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THEY SHALL ALL BE TAUGHT OF GOD

-An Editorial

THE greatest challenge to the staff members in a Christian school is that they be teachers of righteousness, clear and willing channels through whom the Spirit of God may flow into the lives of the children and young people who are flocking into our schools.

The greatest danger confronting our teachers is not from the rebel who is occasionally admitted to church schools and who is patently and sometimes belligerently opposed to the principles and practices of Christian education. A greater danger lies in the complacency which dulls further effort when students conform to our regulations, the rebels have left or become docile, and those who remain give lip service to the doctrine.

Young people come to our schools with behavior patterns formed in Adventist homes. These include attitudes toward worship, toward Christian ethics and standards, and a limited knowledge of the Word of God. Often the child has a genuine, personal Christian experience. Sometimes he has only the behavior pattern. During the turbulent teens and the years of early maturity toxins of doubt and infidelity are often picked up through contact with irreligious companions. A poisoning process begins. But, either by habit or policy, the student preserves outwardly, that is in the presence of his teachers, the old familiar behavior pattern. This lulls the instructor to a sense of false security and of achievement which is more apparent than real. Only an open break or the kindly personal interest of the teacher gifted with great spiritual insight will reveal the extent of the infection.

Certain dangers more or less inherent in our situation must be recognized and faced. One of these grows out of the essential requirement that Bible courses be

taught on all school levels. From the beginning class in the church school to the Bible courses offered in college, constituting one of the required fields of a liberal arts education, there is danger that God's Word and His truth may suffer by their physical position among mundane things. Unfortunately, there is abundant evidence of student tendencies under pressure of assignments and the need to "make grades," to reduce the wisdom of the ages—to which the curriculum is intended to expose them—to routine assignments and daily grade-earning tasks, so that while hewing the trees they fail to expand their souls in the beauty of the woods.

Another danger is that the round of religious services on the campus will come to be regarded as a part of the routine, certain times and plans where attendance of the body is required and given, without the response of heart and mind which worship periods deserve and which must be given if personal benefit is to accrue.

One of the dangers threatening the Bible teacher is that large classes and the pressure of work will be allowed to rob him of personal acquaintance with his students. Knowing his organization and presentation of subject matter to be good, and finding his students able to pass their examinations with credit, he may assume that their mental prowess denotes a corresponding assent of the heart, without being sure.

This is a day when many professing to be Christians have only a form of godliness and deny the power thereof in their lives, when spiritual lukewarmness threatens the church. It is also a day which demands of our young people a completeness of conversion and a depth of consecration which will not only

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What School to Choose

John P. Neff

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WILL our youth go to a school that does not honor and recognize Christ as the Son of God and the Saviour of mankind? Will they attend a school that does not reverence the Bible and the truth for which Christ and the martyrs died? To do so would be disloyalty to God, and would place their souls on the ground of the enemy. Will they go to a school where the moral and spiritual trends are upward, or downward? Are the graduates of the school more democratic, or more snobbish? Are they more gentle, kind, and courteous, or more selfish, egotistical, and overbearing? Have they learned the lessons of self-sacrifice, humility, and service, or of self-indulgence, pride, and arrogance?

These questions are paramount. The goodness and greatness of life are found in these elemental qualities of character far more than in brilliance, intellectuality, and scholarship. We must inevitably, at every step of the way, and at the last, be measured by what we are rather than by what we know; by the manner of our lives rather than by our material achievements.

Do the students find God and learn to know Him better while they attend the school, or do they lose Him there? Do they come through respecting and maintaining the most worth-while things—those things that make for the glory of God and the eternal good of mankind?

No greater evil can ever befall an individual in this world than to leave heaven out of his life. No greater wrong can ever be done to a child than to send him where he will lose his faith and interest in eternal life. Parents are aiding in the destruction of their sons and daughters

when they send them to a school where secular aims and worldly ambitions prevail. They are placing those youth where the odds are stacked against them and where it is vain to hope that they will maintain an interest in eternal life.

"Whatsoever a man soweth, that shall he also reap." ¹ This is the law of all life. Sooner or later we shall reap what we have sown. In the heart of childhood and youth the seeds are sown and will grow into a corresponding harvest. We may today choose to close our eyes to these real and unalterable facts, but the final harvest is either corruption and death or truth and life everlasting.

Down in these dreadful and anxious days when all who have eyes to see do see that the world is going to pieces and that there is no hope except in God, how can any parent send a child he professes to love to a school that leaves God out, in which prayer and salvation are not known? Not only will these children be lost as a consequence, but the parents who have so far departed from God as to lose their true sense of responsibility will be brought into judgment for this terrible offense.

The question of the rating of the school by earthly standards among the schools of the land may be interesting, and to some extent worth while to know; but how the school is rated by divine standards according to which it and all its members will finally be weighed in the balances, is of transcending importance. It is the evaluation of the life at the grave that counts, and not the blandishments of graduation day.

Few young people are competent to choose without counsel. Parents should

know, but too often they trust the choice to someone whose conceptions of education are measured by narrow confines of the walls of institutions, and not by the broad fields of life in the light of time and eternity.

Never forget that the humble apostle Paul stood in the center of the greatest institution of earthly learning of his time, and declared the professors of the University of Athens to be ignorant. He taught them the things concerning the true God whom they called the unknown God. Parents today need to let this sink into their minds and awaken them to the fact that this same God is still unknown in most of the schools of so-called higher learning but with this difference: He was worshiped by the pagan Athenians as the unknown god; He is now both unknown and unworshiped in most of the schools of this so-called Christian land.

Paul closed his address to the Athenian professors with these words: "And the times of this ignorance God winked at; but now commandeth all men every where to repent: because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead."¹

So down here, almost two thousand years nearer that judgment day, in this enlightened land, Christian people ought not to be ignorant about the grace and the other important matters that so closely concern their eternal salvation. God winked at the ignorance of those so-called learned men; but will He wink at our ignorance, or willful stupidity, if, in these days, we send our sons and daughters to schools where we know God is ignored and religion is held in derision by many of the teachers, and where we know there is no aim, purpose, or even pretense to lead them to the Lamb of God or to build noble Christian character in their lives?

"By their fruits ye shall know them,"² and so we ask again: Are the alumni interested in the advancement and betterment of their friends, associates, and even strangers? or are they indifferent to the things that concern the lives of those about them? Do they spend their time, money, and effort in uplifting and elevating the standards, principles, and ideals of others? or do they lend themselves to petty parties and clubs that are occasions for killing time and gossiping, and lead to no worthy end? Do they endeavor to make others more virtuous and happy? or do they encourage and tempt them to habits and practices that eventuate in unhappiness and discord? Do you find them living their lives for others and for the advancement of the kingdom of God rather than for themselves?

Looking out upon the years to come in the life of our sons and daughters, are we quite certain that the school of our choice is the one that would be most likely to influence those sons and daughters heavenward? Remember, too, that this is the most serious and irrevocable responsibility we shall ever assume for our children. We are in all probability choosing their destiny. What we may do in giving our children position, prestige, and standing in society or what we may leave as an inheritance are insignificant and negligible as compared with these other considerations. This life imposes upon us as parents no more far-reaching responsibility than to choose the school where our children will receive their education.

Roger W. Babson recently stated that "the safety of our nation, including all groups, depends on Christian education." Education without Christ the Bible calls "foolishness,"³ because it leads the recipient to waste his life on the things of this world and thereby to lose the life that is enduring.

¹ Gal. 6:7.

² Acts 17:30, 31.

³ Matt. 7:20.

⁴ 1 Cor. 3:19.

The Spiritual Needs of Secondary-School-Age Young People

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OUR secondary school young people need spiritual help. This statement may seem trite to their teachers, who are already aware of that fact. Yet I sometimes wonder whether even those who are working most closely with these young people are fully conscious of their spiritual needs, whose name is legion.

There is a considerable span of mental development in young people between the ages of thirteen and eighteen. The specific need of the ninth-grader is not the same as that of the academy senior. This article, however, will deal primarily with needs that are common to all within the academy age group.

This is the time of decision for God. Whereas the largest percentage of these decisions will be made during the earlier years of this period, there is always a considerable group of young people who wait until they have nearly finished their work in the academy before making their decision to accept the Lord and be baptized. Basically our work is to bring all to this decision as early as is compatible with the individual experience and understanding. Most unfortunately, the misconception sometimes exists that once a young person has been baptized, the ultimate has been reached and the responsibility of the teacher ceases. What an unhappy illusion! If young people need guidance, counsel, and instruction before baptism, they need these threefold after they have taken that step. Satan is even more interested in causing a professed Christian to fall than he is in preventing him from ever making that profession. In this important work of leading to decision and then building strongly

for Christian experience, we teachers must recognize and satisfy a number of needs.

They Need Information.—"My people are destroyed for lack of knowledge."¹ In the case of God's ancient people, their responsibility was great because they had rejected knowledge. With many of the young people today the situation is entirely different; they have not been informed on some of the most simple spiritual truths. Too much is taken for granted. It may be that they should work out things for themselves, but many cannot do so because they have not been taught how to solve spiritual problems.

In the schools of the prophets some things which we frequently assume to have been learned already were taught as a part of the regular school program. This statement keeps ringing in my ears: "Not only were the students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in Him, and how to understand and obey the teachings of His Spirit."² We can no more blame a young person for not praying if he has never been taught how to pray, than we can censure him for not speaking Spanish if he has never been taught Spanish. It is true that some people "pick up" Spanish without instruction, but this is not generally the case; the same is true of prayer. We emphasize the duty of prayer, but in how many cases have we satisfied a boy's need to be taught how to "come boldly unto the throne of grace"?³

Then there is the lad who comes with a man-sized problem locked up in a boyish heart. He is told that he must have faith,

but back comes the query, "How can I have faith?" It may be that the teacher has some lessons to learn before that question can be satisfactorily answered. "And how can I know when the Holy Spirit is speaking to me?" This may sound incongruous, coming from a gangling, too-big-for-his-suit adolescent; but it must be answered in a way that will work, or the counselor has failed.

They Need Experimentation.—These things are, of course, a part of experimental religion. "Many of our youth understand the theory of the truth, but how few understand by experimental knowledge the practical bearing of the truth upon their every action." "God has a special message for His people of the last generation, which must be carried to the world. But the power of the message lies not in the message itself, but in the Spirit of God, using the truths of the message as a transforming agency to re-create man in the likeness of the Divine. Therefore, this message must be applied to everyday life, or it will degenerate into a mere "form of godliness, but denying the power thereof."⁵

When David suggested that we "taste and see that the Lord is good,"⁶ he was talking not of theory but of experimentation. One sip of water will do more to demonstrate its thirst-quenching properties than will a score of books on the subject. Our secondary-school young people need to be led—not directed—into a spiritual experience that brings the truth of God into vital action in every thought, decision, and movement of life.

They Need Reality.—God the Father, the Son, the Holy Spirit, angels, heaven, the coming of Christ, and Christian living itself, are unreal, ethereal, to a large proportion of our boys and girls and young people; yet little is done to make them real. To Hagar, fleeing in the wilderness, came practical demonstration of God's care for her and her son, and with this realization she exclaimed, "Thou God seest me."⁷ God's love, His guid-

ance, protection, and provision, must be made as real and as living in our experience today as they were in Hagar's time of need. The greatest constraint to right action—and restraint from wrong action—is an individual sense of the continual presence of God.

During a Week of Prayer in an academy a boy came to me one day whom I had not seen before. I invited him into the office I was occupying for consultations with students, and as he sat down he began to talk. His first sentence was, "I could go into a theater, and have the Lord sit right next to me, and it wouldn't hurt my conscience any." He thought he could. But to him the presence of God meant no more than would computing the distance from the earth to the farthest known star. He had never known what it meant to be under the watchful eye of One who cares. What a challenge to Christian teachers! But we can make the presence of God no more real to our students than it is to us.

They Need Reverence.—Closely related to this matter of sensing God's presence is the students' need to understand what is meant by true reverence. Too much of youth's philosophy regarding sacred things is wrapped up in the response of one boy whom I stopped as he was making a game of racing and stomping up and down the stairs to the balcony in one of our large churches. When reminded that he was in the house of God, he queried in amazement and in all sincerity, "Why, isn't this a public building?" He had never been taught that there is a distinct difference between things sacred and things common. Our boys and girls need to be taught respect and reverence, including the right attitude toward parents, teachers, ministers, the denomination, and the church building.

They Need Work.—The only way to assure continued spiritual growth and maturity is to make use of one's own ex-

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Leading the Child to Christ

Bernice Webber

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TO RESTORE in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized,—this was to be the work of redemption. This is the object of education, the great object of life."¹

It often seems that the little child is naturally nearer to Christ because of his innocence than the adults whose responsibility it is to bring him to Christ. But the child is unaware of this relationship, and the adults who are to train him are accountable to God for making this kinship clear to him.

How is this to be done in the most effective manner? The Bible and the Spirit of prophecy have given us many principles which, if conscientiously employed, will give us much help.

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."²

"On everything upon the earth, from the loftiest tree of the forest to the lichen that clings to the rock, from the boundless ocean to the tiniest shell on the shore, they may behold the image and super-scription of God."³

From these two references we see that the Bible and nature are the two books upon which we can rely in leading the child to Christ.

Certainly, in the stories we tell to children, whether Bible, nature, or everyday experiences, we should seek to tell them so that the child will see the application

to this everyday life. It is well to ask, "Charles, what do you think you would have done if you had been the boy or girl of the story?" or, "Why do you think the boy (girl, man, or woman) in the story did right (or wrong)?" or, "What could they have done which would have been better?" Let the children tell the adult their reactions to the story, rather than the adult tell the children what they *should* see in it.

There is no better way to lead the child to Christ than to bring him in contact with nature, always with open eyes, heart, and mind, to see the outworking of God's love, power, and wisdom as manifested in His created things. We are close to Christ when we are seeking to understand why and how the birds migrate, how the parent animals love and protect their young, and the trees and other plants co-operate in making the air pure for us to breathe.

I shall never forget how a California city girl of eighteen, who had spent many of her spare hours in a movie theater, was thrilled when for the first time she saw the male ruby-crowned kinglet flash his patch of brilliant red. From the bottom of her heart came these words, "Miss Webber, I never knew I could be so thrilled with such a tiny thing. Somehow the thrills of the movies seem tame compared to this. Why is that?" I tried to show her how she had just had a little taste of the kind of emotional uplift God intended for us to have here in this world, and a foretaste of the pleasures He has in store for us throughout eternity.

In seeking to lead children to Christ, we often do not let them participate enough. We should really teach them how and for what to pray, and encourage

them to do it, to "learn to do by doing." We do not give them enough opportunity to testify of their experiences, to thank God for His love and care, and to ask questions concerning their problems. We only occasionally lead them in doing *real missionary* work, such as handing out papers and tracts, giving temperance programs, singing to shut-ins of all kinds, and actually helping some definite person or persons whom they know.

We do not take seriously enough our responsibility for the early guiding of the children into the right choice of radio programs, music, and reading. When children enter school, it is not too early to make a definite start. Then is the time that children think that what the teacher thinks and says is very important. I find it helpful to have them tell me the programs to which they listen, then to listen to them myself. If they are not up to standard, I explain why they are not, and why they will not help to make the boys and girls better Christians. Very seldom will the question, "Do you think Jesus would listen to that program?" elicit the wrong answer.

Concerning the reading, I think the kind of literature we read, suggest and uphold to the children will do much toward developing their tastes in reading. Children are unconsciously drawn to Christ by good reading.

We too often lead a child to Christ, and from then on leave him alone, without a definite objective in his mind as to what he is going to do with his life. I believe quite young children should be encouraged to choose the line of work in which they should like to excel, so as to be of greatest service to Christ. This will help to hold them true to the ideals which have been set before them and toward which they are striving. I once heard of a teacher of adolescent boys and girls who, after reading to them biographies of several truly great men and women, let them each choose the name of the hero or heroine they preferred. They were to

try to live daily as nearly like this person as they possibly could under existing circumstances. The change in the lives of those children was remarkable.

So I feel that if our children can be helped to choose their lifework with the definite objective in mind of helping to finish the gospel commission, it will definitely help to hold them near to Christ after they have found Him. No doubt they will more than once change their ambition, but meanwhile they are working toward something. I know a girl of about fifteen who as a little girl decided she wanted to be a teacher. Through the years she has collected pictures, stories, and other materials to be used in teaching. Even if she should never become a teacher, she has been held to a purpose, and through this positive interest has been kept from many foolish indulgences.

I have left for the last what seems to me an important help in leading the child to Christ. This is that the teacher should, at least once a year, (more often if possible) sit down alone with each child and have a heart-to-heart talk with him. Children will open up their hearts and minds much more with only one to listen. They will not soon forget the things you say then, and the prayer you offer in their behalf. Obviously, in order to make this special talk really successful, the teacher must at all times and places show a real interest in the boys and girls *as persons*, and not just a part of the schoolroom or playground scene. They will then be prepared to accept your expression of interest in their spiritual life, and they will much more readily bring their problems to you.

To summarize, the genuine and abiding interest we show in the child's all-around development, the time and effort we spend with and for him, *and the consistent Christian life we live* will, with God's blessing, bring heart-warming results in leading the child to Christ.

¹ *Education*, pp. 15, 16.

² Deut. 6:7.

³ *Education*, p. 100.

Inspiring the Spirit of Worship in Our Colleges

R. Allan Anderson

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TRUE worship is the most dynamic experience of which the human spirit is capable. Nothing is more important in the whole church program than guidance in worship. The greatest service we can render a child or an adult is to help him sense the presence of God. Those who carry the everlasting gospel to the world's far ends are to lead men of all nations to worship Him who made heaven and earth. Worship is the very heart of our message. Whatever the scholastic standing of our schools, if we fail to inspire in our students the spirit of true worship, we shall have failed indeed.

Worship has been defined in various ways. Sperry says, "Worship is the adoration of God, the ascription of supreme worth to God, and the manifestation of reverence in the presence of God."¹ The word itself is a contraction of the old Anglo-Saxon word *weorthscipe* meaning worth-ship. But the worth-ship, or value, of God must be based on an understanding of His greatness, His power, and His love. Wonder, admiration, awe, reverence, praise, and surrender are all included in worship. As the ancient Hebrew poet viewed the glory of the heavens, he exclaimed, "O Lord our Lord, how excellent is Thy name in all the earth!" But, he adds, "What is man, that Thou art mindful of him?"²

When the human mind begins to comprehend the might and magnitude of the Creator and His works, the reaction is ever the same. The mind is bowed in humility, and the sense of reverent wonder grips the soul. What better environment could there be for inspiring the spirit of worship than our college science halls? True, we may not think of our science

classes as projects in the field of worship, but they can and should be. How manifold is our knowledge of the Creator's power and majesty as compared with the meager knowledge of other ages. That vaster revelation should stir our souls and lead us to cry with new emphasis, "O Lord our Lord, how excellent is Thy name!"

A certain type of study has led some to inflate their ego and glory in their own achievements. But our message is a call to fear God and give glory to Him. When every science class becomes an avenue into the presence of God, and every mathematics class another revelation of the wonder and precision of the Eternal, then our students will come to know God. To know the subject is one thing; but to know God, the Author of the subject, is quite another. There is no subject we teach which could not be an avenue to God. The vast fields of literature and language, the great landscape of history, and of course the whole range of music, theology, and art, provide untold opportunities for the teacher to inspire the student mind with the spirit of reverent worship. If all our classes were taught with this high objective in mind, we might need far less coercion to get student attendance at worship services, and we should require few regulations to prevent studying during the chapel hour.

Unless worship is brought into life, there will be no life in worship. The special periods set aside for worship services should be the culmination of our daily meditation on the works and wonders of God. It is impossible to legislate the spirit of worship. It must be inspired. Formal worship is an abomination to

God and man. We are told that "the evil of formal worship can not be too strongly depicted, but no words can properly set forth the deep blessedness of genuine worship."³ And further, "Nothing is more needed in our work than the practical results of communion with God."⁴

It is possible to attend a place of worship and yet not worship. "Ye worship ye know not what," said Jesus to the woman at the well. She was concerned about the place of worship; in fact, it was her whole emphasis. Should it be the temple or the mountain? The reply of the Master is both challenging and revealing. He showed that the spirit of worship is more important than the place of worship. That is something we need to think through. As a people we have been charged with big responsibility. We are to lead men into a preparation to meet God. Sin has made great inroads into our civilization, and the race is in revolt against God. We are to call men back to obedience. And the sign of their allegiance to Him is the keeping of the Sabbath. Important as this is, however, it is entirely possible for us, while placing great emphasis on the place, or the form, or even the day of worship, to fail, nevertheless, to enter into the spirit of worship. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth:" "for the Father seeketh such to worship Him."⁵

God's looking for worshipers is quite a new thought. We know He is looking for workers, and having heard His call, we as workers together with Him have dedicated our lives to His service. But He is also looking for worshipers. If God places real value on our worship, should we not seek to make the worship experience more real in our colleges and our congregations? True, there is a great work to be done; but there is also a great God to be worshiped. The work of the Lord may actually keep us from the Lord of the work. Where are we placing our emphasis? Adventists are specialists in train-

ing congregations to work, but our congregations should also be trained to worship. Mere activity is not worship, although true worship leads to activity.

When Isaiah saw the Lord high and lifted up he got a new sense of values. His experience, recorded in chapter six, marked the beginning of his great ministry. From that point his life was focused. Prior to that vision he could see little else but trouble in the land. Fears and forebodings were everywhere. Assyria was threatening an invasion, and Israel's king lay dying of leprosy. Men were on the march, and the future looked uncertain. His heart filled with anxiety, this youthful prophet went to the temple. Standing in silent meditation, his mind cleared of all earthly traffic, God rode quietly into his soul. He saw the Lord. He heard the sound of singing, and the angel anthem had a welcome note that day. "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory."⁶

Fears turn to praise in an atmosphere of true worship. Even the war-swept world is full of the glory of God. Standing there in the presence of the Eternal, he senses his need. He is a man of unclean lips, and his congregation is no better. God must do something for him. True worship always uncovers the heavens and makes God real to man. But it just as definitely uncovers life and makes the soul of man real unto himself. That experience in worship is too often lacking.

Isaiah experienced not only a sense of sin but also a sense of forgiveness. Fire from the altar purged his lips. His iniquity was cleansed. And now, renewed by this experience, he heard the sound of an appeal. His ears caught the words of God: "Whom shall I send, and who will go for us?" His response should be the response of every young man and woman in our colleges: "Here am I; send me."⁷ True worship always leads to service. Can it be that we are attempting to accomplish by methods of organization, promotion, and high-pressure sales-

manship what could be far better accomplished through worship?

In planning our services of worship, some definite principles need to be stressed. Unless the worship leader creates the atmosphere of worship, it is unlikely that the congregation will enter into the experience of worship. In creating the worship atmosphere, everything irrelevant should be eliminated. "Our meetings . . . should be pervaded with the very atmosphere of heaven."⁸

Certain features seem persistently to creep into our programs, things which not only fail to create but actually destroy this all-important feature. Some things, all right in themselves, are entirely out of place in a service of worship. Harmonious furnishings, architectural design, and the sweet eloquence of silence are all vital. But the music is more important.

Many years ago the Lord's messenger penned these words: "Music can be a great power for good; yet we do not make the most of this branch of worship."⁹

And again, "Singing is a part of the worship of God, but in the bungling manner in which it is often conducted, it is no credit to the truth, and no honor to God."¹⁰

Perhaps our colleges offend less in this respect than do some other places; but it certainly reveals a lack somewhere when one can attend the song service which is intended to be the preparation for the Friday evening vespers, and the song leader, perhaps a senior about to graduate, will week after week betray his utter lack of knowledge of the techniques that build worship atmosphere. It takes something different from a "cheer leader" to bring a congregation into the divine presence.

We should not only sing but "sing with the understanding also." For a college dean to ask the student body on Friday evening to "unite in singing that lovely song, 'Holy, Holy, Holy,'" reveals an unfortunate lack of intelligent selection. In the first place, it is not a song, but a

hymn, for it is a true ascription to the Deity. And in the second place it is distinctly a hymn for the morning, not the evening. At another place the college Sabbath school superintendent, an officer of the institution, announced as the opening hymn none other than "Abide With Me."

If our first premise is true, that nothing is more important to the church than guidance in worship, then it surely is our duty to see that such guidance is sound, intelligent, and inspirational.

Men need to see God in His purity and power. They must have a consciousness of cleansing before they can be led to re-dedicate their lives for service to God and their fellow men. Something must happen to bring a coal from the altar of God, not to touch the preacher's lips to make him eloquent, but to touch the lips of all to make them clean.

Forgiveness needs to extend to the universe as well as to persons. Many a troubled soul spends his life in bitterness and resentment against life itself. Such have never experienced the "deep blessedness of genuine worship."

As one's thoughts of God widen, his standards of life are raised. Both well-being and well-doing are bound up with worship. These true principles of worship need to be kept before our students in class, in recreation, and in church service.

In true worship one's conscience should be quickened by the holiness of God; his imagination purged by the beauty of God; his heart opened to the love of God; and his will devoted to the service of God. God *re-seen* and man *re-made* is the object of all real worship. Every class, every service, every activity in the college program should be geared to inspire this spirit.

¹ Willard L. Sperry, *Reality in Worship*, p. 164.

² Ps. 8:1, 4.

³ *Testimonies*, vol. 9, p. 143.

⁴ *Ministry of Healing*, p. 512.

⁵ John 4:24, 23.

⁶ Isa. 6:3.

⁷ Verse 6.

⁸ Ellen G. White in *Review and Herald*, Nov. 30, 1886, p. 738.

⁹ *Testimonies*, vol. 4, p. 71.

¹⁰ *Evangelism*, p. 506.

The Missionary Volunteer Society on the Campus

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YOUNG PEOPLE'S MISSIONARY VOLUNTEER DEPARTMENT

THE first Sabbathkeeping Adventist workers were recruited under the preaching of Joseph Bates, James White, and Hiram Edson. But a better method was devised by John Byington, when in 1854 he started an Adventist school in Buck's Bridge, New York, where the newly discovered Bible truths were made the foundation of the education of the believers' children. Although this idea of a Bible-centered curriculum has through the years expanded into a system of education which trains from kindergarten to seminary, the original purpose of preparing workers has never changed.

The "processing" of a Sabbathkeeping Christian to be a positive witness, whether or not on the denominational pay roll, consists of three steps: first, conversion or commitment; second, thorough mastery of the fundamentals of Bible truth; third, "discovery by practice" of the most successful ways to approach people—individually and in groups—with the gospel story. The third step provides the laboratory drill and experience for efficiency and confidence.

The Missionary Volunteer Society is the organization which the Seventh-day Adventist Church has developed to give its youth this drill and experience in personal and public evangelism. On the college or academy campus it cares for the laboratory work in the training of workers, recognizing that the moment a Christian is "born" he is summoned to personal service for his Master. Instead of looking to the end of a prescribed course of study before entering upon service for God, a true Christian will here and now feel the intense urge to "share his faith."

There are, then, five reasons why the Missionary Volunteer Society on the campus may and should be a potent and progressive student enterprise. 1. To promote such personal devotional habits as will contribute to Christian growth and spiritual maturity. 2. To keep prominent before the entire campus the opportunities for service, both at home and in the foreign mission fields. 3. To plan and organize projects in which Adventist youth carry to non-Adventists the "blessed hope" of the three angels' messages. 4. To provide an environment of good fellowship for youth who volunteer for Christian service. 5. To impress adequately upon the future leaders the important relationship of the Missionary Volunteer organization to the church as a whole, and the major issues that should characterize the M.V. Society activities.

The estimate placed on the Missionary Volunteer Society while in college often sets the pattern for one's attitude throughout life. Yet it must be remembered that a thriving college or academy Missionary Volunteer Society is the product of many factors. We consider five:

Vision.—If the leaders lack vision, if their ceiling is zero, if they assume a defeatist attitude, failure is sure. Leadership must stand on an eminence, whence they survey the vast possibilities of the Missionary Volunteer Society. They must revel in the heroic beginnings of youth participation in this movement. They must be able to discern clearly between trivia and treasure. They must possess a faith that surmounts all difficulties, as the last legion of Christ which is to herald the final message to the world.

Faculty Sponsorship.—A key person in this Missionary Volunteer leadership is the faculty sponsor. The school administration should give major consideration to selecting a well-qualified individual for this important post—one who understands youth, who is held in high esteem by both students and faculty, and who knows how to stimulate and encourage without domination. This faculty sponsor should explore the frontiers of opportunity for the Missionary Volunteer Society, but he should not allow his enthusiasm to carry him beyond the orbit of his responsibility.

Student Leadership.—The selection of student leadership should be governed by the young persons' ability to give the Missionary Volunteer Society aggressive and consecrated direction, as well as to give the students experience. In an organization as closely related to the purposes of Christian education as is the Missionary Volunteer Society, leadership is demanded that is wide awake and fully alert to the possibilities. There is great need of creativeness, initiative, daring faith, and purposeful adventure in those chosen to direct the youth activities.

Program.—When qualified faculty sponsorship and the best in student leadership sit down to face their opportunity, the charting of a challenging program is essential if the organization is to assume its proper status among the various campus activities. The Missionary Volunteer Society must be nothing less than a group of youth volunteering to do missionary soul-winning work in the surrounding communities and farther afield. Projects which stir the imagination and, through prayerful execution, show results in "sharing our faith" will attract a large following. We suggest a few such projects: operating a Sunday school or Sabbath school in some near-by settlement; visiting house to house, leaving attractive literature or Crisis books, winning the confidence of the residents, discovering interest in the Bible to be followed up

by community Bible classes or Bible Correspondence enrollment, and eventually baptism into the church; visiting near-by hospitals, orphanages, homes for the aged, reformatories, jails, or penitentiaries; covering "dark" counties with attractive literature by mail, and following up with correspondence and enrollment in Bible correspondence schools; carrying on welfare activities.

Other worth-while campus projects which may be sponsored by the Missionary Volunteer Society would be the promotion of leadership training such as Master Comrade clubs and foreign mission bands, the encouragement of prayer bands and personal devotional habits, the planning and presentation of stimulating, effective programs or social events.

Favorable Time for Meetings.—Although the Missionary Volunteer meeting should be interesting and challenging enough to draw its audience, care should be taken that it does not have to compete with other too attractive appointments. There is an overwhelming sentiment against compulsory attendance, but the faculty should give the Missionary group an advantageous spot on the week's schedule, either Friday evening or Sabbath afternoon. Because a break in the continuity of meetings tends to destroy the interest, the hour granted this important campus activity must be jealously safeguarded.

The Missionary Volunteer movement has for forty years embodied and given direction to the driving force and consecration of youth of the remnant church who have carried the Advent message across every ocean and into the far corners of the earth. The strategic place of this youth organization in God's great plan should be registered indelibly in the consciousness of every student attending our colleges and academies. The campus Missionary Volunteer Society must share the responsibility for readying a vast army of Christian soldiers who will spearhead the last triumphant offensive for God.

Do We Really Care About Helping Youth Become Educated?*

Mary Champion

DEAN OF WOMEN, LA SIERRA COLLEGE

"By majors and minors, all properly weighted;
By courses and credits all well integrated;
By testings and scorings, and make-ups belated;
By attendance at prayers (as in catalog stated);
By doctor's excuses (all properly dated)—
Little by little he got educated."¹

SOMEONE has said that education is *seeing Johnny through*; another contends it is *seeing through Johnny*; a third interprets it to be *helping Johnny see through himself*; and a devotee of a modern philosophy of education believes it to be *helping Johnny see himself through*.

John Ruskin wrote, "Education does not mean teaching people to know what they do not know. It means teaching them to behave as they do not behave. . . . It is not teaching youth . . . the shapes of letters and the tricks of numbers; and then leaving them to turn their arithmetic to roguery, and their literature to lust. It is, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls."²

Today social competence is not an accident; it is an achievement. And when I speak of social competence, please understand that it not only means the proper manipulation of knife, fork, and spoon at the table, and the techniques of poise found in the social *milieu* of everyday life; it also concerns itself with living comfortably with one's fellows, caring how the other half lives, thinking less and less of self and more and more of others, developing a *real* concept of the value of a human soul, and being able to make a worth-while contribution to the good of the world. That, teachers, is social competence; it is the result of developing the

other half of the educational process, the neglected half not only in elementary schools but also in secondary institutions, colleges, and universities.

At the present time America is looked upon with suspicion by the people of other countries, for we are the power nation today. Any person, student or otherwise, who goes abroad will either add to the international entanglement or be an alleviation factor, regardless of how insignificant a person he may be. Often an international quarrel has been precipitated by a careless traveler in a foreign land. At the National Association of Deans of Women and the National Council of Guidance and Personnel Association, which met together in Columbus, Ohio, in March, 1947, I sat with a group of deans, professors, and other college personnel, and heard a leader of our country plead with us not to give recommendations to any student for foreign travel unless we were absolutely sure the student possessed altruistic friendly feeling toward others; he must have no racial prejudices, no minority group depression feelings, and above all he must be genteel. Our educators are not willing to work out an exchange of students unless those who go will be courteous, kind, open-minded, and will not look at the citizens of other nations with a jaundiced eye.

There has undoubtedly been no time in the history of mankind when Seventh-day Adventists are better known than now. Most of our boys in army camps during the war stood firm for their religious beliefs. Many an officer was oriented to know what Sabbath hours off duty meant. I wonder, however, whether

* From an address delivered at a Pacific Union Conference Teachers' Institute, November, 1947.

we as educators are doing as good a job in orienting our laymen, our pupils, our contemporaries, ourselves, to the part we must play in society today. You and I occupy a position from which to help our youth gain a finer appreciation of the values of the *esprit de corps* in our own group.

Manners, social competence, courtesy, etiquette, are not words reserved for houses with a half dozen servants; they are equally applicable to the butcher, the baker, the candlestickmaker, to you and to me. The foundation of all courtesy and good manners is a kindly spirit, a sincere interest in others, and a desire to make our interpersonal relationships as pleasant and profitable as possible.

Did you ever stop to think that the first miracle of our Lord was not to raise the dead, not to feed the hungry, not to heal the sick; but simply to relieve the embarrassment of a hostess who had incorrectly estimated the amount of wine to prepare for a wedding dinner. Christ could have kept silence at that dinner, and the occasion would probably never have come to our attention. But the story of a wedding in a small town centuries ago comes down to us, not because the couple being married were famous, or because the town was important, but because the Perfect Gentleman attending that wedding used His divine power to help the guests as well as the hostess enjoy the event.

A professor in a large West Coast university needed an assistant. After interviewing several applicants for the job, he heard of a chap who had shown prodigious ability in his particular field. Subsequently, he invited the young man to an interview, and after considerable question-and-answer "shop talk," the professor decided to recommend to the university board that the man be hired. The two men made a dinner engagement for the evening, but as they chatted over their cups and saucers the venerated professor was amazed to discover that the intellectual paragon knew little or nothing of

proper table technique—when to use which utensil, where to put it, and which foods were eaten when. How could the institution add to its teaching personnel an individual who would represent it so crudely? Needless to say, the meal was finished by the professor's saying, "I have changed my mind about needing an assistant. I think I'll try it another year without one."

To be sure, just because a person knows the accepted method of eating artichokes, or because he can execute an introduction properly, does not ensure that he will be a successful doctor, lawyer, merchant, or chief, but will certainly influence his status with his contemporaries and with his clientele.

Not many years ago a young man was graduated *cum laude* from the theology department of one of our colleges. He "felt the call" to preach, and promptly received an invitation to labor in a local conference. However, as time passed, it became known that all was not well, and he was transferred to another parish. A few months later there was a similar occurrence, and another transfer was made. Finally he was placed under the tutelage of a grand old minister who was as keenly interested in, and as comfortable with, the poor widow as he was with the heaviest tithepayer in the church.

But though our young intern knew how to preach, and elucidated elaborately on the little horn, the ram, and the he-goat, he never felt the burden to be genteel. After a series of shifts from one parish to another, from one conference to another, first on the West Coast, then the Middle West and finally in the East, he left denominational work. He was a failure, not because of inadequate instruction or lack of knowledge, but because he refused to recognize and appreciate the values of true Christian courtesy.

The principles of etiquette have developed over a long period of time; they are based on the idea of doing the kind and thoughtful thing, and should make our



human relations smoother. I am not alluding to etiquette *per se*, which may be acquired by reading Emily Post from cover to cover and knowing how to address every class in the world, yet being devoid of any feeling for the common man. I mean that gracious, cordial, unselfishness which radiates an atmosphere of *entente cordiale* among acquaintances.

What can you and I do about all this? First, we can develop a sense of good taste. It may not be the greatest phase of social ethics, but it is one facet of the educational process. It is something we do not master in three easy lessons, but it is, indeed, a necessary asset to the educated person. It includes a sense of propriety in daily conduct, in selection of dress, radio, and music, and in the whole gamut of daily activity.

Second, we can develop a sense of service, for true education is enlarging the capacity to serve. Too many of us have gotten away from our old-fashioned ideas of service. Fewer and fewer of our youth come to college because they think they can there learn to serve humanity better. A large percentage of girls come to investigate the possibilities of marriage; men come to learn how to get into a white-collar job. Seldom do we hear a young man say, "I'm studying medicine so that I can be a self-supporting doctor in the South." I know a doctor in a small California town who for two years has been looking for a stenographer. To be sure, stenographers are being graduated from our schools every spring, but they prefer to work where social, spiritual, and mental progress can be stimulated by their environment. There is less and less interest in serving humanity.

Third, for at least thirty minutes every day, get away from your job, forget it and think thoughts of self-improvement. You may do this by reading a book on personality development or on etiquette, or one that will help to clear your mind of the day's problems. It will make you fresher and more capable of meeting tomorrow's

task. It's a simple prescription, but guaranteed to bear fruit.

Fourth and last, develop an analytical attitude toward your own personality, and form clear concepts of what you can do to make yourself more desirable to your contemporaries as well as to the youth who sit daily at your feet. Look at yourself critically and objectively to gain a different perspective of yourself as a person; try to decide why you are or are not accepted by your acquaintances, and then set about to strengthen—or eliminate—those factors.

In conclusion, I give you one of the best definitions of education I know. It is found in Luke 2:52: "And Jesus increased in wisdom and stature, and in favour with God and man."

"In wisdom" means He grew intellectually; "and stature" means He grew physically; "in favour with God," spiritually; "and man," socially—a complete definition of education: mental, physical, spiritual, and social growth. It takes all four to make a complete person.

Do we really care about helping youth become educated? Does it matter to us that many of our most brilliant youth are socially illiterate? Are we concerned about the whole educational process?

"I fain would be a sculptor of the soul,
Making each strong line fine,
Each feature faultless.
Yet the sculptor cannot carve
In wood or stone
An image nobler than he sees
Within his own stout soul.

"So, gazing at the tools within my hand,
I shudder! How escape from self—
Pitiable, limited—
That I may be indeed
God's carver?
Happy is this thought;
There is a Guide for me,
Who in His living flesh
Has given me the perfect image that I seek,
of God!"²

¹ Burges Johnson, *Campus Versus Classroom*, p. 81.

² John Ruskin, *The Crown of Wild Olive*, lecture 4 (Chicago, 1900), p. 187.

³ Toyohiko Kagawa, "Sculptor of the Soul," in *Songs From the Slums*, translated by Lois J. Erickson, pp. 76, 77.

Acquisition Trends in Our College Libraries

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THE college library exists primarily for the college in which it functions and of which it is a part. If that seems trite and axiomatic, its emphasis is most important when the book collections of several libraries are to be compared. The burden of this study is not to show how much alike our college library book-acquisitioning programs are, nor how wide a quantitative margin may exist between the accessions of one library and those of another. Rather, it is to inquire whether the library's acquisitioning program is in approximate ratio with the courses listed in the catalog.

To make of the college library a mirror which would reflect the vitality and freshness of the college's teaching staff; to visualize a carefully chosen collection of books which, as the result of alertness and progressiveness on the part of the instructors, parallels the broad trends of the curriculum, is not just a fanciful idea. It is a worth-while and purposeful proposition. As Dr. Wriston declares, "Every characteristic quality in the plan of instruction is mirrored in the library."¹

But acquisitioning is only a means to an end. It is the meager keyhole through which the careful observer may gain a small glimpse into what occurs on the broad avenues of the college's educational processes. Much emphasis must be placed on *kinds* of books and their *use*. "The number of volumes as the simple and stupid proof of efficiency is as sensible educationally as to consider the number of students in a college a simple test of its general educational efficiency. The kind of books, their circulation and appropriation, enter vitally into the test."²

Books must be acquired in some orderly and reasonable fashion. If nothing else, college finances make certain restrictions necessary in the yearly book-acquisitioning program. Every college library has a formula which it follows in seeking to acquire and maintain a balanced collection, which reasonably supports the emphases of the curriculum and the broad scope of a liberal college education. How well does that formula work?

We assume here to observe the effects of its operation by comparing the acquisitions of the last three years with the curriculum credit load listed in the latest (1947-48) catalog. This involves restrictions which will be indicated later.

Material began to become available for this study early in 1945, when the senior college libraries began to exchange lists of current accessions at intervals favorable to the library issuing the list. The main purpose of the exchange was to compare content and to lend mutual book selection assistance. Sometimes lists have been delayed, but a careful check of inclusive dates indicates that listings of all accessions for the years 1945, 1946, and 1947 (till November 1) have become available on a mutual exchange basis.

Since all these libraries use the Dewey system of decimal classification, the tabulation of the contents of these lists was a simple matter. In order to avoid too many small and overlapping categories, only the broad subjects of the ten decimal classes and two divisions—geography and biography—were employed. All titles were counted. Sets of volumes were counted as a unit. Bound periodicals, when listed, were included in the count.

Geography and biography were separated from the 900's (history) in order to reveal history content with greater accuracy.

These general subjects were used in listing the content and credit hours of the curriculums in the different colleges. Each course was counted as listed in the college catalog, i.e. courses in history were counted in the decimal classification category of history, science courses were counted as natural science, and so forth. To establish a clearly drawn pattern, the decimal classes were amplified to parallel the curriculum content. But no departure was made from the specific details of that scheme. Some courses in the curriculum were placed in the category where the books would be classified according to the decimal classification system. Example: in most college catalogs psychology is usually listed with the courses in education; but books in psychology are classified in the 150's (psychology) rather than in the 370's (education). Therefore, courses in psychology were counted in the 100 class instead of in the 300 class. The credit hours in all curriculums were tabulated on the semester hour basis.

In these three years (1945-47), lacking two months, the nine Seventh-day Adventist college libraries acquired, either by gift or by purchase, about 27,660 titles (not volumes); or an average annual increase of about 1,152 titles per college. Parenthetically, this is considerably be-

low the average listed in Randall's survey of 200 colleges.³

If any of these figures point to weaknesses in the acquisition formula, the implication of their meaning can be most readily discerned and accounted for by the individual library concerned. However, the mere comparison of statistics, without giving careful consideration to the closely related factors of content and use, is not sufficient for a full picture.

Some of the facts revealed by these figures are more interesting than others. It may seem unusual that in only one of our colleges do accessions in religion lead. In fact, were it not for the exceptionally high accessions in religion, by that one, the average accessions for all colleges in this subject field would take secondary place to sociology. Accessions in religion occupy second place in two of the remaining colleges, and drop to third, fourth, and fifth place in the rest. Religion permeates and predominates the tone and tenor of each college's entire teaching objectives, but the total credits available for courses in religion in the different institutions stand in fourth to seventh place in the credit-hour list.

Librarians overly concerned about a balanced book collection may inquire about the preponderance of credit offered in the fields of the natural sciences and the useful arts. The answer, of course, rests with the curriculum makers. If this

Table A
Semester Credit Hours

D. C.	A	B	C	D	E	F	G	H	I	Total
000	12	12	10	16	12	1	11	8	18	100
100	16	14	14	12	10	2	11	5	4	88
200	70	67	80	104	75	151	67	68	69	751
300	80	99	121	102	147	2	114	123	62	850
400	70	71	107	140	90	34	94	113	108	827
500	170	203	165	228	131	0	163	208	170	1,438
600	129	178	195	278	159	5	213	187	302	1,646
700	67	65	99	94	41	8	74	133	80	661
800	59	97	106	114	70	20	67	123	124	780
900	61	49	61	62	53	34	38	68	50	476
Total	734	855	958	1,150	788	257	852	1,036	987	7,617

trend away from the humanities is permanent in the liberal arts college, then that trend should of necessity be reflected in the library's acquisition program. The question may be raised whether courses in the natural sciences and the useful arts do not lend themselves more readily to textbook teaching, with few demands for library facilities. "The responsibility for the use of books should not be centered in the librarian, but in the faculty. All the work of instruction must be so organized that the student will need library books . . . if he is convinced that he is going to use the library frequently, in the work of science, in literature and the humanities, as well as the social studies, he will want to know how to use it effectively. Moreover his use of the library is not merely a phase of some fraction of his course of study, it becomes an inevitable part of his whole college experience."⁴

Writing on "Book Selection in a Liberal Arts College," the president of Knox College enlarges the problem this way: "In a course in college algebra or calculus the natural method seems to be the textbook of principles and problems; very little use of the library will take place. As a holdover from secondary-school and the old-type methods, the textbook still

dominates instruction in many colleges. Apparently the average instructor, after struggling to find a suitable text, becomes disgusted, uses the library for a year or two as his laboratory, and then produces a text of his own, on which he rests contentedly forever after. . . . I regret to admit that many teachers are neither readers themselves nor the encouragers of reading by others. They do not belong in a liberal arts college. If they are already there, all you can do is hope that the winds of chance will take them elsewhere before the library is ruined. For the quality of a library is even more dependent upon the quality of the faculty than vice versa. I can visualize in my imagination a college teacher of some abstract subject who taught it well without reading or making his students read, but I would rather not meet him on my campus."⁵ The argument that students majoring in mathematics, the physical sciences, or home economics have expensive laboratory facilities and need fewer books is not based on sound reasoning. College librarians in Seventh-day Adventist liberal arts colleges should look to the pattern of their college's curriculum and seek to have the general pattern of their acquisition program conform more closely to it.

Table B

Accessions

1945, 1946, 1947 (Nov. 1)

D. C.	A	B	C	D	E	F	G	H	I	Total by Classes	Av. in All Colleges
000		95	90	127	24	52	83	192	32	695	86.8
100		106	92	99	35	223	80	182	53	870	108.7
200		329	446	537	178	3,245	322	615	236	5,908	738.5
300		560	509	655	406	182	409	763	200	3,684	460.5
400		112	69	88	79	178	76	122	37	761	95.1
500		280	309	560	104	53	212	456	254	2,228	278.5
600		555	485	745	171	58	333	492	244	3,083	385.3
700		218	391	387	60	141	129	202	154	1,682	210.2
800		360	397	717	101	168	382	442	262	2,829	353.6
900		463	225	523	128	712	325	443	180	2,999	374.8
910		58	78	230	37	129	93	185	35	845	105.6
920		250	317	364	109	317	268	310	141	2,076	259.5
Total	3,386	3,408	5,032	1,432	5,458	2,712	4,404	1,828	27,660	000.0	

This question of balance in an adequate library collection raises many related problems. One of the most important is the factor of new publications. For example, supposing the current curriculum lists only a few courses in music, yet much material is being published and becoming available. Because relatively few courses are listed, the library makes comparatively few additions. Then the curriculum is changed, with much emphasis on music. Immediately the library becomes inadequate. How much of this deficiency could have been avoided by insisting that in seeking balance in the library book collection other factors than the curriculum be kept constantly in mind. So many inconsistencies became self-evident in the old "minimum quantity" standards that watchful librarians have not rested content with them. "Large current additions were found, by inspection of individual libraries, to be in some instances a token of earlier neglect."⁶ This has resulted in throwing "considerable doubt on the wisdom of continuing in the accrediting procedure that part of the former library standard relating to additions to the libraries." When all factors are considered, the conclusions of Dr. Douglas Waples are the least likely to lead to library neglect. He states, "The number of additions to the college library is not related to the size of the enrollment, but rather to the number of new publications appearing and to the scope of the curriculum offered."⁷

It is not the purpose of this study to offer any solution or series of solutions; our book-selecting patterns are not ideal. In fact, the ideal may be impossible, impractical, or even undesirable. It is the responsibility of every liberal arts college faculty, or every library committee, and of each chief librarian, to keep the college's educational objectives in mind and to implement those objectives with proper library facilities.

The American Library Association emphasizes that "the building of the library

collection must be geared to the curriculum."⁸

The *Biennial Surveys of Education in the United States, 1938-40; 1940-42* summarize this problem of maintaining effective library standards thus: "Having realized that quantitative standards, such as total number of books and library expenditure per student, were unsatisfactory measures of the effectiveness of a college library, one accrediting agency worked out qualitative criteria. Instead of requiring 8,000 books, (which after all might be wholly unsuited for the work of the college) or of setting \$5.00 per student as a standard of expenditure (which might be wholly inadequate for bringing or keeping the book collection up to date and effective), the new accrediting procedure aims to evaluate the college library in terms of the extent to which it serves as an effective agent in attaining the educational objectives of the institution.

"In order to do this, such items as these are taken into account: Book resources qualitatively considered; financial support; and the extent of use made of the library by students and faculty. It is intended moreover, that these measures shall in no sense be considered minimal ones, which when once attained offer no inducement for further improvement. Instead, the new accrediting procedure rates an institution in terms of its position on the scale in relation to comparable institutions. If a college library fails to keep up with the rate of improvement of its group, it will find itself declining in its percentile position."⁹

¹ Henry M. Wriston, *The Nature of a Liberal College* (Appleton, Wis.: Lawrence College Press, 1937), pp. 64-68.

² Robert L. Kelly, ed., *The Effective College* (N.Y.: Am. Assn. of Colleges, 1928), p. 136.

³ William M. Randall, *The College Library* (Chicago, Univ. of Chicago Press, 1932), p. 74.

⁴ Henry M. Wriston, *op. cit.*, p. 65.

⁵ Louis R. Wilson, ed., *The Practice of Book Selection* (Chicago, Univ. of Chicago Press, 1940), pp. 243, 245.

⁶ *The Evaluation of Higher Institutions, IV The Library* (Chicago, Univ. of Chicago Press, 1937), p. 19.

⁷ *Ibid.*, p. 19.

⁸ *College and University Libraries and Librarianship* (Chicago, A.L.A., 1946), p. 59.

⁹ U.S. Office of Education, *Biennial Surveys* (Wash., G.P.O., 1941), 1938-40, vol. 1, chap. 8, "Library Service," p. 17.

The Best Life Insurance

Maurice Siler

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

HOW many teachers have assigned how many students the task of memorizing this passage! Yet how many teachers have done anything about teaching those same students *how* to take care of the body?

This is not a dissertation on either physical or mental hygiene. It is but a statement of a few factors in one phase of personal care of the body—safety. Still, we may say that mental hygiene is important, for the reason that all successful safety programs are dependent upon attitude—the attitude of the director of the program, and the attitude of those under such direction. As Christians of a particular, or peculiar, type, we owe it to God, to our neighbors, and to ourselves to make the communities in which we live better places for our being there, which is a reasonable and natural result of the ideal attitude stated in the words of the Master: "Whatsoever ye would that men should do to you, do ye even so to them."² Learn to protect the other man as well as yourself—*safety first and always!*

For convenience let us consider safety education on the three levels—elementary, secondary, and college or adult. And to make our study concrete, let us consider only one phase of safety—traffic safety, whether pedestrian or vehicular. Certainly all can afford to co-operate more fully with the local police authorities in this matter than most of us do.

After all, they are the guardians of our lives and properties in many unseen as well as obvious ways.

First is the elementary school. Undoubtedly the most outstanding safety measure on this level is the school safety patrol. If your school does not have one, make it a point to organize *now*. Here is why: Statistics show that the rate of fatalities in preschool children is materially higher than in those of the third to the eighth grades inclusive, who are being taught the rudiments of safety in walking to and from school, in the use of their tricycles and other toys of a vehicular nature, and when and when *not* to run into the street for a ball. In fact, the best schools have a definite program of safety instruction for every grade. Because of such instruction, the death rate from accidents of this type among children of the elementary grades has dropped seventeen per cent from 1922 to 1946, though during the same period of time the total rate of vehicular casualties of all ages increased seventy-two per cent. However, even this seventeen per cent decrease in child casualties cannot minimize the sad fact that in 1946, 2,600 children between the ages of five and fourteen were killed in traffic accidents.

Next is the secondary, or high school, prodigy. By now he or she has suffered the first ordeal in a series of graduations. The tricycle is only a memory, and soon the bicycle will be a piece of rust and dry-rotted rubber cluttering the basement or backyard. By now the younger set must learn to drive the family automobile, whether or not it is the latest model. And there is certainly nothing wrong in that. But *how* and *where* are they learning? More than that, how do

they handle this marvelous instrument of sudden death, even when their parents are along? Oh, yes, young minds such as Jimmy's and Mary's learn quickly, and react to new situations even more quickly than dad's. But in what direction is that reaction? Records show that the fatality rate among this teenage group is *nine times* as high as that among the forty-five- to fifty-year-old group of drivers.

Shall this younger group be forbidden to drive? Not at all. They should, however, be *taught how to drive*. Such teaching should be just as definite a part of their training to meet the situations of twentieth-century living as is any school-required subject. As teachers we owe it to the students under our direction, to the parents who trust the guidance of their children to us, and to the citizens of our towns and country, to train these keen young folk in the courtesy of the highway just as much as to teach them correct manners in any other phase of living. This too is a vital part of Christian courtesy. The American Automobile Association has available at reasonable cost an excellent book, *Sportsmanlike Driving*. It can be secured either through your local Triple-A or by writing direct to the headquarters office, 17th Street and Pennsylvania Avenue, N.W., Washington, D.C.

Last in our educational scale is the college group. Assuming this group to average less than twenty-five years in age, we must count them as definitely in the group of second-worst drivers. Even at that, their record is four times better than that of the teenagers in actual yearly fatalities. By this time there is the administration problem of who should conduct and direct a real safety program. Usually, if discussed seriously at all, it is passed from one to another so loosely that it winds up among the "things that ought to be done" but about which nothing is accomplished. By the time the average

young American has reached this stage in life he has a car of his own, or is in practically full possession of the family car. Fortunately, among our students the matter of drunken driving is practically nonexistent. Not so with reckless driving, which usually travels under the guise of "just wanted to scare Jack," or, "just to prove that I can handle this car as well as Jim can." Yes, one of the best childhood pals I ever had went into an early grave as a result of just showing off. None of these fatalities are ever intended; they are all accidents, many of which could have been avoided by a definite program of training and guidance in safety.

To summarize: What can we, as individuals and as a school system, do to inaugurate and carry through a definite safety program? First, let us become *safety conscious*, for this is a definite part of physical training in all ages and on all grade levels of school life. Second, contact the nearest chapter of the American Automobile Association, and request their complete safety program for the educational level needed by your school. It is all *free*, including posters and lectures for the full year. If the local chapter doesn't have this material, write to the main office at the address previously given, attention of the traffic engineering and safety department. Third, if the safety needs of your school are not fully met by the materials issued by this organization, then contact the National Safety Council, 20 North Wacker Drive, Chicago 6, Illinois, and purchase their little book *Accident Facts*. They also publish posters and other material at a nominal cost to schools. Fourth, outline a workable safety program for *your* school, decide which department or which teacher is to sponsor it, and then *put it into action*. It is the finest life insurance in which we can invest.

REFERENCES

- ¹ *Education*, p. 13.
- ² Matt. 7:12.

SCHOOL NEWS

THIRTY SPANISH II STUDENTS of Forest Lake Academy (Florida), with their instructor, Clyde G. Bushnell, flew from Miami, Florida, to Santa Clara, Cuba, the last week in January, on a visit to Antillian Junior College. The dual purpose of the trip, as stated by the instructor, was to "see how people live in a foreign land, . . . and to deepen the interest in the mission field that had manifested itself throughout our study of Spanish. . . . The trip was a success and a blessing to both institutions, . . . a means of linking up our educational work here in the homeland with at least one foreign school in a concrete way."

SINCE JUNE 1, 1947, 2,454 VOLUMES have been added to the accession list of Fulton Memorial Library at La Sierra College, according to Olive S. Palmer, librarian. Nineteen new magazines have been added, five of which are related to agriculture. Donations were received from the libraries of E. W. Farnsworth, J. E. Fulton, C. H. Palmer, M. E. Cady, C. N. Sanders, George R. E. McNary, and R. S. Fries.

THE ASSOCIATED STUDENTS OF WALLA WALLA COLLEGE memorialized the centennial of the massacre of Marcus Whitman and his company, in week end services at the college and a pilgrimage to the Whitman National Monument, where Sabbath afternoon services were conducted, on November 22, 1947.

PACIFIC UNION COLLEGE CHURCH contributed \$135,075.57 in tithes and offerings during the year 1947, an increase of \$16,000 over the figures for 1946. Church membership showed a net increase of 310 members at the close of 1947.

WADIE FARAG, first Egyptian Adventist to receive a degree from an American college, was graduated from Emmanuel Missionary College at the end of the first semester, in January, 1948.

AT THE OKANAGAN ACADEMY (British Columbia) twenty students are enrolled in Master Comrade classes, working enthusiastically, and looking forward to investiture.

EVERY STUDENT AT MADISON COLLEGE has been given employment in one of the services or industries of the institution.

MAPLEWOOD ACADEMY (Minnesota) has organized a Teachers of Tomorrow club with fifty-three charter members.

PACIFIC UNION COLLEGE BAND broadcast a thirty-minute program over Santa Rosa's station KSRO on January 31, climaxing its concert at Santa Rosa Junior College.

PLATTE VALLEY ACADEMY (Nebraska) rejoices over completion of a new four-room and basement dairy house, where milk and other dairy products are pasteurized, processed, and packaged for distribution.

RAYMOND CASEY, instructor in band and orchestral music at Union College, has been selected as a member of the violin section in the Lincoln Symphony Orchestra. Mr. Casey worked during the war as arranger in the Navy School of Music.

THEOLOGICAL STUDENTS OF HELDERBERG COLLEGE conducted evangelistic efforts during last school year, with the result that at the close of the school year in October, ten were ready to unite with the church, thirteen more were keeping the Sabbath, and still others had been enrolled in the Voice of Prophecy course.

WEST AUSTRALIAN MISSIONARY COLLEGE is justly famous for the fruits grown in its thirty-seven-acre orchard. Auctioneers on the Perth markets announce "mission" peaches—"Every peach packed with a prayer." Apples, pears, oranges, lemons, mandarins, loquats, apricots, and plums are also grown. Approximately eight thousand cases of first-class fruit are produced each year.

THE ANNUAL BIBLE INSTITUTE OF COLLEGE TEACHERS from La Sierra College and Pacific Union College was held on the campus of La Sierra, December 28 to 31. Edward Heppenstall, of La Sierra, was group chairman, and T. H. Jemison of P.U.C., secretary. The institute was designed for the exchange of experience and ideas. Study was given to the theological curriculum, student guidance, and methods of Bible teaching.

THE COSMOPOLITAN ATMOSPHERE to be found at Union College is again emphasized by the recent arrival of Georgette and Laurice Kafrouni. Coming directly from their home in Cairo, Egypt, the two girls brought the representation of foreign countries on the campus to seventeen. The largest foreign group is composed of eight Ethiopian boys, sent to Union College by the emperor and crown prince of Ethiopia.

THE PREMIERE PERFORMANCE of a symphony written by George Wargo, professor of music at Washington Missionary College, was given by the National Symphony Orchestra of Washington, D.C., on Sunday, February 1, in Constitution Hall. Upon invitation of Dr. Hans Kindler, permanent conductor of the National Symphony, Dr. Wargo conducted the work himself.

LITTLE CREEK SCHOOL (Tennessee) is rejoicing over a new woodwork shop and garage, made possible by the gift of a generous visitor who is not named. The same generous lady presented the school a fine RCA Victor Console FM radio and phonograph, which makes the work of the music-appreciation classes more effective.

FOUR HUNDRED STUDENTS of Southwestern Junior College and Academy were organized into a chapter of the American Temperance Society, on February 4. President Peters led faculty and students in signing the pledge "to abstain from all intoxicating beverages and tobacco in any form."

WALLA WALLA COLLEGE enrollment reached an all-time high in the winter quarter when 1,238 college students were registered. Adding the academy and grade-school enrollments of 377 produces a total of 1,615 students on the campus.

THE COLLEGE WOOD PRODUCTS of Emmanuel Missionary College employs one hundred students in its various departments, and for the year 1947 reports production sales of \$487,000.

A NEW FACULTY HOME OF THREE APARTMENTS has recently been completed—and occupied—at Adelpian Academy, Holly, Michigan.

TWENTY-FIVE OVERSEAS STUDENTS at Madison College represent fifteen different countries.

A NEW CLASS IN VISUAL EDUCATION is being offered by Walla Walla College, especially adapted to future teachers and ministers.

FORTY-TWO STUDENTS OF HELDERBERG COLLEGE (South Africa) were baptized in two services just before the close of the school year in October of 1947.

SUNNYDALE ACADEMY (Missouri) has changed over from oil to coal in its heating plant, because of the scarcity of fuel oil. The new stoker is giving comparable results with a much lower operating cost than the oil burner.

WASHINGTON MISSIONARY COLLEGE is conducting evening classes in a number of subjects. Each class meets for two hours, one evening each week, and college credit is given. The various classes are well attended by office workers and others of the community who are employed during the day.

THE SCIENCE BUILDING at Emmanuel Missionary College is being remodeled and extended on all three floors to provide additional classrooms, stockrooms, workrooms, and laboratory and office space. Extensive redecorating has been done, using a fume-resisting composition which will not be decolorized by laboratory-generated gases.

THE NAVAJO INDIAN MISSION SCHOOL (Arizona) has completed the first year of training for thirty boys and girls, most of whom have returned for their second year's work. Ten of these were recently baptized—the first fruits of five years of seed-sowing. Two of the young converts have been united in marriage, thus establishing the first native Christian home in the territory of the mission.

THE INITIAL PROGRAM of a new series of radio programs was presented by Union College, Sunday morning, January 18, over station KFOR in Lincoln, Nebraska. Entitled "Morning Moods," the program featured Lorraine Waller, vocal soloist, and the Standard Bearers male quartet. Mrs. Harlyn Abel accompanied at the organ. A number of music organizations will appear on the series, under the direction of Wayne Hooper. The announcing and continuity for the program will be arranged by the college speech department.

THE BICKLEY CHURCH SCHOOL (West Australia) reports an enrollment of forty-two, of whom six are from non-Adventist homes. Two teachers are employed, and the school carries full eight grades of work. Extensive improvements have been made recently, and the youthful "workers-in-training" are enthusiastic over the added space and convenience.

THE LA SIERRA COLLEGE THIRTY-PIECE CONCERT BAND, under the direction of C. O. Trubey, has given concerts recently in Los Angeles and Shafter, as well as on the home campus. Professor Trubey also directs the twenty-seven piece academy band, which gave a concert in the academy chapel just before the holidays.

THE ASSOCIATED STUDENTS OF WALLA WALLA COLLEGE conducted their third annual Week of Consecration during the winter quarter. This devotion week is in addition to the regular autumn and spring weeks of prayer. Student speakers who have charge of the meetings co-ordinate their messages around a central theme for the week.

IVA SUMNER-FURNIVAL, for seven years matron and director of the cafeteria at Atlantic Union College, has resigned that post though still teaching home economics classes in South Lancaster Academy. Clinton Marshall is the new cafeteria director, and Mrs. Ruth Russell is the new matron.

WASHINGTON MISSIONARY COLLEGE PRESS is training seventeen students in its four departments: linotype, press, type setting, and book binding. Fifty persons are employed by the press—full-time, part-time, and "GI on-the-job" trainees.

HELDERBERG COLLEGE (South Africa) presented thirty-two candidates for investiture in the various Missionary Volunteer Progressive Classes, on October 5, last, including six Master Comrades.

PHILIPPINE UNION COLLEGE WOOD SHOP directed by Virgil Nieman is a busy place, making cabinets, tables, dressers, teachers' desks, and bookshelves.

STUDENTS OF PLATTE VALLEY ACADEMY (Nebraska) are happy over beautiful new lamps which make the girls' and boys' parlors much brighter and more homelike.

THE CHAPEL IN RACHEL PRESTON HALL, at Atlantic Union College, will have pews as a gift from the young women, from the proceeds of their recent benefit program.

TWENTY-SIX STUDENTS FROM HELDERBERG COLLEGE entered the colporteur work for the summer months of November to January, hoping by this means to return to college in February.

WASHINGTON MISSIONARY COLLEGE ORATORIO CHORUS gave a repeat performance of *The Messiah* on Sunday evening, February 8, for the benefit of the local infantile paralysis foundation. An offering of \$175 was received.

SUNNYDALE ACADEMY STUDENTS are most grateful to the Missouri Dorcas Federation for the attractive furniture in both girls' and boys' parlors, bought at the cost of \$750 raised by the sale of vanilla extract through the Dorcas Societies.

EMMANUEL MISSIONARY COLLEGE PRESS paid out \$61,177.42 for labor in 1947, largely to its fifty-three student employees. The press recently acquired a new perforator and is anticipating an \$18,000 Miller cylinder press. Twenty-one students are enrolled in the various printing courses.

FOREST LAKE ACADEMY (Florida) is justly proud of its poultry department, directed by J. E. Tompkins, with seven student helpers. The gain for last school year was over \$10,000, and indications are that that record will be topped this year. One thousand baby chicks were recently shipped to Puerto Rico, the first to be exported by the academy hatchery.

THIRTY SPANISH STUDENTS of Southwestern Junior College, with President Peters and Instructor Westphal, made a week-end auto trip across the border into Old Mexico, February 5-9, destination, Escuela Agricola Industrial Mexicana, at Montemorelos. The fact that the folks at Montemorelos had been instructed to speak only Spanish to their visitors caused some slight embarrassment but added to the pleasure as well as the education of all. It is hoped that a similar excursion may be made again next year.

TAPE RECORDER EQUIPMENT has been added to the speech department at Pacific Union College. Students may hear their own voices played back and speech defects which are made prominent can be dealt with in a remedial way. The recordings may be permanent or may be wiped out for another recording at will.

BASS ARIAS IN "THE MESSIAH" were sung by Harlyn Abel, head of Union College music department, when the oratorio, directed by Inez Hubbard Hicks, director of the Chicago Civic Opera, was presented in Chicago on December 28, 1947. Mrs. Florence Standish Abel was organist for the program.

MEMBERS OF THE EVANGELISM CLASS at Washington Missionary College are conducting efforts in school houses and halls of surrounding communities, where good interests are developing.

ADELPHIAN ACADEMY (Michigan) has modernized its culinary department by the installation of a Globe electric food slicer and a stainless steel Jackson electric dishwasher.

A SPANISH SABBATH SCHOOL is conducted at Platte Valley Academy by and for the first and second-year Spanish students and several Mexican children who live near the campus.

THE PASTORAL THEOLOGY STUDENTS of Pacific Union College, under the supervision of T. H. Jemison, are preaching in near-by churches as a part of their ministerial training.

THE FARM MECHANICS CLASS at Platte Valley Academy have built a "loafing shed" for the dairy herd, at a cost of nearly \$500, and have installed drinking fountains in the new barn, one for each two cows.

BEATRICE I. EMERY, instructor in biology at Walla Walla College, received her M.S. degree from the University of Nebraska last semester. She wrote her thesis on the appearance of parasites under polarized light.

EMMANUEL MISSIONARY COLLEGE French students have their own Sabbath school, of forty members, in which everything from the opening song to the closing prayer is conducted in French.

They Shall All Be Taught of God

Continued from page 3

weather the coming storm but provide the church with strong leadership as it moves toward its appointed destiny.

Today's challenge to the Christian teacher and administrator is to justify our educational system by elevating the Scriptures above the common branches, by giving greater significance and vitality to religion and the services of worship, by training leaders who will be true as well as stalwart, and by living what we teach.

We have learned how to meet the technicalities of organization, staff and finance required for accreditation. Let us renew and strengthen our capacity for meeting the requirements of heaven, as those who will one day stand before God's throne to account for our beautiful flock, the children and youth who are the hope of the denomination and whose souls must always be the chief concern of the Christian teacher.

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TWELVE UNION COLLEGE STUDENTS have received their private pilot licenses during the past few weeks, their instructor, Rodger Neidigh, has announced. The course of study is in compliance with regulations prescribed by the Civil Aeronautics Commission and includes the basic ground curriculum and a minimum of thirty-five flying hours.

WALLA WALLA COLLEGE recently installed a telephone switchboard for a new inter-campus communications system. When the project is completed, most of the teachers' offices as well as the college buildings will be provided with telephone service. Four trunk lines connect the campus telephone exchange with the Walla Walla exchange.

BIBLE WEEK AT PLATTE VALLEY ACADEMY featured three chapel programs by the classes in Bible doctrines and prophetic interpretation under the direction of Bible Instructor L. G. Cooper.

LA SIERRA COLLEGE presented its largest class of fifty-two degree candidates on December 17. Dr. William F. Norwood, dean of the College of Medical Evangelists, Los Angeles Division, was the guest speaker.

A WEEK OF DEVOTION was observed at Pacific Union College, February 16-20, under sponsorship of the student association, with the purpose of encouraging personal devotion and practical Christianity.

SENIOR RECOGNITION DAY at Walla Walla College revealed that 121 students are candidates for graduation this year. Of this number 104 will be awarded degrees and 17 will receive professional diplomas.

A NEW TILE FLOOR was installed in the kitchen of Union Springs Academy (New York) during Christmas vacation, and the offices of the principal and the dean of girls were redecorated.

STUDENTS AND TEACHERS OF BETHEL ACADEMY (Wisconsin) "willingly sacrificed both money and meals," and gave a Week of Sacrifice Offering amounting to \$233.71.

THE MEN AT EMMANUEL MISSIONARY COLLEGE are now using three dormitories, Burman Hall, Birch Hall, and South Hall.

Spiritual Needs of Secondary School Youth

Continued from page 7

perience in the Lord to lead others into a similar experience. Many young people want to do something of real service to Christ, but they do not know what to do or how to do it. They must be taught.

They Need Companionship.—How many spiritually lonely young people we have among us. How they long to be able to talk with someone regarding their spiritual problems, to ask questions, to tell of joys and aspirations. If this spiritual companionship is not found, the bright glow of Christian hope may die possibly never again to be revived. Young people need to be encouraged and helped to talk over some of these things with other young people. Their very expressions of hope in the second coming of Christ, their confessions of confidence and declarations of determination, will give them added strength and will bear a glorious witness for the power of Christ in the life. But some problems and questions they should bring to counselors.

More than anything else, these children need the companionship and guidance of sanctified men and women to lead them fully to the Saviour. They need you—the real you—living up to all your possibilities in spiritual experience, or they will likely lose the way to the kingdom.

This article is incomplete. It presents needs, but does not satisfy them. The first step is for the teacher to see that the needs are satisfied in his own experience. From there on it will take deep study to prepare lessons and explanations so simple that the realities of the Christian life can be made plain to the boys and girls who, when rightly trained, will share in the final preaching of the three angels' messages.

¹ Hosea 4:6.

² Education, p. 47.

³ Heb. 4:16.

⁴ Messages to Young People, p. 140.

⁵ 2 Tim. 3:5.

⁶ Ps. 34:8.

⁷ Gen. 16:13.

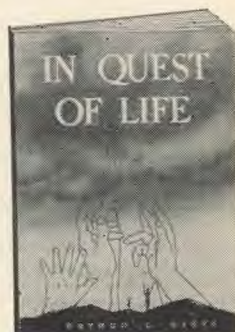


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IN QUEST OF LIFE A dynamic presentation of the issues facing modern youth. Dr. Bietz discusses the problems of friendship, love, and marriage, choosing a vocation, and facing the problems of a consistent Christian life in a realistic way. *In Quest of Life* is written with the conviction that all facets of truth in the moral, social, physical, and spiritual realm unite to glorify God. Price, \$2.00, postpaid.



CONQUERING PERSONAL PROBLEMS The heart-to-heart talks in this book are the result of intimate contacts and study of the deep problems that confront young Christian men and women. Fear, worry, anxiety, and moodiness are carefully analyzed, and a world filled with these feelings is shown the path to liberation. Christianity is pointed out as the solution to man's problems, and the major personality problems are solved directly from the Bible. Price, \$1.75, postpaid.



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THE ASSOCIATED STUDENTS OF WALLA WALLA COLLEGE sent a Christmas gift of \$1,300 to the students of the China Training Institute at Chiaotoutseng, Kiangsu. This was following a precedent set last year when a similar present was sent to the Italian Training Institute at Florence.

WINTON H. BEAVEN, speech department head and assistant to the president of Union College, read his paper entitled "Teaching Techniques in Persuasion" at the annual national convention of the Speech Association of America, on December 29, 1947, in Salt Lake City, Utah.

TWENTY DELEGATES OF PACIFIC UNION COLLEGE, with their faculty sponsor George Caviness, went on a "good-will mission" to La Sierra College and the College of Medical Evangelists, February 12-15.

JACOB G. MEHLING, instructor in business administration at Walla Walla College, recently received his M.A. degree from the University of Washington. Mr. Mehling is also licensed as a certified public accountant.

PHILIPPINE UNION COLLEGE will benefit by gifts of books, magazines, and other educational materials donated and prepared for shipment by the Teachers of Tomorrow club of Pacific Union College. *

THE DAIRY HERD OF MADISON COLLEGE—ninety-nine head—stood first in the latest annual report of the Dairy Herd Improvement Association of Tennessee.

WALLA WALLA COLLEGE students contributed more than eighteen hundred dimes to the National Foundation for Infantile Paralysis, on Friday morning, January 30.

VERLYN BOND, assistant shop superintendent of Pacific Union College Press, has accepted a call to be superintendent of the Singapore publishing house. He and his wife and daughter sailed in mid-February.

LYNWOOD ACADEMY (California) is justly proud of its orchestra of thirty members under the direction of Arthur W. Rowe.

PACIFIC UNION COLLEGE has given more than \$2,500 for European Famine Relief in a campaign fostered by the student veterans.

UNION COLLEGE ELEMENTARY SCHOOL now boasts five rooms and five supervisory teachers with several part-time teachers.

WILLIAM SANDBORN, formerly principal of Highland Academy (Tennessee), is now heading the department of industrial education at Madison College.

MRS. FELIX A. LORENZ is the new matron at Southwestern Junior College, replacing Mrs. Opal Smith, who had served for several years.

SEVENTEEN FOREIGN COUNTRIES ARE REPRESENTED and thirteen languages are spoken by students of Washington Missionary College.

A PUBLIC-ADDRESS SYSTEM has been installed in the girls' dormitory of Sunnydale Academy, Missouri. Dean Hilda Remley especially appreciates the saving of steps.

SEMINARIO HISPANO AMERICANO (New Mexico) reports nearly 100 per cent of its student body "definitely planning to answer a call to foreign mission service when it comes."

JOSEPH G. FALLON, assistant professor of biology at Pacific Union College, was recently elected a Fellow in England's Royal Society of Tropical Medicine and Hygiene, being the 126th fellow in the United States.

H. T. JOHNSON, now principal of Union Springs Academy (New York), has been elected business manager of Washington Missionary College, replacing M. E. Kemmerer, who resigned to fill a mission post in India.

The JOURNAL of TRUE Education

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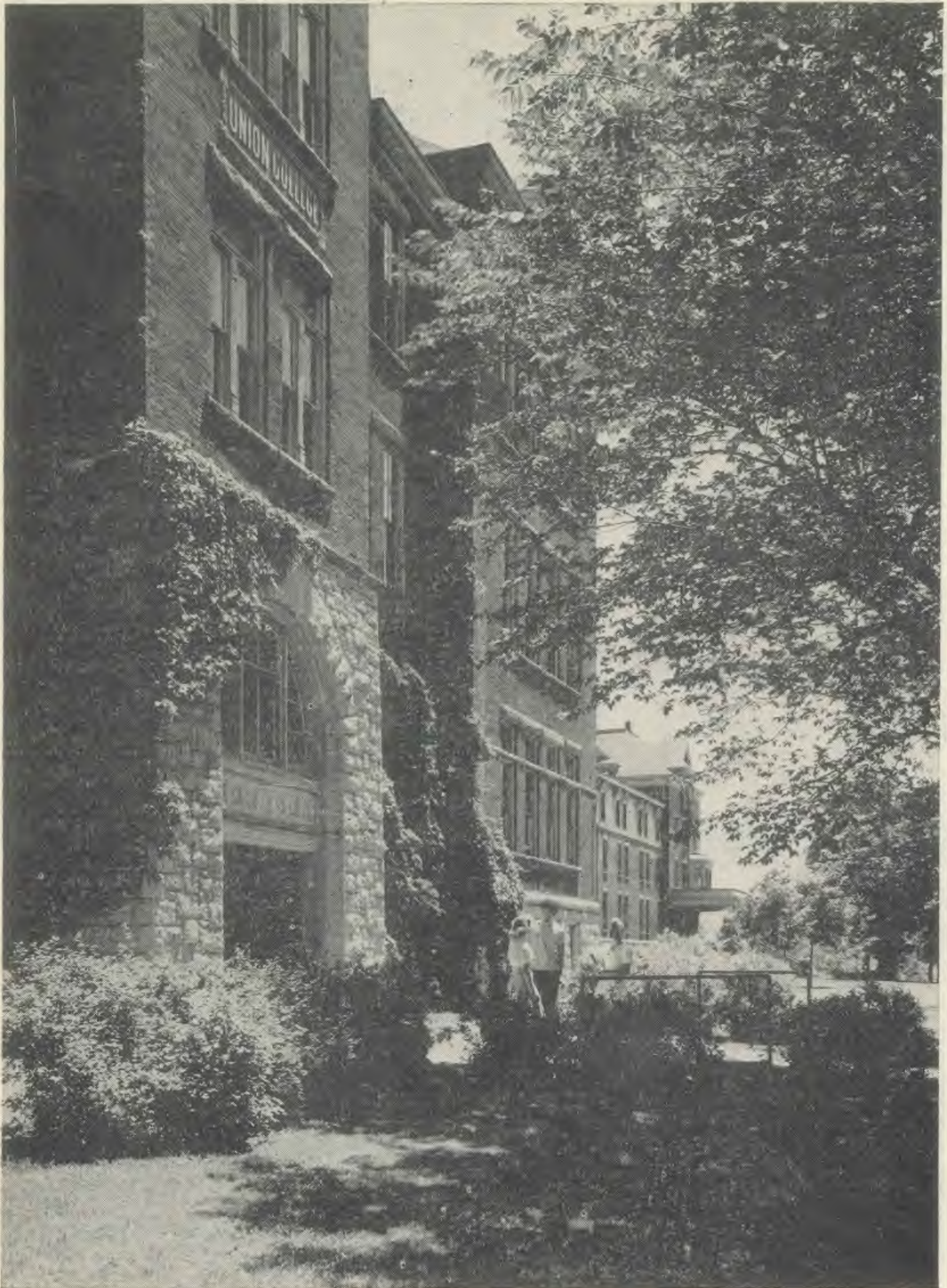
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