

CHRISTIAN EDUCATION

A MAGAZINE FOR HOME AND SCHOOL

Vol. V

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No. 6

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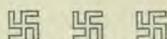
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SELLING THE JOURNAL



EARLY in the autumn we formulated a plan for selling single copies of this journal each month in the vicinity of our church schools, especially to our own people.

The publishers agreed to supply any number of copies at five cents each, so that a net profit of five cents each might be made by the seller.

This plan was laid before our superintendents and teachers, with the suggestion that it be made a part of the practical work of our Junior Volunteers, and help swell their fund for missionary and library purposes, while at the same time keeping educational leaven at work in the homes of the people.

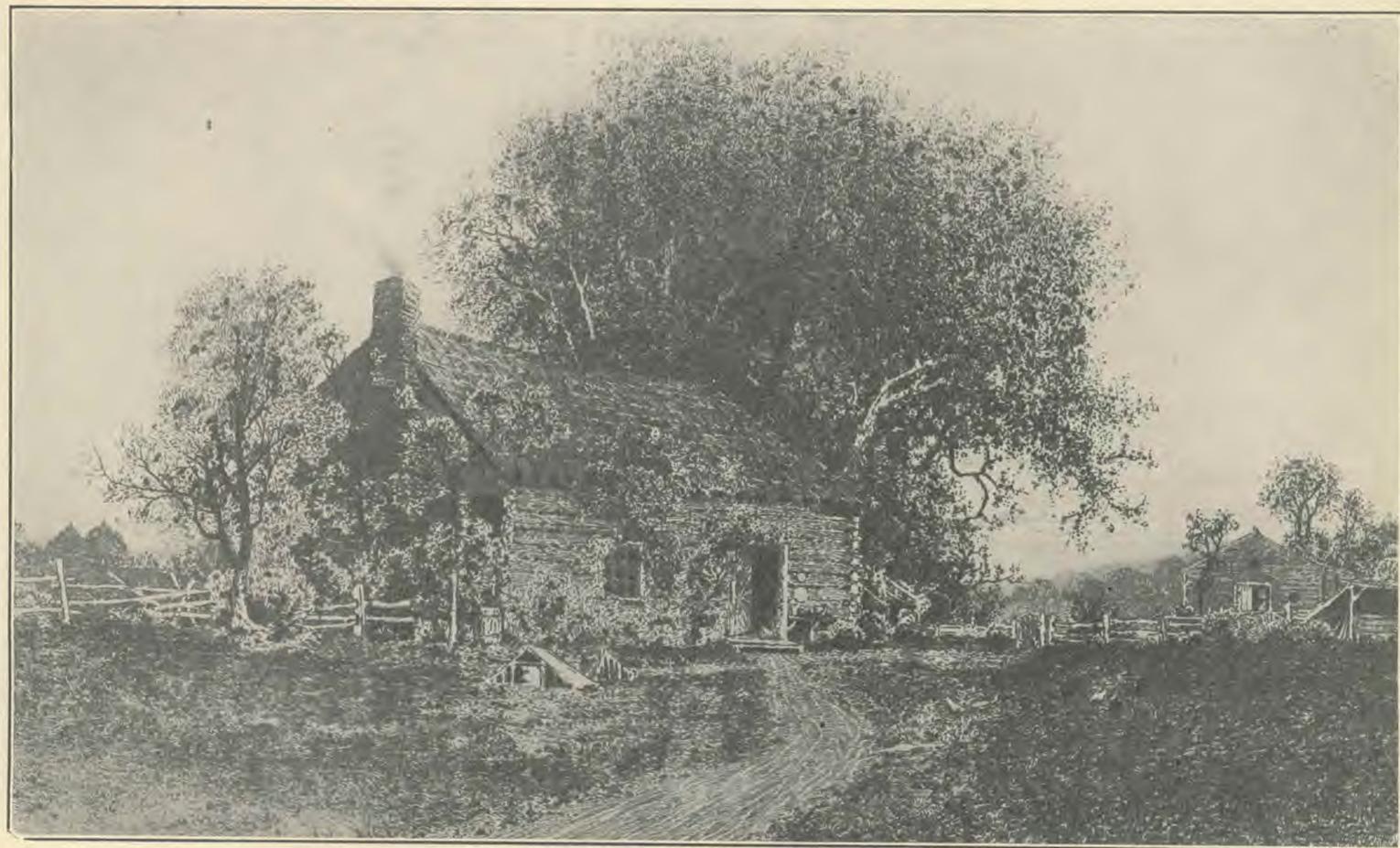
The Plan Working

The first response that came to our attention was an order from a teacher on the Pacific Coast for 50 copies, accompanied by \$2.50. One superintendent writes: "I am pleased indeed with your plan for selling the journal." Another reports: "One school ordered 30 the first month, another placed an order for 6 for six months, and a third is taking 16 for six months. These are all small schools, from 15 to 18 pupils each." About a week ago one teacher sent in a cash order for 30 copies of the December and 30 of the January number. Some see the difficulties in the plan, others overcome them. All are determined to do their best.

Where to Order

Place your order with the local church librarian or your tract society. Make your own financial arrangements with them, but *be sure to order*, and tell us of your success.

March—Special for Educational Sabbath. Order Early



LINCOLN'S BIRTHPLACE

CHRISTIAN EDUCATION

Vol. V

Washington, D. C., February, 1914

No. 6

Some Ways of Using the Bible in the Teaching of Literature

A Foreword

BY GEORGE W. RINE, PACIFIC UNION COLLEGE

BEFORE attempting to use the Bible as a source book for teaching literature, the teacher would do well to lead his students to at least an approximately just conception of the literary value of the Book; that is, they should be made to realize how eminently worth while must be such a use of the English Bible. Their interest would thus be enlisted in advance. Interest connotes attention; attention, success.

To this end some pointed testimony as to the literary wealth of the English Bible might be cited from a few of the master thinkers, who speak as those having authority in questions of language and literature.

Prof. R. G. Moulton, than whom no one has more exhaustively studied the English Bible from its literary point of view, says: "The point to be impressed upon the reading world at the present time, is that the Bible is, above all things, an interesting literature. No class of readers can afford to neglect it, for . . . every variety of literary interest is represented in the books of the Old and New Testaments."

Professor Gardiner, of the department of English at Harvard University, declares that the very

name Bible may be translated literature. He says further: "In all study of English literature, if there be any one axiom which may be accepted without question, it is that the ultimate standard of English prose style has been set by the King James Version of the English Bible."

That titan of English letters, Samuel Taylor Coleridge, attests: "Intense study of the Bible will keep any writer from being vulgar in point of style." He once said that the book of Romans is the profoundest bit of writing in existence. Again he says: "After reading Isaiah or the epistle to the Hebrews, Homer and Vergil are disgustingly tame, and Milton himself barely tolerable."

"At a time when the English language was imperiled," wrote Macaulay, "appeared the English Bible, a book which, if everything else in our language should perish, would alone suffice to show the extent of its beauty and power." After praising John Bunyan's nervous, fibrous, idiomatic style, Macaulay testifies of him: "He had studied no great model of composition with the exception of our noble translation of the Bible. But of that his knowledge was such that

he might have been called a living concordance."

J. R. Green, the scholarly English historian, writes: "As a mere literary monument the English Bible remains the noblest language of the English tongue, while the perpetual use of it, from the instant of its appearance, made it the standard of our language." "It is true," says Dr. C. B. McAfee, "that from a literary point of view the Bible stands as an English classic, indeed as the outstanding English classic. To acknowledge ignorance of it is to confess oneself ignorant of our greatest literary possession." Another writer makes bold to say: "One may conclude that if any writing departs very far from the characteristics of the English Bible, it is not good English writing."

"If there be aught of eloquence in me," said Daniel Webster, "it is because I learned the Bible at my mother's knee." He further declared that he never delivered a formal address without first reading as a tonic the eighth psalm and the fortieth chapter of Isaiah, or some other equally eloquent passage of the Sacred Volume.

Dr. Henry van Dyke discovered that in Tennyson's "In Memoriam" there are more than four hundred Biblical allusions. He adds the astonishing statement that the real spirit of Tennyson's poetry cannot be appreciated by those who do not have a fairly good knowledge of the Scriptures. Tennyson read his Bible as methodically as he ate his meals. In Browning's greatest and longest poem, "The Ring and the Book," there are, in round numbers, twelve hun-

dred references and allusions to the Bible. Browning's mind was surcharged with the literary spirit of the inspired tome.

John Ruskin, perhaps the greatest master of the art of writing prose that England produced in the nineteenth century, says: "My mother forced me by steady, daily toil to learn long chapters of the Bible by heart, as well as to read it, every syllable, aloud, hard names and all, from Genesis to the Apocalypse, about once a year; and to that discipline — patient, accurate, and resolute — I owe not only a knowledge of the Book, which I find occasionally serviceable, but much of my general knowledge of taking pains and the *best part of my taste in literature.*"

That apostle of culture, Henry van Dyke, declares that the twenty-seventh, forty-second, forty-sixth, sixty-third, ninety-first, ninety-sixth, one hundred and third, and one hundred and thirty-ninth psalms "are among the noblest poems of the world." He tells us that his old professor of rhetoric was wont to say to his classes, "Young gentlemen, if you wish to become eloquent, commit to memory long passages of the Bible."

The Rev. Dr. Charles F. Aked recently bore this bit of testimony to the eminent English statesman John Bright: "His English was marvelously pure and strong. He had steeped his very soul in the Bible and in John Milton, and his speeches were all but faultless models of simple, sweet, and stately Saxon."

Accordingly, are we not safe in holding that in the republic of letters, as well as in the realm of

morals, the Bible is preeminent? Obviously, then, no person who aspires to mastery in the use of our noble tongue can afford to neglect the linguistic excellence of the English Bible.

The Bible has contributed to our speech a wealth of piquant, and often picturesque, phrases, which are everywhere current. They often illumine the sentence with a new radiance; they clarify its meaning with an apt symbol; they enhance its value with rich associations. Among these the following have been pressed into the service of the world's writers times without number, yet never grow trite:

A mother in Israel; a good old age; the wife of thy bosom; a land flowing with milk and honey; the apple of his eye; the windows of heaven; the fountains of the great deep; living fountains of waters; gathered to his fathers; cometh up as a flower; a still, small voice; as the sparks fly upward; the strife of tongues; the lofty looks of man; the cry of the humble; the pride of life; from strength to strength; the wings of the morning; apples

of gold in pictures of silver; a lion in the way; the little foxes that spoil the vines; terrible as an army with banners; precept upon precept, line upon line; the lily of the valley; the rose of Sharon; the highways and hedges; the salt of the earth; the valley of the shadow of death; the skin of his teeth; the burden and heat of the day; the signs of the times; the pearl of great price; the children of light; the powers that be; if the trumpet give an uncertain sound; the fashion of this world; decently and in order; a thorn in the flesh; labor of love; a cloud of witnesses; the fleshpots of Egypt; hath trodden the wine press alone; a mess of pottage; the golden wedge of Ophir; ride upon the high places of the earth; the waste howling wilderness; he came to himself; cast thy bread upon the waters; as sounding brass, or a tinkling cymbal; and so on almost indefinitely.

Into these and many more such locutions the Bible pours a wealth of suggestion far beyond the measure of the bare words. "They call up visions and reveal mysteries."

The Bible as Literature

As an educating power, the Bible is of more value than the writings of all the philosophers of all ages. In its wide range of style and subjects, there is something to interest and instruct every mind, to ennoble every interest. The light of revelation shines undimmed into the distant past, where human annals cast not a ray of light. There is poetry which has called forth the wonder and admiration of the world. In glowing beauty, in sublime and solemn majesty, in touching pathos, it is unequaled by the most brilliant productions of human genius. There is sound logic and impassioned eloquence. There are portrayed the noble deeds of noble men, examples of private virtue and public honor, lessons of piety and purity.—*Mrs. E. G. White.*

Vegetable Gardening in Our Schools

BY S. A. SMITH

Classification and Culture of Garden Vegetables

FOR lack of space, only the more important vegetables will be considered. Since related plants demand similar care, these should be thrown together in groups. Vegetable crops may also be classified according to the uses to which the crops are put, or they may be classified according to their botanical status. Most beneficial to the prospective gardener is that which deals with the essential methods of cultivation. With the last idea in mind, I shall classify the more common vegetables under cultivation according to Bailey.

CLASS I.—Annual Vegetables

Subclass 1.—Crops grown for subterranean parts

Group 1 — Root Crops

Beet	Radish
Carrot	Salsify
Parsnip	Turnip, rutabaga

Group 2 — Tuber Crops

Potato	Sweet potato
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Group 3 — Bulb Crops

Onion	Garlic
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Subclass 2.—Crops grown for foliage parts

Group 4 — Cole Crops

Cabbage	Cauliflower
Kohl-rabi	Kale
Brussels sprouts	

Group 5 — Potherb Crops (used for greens)

Spinach	Mustard	Beet
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Group 6 — Relish Crops

Lettuce	Celery	Parsley
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Subclass 3.—Crops grown for fruit or seed parts

Group 7 — Pulse Crops

Pea	Bean
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Group 8 — Solanaceous Crops

Tomato	Eggplant	Pepper
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Group 9 — Cucurbitaceous or Vine Crops

Cucumber	Melon
Watermelon	Pumpkin
Squash	

Group 10 — Corn, Okra

Corn	Okra
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CLASS II.—Perennial Vegetables

Asparagus	Rhubarb	Artichoke
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GROUP 1.—Root crops thrive best in a cool, moist climate and soil. A north or an east slope for these crops is preferred, as there the sun's rays do not strike so directly, and there is usually a better circulation of air. The soil should be well fertilized and plowed deep, preferably in the fall. Root crops are grown in drills any desired distance apart from twelve to twenty-four inches, depending upon the method of cultivation. They are thinned in the drill according to the kind, the smaller vegetables from two to four inches apart, and the larger from four to eight inches apart. Shallow cultivation must be practiced, keeping the vegetables free from all weeds and grasses, and maintaining a dust mulch so as to retain a large per cent of moisture and a cool soil, both of which are essential to the growth of these crops.

GROUP 2.—The white or Irish potato requires conditions of soil and temperature very similar to that for Group 1, save that a soil containing a large per cent of sand is preferred. The reason for this is because the potato requires a large per cent of moisture in the soil from blooming time to matu-

riety, and a sandy soil seems well suited to fulfill this requirement, if properly cared for, since it will give up a larger per cent of moisture to the growing crop than will a finer soil. Then, too, sandy soil does not adhere to the tubers. The soil should be rich in potash and lime. Early planting with level cultivation is preferred, while frequent shallow cultivation and spraying the vines to keep them in a good, healthy condition are very essential.

The sweet potato thrives in a warm, sandy loam soil moderately fertile and dry. Therefore it is usually planted on ridges made with a garden plow or lister. In the North, on account of the short season, the plants are started in a hotbed or a cold frame. The tubers are bedded in the soil, and in a few days sprouts appear, which in a few days more become plants with individual roots. These plants are pulled from the tubers, which should not be disturbed, and are set in the ridges referred to above, at distances varying from twelve to eighteen inches.

As the vines begin to adhere to the soil by the means of adventitious roots, they should be lifted from time to time. In a small garden the hoe handle will answer the purpose. Clean, shallow cultivation is essential.

GROUP 3.—The bulb crops, of which the onion is the only one of commercial importance, require a cool, moist, and very fertile soil, and a cool, moist climate. The plant food must be available and near the surface, as these crops are shallow feeders. Frequent shallow cultivation is the only kind neces-

sary in most soils. The onion is usually grown in drills from twelve to eighteen inches apart, and the plants thinned to stand from two to four inches apart, according to variety.

The best results are usually obtained by early fall plowing, after which a heavy coat of well-rotted manure should be applied and worked into the soil, leaving the surface in a ridged condition for the winter. In the spring remove any coarse litter which may have gathered during the winter. The soil should be very fine and friable at the time of planting.

GROUP 4.—Of this group, the cabbage and cauliflower are the most important commercially. These are hardy, and demand a colder climate and soil than any of the groups preceding. A large and uniform per cent of moisture in the soil, with a deep, fertile seed bed, is very essential to success with these crops. The seed is usually sown in the hotbed, and after danger of heavy frost the plants are transplanted to the garden. Early varieties are set in rows about two feet apart, eighteen inches being left between the plants in the row; late varieties, in rows three feet apart, with two feet between the plants.

Thorough, shallow cultivation is very essential. Dusting with fine soil dust or ashes will destroy the cabbage worm, and rotation of crops is essential in keeping rid of the root maggot, clubroot, and rot.

Seed catalogues from reliable houses usually give the amount of seed necessary for planting given areas, and suggest varieties suitable for various purposes.

(To be continued)

Homemade School Apparatus

BY LYNN H. WOOD

Experiments With the Transformers

IT is well to have several primary coils to use with the transformer, and experience will teach how large a coil is needed. But for the experiments noted in this article, the primary coil shown in Fig. 1 will be sufficient. A pasteboard mandrel is made just large enough to fit over the core, then two layers of No. 10 rubber-insu-

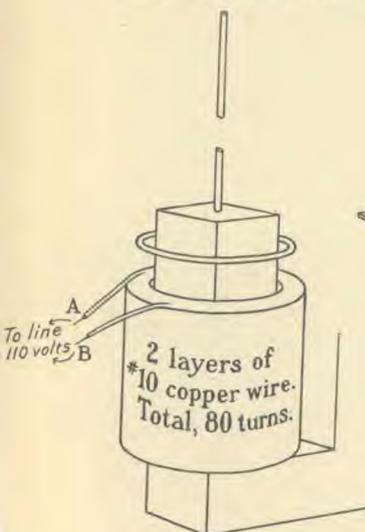


FIG. 1.

lated, double-covered copper wire, such as is used in house wiring, are wound on, forty turns each way. This makes a total of eighty turns, and the ends of the wire both protrude at the same end of the coil. Remove the pasteboard mandrel with care, and tape the coil carefully with common friction tape, putting it on lengthwise of the coil. Then shellac it and let it dry. It is now ready to put over the core.

The experiment illustrated in Fig. 1 shows the repulsion of two parallel currents going in the opposite direction. The copper ring

is made from a piece of trolley wire. Obtain the wire and make a ring out of it large enough to go over the core nicely. Rivet the ends of the wire together. If they are soldered, the wire may become hot enough to melt the solder. By the law of induced currents, the current in the wire is traveling in the opposite direction from that in the primary coil. Connect one of the line wires to A, and leave the other free so that it may be touched to B. Place the ring on the primary coil, and touch the wire to B. The repulsion will be so great that the ring will go up to the ceiling. If desired, a rod of iron or wood may be placed on top of the core to keep the ring from breaking anything as it falls. This is always an interesting experiment, and one that never fails to please.

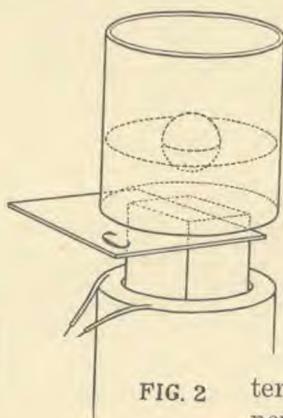


FIG. 2

Fig. 2 shows a battery jar partly filled with water supporting a round copper ball such as the plumbers use in flush tanks. A part of the lines of force are cut off by the copper plate C inserted below the jar. The ball therefore gets an unequal distribution of the lines of force, and rotates rapidly. By putting the plate in from the other side, the ball will rotate in the opposite direction.

By making a secondary coil with about eighty-five turns of No. 18 copper magnet wire, and connecting this to a lamp, the practical use of the transformer is shown. The light will flash up with full brilliancy. Other experiments with the transformer will be described later.

Our First Educational Sabbath

IN pursuance of an action taken at the autumn council setting apart two Educational Sabbaths in the year to be observed in all our churches, the dates and general character of the program for these two days have been decided upon for 1914. The first one is to be on March 7, and will be devoted chiefly to the interests of our church schools. The second is appointed for August 8, and will deal with advanced education and the filling of our schools. A suggestive schedule of exercises and the program material will appear in our March issue, to be ready for the mail February 20. The entire contents of this number will be adapted as far as consistent to this important occasion, and a copy will be supplied to every local church elder. The main features of the program are represented in the following topics:—

Reasons for Observing Educational Sabbaths.

The Care of Our Children.

Where Shall We Educate Our Children?

What Our Church Schools Are Doing.

What Is Being Done for Our Church Schools.

What More Needs to Be Done.

It scarcely needs to be said, yet we should seem negligent of a privilege if we did not say, that a solemn duty rests upon every educator in the ranks, be he college president, secretary, superintendent, or teacher, to contribute all he

can toward making the most of this occasion. Our denominational leaders have given us these two special days in the year because they feel, on our representation, that they are needed, and because they are engaged earnestly this winter in seeking to rally all our forces, organized and unorganized, to a decided forward movement in giving the advent message. The educational wing of this movement must be strengthened if it supports and keeps pace with the body. We must not be satisfied with past attainments nor with the marked blessings of the present. We must press forward in the fear and power of God to greater accomplishments.

Let no teacher nor principal in our advanced schools feel that because our first Educational Sabbath is given to the interests of elementary schools, its work therefore falls without his sphere of responsibility. The work of our church schools is vital to the prosperity of our colleges and academies, and to the interests of our common cause. Rather, let every one who bears the name of educator seek to inform himself on our church school problems with a view to taking some active part in making this first Educational Sabbath the beginning of a new era of prosperity for those schools which lie most closely to the working basis of our entire educational system—the homes of our people.

Ways in which you can help:—

1. With the aid of your union secretary study the progress of the church school work in your union the past three years, and its present status and prospects.

2. Enlist the interest of your entire school in the day's proceedings and the reasons for them.

3. Take an active part in making the most of the occasion in your local church.

4. Use your influence to make the observance of the day not merely a program to occupy the time or entertain the people, but a solemn occasion for deep heart searching, for seeking special light and guidance from the Lord in impressing upon all church members, parents or otherwise, the importance of doing a deeper and broader work for our children.

Let no secretary or superintendent rest until he has assured himself that everything has been done in his territory that can be done to make the day tell for permanent good to the schools and the homes of the people. Ways in which you can help are,—

1. Make careful preparation of facts and figures on church school attendance in your territory compared with the attendance of Seventh-day Adventist children in other schools.

2. Make notes on what you regard pointed results in successful church schools.

3. Secure brief testimonials from parents and older pupils on what the church school has done for them.

4. Supply every teacher and church elder with the material prepared under 1-3.

5. Do all you can to arrange for

good assistants on the program, especially in churches where there is no school.

Let every teacher study the local situation with reference to how conditions can be improved, and be ready to take prompt active part in the program as the way may open. Possibly a pupil or two could contribute something.

Let all — secretary, superintendent, and teacher — study how to follow up the day's work to the best advantage. Let this follow-up work include earnest effort to place this journal in every home, for which sample copies will be supplied by the publishers. If you cannot secure year subscriptions, arrange for pupils to sell single copies each month, on terms heretofore explained. This will help much to keep the educational leaven at work, for we expect the journal also to be benefited in character by this occasion. H.

The Bible in High Schools

ACCORDING to the *Outlook* of December 13, the University of North Dakota took the initiative about two years ago in providing a remedy for the "pitiable ignorance of the classic literature found in the Bible that is generally shown by youth instructed in other classics." A syllabus of Biblical study was adopted by the high schools of the State in August, 1912, and written examinations were held the following January and May. The plan was introduced on these terms:—

(1) Local boards are free to adopt or decline the scheme. (2) The proposed course is optional, an "elective." (3) It is assigned for study out of school hours. (4) It

requires as serious work as any other course, and the same credit is given for it as any other of eighteen weeks with five recitations each week. (5) It is limited to a general knowledge of the contents of the Old and New Testaments without any definite religious teaching. (6) As a home study it may be directed by parents and religious guides at will, and with whatever version of the Bible is preferred. (7) No textbooks or books of reference are prescribed.

It is said that "the examination papers already presented are certainly 'stiff' in the sense of exacting proof of serious study." While the ignorance of the Bible among school graduates is truly pitiable to behold, it is likewise pitiable to note the wavering attitude of educators on its use in the public schools. They want it, and they don't want it. When some of us were boys and girls, there was little question about the fitness of using the Bible in the schoolroom. It could be read by the teacher if he chose, and copious extracts from it were found in our readers. But during the last ten or fifteen years the secularizing of the public schools has gone on at such a rate that to mention the Bible for possible use in school is but to raise a controversy, and much of what pupils have heard about it has been of a slighting nature.

But something is going wrong in the schools, and to such an extent that the question of morals and stuff to build character of has been a leading topic in educational journals and conferences. Among our books on "Art of Teaching," "Method in Education," etc., have appeared such new titles as "Systematic Moral Education,"

"Character: A Moral Textbook," and the like, these being attempts to make to order something that will take the place of the Bible for the instruction of boys and girls. They are as insipid as chips in comparison to the only authorized Book of morals ever given to mankind. Now there are signs of returning to the Bible, of which the North Dakota move is an instance. Another notable one is the introduction of "the Old Testament, comprising at least the chief narrative episodes," among the college entrance requirements in English for the years 1913-19. An equally notable instance is the action of the National Education Association in 1912 approving the effort of normal schools and colleges to credit toward graduation, work done in Biblical history and Biblical literature. While it seems to us all but futile to attempt an appreciative study of the Bible as literature without adequate consideration of its content, yet we cannot but welcome every move in the direction of restoring the Bible to its rightful place in the esteem of men, and particularly in that of school youth; for we have great confidence in the power of the Sacred Word to make itself felt in the life of him who only may hear it.

H.

Our Serial Articles

WE do not want to commit the fault of talking too much about ourselves or our work. We do want it clearly understood, however, that what we do say has, in intent at least, strict reference to ways and means of making our teaching work constantly more effi-

cient. We have no personal hobby which we do not hold subservient to the interests of the cause we love, and subject to modification by the judgment of our respected fellow educators. With deep concern for the most effective use of the Bible in schools where it is the most honored of books, we solicited early last summer from a few of our esteemed teachers whose voice has not often been heard in these columns, a series each of three articles on three of the trunk lines of instruction in our advanced schools outside of the Bible itself; namely, history, science, and literature. These subjects were to be treated with special reference to the use of the Bible in teaching them. One of these serials — that on science — was completed in the January number.

We had reason, so we thought, in presenting these articles to our readers, to expect that they would not only bring to others the benefit of the tried teacher's experience in this important work, but that such a presentation would call forth friendly responses from others interested, by way either of pertinent supplementing or of constructive criticism. So far we have received but one voluntary response, and practically nothing from personal solicitation. We are somewhat at a loss how to interpret the situation. We cannot persuade ourselves that the cause lies in lack of interest, nor in the idea that there is nothing left to be said. We are inclined to put it charitably, and say that it lies in lack of time, rather than of thoughtfulness or of appreciation. Before introducing part of the one voluntary

response, we wish to bespeak for three forthcoming serials, one of which begins in this number, more responsive consideration.

Referring to article 1 of Dr. Cooper's serial on science, and to our editorial on "Bible and Science" in the same issue, an old friend and esteemed correspondent says: —

In both articles, but especially in your editorial, you seem to interpret a quotation from Mrs. White as giving authority to the idea that there are "independent laws of nature" which the Bible does not mention, and that teachers make a mistake in trying to deduce these laws from the spiritual messages in the Bible, instead of getting a knowledge of them ["independent laws"] apart from the Bible, as it does not refer to them in any particular. Now I do not think that this quotation upholds the idea at all that there are any "independent laws of nature;" but on the contrary, the author is endeavoring to show that all the laws of nature are dependent on God, a truth which most scientists will not admit.

Speaking for the editorial, we are grateful for this criticism, for it has led us to study the point more closely. In so doing, we have concluded that we gained a twofold misapprehension of the expression "independent laws of nature," the one consequent upon the other. In reading the quotation containing this phrase in Dr. Cooper's article we observed that it says, "The words of Holy Writ say nothing of the independent laws of nature," as if they existed, but were not mentioned in the Bible. This being so, we took the expression to apply to such as the law of falling bodies, laws of refraction and reflection of

light, laws of sound, of hydrostatics, of electricity, of chemical affinity, and similar laws of nature. On looking up the original article quoted from, the connection and the whole trend of the thought seem to indicate that our correspondent places a correct interpretation on the passage—that its purpose is to refute the idea of there being any such thing as laws of nature independent of God. If the language of the original had been edited so as to read, “The words of Holy Writ say nothing of independent laws of nature” (omitting the “the”), we at least should not have misapprehended its meaning. One lesson at least from this experience has been impressed upon us anew,—not to draw too hasty conclusions from isolated extracts without considering the whole tenor of the matter where they occur.

One point we intended to make in the editorial, however, was this: the Bible does not purport to define the technical laws of nature as we are obliged to study them in science, but it does save us from accepting any man-made law (such as certain ones in evolution) that would lead into error. This is *one* of its chief functions in the science room. Our correspondent says further:—

It seems to me that the most important reason for associating the Bible with science has not been mentioned in these articles: that is that the teacher and pupil may extract or draw from the materials of science the spiritual truths which are infinitely greater in

value than mere scientific truths, because they develop character. This work is urged upon pupils in “Christ’s Object Lessons:” “Let everything which the eyes see and the hands handle be made a lesson in character building.”

In response we call attention to the fact that the purpose of Dr. Cooper’s articles was not to set forth *reasons* for associating the Bible with science study, but rather *ways* of doing so. The reasons are much better understood than how to do the work with the best results. The Bible acts both as a corrective and as a luminator; it saves from falling into error, and it lights up the way into more truth. It sometimes seems difficult to say in which capacity we appreciate it more.

There is a sentence in the article quoted from by Dr. Cooper which says: “There is scarcely an operation of nature to which we may not find reference in the Word of God.” To us this expression is suggestive of one of the most valuable functions of the Bible to the teacher of science; viz., as an example and guide in how to use the things of nature to elucidate and impress spiritual truth. Indeed, one of our chief aims in studying science is so to acquaint ourselves with the laws of nature and with her vast resources, that we may draw freely upon them to illustrate and reenforce the truths of the gospel in our teaching and preaching. We are indeed grateful for this series of articles on the Bible in science teaching; but believe, with their author, that the good work has just begun. H.

THE MINISTRY

A New Department

IN this issue of the journal we are opening a department devoted to the ministry. Our first college, at Battle Creek, Mich., was established to fit young people for the work. The purpose of this journal and of our whole educational system is to save our children and young people and prepare them for ministry to others. Therefore, it is highly fitting that we give space in the journal to a department which we have decided to call "The Ministry." The term is meant to include all kinds of gospel service, with particular emphasis upon the work of the preacher.

The General Conference Educational Department started, with the month of January this year, a reading course for ministers and other gospel workers. We expect to publish in the journal from month to month a reading schedule and notes for this course. Many workers are registering their names for this work. The Bible and the spirit of prophecy provide much instruction on the place and work of the ministry, as it applies both to preaching and to the wider field of gospel ministry represented in this cause. From this instruction and from other books written by masters in the art of preaching and pastoral work, we shall draw such material as seems to us to be helpful to those who are pursuing this reading course. We trust that our readers will call the attention of friends and acquaintances to the work of this department.

S.

Ministerial Reading Course

February Schedule

THE Reading Course for February starts with page 85 in the book "Preparing to Preach," and continues to page 217. The following subheads under Part I fall within these pages:—

- The Introduction
- Sermon Body
- The Conclusion
- Materials
- Ministerial Senility
- Originality
- Instruction

Notes and Quotations

Preaching is the heaven-appointed means of making known the gospel of Christ. Dr. Broadus tells us that no false religion has ever provided for the regular frequent bringing together of men to hear religious instruction or exhortation. Neither Hindu, Mohammedan, nor Buddhist depends to any considerable extent upon preaching. From the earliest times, preaching is peculiarly a Christian institution. Christ began by choosing men to preach. After more than three and one-half years of training, he sent them forth to be preachers. They were to feed the lambs and feed the sheep. They were to be his witnesses and his messengers. The Master's last words were the emphatic commission, "Go ye into all the world, and preach the gospel to every creature." The apostles, recognizing this as their appointed work, asked that deacons be chosen for the business affairs of the church, that they might give themselves "to prayer, and to the ministry of the word." Paul says, "Christ sent me not to baptize, but to preach the gospel." Peter says that he was commanded to preach to the people. "Wherever in the New Testament the call to the ministry is spoken of, preaching is the point made emphatic."

Hoyt, writing on the importance of preaching, says: "The Christian church began in preaching. The gift of the Spirit at Pentecost was that men might hear, each in his own tongue, the word of the good news. The sermon of Peter stands as the notable event in the morning of the church. The gospel was preached before it was written. The man to whose philosophic breadth and spiritual

fervor and consuming zeal the early church owes the most, was preeminently a public teacher. The epistles of Paul were written to the churches that had been gathered by his skillful teaching of the word.

"Each century of the church has repeated this fact of its early experience. The first victories over heathenism and semicivilized peoples have been won by the preacher: Columba and his followers among the early Britons, Augustine among the later Angles and Saxons, Boniface in Gaul, Cyril and Methodius along the Danube and the Black Sea, record the triumphs of preaching. And the modern proofs are not less striking: Xavier, Lacroix, and Duff in India, Burns and Morrison in China, Moffat in South Africa, Brainerd and Eliot among the aboriginal tribes of the Western continent.

"The Christian life thus established has been strengthened and enlarged through the work of preaching. Other agencies have been cooperant with the pulpit, the teacher, and the student. The teacher must be companion of the preacher if faith is to be established in intelligence and the church self-propagating by wise and efficient agencies. Education in religion is rightly receiving greater attention. But it will not, it cannot, take the place of the pulpit. Preaching is in accordance with the very genius of Christianity. Christianity has created the pulpit. The sermons of Christian pulpits are interwoven with the best life of civilization, its educator and inspiration. From the days of Augustine and Chrysostom and Ambrose to those of Liddon and Spurgeon and Beecher and Brooks, the succession has been almost unbroken of apostolic and prophetic voices. And it may be truthfully said that the modern pulpit has lost nothing of the responsibility for instruction, and is not inferior in the gifts of teaching and persuasion.

"It is further noticeable that the 'times of refreshing,' the spiritual and aggressive eras of Christianity, have been the days of great preachers. In this fact no doubt are found both cause and effect. Their lofty visions and burning words have unveiled the heavens and uncovered the hearts of men, and made the kingdom of God a real and present and dominant kingdom. And such vitality in the hearts of men is impatient of honeyed words and pretty fancies and formal correctness in the pulpit. It demands and calls forth the creative thoughts and passionate speech that make eras of spiritual progress.

"The higher life of society is dependent upon an effective pulpit. Movements of reform have begun in the simple and fearless preaching of the gospel. Wyclif and his preachers touched the moral sense of a corrupt age, and made men restless and aspiring. John Huss caught the spirit and proclaimed the word of a new life in Bohemia. Glorious has been the succession of fearless preachers, the men of 'light and leading,' who have increasingly interpreted Christianity as a present kingdom among men: Colet, Luther, Calvin, Knox, and especially in more recent times and in our own race and language, Baxter, Bunyan, Wesley, Whitefield, Robertson, Spurgeon, Beecher, Parkhurst, each in his own way has touched the bones of a dead formalism and made living creatures, or pierced the tissue of lies that worldly habit had woven about the church, that it might come forth in newness of life.

"And this brings us to the final argument for preaching,—the further reason for the perpetuity of this work in the church. We have already seen that the pulpit is in accord with the very genius of Christianity, its product as the religion of the incarnation. Christianity is a life; it can be propagated only by personal influence. Speech is the chief expression and agency of personality. This is the *psychological reason*. The pulpit is in accordance with the very nature of man. Language is the expression of life. We know and receive life largely through speech. Words are the visible forms of truths. But the highest power, the fullest meaning of words, are perceived and felt only when they are spoken. Words are the living pulses of the soul. 'The essays of Emerson were never truly understood,' said Alcott, 'until he had spoken them.' It is the accent of conviction that arrests and holds the inattentive and thoughtless multitude. It is the tone of sympathy that opens indifferent and hostile minds. It is the key of experience 'our hands have handled' that interprets the Word and truly commends it to the hearts of men. A man must speak the message, a man who knows and feels its power, a man throbbing with its spirit and import. And here preaching, though using all the natural powers and arts of speech, is lifted distinctly above rhetoric and elocution, into a higher plane of spiritual influence. It is the power of personal testimony, the Christ speaking through his messenger: 'Ye are my witnesses.'

"The source of genuine religious eloquence lies much deeper and higher than

in the study and appropriation of rhetorical figures and other artificial human methods,—in the deep glow, in the enthusiasm of the heart for the divine truth and beauty of the gospel, which the Spirit of God produces in the speaker when he becomes humbly absorbed in the truth; and when this unfolds itself in his address, then also the Spirit of God cooperates, impressing and touching the hearts of the hearers. In this self-abandonment to the holy unction from above lies the inmost source of true religious eloquence and the secret of its fruitful operation.”

In comparing printing with preaching, Dr. Broadus says:—

“The great appointed means of spreading the good tidings of salvation through Christ is preaching—words spoken whether to the individual, or to the assembly. And this, nothing can supersede. *Printing* has become a mighty agency for good and for evil; and Christians should employ it, with the utmost diligence and in every possible way, for the spread of truth. But printing can never take the place of the living word. When a man who is apt in teaching, whose soul is on fire with the truth which he trusts has saved him and hopes will save others, speaks to his fellow men, face to face, eye to eye, and electric sympathies flash to and fro between him and his hearers, till they lift each other up, higher and higher, into the intensest thought, and the most impassioned emotion,—higher and yet higher, till they are borne as on chariots of fire above the world,—there is a power to move men, to influence character, life, destiny, such as no printed page can ever possess. *Pastoral work* is of immense importance, and all preachers should be diligent in performing it. But it cannot take the place of preaching, nor fully compensate for lack of power in the pulpit. The two help each other, and neither of them is able, unless supported by the other, to achieve the largest and most blessed results. When he who preaches is the sympathizing pastor, the trusted counselor, the kindly and honored friend of young and old, rich and poor, then ‘truths divine come mended from his lips,’ and the door to men’s hearts, by the magical power of sympathy, will fly open at his word.”

Luther, in speaking of the preacher, says: “There is no more precious treasure nor nobler thing upon earth and in this life than a true and faithful parson and preacher. The spiritual preacher increaseth the kingdom of God, filleth

heaven with saints, plundereth hell, guardeth men against death, putteth a stop to sin, instructeth the world, consol-eth every man according to his condition, preserveth peace and unity, traineth young people excellently, planteth all kinds of virtue in the nation; in short, he createth a new world, and buildeth a house that shall not pass away.”

Young Men for the Ministry

IN preparing young men as ministers, the following instruction has been given us:—

Young men who desire to enter the field as ministers, colporteurs, or canvassers, should first receive a suitable degree of mental training, as well as a special preparation for their calling. Those who are uneducated, untrained, and unrefined are not prepared to enter a field in which the powerful influences of talent and education combat the truths of God’s Word. Neither can they successfully meet the strange forms of error, religious and philosophical combined, to expose which requires a knowledge of scientific as well as Scriptural truth.

Those especially who have the ministry in view, should feel the importance of the Scriptural method of ministerial training. They should enter heartily into the work, and while they study in the schools, they should learn of the Great Teacher the meekness and humility of Christ. A covenant-keeping God has promised that in answer to prayer his Spirit shall be poured out upon these learners in the school of Christ, that they may become ministers of righteousness.

As one means of helping to attain those noble ends, our new department, *The Ministry*, has just been opened in this number. We invite our young men to follow it from month to month. S.

THE NORMAL

The Teacher's Influence

BY CARRIE E. ROBIE

"I WALKED a little while one day
With one of earth's great men;
And now with every thought of
him,
The world is born again."

Influence for good or ill is the fate of all to wield, whether they will or not. But the teacher especially has a powerful influence on those with whom he associates so constantly and closely. Children, to a startling degree, become like what they behold. The influence of the personality of their teacher, supplemented by the line upon line day after day in the school program, who can measure!

One has well said, "Youth is clay for whatever potter may put it on his wheel, sensitive paper for any artist to put what picture on he pleases." Geikie says, "We take the color of the society we keep as the tree frogs of Ceylon do that of the leaf on which they light." He further says, "Ask Shame and Guilt and they will tell you they were made what they are by Example and Intercourse; and on the other hand, Honor and Usefulness commonly hasten to own that they owe everything, humanly speaking, to some one they have copied." These words should inspire us to tread softly and reverently as we go in and out before our beloved pupils, that the spirit pervading our work may be only sweet, strong, uplifting, and saving in its influence.

"We teachers stand, as long ago in Judea the disciples stood, with a

little child in our midst." It is ours to teach him to love whatsoever things are true, lovely, and of good report; ours so to direct the young life that it may steer clear of some of the ills we ourselves encountered; ours to influence him to choose eternal and real things rather than the things that are seen; ours, in brief, "to allure to brighter worlds and lead the way."

"I am so thankful we have in the parable, the sheep found. There is no picture of a sorrowful shepherd returning without the sheep." The question is, then, How may the teacher's influence best be used to this glorious end?

Much is written of late concerning the teaching of ethics in the schools, and our program is made out with a suitable period devoted to that subject. But surely that period's work is not the end of it, for it must run like a thread of gold through the entire day if our work is to be a success. To insure success, the teacher himself must be a student in a higher school, the school of Christ, and daily learn of him who says, "Learn of me; for I am meek and lowly in heart."

Meanwhile we must remember that our lives are speaking constantly and effectively for good or ill. As one has forcibly said, "What you are thunders so loud I cannot hear what you say." As I attempt to teach honesty, am I always square in my deal with each child? As I desire my children to form habits of neatness, do I al-

ways exhibit that desirable trait in my dress and in all the conditions around me? As I urge upon them the desirability of being prompt ever, am I always "instant in season"? As we press home the virtue and ornament of politeness, are we always sweet and courteous? If not, surely our admonitions are as water spilled on the ground.

Probably all have not heard of the little boy whose mother noted a marvelous change for the better in his manners after his first brief term of school. One day she said, "Johnnie, how does Miss Brown teach you to be polite?" Johnnie replied, "She doesn't teach us at all. She just walks around, and we all feel as polite as anything." Happy indeed is that teacher who thus molds young lives just by *being what she desires them to be.*

Along with this comes, of course, the directing of their minds in the various lines of study for general culture and character building. As a rule, to say to children, Be brave, honest, true, courteous, kind, generous, noble, and always loyal to truth and right, has much less effect than to tell them stories illustrating these virtues (never tacking a moral to the end, however; the children will see it if it is there). Among some stories that I have found helpful are "Grace Darling," illustrating unselfish courage; "Damon and Pythias," also "David and Jonathan," showing what love will do and bear; "Abram's Entertainment of the Angels," illustrating courtesy; "The Emperor's Bird's Nest," or any of the many stories of Lincoln's kindness to animals, to illustrate that valuable trait. As we go

a step higher and wish to illustrate loyalty to God even in the face of death, we find many excellent stories at our command, of which, perhaps, "Daniel in the Lions' Den" is as valuable as any. These stories are simply a few types. They could and should be multiplied indefinitely as occasion demands.

Yes, it is grand to say to our pupils, "Behold the splendid traits of character in all these heroes, and aim to produce these traits in your own lives." Yet methinks I hear One say, "And yet show I unto you a more excellent way." Is it not the privilege of the teacher who is following Jesus to say, Behold, O, yes, behold the matchless charms of Jesus? And, more than that, Behold in him the Lamb of God that taketh away the sin of the world.

Sharon's Rose

"A Persian fable says: 'One day
A wanderer found a lump of clay
So redolent of sweet perfume
Its odors scented all the room.

"What art thou?" was his quick
demand;

"Art thou some gem from Samarkand,
Or spikenard in this rude disguise,
Or other costly merchandise?"

"Nay, I am but a lump of clay."
"Then whence this wondrous perfume — say?"

"Friend, if the secret I disclose,
I have been dwelling with the
rose."

Sweet parable! and will not those
Who love to dwell with Sharon's
Rose,

Distill sweet odors all around,
Though low and mean themselves
are found?

Dear Lord, abide with us, that we
May draw our perfume fresh from
thee!"

Oral Bible in Grades One to Three

BY ELLA KING SANDERS

THIRD TERM

Lesson 4 — John the Revelator

MEMORY VERSE: Rev. 1: 3

AIM.—To emphasize God's care over those who serve and trust him, and to teach that man cannot stop God's work.

INTRODUCTION.—Recall the days when Jesus was here on earth, and talk about those who were closely associated with him in his work.

LESSON.—Question to get the fact, if possible, from the children that John was called the "one whom Jesus loved." Tell of the tender care of his mother after Jesus was taken away. He was ever busy working for Jesus, trying to get people to believe in him. He lived to old age, after all the other disciples were gone. He saw Jerusalem destroyed. Tell of the opposition of the Jews, how they hated John, and tried to stop his work. Tell of his call to Rome to be tried, and of the false witnesses against him; of his deliverance from the pot of boiling oil, and his banishment to the isle of Patmos. They could not take his life, so sent him from men, but God and the angels were with him. Grand company! Describe the island. Left to "study divine power as recorded in the book of nature." It was a gloomy place, but he could read letters from his Heavenly Father, written in cliffs and rocks and in the mighty waves of the sea. God did not hinder wicked men, but he brought good to his servant, and to us, and to all the world by giving the Revelation.

CONCLUSION.—Recall examples of others suffering and good coming from it: Joseph, Job, and Daniel. We need not fear what man can do to us as long as we obey and trust God. Man did not stop God's work by banishing John. Give experiences where the present message goes on though men try to stop it. Men cast into prison and teach fellow prisoners.

HELP.—"Acts of the Apostles," chapter 56.

Lesson 5 — The Dark Ages

MEMORY VERSE: Dan. 7: 24-26

AIM.—To teach facts concerning that period, and to deepen faith in God's prophetic word.

INTRODUCTION.—In simple language tell what the memory verse means, showing

the picture representing the ten-horned beast.

LESSON.—Tell how, even while Paul lived, this power began to work. In order to carry out the purpose of this power, the people must not read the Bible; so for hundreds of years it could not be bought, and people were forbidden to read it, if they had one. Tell how Sunday crept in, and the true Sabbath "was pressed down a little lower." Give the date, 538 B. C., when the last of the three powers represented by the three horns was overcome, and the Papacy established. This was the beginning of the Dark Ages. Tell the position of the popes, bishops, priests; forgiving sins, acts of penance, and image worship. Pope Gregory proclaimed the Romish church perfect. Tell how other false doctrines came in,—natural immortality, consciousness in death, eternal punishment, etc. In the thirteenth century the Inquisition came in. Omit details of the cruelty of this power. Tell how during all those long years there were a few who were true to God and kept the true Sabbath. Refer to the Waldenses, especially the schools in the mountains and the part the children were taught to act.

CONCLUSION.—The words given to Daniel were fulfilled. There were true, faithful men and women then whom God could trust to carry his truth. Shall he not find in us true, faithful servants? He gave them wisdom to know how to work; he is the same today. They were willing to suffer for him; are we willing to suffer for him, if need be?

HELP.—"Great Controversy" (third edition), chapters 3 and 4.

Lesson 6 — Wyclif and Other Reformers

AIM.—To teach the facts of their lives and works, and to encourage a spirit of standing for the truth.

INTRODUCTION.—Give the meaning of the word reformers, perhaps by telling some little story. Talk of the time when Bibles were very scarce, and how men were moved by the Spirit of God to search for truth.

LESSON.—Picture a home in England where an obedient boy labored faithfully to get an education; give the record he bore at school, his thoroughness, and how

he studied the Scriptures, and finally translated the Bible into the English language. Tell of the great labor this involved, how God shielded his life, and how his work prospered. He now bears the name of "Morning Star of the Reformation."

Tell of John Huss and his wonderful dream, and of his giving his life for the cause of God. Give names of other prominent Reformers, and review some of Luther's work. Tell something of the work of John and Charles Wesley, of John Frith, who aided Tyndale, and how he advocated the seventh-day Sabbath. (See "Great Controversy," page 248.)

CONCLUSION.—Teach the reforms needed in these days. Who will stand for truth?

HELP.—"Great Controversy," chapters 5-9.

Lesson 7—The Bible Society and Its Work

AIM.—To acquaint the pupils with the facts, and to deepen their interest in the Bible and its work among men.

INTRODUCTION.—Show books and talk of their authors, then show some old books and tell how valueless they are because we have outgrown them; others up-to-date take their place.

LESSON.—Show the Bible, tell of its Author, and tell how it was written. Tell of its value and its scarcity two hundred years ago,—how at first it was written on parchment. Then tell how some Christian people in England saw how much this precious Book was needed in the world, and formed the British and Foreign Bible Society, in 1804, with the aim of having the Bible printed and sold so cheap that all the people could have copies. The American Bible Society was formed in 1816, with the same aim before it. At first its efforts were in this country, but they soon reached to the foreign fields, and the society is now endeavoring to print in every language, and to sell so low that even the poorest can have God's Word. In 1901 the society had 337 persons in foreign lands distributing Bibles. Missionaries aid them in this work. That society has a president and twenty-seven vice presidents. Mr. John Fox is the general secretary. Read in the *General Conference Bulletin* what he said at the General Conference. There were 3,691,000 Bibles sent out in 1912.

CONCLUSION.—Teach our duty in helping in this work. These Bibles go before us in the foreign fields. Try to impress the value of the Bible.

Lesson 8—John Paton

AIM.—By the study of this noble life to instill within the children love for the pure and holy, and to deepen the missionary spirit.

INTRODUCTION.—Picture the little cottage home on a farm in far-off Scotland, with a mansion near by. Tell of the humble father at his daily toil of making stockings, and of the glad day when a baby boy came to gladden the home.

LESSON.—This little baby was named John Gibson Paton, and his life was dedicated to God. Tell of his early childhood, surrounded by nature and carefully guarded by faithful, praying parents; his home changed to a small village; give description, and note the room called the sanctuary. Tell of its sacredness, and of the influence the scenes enacted there had upon the lives of the children. Give some incidents of his school days and some facts about his first missionary work. After ten years of city work, he starts on his first missionary trip to foreign fields. Tell the reply of his parents when asked if he should go (page 50). Trace his journey to the New Hebrides, and tell something of the heathen land. Tell or read some of the interesting experiences at Tanna (pages 91, 98), and the sinking of the well at Aniwa (page 327). Tell how this man lived to see the work of God fully established on the island of Tanna, which he had to abandon at first. Died in Australia, Jan. 28, 1907.

CONCLUSION.—Mr. Paton tried to follow Jesus in all he did and said. He tried to lead others in the right way instead of letting them lead him in the wrong way. He loved the souls for whom Jesus died, and was willing to do anything to save them. Teach the joy in true missionary work.

HELP.—"Story of John G. Paton."

Lesson 9—First Angel's Message

MEMORY VERSE: Rev. 14: 6-12

AIM.—To teach the children that we are living in the judgment hour, and that when it ends the day of salvation ends.

INTRODUCTION.—Talk of the events of yesterday—how easily told; the events of tomorrow—how impossible for man to tell! Explain the term prophecy. Speak of some familiar historical and prophetic events of the Bible. The lesson today is prophetic.

LESSON.—Read Rev. 14: 6-12. Note that the work of literal angels, to preach the gospel, is given to men. Show the

importance of the message; to whom and how proclaimed. Locate the message; proclaimed in all parts of the world,—in America by Wm. Miller, in Asia by Wolff, in England by Irwin. Give some particulars of William Miller's work. Tell the part the children acted in Sweden (page 140 of "Great Second Advent Movement"). Tell how men believed what they preached—how they left crops unharvested. Picture the great disappointment, and explain why they were disappointed.

CONCLUSION.—Teach that the work of the judgment is the cleansing of the heavenly sanctuary, and how it began in 1844. When all cases are decided, Jesus will come. Explain the solemnity of this work and the need of a preparation for our part in it.

HELPS.—"Great Second Advent Movement," chapter 6; "Thoughts on Daniel and the Revelation," pages 708-727.

Lesson 10—Second Angel's Message

AIM.—To help the children understand the special message that is going to the world at this time.

INTRODUCTION.—Review the first angel's message. Talk about the founding of Nimrod's kingdom and why it was called Babylon. Tell how in the prophecy Babylon is called a woman and means a church; a pure woman is a true church, and a bad woman a false church, one joined with the world.

LESSON.—Read the message. Babylon is fallen; the true church forsaking the truth in Jesus and refusing the first message. Tell some of the false doctrines, and how worldliness came into the church after 1844. Before that time, when one was converted, on the next appearance at church all the jewelry, feathers, and flowers were left off. After that time gradually the love of pleasure and of the world took possession of the churches.

CONCLUSION.—Teach that the love of the world is enmity with God. Those who are ready to meet Jesus will not be lovers of this world.

HELPS.—"Daniel and the Revelation," page 727; "Great Second Advent Movement," pages 171-184.

Lesson 11—Third Angel's Message

AIM.—To impress the importance of this last message, and to create a desire to help spread it.

INTRODUCTION.—Show pictures of the symbols of these messages, and review the work of the first two angels. Talk of

the last of anything,—the last day of school, the last day of the year, the last day of life. The work of the third angel is the last work for Jesus on the earth.

LESSON.—Read what follows this work, and give word picture of that scene. (Show picture of Jesus seated on the cloud.) Try to impress the reality and the solemnity of that scene. Then turn to the message of warning that is to prepare a people to stand in that day. The world is in darkness regarding these events; what is the duty of those who have the light? Bring out the part children should act in this work. Explain what is meant by the worship of the beast and his image, and the receiving of the mark.

CONCLUSION.—Teach duty in time of danger. The angel cried with a loud voice—the warning to be heard by all. Who will give the warning? Teach that this may be given by words and deeds; some people will read the life, but will not read a printed warning.

HELPS.—"Daniel and the Revelation," chapter 14; "Great Second Advent Movement," chapter 16.

Help One Another

Old Testament History

BY E. H. SMITH

(Adelphian Academy).

I START my class in the book of Genesis with a verse-by-verse study. I use "Patriarchs and Prophets" as a help, having the students read various chapters which apply to the lessons as they are studied. When the class reaches the fifth and eleventh chapters of Genesis, I have them memorize the genealogy of Christ from Adam to Abraham, and also make a diagrammed chronology. This chronology, when finished, reaches from Adam to Christ. I use the Bible in making it as far as the exile, and from there to Christ I use history and the book "From Exile to Overthrow."

READING COURSE

Third Year

Part I: "Counsels to Teachers"

Health and Efficiency

1. To what important matters does health bear a close relation?
2. Point out ways and means of teaching the youth health principles.
3. Why is the education of many youth a failure?
4. How are students to be safeguarded against overstudy?
5. What bearing has voice culture on health? On life itself?
6. What errors in diet impair the health?
7. What attention should be given to sanitation? To the regulation of room temperature?
8. What science should students learn before talking of higher education?
9. Show the importance of the teacher's maintaining a good physical condition.
10. Enumerate (a) some principles of healthful dress, (b) some evils of improper dress.

Practical Training

1. In the Jewish economy, how was manual labor made a part of the gospel plan?
2. To what extent do the same principles apply to modern education?
3. What is the most beneficial kind of exercise? What is not essential?
4. What is the example and the teaching of Christ?
5. Outline in detail the plan and benefits of carrying on schools outside the cities.
6. Show that skill in the common arts is a gift from God.
7. What are teachers urged to do?
8. How shall we answer the question, "Can industrial work in our schools be made to pay?"
9. How should drawbacks and perplexities be met?

Recreation

1. Study how God would have his people represent him in the world, and how they can work out his purpose.

2. What is the attitude of the world toward professed Christians? Of God and the angels? Of Christ the Saviour?

3. What special snare in the world do the young encounter?

4. On what artful policy does Satan seek to entrap them?

5. What dangerous idea prevails in the training of youth today?

6. Why are not professed Christians a greater help to our youth?

7. What special test will be brought to bear upon young Sabbath keepers?

8. Point out the only safe course for them to pursue.

9. Draw up a set of right principles for school youth as developed on pages 331-335.

Social Gatherings

1. Contrast typical Christian and worldly gatherings for diversion.

2. What kind of gatherings for social intercourse may be highly profitable?

3. Describe a type of social gathering which is a disgrace to Christians.

4. What class of Christians are attracted to "Satan's banquet"?

5. What attitude will true Bible Christians assume toward social vanities?

6. Why are "holidays unto God" especially timely?

7. What kind of pleasure parties cannot be recommended?

8. How are young men handicapped for life by being drawn into gatherings for amusement?

9. What confusion do such gatherings make?

10. Show (a) that recreation is needful, (b) how it may be properly taken.

Danger in Amusements

1. Relate an experience with improper amusements at the Avondale school, and the solemn words spoken by One in authority.

2. Illustrate the consequence of one departure from the right, (a) in the camp of ancient Israel, (b) in the school just mentioned.

3. Show how the use of the Bible as our counselor will keep us in right paths.

Part II: "School Management and Methods"

CHAPTER XX

1. Consider the aim of the teaching art: "Growth through guided self-effort." Growth implies pupil effort — spontaneous or responsive. If spontaneous, and in the right direction, it needs no guidance. If responsive, it follows the direction in which the interest is drawn or in which the stimulus impels. In the activities of the ordinary child, in the ordinary school-room, what ratio between spontaneous and responsive effort should you work for?

2. What stages of pupil growth are indicated by the ranking of schools? Is there any difference in the *importance* of the work in one stage over that of another? How do you estimate your position and work in comparison with that of a college president?

3. Study the "Five Necessary Coordinate Groups of Studies," by Dr. Harris, till you grasp clearly their philosophic basis, covering the whole range of human knowledge and providing for the development of the whole mind.

4. Read from page 208 to the end of the first paragraph on page 211, omitting the references in brackets, in order to obtain a good general idea of the author's practical grouping of subjects; then pass to Chapter XXVI for an amplification of the first, or "Conduct Group of Studies."

CHAPTER XXVI

1. Observe that in arranging the philosophic grouping into practical groups, the author places the Conduct group *first*. This harmonizes with the aim of Christian education — to make character building of first importance.

2. Observe also that to the previous grouping of conduct studies, bearing upon the development of the whole *mind*, Dr. Baldwin here adds "practical religion," to make the Conduct group bear upon the

culture of the whole *heart* as well as of the mind.

3. Give this chapter careful study with a view to forming a definite opinion, (a) on the value of coordinating and correlating conduct teaching with all the subjects of this group in the daily curriculum, in addition to the "special conduct lessons" recommended on page 304, section 3; (b) on the value of having the subjects of the Conduct Group appear less often in the week, but extend over the period of years included in each school stage.

4. What subject of prime importance in our course of study might be classified as a "special conduct" study?

5. What does the author call "the greatest thing in education"? The "noblest work of God"?

CHAPTER XXVII

1. Read again the diagram and paragraphs on the Language Literature Group on page 209.

2. In reading this chapter what new view do you get of the relation of the four English units in the diagram, (a) as one organic group of studies; (b) as demanding proportionate attention to each when any one is specially taught; (c) as requiring unification through one directing mind or through close cooperation of more than one?

3. To what only does Dr. Baldwin hold the teaching of how and what to read and the developing of a taste for the best literature, secondary in importance? Have you been accustomed to regard it in this way?

4. What new ideas did you gain in this chapter on methods of teaching the subjects of this group? Note them down for future use.

5. Determine that you will read a good manual or two on reading and language teaching. Do you think manuals specially adapted to our own school work would be of superior value? If so, write the Educational Department about it.

HOME EDUCATION

Conducted by Mrs. C. C. Lewis, *Takoma Park, D. C.*

Have You Written to Mother?

PRAY, may I ask you, worthy lad,
Whose smile no care can smother,
Though busy life throbs round about,
Have you written home to mother?

You are fast forgetting, aren't you, quite,
How fast the weeks went flying;
And that a little blotted sheet
Unanswered still is lying?

Don't you remember how she stood
With wistful glance, at parting?
Don't you remember how the tears
Were in her soft eyes starting?

Have you forgotten how her arm
Stole round you to caress you?
Have you forgotten those low words:
"Good-by, my son; God bless you"?

O, do not wrong her patient love!
Save God's there is no other
So faithful through all mists of sin:
Fear not to write to mother.

Tell her how hard it is to walk
As walked the Master, lowly;
Tell her how hard it is to keep
A man's life pure and holy.

Tell her to keep the lamp of prayer,
A light, a beacon, burning,
Whose beams shall reach you far away,
Shall lure your soul returning.

Tell her you love her dearly still,
For fear some sad tomorrow
Shall bear away the listening soul,
And leave you lost in sorrow.

And then, through bitter, falling tears,
And sighs you may not smother,
You will remember when too late
You did not write to mother.
— *Jane Ronalson, in Banner of Gold.*



The Gateway of a New Life

MRS. SANDERS was weary and sorely perplexed, when suddenly a rap at the door aroused her. It was good Mrs. Johnson, who always had a word of cheer for every one. Pleasantly the women talked of the commonplace things, the garden, the chickens, and quite naturally the conversation drifted to their children. Mrs. Johnson had passed the meridian of life, and from her comfortable position could look back upon the early years of her married life with a degree of satisfaction. Her children had grown up to call her blessed, they had passed through the lowlands of youth, and were

now safely climbing the sunny slope of manhood and womanhood, to fields of usefulness. The youngest, a fragile flower of a girl, had brightened her pathway a few brief years, then faded and died. The memory of this little one gave the mother a tenderness for all children.

"Sorrow upon the heart is like snow upon the field in spring, making it greener." So it is often; the richest experience of life is the outgrowth of a great grief.

Mrs. Sanders was a younger woman. She loved her children, and had given her best efforts to keep them clothed and fed. They

were usually well behaved, especially the younger ones; but the object of her present anxiety was her oldest daughter, a beautiful girl, who up to this time had given her much pleasure.

In her anxiety, Mrs. Sanders thought to confide her trouble to her neighbor, perhaps she could help her; so she said, "Mrs. Johnson, I am so perplexed about Gertrude. She does not seem like herself. She appears indifferent to everything around her; she is absent-minded, and forgets the most important matters. She seems to be dreaming as she works, and takes no interest in the duties of the household.

"She is always planning to get the other girls together for some kind of frolic. She used to tell me everything, and talk over all her little difficulties with me; now she seems so secretive."

As Mrs. Sanders unburdened her heart, Mrs. Johnson reviewed in her own mind her experience of a few years before, and in loving sympathy she answered:—

"My dear Mrs. Sanders, do not consider this change in your little girl so serious. Let me see, how old is Gertrude?"

"Gertrude is just past thirteen."

"I thought so," said Mrs. Johnson. "You see," she continued, "Gertrude is at the gateway of a new life. She is leaving the quiet meadows of childhood and entering the uplands of youth. There are great physical changes taking place in her body, though she is not conscious of them. She is nearing the threshold of young womanhood. She is 'neither maid, matron, nor mother.' She does not understand

herself nor the varied emotions that surge through her soul.

"This desire to be always with the other girls is the natural development of the new social life of her being. It is a critical time for her, and it will require much tact to tide her over the rapids into the quiet stream of womanhood.

"Do not needlessly intrude yourself into her secret plans. Show her in every little kindness that you miss her companionship, and that you really need her help. See that she is always at home in the evening, or, if out, that she is properly chaperoned. I should invite her girl friends to her home, and put forth extra effort to give them a wholesome good time, without permitting them to impose upon me.

"It is true, Mrs. Sanders, that Gertrude ought to confide in you concerning her affairs, but it is natural for a girl in this transitory period to hug some cherished secret close to her own heart. Not that it is anything bad, but just for the joy of keeping it to herself. She is beginning to have ideas of her own, and must have time to establish her equilibrium. If you respect her individuality, in a short time she is quite likely to return to the old companionship, only the friendship will be deeper and richer than before.

"I have noticed, Mrs. Sanders, that these peculiar experiences of girls are only temporary, and will soon pass. Keep close to Gertrude; do not let her feel you doubt her love. Assure her of your confidence. Let her help you carry the burdens that lie on your heart for the other children. It will make

her womanly, and bind her closer to you.

"Now, my dear Mrs. Sanders, I beg your pardon for staying so long, but really I think there is no class of persons so misunderstood and so much to be pitied as these dear 'betwixt and between.'"

"I am so glad, Mrs. Johnson, that you came," said Mrs. Sanders. "I think I can understand Gertrude better in the light of your counsel. I hope you will come again soon."

"I shall be glad to do so, Mrs. Sanders. Good afternoon."

Study the Child at Home

WHO can be said to have the same opportunities for studying the child as the parent enjoys? Certainly not the teacher, whose time with the children is limited to a few hours a day, and who has a large class to observe, and cannot give so much time to individuals. The mother has the child before her for years, and can trace its development from babyhood. Again, the child shows all its characteristic traits at home, whereas in school it is generally repressed or on its good behavior. In school it is among equals. At home it is in the society of family, friends, sisters, brothers, and servants, representing equals, superiors, and inferiors. In such surroundings character has a far better opportunity for development, and we have better occasion for observing it where the child is most natural, most itself. The observation of parents, too, will necessarily be made with a deeper sense of responsibility, a greater amount of interest. The parent knows, or

ought to know, its dark side and its temptations. Where the teacher is at a disadvantage, the parent feels at home; where the teacher gropes about in darkness, the parent sees clearly; where the teacher is hopelessly baffled, the parent holds at least some clue. Surely, then, the cooperation of teacher and parent is indeed much to be desired.—*Mrs. Felix Adler, in Early Education.*

Simple Faith

JOHNNY HALL was a poor boy. His mother worked hard for their daily bread. "Please give me something to eat, for I am very hungry," he said to her one evening.

His mother let the work that she was sewing fall upon her knees, and drew Johnny toward her. As she kissed him, the tears fell fast on his face, while she said: "Johnny, my dear, I have not a penny in the world. There is not a morsel of bread in the house, and I cannot give you any supper to-night."

Johnny didn't cry when he heard this. He was but a little fellow, but he had learned the lesson of trust in God's promises. He had great faith in the sweet words of Jesus when he said, "Whatsoever ye shall ask in my name, that will I do."

"Never mind, mamma; I shall soon be asleep, and then I sha'n't feel hungry. But you must sit here and sew, hungry and cold. Poor mamma!" he said, as he threw his arms around her neck and kissed her many times to comfort her.

Then he knelt down by his mother's knee to say his prayers

after her. They said "Our Father" till they came to the petition, "Give us this day our daily bread." The way in which his mother said these words made Johnny's heart ache. He stopped and looked at her, and repeated them with his eyes full of tears, "Give us this day our daily bread." When they got through, he looked at his mother and said: "Now, mother, don't be afraid. We shall never be hungry any more. God is our Father. He has promised to hear us, and *I am sure he will.*"

Then he went to bed. Before midnight he awoke, while his mother was still at work, and asked if the bread had come. She said, "No; but I am sure it will come."

In the morning before Johnny was awake, a gentleman called who wanted his mother to come to his house and take charge of his two motherless children. She agreed to go. He left some money with her. She went out at once to buy some things for breakfast; and when Johnny awoke, the bread was there, and all that he needed.

Johnny is a man now, but he has never wanted bread from that day; and whenever he was afraid, since then, he has remembered God's promises and trusted in him.

Let us remember these three P's, the *Presence*, the *Power*, and the *Promises* of God; and this will help us to learn the lesson of trust. And in all our times of danger and of trial let us try to follow the example of David, when he said, "What time I am afraid, I will trust in thee."—*Selected.*

"A TRULY great man is he who does not lose his child heart."

Busy Work for Little Tots

Lesson 1

COME, children, I want to tell you about a little German boy and what he did for children when he became a man. (1)¹

His name was Friedrich Froebel, and his good mamma died when he was a little babe. His papa was a minister, and was away from home most of the time, just as your papa is, perhaps.

Little Friedrich was often lonely and sad, and he tried very hard to find things to amuse himself. After years of trial and disappointment he became a man. You see, Elvira, he had been a little child like you, and he thought he knew what would please little folks. He used to watch the mammas caring for their babies. He found that the first thing a little babe notices is the red flame of the lamp, and then other bright colors. He wanted to find something that would be simple and pleasant for children to play with, so he chose for the first plaything something like what I have in this little box. (2)

Now, Willie, see if you can guess what it is.

"A jumping jack."

Elvira, what do you think it is?

"I think it is a doll."

I want you all to put on your thinking caps while I tell you something about it. It is round, and red, and soft.

(All the children together) "It is a ball!"

Yes, a dear, little, soft ball, with a string for a handle. (3)

I will give each of you one and

¹The numbers refer to paragraphs correspondingly numbered in the "Explanatory Notes."

keep one myself. Minnie's will be a red bird. What is yours, Willie?

"Mine is a red apple."

What is yours, Elvira?

"Mine is a red rose."

Now all shut your eyes and think of a little story about your ball. Then raise your hand and tell me your story. Pearl, what is yours?

(4)

"My ball is red."

Elvira?

"My ball is soft."

Willie?

"My ball can hop and roll."

That is a good story. Tomorrow you may all bring me something that is the same color as your ball, and tell me all the things you can think of that are round. Earl, you may gather up the balls, and we shall put them in their little nest.

(5)

Explanatory Notes

(1) I wish at the outset to impress mothers with the importance of working out the lessons with their children. The foregoing lessons are intended only as samples, to show how the exercise may be conducted. They are to be studied and their principles mastered. In teaching them, the mother should use her own language.

In the notes an outline will be presented for a month's work. Do not say that the work is too difficult, that your education is not good enough, etc. The work is easy. It is simply playing with your children, and taking advantage of their play spirit to teach them important lessons. God has given you children. You may educate yourself to train them for his kingdom. The reason parents lose their hold upon their children is because they do not "live with them," the sympathy which at first existed is not kept up, and day by day they grow apart, until before the parent knows it her influence over her child is gone. It need not be so. O mothers, by the laws of mind, which are the laws of God, by the love of Christ, which will be poured with-

out measure into the mother's heart, it need not be! Come, then, let us learn how to live with our children.

(2) When you have something new for the children, keep it from their sight until the time comes to show it. Curiosity arouses interest, and surprise increases pleasure.

(3) *Materials.*—The best way to make these balls is to get half a dozen small rubber balls and crochet a little cover of colored yarn over each. Have the three primary colors, red, blue, yellow; and the three secondary colors, purple, green, and orange. But any little yarn balls will answer the purpose.

(4) The making of these short stories, or sentences, is a good language lesson. Encourage freedom of speech and a natural and pleasant tone of voice. If a child gives an incomplete sentence for an answer, or uses a wrong construction, say nothing about his mistake, but simply give the correct expression, and let him repeat it after you.

(5) Here is a good chance to teach order. When the children are tired of the play, they should be trained to put their materials and their playthings carefully away.

The Training of Infants—No. 2

Regular Feeding

WHY may not modern methods of regular feeding and the like be a part of man's natural progress upward?—though any mother ignorant of modern medical views will maintain the baby should be fed when it is hungry. This sounds sensible, and doubtless grown people once acted on the same principle and ate only when they were hungry. It has been found, however, whether because of the artificial conditions of modern life or because of greater knowledge of the system and its workings, that grown people thrive better when they eat their meals at regular hours. Children are still considered exempt from this rule, and are allowed to eat at almost any hour because they are growing,—

a very questionable kindness,—while babies are supposed to know just how much they need, and when. Doubtless their appetites are surer guides than those that have been perhaps gradually perverted by years of false training, but how easily the appetite of even a little baby is perverted is seen when you find a mother claiming that her baby of six or eight weeks likes bread or potato or beans! And it is a question how soon a baby's appetite may be misled in regard to quantity, at any rate by the constant offering of the nipple or bottle. For a baby cries for other reasons than because it is hungry, but the mother is very apt to consider its cry a sign of hunger, and feed it at once. At first it may not seem to wish to eat, but the probability is that it gets urged to do so until it complies, and after a while it acquires a false appetite and eats too much. If the mother had good judgment as to how much the baby nursed, and did not urge its eating when it had had enough, irregularity of hours would probably count for little with the breast-fed baby, but few mothers seem to have that kind of judgment. For that reason it is best for babies to have definite hours of feeding, and a definite length of time in which to take the meal. Then they get enough without being overfed.

Kind of Feeding

Of course, those mothers who feed the baby anything besides milk for the first nine or ten months are going counter not only to medical knowledge, but also to the teaching of nature, which care-

fully provides milk for the sustenance of the baby during the first year of its life. Yet it is strange how even comparatively intelligent parents will feed young babies, and look upon the convulsions that follow as an enigma and as one of those misfortunes that come in life, do what you will. The child will not have an appetite for things it has never tasted, though as it gets old enough to observe, it may want to taste the things it sees its elders eat. If, however, it is taught that it cannot have all that it sees others have, that little children cannot eat all that grown people eat, it will learn a valuable lesson in self-control, as well as grow up to be healthy and strong and with a liking for the proper kind of food.

Art Thou Weary?

"ART thou weary, tender heart?

Be glad of pain;

In sorrow sweetest things must grow,

As flowers do in rain.

God watches; and thou shalt have sun

When clouds their perfect work have done."

Satisfactory Pupils

ELLA FRANCES LYNCH, in the *Ladies' Home Journal* for August, 1913, says: "In my experience as a teacher the most satisfactory, all-round pupils I ever dealt with came from homes where it was believed that every child from the age of three or four should have some suitable daily task to perform regularly and well." "Counsels to Teachers" says: "Parents who love their children will not permit them to grow up with lazy habits, and ignorant of how to do home duties."

Educational Book Sales

OUR readers will be interested to examine the following summary of educational book sales, comparing the totals from January to September in the years 1912 and 1913. It is gratifying to note a substantial increase in almost every conference.

Sold by the Pacific Press

	1912	1913	LOSS	GAIN	NET TO-TALS GAIN
Arizona	\$ 61.65	\$ 84.65	\$.....	\$ 23.00	\$.....
California	267.50	926.58	.....	659.08	.....
California-Nevada ..	429.65	323.45	106.20	.....	.....
Gen. California	159.85	413.70	.....	253.85	.....
S. California	553.80	784.89	.....	231.09	.....
Utah .....	.....	20.90	.....	20.90	.....
Totals	1,472.45	2,554.17	106.20	1,187.92	1,081.72
E. Colorado	177.85	330.60	.....	152.75	.....
W. Colorado	16.75	25.75	.....	9.00	.....
E. Kansas	120.65	114.30	6.35	.....	.....
W. Kansas	45.60	117.20	.....	71.60	.....
N. Missouri	15.05	30.40	.....	15.35	.....
S. Missouri	29.00	26.15	2.85	.....	.....
Nebraska	115.40	127.95	.....	12.55	.....
Wyoming	7.50	23.95	.....	16.45	.....
Totals	527.80	796.30	9.20	277.70	268.50
Iowa	201.65	66.45	135.20	.....	.....
Minnesota	227.25	234.65	.....	7.40	.....
North Dakota	106.25	307.40	.....	201.15	.....
South Dakota	63.75	133.10	.....	69.35	.....
Totals	598.90	741.60	135.20	277.90	142.70
S. Idaho	122.10	133.45	.....	11.35	.....
Montana	58.05	222.65	.....	164.60	.....
S. Oregon	31.75	143.20	.....	111.45	.....
W. Oregon	387.45	396.55	.....	9.10	.....
Upper Columbia ...	502.50	583.20	.....	80.70	.....
W. Washington	291.40	544.50	.....	253.10	.....
Totals	1,393.25	2,023.55	.....	630.30	630.30
Alberta	53.50	261.80	.....	208.30	.....
British Columbia ...	70.65	100.35	.....	29.70	.....
Manitoba	1.00	1.85	.....	.85	.....
Saskatchewan	7.05	27.75	.....	20.70	.....
Totals	132.20	391.75	.....	259.55	259.55
Grand totals ...	\$4,124.60	\$6,507.37	\$250.60	\$2,633.37	\$2,382.77

Sold by All Agencies

	1912	1913	LOSS	GAIN	NET TO-TALS GAIN
Review and Herald ..	\$2,097.60	\$ 3,222.30	\$.....	\$1,124.70	\$.....
Southern Pub. Assn.	1,250.35	2,245.20	.....	994.85	.....
International Pub.	11.60	196.00	.....	184.40	.....
Miscellaneous	45.75	59.90	.....	14.15	.....
Foreign	250.35	184.10	66.25	.....	.....
K. C. to Pub. Houses	154.85	54.55	100.30	.....	.....
Tract societies	4,124.60	6,507.37	.....	2,382.77	.....
Totals	\$7,935.10	\$12,469.42	\$166.55	\$4,700.87	\$4,534.32

Christian Education

J. L. SHAW
W. E. HOWELL

Editors

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Educational Notes

CREDIT for Bible study is given in the North Dakota high schools. One hundred students passed the State examination last year.

Away From the Cities

Eight years ago the city of Cleveland undertook the transfer of its penal and charity wards and those needing sanitarium treatment, to a farm of two thousand acres ten miles out of the city. The aim was so to train these delinquents and dependents, under this favorable environment, as to restore them to usefulness in society. It is said that a prisoner at this farm seldom attempts to run away, and that only fifteen per cent of those paroled are ever sent back. The Montessori idea maintains that the same principles hold good in the instruction and training of normal as of deficient children. Both this view and the Cleveland experiment argue for the most natural and favorable environment for the education of our youth—away from the cities.

Value of Good Teeth

Miss Cordella L. O'Neil, principal of the Marion school of Cleveland, told of the results of an experiment conducted at her school. The forty children showing the worst oral, or mouth, conditions out of 846 pupils were selected for the purpose of demonstrating the influence that diseased mouths and teeth wield upon the general health and working efficiency. The twenty-seven children completing

these tests showed an average increase in mental working efficiency of 99.8 per cent in one year's time.

A report was made by Miss Lillian Murney, principal of Murray Hill school, Cleveland, dealing with a remarkable case in mouth hygiene and modern dentistry. The case is that of a little girl who not only had eyes that were very decidedly crossed, but had a mentality of a low order. An inspector found this child had a number of impacted teeth, and he advised extraction. Nitrous oxide was administered, the impacted teeth removed, when the eyes immediately straightened, the intellect began to brighten, and in a short time she was one of the bright, responsive girls in the school.

"Moonlight Schools"

The United States Bureau of Education has interested itself in the "education of women who for some reason or another have not been able to avail themselves of the advantages of the public schools. At the present time there are about 5,000,000 people in the United States who are unable to read and write.

"Women who are good housewives, splendid mothers, coming from a stock that is distinctly and essentially American, have been brought into the night schools—'moonlight schools,' as they are called. At first they are shy, but gradually they realize that by reading and writing they will be able to benefit their children. Then, slowly and painfully, their untaught fingers and minds begin to toil over the letters of the alphabet.

"It is pathetic yet wonderful to see these women, some of them close to the end of their span of life, working under the guidance of their teacher. One woman, taught in night school, required eight weeks to master the alphabet sufficiently to write a letter which would scarcely have been creditable to a child of eight. She was threescore and ten years of age when she learned to write her first letter."

Explaining "D. C."

Little 'Rastus came home from school one day and asked: "I say, Paw, why does dey allus put D. C. after Washington?"

"Why, chile," replied the old colored man, "I's suprised at yer iginance. Doan' yer know dat D. C. means dat Washington wuz de daddy ob his country?"—*Lippincott's.*

MORE CLUBBING OFFERS

	Regular	Club	Foreign	
Christian Education	\$1.00	\$2.25	\$1.75	
Primary Education	1.25			
Christian Education	1.00	2.25	1.75	
Popular Educator	1.25			
Christian Education	1.00	1.40	1.10	
Current Events (weekly) .....	.40		
Christian Education	1.00	2.00	1.45	
Child-Welfare Magazine	1.00			
Christian Education	1.00	2.00	1.25	
The Pathfinder	1.00			
Christian Education	1.00	2.25	1.60	
Primary Plans	1.25			
Christian Education	1.00	2.25	1.60	
Normal Instructor	1.25			
Christian Education	1.00	2.00	1.40	\$.40 Canada, .20
Boston Cooking-School Magazine	1.00			
Christian Education	1.00	2.00	1.50	Canada, .50 .25
American Motherhood	1.00			
Christian Education	1.00	1.25	1.00	Canada, .24 .10
Needlecraft .....	.25		
Christian Education	1.00	2.00	1.40	Canada, .50 .25
Farm Journal (5 years)	1.00			
Christian Education	1.00	4.00	3.00	Domestic
World's Work	3.00			
Christian Education	1.00	4.00	3.15	New Subs. 1.50 Canada, .85
The Literary Digest	3.00			
Christian Education	1.00	4.00	3.00	Canada, 1.50 1.00
Scientific American	3.00			
Christian Education	1.00	4.00	3.00	Domestic
Education	3.00			
Christian Education	1.00	2.25	1.65	Domestic
Teachers' Magazine	1.25			
Christian Education	1.00	6.00	5.00	Canada, 1.44 .60
International Studio	5.00			
Christian Education	1.00	3.00	1.75	Domestic
The Musician	1.50			

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