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

Before another number of the JOURNAL appears, the date for the Week of Sacrifice will have passed. The educators and the schools of this denomination have always heartily promoted this offering and have participated in it in a very extensive manner.

The date this year, November 16 to 22, finds the needs so apparent, and the tensivity in the world so great, that it would seem unnecessary to emphasize the importance of this occasion. There are reasons to believe that every teacher will do his part in promoting and contributing to this fund, which does so much to spread the gospel through education in foreign lands.

As far as possible the schools should report in the regular way the amount raised. Prepare now to make the sacrifice of the full week's wage, if possible, and remember the date, November 22.

Harvey A. Morrison.

The JOURNAL of TRUE Education

W. HOMER TEESDALE, EDITOR

HARVEY A. MORRISON

Associates

JOHN E. WEAVER

Suffer Them to Come

William W. Ruble

EDUCATIONAL SUPERINTENDENT, NORTHERN CALIFORNIA CONFERENCE

JESUS said, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God."

Why should the children not be permitted to come to Him? Jesus was entering the last year of His ministry. The cross was just ahead of Him. Very soon His work would be finished, and of whom was He thinking? Of the little children, those who would come to Him, learn to love Him, and carry to the world the message of salvation He would teach them.

When the children of Israel were about to leave Egypt, and all but the last three plagues had been visited upon the Egyptians, Moses and Aaron were brought before the king. "Go," said Pharaoh, "but who are they that shall go?" Moses answered, "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go."

Pharaoh gave permission for the men to go, but refused to release the children. Why? Because he recognized their worth. Then the locusts came and the three days of dense darkness; then the

most terrible plague of all, the slaying of the first-born in every Egyptian home. Let this truth never be forgotten. Let it burn deep down in the heart of every parent. "Any one of the children of the Hebrews who was found in an Egyptian habitation was destroyed."¹ Not only the first-born, but any one of the children of the Hebrews found in an Egyptian habitation was destroyed.

One would gather from the experience of the people of God in Egypt that there were some who did not believe their children would be lost even if they did not comply with the instruction given. But they were. Every child who was where he should not be, the first-born or younger, was destroyed.

How necessary it is to be in the right place at the right time. When God speaks, obedience is necessary to eternal salvation. So it is with respect to the children. This experience of the Israelites was written for the instruction of those who live in these last days.

"To parents He sends the warning cry, Gather your children . . . away from those who are disregarding the commandments of God."² "We cannot af-

ford to separate spiritual from intellectual training." ³ "It is no longer safe to send them [the children] to the public school." ⁴

The importance of religion in connection with education is demanding the attention of many thinkers today. Public school teachers and officials are recognizing the weakness of any educational system that is not privileged to teach religion as an integral part of education. Many writers are charging the educational system of today with responsibility for the conditions that are perplexing the world. Not that the education that is being given is not good, but because religion is not being taught as a balance, as a dynamic force in education.

The Department of Superintendence of the National Education Association gives the general objectives of education as follows:

"1. To promote the development of an understanding and an adequate evaluation of the self.

"2. To promote the development of an understanding and an appreciation of the world of nature.

"3. To promote the development of an understanding and an appreciation of organized society.

"4. To promote the development of an appreciation of the force of law and of love that is operating universally." ⁵

Then the following summary is given: "The individual self, nature, society, and God—these four . . . —constitute the objectives of education."

The commission gave the following interpretation of the fourth objective:

"Man craves more than a knowledge of himself, of nature, and of organized society. He hungers and he thirsts after righteousness. Knowing his own imperfections, he feels that somewhere there is perfection. The great universe calls to his spirit, and unless he ignorantly or willfully closes his ears, he hears the voice of God. No question of

theology or of ecclesiastical polity is involved here. The individual soul reaches out to orient itself in the universe and to find its place of labor and of rest. No partial view suffices. Only the view of the whole . . . will make it possible to interpret the meanings of day by day experience. When this orientation takes place, life assumes poise, dignity, grandeur. Otherwise its striving, its struggles, its achievements, seem trivial and insignificant.

"No greater task rests upon the secondary school than to help its pupils to find their God." ⁶

Education is preparing the individual for life. Life preparation without religious training leaves the individual crippled, unprepared for life's problems. "The fear of the Lord is the beginning of knowledge." Therefore, the fear of the Lord should be taught as a part of everyday education—the first, the most important, the beginning, the foundation of all education.

Separation of church and state has made America the wonderful country that it is. Religion cannot be a part of public education, but upon the church rests the burden of uniting religion and education into one beautiful whole, one entirety, one unit, not one day in the week, but every day of the week and in connection with the educational program of the day school. This must be the work of the church. It cannot be the work of the state. Therefore the church that has a world-wide program must have its own educational system in which Christianity and religion are recognized and taught as a regular, dynamic part of life and the foundation of a true education.

Seventh-day Adventist schools are established and a system of education is maintained for a dual purpose, to teach how to live here and hereafter and to train workers to teach others how to live here and hereafter.

Christian education, how all-inclusive it is, how essential to life, to living here and hereafter:

An education which teaches one to be a Christian.

An education which draws all its knowledge from the source of all knowledge.

An education which recognizes no wisdom outside of Christ.

An education which admits no learning but that which comes from above.

An education which transforms the character, changes the life, and shows one the way to Christ.

An education which teaches one to give up selfishness and devote the life to the service of God.

An education which prepares the garden of the heart for the germination and growth of seeds of truth.

An education which draws the mind to thought, the hand to work, and the heart to love.

An education which prepares one for this life, for death, and for life after the resurrection.

An education which teaches one to

walk in the footsteps of Christ and practice His virtues.

An education which is complete in every detail, which meets every human need.

An education which teaches one to respect himself, to love his neighbor, and to serve his God.

An education which recognizes Christ as the King of kings and Lord of lords, the Creator of all things, the Redeemer of the human race.

Such is Christian education—complete in its design, complete in its aim, complete in its object, complete in its products, all comprehending in its results, and perfect in that it comes from the hand of Him who makes no mistakes.

What a heritage to bestow upon the remnant church by a loving Saviour who recognizes the inestimable worth of every soul.

¹ Ellen G. White, *Testimonies for the Church*, Vol. VI, p. 195.

² *Ibid.*

³ Ellen G. White, *Counsels to Teachers*, p. 167.

⁴ *Id.*, p. 205.

⁵ Department of Superintendence of the National Education Association, *Sixth Yearbook*, p. 51. Washington, D. C.: The Association, 1928.

⁶ *Ibid.*, p. 54.

Directing Student Activities

Conard N. Rees

PRINCIPAL, TAKOMA ACADEMY

THE regulations which govern all phases of student conduct in denominational schools are not always understood or appreciated. Patrons of the school as well as the students themselves sometimes misinterpret the purpose of these standards. To clarify the situation and to foster a contented and enthusiastic spirit among students as they pursue their work and study under these restraining requirements is frequently a genuine problem. Compared with that in the public high school, the equipment in academy classrooms and laboratories often appears meager to both teacher and student. As a counterbalance, there is needed careful and far-sighted planning on the part of the Christian teacher. As a result of a stimulating classroom procedure and well-planned extracurricular activities, the whole atmosphere of the school may be quickened. The student response by an intelligent concept of and an enthusiastic participation in the school program can do more to advertise favorably the school system than teachers can ever do.

Many schools are making definite efforts to provide a program of instruction filled with worth-while experiences which help the student to gain valuable concepts. However, without careful planning and watchful supervising on the part of the teacher, grave crimes against good educational practices may be committed in the name of activity. Many schools, no doubt, have made commendable strides toward engaging their pupils in profitable activities which prove that students do learn under informal situations.

Worthy of mention in this connection is the experiment which was carried on in a bookkeeping class last year. Under the supervision of the instructor, the class organized the Takoma Pencil Company, complete from bookkeepers to salesmen. The pencils, with the words "Takoma Academy" printed on them, were sold to school friends and faculty members with the proper procedure. The members of the class were allowed to invest small amounts in the company and to receive, when the books were balanced, their profits. When the class returned to the usual routine, it was with a deeper understanding and a new interest in their subject.

In the American history class, after hours of real study and detailed planning, the instructor allowed the class to carry on a sample Presidential election. The details of the procedure, from conventions to final election, were worked out by an enthusiastic class. Not the least noteworthy of the results of the experiment was the growth, in many students, of the sense of personal responsibility for the votes they will cast in real life. For the teacher, there was the satisfaction that comes from helping to break down fear of attacking what to some was difficult and uninteresting subject matter.

A geometry class blossomed into a search for talent when the instructor asked his students to submit designs for linoleum, floor inlay, and a church window. The project uncovered latent ability in that rare combination of the artistic and mechanically accurate arts. It was a stimulating test of the imagination, and for a time dry theorems were

forgotten in the attempt to create. And so the teacher looks to the practical projects for help and finds in them the answer to the question in the eyes of the student who finds the pages of history, English, and algebra uninteresting.

Circumstances require the use of the wealth of free and inexpensive materials available, and their interpretation in the light of valid objectives. Of course, the program may be aggravated by the fact that much must be crowded into the courses in a required time. But this fact is only a challenge to the teacher's imagination and unselfish planning for the youth in his charge.

Attacking the problem from outside the classroom is a different matter, and attacking it in the day school is still another thing. The teachers wish to make every possible effort to contribute to the solution of the pressing problem, but when they have the students with them only during the school day, it is a real test. However, the chapel hour is one of the largest and most important features of any school which is well unified and rationally enthusiastic. To fulfill its purpose it must be conducted by teachers and students, co-operating in planning and developing programs for the assembly exercises. If teachers expect their students to develop the ability to organize and lead, they must allow them to have the experience.

The Students' Association of Takoma Academy has been an excellent outlet for hidden talent. This organization, carried on solely by the student officers, meets every second Tuesday. The programs planned are sometimes in observance of special days, such as Lincoln's Birthday or Thanksgiving. The members of the program committee feel free to call upon members of other school organizations to contribute to the program. The appearance of the chorus or orchestra, for instance, may be under the auspices of the Students' Association.

Likewise, the annual Christmas party and the annual dinner are promoted and financed by the Students' Association. The organization of the school paper staff and the promotion of the subscription campaign are successfully carried on in like manner.

As a result of the association meetings, which are carried on in a dignified, businesslike manner, the students little by little become acquainted with parliamentary law and tend to make platform courtesy a part of their being. Success in this part of the student's life breeds confidence in himself, and he is led into greater and greater test of his ability. Finally he discovers in himself possibilities that otherwise might have been forever unknown.

Not all students are interested, however, in public appearances. For such a student, there is another phase of the social life. On the Tuesday on which the Students' Association does not meet, the students take part in clubs. If his interest is in radio, photography, speech, needlework, arts, crafts, or progressive work, he has a chance to develop his ability there or to discover an interest in a new field. Textbooks are forgotten for a time while the student relaxes, broadens his knowledge of the practical world, and learns to work with his fellow students. Here, too, he may find a hobby that will give him relaxation and satisfaction for leisure hours.

It is gratifying to see the student develop as he takes part in his prayer band, gives of his best in the promotion of a good English program or a Courtesy Week, and then directs his energies into a campaign for a church building or the Harvest Ingathering.

Behind the scene, however, stand watchful teachers, who with a word of encouragement here and a bit of commendation there, fulfill nobly the high function of unobtrusively directing the "nicest work" ever committed to men.



The School Health Program

D. Lois Burnett

ASSOCIATE SECRETARY, MEDICAL DEPARTMENT

A GREAT responsibility rests upon anyone who teaches health to students and directs them in the formulation of good health practices which will result in richer, fuller living. Not all the burden placed upon society by sickness and accident can be eliminated by health education, but much can be accomplished to alleviate the total suffering if the individual members of society develop a health consciousness for themselves and likewise guide others in the community. The entire responsibility for health instruction does not rest upon the schools, but they are situated conveniently and are educationally equipped for carrying on an active part in the program. The fact that every future member of society passes through the elementary school which is set up as an environment conducive to learning, increases the school's responsibility for giving each child a broad understanding of health.

It has been noted that it will be necessary to overcome some inertia before the school health program can be carried on with greatest effectiveness. This inertia is not necessarily the result of the teacher's lack of desire to teach health, but may in part be the result of her lack of preparation and the inflexibility of the curriculum which makes it impossible for the teacher to place health instruction in its proper relation to other subjects.

"So closely is health related to our happiness, that we cannot have the latter without the former. A practical knowledge of the science of human life is necessary in order to glorify God in our bodies. It is therefore of the highest importance, that among the studies selected for child-

hood, physiology should occupy the first place."¹

The primary responsibility for a good health-instruction program rests with the school administrator, for it is he who must see that the teachers employed are equipped to teach health, that the curriculum is adapted to the inclusion of a well-rounded program of health instruction, and that time, facilities, and means are provided for its execution.

The school is also an ideal place for teaching health because a child attends school during the formative period of his life and at a time when he is most impressionable. Next to mothers, who are immensely concerned with the survival of their young, little children are the most teachable in matters concerning health. All children are insatiably curious. They want to know all about themselves, and they are interested mostly in themselves. They want to know all about their bodies, and it is right that they should. They are teachable.

Sufficient information concerning the basic biological and physiological sciences must be obtained in the elementary schools in order to build more complex health knowledge later in life. Much is given to the individual in health education after he comes from high school, but unless he has an adequate foundation on which to build, this later health instruction is much less effective than it might be. "Every child and every youth should have a knowledge of himself. He should understand the physical habitation that God has given him, and the laws by which it is kept in health."² All this being true, teachers must be trained to teach the biological facts of life.

Health education must be appropriate to the group to which it is presented. Other than the mothers of young children, the child himself, and those who have been inconvenienced by illness, few can be found who will accept much health instruction. Health education is most acceptable to anyone if it is something which can be utilized in an actual life situation. Teachers should carefully study the child, and adapt their teaching to the needs of the individual child. Successful health education involves the application of health knowledge to health behavior. The teacher should personalize her instruction. A broad health-instruction program must include something more than pupil needs only. It must include also some public-health needs, such as the necessity for an immunization program to protect the children against smallpox and diphtheria.

A well-rounded health-instruction program requires that the teacher know the common characteristics of physical and mental health and of certain departures which require special attention. If a nurse is available to the school periodically, she can do much to aid the teacher in acquiring this information.

The school program for health and physical fitness should be considered a part of the total health program of the community. It should make provision for prevention and control of communicable disease, the prevention of accidents, first aid following injury at school, sudden illnesses occurring at school, a healthful school environment, and health instruction.

The school should not attempt to assume responsibility for the medical and dental care of the child. The child belongs to the parents, not to the school. The school personnel have an obligation to the child's parents to bring to their attention the health needs of the child, and to guide them and the child to a fuller understanding of the im-

portance of bringing these needs to the attention of the family physician. The teacher will find many opportunities for co-operating with the family in the follow-up program for the correction of defects which the physician outlines, and for encouraging the parents and the child to continue treatment as directed.

The school should encourage periodic health examinations, however. A periodic interval should be selected, when all children in certain grades—such as in the first, fourth, and eighth grades—are examined carefully by the school or family physician. Provision should also be made for examination of children at other times who are recommended to the attention of a physician by the teacher as well as by the nurse. Much more will be accomplished in the follow-up program for the correction of defects if provision has been made for the parents' attendance at the examination. They will have a fuller understanding of the need and will be guided by the physician to proper sources of medical, dental, and other special treatment. Even though fewer in number, thorough health examinations with parents in attendance will be more effective than yearly superficial examinations given to the total enrollment. A systematic, cumulative plan for recording the findings and recommendations is necessary. The co-operation of private physicians may be gained, and the results of their examinations of school children obtained and incorporated into the cumulative school health record.

Dr. Haven Emerson has said that for the teacher to live a balanced program of mental and physical health before her pupils is the most important way of teaching health. All teachers must assume some responsibility for the successful furtherance of the health-education program of the school. Those who know most about health are not

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Filling One Bottle at a Time

Norval F. Pease

INSTRUCTOR IN BIBLE, AUBURN ACADEMY

IT has been said that if one were to fill a row of narrow-necked bottles, he would not do so by splashing a bucket of water over them. He would carefully fill one bottle at a time.

In the classes, chapels, and church services about our educational institutions, information and inspiration are frequently splashed quite aimlessly over the entire group. Now and then a drop reaches its intended destination, but much is wasted. One of the outstanding needs in the entire educational system, from the kindergarten to the college, is a more successful application of the principle of "filling one bottle at a time."

During their entire professional lives teachers have heard about "personal work." They realize its importance more or less, and try to participate in it; but still there lies before them a great unfinished task in this field of endeavor. How can they best meet the challenge of the individual student's problems that can be solved only by the individual teacher's attention?

Some teachers have by nature stronger personal magnetism than others. These fortunate ones find it easy to make friends with students and to join with them in their activities. The result is a very friendly teacher-student relationship. But often these fortunate teachers who have this ability consider their student friendships an end in themselves rather than a means to an end. Of what particular value is a cordial teacher-student relationship unless the teacher uses that relationship as a means of saving the soul of the student? How unfortunate it is when some other teacher who does not naturally possess the gift

of gaining the student's friendship to so great a degree is the one who must do the major part of the work of talking to him about his soul!

To be yet more specific, if a teacher joins with the student in his recreation on the playground, he may use the warm personal relation that results, not merely as a means of gaining the student's friendship, but ultimately as a means of saving his soul. He is neglecting his duty as a Christian teacher if he wins his way into a student's heart and fails to go beyond into the region of his soul.

This discussion leads to another vital point. Individual guidance must be natural. The day is past when a teacher can walk up to a student and abruptly ask him, "How is your Christian experience today?" Modern youth repel such an approach. There must be a bridge over which the teacher can cross the chasm into the innermost experience of the student. This bridge often takes the form of relationships in themselves having no bearing on spiritual things. The playground, the workshop, the dormitory, the classroom, provide the opportunities for gaining this access to the life of the student. The wise teacher will seek opportunities to build this bridge into the student's life, then when he has crossed it, he will not miss the opportunity for spiritual guidance.

There is a danger in the plan sometimes followed of arbitrarily dividing a student body among the teachers for the purpose of personal work, and then expecting this work to be done within a given period of time. Personal spiritual guidance must be natural, not artificial. The plan mentioned above is infinitely

better than no plan at all, but it might be even more effective for each teacher to report from time to time in faculty meeting what he has done. Then if some students have been neglected, plans can be made to reach them. In working for individuals, much room must be left for the guidance of circumstances, and of the Holy Spirit. If teachers pray for opportunities to speak the right word to the right student at the right time, these opportunities will not be denied them.

Individual spiritual guidance must not only be natural, but it must also be direct. No advantage is gained by the "It just occurred to me" type of approach. Let the student know that you have been planning to talk to him. Do not hesitate to mention his good points, and praise the progress he has made. In these things, be careful and sincere. Do not commend a student on his diligence unless you really know he is diligent. But all students have some points worthy of sincere commendation. State his problem as you see it, clearly—straight from the shoulder—but tactfully. Do not be "brutally frank," be tactfully frank. Ask the student to express his opinion about the matters involved. Get his point of view, and learn if possible the reason for his attitude. Agree with him as far as possible. And then when a basis of understanding has been reached and a feeling of mutual confidence exists, lead him to Jesus. Teachers must not substitute doctrinal argument, ethical standards, or even church ideals for Jesus. They must present the way of salvation in a manner that will best appeal to the individual, praying all the while that he may catch the vision that Saul beheld on the way to Damascus.

Respect the student's individuality. Lead him, do not endeavor to drive him. Watch out for insincere "slickers" who endeavor to fool gullible teachers; but do not become cynical to the point where insincerity is suspected everywhere.

Lead the student to make his own decision for Christ, but remember it is not usually done in a day. Do not appear shocked by appearances of indifference or even of skepticism, for frequently such appearances are more apparent than real.

Thus far, the discussion has been confined principally to personal work for the student who is having special problems. Such work is essential, but what of the "ninety and nine . . . which need no repentance"? In the busy program of the school, the apparently stable student is too often allowed to shift for himself. The promising, conscientious student needs the association with mature minds that can come through personal comradeship with his teachers. His future will be greatly enriched by the balance that he can receive from this source. The "good" student is often under pressure from the disapproval of the less-conscientious members of the student group. Influences are brought to bear on him that sometimes test him to the limit. Well-directed guidance, and a word of appreciation now and then, would save many such students from unfortunate experiences.

It is my opinion that the Week of Prayer should be primarily a time of harvest rather than a time of seed sowing. The weeks before the Week of Prayer are the best for personal guidance. Students expect to be "labored" with during the Week of Prayer and often build up an unwholesome resistance, especially if they have not been approached before. During the Week of Prayer it is the privilege of the teacher to lead to a decision the students for whom he has been working. If strong personal work were done before such special times of revival, much more would be accomplished. Then after the Week of Prayer is over, consistent work must be continued both for those who have made a start and for those who have held out.

Thus the Week of Prayer will pave the way for personal guidance that will, in turn, pave the way for a further harvest when the next Week of Prayer is held.

It is needless to mention that in individual spiritual guidance, "love is the fulfilling of the law." This type of work must not be done from a professional standpoint, or from a mere sense of duty. The true Christian cannot be kept from personal work. His methods may not be best, but the fact that he is a Christian makes of him a personal worker. The example of the Saviour is the pattern for the Christian teacher. Of Him we read:

"In every human being He discerned infinite possibilities. He saw men as they might be, transfigured by His grace, —in 'the beauty of the Lord our God.' Looking upon them with hope, He inspired hope. Meeting them with confidence, He inspired trust. Revealing in Himself man's true ideal, He awakened,

for its attainment, both desire and faith. In His presence souls despised and fallen realized that they still were men, and they longed to prove themselves worthy of His regard. In many a heart that seemed dead to all things holy were awakened new impulses. To many a despairing one there opened the possibility of a new life."¹

What a revival might be seen in the schools if the teachers, like Jesus, could see the possibilities resident in every boy and girl. If they view their students with hope, they will inspire hope; if they meet them with confidence, they will inspire trust. May they be able to awaken new impulses in hearts that seem dead to all things holy, and may they reveal to these boys and girls, not only as a group, but as individuals, the possibility of a new and better life. The most effective way to accomplish this lofty aim is to "fill one bottle at a time."

¹ Ellen G. White, *Education*, p. 80.

The Teacher of Life

Arthur W. Spalding

SECRETARY, HOME COMMISSION

THE only education worthy of the name is that which leads young men and young women to be Christlike, which fits them to bear life's responsibilities, fits them to stand at the head of their families."¹

Among us the most common objection to instituting what is above indicated, which might be called studies in life, is this: "We have no one who is prepared to teach them." First, then, let us inquire what it is that must be taught. It might be called sociology, but it is more. It may in part be biology, in part psychology, in part ethics and morals, in part economics, in part ethnology, in part theology. But all these are subjects familiar to the schoolman, and they have teachers. It is indeed this very departmentalization of science that orphans life. Life is so vast, so mysterious, so incomprehensible, that in the effort to comprehend it we have taken it in segments and focused our minds upon the bits, naming them each a science, a "knowledge." And to provide for the teaching of these various departments of life science, we have turned to the making of specialists, no one of whom will assume to be a teacher of undivided life.

We must accord honor to the specialist teacher. He is, shall we say, though he may not admit it, a master in his field. The mind of man being finite, the specialist has had to limit his field of research in infinity, that he may concentrate upon the wonders of the infinitesimal. Here in the field that he has delimited he finds a limitless science, ever expanding, ever suggesting further specialization. It is a demonstration of man's inability to comprehend God, who

has created all, from the atom to the galaxy. But for the specialist we should still be barbarians, conceiving the universe in terms of an appetite.

But there is this danger in specialization, that it may so focus our attention upon a cell of life that we miss a concept of the organism. The grammarian may become so fascinated by his syntax that Moses is to him only a minor Murray. The scientist may become so engrossed in his chemistry that he reduces a man to sixteen basic elements that are worth ninety-eight cents. A philosopher may so pursue the elusive trails of thought as to conclude that history is nothing more than a boomerang. It is not only possible, but it has become the rule, for civilized, educated man to be like the flounder, which stays so close to his sea-bottom habitat that it has become flat on one side and has eyes only on the other.

Thus science defeats itself. For the aim of science is to know truth, and truth is the perception of life. Let the scientist focus his attention too exclusively and interminably upon a spot, and he becomes like one of the three blind men in the Hindu fable, who, asked to describe an elephant, answered, each according to his point of investigation, that the elephant was like a rope, or a tree, or a wall. We must have specialists, but we must also have co-ordinators. We cannot do without an integrating study which will bring life together from its fascinating but puzzling segments into an intelligible picture which will tell us the purpose of our existence and the normal manner of our living, after the divine pattern.

The study of life as a whole is neither

biology, nor psychology, nor ethics, nor economics, nor ethnology, nor theology. These and other sciences may be made to contribute to the living of a man's life, but they will do so only if they are coordinated and applied. Doubtless there lives no man who can compass all science. He would be more than a superman; he would have to comprehend God. There appears, then, the necessity for measuring out, in proportion to the need and the capacity of the individual, the sciences that contribute to the well-being, the worth, and the charity of men.

But we have not compassed our social problems even when we have measured out the sciences and compounded of them a philosophy of society. That philosophical study men have named the science of sociology. And sociology is a wonderful food. But be its teaching ever so admirable, it will not cure the race of its ills. It lacks spiritual vitamins. There must be furnished, besides science, an energizing and motivating power. It is the tragedy of science as the world knows it, that it has lost this power, that it has become devitalized.

The life-giving power is love. Life and love are inseparable. Life is because of love, and life continues only so long as love feeds it. But to believe that, we shall perhaps have to revise our conception of love. Love is not merely a sentiment, an emotion, a passion. Love has all these elements and expressions, variably, but they are no more love than the eye or the nerve impulse or the gastric juice is the man. Those definers come nearer to its comprehension who say that love is a principle, using principle in the sense of a cause, a source of activity. For love is a motive power. But we have not advanced far in its understanding if we stop short with the idea that it is a spring wound up in man which makes him run and which may sometime fail. Love is not a principle merely; it is the ultimate power.

The source of love is God, as the source of life is God. God is love, and God is life. All love comes from God, and in the human race it is manifest in physical, intellectual, social, and spiritual forms. Love misused and debased in human experience still is the love that was given by God. Life, too, is misused and debased in human experience, but can any say that life comes from other source than God? The theory of spontaneous generation of life has long since been abandoned: it is time that spontaneous generation of love be equally discredited. And life cannot be dissociated from love. Love is the mighty power of God which inheres in life and energizes it.

Studies in life, therefore, are studies in love. It is because some sciences have by some scientists been divorced from love that they have lost God out of their reckoning and become atheistic. The study of love in life leads to God. This is true in the natural sciences, and it is equally true in the social sciences. It is emphatically true in that social science which, starting with the individual—his constitution, his impulses, his controls, his problems, his orientation, and his service—expands into his relations with others and embraces society, with its necessities of understanding, sympathy, co-operation, and undemanding ministry. Call this sociology, if only you will animate sociology with love.

This is the essence of the social education that is demanded by the Christian school. There is enough and too much of cold, abstract science, even in the social field. There is extant, for instance, a study sometimes called "Family Relations," which from one's memory of the warmth and cheer and beauty and human satisfactions in his childhood home might be expected to be the most inspirational of all sciences. Under some teachers it is that, but in the average textbook and in the hands of "pedagogues" it is as sterile as Ezekiel's valley of dry bones.

Of what value is the study of personality types that is no more than the matching of rags in a rug? To what purpose shall the history of the family be studied if there come through it no power to build a Christian home? Why study the causes of divorce if during the study the selfish propensities of the students are encouraged in the rivalries and contests which are the basic cause of marital infelicity? To give social education Christian value it must be impregnated with love.

And this is the chief, the only essential, qualification of the teacher of life. The teacher must of course be familiar with the contributory sciences—at least in the degree necessary to fill and round out the individual life and make it a component part of society. But to know that and nothing more is to fail. Like Abou ben Adhem, he will receive the accolade of God only if he be a lover of his fellow men. And that love must be manifest in his attitude and in his actions toward his students. He cannot teach what he does not live. Of the Great Teacher it is written: "What He taught, He lived. . . . More than this; what He taught, He was. His words were the expression, not only of His own life experience, but of His own character. Not only did He teach the truth, but He was the truth. It was this that gave His teaching power."²

It is one of the chief faults of science divorced from love, that it divorces the teacher from the pupil. The doctor of the law despises the people who know not the law. He makes broad his mortarboard, and enlarges the border of his robe; he chooses the chief seats in the college, and causes his trumpet to be sounded over the radio. But he never touches the hand of his disciple with electric power, or lends his brawn to pull the plebeian ox from the ditch. He cries: "Come to my lectures. Here is wisdom. Let the scholar benefit, and let the fool flounder. I have spoken my word, I

have fulfilled my task; I will have no more of the mob, save to fail them on my judgment day." Of the personal history, the home and community backgrounds, of his pupils, he knows no more than the registration cards tell him. He does not enter into their problems, he has no understanding of their soul struggles, he has nothing of life to minister, because he has not love.

But the Christian teacher, who knows that God is life, the apprehension of which is science, and that God is love, the possession of which is power, lives as much as possible with his students. His example is the Master, of whose disciples it is written that "they were with Him in the house, at the table, in the closet, in the field."³ The Christian teacher gives, daily, hourly, as his Lord gave and gives, of the power of love, until he must exclaim, "Virtue—power, life—has gone out of me." Exhausted he may often be by his unselfish ministry; but love, like life, is self-renewing; nay, is renewed by contact with its Source. And ever that teacher grows in stature, in power, in favor, with God and man. And he makes his students to know that same life and love, until they, too, follow with him into the school of Christ.

The teacher of life must have had an experience in living. He needs to have traveled with his own feet over the ground of the sciences he would teach. If he is to teach young people the ethics of their social relations, he must have dealt intimately and sympathetically with youth, must be able to sense their immature but vivid conceptions, and their importunate social hungers. And in his life he must be immaculate as the righteousness he has to teach.

He must not shrink from life, or from the consideration of any of its purposes and processes. The teacher who is afraid of life is not a teacher. Life is the only thing ever really taught; and to the

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IN KINGS' PALACES—*An Editorial*

A WISE man once observed that "the spider taketh hold with her hands, and is in kings' palaces." The industriousness of the insect, its art and ingenuity in making beautiful webs, and its persistence in spinning again when men swept away its work, seemed connected with the housing of royalty itself. At least these all had the attention and respect of the wise and the great.

Taking hold with the hands assures sustenance, sweetens the bread of the toiler, earns for him satisfying repose, creates wealth whether by growing cabbages or writing lines of verse, and maintains the very foundation of the king's palace. Without work, wheels rust on their shafts, grass grows in the ways of culture, and men weaken.

There is need for prevailing purpose in the realm of the spirit, and for keenness of intellect "rarely seen in these times," but also for hardy, enduring brawn, wisely controlled and directed by a responsive spirit and an alert mind. Fibers developed by intelligent and persistent effort, and toughened by years of taxing labor, can bear heavier burdens longer than unused, flabby ones. Minds wisely trained in problems of increasing difficulty become fitted for situations that baffle a weaker sort. Hearts tested and tried with the commonplace are ready for the extraordinary.

Some men may disdain the common task or the importance of persistent effort. Their myopia may prevent their seeing the rewards assured to those who do with their might what their hands find to do. They may see no relation whatsoever between tasks beautifully and persistently done, and dwelling in a king's palace. Such persons could neither picture themselves as kings over realms of their own requests nor be thrilled

at the idea of going forth to conquer.

Making contact with the task or the problem is an essential part of success. A readiness to do the work at hand and the use of intelligence in doing it have had through all history some remarkable effects upon the geographical location of the doer. He persists in climbing to the top, in standing shoulders above the crowd, in being hailed as victor, or in pressing to the front lines of progress. The origin may be common and unnoticed, but the destination is distant and distinguished. The work may appear to some to be unworthy, but the ultimate reward for doing it is actually grand and satisfying.

Not only tasks, but sometimes children and youth, are reckoned as too common to count for much. Once when a great prophet came to a prominent family to select material for a king, he was much mistaken about the relative worth of stalwart sons. True worth may be much underestimated. Parent or teacher may fail to assess rightly the latent powers and hidden values of the children under her care. Wise is the teacher who discerns the nurse, the Sabbath school superintendent, the skilled mechanic, or tender mother, in the pupil who sits before her studying geometry, reading, or history.

Seizing opportunities in the common task or developing skill in the vocational shop will have their reward. But guarding carefully the child-treasure in her care, leading them prayerfully, and recognizing the place of the common task and of the apparently ordinary individual in God's great plan, the teacher will secure more certainly to the church its treasures and help them to find eventually their place in the palace of the great King.

GOSPEL OF LABOR

"THOSE who look forward to a heaven of inactivity will be disappointed."—*Counsels to Teachers*, 280.

"The same spirit and principles that one brings into the daily labor will be brought into the whole life."—*Ministry of Healing*, 499.

"A man may be in the active service of God while engaged in the ordinary, everyday duties,—while felling trees, clearing the ground, or following the plow."—*Prophets and Kings*, 219.

"THE discipline of systematic, well-regulated labor is essential, not only as a safeguard against the vicissitudes of life, but as an aid to all-round development."—*Education*, 215.

"Men of power are those who have been opposed, baffled, and thwarted. By calling their energies into action, the obstacles they meet prove to them positive blessings."—*Ministry of Healing*, 500.

"The exercise that teaches the hands to be useful, and trains the young to bear their share of life's burdens, gives physical strength, and develops every faculty."—*The Desire of Ages*, 72.

"Where there is a lack of persevering energy and close application in temporal matters and business transactions, the same deficiency will be apparent in spiritual things."—*Testimonies*, II, 498.

"The path of toil appointed to the dwellers on earth may be hard and wearisome, but it is honored by the footprints of the Redeemer, and he is safe who follows in this sacred way."—*Counsels to Teachers*, 276.

"All who toil with head or hands are working men or working women. And all are doing their duty and honoring their religion as much while working at the washtub or washing the dishes as they are in going to meeting."—*Testimonies*, IV, 590.

"Many long for special talent with which to do a wonderful work, while the duties lying close at hand, the performance of which would make the life fragrant, are lost sight of. . . . The commonest tasks, wrought with loving faithfulness, are beautiful in God's sight."—*Prophets and Kings*, 219.

"The wisdom and excellence revealed in the character and deportment, express the true beauty of the man; and it is the inner worth, the excellency of the heart, that determines our acceptance with the Lord of hosts."—*Patriarchs and Prophets*, 638.

"In every line of useful labor and every association of life, He desires us to find a lesson of divine truth. . . . The thought of God will run like a thread of gold through all our homely cares and occupations."—*Christ's Object Lessons*, 26, 27.

"By His own example, He [Jesus] taught that it is our duty to be industrious, that our work should be performed with exactness and thoroughness, and that such labor is honorable."—*The Desire of Ages*, 72.

"Those who recognize science in the humblest work will see in it nobility and beauty, and will take pleasure in performing it with faithfulness and efficiency."—*Education*, 222.

"The Christian religion is practical. It does not incapacitate one for the faithful discharge of any of life's essential duties."—*Fundamentals of Christian Education*, 419.

"Jesus the carpenter, and Paul the tent-maker, . . . with the toil of the craftsman linked the highest ministry, human and divine."—*Education*, 217.

"Judicious labor is a healthful tonic for the human race. It makes the feeble strong, the poor rich, the wretched happy."—*Counsels to Teachers*, 278.

"When the Light of the world passes by, privileges appear in all hardships."—*Testimonies*, VII, 272.

Effective Bible Teaching Through Stories

WE have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."¹

The above quotation points plainly to a task assigned to all educators—parents, teachers, preachers, editors—a task assigned by the King of the universe to implant a knowledge of the way of God's leadership and foster its growth and retention in the minds of the young. And what a marvelous way it has been—difficult at times, dark at others (save to the eye of faith); always forward; always on a broad base; brightened by the consciousness of His presence and leadership; cheered by many direct and divine interpositions that have saved a weak, struggling people in a movement that has spread the world around and will triumph gloriously at His soon appearing.

God has always led His people as they would choose to be led, did they know the end from the beginning. But, not having such foreknowledge, how easy it is to doubt and question, to yield to discouragement or temptation. What a strength, then, comes to us through the story, which helps us to know of other's experiences, so similar to ours; to see them in dark moments lean on the strong arm of divinity; to watch them move on in apparent darkness, but exercising faith in the commands given in the Bible and the Spirit of prophecy until the goal is reached.

The story is the means used of God and by God to reach the heart, impress a lesson, build faith, hope, courage, self-reliance, perseverance. Its use by hundreds and thousands of people with such excellent results stamps it as a weapon that none should ignore who wish to move the hearts and influence the lives of others.

With some, storytelling seems to be a gift. But all can learn to tell stories and tell them interestingly and effectively. *You* can if you are willing to pay the price—higher for some than for others, but a price within the reach of all who have stamina

and are willing to give time, energy, and thought, who are willing to watch, study, and practice.

And you should tell stories if you teach, whether that teaching is in the home, the church, the school, or from the editor's desk. You should, because doing so will place in the mental and emotional life of those in your care, patterns of conduct that will influence them to make right decisions in moments of trial and crisis.

The experience of Israel must not be repeated among Seventh-day Adventists. *Then* "the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that He did for Israel." *Then* "there arose another generation after them, which knew not the Lord, nor yet the works which He had done for Israel. . . . And they forsook the Lord God of their fathers." This second generation failed because they had not seen the works of the Lord through their natural eyes, and because their leaders did not teach them of the experiences through which they themselves had been led. No, the experience of Israel must not be repeated among Seventh-day Adventists.

The Bible course in the church schools is very thorough. It covers four times the history of man from creation through redemption: once each year in grades one and two; once in grades three to seven; once in grade eight. Few children trained in church schools can escape the facts of Bible history, and that is good and as it should be. But the teachers of the primary children have opportunities for shaping lives into right form that are not surpassed in any other grade. Here are the first opportunities to make impressions and to make them in virgin material. Here the story form appeals to the children's emotional life to an unusual degree. Here the wonder of God, His love, His might, His wisdom, the wonder of creation and redemption, may open the child's eyes and

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¹ Ellen G. White, *Life Sketches*, p. 196.

Books on Health Education

HEALTH EDUCATION. *A Guide for Teachers in Elementary and Secondary Schools and Institutions for Teacher Education.* 368 pp. Washington, D. C.: National Educational Association. Second revision, 1941. \$1.50.

This is the report of the joint committee on Health Problems in Education of the National Education Association and the American Medical Association with the cooperation of advisory committees. In it are contributions from the fields of health and education for the guidance of teachers in either elementary or secondary schools. Its purpose is to supply from numerous sources technical statements and the consensus of professional opinions relative to health education.

FUNCTIONAL HEALTH TEACHING SYLLABUS. *An Experiment Directed by the North Central Association in Nine Co-operating Schools.* By Lynda M. Weber, Organizer and Director. 165 pp. New York: Ginn and Company. 1941. \$1.40.

For teachers of health who seek a "guide" with plenty of suggestions in an outline of first quality, but in it latitude for their own ideas and longitude for steady progress, development, and improvement, this syllabus will be suggestive and helpful.

TEACHING PROCEDURES IN HEALTH EDUCATION. By Howard L. Conrad and Joseph F. Meister. 160 pp. Philadelphia: W. B. Saunders Company. 1941. \$1.75.

This is another inexpensive aid to the teacher of health, especially in the secondary school. The emphasis is on life situations rather than on textbook information. An attempt is made to modernize the methods of presenting health instruction in the schools. "The teaching procedures selected for examples vary from the orthodox teacher-dominated lesson types to the more progressive pupil-centered learning situations."

SCHOOL HEALTH PROBLEMS. By Laurence B. Chenoweth and Theodore K. Selkirk. 383 pp. New York: F. S. Crofts and Company. Second edition, 1940. \$3.

"The purpose of this book is to acquaint students of education, teachers in service, and others interested, with the broad general nature of health problems in schools. Its goal is to develop health consciousness among teachers and pupils to as great an extent as possible." The laws of growth in children are discussed. Growth is the most striking characteristic of the child, and is influenced by many factors. These factors are discussed in considerable detail by the authors.

PRINCIPLES OF HEALTH EDUCATION. By C. E. Turner. 328 pp. New York: D. C. Heath and Company. 1939. \$2.

This book outlines in detail a well-planned program for health instruction. It correlates this with the general school program and suggests the development of a teaching technique that will make health interesting to the pupils. It is pointed out that the health instruction should be continuous, graded, and progressive. It should be organized and systematic, and should consider the emotional, mental, and physical health. Health behavior and attitudes are regarded as important as health knowledge.

HANDBOOK OF HEALTH EDUCATION. By Ruth E. Grout. 289 pp. New York: The Odyssey Press. 1936. \$2.

The author outlines a program of health education for small rural schools and presents a large selection of teaching material from actual experience. The aim of the book is to help teachers in working out their own programs of school health education which will naturally gain effectiveness by being peculiarly adapted to local conditions.

Have You Read?

ANGELO PATRI declares that the I. Q. "can be a dangerous nuisance if it is handled by an amateur." He advises the teacher to do nothing "drastic about the education or management of the child until you have taken the test three times and have worked with the child under ordinary conditions for a year."

Here are other thoughts from him, as appeared in the *Evening Star*, Washington, D. C.: "We never know how far a child can drive a line of development. . . . The I. Q. is a useful tool in the hands of the expert. . . . No good ever comes from labeling a child."

A Baptist minister's suggestions may help others. In the *Watchman-Examiner* for April 24, 1941, he asks what can be done to encourage Baptists in their schools, and offers several practicable suggestions. The first thing is for the schools to clearly define their objectives: whether to build small universities, or give the youth a vocational training, or indoctrinate them in order to make them more intelligent and more loyal church members, or just to build fine Christian personalities.

This writer calls upon the schools to "give a much stronger and more positive Christian emphasis on their campuses," and to "become much more interested in the churches." He finds that "some pastors, wherever they go, have a steady stream of their young people going to Baptist colleges." The parents, too, must begin early to lay financial foundation for the higher education of their children.

He assures a revived interest in the schools provided: the schools (1) define their objectives, (2) strive for the highest standards, (3) become vitally Christian, (4) develop church leadership among the students; the pastors keep the college before the youth; the parents (1) encourage their youth toward the college, (2) give tangible cooperation toward financing the college education.

Among the secrets of success in "Bringing Up Boys," as listed by A. Darwin Peavy in the August *Parents' Magazine*, are the following: firmly fix home-coming and home-time habits; develop a sense of ownership in everything about the home, and hence a feeling of security; provide emotional outlets for boy noises properly placed and timed; make them self-respecting individuals by recognizing their own bodies as the temples for their minds and souls; and build spiritual responsibility.

School business managers harassed by persistent salesmen, challenged by unreasoning students without development in practical economics, and pestered by learned and extravagant professors, will find relaxation and refreshment in "Pardon My Harvard Accent," by W. G. Morse, in the September *Atlantic Monthly*. The purchasing agent of a great American school relates his experiences in effecting economy in the place where the world learns business administration and efficiency.

A code of ethics for teachers has been developed by the National Education Association. It is available as Personal Growth Leaflet Number 135. Too many times the ethics of the profession are unknown or ignored. Guiding principles are stated, and many problems for discussion are listed.

It hardly seems necessary to suggest, as the code does, that "a teacher's own life should show that education does ennoble," or that "members of the teaching profession should dignify their calling in every way," or that "a teacher should avoid unfavorable criticism of other teachers except such as is formally presented to a school official in the interests of the school." The recognition of a code of ethics and compliance with the simple suggestions in the leaflet may help to make the school machine run more smoothly.

Teachers are not afraid of the principal, students are stimulated and challenged to think for themselves in the school which actually believes in the dignity and worth of each individual, and cliques are not found in it. That is only a thread from the thought fabric of Wilford M. Aikin on "What's Wrong With Our Schools?" in *New York Times Magazine*, September 7, 1941.

Three reasons why "we are missing our main educational goal" are given: (1) the schools have tried to do so many excellent things that consciousness of central purpose and sense of direction have been lost; (2) college requirements for entrance and for graduation do not indicate concern on the part of college for anything distinctly American; (3) educators have been mistaken in the degree of preparation of the students to accept and discharge their full responsibilities as citizens.

In "This Is America," the class of 1941 at the Asheville Agricultural School in North Carolina portrayed with pageant effect the different groups that make up our American life and the contribution that each one makes. After the introduction, the mechanic, the carpenter, and the unskilled laborer were represented by three seniors, all in the garb of their particular trades and with appropriate tools. Representing the professions were two young women, one in a nurse's uniform, who gave the selection, "The Heart of a Nurse," and the other in academic cap and gown, who recited Van Dyke's "Unknown Teacher." The business girls were impersonated by a typist and a telephone operator. Two graduates made good farmers, a boy in overalls and a girl in a pretty print dress and sunbonnet, with a basket of eggs, proud of their "glorious mission" of feeding the world. The arts were represented by a painter at the easel and a musician who produced silver notes from his trumpet. Family life, "the foundation upon which our democracy is founded,"

was presented by still another senior. Lastly a choir girl called attention to the contribution of the church. "We are facing a time of crisis when our faith will be tested. What have we given us . . . but the church?" Finally the class was arranged in groups on the platform, while a young man spoke in earnest tones the thrilling words of "Credo," which lists beliefs in America, her place among the nations, her democracy, her privileges, the dreams of her founders, and ends with the thrilling lines,

"Thou, in whose sight
A thousand years are but as yesterday
And as a watch in the night,
Help me in my frailty
To make real
What I believe."

One of the most persistent needs of the youth in the church is some amount of economic independence. With it they could determine more courageously their attitude toward the allurements of the world and their support of the church. Without it they become either dependent and apologetic, or apathetic and unfaithful.

In the *Nation's Business* for March, 1941, William G. Carr tells how "An Educator Bids for Partners." He appeals for a working alliance of business and education. These two "can develop economic literacy, promote efficiency in personal economics, and prepare youth for useful work."

It sounds like Adventist doctrine to read: "The program of vocational education should be an integral part of that education which is made available to all young people." Must the Adventist Church and schools confess that with all their fine ideals and purposes too many youth have left their books inadequately prepared in the simplest fundamentals of earning a livelihood? It is time the church and the school considered how best to fit the youth to live with a becoming degree of independence for God in a hard, materialistic world.

Home Economics Teachers' Council

AS would be expected, the scope of study by the council was very broad. It touched many phases of home life, and thought was given to the various angles of the work on elementary, secondary, and college levels. It was not possible to give adequate consideration to all the problems, and some things had to be left unfinished, but plans were made for future study, and the group hopes to meet again at an early date to complete a program for broadening and improving the home economics work in the schools.

Two days were given to a study of "The Spirit of Prophecy and Home Economics." Quotations touching every phase of home economics work and emphasizing the importance of practical things were presented and discussed in relation to the educational work of Seventh-day Adventists. This study left with the group a deep conviction that upon Seventh-day Adventists rests a great responsibility to see that instruction that pertains to the home, the basis of social uplift, be provided for in the educational system. Responsibility rests doubly heavy upon school administrators and home economics teachers to see that such work be provided for and properly administered in the schools.

The need of home economics training for those being sent to the mission field was emphasized by several letters received by delegates from young women in the mission field. Mrs. J. F. Wright, who has recently returned from Africa, brought firsthand information about conditions and needs there, and an urgent message that all persons sent to the mission field receive thorough preparation in homemaking.

It is desirable that there be some uniformity in the work offered in basic home economics courses in the colleges. Because of the need for a flexible guide that would provide for adaptation to the local needs of each college and the individuality of the teacher, a "frame of reference" as a basis for formulating a syllabus, rather than a prescribed course of study, was made for

Foods and Cookery and for Clothing Selection and Construction.

H. A. Morrison, educational secretary of the General Conference, talked to the group on some of the specific educational needs of today. He suggested that a two-year practical curriculum be planned for in the colleges. The object of these courses would be to give specific training for a needy type of service.

B. G. Wilkinson, president of Washington Missionary College, discussed "Home Economics From the Administrator's Viewpoint," and showed that following a period of social unrest, the attention of society is turned to vocational and practical lines of education. He emphasized the importance of home economics training during a social crisis and the responsibilities that rest upon the teachers.

The elementary schoolteachers are in need of outlines and guides, source and reference material, and teaching aids for planning, organizing, and teaching home economics in the seventh and eighth grades. Plans were made for the preparation of an abbreviated course of study including helps to teachers in making syllabi for home economics work in these grades. A committee of five is assembling and arranging this material in an acceptable form for use.

It was recommended that the name "food service director" be substituted for "matron" in academies and colleges. The present need for young women who have been trained for this work is very great, and much time was given to this problem. A recommendation was made that colleges plan to include this training in the curriculum and that plans be made so that institutions will get the maximum from those working in this field. Suggestive syllabi for these courses were presented by Miss Harriette Hanson of Washington Missionary College. These plans were accepted as a guide for formulating syllabi for such courses.

The discussion of the educational value of field trips and methods of conducting

them was helpful to all. There are wonderful educational opportunities waiting to be used, and professional people and business concerns are able and willing to contribute much to the work of the home economics teacher, if the right contacts are made and the field trips carefully organized.

Several of the field trips taken by the group are worth mentioning. The trip to the textile section of the Smithsonian Institution was profitable as well as interesting. Doctor Lewton, curator of the textile section, gave a valuable lecture and told amusing anecdotes as he showed and explained the treasures housed in that section of the museum.

One session of the council was held on the historic estate of Mount Vernon, the home of the first President. The place is rich in material of value to the home economics teacher. The group met in a formal session on the lawn in the afternoon and discussed the problems of teaching Consumer Buying. This important topic is given much attention by educators today. Home economics teachers are largely responsible for finding ways and means of teaching the wise spending of money for the necessities and satisfactions of life. This phase of education plays an important role as a national defense measure.

A brief report of the work being done in some of the colleges gives a view of the nature and scope of the home economics work as a whole.

Miss Daisy Schluntz of Walla Walla College gave a report on home economics clubs and the service rendered by these clubs to the home economics department as well as to all young women of the college. The home economics club of Walla Walla College has carried on some educational proj-

ects, and has made plans for widening its service in the future. The club plans to build up and maintain a fund for the purpose of helping worthy home economics students.

Mrs. Lydia Kime-Wolfkill, director of home economics at Pacific Union College, reports that they plan to broaden the work of the department. A complete home is equipped and furnished for the purpose of giving adequate training in home management.

The home economics department of Washington Missionary College is developing a course in home management, designed to give some training to those who plan to go into homes as household helpers. More than one hundred young women are earning money in this way to pay their expenses while attending college. Miss Maybelle Vandermark, who has supervision of these young women, discussed the operation of the plan. Miss Hanson has outlined the special training course for young women.

All were interested in the work which Miss Beatrice Holquist is doing at Emmanuel Missionary College in Art in Everyday Living. To make the everyday things of life beautiful is worth while. Every teacher resolved, after Miss Holquist's report, to find ways and means of making life more worth while because things are made more beautiful in simple and inexpensive ways.

The home economics group feel that the month, a very busy one, was greatly beneficial, and wish to extend thanks to all who had a part in planning the council and making it possible for them to be in attendance.

MAY STANLEY,
Professor of Home Economics,
Union College.

Commercial Teachers' Council

PREPARATION for life implies participation in life. Realizing the practical value and social value of business education, the commercial teachers of senior and junior colleges met in Takoma Park for a month of study and research.

The value of this group gathering cannot be measured in the theme of the council, "Business Education for Tomorrow as Related to Seventh-day Adventist Schools." The power of a council lies in its general spirit rather than in any doctrine or method which it embodies. If approached with a kindly feeling and without prejudice, it cannot fail to inspire teachers with the noblest ambitions and to quicken their methods with living power.

From a study of the agenda, the days from July 29 to August 24 were to be busy ones. Now that the council is over, one realizes that the days were busier than anyone anticipated. Each weekday morning the delegates met at eight-thirty for an inspiring devotional meeting. H. A. Morrison led out in the first devotional hour and set the tone of the convention on a high plane, directing everyone's attention to the purpose of Christian education. J. L. McElhany, W. H. Teesdale, J. E. Weaver, and many other denominational leaders took charge of the devotional hours.

After the devotional meeting, the commercial teachers met in one of the large, well-lighted classrooms of the Theological Seminary for an intensive study of business training.

The rapid growth in commercial courses has offered a new sphere of training for those students who are interested in business. The many economics and business subjects now given in the liberal-arts colleges and universities have shown the cultural, social, and vocational value of business education. One of the interesting discussions of the council was on the objectives of the commercial departments and how these objectives harmonized with the work of the liberal-arts colleges. At the conclusion of this discussion it was felt that the

widespread acceptance of commercial education by outstanding educators has erased some, although not all, of the antagonism felt by traditional teachers in the colleges. However, Adventist schools are having excellent co-operation from the general department and also the local organizations.

The commercial teachers met for these intensive study periods from 9 A. M. to noon six days a week. The afternoons were spent in research or visiting many of the Government offices. The agenda listed the U. S. Government accounting offices. Special arrangements had been made to see the actual accounting records, the office records, and routine of the office workers. H. L. Elmslie, chief accountant in the Bureau of Etymology, did much to make these arrangements possible.

The commercial teachers had the finest co-operation from institutional executives from the General Conference, the Review and Herald, Washington Missionary College, and the Washington Sanitarium. These executives gave much counsel and advice regarding the work of the graduates of commercial departments. Realizing that the graduates would be in positions of trust, such as teachers, business managers, accountants, secretaries, or stenographers, the teachers in council were anxious to find out how the product of the departments was being received in denominational offices. They were glad for the fine words of commendation these leaders expressed.

Mrs. White said many years ago that there should be many efficiently trained business workers. The work of this council, the actions taken, the papers presented, and the advice and counsel of leaders, should mark a step in the right direction. The commercial teachers earnestly aim to train efficient workers for God, trained to a high perfection in their daily duties and in all their work to realize the value of a Christian life dedicated to the Lord.

SIDNEY W. TYMESON,
Professor of Commerce,
Washington Missionary College.

NEWS from the SCHOOLS

J. N. ANDERSON, instructor of Biblical languages at Union College for many years, retired from active teaching in May.

HADLEY HALL for boys at Mount Vernon Academy has been completed, and sidewalks are being laid to connect it with the classroom buildings. The old annex on the campus is being removed.

A SCHOOL OF PHYSICAL THERAPY has been established by the College of Medical Evangelists for the purpose of training physical-therapy technicians. The course covers twelve months and will include approximately fifteen hundred hours of actual classroom and clinical work.

"UNION COLLEGE, FIFTY YEARS OF SERVICE," by D. D. Rees and Everett Dick, is the story of the locating and building of Union College, together with the record of a half century of service. The book contains 257 pages and sells for \$1.75. Orders should be sent to The Christian Record, 3705 South 48th Street, Lincoln, Nebraska.

COLLEGE TEACHERS in attendance at the summer councils at Washington, D. C., included the following. *Commerce*: E. S. Cubley, Walla Walla College; R. W. Fowler, Union College; S. W. Tymeson, Washington Missionary College; Myrtle M. Walker, Walla Walla College; H. U. Wendell, Atlantic Union College; H. D. Wheeler, Pacific Union College. *Home Economics*: Doris Carlsen, Pacific Union College; Harriette Hanson, Washington Missionary College; Daisy Schluntz, Walla Walla College; May Stanley, Union College; Lydia Kime-Wolfkill, Pacific Union College; Mrs. J. F. Wright. *Music*: Harlyn Abel, La Sierra College; Mrs. Ethel Casey, Washington Missionary College; Edna Farnsworth, La Sierra College; H. B. Hanum, Emmanuel Missionary College; Gilmour McDonald, Washington Missionary College; H. A. Miller, Southern Junior College; J. W. Osborn, Pacific Union College; Noah E. Paulin, Pacific Union College; Gladys M. Walin, Pacific Union College; Stanley Walker, Walla Walla College.

ENROLLMENTS reported at the opening of the school year are as follows: Pacific Union College, 580; Washington Missionary College, 408; La Sierra College (with academy), 523; Auburn Academy, 230; Enterprise Academy, 160; Forest Lake Academy, 156; Mount Vernon Academy, 131; P. U. C. Academy, 74; Takoma Academy, 185; Union Springs Academy, 103.

ROBERT KITTO AND H. L. WALLACE, Bible teachers of Lynwood and Golden Gate Academies, prepared during the summer a set of seventy-six lessons in prophetic history and a syllabus to be used with them. This is part of an assignment made by the Secondary School Curriculum Committee last October, and will be reviewed at an early meeting of the group.

A CANNON BALL thought to have been fired about 1850 was unearthed at the Whitman Mission station by students of Walla Walla College. Members of a class in Problems in Pacific Northwest History, taught by Percy W. Christian, spend five hours each week doing archeology work at the mission, under the supervision of the mission custodian.

PROFESSOR AND MRS. WALLACE M. NEWTON, pioneers at Union College and Pacific Union College, celebrated September 21 their fiftieth wedding anniversary. The JOURNAL joins their many friends in extending congratulations and every good wish.

DANIEL WALTHER, president of the Seminaire Adventiste at Collonges, France, 1935-41, arrived in America during August, and has connected with Southern Junior College as an instructor in Bible and history.

THE GROUND was broken in April for the \$60,000 library on the campus of Walla Walla College. The administration building has received extensive changes, including thirteen new offices for teachers.

A REPORT of the music teachers' council will appear in the December JOURNAL. Space did not permit its publication in this issue.

THE DEAN OF GIRLS and librarian at Adelpian Academy is Ethel Stamper, a graduate of Emmanuel Missionary College, 1941.

WANDA MACMORLAND, registrar of Emmanuel Missionary College, has been elected president of the Michigan State Association of Collegiate Registrars.

THE NEW DEAN OF MEN at Union College is J. Paul Laurence, who for the last six years has taught history and been dean of men at Southwestern Junior College.

UPON THE ELECTION of Emil E. Bietz as principal of Indiana Academy, W. H. Shephard, principal of Cedar Lake Academy, 1939-41, was chosen to fill the Colorado vacancy.

ALEX J. REISIG, recently returned from South America, where he was educational secretary of the South Brazil Union Conference, has connected with the Montana Conference as educational superintendent.

VERNON E. HENDERSHOT, for some years an educational worker in the Far East, received in June the doctor of philosophy degree, and has joined the Walla Walla College faculty as head of the Bible department.

TYPEWRITING CLASSES of Washington Missionary College won third place in an international typing contest conducted by the *Gregg Writer* at the close of last school year. Mrs. M. E. Kemmerer is the instructor.

THE CLASS OF 1941 at Union College has three members at Adelpian Academy: Edward Seitz teaching science and mathematics, Mrs. Seitz superintending the laundry, and Jeanne Griffin teaching English and French.

ROMEO L. HUBBS, principal of Auburn Academy, 1936-41, has taken up new duties as educational superintendent of the Western Washington Conference. A. J. Olson, principal of Broadview, 1933-41, has been elected to lead the Washington school.

H. B. LUNDQUIST, for some years an educational leader in South America and instructor in Bible and Spanish at the preparatory school at Pacific Union College last year, becomes the head of the Bible department at Southwestern Junior College.

IMPROVEMENTS made during the summer at Walla Walla College include four additional rooms in Gladwyn Hall, finishing of the speech room, enlargement of the laboratory and classroom facilities for the science department, new equipment for the college press, and the near completion of the new cafeteria building.

E. K. VANDE VERE, who acted as principal of Maplewood Academy during 1939-40, has been elected principal of the Walla Walla College Academy. D. J. Bieber, accountant at Maplewood, 1939-41, has been elected to succeed E. F. Heim, who is now principal of Lodi Academy.

FOR ELEVEN YEARS Linnie Keith served the students of Union College, seven years as instructor of English and four years as dean of women. She returns to the English classroom, this time at Takoma Academy.

MILTON HARE, teacher of physics and mathematics at Pacific Union College for several years, has been elected professor of the same subjects at Atlantic Union College.

THERESA BRICKMAN has charge of secretarial training classes at Southwestern Junior College. For the past few years she has held a similar position at Union College.

A. H. ROTH is the new educational secretary for the Inter-American Division. He was formerly educational secretary of the Central American Union Mission.

MISS NIDA DAVIS, who has been educational superintendent of the Washington Conference, now holds the same position in the New York Conference.

J. V. PETERS is principal of Plainview Academy. During the absence of R. W. Fowler last year, he was the acting principal of Sheyenne River Academy.

MOUNTAIN VIEW ACADEMY announces an enlarged library, a redecorated chapel, a reroofed building, and newly installed drinking fountains.

H. S. MILLER, head of the Bible Department of Southwestern Junior College for the past fifteen years, has taken up field work in the Texas Conference.

WILFRED J. AIREY of Walla Walla College has joined the staff of La Sierra College as head of the English department.

"FOOD-SERVICE DIRECTOR" is the term recommended to replace "matron" at the recent council of home economics teachers.

MABEL CASSELL, professor of education at Emmanuel Missionary College, received in June the degree of doctor of education from Boston University.

THE LIBRARY AND THE PRINCIPAL'S OFFICE at Campion Academy were remodeled this summer, and a cold room was built for the culinary department.

JOHN R. SHULL is the new principal of Cedar Lake Academy. He was formerly dean of boys and director of physical education at Broadview Academy.

TWO TEACHERS join the music faculty at Walla Walla College: Stanley Walker, after a leave of absence to study; and John T. Hamilton, who begins instruction in voice.

EDDA REES-LARIMORE has been appointed a visiting instructor in applied arts at Emmanuel Missionary College. She is conducting secretarial courses in the absence of Miss Glee King.

THE DENVER JUNIOR ACADEMY sees its principal of last year, Clyde Bushnell, teaching language at Campion Academy. Extensive improvements have been made at the Denver school this summer.

THE CONFERENCE EDUCATIONAL SUPERINTENDENTS in the Southwestern Union were all re-elected at the conference sessions this year. They are: J. B. Ross, Arkansas-Louisiana; R. A. Nesmith, Oklahoma; V. W. Becker, Texas; Lee Carter, Texico.

J. CECIL HAUSSLER, former principal of Walla Walla College Academy, is connected with the Bible department of La Sierra College. He succeeds R. Allan Anderson, who is now associate secretary of the Ministerial Association of the General Conference.

DOROTHY BARTLETT is doing graduate work at Columbia University while on leave from Forest Lake Academy. The Florida school has Helen Kickliter, in Cedar Lake Academy last year, as preceptress and English teacher, and Mrs. Grace Henriksen, in Broadview Academy for several years, as matron. The same school loses John Pierson, their dairyman and farm manager, to Southern Junior College.

CLARA E. ROGERS AND WINIFRED HOLMDEN closed in June thirty-five consecutive years as associates on the faculty of Walla Walla College, Miss Rogers as teacher of English and registrar, Miss Holmden as teacher of ancient languages. It is an unusual record of able, inspiring, and greatly appreciated service. The JOURNAL extends hearty commendations and best wishes.

THE UNION SPRINGS ACADEMY MATRON, Estella Hills, supervised in a few weeks before school opened the canning of 20 bushels string beans, 8 bushels beets, 82 bushels corn, 37 bushels peaches, 41 bushels tomatoes, 25 bushels plums, 23 bushels pears.

THE NEW LIBRARIAN at Pacific Union College, succeeding Mrs. Lucy Whitney, is Berna Savio Sutton. George W. Taylor, teacher at Mountain View Academy last year, takes up the work of assistant in modern languages at Pacific Union College.

SOUTH AFRICA is represented in the faculty of Union College by E. M. Cadwallader, chairman of the elementary teachers' training department. This service follows eight years as educational leader in the Zambesi Union Mission.

EVELYN LINDBERG, preceptress at Auburn Academy, 1939-41, has been elected dean of women at Atlantic Union College, to succeed Pearl Rees, who returns to her old position at Union College.

BERNICE E. SEARLE received the master of arts degree at Minnesota this summer, and succeeds Mrs. George W. Bowers as a supervisor in the teacher training school at Walla Walla.

THE DEPARTMENT of business administration and economics at Union College is now in the charge of Ray W. Fowler, former principal of Sheyenne River Academy.

H. J. KLOOSTER, president of Emmanuel Missionary College, has been elected president of the St. Joe Valley section of the American Chemical Society.

C. S. FIELD has left Bethel Academy, where he was Bible teacher and preceptor, to teach history and printing at the Battle Creek Academy.

MRS. ANNA VAN AUSDLER, former matron of Walla Walla College, is now food-service director at La Sierra College.

THE OZARK ACADEMY was taken over by the Arkansas-Louisiana Conference at the time of its recent session. The school plant is being enlarged with increased space in the girls' dormitory and a duplex house to accommodate teachers. A ten-acre plot of land has been purchased, and facilities are being built up to accommodate 150 students. A faculty prepared to give instruction has been selected, and the prospects are for a full school.

THE PHYSICS DEPARTMENT of Union College has now as its head Robert W. Woods, who recently taught science at Southern Junior College and Atlantic Union College, and received in August the degree of doctor of philosophy in physics at the University of Chicago.

EMMANUEL MISSIONARY COLLEGE was recently placed on the approved list of the University of the State of New York. The college is also accredited with the American Association of Colleges and with the North Central Association of Colleges and Secondary Schools.

A NEW SECONDARY SCHOOL has been established at Rosebank, Cape Province, South Africa. Except for Helderberg College, there has been no provision made for secondary work in the division. The new school is making good progress.

A FORMER BIBLE TEACHER at Broadview Academy, D. C. Newbold, has joined the faculty of Emmanuel Missionary College. He will assist in the department of religion and serve as pastor of the college church.

H. F. CHRISTIE and his wife, returning from the Far East, have joined the faculty of Oshawa Missionary College as dean of men, and assistant in science, and head of the prenursing department, respectively.

DESPITE WAR SCARES, Philippine Union College opened in August with a larger enrollment than last year: college, 170; secondary, 213; elementary, 129.

LOUISE AMBS, formerly critic teacher at Union College, is teaching in the elementary school at Emmanuel Missionary College.

EUNICE EKSTROM, preceptress last year at Champion Academy, takes up the same work at Union Springs Academy.

MYRA B. KITE, critic teacher at Emmanuel Missionary College last year, is principal of the Golden Gate elementary school.

THE NEW ASSISTANT BUSINESS MANAGER of Emmanuel Missionary College is Paul R. Cone of the Greater New York Book and Bible House.

L. E. COWIN, instructor at Champion Academy for six years, received the master's degree in Industrial Arts this summer and will offer a new course in General Crafts this year.

ROBERT LAY has joined the faculty of Washington Missionary College as head of the chemistry department. He received the degree of doctor of philosophy recently at the New York University.

FRED B. JENSEN, recently pastor of the Richmond, Virginia, church and for some years teacher of Bible in the colleges, has accepted the position of professor of evangelism at Pacific Union College.

OSHAWA MISSIONARY COLLEGE reports an addition to its wood-products shop, and sales just double those for the same summer period of last year. A new dairy farm, silo, and pasteurizer are in use.

THREE STUDENTS from Miss Lessie Culpepper's English classes at South Lancaster Academy entered a national essay contest last year. Of 600,000 entrants, 432 received cash awards. Two of them were from the academy.

THE GEORGE WASHINGTON RINE lectures in language and literature, third series, at Pacific Union College, continue this year with studies in "The Lyric in World Literature." The work includes a study in Japanese and Chinese poetry. These lectures are attended by majors and minors in the group and by the faculty members concerned.

PLAINFIELD ACADEMY, in New Jersey, has purchased a large air-conditioned brick house located in a desirable section of the city. The house contains approximately thirty rooms with quartersawed oak floors, seven bathrooms, and a large mahogany-paneled Bible room. It is estimated that it could not be constructed for less than \$125,000.

School Health Program

Continued from page 9

necessarily those who are most hygienic in their program of living. There is no direct correlation between knowledge and habits. The school offers the teacher the opportunity to train the child as well as to inform him. If the training program is to be effective, the teacher must look first to her own physical and mental health habits.

In the teaching of health habits, the child should be led to see that the reward for a perfect record in practicing the activity is not the bestowal of some reward, but is to be found in his own growth and health. The health-habit record is kept only to remind the child to observe that habit. The real test of health habits comes on weighing day. The benefits which accrue to each child in happy, successful living from a sound health-instruction program are immeasurable.

¹ Ellen G. White, *Counsels on Health*, p. 38.

² Ellen G. White, *Ministry of Healing*, p. 402.

Teaching Through Stories

Continued from page 18

ears to see and hear much that is marvelous and beautiful in the world about him; enlarge his soul until he feels that contact with divinity and eternity that will mean a reaching out after the worth while and the shunning of the cheap and tawdry. And how much the teacher herself needs the experience of wonder to lift her above the commonplace and to fill her soul with life and joy.

Teachers, parents, preachers, writers, do not feel that the size and importance of your work depends upon the size and age of your audience, and that therefore to work with the little ones—"the least of these"—is unimportant. It is not so. Yours is the early planting in the field with the cleanest soil. Plant carefully, joyfully, confidently, bountifully, knowing that as you sow, you reap. Nurture the soul as well as the mind of your children. Ask God to help you to anoint their eyes with eyesalve,

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that they may see the wonders of earth and sea and sky. Pray that their ears may be tuned to heaven's holiness and happiness as well as to earth's need. Suggest to them (not moralize) God's love, God's care, God's power, God's wisdom, that their faith may fail not. Then will you be planting seeds that will grow and develop and bear fruit, not only in this world, but throughout eternity. DOROTHY WHITE-CHRISTIAN, *Professor of Elementary Education, 1929-38, Pacific Union College.*

A New Book

"THE STORY is the highway of the heart of the world," expresses the high value that is placed upon Bible and other stories that have been prepared and presented so effectively in the newest textbook just off the press, *Bible and Other Stories*, by Dorothy White-Christian, Pacific Press Publishing Association, 1941. This book is a revision of an earlier book by the same author, and has been written for teachers of pupils in the first and second grades.

Primary teachers will be delighted with the new organization of the book, as well as with the new cover material and the new attractive cover design, larger type, shorter line, thinner and whiter paper, and other evidences of careful editing in conjunction with the use of the highest standards in the bookmaking art.

Mrs. Christian is eminently qualified through many successful years' experience as an elementary and college teacher and as director of elementary teacher-training departments in two senior colleges, to present the best methods in teaching Bible to the children. She is an accomplished storyteller, and her book is built around the thesis that the well-told Bible story or other true character-building experience effectively presented in story form is without a peer as a medium for teaching spiritual and other truths to children. This new book is ready for distribution now by the publishers.

Teacher of Life

Continued from page 15

degree that we miss it, we miss our vocation. The Christian teacher looks life in the face, and he loves it. In his purity he sees all things as pure, and his will be the vision of God and of God's creation that is promised in the sixth beatitude. But he must be competent, and to be competent he must have had an intelligent experience of life. Presumption of ability to teach is not proof of ability. Better slay a lion and a bear before tackling Goliath. And remember, also, that David cannot fight in Saul's armor.

Who of Christian teachers should not be teachers of life? What is the object of teaching but to fit for better life and truer living? A specialist one may be, but in his shaping of character, which is the prime objective of true education, he must be more than a specialist. He must be such a teacher as Jesus was. "The only education worthy of the name is that which leads young men and young women to be Christlike, which fits them to bear life's responsibilities, fits them to stand at the head of their families." For such education there must be men and women who will prepare to teach.

¹ Ellen G. White, *Ministry of Healing*, p. 444.

² Ellen G. White, *Education*, pp. 78, 79.

³ *Id.*, pp. 84, 85.

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IN a few short years they will gather a wealth of information about language, history, mathematics, and the sciences. They will learn how to make a living, but will they have the health to enjoy it?

For a number of years members of the Junior Life and Health League have been learning how to live for long life and happiness. In the October issue of LIFE AND HEALTH Veda S. Marsh, R. N., known to thousands of children as "Aunt Sue," tells in her column for boys and girls how the heart beating normally 88 times a minute will slow down to 78 during a brief rest period and will rise to 120 during strenuous exercise. That one lesson learned in youth might add many years of service and enjoyment of the good things of life.

For those a little older, another department, Life and Health in the Classroom, presents a more advanced consideration of health topics, using short-answer questions, discussion questions, health projects and problems, true-false questions, and vocabulary based on articles in the same issue.

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