, secretarial, or any one of the many fields now open to girls. As a guide in my student life I would read often the words of Mrs. White, 'Students, make your school life as perfect as possible. You will pass over the way but once, and precious are the opportunities granted you.' I would project this counsel into my spiritual, social, and scholastic life.

"God first, others next, and self last, is a good motto for all. It is only by the proper balancing of these three that any degree of perfection can be approached. All too often I have seen wrecks along the way because the social phase had usurped too much time. I would devote to God my best in time and talent and service. Attendance at the Friday evening meeting, Sabbath school, and church would be the rule of my life, for now I know that habits formed in early years are the controlling influence in later years.

"I would be careful of leisure time, my reading, my associates, knowing that all these experiences are etching and chiseling their way across the very countenance of the woman I shall become.

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If I Were Sixteen

Harry H. Hamilton
PRESIDENT,
SOUTHWESTERN JUNIOR COLLEGE

WE'RE I a boy of sixteen today, facing a world torn by uncertainty, hate, and bloodshed, what would I do? Which way would I turn? What preparation would I make to meet the fearful conditions?

First, I would want to learn thoroughly the lesson that what I do now will affect not only my whole future life here but perhaps the one to come. A great man once said that it is too bad that people in their youth, at a time when they are incapable, because of the lack of background, experience, and judgment, of making momentous decisions, have to make decisions that affect the rest of their lives. The old adage, "As the twig is bent, so the tree will grow," is just as true today as it was in the days when our grandfathers wrote it in their copybooks.

No other possession in life is so important as good health. There is a close relationship between the body and the mind, and a man with a weak physical constitution is handicapped in the very beginning and will never be able to do his best work. Therefore I would, if possible, build a strong physique. In order to accomplish this I would learn to eat moderately, to get the necessary hours of sleep, and to take some exercise out-of-doors every day. I would strive to build a constitution that would be an aid, never a hindrance, to my ambitions.

I should endeavor to learn that life is not one grand moving-picture show, that I should not try to condense all life into an hour and a half of thrills, sipping out of it all the sweetness that might come here and there moderately in after life. Days of mighty, tumultuous joys are few and far between. All life is not made up

of sweets any more than one's meals are all pie and confections. If one tries to crowd too much pleasure into his young days, the later ones are sure to be devoid of their natural heritage.

I should learn to grow up. And one of the first signs of the change from childhood, boyhood, and adolescence into manhood is to learn that, after all, older people are not stupid. That is one lesson that youth seems not to know. Mark Twain told once of how very stupid his father seemed to be. That was when Mark was fourteen years old. When he reached the age of twenty-one and looked back, he said that it was remarkable how much his father had learned in the last seven years.

I would give a great deal of thought to what my present studies have to do with an all-round education and to their relationship to my future life. Often you have wondered what possible value some of the subjects you are studying and are going to study can be to you in shaping your life. You must understand that the aggregate of human experience in its cultural and intellectual pursuits has codified these subjects you study into certain lines in order to make you a thinking person. Education—a part of which is the study of textbooks—is of very real value, though that value may appear doubtful to you.

I should learn to value promptitude. There are persons who are invariably on time. These are the people the world believes in and trusts. George Washington invited some famous old generals and other army men to Mount Vernon to dinner that he might there discuss some business matters with them while they

ate. They came late. When they arrived, the general was just arising from the table. Laying his napkin aside, he said, "I am sorry, gentlemen, that you are late. You may proceed to the drawing room, where we will conduct our business." The habit of getting everything ready for a quick getaway when the whistle blows will not be helpful to you either. You may remember the story of a certain Irishman who was killed because he had a box of dynamite on his shoulder when the whistle blew.

I should endeavor to learn to save my money, to be scrupulously careful of my expenditures, and never, never to borrow money from friends. Banks will lend you money; that is their business. I once had an employer who was asked by one of his friends to lend him ten dollars. He told the writer that he was sending him the ten dollars as a gift, because he never lent money to his friends. He wished to keep his friends. Be saving. One of my schoolmates later became the manager of a corporation. He received his promotion because one of the owners of the business discovered in a tray on his desk a half-dozen pencils not more than an inch long. The owner said that a boy who was that careful of a firm's property was the type of man he desired in the concern.

In my youth I would learn to bear responsibility. For nearly forty years I have been dealing with youth—thousands of them. It is astounding to me how many of them shirk responsibility. Most of them do not desire to be held responsible for anything. Youth should know that responsibilities gravitate to the man who can shoulder them. The man who carries responsibility, who does his work well, is always the one who, strangely enough, has "pull." Bearing responsibility, taking his share like a man when it comes, has "pulled" him into the place, and that is the "pull" that ever brings young people into enviable positions.

Do not be a grouch. A grouch is grit in the bearings of the wheels of business and society. Be enthusiastic. Once, walking through a factory, I saw a great sign which read like this, "Do for someone every day a kindness that costs you something." One has a good feeling when he has that fellowship of love and respect and kindliness toward his fellow men.

And, best of all, in my youth I would remember God. When I was a child, we had in the family a great, thick old Bible illustrated by the French artist, Gustave Doré. Never will the impression made by his masterful art be eradicated from my life. By looking through that old Book I learned to reverence God. In my boyhood I liked to read those portions of the Scripture that deal with the greatness and goodness, the majesty and the compassion of our God. Early in my youth I was taught to reverence God's sanctuary.

I should love and honor God, and I should seek conversion and join His church, for at sixteen you are at the age when many young people are converted. As you grow older, there is less chance of your ever uniting with the church of God's people. Love the services of God's house; have that gratitude of heart that Mary Magdalene had, and of that one lone leper of the ten who returned to give God the thanks. A boy of sixteen will certainly need the grace of the Spirit to meet a world marching to its doom. And he should realize that nevermore will the world of the future be like that of the past, that Jesus is coming soon to take those who love Him, that God's young people are His true nobility, and that He will save some and leave others.

May God help every one of you who read this to prepare to meet triumphantly the perplexities that must be faced, to put forth your best powers in His service, and to live nobly because you have thought seriously.

BEYOND THE CALL OF DUTY—An Editorial

IT was Jesus who taught that the true neighbor of the man injured on the Jericho road was neither the Pharisee nor the priest but the unwanted Samaritan who did service not required of him and gave money not asked. The great Teacher revealed a whole area of opportunity beyond the duties named specifically in the law. He set a life pattern of value not only to His immediate disciples but to the church for all time. He gave generously and tenderly what sinful men were in no position to demand. His was a life of going the second mile, of giving the cup of cold water, of pouring out more than He could ever receive.

Because men gave more than anyone asked of them, the continents have been explored and peopled; great literature has been written; railroads have laced the valleys and penetrated the mountains; schools, churches, and factories have dotted the national landscape; and men have grown in knowledge, in wealth, in culture, and in piety.

Soldiers often perform distinguished service beyond the call of duty and are decorated with medals of honor, but not all that challenges the best in men lies in a foxhole or cockpit. Some lies along the furrow, at the workbench, or in the home. Duty calls some youth to adventure and death, others to professional tasks, but many to the manly struggle in the market place and to the rigorous tasks of the common life. All will benefit in a Christian school. In association with other triumphant youth those facing practical duties can better fit themselves for capable, confidence-building leadership in the local church.

The responsibility and privilege of the Christian school comprehends more

than the mere supervision of lessons or of requirements for graduation. There is hardly any limit to what it may help its students achieve. It will certainly fit them for what lies beyond "the gateways to service," and help them toward greater victories in spiritual warfare, more complete mastery of their minds, a better social poise, and a higher type of culture. Beyond the circle of what their hands find to do, to the very horizon of a soul-challenging tomorrow, the courageous youth will step unafraid and ready to serve beyond the call of ordinary duty.

At first thought hardly more could be asked of the Christian school than to prepare its students to devote all their energies to the gospel work, but having done that for some, there lies beyond that call of basic duty a world of need and opportunity for others. Thousands of youth in the church never reach college. Hundreds of those who do never graduate. Where the school of any level touches these youth is the place to capitalize their intelligence, industry, and devotion, and make them all count for God.

Beyond the call of duty as understood by some lies a whole category of work and accomplishment as intriguing and as compensating as tasks of the cap-and-gown variety, and none the less noble and good, but lying in the realm of the practical workaday world. Beyond the ordinary service expected of the Christian school in fitting youth for graduation, lies that lasting influence on mind and character so potent in sustaining those who serve. The unseen, immeasurable values of an education in such a school give it a distinctive place in the church. With it students are prepared to live and work beyond the call of duty.

Youth in School

William H. Shephard
PRINCIPAL, CAMPION ACADEMY

YOUTH in school! Herein lies the future of the nation. Youth in Seventh-day Adventist schools! Herein lies the hope of the church, the hope for the giving of the gospel in this generation. This is the task than which there is none more important. Leaders, teachers, and parents possibly may sense the magnitude and importance of this work, but many of the youth do not. The responsibility for placing this objective before them is properly that of the parents and leaders, but more specifically it becomes the task of the teacher, the teacher in the secondary school.

The ages between thirteen and eighteen, or the age of the secondary level, are perhaps the most important in the educative experience. This is the period in which most standards for home, profession, vocation, religion, companionship, and educational future are set. It is a delicate age, one in which the youth are sensitive—sensitive of their appearance, their family, their grades. It is also the age in which youth begin to be valuable so far as earning capacity is concerned, and this gives opportunity for exploitation of their abilities by short-sighted parents and guardians. These beginnings of economic freedom add to the many reasons why boys and girls feel competent and self-sufficient. There is also during this present emergency the general feeling of insecurity. These factors all contribute to make late adolescence a significant problem for the secondary school. This concept of youth should therefore be uppermost in the mind of one selecting a school for his child, and not forgotten by those who conduct work in the secondary field.

The secondary school, and particularly one with boarding facilities, finds itself at once a preparatory school and a finishing school. To this paradox might be added other equally incongruous purposes for existence, such as "a good place for my problem child;" "a place to leave my girls while I am on vacation;" or "John has begun to stay out nights, and I must put him in an academy;" "Mary is running with the wrong crowd." These are examples of what is expected of the average boarding school. And why not? "The work done in our schools is not to be like that done in the colleges and seminaries of the world. . . . They should be family schools, where every student will receive special help from his teachers, as the members of the family should receive help in the home. Tenderness, sympathy, unity, and love are to be cherished. There should be unselfish, devoted, faithful teachers, teachers who are constrained by the love of God, and who, with hearts full of tenderness, will have a care for the health and happiness of the students."¹

Recently the people of Louisiana turned their attention to the kind of schools they wanted for their children. After many committees and groups of lay and professional people had gathered data and survey reports, it was learned that "they want schools which will help children develop wholesomely and healthily, which will give them creative outlets and opportunities to express their inner potentialities, which will limit required academic learning to those aspects which will be of real value to all,

¹ Ellen G. White, *Testimonies*, Vol. VI, p. 152.

and which will develop in each child a genuine sense of responsibility for the well-being of the community, the State, the Nation, and humanity. . . . The people want the schools to help the children to live healthfully and safely, to develop character, to be self-disciplined and happy."² These words seem familiar when compared with the following instruction: "The highest class of education is that which will give such knowledge and discipline as will lead to the best development of character, and will fit the soul for that life which measures with the life of God."³

Character training, character development, and self-discipline are not the products of mass education. They are the results of personalized effort. The student must know his teacher as well as the teacher knows the student. The resultant decisions which go to make an upright character are not those which are forced or made under pressure, but those which are made independently as a result of following right leadership in right environment. The public school system has made heroic attempts to bring this about through counseling and guidance programs, but the average small boarding academy is ideally equipped for just such work.

The dean of boys lives with those whom he counsels. He plays with them, works with them, prays with them. He helps them plan their programs, their entertainments, their sports. He learns to know them, and they learn to know him. Breaking down a natural reserve on the part of some pupils in order to help them is not a problem under such circumstances. The dean of girls does a similar work. Her talks to her girls on gracious living, neatness, and refinement are exemplified by her own manner and life with them every day. All life

experiences are shared, making an ideal structure for guidance work. The principal of the small school visits in the homes of his pupils and maintains contacts which are invaluable for personal work. The farm manager takes his boys to the field. They spend the afternoon together. The matron works with the girls as they prepare the meals, bake the bread, wash the clothes, and attend to the cumulative duties and responsibilities which make up the day's work.

Teachers and students alike share the same religious experiences. They attend and take part not only in the same classes but in the same services, and they listen to the same sermons. It is from such contact and such association that enduring decisions are made which result in the development and formation of character. It is what the teachers do, on the farm, in the kitchen, in the laundry, and in the school homes, which has the greater character-building value.

Equipped with the above facts, one may readily see that the character and self-discipline developed by students depend to a tremendous degree upon the nobility, intelligence, and spirituality of the faculty, for it is true that the moral and spiritual tone of the student group is but a reflection of that of the faculty. In the instructional program the teacher-student relationship is important. Young students, especially, tend to emulate the teacher of a favorite subject. In the small school there is a strong *esprit de corps*. Students know that their teachers are their best friends. Their successes are mutually bound up together.

While sensing its obligation to equip the youth in school with facts to ease their induction into military, college, or industrial life, the academy's first duty is to use its excellent opportunities and superior advantages to obtain the desirable results of self-discipline, character building, and conversion.

² Carleton Washburne, "What Kind of Schools the People Want," *Education Digest*, March, 1943, p. 39.
³ Ellen G. White, *Counsels to Teachers, Parents, and Students*, p. 45.

Educational and Missionary Volunteer Council

Harvey A. Morrison

SECRETARY, DEPARTMENT OF EDUCATION

EDUCATIONAL representatives who are engaged in field activities had a very unusual privilege in attending the recent Educational and Missionary Volunteer Council at Boulder, Colorado. As they gathered in this quiet place of natural beauty, they immediately noticed that it was a splendid place for study, meditation, and prayer. This spirit controlled the atmosphere of the entire meeting.

The devotional meetings were unusually appealing and practical. The spirit of these meetings never left as the more technical work proceeded. Elders H. T. Elliott, T. J. Michael, N. C. Wilson, and Meade MacGuire led out in these meetings. Each day there were many remarks expressing appreciation of the study.

This was the first general meeting of this kind ever held where the full time was given to the discussion of the field problems. The tone of discussion on all topics revealed the understanding of these workers that the first consideration in all the educational work of the church is the child and his experiences. These discussions also manifested the deep spiritual burden these workers are carrying for the children and youth. It was amazing to see how alert they all were to things that influence these child experiences and how very many modern things can be used to help build up religious interest and experience.

The saving of children and youth and preparing them to be channels of salvation for others was the center of all consideration. From the very beginning of

the meeting the delegates seemed to be of one mind in this respect. If the church members who are parents could have been present and observed the anxious thought and planning these workers were giving for the youth, they would have been inspired to be more devoted to their own children and their spiritual and intellectual needs.

Over and over again, both in the educational and the Missionary Volunteer meetings, it was stressed that the greatest service that can be done for the children is to get them into a Christian school. Many valuable and interesting experiences were related showing the result of Christian education as contrasted with the results of secular education. Some of the workers had former teachers who were present at these meetings and who had given them the impetus to make their decision for the Master.

The similarity of the problems and objectives of these two departments was manifest to the entire delegation. These leaders are fortunate in the experience of working so closely together, each contributing help and strength to the other. The united efforts of these departments should go far toward touching the life of every child and youth of this people.

When the time came to separate and return, each to his own field, it was with the consciousness that all had been greatly blessed, and that each had a renewed inspiration and courage in his work and an increased determination to complete the task God has given him to do.

Nurses in Prospect

Mary Colby-Monteith, R. N.

PROFESSOR OF NURSING EDUCATION,
PACIFIC UNION COLLEGE

YOUNG women are needed today—needed in every branch of nursing. As the armed forces take three thousand nurses a month during 1943, demands for graduate nurses in civilian hospitals will be on the increase. A much greater number of student nurses are needed this coming fall to enter schools of nursing. Even during their basic training these students can carry much responsibility in caring for the sick, and thus relieve the graduate nurses for other essential duties.

Because of these urgent needs many suggestions are being made as to ways and means to meet the emergency. Should the prenursing year be discontinued? Does the prenurse need to have an average grade of at least a C? Does she need to be over seventeen years of age to enter a school of nursing? What qualities should the future nurse possess? As I consider these questions in the light of nine years of experience in charge of the prenursing curriculum in a senior college, the following conclusions seem justified.

Prenursing should be continued by all means. Let all remember why it was started eleven years ago. Have the reasons changed with the years? There is still the year or more after graduation from the twelfth grade before the girl is old enough to enter a nursing school. And certainly in a critical war period nurses need more rather than less maturity! If eighteen to nineteen years of age is the minimum peace-time age to enter a school of nursing, there should be no thought of lowering the age limit when responsibilities will be greater. The year in college still gives opportu-

nity for the young person to find herself—to make sure she wishes to become a nurse. A few always change to some other needy field such as school teaching or secretarial work. This is much to be preferred to having them start nursing and find it is not their sphere.

In college the experience of the youthful Christian has opportunity to deepen before it must face the challenges of life and death in the hospital. The basic sciences are taught with a wealth of laboratory facilities not always available in a nursing school. If these basic sciences—chemistry, microbiology, human anatomy and physiology—are taught in applied courses, they are of great value. If no attempt is made in either the classroom or the laboratory to apply the subjects to the future needs of the nurse, they could be done better in the school of nursing.

Grades in prenursing should be at least a 1.0 scholarship average with very, very few, if any, D grades. A final grade of D in any prenursing subject is a danger signal. It may indicate lack of interest in the future profession, or lack of ability to meet the demands of modern nursing. Not all students need to be "brain storms"! There is need of more good, thorough bedside nurses than of executives, but the bedside nurse can do better work if she is able to receive at least a C average in college. There is a useful place in medical institutions for the young woman who cannot maintain the necessary scholarship, but her place is that of an auxiliary helper and not in the professional nursing field.

The prenursing curriculum of thirty-two semester hours could well remain

similar to what it has been during the past eleven years. In Seventh-day Adventist junior and senior colleges it usually includes the following courses:

Religion (Daniel and Revelation)	4	semester hours
English	6	semester hours
General Chemistry	6	semester hours
Health Principles	2	semester hours
History of Nursing	3	semester hours
Human Anatomy and Physiology	6	semester hours
Microbiology	4	semester hours
Physical Education	1	semester hour

Entrance requirements to the prenursing curriculum should not be lowered. They are usually about as follows: sixteen units in an accredited secondary school, including one unit of Bible for each year in a Seventh-day Adventist academy to a total of three units; English, three units; foreign language, two units in one language; history, one unit; mathematics, two units, including one unit of algebra; and science, two units, one of which must be chemistry or physics.

Grades in the secondary school give indication of ability for future work. It is much better to have the student show her inability to carry modern language, mathematics, and science in the secondary school than it is to allow her to enter college and fail in the prenursing course. It is wrong to allow a student to matriculate for prenursing when the transcript from the secondary school shows that such a curriculum will be too difficult for her. Making D and F grades continually is not good for the personality. No miracles are performed in the summer between high-school graduation and college entrance. Those who make poor grades in chemistry, physics, algebra, and geometry, and Spanish, French, or German, probably will not do well either in prenursing or in the school of nursing. It is advisable for young women who anticipate nursing as a career to maintain a 1.5 scholarship average in the secondary level.

What qualifications are needed for the modern nurse? Several years ago Dorothy Sutherland in *Mademoiselle* gave the following list, with the comment, "When you consider a career in nursing, stop long enough to measure your wits against this check-list to see if you've got what it takes:" (1) good health; (2) interest in the needs of others more than in self; (3) sense of humor; (4) patience; (5) intelligent curiosity; (6) willingness to work and ability to follow instructions; (7) clinical, not emotional, approach to suffering; (8) adaptability to surroundings; (9) sympathy, in controlled doses; (10) capacity for independent thought, restraint in expressing it.

These are worth considering—each and every one. But another qualification should hold first place on the list. It has been said that "nursing is God's business." The world needs consecrated Christian nurses who can pray with and for their patients. A student nurse may measure up to all ten of Miss Sutherland's suggestions, but if she fails in practical Christianity she is indeed nothing more than "sounding brass and a tinkling cymbal."

Nursing is a calling. The nurse should feel a deep interest in the people who need her care. She should have a desire to aid even if it means the doing of simple and often menial tasks. Nothing is too lowly if it makes the patient more comfortable and contributes to his recovery. Nursing opens the door of opportunity to a professional career. It therefore brings professional responsibilities. Since the medical work has been and will continue to be the "right arm of the message," the nursing profession offers opportunity to share in the finishing of the work of God in this generation. The Great Physician will have a thousand places in which the graduate nurse can be of service.

What College Meant to Me

Ernest D. Dick

SECRETARY, GENERAL CONFERENCE

TO be told from the chapel platform by a beloved teacher or a highly esteemed guest speaker that college days are the happiest in one's life, makes a student wonder. Wobbling under a heavy program of work and study, driven from one appointment to another, belled in and belled out like the proverbial firehorse, and yet with scarcely a penny in his pocket with which to buy even a paltry postage stamp—he does wonder; he wonders what terrible things life holds which make these days of struggle to secure an education seem so sweet by comparison. But it is even so.

Happy though the days since graduation have been, filled with varied interests and travel, yet to me the memories of college days are the most cherished.

Just what is there in a college experience which carries on through life and means so much in the days to come? Were I to answer this in one brief sentence, I would say it is the broadening of the horizons for future service.

My plans for future service were shaped by my limited environment. Father raised thoroughbred cattle. Fine stock they were, too—all registered. We delighted to think that we boys, four of us, had a part in this. With great care we balanced their rations and watched those beautiful animals develop. At the proper season of the year we began to give them special care—halter-breaking them, teaching them to lead, grooming them daily, and, finally, polishing their horns and hoofs in preparation for the cattle shows where we were usually successful in carrying away the lion's share of the first prizes.

Little wonder, therefore, that as I be-

gan to think of plans for my life, I thought in terms of attending the State Agricultural College and later returning to the farm to raise better cattle.

But another possibility of service entered my life. With the heavy obligations on the farm, I could not go away to attend one of our academies, but went to the near-by high school. The principal was a man of noble ideals. He taught a number of my classes. I soon learned to hold him in high esteem. He took an interest in me. At times he came home with me on the farm and admired our cattle. He wanted me to attend the State University and pursue the study of law. Naturally, that appealed to my young heart, and almost unconsciously I began to plan in that direction.

But other plans also contended for a place in my thinking. Mother wanted me to attend one of our own colleges, and I knew well what I ought to do. After a year's teaching in a near-by public school and another summer on the farm, I left for college, thinking to attend a year or two and perhaps later return to one of the courses which appealed to my heart.

With a high-school diploma in my hand, and my own plans for the future confused and uncertain, I reached the college. There I met a group of Christian young men and young women. I had never before had the privilege of such association. A fine group they were, too, and with them I formed fast friendships which since have been the source of rich inspiration and fellowship.

There, too, I became acquainted with Christian teachers, noble and strong, who held before me high ideals of service in the cause of God and the part which I might have in His work. From

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the mission fields came those who told of the needs of lands afar and the high privilege of witnessing for Christ.

My precollege plans, which seemed so good, began to recede, and on the horizon of my thinking there appeared a larger, nobler purpose of serving God, of becoming, if He could use me, His co-worker. With this clearer vision of duty came an experience which will ever be fresh in my memory. The college president, on meeting me one day in the

college building, placed his hand on my shoulder and said, "Ernest, why don't you finish college?" The path of duty was clear. I decided to follow.

Continuing in the school another two years clarified and enlarged my vision, and solidified my decision. Through the ministration of His Spirit on my heart, my life's course had been changed. The college had provided the atmosphere in which the work was wrought.

This is the work of our Christian colleges. To such young men and young women who are facing the problem of their future life's plans, let me point you to our colleges. There under God His purposes can be wrought in you. Increasingly broader horizons will open before you, until you find your place of service in the finishing of the work, and a part in His glorious, soon-coming kingdom.

Irvin F. Blue

PROFESSOR OF RELIGION, UNION COLLEGE

IT is an inspiration to look back to the past and recount the way God has led me. My ambition to go to college and become a missionary was fostered by godly church school teachers. That church school first held in my father's kitchen was the turning point in my experience. There was little equipment or furniture for a school, but my teacher was a godly woman and gave me a view

of the life of Christian service. Through academy and college that vision remained vivid in my mind.

Union College in 1905 opened its doors for me, and the "College of the Golden Cords" became my school, my home; yes, it became my "burning bush." Here I learned to know God better. In a foreign mission band I received a vision of the needs of the world. This again was daily emphasized by all my teachers.

The sacrifices of godly parents and constant encouragement in hard experiences in school also made the way easier. They never regretted the financial outlay. I have often heard my father say that the money invested in the education of his children was the best investment he had ever made.

Although my father's home was one of regular routine, promptness, and thoroughness, yet I found the school routine and budgeting of time for study

and work a great preparation for life. There were times when my work began very early in the morning. I worked in the college bakery one year and helped to put out three hundred loaves of bread before breakfast every day except Sabbath. It required a good deal of will power to get out on a winter morning in the dark. One year I was assistant cook, which required absolute promptness in building fires in the kitchen stoves before others were up. However, as I look back on those experiences, and the spirit of responsibility developed by them, I give credit to my teachers for their confidence and patience and guidance. I found that they appreciated my faithfulness, and it spurred me to try harder every year. The five years spent in Union College were the most important investment of time and effort of my life and definitely fixed the pattern for my spiritual experience and service for God.

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Percy W. Christian

PROFESSOR OF HISTORY, WALLA WALLA COLLEGE

BY the time a student reaches college, there has already occurred a fairly accurate definition of his objectives in life, his interests, his habits, and his traits of character. But in many cases the four years spent in college represent the most important period in the life of an individual, for they enable him finally to "find himself" and determine his relationship to the great problems of life. Looking back upon my own experience in a Seventh-day Adventist college, I can truthfully say that it meant literally *everything* to me. And to our young people of today I can unreservedly recommend a Christian education:

1. It synthesizes previous religious instruction, develops a more mature conception of one's relation to God, and encourages more active service for others.

2. It stimulates an intellectual curiosity necessary to progress, while at the same time it indicates the boundaries of rational processes beyond which exploration might result in speculation.

3. It makes necessary a more thoughtful consideration of possible vocational choices, and leads to a definite decision to fill the place God has outlined.

4. It places a person definitely "on his own" in virtually every phase of intellectual, social, and economic activity.

5. It affords the guidance of Christian teachers who are interested in each individual.

6. It offers fellowship with many other young people of "like precious faith."

Indeed, every Seventh-day Adventist youth will find it greatly to his advantage to attend one of our splendid colleges—genuine "cities of refuge" in a world torn by doubt and perplexity—for there, and there only, will he be given a preparation "for the joy of service in this world, and for the higher joy of wider service in the world to come."

Paul T. Gibbs

PROFESSOR OF ENGLISH, WASHINGTON MISSIONARY COLLEGE

ACOUNTRY boy, green enough that I once appeared in the dining room with no collar attached to my shirt, I arrived at "dear old Union" in the autumn of 1915. After four years there and an additional twenty-four years of post-college experience, my shortcomings remain obvious, but college training accomplished in me a work toward refinement of thought and behavior.

In a Denver museum years ago I saw an unusual exhibit of commodities manufactured from steel. Among these, a given weight of spikes was valued at five cents. An identical quantity of metal made into hairsprings for watches commanded the surprising sum of \$44,071.20. Both articles had come from the mine as ore; the remarkable inequality of value resulted from superior refining and tempering processes expended on the hairsprings.

What happened to me in college was immeasurably less in degree than was the change wrought on the iron ore before it became hairsprings, but the parable does symbolize the refining and tempering influences that acted upon me and my fellows during college years. Besides learning to wear shirt collars (in those days usually high and always heavily starched), I progressed toward certain useful conclusions: I began to learn that it is advisable to make oneself as acceptable as possible to others; that criticism, however painful, from one who is unfriendly is likewise more accurate and more constructive than criticism from one who is friendly; that classical music, as well as simpler varieties with more melody, may afford esthetic satisfaction to folk ungifted with musical talent; that progress springs from hard work and a sense of responsibility.

I am grateful for the helpful influences of a Christian college.

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H. F. Halenz

PROFESSOR OF CHEMISTRY, EMMANUEL MISSIONARY COLLEGE

THE appraisal of my college career must involve an answer to these questions: What are the values that should characterize the college experience? To what extent have these values been translated into personal achievement? Each person seeks, of course, to realize a slightly different set of details, but on the larger, and therefore more fundamental, outcomes, all men are more likely to see alike.

In this sense I set down some criteria against which the effectiveness of this personal educational experiment may be judged. Has the school assisted me in

fortifying good habits, in elevating tastes, in multiplying and enriching ideas, in deepening convictions, in enlarging understanding, in increasing the "ability to do"? And beyond this, how has my own "inner self" been affected?

To this day I am buoyed and inspired by the memory of the lives and acts of former fellow students and teachers. We were a well-knit group. In our extra-curricular activities we accomplished the things that needed to be done. We learned to stand alone, even while standing together with many. The certainties of the advent message were deeply engraved in our hearts and minds.

With the passing of the years these by-

products of the college experience move increasingly into the foreground of one's thinking. Let no one belittle college training because an uninspiring person once said that nine tenths of all we ever learn in school is soon forgotten. What is there more important than "forgotten" knowledge? It is like saying, "God is," and being sure of it, without, perhaps, being able to prove it on the moment to the satisfaction of the infidel. It —this forgotten knowledge—is the background for our living that gives tone and meaning to our daily experience; it is the stationary background against which we may judge the parallax of new and untried ideas. And isn't that, largely, what we mean when we speak of our "life philosophy"? It is tremendously important that it should be sane and wholesome and bring happiness to its possessor and those around him. To the extent that college has accomplished that for me, I am deeply grateful.

Rochelle Philmon-Kilgore
PROFESSOR OF ENGLISH, ATLANTIC UNION COLLEGE

IT all began when Elder Robert M. Kilgore came to our home and suggested that my parents send me to an Adventist school, saying, "Who knows? Someday she may be a teacher in this school." My parents thought I was too young to leave home, but I was not too young to dream and to act. I hung up my high-school diploma, hid my dolls, pinned up my braids of hair, lengthened my dresses, and went forth to teach a district school to earn money for college.

How wonderful it was the next year to associate with Adventist young people! College brought higher ideals and greater dreams. I caught a vision of church school teaching.

Finally I returned to the old campus, first as a teacher and later as principal of the academy. My teaching had prevented my completing college, but I had continued studying, sometimes by correspondence, sometimes in regular classes, and finally in university summer sessions.

I went to Union College for my senior year and taught Latin to pay my expenses. Here I particularly appreciated the opportunity of studying the Bible under a real scholar and teacher. But near the end of the first semester I suddenly found myself dean of more than one hundred young women. My duties interfered with my study periods, but they gave me a keener realization and appreciation of what college means. I still maintain that it is a good thing for a teacher occasionally to prepare one of his own assignments. It is true that my cap and gown and sheepskin had a little less glamour than if I had finished college before beginning to teach, but in spite of the fact that I was too young when I began and too old when I finished, I believe the double role of teacher and student gave me a keener appreciation of each sphere.

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Continued from page 14

the uncharitable attitudes exhibited by many parents and school boards toward teachers. Others have been led to choose professions within the work which are more remunerative financially.

These institutions must be changed at once. Leader and lay member alike can by precept and example direct the youth to a more favorable attitude toward the teaching profession.

Parents have the right to demand teachers who have high moral qualities, who are firm in the message and can be trusted; teachers who have tact and patience in dealing with children, who have developed a winning personality and a pleasing personal appearance; and last but not least, teachers with a thorough, sound, professional training adequate to meet the requirements of a highly developed educational system.

Besides the physical school plant equipment and the Christian teacher, there is still one more factor necessary for a successful school. The patrons must believe in and support the policies of the school wholeheartedly. Always personal opinion and selfishness must take a second place when the needs of the whole are being considered.

Each individual church member and parent might well question himself thus: "Believing this school is ordained of God, do I support it by my prayers and personal attitude? Do I support the school financially, budgeting my funds as God directs me in harmony with the need? In judging the outcomes and results of the school, do I allow personal prejudice and my own opinion to temper my judgment, rather than the instruction of Inspiration and the Word?"

The great challenge comes to the school. "Let the school prove itself." Then the patrons will gladly support its

program. The enrollment will be enlarged so that every child of the church will come under its life-giving influences. Let the standards be lifted high so that the doubting Thomases may see with their own eyes the results obtained when God's word holds the first place in education of the children and youth.

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If I Were Sixteen

Continued from page 16

"Could I go back, I would learn to know people better, to understand, sympathize, and rejoice with them. I would do this, because I have learned I shall always live with people, and all around me I see those who need kindness and sympathetic understanding.

"In addition to seeking to be the best student in the field of my choice, I would find time for some music, for reading the best literature, and for an acquaintance with nature. I would take some practical courses in the field of home economics, because wherever a girl goes she should be the queen in the household realm.

"I could go on and on, but again I am reminded that life is so short and there is only time for the best things—the things that make for service."

As she finished, I thought, If only all our girls just leaving their high-school days behind, and standing on the threshold of the future, could sense the full meaning of her words, how different their pathways might be! "But," you ask, "who is this guest that I may talk with her personally?" Seek her out, my young high-school graduate; you will find her in some good older friend. She is the Voice of Experience.

Youth at War

Continued from page 7

wrist slapped, enthusiastically and vigorously, with the broad side of a knife. A man who wants all the privileges of the table and none of the responsibilities, and takes a piece of bread off the bread plate when it is passed to him without taking the plate, will find plate, bread, and all dropped unceremoniously into his "mulligan"!

Many a lad has had unnecessary difficulties with his officers because of inabil-

ity to express himself and make his position clear. Hundreds of officers dealing with thousands of men find it necessary to deal with the individual, not with the denomination he represents. Many officers are unacquainted with Seventh-day Adventist principles. In one of the largest conferences in the world a sergeant said to one boy, "I have been in the Army twenty years, and I've never heard of such a thing as a day of rest." The day-by-day rooting and grounding in the principles of Christianity that takes place in every Bible class and many other classes as well, is of incalculable blessing and importance in preparing the youth to meet the issues of this generation.

The youth should be counseled continually these days to keep calm, to keep their feet on the ground. They should be told not to get jittery and rush around to join something they will regret later. They would be well advised to look things over critically and from every angle, lest they be victims of the last man's advice. They should not be too credulous of "grapevine" counsel that may be based on superficial experience. The teachers in the colleges are doing excellent work nowadays along these lines.

The JOURNAL of TRUE Education

Printed by
Review and Herald Publishing Association
Takoma Park, Washington, D.C.

W. HOMER TEESDALE, EDITOR
HARVEY A. MORRISON *Associates* JOHN E. WEAVER

THE JOURNAL OF TRUE EDUCATION is published in February, April, June, October, and December, by the Department of Education, General Conference of Seventh-day Adventists, Takoma Park, Washington, D.C. The subscription price is \$1 a year.

Correspondence concerning subscriptions and advertising should be sent to the Review and Herald Publishing Association. Address all editorial communications to the Editor.

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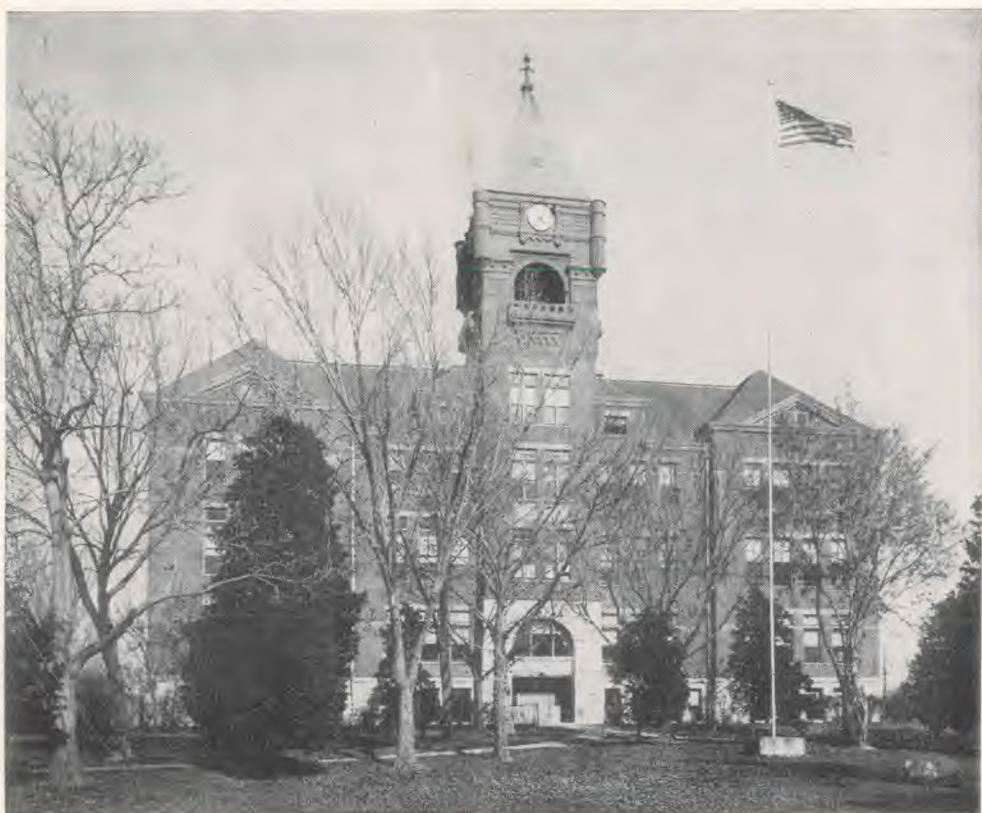


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