

Our Youth in Time of War

(REFORMATTED)

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MOTIVE

This pamphlet is written and sent forth to the youth, in the belief, substantiated by Scripture prophecy, that in the near future the whole world, including our own beloved country, will be involved in war, and in the knowledge that our young men and probably our young women will be called upon to enlist in service for their country in some capacity. It is the hope that the information, advice, and suggestions herein contained will be helpful to our young people in finding their right place in time of crisis and in better serving their country when hostilities ensue.

THE OUTLOOK

The nations of the world are filled with anxious foreboding lest war shall come again. To prevent it, they have formed the League of Nations, signed an agreement to reduce naval armaments, agreed to pacts of peace, adopted a World Court of Arbitration, and held disarmament conferences. With all of these arrangements, it seems that fear is not abated, but on the contrary has increased. There is distress, perplexity, and fear that melt the hearts of statesmen.

Parallel with these noble attempts to preserve peace and prevent war, the nations with one accord have

alarmingly increased armaments and every form of war equipment. No one wants war, even the leaders do not want it; but as if moved by an unseen power, the nations are making unprecedented preparations for it. All expect war, but no one can give a good reason for it. Mr. Lloyd George said: "It is inconceivable that another war should come, yet steadily, stolidly, and stupidly, we are marching on to the catastrophe, singing the songs of peace and preparing for war."

Quotations by the score might be given, indicating clearly that war is anticipated and may break suddenly any hour, with the prospect of its growing into world proportions. Of course no one can predict just when the next war will begin.

Space does not permit us to depict the awful horrors and devastation that will accompany the war. It seems likely that whole populations as well as the fighting forces will be involved. Never since man was upon the earth did humanity face a future so ominous and so serious. Science has provided the knowledge for the overexpanded civilization of our day, and is now ready to furnish the means for its annihilation. The marvelous increase of knowledge has not brought increase of faith, piety, morality, and goodness. Selfishness, greed, hatred, bitterness, and fear are universally prevalent. It behooves every one to face the facts and to prepare to meet the issue.

What advice have we to offer? What warning or admonition have we to give? What can the youth do now to prepare for coming events? What training may they now

receive? What should be the personal attitude of youth toward the Government and its military officers when the call of their country comes?

THE NATIONAL GOVERNMENT

Governments are ordained of God according to the teachings of the Scriptures to preserve order and to minister to the good of their citizens, to be a terror to evil doers and a praise to them that do well. Every citizen is subject to the Government. Seventh-day Adventists are law-abiding citizens. They aid and support the Government in all of its legitimate functions. They believe in good laws and in their enforcement. They respect those in authority, paying honor and tribute. They cooperate with the Government in every way that is not in conflict with their duty to God. Following the injunction of Jesus, they "render unto Caesar the things which are Caesar's."

LOYAL SERVICE

The national flag is respected in our schools, and the children and youth are taught loyalty and patriotism to their country. They study the history of the Government and the nation, and are interested in all its enterprises, endeavors, and activities.

In time of war Seventh-day Adventists have ministered to the stricken at the front and have helped to carry the wounded from the firing line. They are not afraid

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The Antimilitarists—These not only object to military activities, but they would banish our uniforms and our flag. They are opposed to military orders, to military insignia, and to military procedure. They are opposed to armies and navies and military operations, and to all Government appropriations for such.

The Noncombatants—While recognizing that warfare is unavoidable in maintaining civil Government in a world of sin, noncombatants conscientiously object to taking human life. They believe that in this way they can render a greater service to their fellow men and be a greater influence for the cause of righteousness than by taking combatant part in the destruction of human life. They do not, however, condemn those who take part in war. On the other hand, noncombatants are willing to aid their Government in every consistent way in time of warfare, except by taking human lives. They will help to feed and clothe the Army; assist in caring for the sick and wounded; help to bury the dead; aid in the transportation of men, food, clothing, etc. They will build the camps; go into the fields, mines, and factories at the direction of their Government. They will help to fortify positions and otherwise protect human life. They will carry the wounded back from the front. The noncombatant is not a coward; he simply and conscientiously and courageously objects to taking human life, so far as his participation is concerned.

Seventh-day Adventists of the United States are registered with our Government as noncombatants. They are always ready to serve without reservation,

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of the terrors of war. They gladly lend aid to the sick and suffering at the peril of their lives. During the World War our youth rendered cheerful and acceptable support to the Government in numerous activities other than mortal combat. We should stand ready, in the event of another war, to serve efficiently in noncombatant capacity. We should be loyal, trustworthy, and dependable.

FOUR CLASSES OF PEOPLE

There are four classes of people that question active participation in war: Pacifists, anti-militarists, conscientious objectors, and noncombatants.

Generally speaking, their positions are under stood to be as follows:

The Pacifists—These do not believe in war under any circumstances. They advocate peace at any price. They have large and respectable organizations. Some of our eminent citizens belong to this class. It would seem as if they were internationalists rather than nationalists in their patriotism and philosophy of peace. They plead for international comity.

The Conscientious Objectors—These not only do not believe in bearing arms, but they do not believe that any service should be rendered that supports war or makes warfare possible. They do not believe in feeding the armies, much less in providing them with munitions of war. They do not believe even in caring for the wounded. They ask to be excused from everything pertaining to war.

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except bearing arms in combat and doing unnecessary work on the Sabbath day. As a matter of duty and loyalty to human government which is ordained of God, they stand loyally and patriotically with their Government.

While the foregoing is the position of the Seventh-day Adventists as a denomination in the United States, the church does not attempt to dictate to its members individually, but each person must stand upon his own conscientious convictions.

PRONOUNCEMENT CONCERNING BEARING ARMS

The following declaration was adopted by the Executive Committee of the North American Division Conference of Seventh-day Adventists at a meeting held at Huntsville, Alabama, April 18, 1917:

"To the Proper Authorities:

"In behalf of the Seventh-day Adventists in the United States of America, the Executive Committee of the North American Division Conference of Seventh-day Adventists, respectfully submits the following statement:

"We believe that civil government is ordained of God, and that in the exercise of its legitimate functions it should receive the support of its citizens. We believe in the principles upon which this government was founded. We are loyal to the Constitution, which is based upon the principles of democracy, and guarantees civil and religious liberty to all its citizens.

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“We deplore that our nation has been drawn into the horrors of war, and shall continually pray that the God of heaven may speedily bring peace to our country.

“We have been noncombatants through our history. During the Civil War our people officially declared:

“That we recognize civil government as ordained of God, that order, justice, and quiet may be maintained in the land, and that the people of God may lead quiet and peaceable lives in all godliness and honesty.

“In accordance with this fact, we acknowledge the justice of rendering tribute, custom, honor, and reverence to the civil power, as enjoined in the New Testament. While we thus cheerfully render to Caesar the things which the Scriptures show to be his, we are compelled to decline all participation in acts of war and bloodshed, as being inconsistent with the duties enjoined upon us by our divine Master toward our enemies and toward all mankind.’

“We hereby reaffirm the foregoing declaration. We petition that our religious convictions be recognized by those in authority, and that we be required to serve our country only in such capacity as will not violate our conscientious obedience to the law of God, as contained in the Decalogue, interpreted in the teachings of Christ, and exemplified in His life.”

WHAT SHALL BE THE ATTITUDE OF OUR YOUTH TOWARD THEIR OFFICERS AND SUPERIORS?

Our youth who are called to serve their country should be respectful, courteous, and deferential to

It is a broad fundamental principle that we should not do any secular work upon the Sabbath that can be done on the other six days of the week.

The question of observing the Sabbath will often present difficulty. What can lawfully be done? That is, what is proper according to the law of God?

There are works of mercy and necessity in the Army and camps as well as in ordinary life, which may rightfully be performed on the Sabbath. But the youth will often be called upon to engage in lines of service which they cannot conscientiously perform upon the Sabbath day.

Sometimes they may arrange for exchange of work with those who would like to be excused from work on Sunday. Their working Saturday night and Sunday instead of Friday night and Saturday will often be a convenience and favor to the authorities. They must explain that God's law requires them to observe the Sabbath from sunset Friday to sunset Saturday, for “from even unto even, shall ye celebrate your Sabbath.” Unless the time is definitely understood, there will be conflict and embarrassment.

The Sabbath should be conscientiously observed in the camp or elsewhere. That is, all possible work should be done on Friday in preparation for the Sabbath. Do not attend only to your regular work on Friday, but make it a preparation day for the Sabbath. Do all you can on Friday in preparing to keep the Sabbath the following day.

Endeavor to work out with your officer plans where-by you may meet the demands of conscience in Sabbath

those who are placed in authority; not defiant, not sul- len, nor even seemingly obstinate. They should, how- ever, be firm in standing for their convictions; they should be patriotic, ready to serve their country's wel- fare at personal sacrifice. If they have requests to pre- fer for special religious privileges, they should make them, not in a spirit of demand, but in meekness and humility. They should be circumspect in their deport- ment and in the discharge of their duties. They should live and labor from day to day so that they will be able to hold in their hearts continually the consciousness of Christ's abiding Spirit. They will face situations which will try their faith to the utmost. Any hour may bring them problems which only the wisdom of God can help them to solve, but they must believe that He in His great power is able to work every experience out for good, even as Paul said: “We know that all things work together for good to them that love God.” The very dis- cipline which at times will seem exacting and perhaps in some instances overbearing, if submitted to in the right spirit will broaden and develop their Christian manhood.

They should be willing to serve even in the most me- nial work and to perform their tasks promptly, cheer- fully, and efficiently.

If one finds himself in embarrassment and difficulty, he should notify the church of which he is a member, not as appealing over the head of his officer but rather to find out if some helpful understanding might be ar- rived at.

keeping without embarrassment. Show yourself willing to cooperate, but keep your conscience clear, even unto punishment and death itself. You may find yourself in the hands of an officer who does not understand you and your position or viewpoint. He may honestly think that you are a shirker or a coward, or that you are obstinate or disloyal. You should be respectful and patient even under the greatest provocation. Show him your willing- ness to do anything you can except to take human life or otherwise violate your conscience by disobeying God. An officer should never be answered by an abrupt re- fusal, but rather a courteous explanation should be giv- en. Be willing to accept and perform the task assigned you however undesirable and menial it may be. Express your willingness to work additional hours on regular week days to compensate for time off on Sabbath. When- ever opportunity affords, offer to perform extra service as an evidence of your appreciation for the privileges of Sabbath observance granted to you.

You may not be able to consummate satisfactory arrangements, and before help reaches you, the court- martial may decide your fate. We hope this will not be so in a single case; but if it comes to that, may the God of all grace given you courage to stand like Daniel for what you believe is right.

After receiving permission to be relieved of work on the Sabbath, be careful to observe the day in a proper manner. Carelessness in keeping the Sabbath will be quickly observed by the intelligent, alert officer. He will not respect the plea of conscientiousness in such a case.

Conduct of this kind will bring discredit upon those who are conscientious and upon the denomination. Keep the Sabbath out of a good conscience. Be true to yourself, to the Government, to the church, and to God. Remember to keep holy the Sabbath day.

In the trying experiences that must come to the child of God during a time of war, Seventh-day Adventist youth must clearly keep in mind the purpose of the Sabbath. God has given the Sabbath as a time when His children may enjoy fellowship with Him and with other believers. It is not enough merely to cease from labor. The Christian should go to church upon the Sabbath day whenever possible, where he may engage in worship and enjoy fellowship with God's people, and share with them the blessing that comes through the ministry of His word and through worship together. Church attendance is one of the means of promoting spiritual growth. We Christians must be faithful in our duty to attend church: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Hebrews 10:25.

"Wherefore the Son of man is Lord also of the Sabbath.' These words are full of instruction and comfort. Because the Sabbath was made for man, it is the Lord's day. It belongs to Christ. For 'all things were made by Him; and without Him was not anything made that was made.' Since He made all things, He made the Sabbath. By Him it was set apart as a memorial of the work of creation. It points to Him as both the Creator and Sancti-

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killed. The prime minister of England, Mr. MacDonald, says that in the event of another war "humanity will be almost wiped out." Marshal Foch said, in his last hours, that men, women, and children would be destroyed without limit. The Bible give us a similar picture in Jeremiah 25:31-33:

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."

Note the similarity of these statements. Mr. MacDonald says: "Humanity will be almost wiped out." Jeremiah said the destruction will be so complete that no one will be left to lament and bury the dead. Zephaniah tells us why they are left in heaps upon the ground: "I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the Lord." Zephaniah 1:2, 3. Not only are there none left to lament or to bury the dead, but there are no fowls left to consume or wild beasts to devour the dead bodies.

The description of the next war and its results as giv-

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fier. It declares that He who created all things in heaven and in earth, and by whom all things hold together, is the head of the church, and that by His power we are reconciled to God. For, speaking of Israel, He said, 'I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them'—make them holy. Then the Sabbath is a sign of Christ's power to make us holy. And it is given to all whom Christ makes holy. As a sign of His sanctifying power, the Sabbath is given to all who through Christ become a part of the Israel of God.

"And the Lord says, 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day, and call the Sabbath a delight, the holy of the Lord, honourable;... then shalt thou delight thyself in the Lord.' To all who receive the Sabbath as a sign of Christ's creative and redeeming power, it will be a delight. Seeing Christ in it, they delight themselves in Him. The Sabbath points them to the works of creation as an evidence of His mighty power in redemption. While it calls to mind the lost peace of Eden, it tells of peace restored through the Saviour. And every object in nature repeats His invitation, 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.' "—*The Desire of Ages*, pp. 288, 289.

SPIRITUAL PREPARATION

The World War was the most destructive war in human history. About 10,000,000 [military] men were

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en us by Ramsey MacDonald, Marshal Foch, and other reliable authorities, is in striking agreement with the description given us in the Bible of the last war to be fought in this world. Will the next world war, then, be the last one in human history? We cannot positively answer that question, but we know from the prophecies that the battle of Armageddon is not far in the future. At all events, the issues involved are momentous. We should live and work as those who await their Lord's soon return, and thus be prepared for the great conflict which will precede Christ's second coming.

What can any one do to prepare for the coming war? The arrangements for peace will not hold, and armaments will not make us safe. Speaking of this time, the prophet Isaiah says, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Isaiah 8:12, 13. The world fears the terrors of the war, and is preparing for it; but God's people, fortified by faith, look beyond the tumult to the coming of the Prince of Peace.

The greatest need is the defense of personal religion. It is necessary that each should have an acquaintance with God, such a living connection with Him day by day that he will know God's leading and how to follow Him. He must have a faith that will carry through, an experience that will recognize God's voice and divine enlightenment born of the influence of the Spirit, so that he may walk with confidence and assurance. Beset by

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perplexities, temptations, and problems of every kind, the individual must learn to recognize and choose God's direction in all his decisions. His life must be ordered of God; he must learn to walk with God. In its darkest hour the heart must be able to say: "I know whom I have believed."

God will be a very present help in time of trouble, but He will be a help in trouble to those who in times of peace and prosperity have learned to know Him. The only escape from the troubles of the last days that will end in Armageddon is the deliverance promised in Daniel 12:1: "At that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

The real preparation for the next war is to have our names written in the book of life, and to be sealed with the seal of the living God. "I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children Israel." Revelation 7:2-4. When the servants of God are sealed, the winds of universal strife will blow; and in that time only a preparation of

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There are things that one may learn to do that will make his service to his country valuable, and enable him more readily and efficiently to serve God and his fellow men.

LINES OF NONCOMBATANT SERVICE

A noncombatant may render service in many lines of activity. We call attention to the following lines: Medical, nursing, cooking, first aid, dental, embalming, band music, accounting, secretarial, printing, electrical, mechanical, carpentry, surveying, tailoring, shoe repairing, etc.

We suggest that any one who can qualify or prepare to qualify in one or more of these lines should do so at once. Complete your education or apprenticeship in the line you are best qualified to fill. If you are an electrician, mechanic, nurse, etc., spare no pains to make yourself the best. Band music offers a line of service from which one can generally, without difficulty, be excused from Sabbath work.

By becoming proficient in one or two of the lines of activity mentioned, you may serve your country to advantage and at the same time be true to your conscientious convictions.

Secure knowledge, training, and skill in one or two lines of work, so that your proficiency will be recognized. Be a specialist; excel in at least one line. Knowledge in these practical lines is invaluable in peace as well as in war.

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the heart to meet God will render one safe.

PREPARATION FOR NONCOMBATANT SERVICE

During the World War the Congress of the United States passed an act, March 16, 1917, entitled: "An act to authorize the President to increase temporarily, the military establishment of the United States." In this act provision was made to protect those who held conscientious scruples against taking human life. It provided that the President of the United States should declare what services were noncombatant, and that persons who objected to bearing arms for conscientious reasons were to be assigned to noncombatant duty. Thousands of our young men, accordingly, served their country in noncombatant capacity, rendering acceptable service and receiving the commendation of their officers.

As noncombatants it is our duty to make all possible preparation to work efficiently and acceptably in noncombatant lines of service. We shall be recreant to our obligations to the Government and unfair to ourselves if we negligently drift along in these days of peace, and make no definite preparation to serve the interests of humanity in the event of war. We should get a preparation now which will qualify us to serve in time of war as noncombatants. Our very position as noncombatants makes it incumbent upon us to prepare for other lines of duty. Our youth should be as well prepared for noncombatant service as the trained soldier is for military combat.

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HOSPITAL AND MEDICAL SERVICE AND SABBATH OBSERVANCE

We, above all people, who stand as the advocates of health and sanitary reforms and for a practical religion which delights in works of mercy, should stand in the forefront in hospital and medical service. In our schools and churches and in our books and magazines we have endeavored to give instruction to all our people along the line of health promotion and aid to the sick. Many of our young men served during the World War in hospital bases and ambulance corps. A knowledge of hygiene, nursing, dietetics, and first aid is essential to much of the service in hospital bases. First aid is especially desirable in ambulance work.

We particularly recommend this kind of service because it is a work of humanity and mercy. And more especially is it desirable for our young men and women because such work is admissible on the Sabbath. Jesus told us that "it is lawful to do well on the Sabbath day." Our young men and women will find that some of the other lines of noncombatant service may more often bring embarrassment because the commandment keeper cannot do on the Sabbath day what is not lawful according to the Scriptures. To minister to the sick and wounded in such a time as war, when so many are suffering, is a privilege of the child of God.

Equip yourselves as far as possible for this service. Proper food must be prepared for the sick, and therefore cooks and dietitians will be in demand. Army nurses will

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have to have assistants in their work, and help will be needed in many other lines of duty connected with the hospitals.

“Well,” says one, “I could conscientiously stand by a sick bed and minister to the sick in a base hospital in the Army on the Sabbath day, as an act of mercy and necessity, but I would draw the line there. I could do no more than wait directly upon the sick.”

But in order to make this direct service effective there is considerable auxiliary work that is required in a base hospital where there are hundreds and thousands of patients exposed to all kinds of dangers in close confinement. This indirect service is absolutely necessary, as it contributes to the comfort, health, and welfare of the sick and suffering. If this indirect service were not performed by some one on the Sabbath day, it would practically nullify the value of the direct service.

The base hospital work in the Army camps is operated on a large scale. The dangers from contagion and infection are much greater than they are in a well-equipped sanitarium. Hence our Government is very strict in taking proper precautions to safeguard the health of all concerned.

The Government requires as an absolute daily necessity, for sanitary reasons, that the linen be changed, the vessels and latrines cleaned and disinfected, the floors in the wards swept and mopped, the dishes washed, the daily refuse gathered up around the building; and likewise the daily treatments must be given, the doctor's messenger and clerk have to be on duty to make his or-

account when the responsibility of protecting the health of a large camp is placed upon us.

If any part of these necessary duties can be planned for ahead, it should be arranged so that they can be performed on Friday, Saturday night, or Sunday.

We should be willing to perform any reasonable duty and to submit to anything except sin. Loyalty to moral principles is a paramount duty in the life of every individual. Each is answerable to God alone for His convictions, and must give an account of himself to God at the last great day. No one can decide for another the paramount issues of eternity. Each individual must decide the great question. We must interpret our religious ideas of Sabbath observance, not after the example and teachings of the Pharisees, but in the light and example of the life and teachings of Christ. We must be able to discern the difference between policy and principle, and be true to principle. We must be consistent. We cannot be conscientious in some matters and insincere in others that are equally important. We must not shift a responsibility which rightfully belongs to us, upon some one else. The principles of Sabbath observance are clearly stated in the following quotations:

“The Sabbath is the sign of man's allegiance to God as long as there are any upon the earth to serve Him....

“God has given men six days wherein to labor, and He requires that their own work be done in the six working days. Acts of necessity and mercy are permitted on the Sabbath, the sick and suffering are at all times to be cared for; but unnecessary labor is to be strictly avoided.

ders effective, and the watchman has to be on duty each and every night. The War Department regards all this work as a daily work of mercy and necessity in behalf of the sick and suffering.

The commanding officers in many of the Army camps during the World War made a special ruling exempting Seventh-day Adventist members from all unnecessary labor even in connection with the base hospital work on the Sabbath day. In one of the camps, where one of our young men was court-martialed for refusing to do unnecessary work in connection with the base hospital service—namely, the cutting of brush—the Reviewing Board changed the sentence from guilty to not guilty, because the commanding officer of that camp had issued an order that Seventh-day Adventist members should not be excused from all unnecessary labor on the Sabbath day, and the Reviewing Board held that the order to cut brush was illegal, as the cutting of brush was not a daily necessity.

As an illustrative principle relative to Sabbath work, one might refuse to change bed linen and be perfectly sincere and conscientious in the course he undertakes. He might reason that he would not do this kind of service in civil life or in his own home on the Sabbath day, and therefore he ought not to do it in the Army. But the dangers of infection and contagion arising from insanitary conditions are far greater in the congested Army quarters where all kinds of diseases are prevalent, than they are in a private home or in a small, well-equipped institution. We must take these changed conditions into

“Turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and ... honor Him, not doing thine own ways, nor finding thine own pleasure.’ Nor does the prohibition end here. ‘Not speaking thine own words,’ says the prophet.” —Patriarchs and Prophets, p. 307.

“God's holy rest day was made for man, and acts of mercy are in perfect harmony with its intent. God does not desire His creatures to suffer an hour's pain that may be relieved upon the Sabbath or any other day....

“Heaven's work never ceases, and men should never rest from doing good. The Sabbath is not intended to be a period of useless inactivity. The law forbids secular labor on the rest day of the Lord; the toil that gains a livelihood must cease; no labor for worldly pleasure or profit is lawful upon that day; but as God ceased His labor of creating, and rested upon the Sabbath and blessed it, so man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds. The work of Christ in healing the sick was in perfect accord with the law. It honored the Sabbath.” —*The Desire of Ages*, p. 207.

HOW TO SECURE THE TRAINING

Those who feel called to secure a preparation in the field of medicine, nursing, dietetics, or dentistry will choose courses in accordance with the objective in view.

To become technically qualified to do a professional

type of service in any of these four fields, as a physician, nurse, dietitian, or dentist, requires graduation from an approved school of medicine, school of nursing, school of dietetics, or school of dentistry. There are no short cuts by which this complete knowledge can be gained. Seventh-day Adventist youth may secure information regarding these schools by writing the General Conference Medical Department.

At the time of the Fall Council in 1939 it was very apparent that the youth of our nation would be called upon in the near future to serve their government. It was recognized that Seventh-day Adventists associated with medical work in the Army could probably render greater service to their country and maintain their Adventist principles than if they were connected with the Army in other ways.

A course of study for Medical Cadet Corps Training was adopted, and this course was developed with the help and approval of the Surgeon General's office. It consists of the following, and require at least 162 clock hours of work:

- Soldier dismounted and close order drill
- Physical Training, Marches and Bivouac
- First Aid, Bandaging, Splinting
- Emergency Medical Tag
- Military Courtesies and Discipline
- Organization of Army and Medical Corps
- Interior Guard Duty
- Company Records and Military Correspondence
- Signal Communications

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study in foods. Many of our academies and colleges, as well as the school of dietetics and our sanitariums, offer excellent courses in food study, nutrition, and cooking, and other allied courses dealing with foods. Some of the advanced courses given in our colleges are accompanied with actual supervised experience in the college kitchen. If only the lower division courses in food are taken, they should, if possible, be accompanied by general experience in the school kitchen.

To train as nurse aides requires instruction in theory and practice in the elements of nursing care.

In many schools where a graduate nurse is connected with the faculty, home hygiene and first aid classes, under Red Cross auspices, are available to students. Write your local or union academy or college for specific information.

Courses in first aid, home hygiene, and nutrition are often given in a community under Red Cross supervision. In all these courses the Red Cross maintains specific standards for instructors, and wherever such qualified instructors are available, classes should be organized for the youth who do not have the privilege of attending our regular school where these courses are available. Get in touch with your local Red Cross chapter to learn if such courses are being given in your locality, or ascertain the requirements and secure a qualified instructor before organizing a class.

In addition to the plans outlined above for formal instruction, actual work as an orderly or aide in a hospital, or practical work in any of these lines, whether in the

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- Studies in Noncombatancy
- Positive Obligation of Christian Citizenship
- Litter Drill
- Personal Hygiene
- Camp Sanitation
- Uniform Regulations
- Army Regulation
- Articles of War
- Individual Defense
- Map Reading
- Sabbath Observance

There is also an advanced course prepared and known as "Emergency Nursing." It consists of 54 hours of work.

These courses are given annually in all of our colleges and in some of our academies. Each year provision has been made by our various union conferences for young men who are not in school to have opportunity to take this work. A Medical Cadet Corps has been organized at some central point, and instruction has been provided for the same.

These courses are very beneficial even to the civilian and are doubly important to any Seventh-day Adventist called into Army service. Every Seventh-day Adventist youth would do well to avail himself of this instruction. Our experience in the present war has proved the great benefit this is to our boys. They can serve their country and at the same time loyally live out the teachings of the denomination.

To train as cooks or cooks' assistants requires some

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home or an institution, is a helpful adjunct in meeting life's emergencies. When accompanied by formal classes, such work becomes a bulwark of strength in service to others, in times of peace as well as in war. Young men and women having credits or certificates issued for these courses should preserve them carefully for use when they are called to service in time of war.

Set yourselves to the task without delay. There is no time to waste. Only a brief time remains, we think, in which to prepare to meet the impending clash of the nations. Whatever preparation of soul and heart and mind and hand we are going to make for coming events, must be made quickly. Time is very valuable, very precious. May God give us the good sense and wisdom to utilize our abilities and opportunities from this day onward, in order that we may be ready to serve our country, our fellow men, and our God most acceptably.

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