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CHRISTIAN EDUCATION

A MAGAZINE FOR HOME AND SCHOOL

Italy's Educational Need

The School as an Agency in
Foreign Missionary Effort

The Starting of a Mission School

A Plea for High Standards in
Our Colleges

The Intellectual Element in a
Balanced Education

Why Denominational Colleges
Should Be Sustained

Bible Study for the Children

The Summer Campaign





SUCCESS in any line demands a definite aim. He who would achieve true success in life must keep steadily in view the aim worthy of his endeavor. Such an aim is set before the youth of to-day. The heaven-appointed purpose of giving the gospel to the world in this generation is the noblest that can appeal to any human being. . . .

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“God’s purpose for the children growing up beside our hearths is wider, deeper, higher, than our restricted vision has comprehended. . . . Many a lad of to-day, growing up as did Daniel in his Judean home, studying God’s Word and his works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings. Multitudes will be called to a wider ministry. The whole world is opening to the gospel. Ethiopia is stretching out her hands unto God. From Japan and China and India, from the still darkened lands of our own continent, from every quarter of this world of ours, comes the cry of sin-stricken hearts for a knowledge of the God of love. Millions upon millions have never so much as heard of God or of his love revealed in Christ. It is their right to receive this knowledge. They have an equal claim with us in the Saviour’s mercy. And it rests with us who have received the knowledge, with our children to whom we may impart it, to answer their cry.”—“*Education*,” pages 262, 263.

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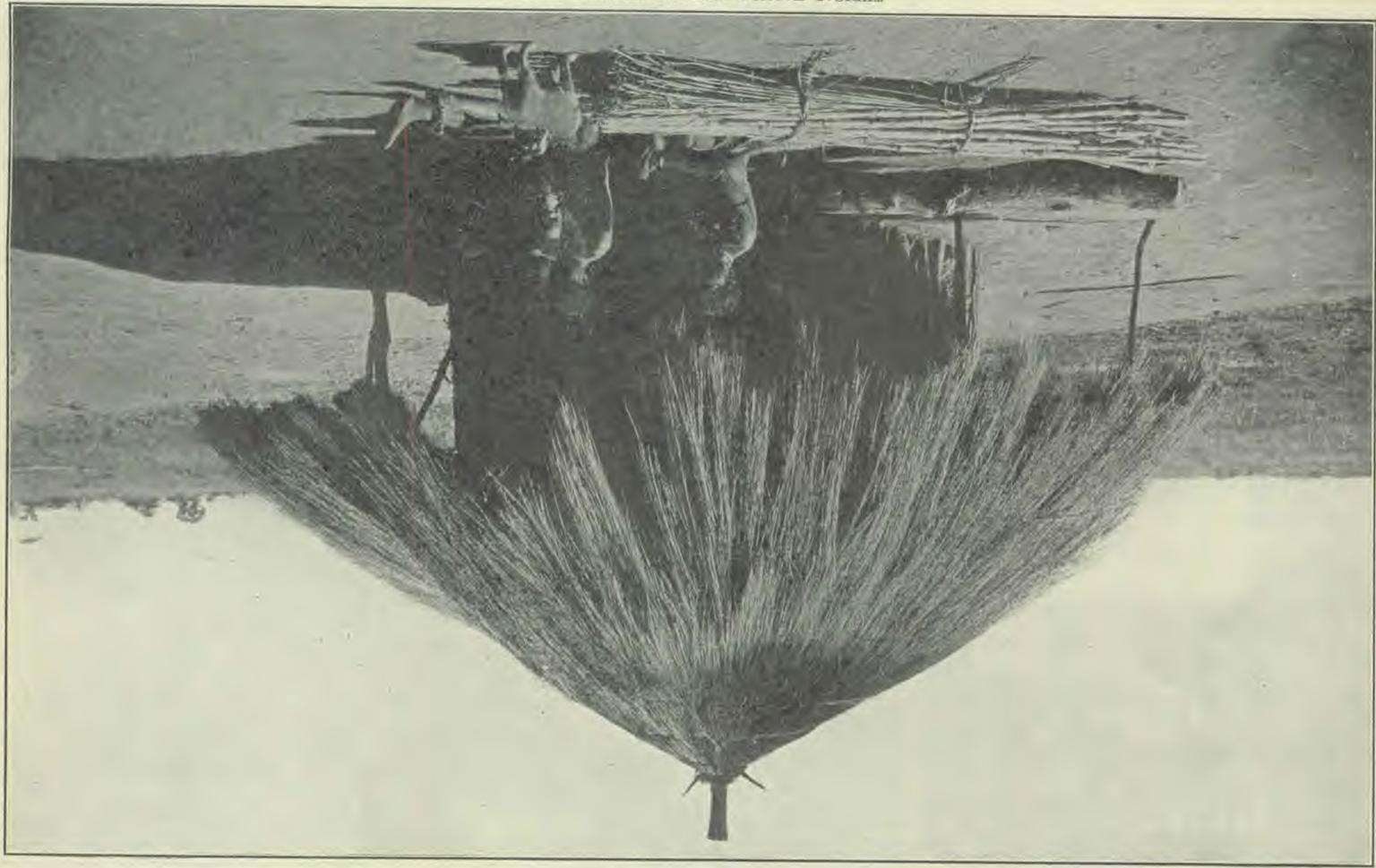
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TYPICAL FAMILY HUT IN INTERIOR AFRICA



Christian Education

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Italy's Educational Need

BY CHAS. T. EVERSON, EX-PRINCIPAL ROME MISSION SCHOOL

FOR centuries Italy was the center of the intellectual life of Europe. To its higher schools of learning flocked the students of every country of the Old World. While the other countries of Europe were still inhabited by hordes of barbarians, the Italian Peninsula boasted of a well-organized university. In fact, at the seat of learning in Bologna was first conceived the idea of a higher school of education of the university type; and the university of the present day, with but few modifications, is an outgrowth of that Italian institution. One writer says, "There exist monuments to prove that the University of Bologna was held in great esteem long before the times of Charlemagne." The ancient Romans had no institutions similar to our universities, and we must therefore trace to Bologna the beginning of our modern university.

It was to protect science from the overwhelming barbarism of that time that the learned teachers of Bologna thought of forming themselves into a corporation with particular forms and organizations. The university was so organized that its lectures were open to the public. Persons of all classes, of all nations, and of both sexes, were admitted free of charge to its lecture courses. The professors were chosen from the most learned men of Italy, and were paid by the municipal authority. Private donations were also made, forming a strong endowment fund.

The University of Bologna, during its most flourishing period, had in attendance as many as thirteen thousand students, and its degrees were recognized in eighteen different nations of Europe.

Among its professors were those imbued with the spirit of the Protestant religion, and during the stormy times of the Reformation this university exerted a strong influence in favor of the pure gospel. But the eminent men that held these enlightened views were soon removed from office by the Catholic Church authorities, and some of them were burned at the stake. Thus the flame that threatened to light a reformation in Italy was smothered in its infancy.

Let no one ignore the tremendous power exerted in favor of the reformed religion by the universities of that time. It is but necessary to study the progress of the Reformation in Germany and England to be thoroughly convinced that the higher schools of learning in these countries were the centers of influence from which the movement drew its leading men and its strength. In the very early days of Italy there was in that country a free public-school system in vogue, and from Italy it was introduced into France by Charlemagne.

But during the dark days of the Middle Ages almost all educational institutions and seats of learning perished. Some survived those evil days, but were reduced to a deplorable state. They have gradually been

gaining strength, however, until at the present time there are in Italy about a dozen leading universities. Besides these institutions there are many colleges, high schools, and a regular system of free public schools.

A strict law has been upon the Italian statute-books now for a quarter of a century, enjoining compulsory education. But the law is enforced with considerable laxness in many parts of Italy. Especially is this true of southern Italy and Sicily, where the percentage of those who can not read is about seventy-five. In northern Italy, especially in the Piedmont district, the number that can read reaches a percentage of ninety, making an average for the whole country of about fifty per cent that can not read.

The educational advantages have improved very materially since the unity of Italy has been attained. But the class distinction that obtains in Italy makes a system of good private schools almost a necessity. The better classes do not mingle very readily with the common herd under any circumstances. In almost all the walks of life efforts are made by the better classes to draw very clearly the line of demarcation between themselves and the lower classes. This tendency on the part of the better classes to hold themselves aloof, naturally extends itself to their children, and renders their attendance at the public schools quite a problem.

Consequently the majority of the children of the better classes find their way into private schools. But at the present time these private

schools are almost wholly in the hands of the Catholic Church, so that in Rome, for example, statistics show that more than half the students are in Catholic institutions. The Jesuits, monks, and nuns are making a special effort to gain control of the education of the youth of Italy, for here lies their real hope of retrieving their lost power in the Italian Peninsula. A great number of religious orders that were driven out of France crowded into Italy, and have started schools. As the Italians are fond of having their children learn foreign lan-



FACULTY OF ROME MISSION SCHOOL AT THE COLOSSEUM

guages, they readily send them to these schools. The Roman Church is therefore strengthening its grip upon the Italian people through its private-school system. That their methods have been successful can be plainly deduced from the fact that Catholicism is stronger to-day in Italy than it has ever been since the fall of the temporal power of the Papacy.

A senator in the Italian Parliament, while delivering a speech against the encroachments of the Papacy, was asked why he sent his children to the Catholic colleges, seeing he was so much opposed to the Cath-

olic Church. He replied that he would gladly withdraw his children from the clerical colleges if as good schools could be found elsewhere. This fact certainly emphasizes the real need that exists in Italy for good private schools, provided by those who are not in sympathy with the Vatican. In fact, the present Pope, viewing the advances that are being made by the Protestants in founding schools, especially in Rome, has become alarmed, and is making a strenuous effort to destroy the influence of these institutions. Nothing frightens the Catholic Church so much as to see the educational field invaded by the enemy. The Pope promises special indulgences to the priests and members of the religious orders that will marshal their forces in a determined effort to nullify the influence of these Protestant institutions.

The advantages that can be gained from mission schools in such a country as Italy are appreciated, not only by the Catholics, but also by the Protestants. One leading bishop of the Methodist Church who has been a missionary in Italy for many years, told me that the school work proved itself such a successful means of evangelization that many of the members of the Foreign Mission Board of the Methodist Church favored devoting all the appropriation for Italy to school work rather than to preaching, considering it the most successful means of evangelizing that country.

We all realize that nothing can wholly take the place of preaching as a means of evangelization in foreign lands, yet we may say, in the language of the Scriptures, "These ought ye to have done, and not leave the other undone."

The School as an Agency in Foreign Missionary Effort

Part I—In Pioneer Work Among the Natives

BY W. H. ANDERSON, DIRECTOR BAROTSELAND MISSION, N. W. RHODESIA, SOUTH AFRICA

AS my experience in school work as a pioneer agency in missionary effort has been among the native peoples of South Africa, I shall speak in regard to that field only. Because a plan is a success in one place is no evidence that it should be followed in another. We need to study the conditions peculiar to the people for whom we labor, and learn to adapt our methods of work to those conditions. We are to "watch for the opening providences of God, and work along lines where he is manifestly leading."

The natives of South Africa may be divided into two classes,—the "raw" native, and the semicivilized. It has been plainly demonstrated that the same plan can not be followed in reaching both classes most quickly, economically, and effectively. While

the school is pre-eminently successful as an agency in reaching the interior tribes, the other class can be given the truth for this time with less effort.

The Basutos, Zulu, Amaxosa, and Bechuanas have been in contact with civilization for nearly a century. Missionaries of many societies have labored among them. Excellent schools exist, and thousands are taught in them. Here are found many who read and write intelligently in both their native language and the English. These can understand our literature, and will buy it readily, if printed in their mother tongue. Under these conditions the living teacher is multiplied many fold by the printed page, and many have access to it who could not be induced to attend school.

The native judges by appearances. Outward show has its effect upon him. We can not afford to establish schools to rival in size and splendor the secular schools. We can not compete with other missionary societies in this respect. But we have a literature that is unrivaled. Our books have no competitors. The instruction they impart is timely. This is recognized by the intelligent native. Money expended in providing more literature in their own language brings larger returns with these people than that used in establishing pioneer schools. The urgent need for the work among the educated class

der the influence of the gospel. They learn of the Saviour's love for them, and their hearts respond to that love. This experience is more especially true of the boarding-school. It is difficult for the Christian teacher to counteract the influence of the heathen home. The conversions are not so many when the pupils are in school only three or four hours a day, and in heathen environment the rest of the time.

But when the pupils are taken out of heathenism and placed in a Christian boarding-school, the results are much more satisfactory. They now enter a new world. Work takes the



SCHOOL AND FARM AT BAROTSE LAND MISSION

of natives is more literature and more consecrated men to carry it to them.

But with the "raw" natives farther in the interior, conditions are different. Among the Makalanga, Amantebele, Mashuma, Barotse, Bailla, Batonga, and Bative nearly all are illiterate. Now a native can not really appreciate the Word of God until he can read for himself. In the times that are before us, the Scriptures are our only safeguard. Like our Master, we must give "It is written" as a reason for our hope and conduct. The native can not depend on others to lead him. He must stand on the sure Word of God. He must look for guidance in "the Book."

But in order for him to have access to "the Book," he must be taught to read. So schools must be opened. In these the teacher comes into close personal contact with his pupils for a number of years, and they come un-

place of idleness. Study comes instead of dancing, and worship rather than superstition. By coming into contact with a devoted teacher, they learn by both precept and example what it means to be a follower of Jesus. Under these conditions the pupils grow in grace and in the knowledge of the truth. They come up to the stature of men in Christ Jesus.

When they have tasted how good the Lord is, they wish to tell others, and so become workers together with God in saving their own souls and those around them. The influence of such a school is far-reaching. It develops Christian character, and reacts in the homes from which the pupils come. It trains workers to go out into the dark places, and lightens the gloom with rays of divine light.

Among these "raw" heathen in Africa, the school stands practically alone as an agency for evangelization.

This is recognized by all societies. No mission is ever established without a school as the most essential part of the equipment. No work that has ever come under my observation has succeeded along any other line. The

rule applies without exception all through the interior, and the amount of good that has been and may be accomplished through the school in this pioneer work, will never be fully known in this life.

Part II—In the Training of Workers

BY PROF. F. W. FIELD, DIRECTOR JAPAN MISSION

IN any kind of pioneer work, one needs good tools, well sharpened. In heathen countries where there is no well-established system of education, it is generally necessary to gather in the people into a school, and teach them reading and other elements of an education. But this does not apply to a country like Japan, which has as thorough a system of education as almost any country that could be named. Hence the special need of a school in this field is to train the native young people as workers. And this need seems so self-evident as hardly to require argument. Our experience thus far shows that the work goes very slowly till such educational work can be started, and something definite done in this way to develop workers qualified to go out and do effective work.

The Christian school in a field like Japan is an important factor in giving permanency to the work, for the reason that Christian education is the *only* means of giving permanency to personal Christian character. Our experience in educational work in this field is rather too brief to furnish any very striking incidents such as usually accompany more fully developed work. About the most forcible illustration we have had of the value of the school in making permanent the results of evangelistic effort, has been the distressing, heart-breaking manner in which the fine young people who were led to accept the truth have drifted away from us while we have had no school in which to hold and train them till they were well established in the faith.

Our school work in Japan is still in its infancy, so much so that we can hardly speak of the industrial work connected with it. Yet in our plans we have introduced the industrial feature as far as circumstances allow. The students work two hours a day. The home life is so simple that there is not much "domestic work" to do. Some are set to folding papers and tracts in the printing-office, and some go out canvassing in the afternoon. In our plans for the future we are making allowance for this feature of a complete education, since we are fully convinced of its value. The value of industrial education seems to me to be the same the world over, whether in a heathen or a Christian country.

As to our needs, we need practically everything necessary to make a school. Our school this past winter has been held in three rented rooms of the private dwelling of one of our missionaries. Our school home is a rented dwelling near by, with no special adaptation for school work. As for library and other appliances, we have practically nothing. We have formed a class in elementary astronomy, and are doing the best we can to introduce them to some of the mysteries and wonders of the heavens. Our apparatus in this line consists of three barrel hoops nailed together at right angles, with a penny toy ball suspended at the intersection of their planes. The only furniture in their rooms is a low study table made of plain boards, one in each room; and when a fire is needed, a metal-lined box containing a quantity

of glowing charcoal. The study tables answer for dining-tables at meal-time, so that no extra dining-room is needed. Instead of chairs, there are cushions padded with cotton. At bedtime the bedding is brought from the closets, and spread down on the floor; and in the morning it is folded away for the day. The trays used in serving the food were made by a neighboring tinner out of bright new galvanized iron; they are twelve by fifteen inches in size, and cost nine cents apiece. The food is eaten in the

students' rooms, and the dishes returned to the kitchen.

On the other hand, we have about a score of bright young people, to whom we have been giving the best we have. Further, we have confidence in this closing message that as we now go out into the field with these students, the Lord of the harvest will give us fruit of our labors, that when it comes time to open our school work another fall, we shall have a fresh supply of students ready to take up a course of training.

West African Training-School

BY T. M. FRENCH, PRINCIPAL

IN May, 1908, I received an invitation from the Mission Board to engage in educational work in Sierra Leone, West Africa. The invitation was accepted, and Mrs. French and I arrived here at Freetown, August 11, of the same year. As we had no building suitable for a school, our work was delayed for a time.

About the last of September, we laid the foundation for our building—thirty-six by sixty-two feet, three stories high. After five-months' hard work, under a tropical sun, we had the building enclosed for the coming rainy season, and sufficient partitions in to begin school. Owing to the abundance of granite stone on the mountainside above us, and the cheapness of labor, the building has been erected for the small sum of a little over fifteen hundred dollars. It stands, too, as a credit to our work, being thought one of the nicest buildings in design in the colony.

The work done in the schools here is of a very low grade generally; thirty-three and one-third per cent is the passing grade. The work consists largely of memorizing, and is mostly done by rule; so little real development is seen among the students.

The home discipline is what is especially needed in this tropical climate, where there is so much immorality and laxity of living. Unless even older students are taken from the influences of home and city, and surrounded by a spiritual atmosphere, and placed under discipline, it is almost impossible to do anything for them. Another thing that makes proper training difficult here is the false sentiments concerning manual labor. It is thought very degrading to carry even a hand-bag through the streets of the city, and even the poor who are unable to buy proper food, and shoes for their feet, will pay a laborer to carry a package which they could easily carry. But our students are learning to take hold cheerfully of whatever they are asked to do. The idea, too, that a person must not do anything outside his special line of work, or trade, must be combated in order to give an all-round training for mission work.

I believe the establishment of our training-school in this field will go a great way in solving the problem of advancing our work in West Africa. Our American and European laborers can never endure the continuous hard

labor in this unhealthy country that the natives can. Then the natives are acquainted with the conditions of the people, understand their languages, and can live much cheaper. We board our students on less than ten shillings (\$2.50) a month, and furnish better food than the average native has.

From our school work in Freetown, twelve have been baptized,—all young people from unbelieving parents. Some have had severe opposition from their parents, but have stood firmly for the truth. One young man last week was called to his home, and the entire family, with several prominent ministers, tried to induce him to leave us; but he bravely told them No. He is only about seventeen years of age.

Last year six students in our training-school were baptized, and four are engaged in teaching now. Four of our schoolchildren at Freetown and at Waterloo have been baptized. One of our students in the training-school is waiting for baptism,—a young man about seventeen years old. When he came to us, it seemed

there was little hope for him — wild, reckless, and very changeable; but in our last quarterly meeting, when we spoke of the sufferings of Christ, especially dwelling on the fifty-third chapter of Isaiah, he broke down, gave a good testimony, and took part also in the ordinances. Since then he has been a changed boy.

Our prospects are very bright for another year. We shall not be able to accommodate all who apply for entrance to our home.

We have a small farm just out of Waterloo, with a large stone house, which we use as a home building. Two mountain streams run through this place, making it a very beautiful and healthful location. The soil is very fertile. We are just harvesting our first crop. I put out a nice lot of bananas and plantains when I first came, and they are doing well. We also have several cocoanut and breadfruit trees growing, as well as oranges, limes, mangos, and pineapples.

We are planning for a girls' school also. Immorality makes it necessary to have separate schools for boys and girls.

The Starting of a Mission School

BY F. B. ARMITAGE, DIRECTOR MARANATHA (KAFFIR) MISSION

Two years ago Mrs. Armitage and I were asked to go to the Maranatha Mission, at Trumpeter's Drift, thirty-five miles from Grahamstown. We took with us eight students from the Somabula Mission as a nucleus for our school, also to help us with the work on the station.

The first year was spent in pushing the work on the farm and in building. Near the close of the year Elder W. S. Hyatt came to help us, as we wished to awaken an interest to hear the truth, among the parents of the young people whom we desired to see in our school.

Equipped with the Bible, a magic lantern, a small supply of simple medicine, and some fomentation cloths, we started for the native reserve. God gave us the victory, the sick were healed, aches and pains were relieved, and the poor had the gospel preached unto them. Soon we had the promise of a houseful of boys and girls.

When the school opened, we found that we had a very different class of children to deal with from those we had in Rhodesia. These children have been brought up under the influence of Christianity, in most cases

only in name. This had given them a limited knowledge of the Bible, but no reverence for it.

They had no respect for our wishes, and no confidence in us. They could not believe that we were here for their good. We must have some hidden motive that they could not see on the surface. Little by little we gained their confidence.

First of all, we tried to teach them that the Bible is God's word to us, and when we read it, we are listening to God speaking to us just as surely as if we heard his own voice from heaven.

It took time to get them to have any reverence for God's Word. As we led them on step by step, we could see their attitude toward the Bible change.

Before our first term of school closed, most of them had reached the point where a "Thus saith the Lord" was the end of all controversy.

The tobacco habit had a strong hold on nearly all the boys. They had been told, before coming here, that no smoking would be allowed at the mission. They kept this rule in our presence, but behind our backs they smoked every chance they could get. We knew this, but did not know just how to induce them to quit the habit. But as their faith began to take root in God's Word, and we showed them that our bodies are the temple of the living God, they began to see the wrong of it themselves.

One day we heard a rap at our door, and when we opened the door, there stood most of the boys. I asked what I could do for them. With trembling voice the leader said: "We bring to you our pipes and tobacco. The Word of God has judged us, and we will use tobacco no more." I need not tell you that it was with a happy heart that I received their old pipes and tobacco. Great joy filled our souls as we saw the boys gain the victory over the filthy habit.

One Sabbath just before the close of our first term all was very quiet. We looked to see where the students were, and found them all on a green, sunny spot in one part of the yard, with their Bibles, paper, and pencil, helping one another to find and mark the different Bible texts that they had learned while here, as they were anxious to carry these truths home to their people.

During the vacation they went about with their Bibles, teaching those who had not had the privilege of hearing these things.

The parents of the children just marveled when they saw their children come home interested in the Bible, while before they cared nothing for its teaching. One mother said, "Before my boy went to your school, I often tried to interest him in the Bible, but could not. Now he teaches me." A church leader called in his friends and neighbors to hear his daughter read the Bible to them. Others said, "Where our children go, we must follow. That is the law of nature; take the young away, and the old ones will not linger far behind. If you take our children, you will have to take us too."

To some of the students the four-weeks' vacation was too long, and they were happy to return, bringing others with them.

The last term of the year was a very pleasant one, and teachers and students had many happy days together. Every one was here for a purpose, bent on the one object of seeking for true wisdom. The Bible was made one of the essential studies in the school, and often the interest ran so high in the Bible class that it was hard to close it on time.

This term we had with us the youngest daughter of the Fingo chief. Unlike the rest, she had the fullest confidence in God's Word when she came to us. In every way she is a most sincere Christian. She would

often say, "My ears hear many strange things here at the mission which I can not understand." So she would come to us for explanation. Often she would exclaim, "How wonderful is God's Word! O, I am so glad I came to this school! I can never thank God enough for what I have learned here. How nice that when we die we sleep till Jesus comes to call us!" The thought that the wicked would finally be destroyed seemed good to her. How good God is not to leave the wicked in hell forever and ever! She just drank in all Bible truths as a thirsty traveler drinks water.

Our Friday evening meetings and Bible studies have been enjoyed very much by the teachers, as well as by the students. In these meetings many of the students have expressed a desire to give themselves wholly to the Lord.

One day the girls all came and said they had a favor to ask: "Will you please let us girls have a prayer and praise meeting every Sabbath morning at sunrise?" We were happy to grant them their request. They went away exclaiming, "O, thank you; O, thank you."

It was not long before the boys caught the same spirit, and asked if they might have one just at the close of the service on the Sabbath. These meetings have proved a great blessing to the school in uniting their hearts.

These children do not come to this school as the children did in Rhodesia, not able to read a single letter. We have them here from the first grade up to the seventh. The girls all know more or less about sewing.

They are children of educated people, whose fathers and mothers read. Many of them read good English. We hope soon to see some of them trained for workers. One of the girls taught in the school most of last year, and we expect her to teach here next year.

When we see the change that has come over these children since they have been here, we can only say, "Behold what God hath wrought for this school, and to his holy name be all the praise. Surely the Lord has done most wonderful things in this



TEACHER AND PUPILS AT NUKUALOFA SCHOOL, FRIENDLY ISLANDS

place, whereof our hearts are glad."

At present we are hard at work putting up more buildings. We were very cramped for room this year. We have just put under roof a boys' dormitory sixty-four by twenty-two feet. Now we are building a dining-room forty-six by twenty-two feet, also a kitchen fourteen by twenty-two feet. The buildings here are all made of stone, with iron roofs. The stones are quarried on the mission farm. This makes good substantial buildings for the school.

Our farm work is all done by the students and those in charge. We have a nice pinery started, and we hope in another year to begin to enjoy some of the pines. We have also

planted an orchard. Though small, we have quite a variety in it, such as apples, pears, peaches, plums, guavas, apricots, figs, quinces, and grapes. This is a great help.

In this part of Africa we can raise almost any kind of vegetables and grain; also a great variety of fruit. There is one serious drawback, however; rain is uncertain. If rain continues plentiful this year, we hope to

grow enough food for our school on the farm.

With God's blessing we hope soon to see a score of young men carrying the last warning message to the many, many thousands of perishing natives in this semicivilized field.

Armed with the Word of God and filled with his Holy Spirit, they can carry the truth into the homes of the people where we can not go.

Christian Schools in China

BY IDA E. THOMPSON

My experience in the school work in China is very limited — five years. It was my plan to go to China to do Bible work, but after I had a working knowledge of the language, the school work seemed to open easily, and we did not know just how to get entrance to the homes of the people in any other way.

The opening of the school made the foundation for the Sabbath-school, and finally furnished a constituency for the church service. It not only did this, but it became the main source from which our Canton church has been organized. I speak now of the boys' as well as of the girls' school.

So far as the industrial work is concerned, we have not made any real start at that feature of the work. We have discussed the matter in a limited way, but have no united, settled plan. In the schools for girls we have taught sewing and knitting, not as a matter of financial gain to the school nor at any loss, but simply because it was needed. We feel now, in Canton, that some regular lines could be successfully carried on in the girls' school.

While there have always been several schools in the same street with our girls' schools, it has not hindered the progress of our Christian school work. On the contrary, our work

has grown in number each year, so that from a beginning of seventeen we now have seventy in the first established school, and from a very small beginning in our second school we have twenty-five pupils.

From the first school, which is a regular day- and boarding-school, we have sent out one capable Bible worker, and have several who will soon be able to do good work as teachers and Christian workers.

The boys' schools have been operated in a somewhat different way, but the results have been evident. Most of the boys who have been regular in attendance came from other missions to our mission to learn the special truth that we hold. In most cases, they had a fair education when they came to us, but they wanted to hear further of the faith we profess. Hence the main effort was to teach them the Bible as a whole, and then to give special instruction in doctrinal truths. As a result, in the two years the training-school was held, there were six or eight prepared to go out and teach others, and they are now holding responsible posts as teachers and evangelists.

Our needs are more than our present equipment. First of all, we need young earnest Christian men and women who will go to China for life service in this line of work, to act as

directors of natives who can teach. We need buildings in which training- and boarding-schools can be conducted where work is now established. We are asking for such school buildings at Shanghai, Amoy, and Canton. For the present, at least, our schools can not be self-sup-

porting. We need books, but these can not be furnished from America, except as means are furnished for the making of such. I feel we are so far away in China that what we say does not benefit any one here in America, but we need your help in getting the work on a substantial working basis.

The Soonan School in Korea

BY RILEY RUSSELL, M. D., PRINCIPAL

I BELIEVE the Christian school in heathen lands is *the most important institution in the field*. Why?

1. The demand for workers is so urgent that we must make them on the ground.

2. The only way in which we can get competent workers is to train them ourselves.

3. A man trained in the heathen school or in the school of another denomination is not able to give this last message until he forsakes his former education.

4. In this field the demand for school privileges is very urgent, and by supplying this need we can gain favor with the people.

As a pioneer in foreign missionary work,—

1. We can see an interest gaining among the parents as we come into touch with their children in the school.

2. At the close of the last term of school eight or ten students were ready for baptism.

3. In our schools young men become stalwart workers in the truth and make stalwart workers. The people here in Korea have been trained for four thousand years in devil-worship and all that goes with it; so it is quite difficult for many of the old people to

become really trustworthy, as some of the old traits will disappointingly crop out.

As to industrial work, here it is thought degrading for a gentleman to work, but by persistent education and example our students are taking hold of the farm work heartily. Last fall we built a dormitory sufficient to house twenty-five persons, the students doing a large part of the work. At present we have a call for more work than we can furnish, but as we have just bought five acres of land, we hope to keep all busy. We feel that with our present students and the willingness which they manifest to do any kind of work, we can soon swell the loud cry in Korea.

At present we are teaching about what would compare with the first eight grades in the United States. The spring term has started with an enrolment of forty, but we look for a few more. Our great need is for competent teachers and buildings.

At Chinnamp, where I hope to locate by the end of this term of school, we must have facilities for a girls' school, and some land from which to raise food. This has been promised, and the people are begging us to fulfil our pledge.

A Plea for High Standards in Our Colleges

BY M. ELLSWORTH OLSEN, PROFESSOR OF ENGLISH IN THE WASHINGTON
FOREIGN MISSION SEMINARY

EVANGELISTIC Christianity is essentially intellectual. The Reformation of the sixteenth century was a revolt of reason against the gross superstitions of the Dark Ages quite as much as a revolt of the moral and spiritual nature against corruption in the church. And it is highly fitting that such a movement should have been inaugurated by a young theological professor's fixing ninety-five Latin theses to the church door in a university town.

Again: the remarkable quickening in the spiritual life of England in the eighteenth century was chiefly due to the Oxford graduate, John Wesley, and the great missionary movements of more recent times have likewise been headed largely by college or university men, while spirituality was at its lowest ebb during that part of the Middle Ages when ignorance was most rife.

These broad facts have a bearing on the question whether or not high intellectual standards should prevail in our denominational colleges. If intellectuality necessarily tended toward a lowering of spiritual ideals, there might be some excuse for exacting less work of the students in our colleges than would be expected of them in a secular institution of learning; but inasmuch as hard study is not only compatible with rapid spiritual advancement, but under right conditions conducive thereto, it would seem to follow that the good denominational college will maintain a high standard of intellectual excellence.

This general question disposed of, we may pass on to a discussion of some of the main factors which go to determine the standing of an institution of learning. Of these there are at least four,—the student body, the faculty, the curriculum, and the equipment.

The denominational college possesses a distinct advantage over secular institutions in the class of pupils it attracts, the majority of whom are young men and women of high ideals, wishing to prepare themselves for some line of missionary activity. That this tends to produce an atmosphere of earnestness, industry, and sobriety highly favorable to good spade work in getting lessons, can not be denied. It also fosters that hunger for truth which is so essential to real study and advancement. But sometimes religious duties, through a sense of their supreme importance, are allowed to interfere with the exacting of a full amount of honest intellectual work. This is always unfortunate, and in the long run defeats its own end. The wise student will keep ever in view that he has entered college for a specific purpose, and instead of regarding his devotions as taking the place of intellectual work, will feel the need of applying himself with more than ordinary zeal to his lessons, in order that with Daniel of old he may demonstrate that religion, instead of being a hindrance, is a help to the highest intellectual attainment.

Even in the Bible class the standard of attainment should not be personal piety, though all the instruction should favor that; but there should be definite intellectual requirements, the memory and the reasoning powers being brought strongly into play, so that this portion of the college training shall not be wanting in that severe discipline which is necessary to expand and strengthen the mental powers.

The character of the work that a student is able to do in college will depend very largely on his previous preparation. Hence the importance of strong entrance requirements. In the present state of our educational

system it seems necessary to insist upon an entrance examination. This will occupy some valuable time in the opening week, but in the long run will save time for both teacher and pupil, for it will make possible that thorough classification which lies at the foundation of all good college work.

The regulations concerning extra studies should be rigidly enforced. Only after a young man has shown himself to possess extraordinary ability should he be allowed to take more than the regular amount of class work. Some pupils will need to be advised to take less. To this class belong the men and women of somewhat mature years who have had few advantages in youth, and come to our colleges, often with a desire in their hearts to be fitted for the foreign field. Such persons, though active mentally, are likely to find academic tasks arduous, and will get the most benefit from their stay at school, however short, if they give their whole energies to the two or three subjects in which they are chiefly interested.

If the college has an industrial department, and each pupil is expected to give some time to manual work, care will need to be taken that the regular academic lessons are not encroached upon. The student who is working for a degree must confine his manual labor to those leisure hours devoted by the students of secular institutions to games and social interests. Probably most men could give two hours a day, with real benefit to their health and without detriment to their studies. Some of very active habits might give three hours, but this would appear a reasonable maximum. In the writer's opinion the learning of a trade belongs more properly in the secondary school than in the college; but in either case it is likely to require an extension of time for completing the course.

Turning now to the faculty, it must

obviously be composed of well-trained men. It is the first requirement of good teaching that the instructor should know a great deal more than he is expected to impart to his pupils. How can he give them inspirational contact with great truths unless he himself has studied widely and deeply? How can he infuse a love for the subject he is teaching unless he is himself a wide-awake student, familiar with what the best men have done and are doing in that department of knowledge?

The thorough preparation required of a college professor calls for adequate remuneration. He can not do his work satisfactorily without a good-sized working library, to which he must be continually adding new and expensive books as they come out. He must be able, at least occasionally, to devote a summer to post-graduate work at some center of learning. If he is kept on such a small allowance that he is compelled to devote his summers to strenuous work in teaching, he can not, humanly speaking, do justice to his pupils. In short, college teaching should be recognized as a profession calling for a thorough-going professional training, and one to be followed as a life-work.

Not only should the professors individually be men of thorough training, but the faculty as a whole should be well organized and able to do good team work. To bring this about, it is usually necessary to have frequent meetings, at which each member will feel free to bring up any difficulties he may have to deal with, in order to benefit by the counsel and experience of the others. Effective team work in the large sense calls for a somewhat close bond of union between the faculty and the managing board. The two bodies of men are working for one object, and it would seem as if an occasional joint meeting would be helpful in the direction of intelligent co-operation. In many cases, the ap-

pointment of alumni on the managing boards would introduce an element of power.

The curriculum must be dismissed with a very few words. A college can not offer the variety of courses available in a university, but it can do thorough work in those it does offer. The course leading to the degree of bachelor of arts should be planned with a view to the needs of the young man or woman who wishes a broad foundation of culture. It should contain a number of required studies along lines regarded as most helpful for their disciplinary value or in connection with gospel work, and some electives, in order to allow students within limits to pursue each his own special bent. Not only should the subjects supposed to be completed in the secondary school be ruled out of the college course, but in teaching such as are continued as advanced studies, care should be had to take them up at the proper point and carry the student the required stage in advance. One of the sources of low college standards arises from the use of text-books intended for high schools.

The conferring of degrees is a matter which must be jealously guarded if the college is to maintain its character. The curriculum should indicate clearly the required work, and only upon the completion of this should the degree be given. The question sometimes arises, "What is the value of the degree in educational work?" In the writer's opinion it is valuable chiefly as a help in maintaining fixed intellectual standards, and when conferred should signify the attainment of such standards.

As to college equipment, modern science can not be taught without laboratories, and a carefully selected library numbering surely not less than five thousand volumes is even more necessary, since it is required by literary and scientific students alike. In fact, a college without a library of

some size and variety is not a college in any true sense of the word. It can not possibly have the intellectually stimulating atmosphere which should characterize an institution of learning. Its professors are sadly hampered in their efforts to do thorough work in the courses offered, if indeed they can be said to do it at all, for they are like workmen without tools. There should be a large nucleus of standard volumes to begin with, and this should be added to as new books come out.

Briefly, then, the denominational college needs, in order to maintain a character for intellectual excellence: (1) A wide-awake body of students thoroughly grounded in all secondary school work; (2) a highly trained and efficient faculty, intelligently backed by a strong governing board; (3) strong entrance and graduation requirements; (4) an adequate equipment in the way of laboratories and a library. These things are essential to honest intellectual standards, the subject we are primarily concerned with in this paper. Needless to say, there are other essentials. The educational institution which is to train young men and women for Christian work must first and foremost maintain an active religious atmosphere; but this, as already pointed out, so far from moderating severe intellectual application, will rather stimulate it. The two naturally belong together, but one can not take the place of the other. "The fear of the Lord is the *beginning* of knowledge." Personal piety is not scholarship. The Christian, like other men, must apply himself to earnest study in order to make advancement in any line, and in intellectual as in spiritual things, his aim should be high. He should endeavor with his utmost strength to carry out the divine injunction: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

EDITORIAL

THOUSANDS of teachers are beginning to see the end of the year's work, and many thousands of pupils are counting the days until the toll of vacation's glad hour shall set them free to roam barefooted and light-hearted, over hill and into dale, through meadow and in woodland. The work of the school year is nearly finished; its record nearly written.

BUT there yet remain golden opportunities for both teacher and pupil. Many threads of work are flying, loose and tangled, which should be straightened, and woven firmly into the year's fabric. To fail to bind off in an enduring way the work of the year, is to make possible the unraveling and fraying out of much valuable material. But this gathering and binding-up work requires, at this time, extra effort, for these warm spring days come to the tired teacher with an enervating influence, and the droning bee sings a sleepy song to the pupil listening through the open window. Then, if ever, is it easy to be neglectful. But if the reins of one's being are grasped more firmly, and, if need be, the whip and spur applied more vigorously, the race will shortly be won, and well won.

NO one who reads with care the testimony of men standing face to face with the living problems of actual foreign missionary effort, such as is presented in this number, need question the value of the school as a means of opening the doors to homes and hearts that the precious truth may enter in. Most people must be met on the ground of some common interest. The desire to learn is rarely absent from the human heart. The presence of the school, therefore, means opportunity to those who are hungering for something they have not, or for more of something they have. The nature of school work brings student and teacher into the closest possible relations, especially when it includes the school home. In dealing with the most common of subjects, the teacher can give direction to the student's thoughts, create an atmosphere for him to live in, lead him to relish the study of the Bible, and do more perhaps than any other one person outside the home, to shape his career and destiny.

NOR is it sufficient that the school merely pioneer the way. That which tells for time and for eternity is the *following up* of an interest in better things, whether that interest has been created by the school or teacher in question or by some one else. The crystallizing of results obtained, the tempering of the mettle in character building, the training of developed ability for service to others, is the maturing of the fruit whose buds were generated in the initial effort. If other agencies have worked before us in providing the rudiments of an education, so much the more thankful should we be to be spared that labor, and to be able to take up the work at an advanced stage. Through the student, whether

he be in youth or middle age, access is had to parent, brother, sister, relative, friend. Do good to one, and its influence is diffused like the fragrance of apple blossoms in the spring orchard.

THE consonance of tone in the three articles, "Italy's Educational Need," "A Plea for High Standards in Our Colleges," and "The Intellectual Element in a Balanced Education," would seem to indicate a concert of effort in their preparation. The truth of it is that no two of them were prepared at the same time; one of them is several months old, and each of them was prepared independently of the other. Had the writers of them "compared notes," they would probably have written just as they have; and had there been a common understanding among them, it would not justly lessen the force of what they say. Yet it is always gratifying when notes separately struck send forth the same sound.

A COMPARISON of the leading points in "Why Denominational Colleges Should Be Sustained," in the College department, with the clear setting forth of the distinct advantages of the denominational over the secular institution in Professor Olsen's article, presents a remarkable uniformity of evidence from a variety of sources that the denominational college has a place to fill, not only in the special training of its own adherents, but as well in contributing substantially to the salt that preserves the earth and the best things contained therein.

IN "Bible Study for the Children," in the Primary School department, Mrs. McKibbin gives in clear, pointed style some reasons why the teaching of Bible history, especially of Old Testament history, should occupy a place of more importance in the Bible course than is usually attached to that subject. The principles so distinctly enunciated in this article are gleaned from a long and decidedly successful experience in teaching, and are well worth the careful study of every teacher into whose hands this number of the journal may fall.

That Summer Campaign Number

THE July-August issue of this magazine will be filled with vacation thoughts — not idle, superficial musings, but thoughts suitable for vacation — serious, earnest thoughts, yet cheering in their soberness.

The summer recess is the time to plan and work for next school year. It is the time for those who were in school last term to make sure of returning in the autumn to continue or finish a good work well begun. It is the time for those who had to stay at home last year to make sure of delay no longer in entering upon the preparation that our cause so imperatively demands.

It is the time, too, for teachers to take their bearings anew, to study prevailingly how to improve upon their past year's work for our impressive and promising youth. No teacher can exact too much of himself in better qualifying for his noble calling.

It is a fitting time also for parents to review once more their relations to the great problem of educating their children for service, and of revising and improving their plans for next year's campaign.

HELPS

We are determined to do everything possible within the range of this journal's activity to aid all these—young people, teachers, parents—in solving this ever-present, ever-growing problem. We purpose to supply in condensed, pungent, pointed, telling form the best thoughts of some of our best thinkers—men and women of experience, men and women with the highest welfare of our youth and the highest interests of this cause, lying close to their hearts—so close that woe is them if they speak not and do not.

Then we want every young person, every teacher, every parent, every head of a school, every solicitor for students, into whose hands that number of the magazine may fall, to read it from cover to cover, then pray fervently, then reread it, then pray, then act, *act*, ACT in the living present; for the results of such action may extend to the remotest borders of earth and to the uttermost limit of time.

As a preliminary, read every word of this number, and note the sample topics on page 48 to be treated in our campaign number.

W. E. H.

The Intellectual Element in a Balanced Education

THE purpose of this article is not to assign undue importance to purely intellectual work *apart from* other distinctive features of a balanced education, but rather to urge the need of giving the intellectual element a larger place *in* every phase of student activity. That there has been for some years a disinclination on the part of students to "put to the stretch their powers of mind," and on the part of teachers not to require intense mental effort in the preparation of class work, hardly requires any proof. That a noble effort is being made by some, perhaps many, to correct this tendency, is a cause for gratitude. Let us notice a few reasons why this is a move in the right direction. That the points may be definite and clear, let them be put in the form of propositions.

1. *The intellect is the natural basis of character building. Hence, the higher the normal development of the mind, the higher the quality of character that may be produced.*

Man is essentially an intellectual being. That which distinguishes him from the brute creation, and which relates him to his Maker, is the faculties of mind which he possesses. Is it saying too much that God's chief purpose in forming a creature in his own image was that he might hold intelligent communion with him and be pleased and honored in the right use of the powers of mind with which he endowed him? Being a free moral agent, such use would give man his individuality and constitute his character. While the body should support the mind, the mind should

control the body. The mind should also select its own food and direct the exercise of its own faculties. In this twofold responsibility — for the body and for itself — lies the natural basis of moral accountability; indeed, the *use* made of the faculties of the mind in its relation to the Creator, to its own body, and to its neighbor, really constitutes the moral element in man's being, and therefore the natural and only basis of character building.

"God has given the living machinery, and this needs to be used daily in order for the mind to reach higher and still higher attainments. It is a shame that many link ignorance with humility; and that with all the qualities that God has given us for education, so great a number are willing to remain in the same low position that they were in when the truth first reached them. They do not grow mentally; they are no better fitted and prepared to do great and good works than when they first heard the truth."¹

2. The only means through which God can communicate with man, is the intelligence, the seat of which is the mind. Therefore the more highly the mind is cultivated in the right direction, the keener and fuller is its communion with God, and the greater its usefulness in this life.

Mind is mysterious and incomprehensible, like God himself; it is the most godlike natural possession a man has. It is the Creator's chosen means of communicating with the creature; it is a goodly pearl, the one priceless talent of which its steward must render account in the final reckoning day. Yet, vigorous exercise of mind, the cultivation of the intellect, is a thing of which some have seemingly almost become afraid, or at least hold in depreciation. Because the religion of some has been merely intellectual, because some who have pushed their intellectual culture beyond the average have departed from the faith, because the doctrine of righteousness by faith teaches us not to depend on our own efforts alone, shall we make the mistake of casting our pearl before swine, of wrapping our intellectual talent in a napkin and hiding it in the earth? Shall we console ourselves by saying that if we are not making much progress intellectually, we are seeking to be good? Are intellectuality and goodness incompatible? Genuine goodness, the possession and exercise of the Christian graces, is the greatest thing in the world; but its greatness, both in itself considered and in its capacity to serve God and others, is multiplied many fold by proper efforts to supply that goodness with a strong intellectual element.

"God does not bid the youth to be less aspiring. The elements of character that make a man successful and honored among men — the irrepressible desire for some greater good, the indomitable will, the strenuous exertion, the untiring perseverance — are not to be crushed out. By the grace of God they are to be directed to objects as much higher than mere selfish and temporal interests as the heavens are higher than the earth. And the education begun in this life will be continued in the life to come."

3. A misconception of the true relation between religion and the daily task, tends to dampen the ardor of intellectual exercise.

We are taught and believe that repentance, forgiveness, justification, and eternal life are free gifts. We can not merit them through our own efforts. When we have committed sin, we know no other way to have it blotted from our record than to ask a merciful Father for pardon, and receive it without money and without price. Instead of such an expe-

¹ The extracts in this article are from the book "Christian Education."

rience making me, as a student, more conscientious and diligent in my daily tasks at school, I incline toward relying upon the indulgence of a Christian teacher to spare me if I do not accomplish what I might by faithful and persevering study or work.

That religion which does not qualify a man better to do his daily task, physical or mental, is an empty religion.

"What is worth doing at all is worth doing well. While religion should be the pervading element in every school, it will not lead to a cheapening of the literary attainments. While a religious atmosphere should pervade the school, diffusing its influence, it will make all who are truly Christians feel more deeply their need of thorough knowledge, that they may make the best use of the faculties that God has bestowed upon them. While growing in grace and in the knowledge of our Lord Jesus Christ, they will groan under a sense of their imperfections, and will seek constantly to put to the stretch their powers of mind, that they may become intelligent Christians."

4. *The superficial character of the age in which we live tends to belittle the value of the fruits that are borne by hard intellectual toil. We must therefore stand up stoutly against this influence.*

The country is flooded with novels and magazines of fiction. Periodicals which a few years ago stood for the substantial, the elevating, the genuine elements of success in business or professional life, have prostituted themselves to satisfy the inordinate appetite for the fictitious, the exciting, the amusing, the namby-pamby of all sorts. The spirit of the age, especially in America, is to get rich quick, or do something else quick. The increase of wealth has placed idle time at the disposal of many, for sport, for gambling, or other forms of self-amusement. A multitude of boys and girls in school do not feel the necessity of study to the practical end of gaining a livelihood, and therefore try to "squeeze through" in any sort of superficial way they can.

It is but natural that our youth should be influenced more or less by this spirit, being all but compelled to breathe it in the very air; hence all the more necessity of holding before them daily the value of solid, thorough, honest work while in school.

"It is the work of each individual to develop and strengthen the gifts which God has lent him, with which to do most earnest, practical work, in both temporal and religious things. If all realized this, what a vast difference we should see in our schools, in our churches, and in our missions! But the larger number are content with a meager knowledge, a few attainments, just to be passable."

5. *The work that lies before us calls for more and better disciplined minds than our schools have been able to produce.*

With the rapidly increased number of schools and with the improved organization of our educational system, an adequate number of efficient teachers to man our schools, and of men sufficiently qualified in mental discipline and educational experience to assume positions of weighty responsibility, are harder to find than ever before.

"Cultivated intellect is now needed in the cause of God, for novices can not do the work acceptably. God has devised our college as an instrumentality for developing workers of whom he will not be ashamed. The height to which man may reach by proper culture, has not hitherto been realized. We have among us more than an average of men of ability. If their talents were brought into use, we should have twenty ministers where we now have one."

"The necessity of being men like Daniel and Moses, men of influence, men whose characters have become harmonious by their working to bless humanity and glorify God.—such an experience but few have had, and the result is there are but few now fitted for the great want of the times."

W. E. H.

The College

CONDUCTED BY CHARLES C. LEWIS, PRESIDENT UNION COLLEGE,
COLLEGE VIEW, NEBRASKA

Declaration

(a) I BELIEVE the Christian school is a valuable pioneer in foreign missionary effort. The seeds of truth planted in the minds of the children at school not only spring up in their own minds, but are transplanted by them to their homes, and bear fruit among their relatives and friends. Also, through the friendship established between the Christian teacher and his pupils, the teacher secures access to the homes, and is able to do personal gospel work with the parents at great advantage over the missionary who has no such introduction.

(b) There can be no question that such schools give a character of permanency to missionary work. The people see that the missionary has come to stay, and that he is interested in that which is of greatest interest to them; namely, their children. Especially would the idea of permanency be strengthened if a building were erected for the school.

C. C. L.

True and False Honor

THERE is a wide-spread feeling among students that it is not honorable to tell school authorities of any wrong thing a fellow student does. The first lessons are learned in the primary grades, where the finger of scorn is pointed at one who informs, and he is called by his fellows a "telltale." Few have the courage to stand against this cry, and students grow up with so strong an aversion to telling, that it is almost impossible to remove it.

And this feeling is partly right. The Standard Dictionary defines a tattler as "one who tattles or gossips. One who has the reputation or the character for bearing tales. An idle

talker. One who improperly gives information concerning others." It is ignoble for a student to carry frequent information to his teachers about minor offenses, and very dishonorable to tell on others through motives or spirit of revenge. If he should add to these low motives the still lower ones of trying to gain favor with his teachers or to conceal his own wrong-doing, he would deserve the contempt of both teachers and students.

Thus far we must all agree. But some fail to distinguish between a true honor that condemns informing from such motives and a false honor that would prevent one's giving information to the proper authorities from a sense of duty, in order to protect the best interests of the school. The Standard Dictionary quotes Hannah More, Vol. I, page 172, as follows: "An informer by trade is commonly a knave; a rash, malicious, or passionate informer is a firebrand; but honest and prudent informers are almost as useful members of society as the judges of the land."

If there were not such men and women of true honor in every college, evil influences would triumph.

In this fact the responsibility of the better class of students appears. They have the power, if they have the courage to use it, to hold evil influences in check. When one sees wrong-doing, he should remonstrate with the wrong-doer, plead with him to desist, and help him to do right. If the wrong course is continued, the one who sees it should plainly tell the offender that unless it ceases, it will be his duty to inform the proper authorities.

If the students who love law and order and want to see right influences prevail, would stand together upon this true principle of honor, as

disorderly students stand together upon false honor, they could banish evil-doing from any school. Moral courage is needed to stand firm against the brazen effrontery of immoral boldness.

C. C. L.

Why Denominational Colleges Should Be Sustained

THERE are eight Protestant denominational colleges in Nebraska. The presidents of these colleges are associated in a simple organization known as "The Nebraska Association of College Presidents," of which the president of Union College, Lincoln, Neb., is secretary. Recently this association sent out the following address and appeal for support to the people of Nebraska. The address presents so clearly and forcibly the reasons that justify and demand the maintenance of private Christian schools that we pass it on to our readers, believing the reasons are most emphatically true of the educational system of the denomination represented by this journal: —

"The presidents of the denominational colleges and universities of Nebraska have, for several years, been united in an association for mutual encouragement and co-operation.

"To a great extent their aims and interests are alike. They are agreed in sustaining courses of study and methods of work equal to those of the best institutions, of like character, in the West. No inducement of immediate gain has influenced them from conforming to the highest collegiate standards. They represent at least one half of the student attendance, and more than half of the teaching force of the college institutions of Nebraska. Confident of the value of the work they represent, and realizing their dependence upon the support of the people of the State, and especially of the churches, under whose auspices they exist, they ear-

nestly invite attention to the following reasons why they should be patronized and sustained: —

"1. While in full sympathy with the admirable public-school system of Nebraska, including our great State University, and desiring to co-operate in every way in its development, they are confident that our educational system is defective and incomplete without schools in which emphasis can be laid upon the development of the religious nature. Such instruction can be secured only in schools sustained by private benefaction, largely under the auspices of the churches. No text-book on ethics can replace the Bible in moral and religious instruction. It is through the influence of its teachings that the youth of the land are stimulated to enter the ministry and missionary work, and to become active Christian lay workers. Such initiative can best be taken during the years of college training. Our churches are justly alarmed at the decrease of those primarily consecrated to Christian work. Can they escape blame if they fail to sustain such institutions as give positive help in rectifying these difficulties?

"2. Christian education is important in guarding the foundations of citizenship. About the first liberty pole erected in this country was piled a huge embankment of Bibles. Professor Huxley, who rejected the divine origin of the Bible, frankly admitted its indispensable place in the education of citizenship. In 1870 he wrote: 'I have always been strongly in favor of secular education, in the sense of education without theology, but I must confess that I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential of conduct, was to be kept up, in the present chaotic state of opinion, without the use of the Bible.' Such use can not be made in the public-school

system of this country. Doubtless its teachings shine forth in the characters of very many who teach in these schools, and by indirect expedients are promoted by Christian organizations. Granting this great indirect influence of the Bible, let it be remembered that this in itself is the outgrowth of the direct teaching of the Bible, which Christian colleges have been able to give. Dare we, in the face of influences which are undermining the best ideals of citizenship, dispense with that element of education that has, in all the past of Christian nations, been the chief element of strength and safety?

"3. The denominational colleges, by adhering more closely to prescribed courses of study, offer not only the best opportunities to secure a broad culture, but are specially fitted to prepare students for the professional, technical, and industrial training of the larger schools sustained by the State. In this way they are their best allies, and have a field that can not be so well occupied by the overcrowded public institutions.

"4. The personal contact with the best teachers, the smaller classes in which studies are pursued, the wise use of electives, are greatly in favor of the preparatory work of smaller private colleges. Our great educators are putting much stress upon these conditions. We point with pride to the fact that the head of our educational system in Nebraska was so trained in one of our own Nebraska colleges.

"Emerson has truly said, 'It matters little what you learn; the question is, "With whom do you learn?"' President Dwight lays special emphasis upon the close relation 'with individual students who are under personal instruction.' President Eliot says, 'Academies, as a class, are distinctly superior to high schools as a class.' In view of such facts, it is well to weigh carefully the service

rendered by the personal and intensive influence of our well-conducted denominational colleges.

"5. For the above considerations the presidents of the denominational colleges represented, confidently appeal to the public generally, and especially to our churches, to give this important branch of education their hearty sympathy and support.

"These colleges are largely conducted and sustained by consecrated men and women who subordinate ambition to high ideals. Need they ask in vain that you will liberally endow and equip these schools so that they may accomplish their work under the best conditions? They ask that you entrust your youth to their care and assist in sustaining a helpful public sentiment in their behalf. In return, they promise to do all in their power to send them to your homes, or out into the world, cultured physically and intellectually, but above all, with that element of religious education without which the highest type of character is defective."

The Christian College and the Temperance Cause

THE Christian college wields a powerful influence for temperance. Recently, in the city of Lincoln, Neb., at a great mass-meeting in favor of local prohibition, four colleges were represented, and the president of Union College spoke as follows:—

"Mr. Chairman, Ladies and Gentlemen: I represent not only Union College, but College View, Lincoln's thriving suburb on the southeast. The students and faculty of the college and the citizens of College View are with you in this war against the liquor traffic; and it is a war, not merely a battle,—a war that will never cease until the victory is won for State-wide prohibition.

"And the reasons why we are so

unanimous in our opposition to this common foe have been given by our enemies themselves. The saloon has become so odious, and the revolt of the people against it so ominous, that Bonfort's *Wine and Spirits Circular*, a liquor journal, makes the following confession:—

“The average saloon is out of line with public sentiment. The average saloon ought not to be defended by our trade, but it ought to be condemned. In small towns the average saloon is a nuisance. It is a resort for all tough characters, and in the South for idle Negroes. It is generally on a prominent street, and it is usually run by a sport, who cares only for the almighty dollar. From this resort the drunken man starts reeling to his home; at this resort the local fights are indulged in. It is a stench in the nostrils of society, and a disgrace to the wine and spirit trade. How, then, shall we defend the average saloon? We answer, Don't defend it; condemn it.”

“Honest confession is said to be good for the soul. If the saloon has any soul, let us hope that it will get some good out of such a confession. The writer evidently thinks that the saloon may be reformed, but his hopes are vain. This confession is a fair definition of the saloon. In the words of Judge Artman, of Indiana: ‘It is a moral leper and social reprobat in any community. It is gross, obscene, vulgar, and profane. It is the home of gamblers and other criminals, and the resort of prostitutes. Its decorations are suggestive, immodest, and indecent. With these facts before us, there is no middle ground; no room for sentimentalism; no basis for compromise. It is a place of unadulterated evil. The so-called ideal saloon does not exist; it is merely an imagination. The decent, respectable saloon is impossible. It can not be made respectable; it must go.’—*The Legalized Outlaw.*”

“But while we speak thus severely against the saloon as an institution and against the liquor traffic as a system, let us deal as gently as may be with saloon-keepers and saloon patrons as men. Let us not forget that they are our brothers still, made in the same image of God as ourselves, though sadly marred by sin. Let us not denounce them, but let us win as many as possible over to the right side. Like other men, they are more easily led than driven. Christian kindness and manly persuasion will do more toward decimating their ranks than unkind words or harsh denunciation. In this revolution now sweeping over the land, much bitterness will be engendered, and many will be wounded in financial parts. Let us go to them like the good Samaritan and bind up their wounds, pouring in oil and wine—the best use wine was ever put to. And when the victory is won, and the revolution is over, to use the immortal words of Lincoln, ‘We shall find in the revolution a stronger bondage broken, a viler slavery manumitted, a greater tyrant deposed—in it more of want supplied, more disease healed, more sorrow assuaged; by it, no orphans starving, no widows weeping; by it none wounded in feeling, none injured in interest. Even the dram-maker and the dram-seller will have glided into other occupations so gradually as never to have felt the change, and will stand ready to join all others in the universal song of gladness.’

“It is a good thing, Mr. Chairman, for a young man to attach himself early to a noble cause, to work for it, to live for it, and if need be, to die for it. Such a cause is the cause of temperance,—nobler than many for which men have given their lives. Let our young men espouse it; let them practise and defend its principles; let them give to it such loyal support that they may be able to keep their conscience void of offense.”

The Secondary School

CONDUCTED BY MARION E. CADY, WALLA WALLA COLLEGE,
COLLEGE PLACE, WASHINGTON

Thorough Work in the Grades

No one doubts the desirability of thorough work in all schools, since school training is of little value when not thoroughly done. Thoroughness is, perhaps, easier to secure at any other age than the average age of intermediate pupils. The children in the primary school take pride in doing everything as nearly as possible the way "teacher" does it; therefore if the teacher does thorough work, the pupils do the same. This species of imitation continues through the succeeding grades to about the fifth or sixth grade, at which point the pupils suddenly develop a very independent spirit, and no longer seek to follow their old models. Unless special care is given by parents and teachers, such pupils are likely to develop a habit of doing very superficial work.

Unless this tendency to do careless work can be overcome, the student does not usually continue long in school; and once out, he is likely to continue in some trade or occupation, doing slipshod work the rest of his life. If habits of careful work can be established or re-established, the student is likely to go on through the intermediate school and enter the higher school. Thorough work is more usual and more easily secured in the upper academic and college grades, as the students have reached an age where they have usually decided on a life-work, and are working with a definite end in view.

From the foregoing considerations it will appear that the grades generally included in our intermediate schools cover a very important period in school life. During these years habits are being fixed, and pursuits decided upon; therefore a special responsibility rests on those having these students in charge, to see

that they are taught right habits of study and labor.

The transition from the plan of the lower grades, pursuing all studies on the spiral theory, to the academic plan of going over each subject but once, is also a hard step. When the same subjects are pursued year after year, each time in a slightly more complete form than before, the frequent and complete repetition of the earlier parts serves to fix them indelibly in the memory; but when secondary subjects are entered upon, and each subject is taken up and finished in its allotted year or term, and perhaps seldom touched upon again, there is every chance for students to become very superficial.

How, then, can these evils be avoided, and the regular habit of doing thorough work be inculcated?—As to the academic work, by not attempting too much. It is impossible for every intermediate school to take up the full academic course; and when it is situated in a territory having an academy or training-school, it should never attempt to do so. The secondary subjects taken should be thoroughly and definitely connected with the corresponding lower subjects, and the principles previously learned in the lower subjects should be frequently and thoroughly reviewed.

The industrial work done in the school will always contribute much to this end if it is under proper direction. Nothing helps so much to do mental work thoroughly as the ability to do physical work thoroughly. Training in this line will be possible only when the faculty of the school is large enough to enable all pupils to have proper direction and assistance in the different lines of manual labor.

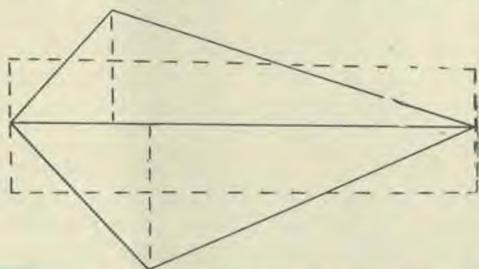
H. T. CURTIS.

Mensuration

The Trapezium

THE development of the rule for the area of the trapezium may be given for home work if the scalene triangle is well understood. To introduce the work, review the quadrilaterals already studied,—rectangle, parallelogram, and trapezoid. Note that the parallelogram and the rectangle—which is a special form of the parallelogram having *right* angles—have the opposite sides parallel; that the trapezoid has two parallel sides, while in our new figure, the trapezium, none of the sides are parallel.

By drawing the longest diagonal it may be divided into two triangles. What kind are they? Each of these may be seen as a rectangle having the



diagonal for its length and half the altitude of the triangle for its width. And since the diagonal is the length common to these rectangles, we may see the two rectangles as one large one.

In other words, the trapezium may be seen as a rectangle having for its length the diagonal of the trapezium, and for its width the sum of the two half-altitudes, or half the sum of the altitudes of the two scalene triangles into which the diagonal divides the trapezium. Hence the rule:—

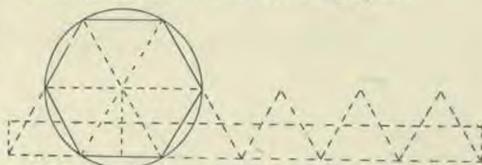
Multiply the diagonal, expressed in square units, by half the sum of the perpendiculars drawn to the diagonal from the opposite vertices.

The Regular Polygon

Since the hexagon is a convenient

type of the regular polygon, we will study it to develop our rule for the area of any regular polygon.

Show that the length of one of its sides is the same as that of the radius of the circle in which it is inscribed: it is therefore easily drawn, either by the pupil with the aid of the compass, or by the teacher on the blackboard, using crayon and string. If desired, it may then be cut from paper.



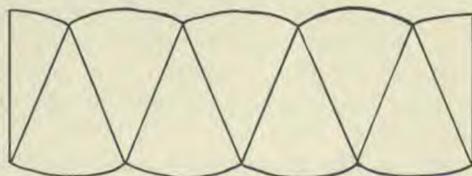
By drawing diameters from the opposite vertices, we divide our polygon into six triangles. What kind are they? Since we have already seen the isosceles triangle as a rectangle, we may find the area of one and multiply by six.

But a development consistent with our previous work would show them cut and placed in the position indicated in the figure. The whole polygon is thus seen as one rectangle, having the perimeter of the polygon for its length, and half the altitude common to the triangles (the apothem) for its width. The rule for the area would therefore be:—

Multiply the perimeter of the polygon, expressed in square units, by half the apothem.

The Circle

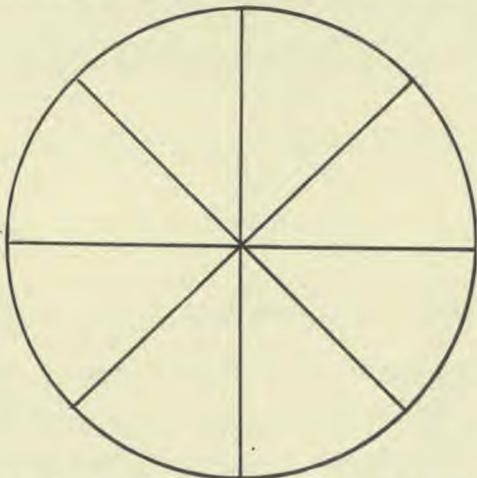
Fold along the line of diameters so as to divide the circle into eight equal parts. Crease and tear apart.



Arrange as in the figure, dividing the last piece for each end. Without attempting to teach the theory of limits, appeal to the imagination of the

pupil to *see* the rectangle. What part of the circumference of the circle is found in each of its sides? What then is its length? What the width?

To further illustrate, and help the pupil's imagination, draw a portion of the circumference of a very large circle on the board, and note that a small piece of it *appears* to be a straight line; so that were the large



circle divided into many pieces, and these arranged as in the figure, the curves would not be so apparent, and their combined length on either side might be regarded as the length of a rectangle.

A circle may, in this way, be *thought of* as a rectangle, having half the circumference for its length, and the radius for its width. The rule for its area thus developed would be:—

Multiply half the circumference expressed in square units, by the radius.

The ratio of the circumference to the diameter should have been previously taught. For the first work, 3 1-7 may be used as a convenient approximate value of π (3.1416). If easy problems are given in which the diameter is some multiple of 7, the pupil can more readily grasp this relation and its use, than if his attention were diverted by difficulty in

dealing with the fractions or decimals involved in the operation. After he is able to use common fractions, more difficult work may be given, and later the more correct value, 3.1416, should be taught and memorized.

The regular polygon and the circle are such beautiful figures, and their use in manual training, art, and nature study afford such delight, that the study of their areas may be given quite early as interesting correlated work in arithmetic.

The study of volume, based upon the rectangular solid, is interesting to the more advanced pupils.

MRS. H. E. OSBORNE.

Practical Industrial Training

NOTHING in the way of practical industrial training can take the place of open-air work on the farm or in the garden, near to nature's heart, in her own workshop.

Second only to agricultural training comes that to be obtained from bench and workshop. A prejudice has arisen in the minds of some against what is popularly known as "sloyd." This prejudice is in large measure due to two causes; first, a lack of appreciation of the true educational value of learning to do, with absolute accuracy, even so small a task as the folding of a piece of paper or cardboard into a definite design; second, failure on the part of those having the work in charge to secure practical results. When the primary grades bring home such practical articles as waste-paper boxes, whisk-broom holders, match-safes, ironing holders, aprons, and the like, all executed by busy, patient little fingers, guided by the careful and painstaking teacher; when the older ones bend their energies toward producing something practical, as dressing-sacks, waists, bedquilts, foot-

stools, chairs, settees, bookcases, and other useful articles, all prejudice against such training fades away, and in its place is generated a lively interest in industrial education.

Viewed solely from an educational standpoint, practical work of this character possesses many advantages over the plan so frequently pursued of working upon impractical nothings. It furnishes an additional incentive to painstaking effort in producing a finished product which is of real value and can be put to a practical use.

Domestic science also should be taught in a practical way. No young lady is worthy a graduation diploma who can not make a bed properly, or bake a good, wholesome loaf of bread. Such training may very properly come within the province of the home, but it is a sad truth that in many homes these practical things in child training are neglected. The mother often says, "It is easier to do the work myself than to bother with the children," forgetting the responsibility that motherhood places upon her of teaching her children the simple little home duties that have so much to do with domestic happiness and usefulness. The school steps in and supplements the home training; or, if there has been a lack in this respect, takes the initiative and supplies the needed instruction.

The right type of school stands for the threefold development. There is danger that the theoretical may crowd out the practical, and thus the student fail to sense the true dignity of labor. Let the aim of school work, in all its various phases and problems, be to seek for practical results.

CLIFFORD A. RUSSELL.

"A TRUE teacher returns to his work day by day, renewed in spirit, enriched in soul, because he has worked for Jesus."

The Intermediate-School Teacher

THE majority of the students who attend the intermediate school are in their "teens," which means the adolescent period,—a period trying to both pupil and teacher. It is at this time of life that character is being rounded out and rapidly formed either for weal or for woe. It is not too much to say that the instructors of such youth need more divine guidance than any other class of teachers.

Then again, the position of the intermediate school makes the work for the teacher most difficult. This school stands between a holding and a drawing influence. On one side, is the primary school, holding onto its students to the last; on the other, is the training-school, urging that the pupils be sent to it as soon as possible. The work done by students prior to their entering the intermediate school is often of a scattered character, and the work done before they pass to the training-school must be thorough, or else the students will suffer the rest of their school days from an imperfect grasp of the essentials.

But text-book study is not the most important part of the teacher's work. In connection with every intermediate school there should be industries; and unfortunate is the school whose teachers know not how to do the practical things of life. Unlike the training-school with a full corps of teachers and heads of departments, the intermediate-school faculty must be able to do many things; such as, farming, caring for the stock, looking after the fruit trees, and putting up of buildings. Teaching the young people to work is no small task, but one that must not be neglected.

Taking it all in all, the work of the intermediate-school teacher is the hardest, happiest, and most interesting of all.

T. D. ROWE.

The Primary School

CONDUCTED BY SARAH E. PECK, NORMAL DIRECTOR UNION COLLEGE,
COLLEGE VIEW, NEBRASKA

Too Little to Come In

DARK fell the night, and stormy;
Sharp was the sleet and cold,
And the timid sheep came flocking
Into the sheltering fold.

Outside the wolves were howling,
Outside the storm beat sore,
But all was warmth and comfort
Within the sheepfold's door.

The door was shut and bolted
Against the raging night,
But the smile of the Master Shep-
herd
Made all the sheepfold bright.

"Where are my lambs?" he ques-
tioned,—

"The lambs who need me so?"
Then the hireling slowly answered.
"They are out in the sleet and
snow,

"Where the ravening wolves are
howling
In the midnight, wild and cold;
For the lambs are all too little
To enter the sheltering fold."

Then out in the cold and the tempest
Straightway the Master went,
And through the sleet and darkness
His loving call he sent.

And when, all drenched and bleeding,
He reached again that door,
Safe in his tender bosom
The weakest lamb he bore.

Long he stood at the portal,
Watching the wee ones come,
Till every lamb was sheltered
Safe in the sheepfold home.

"Go, feed my lambs," said the Mas-
ter;

"Forbid them not to come."
And the hireling under-shepherd
Was stricken, shamed, and dumb.

— *Selected.*

Bible Study for the Children

[All italics are ours.—Ed.]

"THE study of the Bible will give strength to the intellect. Says the psalmist, 'The entrance of thy words giveth light; it giveth understanding unto the simple.' . . . Those who are close students of the Word of God, and obey its instructions, and love its plain truths, will improve in mind and manners."

As teachers, we inquire with deep anxiety, How may we teach God's Word that these promises may be verified to our pupils; that we may see their minds grow stronger, their characters more perfect, as the days and months go by?

God can not fulfil the smallest part of his word unless we believe it. We must believe that these results will follow our efforts before we shall realize them. We must believe the word of the Lord when he says, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Efforts in any line should be systematic, and especially is this true of a study of the revealed will of God. No careless, haphazard study of any subject can produce strength of mind. This is not the law of mind. The strength of mind and character depends upon their growth according to certain fixed purposes and plans, adhered to with intelligence and perseverance.

Generally speaking, children should study the history of the Bible before the doctrines, or rather, they should learn the doctrines through the history. In fact, most of the doctrines can not be clearly comprehended without a knowledge of Bible history.

Take, for example, the saints' inheritance, or the new earth. How can we expect to make this subject clear to the child's mind until he has first learned the story of the lost dominion and the promise of the restored inheritance as given in the life histories of Adam and Abraham?

Let the child first study the history of these men, guided by a teacher who appreciates the salient points and will make them clear and vivid to the mind, and how firm a foundation is laid for the child's faith in the truths of which the lives of those men were object-lessons.

The study of the Bible history gives the pupil a clear and comprehensive view of the world's history. To begin the study of nations and of governments with the history of his own country, is calculated to give him an exaggerated idea of its importance, and to make it more difficult for him to place the nations in their proper setting of time and conditions.

But when the child begins his learning "In the beginning," where God begins his teaching, he has a foundation which can never be undermined.

He learns God's plan for men and nations, and in his study forever after he is able to see clearly whether they have fulfilled his plans.

A thorough knowledge of Old Testament history is a key to an understanding of such books as Hebrews and Galatians.

God devised a wonderful plan for the salvation of men, and has recorded the biographies of some of those in whose lives this wondrous scheme has been wrought out, that by a study of the experiences of men having infirmities like our own we might understand the mysteries of God.

The Bible "unfolds a simple and complete system of theology and philosophy." But we should not attempt to teach these abstractly. We teach

faith, not as an abstract principle, but a concrete fact as evidenced by the life of Abraham, Moses, or Elijah.

From Moses the child learns obedience, patience, and submission. In walking by the side of Moses through all the experiences of childhood, youth, manhood, and age, he will learn many things concerning the law of cause and effect, the law of choice and consequences.

At last, with the aged prophet and leader he climbs Mount Pisgah to look with longing eyes on the fields of Canaan, he hears him plead to be allowed to tread the coveted promised land, and listens to the firm, "Thou shalt not go over thither;" he witnesses the cheerful submission, and in his mind and soul there is a vivid and perfect realization of the truth that though our Heavenly Father is a God of love, He is also a God of justice, and that no sin, however small we esteem it, will be passed by in the Judgment.

No amount of abstract moralizing, or study of the subject of sin and its punishment, could produce the conception in his mind that is made by this actual experience.

I have in mind a group of children who, for some time, have been systematically studying Bible history. To these children Bible study was difficult at first. It was difficult for them to think and to speak in the language of Canaan. They would say, "It happened one day that Moses saw a burning bush," and "Abraham took a journey and found a new country, traveled around a good deal and never settled down." Now they say, "By faith Abraham went out, not knowing whither he went. By faith he sojournd in the land of promise, as in a strange country," and they understand what the words mean.

At one time they were full of skeptical questions and remarks. Now no such thing is heard in that school-room. The Word of God has an-

swered those questions; the doubt, the unbelief, has been crowded out by the words of truth.

At the beginning of their study they never seemed to draw a conclusion or to make a practical application of the truths learned; now the teacher is often surprised by a question or remark at the beginning of a recitation which shows that they saw and made the application when they were studying the lesson.

When studying the death of Joshua and the subsequent apostasy of Israel, one little girl said, "I am so sorry Joshua died. If he had lived, he would have tried to keep Israel true to God. He was such a faithful man!" Several remarks were made by the class that revealed the fact that the children had been deeply impressed with the power of personal influence. The Spirit of God had been able to teach them this truth through the study of a life experience.

An improvement in mind and manners is manifested in the experiences of each day. The children are not perfect, but they are growing, their spirit is changing. They have a deeper reverence for sacred things, a greater respect for their teacher, and a more kindly feeling for one another.

Some who at one time could not be induced to say, "I have done wrong," now voluntarily confess it.

Teachers, be of good courage. The promises of the Lord are sure. Let us teach his Word in faith, and in due time "we shall reap, if we faint not."

MRS. ALMA E. MCKIBBIN.

The True or the Fictitious?

BY some educators it is thought that a study of the wonderful, the startling things of fairy tales, myths, and fables is necessary to a cultivation of the imagination; that the mind acquires strength and elasticity by being exerted to comprehend the

marvelous fancies of the human mind; that a study of the unreal will quicken the mind to grapple with the real. What more marvelous stories could be conceived than the miracles of creation week, the visit of God to Moses at the burning bush, the visit of the angels to Abraham, the birth of the Saviour, the release of Peter from prison, the re-creation of this earth, and scores of others to be found within the Sacred Book? Surely these contain wondrous things upon which the imagination can grow without stint. And these stories are *true*, while the marvels of fairy tales are absurdly false. O, why not search the Book of the Infinite One, that teaches of things whose "breadth, and length, and depth, and height," are immeasurable. Why not believe that "it is a law of mind, that it will narrow or expand to the dimensions of the things with which it becomes familiar"?

S. E. P.

Some School Missionary Experiences

[Please reread the second cover page in this number as an introduction to this article.—Ed.]

THESE quotations teach that it is the exalted privilege of Christian schools to prepare missionaries to carry the gospel to heathen lands. For the encouragement of teachers in these schools, are these words: "The most important of all missionary work is to train workers to go into the field to preach the gospel to every creature."

While writing, my mind reverts to former pupils now toiling for the Master in lone Pitcairn Isle, the Society Islands, Fiji, Tonga, Samoa, New Guinea, Java, Singapore, the Philippines, and China. Others are in his service in all the Australian states, New Zealand, Tasmania, and in our own Southland.

Why are these noble young men and women where they are to-day?

Surely the schools have acted an important part in their training and inspiration. In the schools from which these workers have been sent forth, the subject of missions has been a live one, and has been kept before the students in various ways. Weekly missionary meetings were made a part of the regular school program. An earnest missionary spirit pervaded all the exercises. The children were taught to fill all the offices of a well-organized missionary society. This they learned to do as naturally and as easily as to recite in any class. They made *useful* articles for sale, to earn money for missions. Some had missionary gardens, others missionary hens; some chopped wood to sell, still others sold milk and cream. It was one of their studies to invent ways and means of earning money with which to further the work of the gospel in far-away fields.

The children of our school furnished the funds for the purchase of a boat to cruise among the islands of the Fijian group. This boat enables the missionaries to visit the natives and scatter literature like the leaves of autumn. Over this enterprise, enthusiasm ran so high that when the time came for counting the cash, it was found, to the surprise of teachers and students, that there was a nice sum above the cost price of the boat. The president and the vice-president of the union conference were called in and presented with the money for the purchase of the boat. The question now was what to do with the surplus. The vice-president, himself a wide-awake missionary, was not long in suggesting that New Guinea would soon be in need of a printing-press. So the children entered upon this enterprise, putting heart, soul, mind, and strength into it. Doubtless New Guinea's first printing-press will be a gift from these pupil missionaries. The financial aid ren-

dered is not the only item of interest and profit in such experiences. The hearts of the workers are greatly encouraged, and the children become imbued with the spirit of missions.

Oftentimes the students in the more advanced schools have said they valued the instruction received in the classes in the Bible, the Testimonies, the history of missions, and in the weekly missionary meetings, above anything else afforded by the school.

There is good ground for believing that in most of these instances, the burden for foreign missions resulted from the work of the schools. As "now, just now, is our time to work in foreign countries," is it any wonder that "of all institutions in our world the school is the most important"?

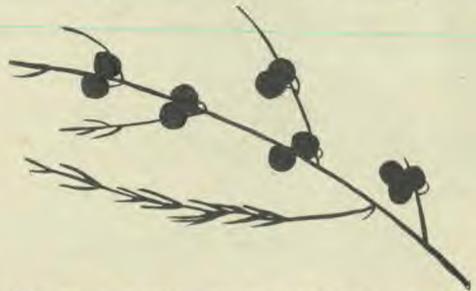
HATTIE ANDRE.

Art in the Elementary School

—No. 3

*Plan for Grades Seven and Eight
First Half Year*

1. DRAW flower and fruit sprays, trees or fruits, using pencil and brush, giving special attention to details, as joints, markings, texture of



different parts, as smooth, shiny appearance of berries, woolly texture of mullein leaf, etc.

2. Begin drawing plants or objects showing analogous colors. A group of hues like yellow-green, green, and blue-green constitutes an analogy of hue.

3. Make a decorative panel of flower, grass, or fruit spray, using analogous colors. Arrange the spray

in the given space in a pleasing manner.

4. Make a square or oblong box of heavy drawing-paper, and decorate, using analogous color scheme.

5. Classify drawings and arrange in book form. Make book cover, and decorate in black and two analogous colors.

6. Design book-marks on drawing-paper. Color according to any chosen analogous scheme.

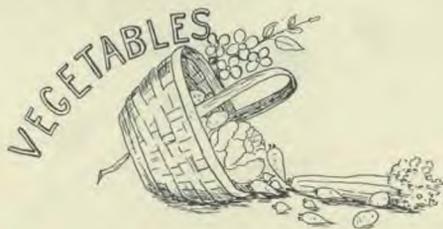
7. Illustrate a chosen subject in history, Bible, etc., or poem selected by teacher, using any preferred medium in black and white.

MRS. DELPHA MILLER.

Domestic Science in Elementary Schools

THE teaching of cooking in the church-school need not mean an elaborate scientific study of the subject. Much of value can be accomplished by teaching the pupil to prepare in a healthful, appetizing way the common foods which are to be used in every home.

Preparatory to the actual work of cooking, each pupil may begin a recipe book of his own, which he will use as the work advances.

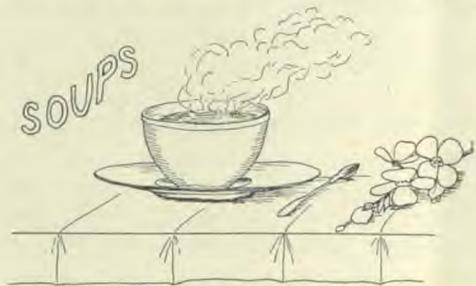


The first page of the recipe book that my pupils made contains the appropriate poem, "A Recipe for a Day." This is memorized by the children.

On the next page they copied and learned "Proper and Improper Combinations of Food." Then follows a list of carefully selected authoritative quotations, which we use as principles to guide us in our cooking.

Following these quotations we copy recipes of different dishes in the following order: Soups, salads, entrees, vegetables, desserts, breads, breakfast dishes, and school luncheons.

In order to make our books attractive, we draw a simple illustrative design at the beginning of each section, some of which accompany this



article; for instance, a bowl and plate of crackers on the page of the recipes for soups.

Following this, each pupil copies at least ten different recipes of soups which every child can learn to use.

The salad section may be illustrated by drawing a dish of salad garnished with lettuce leaves. When the book is finished, it is bound together with a pretty cover.

The work of cooking begins as soon as we have a few recipes to work with. These are tested by one group of children, and served at our noon-day meal according to the plan given in the previous article.

The pupils are given the responsibility of making their own menus. In this way, they put into practise what they have learned concerning correct combinations, variety, etc.

During the year, each pupil is required to write a certain number of menus,—menus for extremely hot days, and for winter days, menus that may be made from odds and ends, Sabbath menus, special menus for Thanksgiving and like occasions. These are corrected and returned to the pupils, and they copy them into their recipe books.

GRACE O'NEIL ROBISON.



NATURE STUDY

(Grade 4)

AND Nature, the old nurse, took
The child upon her knee,
Saying, "Here is a story-book
Thy Father hath written for thee.

"Come, wander with me," she said,
"Into regions yet untrod,
And read what is still unread
In the manuscripts of God."
— *Longfellow, Birthday Poem to Agassiz.*



THE MAY QUEEN

"WHO shall be queen of the May?
Not she with gown most gay!
But she that is pleasantest all the day through,
With the pleasantest things to say and to do,
She shall be queen of the May."



WHO KNOWS

HE who knows, and knows he knows,
He is wise — follow him;
He who knows, and knows not he knows,
He is asleep — wake him;
He who knows not, and knows not he knows not,
He is a fool — shun him;
He who knows not, and knows he knows not,
He is a child — teach him.

— *Arabian Proverb.*



The College View School Garden Through the Camera



OFF TO OUR GARDENS — SIXTY STRONG

"Manual training is deserving of far more attention than it has received. Gardens should be provided. . . . Let pupils be given not only theory, but practise."

"As a relaxation from study, occupations pursued in the open air, and affording exercise for the whole body, are the most beneficial. No line of manual training is of more value than agriculture."



GIVING INSTRUCTION TO CLASSES

"Let the youth be impressed with the thought that education is not to teach them how to escape life's disagreeable tasks and heavy burdens; that its purpose is to lighten the work by teaching better methods and higher aims."



MEASURING AND STAKING OFF THE GROUND

"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. A youth so trained, whatever his calling in life, so long as it is honest, will make his position one of usefulness and honor."



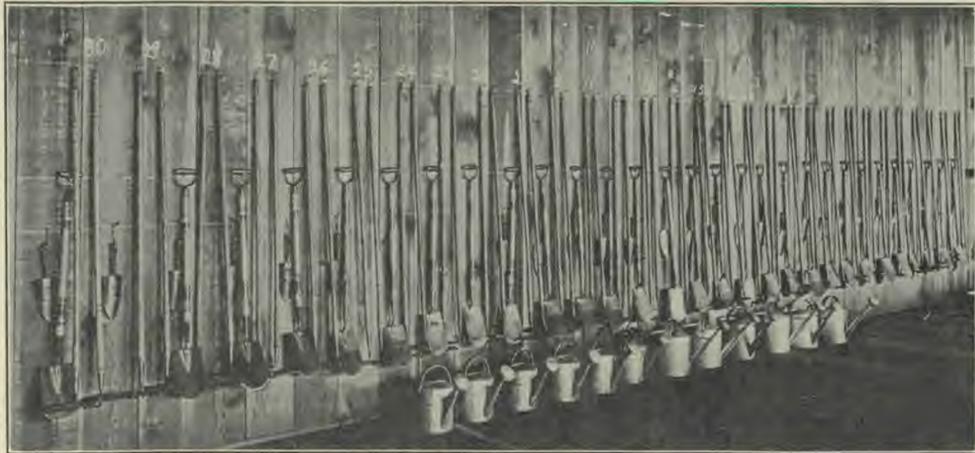
THE PLEASURE OF SERVICE

"Let the children themselves prepare the soil and sow the seed. As they work, the parent or teacher can explain the garden of the heart, with the good or bad seed sown there, and as the garden must be prepared for the material seed, so the heart must be prepared for the seed of truth."



THE LESSON FINISHED

"The youth need to be taught that life means earnest work, responsibility, care taking. They need a training that will make them practical. They should be taught that 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."



"ORDER IS HEAVEN'S FIRST LAW." THE TOOLS PUT AWAY

"Manual training . . . should develop habits of accuracy and thoroughness. Pupils should learn tact and system. . . . Let it be their aim to make their work as nearly perfect as human brains and hands can make it. Such training will make the youth masters and not slaves of labor."

The Home School

CONDUCTED BY MRS. ALICE MAYNARD BOURDEAU, TAKOMA PARK,
WASHINGTON, D. C.

Patience With the Love

THEY are such tiny feet;
They have gone such a little way to
meet
The years which are required to
break
Their steps to evenness, and make
Them go
More sure and slow.

They are such little hands;
Be kind. Things are so new, and life
but stands
A step beyond the doorway. All
around
New day has found
Such tempting things to shine upon,
and so
The hands are tempted hard, you
know.

They are such new young lives,
Surely their newness shrives
Them well of many sins. They see
so much
That, being immortal, they would
touch,
That if they reach,
We must not chide, but teach.

They are such fond, clear eyes
That widen to surprise
At every turn; they are so often held
To suns or showers — showers soon
dispelled
By looking in our face;
Love asks, for such, much grace.

They are such fair, frail gifts;
Uncertain as the rifts
Of light that lie along the sky —
They may not be here by and by;
Give them not love, but more — above
And harder — patience with the love.

— *George Klinger.*

“THE best way of training the young is to train yourself at the same time; not to admonish them but to be always carrying out your own principles in practise.”

(38)

The Child's Teacher

A MYSTERIOUS life pervades all nature,—a life that sustains the unnumbered worlds throughout immensity; that lives in the insect atom which floats in the summer breeze; that wings the flight of the swallow, and feeds the young ravens which cry; that brings the bud to blossom, and the flower to fruit. . . .

To the little child not yet capable of learning from the printed page or of being introduced to the routine of the schoolroom, nature presents an unfailing source of instruction and delight. The heart not yet hardened by contact with evil is quick to rec-



ognize the Presence that pervades all created things. The ear as yet undulled by the world's clamor is attentive to the Voice that speaks through nature's utterances. And for those of older years, needing continually its silent reminders of the spiritual and eternal, nature's teaching will be no less a source of pleasure and of instruction. As the dwellers in Eden learned from nature's pages, as Moses discerned God's handwriting on the Arabian plains and mountains, and the child Jesus on the hillsides of Nazareth, so the children of to-day may learn of him. The unseen is illustrated by the seen. In everything upon the earth, from

the loftiest tree of the forest to the lichen that clings to the rock, from the boundless ocean to the tiniest shell on the shore, they may behold the image and superscription of God.

So far as possible, let the child from his earliest years be placed where this wonderful lesson book shall be open before him. Let him behold the glorious scenes painted by the Master Artist upon the shifting canvas of the heavens, let him become acquainted with the wonders of earth and sea, let him watch the unfolding mysteries of the changing seasons, and, in all his works, learn of the Creator.

In no other way can the foundation of a true education be so firmly and surely laid.—Mrs. E. G. White, in "Education."

A Mother's Talk With Her Daughter

[The question of the relation between boys and girls confronts every mother, and as her young daughter merges into girlhood, it often presents grave perplexities. In a recent issue of the *Ladies' Home Journal* Charlotte Reeve Conover relates a family conversation elucidating a principle which underlies the whole question. The daughter Amy takes her brother Gillett to task because he refused to answer some of the girls who called to him from among a crowd of girls on the school steps. The mother enters and takes part in the discussion. A part of the story is here given.—A. M. B.]

"MOTHER, I'm tired of the way some of the girls act."

"How do they act?" I suggest, as I see that he does not quite like to go into particulars.

"Well, they are always bothering around on the steps as we go into school, asking me all sorts of questions that are just made up. Every single day they call me up over the telephone or send notes. That red-headed girl is always fussing because I won't go out in her runabout with her. She and the tall one in Amy's class, Edna Summers, go past the book-store window when I am inside, about a dozen times an hour, and the boys kid me about it. O, why can't

they let a fellow alone? I'd like them so much better if they would. Can you tell me, mother, why so many girls will do such things?"

His distaste shows so plainly that Amy exclaims:—

"There, mother, that's just the way he looked this morning on the school steps ——"

But I stop her with a gesture, while I ponder how I am to meet this old-new problem made so insistent by the conditions of a modern high school. At last I ask: "Don't you like to go driving with the girls? They are nice girls, aren't they?"

Nonchalantly: "O, well enough, and I wouldn't mind the driving if it was my runabout. Of course" — as if guessing my thoughts — "I don't so much mind not having a horse or a motor of my own, now, because I am going to some time; and if it was only once or twice, it would be fun enough, but they just pester me all the time to go with them, and ask me why I don't answer their notes. It would take all a fellow's time to be fooling that way. Don't you think so?"

"You said nothing rude, my son? Are you quite sure?"

"No, but I came near it once or twice."

Talking It Over

I feel that this is a time for plain speaking to the daughter rather than to the son, so I say to him first:—

"I think, my dear Gillett, that you have exercised a good deal of self-control, and I am proud of you. If you had shown your impatience in a stronger way at that kind of behavior on the part of a lot of silly girls,—yes, silly,"—as I see Amy ready to defend them,—"I should have been sorry, but I should not have blamed you severely. It is in the order of things that a man has to take a great deal of provocation from a girl before it is allowable to express himself. Even then he is apt to be uncomfort-

able over it. But if he merely shows by his demeanor, as you have done, that the experience is unwelcome, I think he can not be blamed in the least."

"So you are not angry with me?"

"Not at all, Gillett; only try, dear, to keep your tongue in silence as you have done to-day. It is safest. Now go to your Latin and let me talk to Amy."

As he closes the door after a kiss to me,—and, I am afraid, a triumphant glance at his sister, she begins: "I must say, mother, that I am greatly surprised! After all the things I've heard you tell the boys about treating other boys' sisters as they would like them to treat us —"

"Amy," I interrupt, "did you hear Gillett's answer to my question about his going driving with the girls?"

"Yes, of course; what of it?"

"Why, all of it! That's the beginning, the end, and the middle. Gillett's answer was: 'Yes, if it was my runabout.' In other words, he wanted to be the one to offer the favor to the girls, and not to have it offered by the girls to him. Do you not see the difference? He does not know, nor do you, yet, all that his reply meant. But it contains the marrow of this whole question of the relation between boys and girls in a coeducational public school."

I pause here, to gather together some threads in my own experience, and to add to them my knowledge of the deeper issues between man and woman, in my effort to translate the wisdom of it for Amy's soul.

"Come, dear, and sit in the big chair." We both laugh as she settles herself beside me, for it is a tight squeeze. Her blond young head, with its upright bow of ribbon, quite overtops mine, as the glass above the fireplace shows. My eldest daughter is growing into womanhood so fast it takes my breath away. And yet, in

some respects, her soul, her comprehensions, are not much beyond Judith's.

"Amy, do you ever send the boys notes and call them over the telephone?"

"Why, mother, of course. I talked a long while to Arthur Hutchins yesterday about the class supper, and I wrote a note to Sam Needham accepting his invitation to the Friday night dance."

"I don't mean quite that," I explain. "Such things are all right if they are necessary, and if you really have something to arrange; but what I do not want you to do is to make opportunities to see and walk with the boys merely for the sake of seeing them and talking to them. Always let them be the ones to do that. Do you see what I mean?"

An Old Law

While Amy seems to be reviewing the subject both in the abstract and personal sense, I go on: "You know, dear, that there is one very old fashion which came in so long ago nobody knows just when—only, it seems pretty certain that God is back of it; and that is, that it is the man's part to seek, and the woman's part to be sought. And although you are only sixteen and a half, this old fashion begins to apply to you. Whatever the rest of the girls at school do or do not do, I want my Amy to remember never to make the first advance to a boy. I don't know how to put it strongly enough. Gillett's perception is perfectly right and natural. All well-brought-up boys feel so. They want to make the advances. To be frank about it, they despise the girls who forget the rule. It was the note of contempt in Gillett's voice which the girls resented so deeply. They did not know that he was unconsciously obeying a divine instinct while they were unconsciously disobeying a divine law. I wish, dear, that, until you are older and under-

stand better, you would take mother's advice about this. Never, no matter what the occasion, be the first to make advances. If a boy wants to talk with you, let him come; if he wants to walk with you, let him ask; if he wants to see you, here is your home, and your mother in it to welcome him; if there is any telephoning, any book lending, any lesson questions, let him begin it; always, invariably,—and never you! Do you understand, dear?"

"I think so, mother."

"I don't mean you to be stiff and priggish; you know that. I hope you will be always simple, unaffected, polite, and pleasant. But remember to draw the line instantly in your own mind when it comes to seeming to make occasions to meet the boys. It won't do for them or for yourself. You lose in their regard and in your own self-respect. You cheapen yourself. Why, Amy, I heard a woman once, who was as old as grandma, say that some of the things she did when she was a girl made her blush to think of fifty years afterward. You don't want to bring that kind of penalty upon yourself, do you?"

A Girl's Self-Respect

Amy was thinking hard. At last:—

"We've talked this over sometimes, mother, we girls, and some think as you do, and some don't. May Wagner said that that high and mighty ground was all very well for some girls who had lots of attention"—you should have heard the way Amy pronounced the word!—"but that sometimes you had to encourage a boy a little. If you didn't, he wouldn't come near you. And waiting was all right if they came, but sometimes they never came." (May Wagner is twenty, and I'm sorry Amy knows her.)

"My child, listen to me! I must talk to you as if you were older. There is never any exception to the

rule! It is true that sometimes 'he doesn't come.' Very well, then the woman must endure it. She can never go out of her way to question or invite; she can never follow—she must wait. Whatever happens—loneliness, misunderstanding, sorrow, a broken heart even—the rule is the same. To forget it, to break it willfully, is to sacrifice everything that a woman should most wish to keep—her self-respect and the respect of others. Will you remember this, Amy?"

The bright head had gone down on my shoulder, and the arms around my neck. In this firelight talk I have seen my daughter reach her woman's stature physically. Dim instincts of her own have become clear to her; a larger sense of her feminine dignity has been aroused, and with it the first self-conscious pride of sex that will never leave her, please God, and which she may sometime impart, as I have done, to daughters of her own.

I am not sorry for Gillett's experience on the high-school steps. It has made a reason for a talk which was imperative, and which might otherwise have been delayed too long.

**Mothers' Home School Band,
New Jersey**

WE have everything to encourage us in our Mothers' Home School Band work. During the first quarter of this year the mothers reported lessons taught as follows:—

Bible	493
Reading	463
Busy Work	412
Writing	428
Music	375

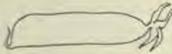
While these figures may appear cold and uninteresting, yet they really represent much patient, heart-to-heart labor between mother and child along right lines of training, a work that will never cause regret.

The mothers uniformly report

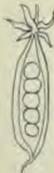
paper, such as comes over photographs, around crackers and other foods. This paper makes the bowl look like glass. A. M. B.

A Lesson Made Easy

If the children find a reading lesson difficult and uninteresting, look for the cause. You will invariably find that the words are meaningless to them. Perhaps the lesson reads somewhat like this:—



This is a pod.



Peas are in it.



I see five peas.
The pod is green.

Do you wonder that being unacquainted with the objects themselves, they confuse their names? But by various ways let them become as familiar with the meaning of the words "peas" and "pod" as they are with "doll" and "ball," and interest will be awakened, transforming the difficult lesson into an easy one.

Provide a handful of green peas, a few dry peas, and a small box of earth. With the children plant the dry seeds in the box, or, better still, give them a little garden plot, and show them how the farmer prepared the soil and planted the seeds last spring. For future observation let them mark with sticks the spots where the seeds are sown.

Tell them how in the farmer's field each seed sent up at first tiny leaves, and then more leaves, and, after a while, some green feelers, or "tendrils." The tendrils caught fast to sticks that the farmer had placed near them, for the pea vines can not stand alone. Then more leaves and tendrils grew, and also some flowers. When the flowers went away, they left very tiny "pods."

The sun and rain and soil continued their work of warming and feeding the vine until the pods swelled almost to bursting, and the farmer sent them out into the world.

Show how the pods were fed through the slender stems that held them. Hold them up to the light that the children may see the "dark bodies" inside. Open a pod and try to shake the peas out. Notice the "little stalk" that holds each pea in its place, and through which each pea is nourished.

Select the largest pea you can find. Break it off the stalk, pick off the skin, and find the two halves of the pea and the "little tail." The "tail" is a little root which will grow when the pea is planted. The root is attached to each half of the pea. The children may drop unopened pods into water to prove for themselves that the green walls of the pods are waterproof. If God so carefully protects a few growing peas, how tenderly will he guard his children!

The children will now be ready to draw the pea-pod and the peas, as in the illustration. They may then color their drawings with green paint or crayons. After printing the names several times to insure neat and correct work, they may print them underneath their pictures.

When the words are well learned, let the children model the peas and their pod "houses" in plasticine or putty.

The reading lesson will then be learned. A. M. B.

Two Number Games

THESE games furnish profitable amusement for children; for while they are having a pleasant time, they are becoming familiar with simple combinations in addition and subtraction.



Fish in the Pond

Combinations like $8 - 3 =$, $9 + 6 =$, $2 + 3 + 4 =$, etc., are written on papers cut out in the shape of fishes. These are put in a box, and the children draw them out in turn. When a child gives the correct answer to a problem, he keeps the fish; if he can not give the answer, he returns the fish to the box. The one who catches the most fish is the winner.

Tit-tat-toe

Each child takes his turn placing the numbers in the "tit-tat-toe," or, preferably, the mother or some person not playing does this for them.

2	4	6 = 16M
5	3	4
7	2	5

The first player draws a straight line through three numbers, and writes the answer and his initial at the end of the line, thus = 16M. The game is to find the combinations that bring the highest answer. The largest sum counts two scores for the player, and the next to the largest answer counts one score. The other answers count nothing. The child who gets ten scores first wins the game.

A. M. B.

Store-Keeping in the Home

CROWDED conditions incident to entertaining holiday guests make practicable the purchase of two large folding screens. The day following their arrival was Thanksgiving, a cold,

bleak day. Mother placed the pretty, new screens in the dining-room, as two booths, or stores, with goods. One was arranged as a book and toy store, and the other contained groceries and dry goods.

Although busy in the adjoining kitchen, mother made suggestions and took general oversight of the play. Preliminary arrangements filled a joyous half-hour, the mentioning of many a novel article being hailed with a shout of delight.

When all was in order, the six-year-old daughter came for mother's orders. These must be nicely written and correctly spelled by little Iva-nilla; and as the day advanced, she made rapid progress in mathematical problems.

Paul (eight years of age) delivered the goods. To be accepted, the bills must be rightly estimated and the goods in perfect condition and neatly done up. Some of the prices were too high, and some too low. This experience will enable him to be a wiser errand boy when mother sends him to the store or market.

Norval is twelve, and therefore made a capital bookkeeper and wholesale purchaser. Various members of the family patronized the stores, and the children learned much about names and authors of books and magazines, and the uses and prices of different materials. An inventory of stock was also taken, and the annual report carefully prepared for papa to audit.

When time came to close shop, and the children put all these things back in their places, they knew better where to find them when needed and return them when used. They had unwittingly learned, too, a number of useful lessons. The time had passed pleasantly for the children, and more quickly for mother. This was only one of many uses to which the screens were put.

MRS. C. M. SNOW.

The Heart of a Child

"JUST see, papa; I made all this to-day," said a tiny girl, holding up an awkward bit of work.

"Well, I don't care anything about that, child," said the father.

I expected to see the child burst into tears, but she went away quite tranquilly. She was so used to such treatment that it did not surprise or hurt her any more.

That father prided himself on his kindness to his children. It was his boast that he never struck one of the whole five. What would he have said if he had been told that his words injured that child as much as a beating would? Although he never scolded or said rough things, he was continually manifesting a lack of sympathy with the little ones. The

blows were falling directly on loving childish hearts.

He often wondered why the older children never took him into their plans. He loved his children dearly; he would have enjoyed being a companion of the big boys and girls, but he had turned them away again and again when they were tiny children, and he might have obtained the key to their hearts.

O fathers and mothers, come into the lives of your children, when you can sympathize with the little men and women. Take time to be interested in their affairs, and then you will be spared the bitter pain of being shut out of their confidence, and feeling that they have grown away from you, when they most need you. — *Christian Standard.*

The Correspondence School

TAKOMA PARK, WASHINGTON, D. C.

The Teacher's Refectory

WE have reached the season of the year when a majority of teachers have time to reflect upon their past term's work and to give earnest consideration to ways and means of improving upon that in the future.

One of the inevitable results of experience in teaching, is a keener and more intelligent sense of the teacher's own educational need than it was possible for him to have when previously in school and before having an experience in teaching. He is made to see clearly that study and training at school is truly only a beginning of his education, and that if he is to keep abreast of his needs, if he is to make a normal, essential growth in his ability to teach well, he must —

Follow Up

that good beginning he made at school. In some countries, notably in Germany, the public educational system provides a systematic means of

raising the efficiency of professional workers and tradesmen after they have entered upon their occupation, called the "Continuation School." In some instances attendance on this school is required. One effective form of continuation school is the correspondence school.

The teacher's opportunity for self-improvement through this means is perennial, but now — during this summer — is his —

Special Opportunity

He may complete during the twelve to sixteen weeks of summer vacation, one or more subjects of which he feels special need; or he may at least make a substantial beginning, then follow it up at a more moderate rate, if need be, during the winter.

We have therefore prepared a special leaflet for teachers, entitled "The Teacher's Refectory." It contains just the information that a teacher interested in progressive education

will need and want. It may be had for the asking.

Perennial Bible Institute

EVERY Christian studies his Bible every day. But not every one studies his Bible to the greatest advantage. Such study is often done without a definite plan or aim, in a hit-and-miss manner, just as it happens.

Besides this, an intelligent study of the Bible necessitates the use of other sources of information, to give a proper setting to Bible truth, to confirm and elucidate the Scriptures.

In order to make Bible study as simple and yet as effective as pos-

sible, two courses of study, one in "Bible Doctrines" and one on "The Life of Christ," have been prepared for use by the correspondence method. In these courses, the great lines of present truth, and the life-work and teachings of our divine Master, have been systematically arranged for daily study in the Bible and such other books as contribute effectively to a better understanding of the Bible. Any one may enter either of these courses any day in the year and pursue it by our helpful and delightful method throughout the year. Address Fireside Correspondence School, Takoma Park, Washington, D. C.



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3. Quite a number of places to work for board.
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10. Swedish (native students and teachers).

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The school is most beautifully located on a large farm in the fruit belt of Michigan, twelve miles from Lake Michigan, and about one hundred miles from Chicago.

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Christian Education

FREDERICK GRIGGS - - - Editor
WARREN EUGENE HOWELL - Associate Editor

Washington, D. C., May-June, 1910

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OUR subscription list is making a steady growth, but we want to see it grow faster. We want to make sure of increasing it at least one thousand during this issue and the next. We have some good plans in store for Volume II, beginning with the September number.

HERE are some words of appreciation, the first from a mission teacher:—

Two weeks ago I received the first copy of CHRISTIAN EDUCATION. I wish to express my appreciation of it. One can scarcely imagine what a source of help such a journal is to a mission teacher. Here we are, miles from any one with whom we can converse on the best methods to use, or from any helps on those subjects, and it comes full of the helpful thoughts from those who have the direction of educational work of the denomination. Needless to say that before the week was over, I had read the paper through and appropriated many of the ideas to my own work.

From the principal of Graysville Academy:—

I want CHRISTIAN EDUCATION to live. I want to see it improve, although I think it is a good paper as it is; but its visits are too far apart. I have been doing all that I can in a personal way and in an official way to keep this journal before the people, and shall be glad to continue my efforts. I am sure that the paper ought to come out at least once a month, and ought to be worth seventy-five cents or one dollar a year.

PROSPECTIVE

JULY-AUGUST

Summer Campaign Number

Please read the editorial on "That Summer Campaign Number," and note the following live and pertinent topics to appear in that issue, to be written by men and women in school work and out of it, workers who are in the harness, bearing the heat of the day, and longing for trained reinforcements:—

Why Are You Not in School?

Some Ways of Getting Into School.

How I Got Through School.

What the Time Spent in School May Mean to a Young Man or a Young Woman.

The Greatest Permanent Good I Got Out of College.

How the Teacher May Keep Out of a Rut.

Opportunities for the College-Bred Student.

The Education Needed for Foreign Mission Service.

Co-operation of the Home and the School.

The Fields Are White Already for the Harvest.

Qualifications of the Primary Teacher.

Educational Diet and Dining Service.

Directory of Schools

- Adelphian Academy, Holly, Mich.
Alberta Industrial Academy, Leduc, Alberta.
Arizona Intermediate School, Phoenix, Ariz.
Avondale School for Christian Workers, Cooranbong, N. S. W., Australia.
Battle Creek Academy, Battle Creek, Mich.
Beechwood Manual Training Academy, Fairland, Ind.
Berean Industrial School, Malaga, Wash.
Bethel Academy, Bethel, Wis.
Cedar Lake Academy, Cedar Lake, Mich.
Central California Intermediate School, Armona, Cal.
Claremont Union College, Kenilworth, near Cape Town, South Africa.
Clearwater Industrial School, Eagle River, Wis.
Colorado Western Slope Academy, Palisades, Colo.
Cumberland Industrial School, R. F. D. No. 2, Daylight, Tenn.
Darling Range School, Heidelberg, West Australia, Australia.
Diamante School, Colegio Adventista del Plata, Diamante, Province Entre Rios, Argentina, South America.
Duquoin Intermediate School, Duquoin, Ill.
Eastern Colorado Academy, R. F. D. No. 3, Campion Station, Loveland, Colo.
Elk Point Industrial Academy, Elk Point, S. D.
Emmanuel Missionary College, Berrien Springs, Mich.
Eufola Academy of Industrial Mechanics, Eufola, N. C.
Fernando Academy, San Fernando, Cal.
Fiji Training School, Buresala, Ovalau, Fiji, Pacific Ocean.
Forest Home Industrial Academy, Mt. Vernon, Wash.
Fort Ogden School, Fort Ogden, Fla.
Fox River Academy, Sheridan, Ill.
Friedensau Industrial School, Friedensau, Post Grabow, Bez, Magdeburg, Germany.
Goldsberry Intermediate School, Goldsberry, Mo.
Gravel Ford Academy, Gravel Ford, Coos Co., Ore.
Guatemala English School, 29 Fourth Ave., South, Guatemala City, Guatemala, Central America.
Haapai Scho Haapai, Tongan Islands, Pacific Ocean.
Hazel Industrial Academy, Hazel, Ky.
Hildebran Industrial Academy, Hildebran, N. C.
Hillcrest School Farm, R. F. D. No. 3, East Station, Nashville, Tenn.
Iowa Industrial Academy, Stuart, Iowa.
Keene Industrial Academy, Keene, Tex.
Korean School, Soonan, Korea.
Latin Union School, Gland (Vaud), Switzerland.
Laurelwood Industrial Academy, Gaston, Ore.
Loma Linda College of Evangelists, Loma Linda, Cal.
Lornedale Academy, Lorne Park, Ontario.
Manson Industrial Academy, Port Hammond, British Columbia.
Maplewood Academy, Maple Plain, Minn.
Meadow Glade Intermediate School, R. F. D. 1, Manor, Wash.
Mount Ellis Academy, Bozeman, Mont.
Mount Vernon College, Mount Vernon, Ohio.
Nashville Agricultural and Normal Institute, Madison, Tenn.
Northern California Intermediate School, Chico, Cal.
Oakwood Manual Training School (colored), Huntsville, Ala.
Otsego Academy, Otsego, Mich.
Pacific Union College, St. Helena, Cal.
Pine Grove Industrial School, Amory, Miss.
Portage Plains Academy, Portage la Prairie, Manitoba.
Pua Training School, Pua, Chile.
Pukekura Training School, Cambridge West, Waikato, New Zealand.
Rome Mission School, Piazza Venezia, Rome, Italy.
Royal Intermediate Scho Cottage Grove, Ore.
Scandinavian Union Mission School, Skodsborg, Denmark.
Shenandoah Valley Training Academy, Newmarket, Va.
Sheyenne River Academy, Harvey, N. D.
Society Islands Bible School, Avera, Raiatea, Society Islands, Pacific Ocean.
South Lancaster Academy, South Lancaster, Mass.
Southern Training School, Graysville, Tenn.
Stanborough Park Missionary College, Stanborough Park, Watford, Herts, England.
Strode Industrial School, Oswego, Kan.
Swedish Missionary School, Nyhyttan, Jarnboas, Sweden.
Takoma School, Takoma Park, D. C.
Taquary Training School, Taquary, Rio Grande do Sul, Brazil, South America.
Toluca Industrial School, Toluca, N. C.
Tonga School, Nukualofa, Tonga, Friendly Islands, Pacific Ocean.
Tunesassa School, Tunesassa, N. Y.
Union College, College View, Neb.
Walderly School, Hawthorne, Wis.
Walla Walla College, College Place, Wash.
Washington Foreign Mission Seminary, Takoma Park Station, Washington, D. C.
West African Training School, Freetown, Sierra Leone, West Africa.
West Indian Training School, Riversdale, Jamaica, West Indies.
Western Normal Institute, Lodi, Cal.
Williamsdale Academy, Williamsdale, East Nova Scotia.



IN "African Game Trails," in the March *Scribner's*, Theodore Roosevelt mentions his visit to the American Industrial Mission at Kyabe. It is an interdenominational mission under the direction of Mr. Hurlbut. In reference to its work, Mr. Roosevelt says: "There is full recognition of the fact that industrial training is a foundation-stone in the effort to raise the ethical and moral standards. Industrial teaching must go hand in hand with moral teaching, and in both the mere force of example and the influence of firm, kindly sympathy and understanding, count immeasurably. There is further recognition of the fact that in such a country the missionary should either already know how to, or else at once learn how to, take the lead himself in all kinds of industrial and mechanical work. Finally the effort is made consistently to teach the native how to live a more comfortable, useful, and physically and morally cleanly life, not under white conditions, but under the conditions which he will actually have to face when he goes back to his people, to live among them, and, if things go well, to be in his turn a conscious or unconscious missionary for good."