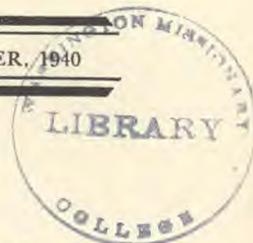


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CHRISTMAS BELLS

By Henry Wadsworth Longfellow

I heard the bells on Christmas Day
Their old, familiar carols play,
 And wild and sweet
 The words repeat
Of peace on earth, good will to men!

 Till, ringing, singing on its way,
 The world revolved from night to day,
 A voice, a chime,
 A chant sublime
Of peace on earth, good will to men!

And thought how, as the day had come,
The belfries of all Christendom
 Had rolled along
 The unbroken song
Of peace on earth, good will to men!

 Then from each black, accursed mouth
 The cannon thundered in the South,
 And with the sound
 The carols drowned
Of peace on earth, good will to men!

It was as if an earthquake rent
The hearthstones of a continent,
 And made forlorn
 The households born
Of peace on earth, good will to men!

 And in despair I bowed my head;
 "There is no peace on earth," I said;
 "For hate is strong,
 And mocks the song
Of peace on earth, good will to men!"

Then pealed the bells more loud and deep:
"God is not dead; nor doth He sleep!
 The Wrong shall fail,
 The Right prevail,
With peace on earth, good will to men!"

The JOURNAL of TRUE
Education

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

**Educational Value of the Study
of Literature**

Joseph M. Peterson

PROFESSOR OF GERMAN, PACIFIC UNION COLLEGE

HAS the world discovered that a literary training does not fit into modern life? Has this branch of learning been superseded by other factors in the cultural development of this age? Is there, after all, no intrinsic value to be obtained from pursuing studies of this category? These and many similar questions will arise in the minds of those who give some thought to the value of the study of literature in its broader implications.

The world has perhaps never before been so food-conscious as at present. Everyone talks and hears about a balanced diet, food combinations, vitamins, and mineral salts; and magazines and health journals teem with announcements of foods rich in vitamin and mineral content. It is no longer the medical practitioner or the professional dietitian alone who knows the importance of balancing proteins, minerals, carbohydrates, fats, vitamins, water, and cellulose on the alkaline side. This knowledge is now common to practically all.

A little thoughtful consideration given to this matter will lead to the conviction

that a well-balanced mental development is as dependent upon a balanced mental diet as a well-balanced physical development is upon a balanced physical diet. To say that studies are to the mind what food is to the body is to express an axiom. It may be that in the case of mental foods such carefully prepared diet lists have not been drawn up as in the case of physical foods; but is it not self-evident that the best intellectual attainment is possible only by giving heed to a certain balance in the choice of intellectual foods? There certainly are also intellectual proteins, fats, carbohydrates, minerals, and vitamins. Too much or too little of certain of these elements will lead to intellectual malnutrition.

Some have attempted to attach specific values to various branches of learning, as, for instance, Bacon did in his oft-quoted dictum: "Reading maketh a full man; conference a ready man; and writing an exact man." No one has ever disputed these words. No doubt equally specific educational values of many other studies pursued in school and college might be

ascertained. As in the case of foods some are rich in many nutritive elements, others in fewer, so in the case of studies some have a greater number of intellectually nutritive elements, others fewer.

Among the foremost intellectual foods, as we evaluate them in our denominational institutions, are religion, history, language and literature, science, mathematics, music, and art. Most educators will agree that a serviceable general education should include a properly balanced knowledge of each of these elements of training. It may be that a great deal of latitude will be allowed in the proportions of the various subjects; but can a person be said to have a well-balanced education who is altogether deficient in one or more of these departments of learning? If we were to think of his case in terms of food, we should have to come to the conclusion that he lacked certain vitamins, minerals, or proteins, and consequently was suffering from malnutrition.

As it seems reasonable, therefore, to assume that the intellectual foods offered the students for consumption in schools and colleges vary in nutritive values, even as the physical foods upon our tables do, it is necessary to determine the relative rank of literary studies, for our discussion centers about that particular branch of education. We have noticed that these studies have declined during the last decades. The fact of the matter is that they have been pushed aside by the increasingly popular natural sciences. The latter have grown with tremendous rapidity during the period in question, and to make room for these subjects in the curriculum, others have had to recede. The humanistic subjects have been chiefly concerned in this recession.

This circumstance does not necessarily prove that these subjects are inferior culturally or educationally to those to which they have thus yielded. The sciences

have transformed the world of today, creating occupations and fields of interests totally unknown to the centuries of the past, and thus a new educational perspective has come into existence; and this new educational perspective has in turn transformed the curriculums of practically all educational institutions.

But what place in the scale of the educational program does the study of literature have? What is its relative merit? In a Christian school or college there is one subject which must be considered first in every curriculum—religion. All other subjects occupy a second, third, or fourth place, depending largely upon the inclinations, qualifications, and objectives of the student to be trained. Among these other subjects literature in its wider sense may take first place in many cases, and cannot be utterly disregarded in any case without serious handicaps, for it is a fundamental subject upon which every superstructure must be erected.

This is, therefore, the educational rank and value of literature in the curriculum of schools and colleges as we think of it in terms of physical food.

But we may test the educational value of the study of literature by having recourse to the history of civilized man. The position occupied by literary studies and occupations among enlightened peoples of the past will serve as a guide in our attempt to evaluate the educational worth of this subject. The works that have come down to us from the hoary past give evidence of a high state of literary culture among those early nations.

Has the study of literature ceased to be needful in our day? Did the world ever need men of expression more than it needs them today? What leader is there who is not a stronger exponent of his cause, whether that cause be political, social, economic, or religious, by having been well trained in literary art? If we study the lives and the education of such

men as Talmage, Phillips Brooks, Charles Spurgeon, and other great pulpit orators, we shall find that all these had imbibed freely from the fountain of literature. Literary training is admittedly the foundation of literary expression, oral and written. In all ages of our race literary expression has been one of the greatest factors in progress. A world without the influence of literature would be almost inconceivable. These words from an authoritative source seem to be to the point here: "The minds of men need literary as well as spiritual training, that they may be harmoniously developed; for without literary training, men cannot fill acceptably various positions of trust."¹

Vitamins and minerals are thought of as vitalizing, energizing elements of food. Literary training may be regarded as possessing three vitalizing, energizing factors, summed up under the purposes for studying literature: (1) for delight, (2) for culture, and (3) for knowledge. We study literature for delight, for, like music, literature exerts a healing, soothing, comforting influence upon the mind and soul. Great literature, true literature, is a benign gift of the Creator bestowed upon man as a blessing and a comfort in a world of many hardships and disappointments. Literature buoys up, revives, encourages, strengthens, the weary traveler on his way.

Music and literature are closely related in their function of bringing joy and delight to man. Down through the ages music and poetry have been united in providing man with the much-needed gladness of heart. And the true believer looks forward to the day when the discordant sounds of the present world will

be no more, but sweet concord of music and poetry will rapturously ring throughout the great universe of God from age to age.

We study literature for culture, for in literature we become acquainted with the noblest men and women who have lived and expressed their deepest emotions and thoughts. There are the gifted poets, the wise statesmen, the learned scholars, the earnest reformers, the pious servants of God, the benevolent philanthropists, and men and women of refined tastes from all walks of life. Though our fate be to be born in a poor peasant home, we may still enjoy, through literature, the companionship of the refined of earth. The culture and refinement of the truly cultured and refined may be ours through the medium of their written works. Through contact with the works of great souls, our souls may become noble and great.

We read literature for knowledge, for the accumulated knowledge of all ages is preserved in the great literary works of the world. The poetry, arts, sciences, history, and philosophy of the ages are at our disposal. A careful, purposeful reading of the wisdom and knowledge contained in the works of the princes of literary expression would be equivalent to a good college or university education. The subject matter of the courses offered in college and university curriculums is practically all found in the works of the great men and women of the past.

The educational value of a literary training is not secondary to any other training. It fits men and women for positions of leadership in all professions and in practically all other occupations in life.

¹ Ellen G. White, *Fundamentals of Christian Education*, pp. 255, 256.

Graduate Work in Bible and History

Milton E. Kern

PRESIDENT, S.D.A. THEOLOGICAL SEMINARY

THE development of a comprehensive system of Christian education is one of the outstanding achievements of Seventh-day Adventists. It is a very logical development in a church which carries a message of separation from the world and from apostate Christianity. The ideals and inspiration of this great undertaking came to us from the Spirit of prophecy, and the success of the church is to a large extent dependent on our loyalty to these distinctive principles of Christian education. When a reform movement yields to the temptation to conform, it loses its power to transform.

With a church which maintains such a system of education, employing more than six thousand teachers, and which conducts a work of evangelism that requires the services of more than eight thousand ministers, Bible workers, and editors, the establishment of a graduate school of theology is surely a very natural and necessary development.

For years the leadership of the denomination wrestled with this problem. Eleven years ago the General Conference Educational Council at College View, Nebraska, gave serious consideration to the establishment of a graduate school. The recommendation presented was, in part, as follows:

WHEREAS, our schoolwork is rapidly expanding and new demands are being made upon us to keep pace with the growing needs of our educational work; and,

WHEREAS, in order to meet these demands there is an urgent need for more advanced preparation on the part of our teachers; and,

WHEREAS, experience and the instruction of the Spirit of prophecy have taught us that there is great loss and danger to our teachers in attending worldly graduate schools;

We recommend, a. That the General conference be earnestly requested to lay plans for the establishment of a graduate school upon the following suggestive lines:

b. That it be a separate college, having no organic connection with any other existing college.

c. That it be located near an educational center where there would be abundant library and laboratory facilities accessible.

d. That the facilities for conducting such a college consist of the following:

(1) A commodious and representative administrative building.

(2) An outstanding working library and laboratory.

e. That the following suggestive departments be maintained: Bible, History, English, Chemistry and Biology, Physics and Mathematics, Education, Language, Domestic Science, etc.¹

The council recognized that this would be a tremendous undertaking, and very properly referred it for further consideration to another council to be held in connection with the General Conference session. The problem was studied again and again. The action finally taken, while not so comprehensive as the plan outlined at College View, makes provision for a graduate school in Bible, religion, history, Biblical languages, homiletics, and speech. A building has been erected in which to carry on the work, a library to meet the needs of the type of research carried forward is being

collected, and teachers have been chosen who are fitted by study and experience to direct students in the fields of study and research covered by the curriculum.

In the divine economy, God has so arranged it that we must study to know. We are created to crave knowledge and understanding. We are living in an age of investigation and research. Scientists have penetrated into the very bowels of the earth, explored the ocean depths, and ascended into the stratosphere above, in quest of knowledge. They have risked their lives in frigid and torrid zones to discover the mysteries of nature. In laboratories and observatories all around the world, men work and keep their vigils in an effort to understand the visible and invisible forces of the physical universe, to discover the secrets of life and death and the laws that govern the social and intellectual life of mankind. And what marvelous discoveries have been made! We live in an age of wonders. And many college graduates, prompted by the desire for discovery (which is the motif of true graduate work), continue their study in various fields of research. In 1870 there were forty-four graduate students in the United States; in 1920, 15,612; and now there are more than 80,000.

The necessity for study and research beyond the college level is apparent to the readers of *THE JOURNAL OF TRUE EDUCATION*. It may not have occurred to all that there are fields of research in the realm of religion, far more important than any research which the world values so highly. The continual, single-minded search for truth is the condition that is essential to progress in the realm of the spiritual as well as of the material and intellectual.

All down through the ages, at sundry times and in divers places, God has, through His chosen messengers, flashed forth into the darkness of this sinful world, gleams of His saving truth. And

He has also written His messages to mankind in His providential dealings with individuals and nations. We are living in the time when the mystery of God is to be finished. And in this solemn hour "truths of divine origin are to be carefully searched out and placed in their proper setting, to shine with heavenly brilliancy amid the moral darkness of the world." "Bright jewels of truth" are to be "carefully rescued from the rubbish of error" and "reset in the framework of the gospel" which is being proclaimed to this last generation of men. Here are fields of study that will tax to the limit all the intellectual and spiritual powers of our brightest minds.

Seventh-day Adventists "have been made the depositaries of sacred truth to be given to the world in all its beauty and glory." To discharge this sacred responsibility "we must sink the shaft deep in the mine of truth" and bring forth the precious "gems that will give attractiveness to the gospel plan."

The Seventh-day Adventist Theological Seminary has been established as a research center to which Bible and history teachers, editors, ministers, and other workers can come for graduate study in the great fundamental truths of God's message for our day. Heretofore there has been no proper place where Seventh-day Adventist Bible teachers and prospective Bible teachers could do advanced work in this important field. There has been no proper place where history teachers could do advanced work, where the divine philosophy of history is understood, and where history is recognized as the handmaid of prophecy.

As for the ministers and the editors who stand at the forefront in giving our message to the world and in molding the life of the church, surely they need the refreshing influence of graduate study. We have been told that "when the time of trial shall come, there are men now

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Social Guidance

George H. Simpson

PRINCIPAL, LAURELWOOD ACADEMY

THE term "social guidance" may have a decidedly limited meaning. It may apply only to the relations that exist as one moves about in his own social circle. On the other hand the term may be used in a broader sense and may apply to practically every phase of human development. In other words, social guidance may be very closely related to character formation. Our subject is considered from this broader standpoint, and is studied from the angle of directing the youth in their efforts to become real men and women, worthwhile citizens of this world and of the world to come.

Those who assume the responsibility as guides of youth take upon themselves a tremendous task. In any period of the world's history this would be true, since the tendencies of the natural heart are downward. However, in these last days the task becomes much greater in view of the conditions that prevail in society. The young people find themselves in a world in which on every hand men are "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, . . . traitors, heady, high-minded, lovers of pleasures more than lovers of God." It is in the midst of this great tide of evil that teachers endeavor to guide boys and girls into channels of righteousness.

To be successful in the program of social guidance, one must be able to lead. Frequently a parent emphasizes that "my boy or girl can be led, but never driven." And what the parent realizes to be true of John or Mary is likewise true of every normal human being. Successful charac-

ter development depends upon initiative. The individual must be led to make his own decisions.

Those who use the negative method in dealing with youth may appear to achieve results. There may be outward conformity, but no real heart change. On the other hand, those who lead may find that some of the group at times will choose to wander. The very fact that teachers are leading will make this possible, while the group that is driven may keep in line through fear. Let it be said at this point that it is not necessarily to the discredit of a faculty or of a school when some of the students fall from grace and fail to meet the school standards. Such things are sure to occur occasionally where the leadership method prevails, just as an animal may drift from a flock that is being led. Those who watch may not always understand this, but the methods must not be determined by the observations of the critics. A few months ago the writer received the following anonymous letter:

"MR. SIMPSON:

This is not my business, but you really should know what is going on. I know that you don't know this unless someone else has told you, but I don't think so. What I saw was this:

"One day I saw two girls and two boys stand so close together that one girl almost had her head on his shoulder. Another day I saw three boys breaking the Sabbath. They were out there with some kind of gun."

Evidently the person who wrote this letter would have us use reform-school methods. Bars on the windows and an iron hand for all law violators might

bring outward conformity, but would these methods build the character? The words of the poet are sounding in our ears: "Be not like dumb, driven cattle! Be a hero in the strife!" And it is our business to help our young people to become true heroes.

In harmony with this thought, teachers are told, "God never designed that one human mind should be under the complete control of another. And those who make efforts to have the individuality of their pupils merged in themselves, and to be mind, will, and conscience for them, assume fearful responsibilities. These scholars may, upon certain occasions, appear like well-drilled soldiers. But when the restraint is removed, there will be seen a want of independent action from firm principle existing in them. Those who make it their object to so educate their pupils that they may see and feel that the power lies in themselves to make men and women of firm principle, qualified for any position in life, are the most useful and permanently successful teachers."¹

A youth from a home in which he has never learned to make any decisions for himself enters school. Frequently such a one, under his freer environment and a program of leadership, will seem for a time to slip backward. The parent may even believe that the school is proving the ruin of his child, when the fact is, the individual is swaying about in an endeavor to make the proper adjustments and gain knowledge and experience that would have been gained earlier in life under a home program of proper guidance.

In harmony with sound principles of leadership, rules should be as few as possible. It has even been found possible to print a school calendar and eliminate the time-worn topic "Rules and Regulations." Imagine the influence upon the mind of a young person as he opens a school calendar to learn of the much-

dreaded rules, to find in their place the term "Social Guidance." This appeals to his human sense. Just think of going to school to be guided into right paths instead of going to be driven by rules and regulations. You may say this is only psychology, and it is, because social guidance is or should be very definitely a matter of psychology. "Dealing with human minds is the most delicate work ever entrusted to mortals."²

This matter of psychology may be carried a step farther in its relationship to social guidance. Why do school calendars contain statements like the following: "All students are required to attend religious services"? At once the student feels that he is being denied his inherent right of religious liberty. After all, is he not about right? Why not say, "All students are expected to attend religious services"? The academy board that employs a teacher expects certain things of that teacher, and usually informs the teacher of what is expected; but how unpleasant would be the experience if one were told that he was required to do this or that. The student exercised his religious freedom when he chose to enter a Christian school, and when once a member of the school family, he is expected to observe the family program. Even though it may become necessary to require certain students to attend services under fear of penalty, yet the great majority of the students appreciate being expected rather than required.

Every school has its problem students, those who are either too weak or too willful to respond to a program of leadership. Perhaps through the years they have not had implanted in their minds the high principles and ideals of Seventh-day Adventists. Sometimes, in an honest attempt to aid such youth, or perhaps as a peremptory way of disposing of the problem, the school gives what is commonly called "free labor." Such

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Mathematics in the Secondary School

Violet Scott

INSTRUCTOR IN MATHEMATICS,
WALLA WALLA COLLEGE ACADEMY

AS long as a subject is easy, its place in the curriculum is seldom questioned by either the student or the parents. Johnny likes it because he does not have to work too hard, and since he brings home passing grades, his mother is satisfied; but as soon as a subject becomes difficult, he starts asking questions. "Why do I have to take algebra?" "Of what value will it be to me after I leave school?" "Professor So-and-So says he has never used algebra since he left school." "I don't plan to go to college; so why should I take geometry?"

As one college mathematics teacher once said, "Mathematics is one of the subjects that puts teeth into an education." The mathematics teacher has to meet these questions each year. It is a real challenge, and he should be able to give a real reason for the place of the subject in the curriculum; for if he cannot, then it is possible that it has no place. The mathematics teacher should have some very definite idea what the teaching of algebra and geometry should accomplish for the student, and should keep these aims ever in mind.

These aims might be divided into three classes: First, a general knowledge of the field and a better understanding of numbers; second, learning certain facts and acquiring certain skills that will be needed in future work or study; third, indirect cultural and disciplinary values. Most of the values received from and the uses made of any subject after school days are over will be unconscious. When a student makes use of his knowledge of algebra to work a physics problem, he may realize that he is making use of his algebra, but after he leaves school and

ceases to do formal mathematical problems, he will not often be conscious of the fact that he is making use of his high-school algebra and geometry.

The same is true of all the courses offered in high school. How many times, after the average person leaves school does he stop to think of the use he is making of, say, the German course he took in high school? He likely understands better the grammatical structure of the sentence he is writing for having studied a foreign language, but he never stops to consider that fact.

In order to succeed in this mechanical, mathematical age, one must have a thorough understanding of numbers and number processes, which constitutes one of the main values received from any mathematics course, but which is often unnoticed by the individual. Thought habits or patterns are formed and followed without any conscious thought of how or when they were formed.

These general aims must be reduced to the specific terms of each subject, or they will never be realized. First-year algebra should develop the student's understanding of numbers and number processes. The student should be better able to think with numbers, to know what process is involved. In the elementary grades he has learned to do the different fundamental processes, and can solve a problem when he is told that this is a problem of multiplication and this is one of division; but the average student has no idea when to multiply or divide. If asked to change square feet to square inches, he will sit with a bewildered look, not sure by what process he will derive his answer. One of the most

important values to be obtained from algebra is the ability to think a problem through and know what to do. Numbers, both plus and minus, should become familiar, well-trying tools that the student will be able to put to use the rest of his life.

There should be definite skills learned in the algebra class. The average student will work very few formal algebra problems after he leaves school, but if he takes any work in science or in a number of other courses, he will need to know how to solve simple equations and how to use a formula. Special stress should be put on these, so that the student will be able to solve for any required letter in the formula, and will be able to substitute the known values in the formula.

Another specific knowledge to be gained from algebra is the understanding and handling of fractions. The tendency in the grade school is to reduce the amount of work given in fractions; therefore, it falls to the algebra class to develop a thorough understanding of this phase of mathematics. The student should be taught to perform all the fundamental processes with fractions, and to think with them—to know that one half of one half is one fourth without having to set the problem down on paper.

One who has taken geometry should have an appreciation of form and design that will be of value to other fields and that will add interest and enjoyment to life. He should be familiar with the various-shaped figures and know them by name, so that when he comes across such terms as "hexagon" or "isosceles triangle" in his reading, he will have a mental picture of them. In geometry, as in algebra, there are certain specific facts and skills that will be needed in any future work in mathematics or science that the student may take. He should learn how to find the areas of the different-

shaped figures. He should become familiar with angles and know what their size depends upon; he should know how to use the protractor, the names of the various angles, and how to handle degrees and minutes. The study of geometry should give the student an understanding of ratio and proportion that he does not obtain elsewhere. He will need this to understand many of the laws in physics and chemistry.

From the study of geometry, the student will receive a training in logical thinking and reasoning that he does not get in any other course. Indirect values do not receive the stress that they once did, but if the geometry student learns to pick out the given known facts and to reason logically from them to the conclusion, he is developing an ability that should help him to analyze and to think through other problems.

In addition to these direct values, the student should receive certain indirect disciplinary values from every mathematics course. He should learn concentration and perseverance, a pride in a task well done that will carry through life and help him in any task he may have to do. He should develop good study habits. He should learn to depend on his own initiative and not to expect the teacher or some other student to help him with every hard problem that he meets. The mathematics courses should develop a sense of honesty. The student should be taught to realize the truth of the old adage that figures don't lie, but liars may figure. The mathematics courses give an opportunity to develop habits of accuracy and honesty that many other classes do not offer.

If these aims are kept in mind and are realized in the teaching of algebra and geometry, the mathematics courses will have fulfilled a need that no other course could have, and will have justified their place in the high-school curriculum.

The Chapel Period: an Opportunity

Romeo L. Hubbs

PRINCIPAL, AUBURN ACADEMY

WHAT the needle and thread are to a dressmaker, and what glue and screws and nails are to a furniture maker, the chapel period is to the educator. This period affords a means by which the student may be taught to synthesize into one complete intellectual whole all the material he receives in the various departments. It affords an opportunity to put together the mathematics, the history, the English, the science, the language, and the manual arts into one beautiful pattern which should form the basis for a life philosophy.

Too often one teacher teaches grammar, another composition, another literature, and no one teaches English. One teacher may teach algebra, the second geometry, another calculus, and no one teach mathematics. This compartmentalization in the school system has developed the specialist, but it emphasizes analysis rather than synthesis. It is quite possible that school systems have over-emphasized the "search for the minutest elements." We analyze the earth before we plant our rose gardens, and test the metal for the bearings in our cars. We analyze food, oil, wood, paper, road materials, and rubber, and today we have our news analyzed for us. Actually the processes of analysis have made possible volume production in our industrial world and its counterpart in the educational field.

To be able to put together—to synthesize—is quite as necessary for mental health as analysis. Just as there is more joy in building a house than in tearing one down and reducing it to its smallest

component parts, so there is more intellectual joy and happiness in the difficult task of synthesis than in the easier one of analysis. The chapel period is the finest opportunity that a school could have to weld together in one complete whole the subjects taught. History, mathematics, and science by their very makeup demand analysis, and this makes necessary a place in the school system where this analysis and its fruits may be unified into one pattern. The chapel period offers that opportunity.

Every teacher should have a definite responsibility in the chapel program during the year. To take out of the requirement the element of uncertainty, it has been found best for the principal to have a calendar posted in a conspicuous place in his office, on which every chapel period in the year is listed, with the name of the teacher who is expected to have that period written in blue pencil across it. The teacher may look at that calendar and find out in advance on exactly what dates during the school year he will be expected to take a chapel period. This reduces to a minimum the necessity for last-minute preparation.

The plan of having the principal take the period on Mondays and Wednesdays, and the faculty members, in the order in which they appear on the calendar, on Tuesdays and Thursdays, is an excellent one. Thus Friday is left open for news-casts, student association meetings and projects, or book reviews.

The power to stop, on the part of the speaker, is absolutely essential to a successful chapel period.

Cultural Values of Music and Art

Harold A. Miller

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THAT person, child or adult, has the seeds of much good in his breast who deeply loves the beautiful, which is another name for art. The arts are like a cluster of lights on a chandelier which hangs in the sky of the world, to throw light into the heart of man from the source of all artistic inspiration. An understanding of any one of the arts includes the warmth of a general grasp of all of them.

Art does not pour in so much as it draws out. This drawing out of the individual is the essence of education. Art not only draws out what one already has by nature, but it pours in beauty, gentleness, and sincerity, which are followed by an outflow of strength, greatness, and brotherliness, compressed into nobility of character. The Christian teacher is privileged to use art, not for art's sake alone, but for the encouragement of Christian gentleness and refinement which all should possess.

Art is the lane that leads the traveler back into the heart of nature, where he may behold the smile on the face of the Creator. Art dips her brushes in the red pools of life's vital interests, and paints her pictures, colorful or tonal, to the uplift of her admirers. Art is a safe path for tender or calloused feet. It leads in the right direction and is a trail of beauty and loveliness.

A child cannot be surrounded with too much beauty. The ugly things of life blow their tainted breath into our faces too much of the time. If you spend an hour in a flower garden, your lungs will

carry the odor of flowers after you leave the spot of beauty, as will the eye the image of loveliness. "By beholding we become changed;" therefore let us endeavor to keep the lovely, the true, the beautiful, before the youth.

The men and women who have made life worth living have been the mouthpieces of truth expressed beautifully. Truth is always beautiful, though, contrary to the poet, not all beauty is truth. We might easily imagine ourselves without electric lights, steam and electric railways, air lines, and all the modern conveniences; but we cannot conceive of a civilized man without a love for the beautiful. He may warm his shins at an open, crude fireplace or boil his water with hot stones; he may build his shack facing the sun and live almost primitively; but he cannot get along without beauty. This innate desire and natural cry for beauty is a large factor in separating man from animal. Take love, which is beauty in action, from a man, and you have a brute.

Would you find something in which your students, young and old, are deeply interested? to which shrine they willingly bring their frankincense and myrrh? to which altar they bring their own wood? Then reserve a guarded period in your crowded program for music and art—particularly music, because of its far-reaching appeal. Plant this Jacob's ladder before every young person, and pray that heavenly influences may descend and ascend the golden stair, focusing the interests of the youth upon things above,

influences which pull and tug at their better selves to uplift and fortify the soul.

Search the conference, if necessary, for a phonograph and records of good music in order to supply listening periods for the children. Since the descriptive type of music is easiest to understand, it is well to provide this kind in preference to other good music. Series of music books for the elementary grades are available, with educational records to accompany them. These may be priced beyond the reach of most of our schools, but the idea may be carried out with much benefit, even though it is done imperfectly.

Give the children opportunities to sing the songs they like, and see to it that they learn bright, cheerful melodies that will appeal to them. Here is one phase of school life in which all the children may take part at the same time. The spirit of unity is well worth striving for.

"As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children today gladden their pilgrim life. There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort."¹

The adolescent, who is neither child nor adult, is a constant puzzle to schools. He does not understand himself, and is

painfully confident that no one else does either. He is looked upon as a constant nuisance, an overgrown child. Perhaps his response would be more wholesome if he were treated as an immature adult. This is the unfolding period of the emotions. Music appeals to the emotions and leads them to green pastures and pure, flowing streams. Music is the only stimulant that leaves no bad aftereffect. That it has a very definite bearing upon good health is not a new discovery.

We need to awaken to the real necessity of feeding our young people more of the aesthetic, the beautiful. Around the matter-of-fact educational house that we build, we would do well to plant roses and shrubs, instead of filling every inch of ground with cabbages and carrots, crowding its very doors with cornstalks decorated with pole beans for a hedge fence and with squash vines climbing to its windows.

Music, in the schools of the prophets, occupied a position of major importance. Today it is grateful for a seat in the balcony of extracurricular activities. For the sake of the children, they should be encouraged in music endeavor. It will brighten the sky over their heads and sweep the horizon of its threatening darkness; it will light a candle in their souls and plant flowers along the long trail they must travel; it will make them more human and lofty-spirited, better citizens for this world, and will give them brighter prospects for the world to come.

Music is the metal of heaven which will bring heaven-born fire from the flinty hearts of the earthly. We need more real culture of this kind.

¹ Ellen G. White, *Education*, pp. 167, 168.

Let Us Worship

Norval F. Pease

INSTRUCTOR IN BIBLE, AUBURN ACADEMY

THE Christian teacher must have a deeper motive in his church attendance than that of setting an example for his students. He must go to the religious services of the school to worship God. In all our churches there is danger of substituting sermons, songs, and programs for worship. The heathen in his blindness worships something—an idol, an animal, a planet, or a tree. Sometimes professed Christians fail to worship at all. They merely go to church, sing songs, kneel while the leader prays, and listen to the sermon.

While this danger is present everywhere, it is in the churches connected with our educational institutions that the danger is most pronounced, because it is there that the oncoming generation is being molded. Their attitude must be shaped by the choice of suitable hymns for worship, the handling of the announcements in a worshipful way, and by praying and preaching in the spirit of worship.

If the students can grasp the idea that the church service is a time to worship God, many of the problems relating to conduct and order will be solved. No worshiper will be careless in his actions in the sanctuary. No worshiper will whisper and gaze about during prayer. No worshiper will slump down in his seat during the sermon. No worshiper will bolt from the auditorium after the benediction. Correct decorum in the house of God cannot be attained until the concept of worship is understood.

In order that such results may be achieved at a church connected with an educational institution, the leadership of the institution must give the church its proper place. Rightly conceived, the

church is not an appendage of the school. Instead, the school is the servant of the church. In administering the affairs of a school, the best music, the best speaking talent, the most careful preparation, should be reserved for the church. It may often be necessary in a school for some of the many activities to be neglected or minimized, but the church and its services and activities should never suffer neglect. To minimize the church is out of harmony with the purpose of a Christian school.

Faculty members, of course, will feel it their responsibility to take a leading part in the various activities of the church. Never without good reason should they neglect to help with the music, the speaking, the Sabbath school, or any other part of the church procedure that comes within the field of their ability. The church school, Harvest Ingathering, and all the other phases of the church work are likewise a part of the teacher's task. It may be necessary to neglect less important things, but never these. It is only when the church holds such a place in the lives of the teachers that it can come to hold such a place in the lives of the students.

Our schools are established to tie the youth to God and to His church. It is often the church at the institution where the student attends school that has the greatest influence in determining his attitude toward the church as a whole. Therefore, in that church above all others the ideal of worship should be upheld. That church above all others should have good music, appropriate procedure, and worth-while sermons. That church above all others should be filled with the Holy Spirit and with power.

THE CURRICULUM MUST CHANGE

FOR twenty-five years changes in the world have been stupendous, catastrophic at times. Social standards, industry, economics, education, international relations, and many other factors of life have all changed, some of them very rapidly.

At present, parents and society demand an education that will fit the youth to do better the work they are going to do anyway. And that means that the schools should offer courses that will help the youth in agriculture, in industry, or in home duties, as well as in the professions in which most of them will never work. Tossing some courses out of the window will not necessarily solve the problems. They may be fundamentally essential ones. Their contributions may not be apparent at the time, and may be disdained by some educators who do not realize their debt to such courses. The entrance gate into college may safely be widened, and that without endangering the prerequisites for certain college curriculums.

There is no call for heretical changes. "It is later than you think." The time demands loyalty, orthodoxy, and zeal, not frothy experimentation or radicalism. The educator should keep his feet on the ground, but at the same time face the light and march forward. The needs of the church and its schools are individual, distinct, and unique. Unless the teachers can make the school meet those needs, they can hardly justify the sacrifice and work to maintain them.

What is more, the drawing power of the Christian school should be rapidly and greatly increased. If the school and its curriculum can be enriched, vitalized, and popularized in a true and proper sense, the enrollment problem will cer-

tainly be a much less troublesome one. It is time for every teacher to examine the purpose of his courses and to check the content, method, and outcome of every one of them.

Some experiences are vital to all students, but not all experiences in school are essential to every graduate who takes up his own particular task in a practical world. Unfortunately, some curriculums have not changed enough to attract and hold the youth of the church or to fit them for the practical duties they must later do. There should be room for every type of student in the school, and courses in it to interest and hold all. An important and searching criticism of the curriculum is that it is too remote from the student's life outside of school, and has been adjusted neither to his aspirations nor to his individual differences.

Certainly no Seventh-day Adventist school should throw overboard any essential course of instruction. On the contrary, the schools should preserve the denominational heritage in education and provide certain fundamental and denominational experiences. Too little attention, perhaps, has been given to changes in the attitudes, appreciations, and purposes of the advent youth.

Most of these essential changes can be made without large increases in cost. Many of them can be made in the teachers' lesson plans, but not all. Some must be beaten out on the anvil of sound experimentation. Others call for faculty study and cooperation. All deserve most serious thought and earnest action. It is time to examine the functional value of the curriculum. It must change to meet the needs of the church and its youth.

FROM OTHERS' VIEWPOINTS

"The Bible has been a greater influence on the course of English literature than all other forces put together; the Bible is not only the foundation of modern English literature; it is the foundation of Anglo-Saxon civilization. . . . Everyone who has a thorough knowledge of the Bible may be called educated; and no other learning or culture, no matter how extensive and elegant, can form a proper substitute."—*William Lyon Phelps*.

"When I was asked which single individual has left the most permanent impression on the world, the manner of the questioner almost carried the implication that it was Jesus of Nazareth. I agreed. . . . The historian's test of an individual's greatness is, 'What did he leave to grow? Did he start men to thinking along fresh lines with a vigor that persisted after him?' By this test Jesus stands first."—*H. G. Wells*.

"If our democratic institutions, developed after five hundred years of experience, are to endure, they can only do so through the power of a public opinion which has been taught to think, to understand, and to apply fundamental principles, and which has some conception of the meaning, on the one hand, of human experiences, and on the other hand of human ideals."—*Nicholas Murray Butler*.

"The most important educational issue before the people of our country a century ago was precisely the same one that is before them today. So long as there are schools that issue will remain the most fundamental one. It relates to the qualifications of teachers."—*Payson Smith*.

"The Christian school is the center for the reorganization of society after the mind of Christ, and the very crisis with which we are confronted may be the hour of aggressive strategy for Christian education."—*William Lewis Poteat*.

"The first, and last, and closest trial question to any living creature is, 'What do you like?' Tell me what you like, and I'll tell you what you are."—*John Ruskin*.

"Almost every man who by his lifework added to the sum of human achievement, of which the race is proud, . . . has based his lifework largely upon the teachings of the Bible."—*Theodore Roosevelt*.

"The foundation of our society and of our government rests so much on the teachings of the Bible, that it would be difficult to support them, if faith in these teachings should cease to be practically universal in our country."—*Calvin Coolidge*.

"The best claim that a college education can possibly make on your respect, the best thing it can aspire to accomplish for you, is this: that it should help you to know a good man when you see him. This is as true of women's as of men's colleges."—*William James*.

"A college body represents a passion, a very handsome passion, to which we should seek to give greater and greater force as the generations go by—a passion not so much individual as social, a passion for the things which live, for the things which enlighten, for the things which bind men together in unselfish companies."—*Woodrow Wilson*.

"The greatest facts in ancient history were two personalities [Jesus and Paul] and the sayings they left behind them, which, carried far and wide, took possession of the Roman Empire and changed it utterly. This is perhaps the biggest fact in human history. Shall, then, the academic world seek to discredit and hide from the young the great sources of inspiration as if it were ashamed of them?"—*Irving Bacheller*.

"I am continually surprised when my former students tell me of the things which most impressed them in my teaching. They tell me of words, deeds, ideas, and ideals which have deeply influenced them and of which I usually have no remembrance. It often makes me think of the Scriptural warning, 'For every idle word that men shall speak they shall be brought into judgment.' Evidently my example has had a more lasting effect on my students than all the information I labored to impart."—*Edwin G. Conklin*.

Cultural Education

THE main objective in the study of culture is to train the youth to become better citizens and better Christians. "The religion of Christ never degrades the receiver; it never makes him coarse or rough, discourteous or self-important, passionate or hardhearted. On the contrary, it refines the taste, sanctifies the judgment, and purifies and ennobles the thoughts, bringing them into captivity to Christ."¹

Every department in the school can do its share to promote a cultural atmosphere. The departments of English, speech, and music can and do play a very important part in the cultivation of the aesthetic. The home-economics teacher has the responsibility of bringing before the students the objective of worthy home membership and an appreciation of the finer arts.

The principal must act as a coordinator of the work done in the classrooms. If the principal lacks interest in this important phase of student life, the teachers will find their efforts ineffectual, for culture develops with cooperative action. There must be an aim, the goals must be clear, and the end of the road must be well marked.

The teacher may play an important role by the attractiveness of his own appearance, in both dress and grooming. To be successful, he must possess that elusive quality called "personality." He should be physically fit. He must understand his students and know his subject matter, school, and community. Such a teacher helps his students to develop desirable traits, good judgment, and good taste, and his teaching is most forceful when he himself is an example of genuine culture.

At one of the outstanding programs of the year, a teacher who met all the requirements of good taste in dress was seen laboriously chewing gum. A little thing? Yes; but noticeable enough to cause student discussion the following day. Teachers must be the ones to promote respect, courtesy, and culture.

¹ Ellen G. White, *Testimonies for the Church*, Vol. VIII, p. 63.

School buildings and the way in which they are kept do much to add to or detract from the cultural atmosphere. Great care should be taken of the appearance of the school premises. This can often be done by student help under the supervision of someone who understands school needs. If pride in the school and its appearance and reputation can be created, a spirit of loyalty will prevail.

The type of furnishings in the school dining room will either add to or detract from the cultural atmosphere of the school. It is difficult to bring in habits of good behavior when the dining room is noisy, owing to low ceilings, concrete floors, lack of proper table covers, overcrowded tables, and inadequate supervision.

Teachers everywhere are eager to relieve the harshness of the conventional classroom and dormitory design, realizing instinctively that next in importance to the influence of the personality of the teacher is the environment in which he lives and teaches. The environment in which the student lives and learns should be meaningful and beautiful. The rooms in which he spends many hours each day should teach certain intangible things, such as an understanding and an appreciation of the beautiful. Charm in the surroundings will have an unconscious effect on the students.

The boarding school has more opportunity than the day school to foster the right way of living, through the worship hours, attractive hall lobbies and parlors, the dining room, and the classrooms. The day school must confine its cultural program largely to the hours of school, in the classrooms, chapel exercises, and clubs. However, the Saturday night programs offer an excellent means for bringing to the day school artists and speakers who will contribute to this important program.

Here are a few practical suggestions for the promotion of culture in the day school:

1. Organize culture clubs or groups as best suited to the individual school.

2. Have teachers sponsor groups for concerts. The trip should be preceded by instruction in proper behavior.

3. Have a poster contest and display.

4. Encourage cooperation between the director of physical education and those interested in the promotion of culture.

5. Form an active committee, composed of persons interested in the promotion of cultural education, and there will be no need for the dress committee which exists in some schools. The work done by this group will instill in the students a desire to be well and attractively dressed as an outgrowth of knowing what is appropriate.

6. Arrange an exhibit of appropriate clothing, using living models chosen from the student body. The clothing for such a program might be furnished by local merchants.

7. Use as chapel speakers authorities on various subjects—for example, a chiroprapist,

a doctor, a dietitian, a dentist, an expert on grooming, an author, an artist, an interior decorator, and someone proficient in flower arrangement. Much care must be taken to be sure that their advice will meet the standards of the school.

8. Be conscious of the various phases of etiquette, such as the boy-girl relationship, etiquette in the social gathering, and in the dining room, home, school, and church. It is possible, by the use of dialogue and educational moving pictures, to make some very forceful applications of the right way to conduct oneself.

The teacher in a Christian school must always be alert to the possibilities of helping his students to reach high standards of living. When he fails, he has done less than his appointed task.

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Educational Convention Dates

December 16-18, American Vocational Association, San Francisco, California.

December 26-27, American Student Health Association, Ann Arbor, Michigan.

December 27-31, National Council of Geography Teachers, University, Louisiana.

December 30 to January 1, National Council of Teachers of Mathematics, Baton Rouge, Louisiana.

February 19-22, National Vocational Guidance Conference, Atlantic City, New Jersey.

February 20-22, International Council for Exceptional Children, New York City.

February 22-27, American Association of School Administrators, Atlantic City, New Jersey.

February 27 to March 1, American Association of Junior Colleges, Chicago, Illinois.

March 26-29, North Central Association of Colleges and Secondary Schools, Chicago, Illinois.

Why a Program of Vocational Education?

WHO can determine which one of a family will prove to be efficient in the work of God? There should be general education of all its members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all need an education, that they may be fitted for usefulness, qualified for places of responsibility in both private and public life.¹

Too often the emphasis is misplaced. The young people are led to believe that if they are to serve the Lord and preach the third angel's message, they must be on the conference pay roll or go as missionaries to a foreign field. Nothing is farther from the truth. The carpenter who builds a house and sets aside a portion of his earnings to carry the gospel is just as truly a missionary as the one whose salary and expenses are paid by his contribution. He who lives a consistent Christian life in some agricultural section is just as truly a preacher of righteousness as the one who comes into the neighborhood and conducts a series of studies on the message. Go into that neighborhood and ask almost anyone, "Do you know where Mr. Paul Jones lives?" and he will reply, "Yes, sir! He lives just one mile straight south of the next corner. He's an Adventist."

Some wonder that so many Adventist youth choose professional lines in preference to others. That is no more surprising than the fact that the spirit of nationalism dominates the youth of Germany, or that communism should not seem despicable to the youth of the USSR. Seventh-day Adventist young people have been taught to seek an education in the professions, and the notion still prevails that a professional man or woman is in a higher class than the nonprofessional. Professional men and

women have been their teachers, and the farther they go, the more intensely professional they become, and the more this viewpoint is fostered and intensified. There is no vicious intent on the part of anyone, but it is high time to wake up and strive to correct this situation.

Why should it be a surprise that young people shun common occupations and seek training only in professional lines? Is it not true that most parents do not want their children to prepare for the nonprofessional activities? They still have a lingering desire to see their children invested with some kind of aristocracy. They want them to receive the traditional type of education whether they are fitted for it or not; in fact, they would not want to acknowledge that their children were not.

Most people do not yet consider education as a preparation for the ordinary duties of life. They seem to consider it as some kind of mental gymnastics through which the young people are to pass to fit themselves for a professional occupation, with white-collar jobs and a salary when they get through. They hope thus to receive a passport into a higher social life, forgetting that most people must engage in ordinary occupations for a living. As teachers, preachers, and workers, it is time for Seventh-day Adventist leaders to correct this situation, and they should study as never before God's pattern in education which provides for the education of all the youth.

There is little place for selective admissions in a Seventh-day Adventist system of education. This system must be shaped to meet the needs of all who seek to pursue the better life by way of the highway of Christian education.

The Master Teacher strove ever to emphasize the value of a human soul. He was as willing to minister to those whom men considered outcasts as He was to minister to the more favored and rich. A leper re-

¹ Ellen G. White, *Counsels to Teachers*, p. 44.

ceived as much attention as did a member of the Sanhedrin. He took as much time to help the flippant woman at the well as He did to help the rich young ruler. No one was beneath His notice. He was willing and ready to help all. His church must be willing and prepared to educate all of its youth. "God's plan of life has a place for every human being. Each is to improve his talents to the utmost; and faithfulness in doing this, be the gifts few or many, entitles one to honor."²

It cannot be expected that all will fit into the traditional mold in education. Seventh-day Adventists have followed the lead of worldly educators in a type of fatalistic attitude toward the student who cannot make a high rating on so-called "intelligence tests." These young people are spoken of as "stupid," "lacking in gray matter," or "morons." But present indications are that the IQ is not a constant factor, and that environmental influences have much to do with the student's ability. Moreover, these tests measure only certain types of mental qualities and aptitudes.

There are many young people who may be called "hand-minded," who may do very well with vocational work, often much better than their supposedly more intelligent colleagues; but very little has been provided in the curriculums that they can take, and they are branded as lacking in intelligence because they cannot succeed in abstract work. These young people should be given an opportunity to excel in the studies for which they have a ready aptitude.

Since Seventh-day Adventist schools are supported by the whole church, their curriculums should provide an education for all, and the courses of study should be

adapted to the actual problems of life, rather than narrowed down to the traditional educational program. While those subjects that lay stress chiefly on cultural values must not be eliminated, yet the practical also must not be neglected.

The youth should be taught that the most honorable position for them to occupy is the place for which they are best adapted, and that vocational work is as honorable as white-collar work. Educators must both teach and demonstrate the value of the vocations in life, and at the same time not neglect the cultural and the recreational elements in education. The youth must be taught that education is to fit them for places of service in this life, and for higher, wider service in the life to come. But they should not obtain the concept that it is improper for them to engage in ordinary occupations, and to live happy and useful lives in the communities from which they came.

Every secondary school should provide opportunity for the pursuit of studies in vocational lines. Every Adventist girl should be trained in homemaking and household arts, and every young man should learn at least one trade whereby he can make a living. Through a guidance program the student should be helped to succeed. The eliminating process now in vogue amplifies in the youth any feeling of inferiority already present, and in many cases contributes to failure.

Those who have been in educational work for many years have all seen the tragedy of the misfit student. Is it not time to do something to meet this need?

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² Ellen G. White, *Education*, p. 226.

School Clubs

WHAT'S around the turn of the trail? That is a question youth is forever asking itself. It is an ever-alluring question, whether the trail is a woodland path youth is following on an outdoor hike, or the sometimes difficult road through education, work, ambition, and upward struggle to worth-while achievements in life.

The period of youth is nature's time for adventure, for deeds of daring, for investigation, and for decision. Young people then awaken to high, fine ideals and accept guiding principles which to them seem worthy. They are filled with emotions and with impulses to do good turns; they spend much time in championing great causes. It is the period in life when strong, lasting friendships are formed, when the lifework is selected, and when the application of Christian principle to daily living becomes established. The hearts of youth are like wax in receptiveness to impressions, but like bronze in retentiveness.

He who works with human beings recognizes their gregariousness, and understands, to a limited extent, certain of the behavior patterns of both young and old, in terms of this propensity. Wherever one may look he sees clubs in various stages of organization. One sees cliques at school, in the neighborhood, and on the playground. He sees gangs in the alleys of both small towns and large. He sees the well-trained baseball teams. He sees the thoroughly organized college fraternity. He sees the pomp and glory of the "Hitler Youth." He sees the Missionary Volunteer Progressive classes. Literally, he finds no end or limit to the clubbing accomplishments of mankind.

Quite generally, the clubs or associations have come to life through mutual awareness of a common need, desire, or interest. Clubs have an almost universal interest for people of all ages, but they appeal especially to the youth of the entire world. Boys and girls enjoy working and playing with others of their own age, especially with those who

have the same interests and likes. In clubs they are able to propound and to exchange ideas freely, and learn of the opinions of others. Those who have mutual interests are naturally drawn together into study and activity groups.

It is not expected that clubs will be a part of the regular school curriculum, but rather that they will be a means of enriching the offerings of the curriculum. Such organizations encourage classroom activity, since the clubs follow the line of the children's interests. Many benefits come to the rapid and also to the retarded groups in schools in which clubs are a definite part of the school life. The quick child is able to join several educative and activity groups and thus broaden greatly his mental and social experiences, while the retarded child is permitted to do a thing which he especially enjoys. Such clubs often determine vocations.

A sense of freedom and importance comes to the youth who belong to youth-controlled groups. There is a degree of confidence developed when opportunity is given, through club participation, to try themselves with little or no mature guidance. Very shortly, these same young people will be directing the spiritual, social, political, and economic affairs of our community society, and they will do it quite acceptably if they have had some experience in directing successfully the functioning of their very own interest groups. Clubs may help prepare youth for citizenship in this world and for the world to come.

Development of the healthy personality is materially aided by joining a club. The members gain an ability to get along with people, to make friends, and to appreciate each other. They learn how to be leaders without becoming wise in their own conceit. Power is developed for independent thought and for cooperative planning. Proper respect for individual opinion is learned, while at the same time all are taught by experience to yield to the will of

the majority. Yet, when it is necessary, they are able to hold out boldly for principle. They acquire the ability to choose individuals for important responsibilities. Their club officers are given authority, and each member learns to respect and to obey that rightful power.

Clubs give opportunity for young people, under controlled situations, to think critically about the ideals and principles which they accept for their organization and which they later follow in all of their daily living. Close friendships are often formed and life careers determined by these planned school activities.

Proper sponsoring, guidance, and control are absolutely necessary for the greatest degree of success. The amount of help which each individual group needs will vary with the group, its purpose, and the locality. Club counselors can learn what help the group needs by becoming intimately interested in the welfare of the individual members of the club. Classes, groups, and persons should be helped in deciding what clubs to organize, what activities to initiate, and which ones to join. Help should be given in determining aims, making rules, and planning programs for the association.

Each child should be encouraged to give study to the clubs which appeal to his interests before he joins. He should be urged to consider the contributions he will be able to make to the group and the benefits to be derived from each club. It should not be compulsory for a child to join any club. Membership should not be determined by grade, age, or class. As a rule, interest and ability should be the factors which determine club membership. Schools, from kindergarten through college, should take advantage of the inherited tendency to con-

gregate, and should make available leadership for clubs which are indicated by the interests shown.

The following are problems and interests which may be logically sponsored by school clubs. This by no means represents the complete list of possible activities, for it is only suggestive, and any fertile and alert mind can expand the list to many times its present proportions.

Religious and Social Activities: Sunshine band, literature band, storytelling, Bible readings, cottage meetings, ministerial band, school-home clubs for personal development, forums, reading, find-it-out club, scrapbook club, leadership, and speech.

Nature and the Out-of-doors: Camping, hiking, sports, kite flying, airplane-model flying, bicycling, birds, gardening, archery, photography, travel, campcraft, butterflies, trees, flowers, rocks, shells, astronomy, insects, soil, wild animals, conservation, safety, and recreation.

Artistic Activities: Band, orchestra, glee club, choir, voice culture, quilting, needlework, knitting, leathercraft, gardening, clay modeling, painting, drawing, woodwork, weaving, bookbinding, stamps, model building, art, architecture, elocution.

Vocational Activities: Science, colporteur band, writing, electricity, design, invention, agriculture, mechanics, printing, masonry, shoe repair, cooking.

Academic Clubs: Science, languages, history, mathematics, health, English, home-making, citizenship, denominational history.

DUANE V. COWIN,
*Educational Superintendent,
Illinois Conference.*

Have You Read?

"WHEN the last movie reel is put back in its tin box, when Walter Damrosch's voice fades from the radio, and all the sugar coating has disappeared, the process of learning will still be difficult," insists President Henry M. Wriston of Brown University. He lists as the essentials of wisdom: (1) perspective, to be obtained by broadening and lengthening one's experience far beyond the boundary either in time or in space of the life span of a single individual; (2) disciplined emotion, which is described as a response to values; (3) industry, which he says is the virtue of hard work, "selling at a serious discount in the public schools of America today." He offers as a surprise to some teachers the fact that "there are at least two hundred and fifty school systems in America in which a teacher is forbidden to give a failing grade," and wisely adds that "learning by industry and by foresight to escape failure is one of life's greatest lessons." The plan "to abolish failure by edict is to give a false definition of success and to lend an illusion of achievement where none exists." The article is a fine challenge to the progressive teacher. Read it in "What the Colleges Are Doing," in the Spring, 1940, number.

"What you would put into the church, first put into the church's school," is an adaptation by Charles W. Kepner of the slogan of a one-time Prussian minister of education, "What you would put into the state, first put into the school." Students who come back from the colleges, this professor of religion says, find the churches "lagging miserably far behind" their ideals built up in school. One suggestion for improving the situation is to have "nobler and more beautiful church buildings, and in these buildings to have beautiful services." He concludes this very stimulating article by asserting that "we shall have the institutions in the future that we deserve to have." The article is entitled, "The School Challenges the Church," and may be found in *School and Society*, September 21, 1940.

The problem of seatwork is a perennial one with most elementary teachers. Suggestive solutions to this are given by Cella Ward Payne in the November, 1940, issue of *The Instructor*. The plan outlined has been used successfully by this teacher, and is reported to be educative for the pupil as well as teaching him how to work independently.

The general plan of the work is outlined by the teacher, who has a progressive arrangement of seatwork, beginning with the simplest and going on to the more difficult. Each pupil may proceed as fast as he is able, with scarcely any teacher help necessary. The teacher sums up her seatwork plan in these words:

"Thus it proves profitable to all concerned—the child who does the work, the slower child who needs the teacher's help, and the teacher who cannot be everywhere at the same time." Read the illustrations as well as the text.

The purpose of the National Youth Administration is to furnish employment to needy youth. The sole purpose of the United States Office of Education is to promote the cause of education throughout the country. Sounds simple, but it takes a full page in *School Life* for November to define the provinces in which these two organizations operate. For those interested in the limits of these two organizations, the agreement worked out by John W. Studebaker, United States Commissioner of Education; Aubrey Williams, Federal Administrator of the National Youth Administration; and others, is a necessary statement. Many essential facts are included.

Curriculum favorites have changed in the last ten years. The graduates of a decade ago listed, in a recent study, athletics as a first influence and social activities second. Athletics still holds first place for the 1940 graduates, and is followed by social-science activities, mathematics, and others. The women who were graduated a decade ago

placed English as the first interest, followed by social activities and commercial subjects. The young women of last year's graduating class placed club and social activities first, followed by English, athletics, commercial subjects, and music. The clamor is for more courses of vocational value today. Among demands made of the modern school are additional courses in advertising, creative writing, child care, how to study effectively, human relations, poise, psychology, and public relations. The emphasis seems to be on an adjustment of the individual to the modern economic and social needs. Read the whole article, "What Youth Expects of Education," by W. W. Thiesen, in the October *Secondary Education*.

Speaking of objectives, here is a commendable list presented by Lynchburg College, in *Christian Education*, June, 1940:

1. To provide a program of studies in the liberal arts and certain preprofessional courses which will enable the student to attain his maximum intellectual development.
2. To help the student to know himself and to become an emotionally mature, socially adjusted person.
3. To conserve and promote the physical health of the student.
4. To prepare students for intelligent citizenship, and to foster a critical interest and participation in activities for promoting the welfare of society as a whole.
5. To encourage and to present opportunities for the development of aesthetic appreciations.
6. To foster and maintain a meaningful religious life.

Under each one of these objectives is a list of means and ways by which to attain them. The whole is well worth study.

It may be a surprise to Seventh-day Adventists to know that public schools have, in one State at least, bought farms to be connected with the high schools, in order that the boys might have instruction in agriculture. Eleven thousand boys are enrolled in 187 Federally aided curriculums

in vocational agriculture in California. The fourteen school farms vary in size from two and one-half acres to one hundred acres. Some of these schools are making very direct contact between the boy's vocational interest and his opportunities for practical experience in school. More details of the farm projects are given in the October *California Journal of Secondary Education*.

"Integration" is a much overworked word, and is hard to define today. An illustration of it is given in the above publication, where school-radio educational projects are described. Teachers may well learn how to put together and coordinate the activities in various departments, using the facilities of one to develop the skills of the students in another. The project described in the above article shows a wide distribution of the various departments, to the general benefit of many students.

Here is something you have not read, for it is taken from the *College Record*, the school paper of Battle Creek College, in November, 1880. On the back page, Battle Creek College is listed as "a model educational institution, comprising five departments. Nearly five hundred students enrolled annually, coming from thirty-two States and Territories." The departments listed are (1) Department of the Arts and Sciences; (2) Normal Department ("This includes a Teachers' Course of FOUR YEARS, and a Model School. The course in this department includes all the branches required for a *first-class* certificate in any State."); (3) Commercial Department; (4) Department of Theology; (5) Department of Hygiene. The faculty numbered fourteen members at that time, and a majority of the students were "young men and women of true moral worth. Their influence over the unstable is highly restrictive and salutary, making it comparatively easy to maintain the most rigid discipline." An idea of the expenses of the time may be obtained from this phrase: "Excellent board at \$1.10 a week, exclusive of lodging, which costs 50 cents to \$1.00 more."

The Workbook Problem

THE solution here proposed for the workbook problem in the social sciences is to let the movement commit suicide immediately rather than go through the throes of a slow and long-drawn-out extinction, which seems to await it. When administrators acknowledge that workbooks are for generally poor teachers, for teachers who do not possess abundant initiative, and for mere textbook teachers, it would seem that few teachers would be willing to place themselves in these classes by joining those who teach the workbook way.

Furthermore, when it may be truthfully said of most of the present workbooks in the social sciences that they reduce learning to a matter of doses, make children mechanical memorizers, reduce the teacher's initiative, originality, and creativeness, contain too many trivial and unrelated facts, are overloaded with poorly graded exercises that are not cumulative in difficulty, and are otherwise inadvisable, it seems high time to bid good-by to a type of teaching aid which is inherently capable of being brought into line with recognized good teaching in the social sciences.

Should the workbooks in the social sciences pass (and there are some indications that they will), it is proper to ask: What will step in to do the work that they supposedly came to do? That is, What will meet the situation in the field of instruction which was brought about by the passing of the traditional recitation in the social sciences and the supervised-study and the individualized-instruction movements? To those who fear that this situation will not be satisfactorily met should the workbook supply be cut off, it may be said that the situation is now being met by thousands of teachers of the social sciences in all grades of instruction by means of instructional aids of their own construction. Sometimes these aids are captioned "guide sheets" and "work sheets" to distinguish them from workbooks, inas-

much as the commercialized aids have made practically no use of these terms.

The chief differences in the commercialized workbooks and the homemade aids in the form of guide sheets and work sheets, are that workbooks exist in more or less permanent form, while guide sheets and work sheets exist in a temporary form; and that workbooks are usually the creation of a teacher other than the one using them, while guide sheets and work sheets are usually made by the teacher in charge of the class.

Other contrasting statements about these two types of pupil aids are: (1) Workbooks are likely to become conventional and stereotyped; guide sheets and work sheets change according to the exigency of circumstances. (2) Workbooks are made to fit a general and an unknown situation; guide sheets and work sheets are made to fit a particular and a known situation. (3) Workbooks are importations; guide sheets and work sheets are the products of the labor of the teacher of the class using them or of a member of the department in which they are used. Being thus authored, guide sheets and work sheets are not likely to have an oversupply of unusable material in the form of references, exercises, maps, and tests. In this one respect they are far superior to workbooks.

When teachers of the social sciences assume the responsibility of making the guide sheets, the work sheets, and the tests requisite to good teaching, and are furnished with the facilities for duplicating these in quantities to meet the needs of their classes, the teaching situation created by the educational events of the last few decades will be met much more effectively in the social sciences than workbooks in this field can ever meet it.—R. M. Tryon, "The Development and Appraisal of Workbooks in the Social Sciences," *The School Review*, January, 1938.

NEWS from the SCHOOLS

THE COMMITTEE ON THE STUDY OF THE SECONDARY SCHOOL CURRICULUM met at Hinsdale, Illinois, October 24 and 25. Members present were W. H. Teesdale, E. E. Bietz, Mrs. Leona Burman, E. D. Dick, J. C. Haussler, E. F. Heim, W. E. Howell, H. J. Klooster, G. E. Miles, H. A. Morrison, A. C. Nelson, L. R. Rasmussen, C. N. Rees, J. E. Weaver, and K. A. Wright. Plans were laid for constructive work on the curriculum problems of the secondary schools.

A JOINT TEACHERS' INSTITUTE was held for the teachers of the Idaho, Montana, and Upper Columbia Conferences, October 6 to 8, at College Place, Washington. Secretary H. C. Klement, the superintendents from the three conferences, Miss Alice Neilsen, and other speakers from the college, gave valuable help.

PACIFIC UNION COLLEGE students and faculty joined in a Harvest Ingathering field day on October 1. The results totaled more than \$1,500. Besides the cash received, there were more than 400 quarts of canned fruit and other produce.

THE NEW YORK CONFERENCE elementary teachers gathered at Union Springs for their annual institute, October 25 to 28. E. A. von Pohle and Miss Ellen Klose attended the institute, of which A. F. Ruf was chairman.

THE MEDICAL CADET CORPS at Walla Walla College has enrolled 125 students, forming two companies. In addition to this, an intensive three-week course for nonstudents began on October 28, with 45 enrolled.

PROFESSORS OF EDUCATION of the church-related colleges of Michigan met in session October 3 on the campus of Emmanuel Missionary College. Eighteen representatives took part in the discussions.

UNION COLLEGE has enrolled a total of 436 students. This number includes 218 freshmen, 127 sophomores, 49 juniors, 36 seniors, and 6 special and unclassified students.

MOUNT VERNON ACADEMY, with an enrollment of 190, has a senior class of 62, the largest in its history.

ONE HUNDRED SIXTY men have joined the medical cadet corps at Emmanuel Missionary College to prepare themselves for non-combatant service if drafted.

SOUTHERN JUNIOR COLLEGE is planning a three-year expansion program in which \$45,000 will be spent for improvements and additions to its physical plant.

E. R. COLSON, former treasurer of the Northern European Division, who has recently returned from Europe, is now business manager of Atlantic Union College.

THE GREATER NEW YORK CONFERENCE reports the largest church-school enrollment it has ever had. There are 237 enrolled in the seven schools in the conference.

THE GRADUATING CLASS OF 1940 from Southwestern Junior College numbered twenty-one. Of this number, seven are continuing their studies in a senior college, two have been employed by local conferences in ministerial and Bible work, eight are teaching church schools, and two are doing stenographic work.

ONE HUNDRED THIRTY-SEVEN TEACHERS of the elementary and intermediate schools of the Oregon and Washington Conferences met October 13-15 in their annual institute at the Portland Sanitarium chapel. Representatives from the union conference and from Walla Walla College, as well as from the local conferences, attended.

ANGWIN HALL, La Sierra's new home for women, has been completed, and houses one hundred. Erected at a cost of about \$45,000, it contains on the three floors, fifty-two student rooms, five general bathrooms, twenty rooms with private bathroom facilities, the dean's apartment, an apartment for the school nurse, a guest room, and about ten rooms for general use, including an assembly room which seats more than two hundred.

THE THEOLOGICAL DEPARTMENT of Washington Missionary College had as its guests on November 15 and 16 a number of students from Drew Theological Seminary at Madison, New Jersey. These students

visited the college to observe its activities and to obtain information about various aspects of the work carried on by the denomination in this and other countries.

HARRY HADLEY SCHYDE, teacher of singing at the Chicago Conservatory, has joined the faculty of Broadview Academy as a part-time instructor. Mr. Schyde, who recently received his Master of Music degree from the American Conservatory, is now working toward a doctorate. He has been head of the voice departments of Walla Walla College and Atlantic Union College.

THE AUSTRALASIAN UNION report for 1939 states that work was conducted for 1,088 primary and central school pupils by 64 teachers in 30 schools in the home field, and that in the mission field 237 teachers taught 4,871 pupils in 216 schools. In addition, 441 students were enrolled in the three colleges in the union.

THE STUDENT PLACEMENT SERVICE at Washington Missionary College is providing part-time employment for 105 students in Washington homes, as against 85 at the same time last year. Four of the number are young men, and 45 are attending the college for the first time.

THE NORTHERN LUZON ACADEMY reports an enrollment of 293. Of this number, 133 are in the high school and 160 in the elementary department. The school does not have facilities for seating all the students.

EMMANUEL MISSIONARY COLLEGE, with the help of the college church, reached a Harvest Ingathering total of \$2,111 in two field days. The total figure was expected to be well over \$2,500.

THE HAWAIIAN MISSION ACADEMY has an enrollment of 376. This is considerably larger than last year, and is placing a capacity load on each of the teachers.

THIRTY NEW SCHOOLS were opened during 1939 in the South American Division. During the last six years, the number of schools has been more than doubled.

LA SIERRA COLLEGE recently commemorated the eighteenth anniversary of its founding with a special chapel program.

ATLANTIC UNION COLLEGE gathered more than \$3,000 during the Harvest Ingathering campaign. Its goal was \$2,400.

FOREST LAKE ACADEMY added 254 books to its library during the past school year.

H. E. HEIN of Enterprise Academy is now superintendent of the dairy and of the grounds at Pacific Union College.

MORE THAN \$900 in one day of Harvest Ingathering was the record achieved by La Sierra College on September 23.

OZARK JUNIOR ACADEMY, at Gentry, Arkansas, reports an enrollment of 140. The faculty this year consists of twelve teachers.

WALLA WALLA COLLEGE students and faculty gathered more than \$1,400 in their Harvest Ingathering campaign. This is the largest sum raised in the history of the college.

SPICER COLLEGE, in India, has enrolled 84 students for its 1940-1941 school year. Fifteen of its last year's student group have entered mission employment since school closed in March.

UNION SPRINGS ACADEMY went over its Harvest Ingathering goal of \$500 by \$18. The average per capita for the entire school, not counting the amount raised by teachers and conference workers, was \$4.80.

FIFTEEN SEVENTH-DAY ADVENTIST FRESHMEN enrolled in the Atlanta-Southern Dental College this fall. Ten sophomores, eight juniors, and four seniors bring the total number of Adventist students to thirty-seven.

TEN CHURCHES in the Emmanuel Missionary College area are being served in their Sabbath services by students of the theological department. One large evangelistic effort is being held, and community Bible studies are being given in localities in which interest is manifest.

"DENOMINATIONAL TERMS IN GREGG SHORTHAND," by Bernard P. Foote, is available in a recently revised edition. The forty-one page mimeographed book contains a comprehensive outline of words and phrases in the denominational vocabulary, with practice exercises and an accelerating speed table. It may be obtained from B. P. Foote, Box 15, Washington Missionary College, Takoma Park, Washington, D.C. The price is \$1 per single copy or 75 cents each in quantities of five or more.

COMPARATIVE OPENING REPORT
ELEMENTARY SCHOOLS—NORTH AMERICAN DIVISION
1939-40—1940-41

Union	Schools		Gain or Loss	Teachers		Gain or Loss	Enrollment Grades 1-8		Gain or Loss
	1939-40	1940-41		1939-40	1940-41		1939-40	1940-41	
Atlantic	47	45	2 L	66	60	6 L	701	758	57 G
Canadian	23	23	—	30	27	3 L	405	440	35 G
Central	56	62	6 G	75	79	4 G	896	937	41 G
Columbia	86	86	—	128	133	5 G	1,836	1,825	11 L
Lake	87	90	3 G	115	117	2 G	1,807	1,765	41 L
Northern	38	41	3 G	46	51	5 G	466	570	104 G
North Pacific	93	100	7 G	129	141	12 G	1,926	2,102	176 G
Pacific	118	122	4 G	211	222	11 G	3,992	4,192	200 G
Southern	117	122	5 G	146	150	4 G	2,108	2,302	194 G
Southwestern	70	73	3 G	96	103	7 G	1,082	1,204	122 G
Totals	735	764	29 G	1,042	1,083	41 G	15,219	16,095	876 G
Net Totals			29 G			41 G			876 G

THE opening reports of elementary schools in the North American Division, received about October 15, reveal a most encouraging condition. The number of schools, teachers, and pupils all show a very healthy increase this year compared with the opening report last year. For example, the table above shows that the elementary schools had 876 more pupils enrolled at the opening of school this fall than at the same time a year ago. Likewise, there were 41 more teachers and 29 more schools at the beginning of school this year than last. This gain in elementary enrollment is more than five times as large as any enrollment gain recorded in this division in the last ten years.

This enrollment gain has been distributed over all the unions, with the exception

of two, and the losses in these, are not large. One half of the unions show enrollment increases of more than 100 each, while three of them have gained between 175 and 200 pupils each. Gains in schools and teachers are also well distributed over most of the North American field.

We lift our hearts in gratitude to God for this wonderful report. We see the Holy Spirit moving upon the hearts of fathers and mothers to place their children in these havens of refuge while they can and before it is too late. May this encouraging report inspire all our teachers anew to be worthy of the vocation to which they have been called, to be more faithful in their Heaven-appointed task, and to guide the feet of boys and girls to the feet of the Master Teacher Himself.

Social Guidance

Continued from page 9

methods destroy rather than build character.

Why not give the youth the help that he needs? Why not assign him the task of committing to memory a paragraph from the Spirit of prophecy that bears directly upon his weakness? Or perhaps he might be asked to read certain assignments and then write a theme, all bearing upon the particular point in which he needs help. Why not ask him to write and tell his parents all about his difficulties? The principal or the dean can read and mail the letter. The parents are then properly informed. This program is usually more difficult for the student than "free labor," but he can see the justice in it, and such a program fortifies his mind for future conflicts.

In this matter of privileges lies the key to caring for the student who seemingly will not be led. If the privileges of the school are not appreciated, they should be forfeited. As it becomes necessary, one privilege after another may be denied until the final privilege of remaining in the school is taken away. This leads the student to see that he is personally responsible for results rather than being the victim of arbitrary, dictatorial authority.

If teachers are to be successful in guiding the youth, friendliness, kindness, and Christian love must be revealed in daily contacts with them. "The greatest of teachers are those who are most patient, most kind."³

The teacher's task is to guide boys and girls through the most critical period of life. In his effort to help them in the great work of character building, he certainly needs heavenly guidance. There is One who stands ready to give such guidance. Through His work, through the counsel given by the Spirit of prophecy, and through His Spirit, He sends the light. Great indeed will be the reward if the work of guiding the youth is successful.

¹ Ellen G. White, *Fundamentals of Christian Education*, p. 18.

² Ellen G. White, *Counsels to Teachers*, p. 264.

³ *Id.*, p. 269.

Graduate Work in Bible and History

Continued from page 7

preaching to others, who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason." The remedy suggested is "a diligent study of the Scriptures and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting."

We have come to a new time. Old controversies are revived and new heresies present themselves. World events move with lightning speed. Ministers need to understand the new trends of thinking and adopt new methods of meeting the new conditions. They need to come aside for a period of intense study, research, and meditation.

The Seminary will open the doors of its new building at the beginning of the winter quarter, January 21, marking another step in the development of this new institution which means so much to the strengthening of the work of the advent message in all the world.

¹ *Educational Recommendations, May, 1928-May, 1930*, pp. 101, 102.

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