

CHRISTIAN EDUCATION

A MAGAZINE FOR HOME AND SCHOOL

Vol. VI

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No. 8

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SCHOOL OF OPPORTUNITY EMMANUEL MISSIONARY COLLEGE

OUR AIM: TO TRAIN FOR THE MASTER'S USE

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During the past four years there has been a change in the head of only one department. All our teachers remain for the coming year. By thus avoiding frequent changes, our teachers have been given an opportunity to build up strong departments.

COURSES.—We offer eleven courses, including Normal, Commercial, Music, Academic, and the full sixteen-year College Course, which leads to the Bachelor of Arts degree.

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Six years of history
Seven years of English
Eight and one-half years of science
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One year of philosophy

Ten lines of industrial studies and trades: agriculture, cooking, sewing, carpentry, printing, proof reading, domestic science, dairying, broom making, and plumbing.

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SELF-HELP.—Over \$15,000 worth of work was given to students last year.

GROWTH.—During the past six years the enrollment of the school has more than doubled.

COLLEGE SPIRIT.—The students, by precept and example, are enthusiastically putting their shoulder to the wheel to roll away the reproach of the debt from the school.

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Send all orders for these supplies through the Conference Tract Society

Dr. "Billy" Sunday on the Bible

TWENTY-ODD years ago, with the Holy Spirit as my guide, I entered at the portico of Genesis and went into the art gallery of the Old Testament; where, on the wall, hung the pictures of Enoch, Noah, Jacob, Abraham, Elijah, David, Daniel, and other famous prophets of old.

Then I passed into the music room of the Psalms, where the Spirit swept the keyboard of my nature and brought forth the dirgelike wail of the weeping prophet, Jeremiah, to the grand, exultant strain of the twenty-fourth psalm, where every reed and pipe in God's great organ of nature seemed to respond to the tuneful harp of David, as he played for King Saul in his melancholy moods.

Next I passed into the business office of the Proverbs and into the chapel of Ecclesiastes, where the voice of the preacher was heard; then over into the conservatory of the Song of Solomon, where the lily of the valley and the rose of Sharon and the sweet-scented spices perfumed my life.

I stepped into the prophetic room and saw telescopes of various sizes, some pointing to far-off stars or events and others to near-by stars, but all concentrated upon the Bright and Morning Star which was to rise above the moonlit hills of Judea while the shepherds guarded their flocks by night.

From there I passed into the audience room, and caught a vision of the King from the standpoint of Matthew, of Mark, of Luke, and of John. I then went into the Acts of the Apostles, where the Holy Spirit was doing his office work in the formation of the infant church.

From there I went into the correspondence room, where Matthew, Mark, Luke, John, Paul, Peter, James, and Jude sat at their desks penning their epistles to the church.

Then I passed, last of all, into the throne room of Revelation, and saw the King sitting high upon his throne, where I fell at his feet and cried, "God be merciful to me a sinner!" — *Bible Society Record*.



NORMAL BUILDING AT PACIFIC UNION COLLEGE

This building is situated across the road from the main college building, and faces east. In the left wing, as you face the entrance, is the art and manual training room. In the right wing is the teachers' conference and methods room. In the main body are the model school rooms. Jutting through the roof may be seen the chimney pot to the household arts room. The school garden (see page 230) is in the rear.

CHRISTIAN EDUCATION

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Educate for Private Life

BY C. B. HUGHES

It is often said that industrial education is of much importance to our schools because it gives practical training to students who will become missionaries. While this is true, there is a very much larger class that is, perhaps, even more dependent upon its benefits than the missionary class. I refer to those students who return to private life at the close of school days. In this class will be found the very large majority of our students.

It is too often the case that such students take up their God-appointed work with heavy hearts, feeling that they have no part in God's cause. These young people are not without reason for feeling thus; for leading workers, educational as well as others, often state that there is a place provided by God in his work for every consecrated young person who attends one of our schools for a reasonable length of time. By this is understood a public position in the organized work. In the light of such statements, nothing but bitter disappointment can come to the student who fails to get a public position.

Such statements misrepresent God's plan. His plan, as clearly indicated by the tithing system, is that about ten elevenths of his followers ought to engage in the ordi-

nary pursuits of life in order that the one eleventh may devote all its time to public labor for him. The ten elevenths were just as important factors in God's ancient work as the one eleventh. In fact, the one eleventh was wholly dependent on the ten elevenths. When tithes and offerings decreased, God's work languished. This being so, we can readily understand why God required industrial education to receive so much attention.

Concerning the schools of Israel we read, in "Patriarchs and Prophets," page 593: "The pupils of these schools sustained themselves by their own labor in tilling the soil or in some mechanical employment. In Israel this was not thought strange or degrading. . . . By the command of God, every child was taught some trade, even though he was to be educated for holy office." The expression, "even though he was to be educated for holy office," shows that God designed industrial education primarily for the benefit of those in private life. While it was helpful to the man in holy office, it was still more necessary for the man who was wholly given to industrial pursuits.

When our Saviour came into the world, he recognized the principle set forth in the tithing system by

spending about ten elevenths of his life as a toiler, and one eleventh as a public laborer. As one of our poets forcibly states it,—

“This is the gospel of labor,
Ring it, ye bells of the kirk,
The God of Love came down from above
To live with the men who work.”

While this is excellent poetry, there is more truth than poetry in it.

No wonder that the common people heard the Saviour gladly; for he glorified their darkened lives by teaching them by his example that labor is divine, and that God has given to every man his work, so that each one is a laborer together with God, no matter whether it be as a carpenter in wicked Nazareth's shop, or as a public preacher in the synagogue and temple, or a public teacher on the seashore and mountain side.

When two of his disciples clamored to sit the one on the right hand and the other on the left of the throne, having conceived the idea that all others would be compelled to receive orders through the favored two, the Master gently chiding the twelve, called them about him, and said, “So shall it not be among you: but whosoever will be great among you, shall be your minister; and whosoever of you will be chiefest, shall be servant of all.” What a rebuke to the spirit of that age which thought him greatest whom all others served! Notice, too, that the Saviour's type of supreme greatness is found not in the artisan, but in the servant, who washes his master's clothes, brings him food and drink, and performs all life's menial tasks.

It is very significant that when Christ finally sits upon the throne of his glory, those who are invited to stand about the throne are those who have that spirit of true greatness which manifests itself in giving a drink to the thirsty, clothing the naked, and visiting the unfortunate.

Listen to some instruction given especially to us, in “Counsels to Teachers,” pages 277 and 44:—

The things of earth are more closely connected with heaven, and are more directly under the supervision of Christ, than many realize. . . . Human and divine agencies are to combine *in temporal* as well as spiritual achievement. They are to be united in *all human pursuits*.

All our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all need an education, that they may be fitted for usefulness, qualified for places of responsibility in both *private* and public life.

We hear scarcely anything about preparing our young people for private life. As a result our schools do not attract those who must, either by choice or of necessity, remain in private life; and when those who have been in our schools return to private life, they feel that they are, to a certain extent, degraded, and do not in many cases use the training they have received to advance God's cause.

Should the instruction given above be closely followed, it would bring much larger numbers to our schools; and our churches, Sabbath schools, and other local organizations would be manned by

Improve the Lot of the Toiler

officers trained in our schools who would engage in their industrial pursuits joyously, and there would come to the third angel's message a mighty financial and spiritual impulse that can never come so long as we devote almost all our attention to training the comparatively few of our young people who will become public laborers.

The nations of earth today are

awake to this question, and are putting forth strenuous efforts to improve the lot of the toiler by bringing to him education and culture; for they are keenly alive to the fact, stated long ago by Solomon, that "the king himself is served by the field." Shall the children of this world be wiser in their generation than the children of light?

School and Home Gardening

WITH a special appropriation from Congress, the United States Bureau of Education has just begun the work of investigation and promotion of home and school gardens. The new division will be under the direction of a specialist in school gardening and an assistant, both of whom are to be experts in this form of educational activity. Miss Ethel Gowans, a graduate of the New York State College of Agriculture, at Ithaca, N. Y., is temporarily in charge of the work.

By means of personal visitation, correspondence, and publications it is the plan of the bureau to cooperate with school boards throughout the United States in school and home garden work. Investigation has already shown that many cities have made considerable progress in school gardens, but practically no information on the subject is available. The first task of the division will be to supply this information.

Eventually it is hoped that every city school will have a teacher employed twelve months in the year who knows gardening both theoretically and practically. During the school year this teacher will

give instruction in nature study, elementary science, and gardening in the morning, and will direct the gardens at the homes of the children in the afternoon. During the summer vacation the teacher will devote all the time to directing the garden work.

The close supervision that such a teacher will be able to give will insure greater success for the gardens, and will familiarize the children with the problems of plant production and utilization. By a cooperative method all surplus vegetables and fruits will be either marketed or canned and preserved for sale.

In announcing the new work, Dr. Claxton declares:—

"School gardening will develop habits of industry; an appreciation of the value of money as measured in terms of labor; and a realization that every man and woman must make his or her own living, and contribute to the welfare of the community.

"Experiments already have shown that with proper direction an average child can produce in an eighth of an acre of land from \$50 to \$100 worth of vegetables.

Make Garden Now



SCHOOL GARDEN UNDER SUPERVISION OF DIRECTOR ROBISON AT P. U. NORMAL

This would add more to the support of the family than could be purchased with the same child's wages working in factory, shop, or mill.

"If children can contribute to the families' support while in

school, it will make it possible for them to attend school three or four years longer than they now do. This is more and more desirable, as education for life and citizenship cannot be obtained before the age of fourteen."

Preparation for Stenographic Work

BY WM. E. ROBBINS

IF it were not for the fact that our schools giving a commercial training require ten grades of work as a prerequisite before issuing diplomas to shorthand students, the standard of efficiency among our stenographers would be much lower than it is at the present time. Yet at the beginning of each school year our shorthand teachers are called upon to explain the necessity of this preliminary education.

All do not possess the special qualifications essential in stenographic work, and it is much easier to decide whether or not one is capable of taking up this

work after he has completed ten grades of study than before.

It should be remembered that as a builder lays a solid foundation for a large superstructure, so those who seek to attain proficiency in shorthand must have received a thorough training in at least such branches of study as spelling, grammar, composition, rhetoric, geography, and history. A stenographer's vocabulary, also, must necessarily be extensive.

A comprehensive vocabulary cannot be acquired except by thorough study in various subjects. A person's vocabulary is composed of the words he uses in

Build a Solid Foundation

speaking or writing, and ordinarily his stock of words does not exceed one thousand in number. The stenographer's working knowledge of words cannot be confined to his own vocabulary, but must take in words spoken by men whose lines of work lie in different directions. Physicians and workers in our sanitariums often use words seldom employed by men in other professions. The same is true of evangelistic, educational, and departmental workers, as well as of managers in our publishing houses. The shorthand writer must understand the language of all these men.

Sometimes physicians find it difficult to detect peculiar diseases, but before giving their decision they have the opportunity of studying not only family history, but the writings of various authorities. Ministers are sometimes perplexed with theological questions, but they may investigate before they reply. Others are called upon to lecture on various topics, and it is possible for these to become familiar with their subjects before they present them. This is not so with the stenographer; for if he should attempt to ponder a new word or thought, the speaker would leave him helplessly behind. His scope of information must be liberal, and he must apply his knowledge instantaneously.

Since it is the work of a shorthand writer to record, and not necessarily to use, the speech of others, some may think that it is sufficient that he recognize a given word, and know how to write it

in shorthand. Experience, however, proves that he should not only know the word, and also the shorthand outline, but should know the use of the word as well. When one is preparing for stenographic work, he should study composition and rhetoric so thoroughly that if he hears incorrectly or writes a faulty outline, he will still be able to transcribe his notes without making ridiculous errors.

Even though a stenographer practices self-improvement in his daily work, without a knowledge of grammar, composition, and rhetoric his progress is slow, and his employer soon learns that he is incompetent. In shorthand writing sometimes the outline of an adjective is the same as that of the adverb, and when the stenographer transcribes his notes, unless he has more than a knowledge of shorthand, he writes the adjective when he should write the adverb, and vice versa, as "considerable" or "considerably." Occasionally stenographers write the final vowel when they wish to differentiate between the adverb and the adjective, and although vowels are very useful in distinguishing words, yet their use cannot take the place of a knowledge of grammar.

At the present time there are a large number of stenographers who possess a meager knowledge of the English language, and are so deficient in literary intelligence as to make absurd errors of sense. This deficiency is illustrated in the following instances: a stenographer wrote "excavate this evil" for "extirpate this evil," and "augmentative assemblies" in-

stead of "argumentative assemblies." A writer had occasion to dictate an article, the subject of which was "The Gentle Art of Faultfinding." The shorthand writer wrote "The General Art of Faultfinding." Further, in the same article, the following was dictated: "Faultfinding is neither an art nor gentle." The stenographer wrote, "Faultfinding is neither hard nor gentle." On another occasion a writer dictated, "The joy of the Lord is our strength." The transcript read, "The joy of the world is our strength."

Nowadays writers of shorthand are asked to edit the sermons and speeches which they report, as well as the letters which have been dictated. Since solecisms appear in nearly all sermons, talks, and letters, it is necessary that stenographers become familiar with the art of composition. Such examples of impropriety in speech as the following are often found in sermons and in letter writing: "Cigarette smoking ought to be forbidden, as *they* have such an injurious effect;" "The stenographer was given a good *recommend*;" "I was *most* tired out;" "He *don't* desire;" "He is one of the most provoking persons that *was* ever seen;" "They select only those *kind* of grapes;" "After the invited guests had disappeared, the *balance* of the people went away;" "It cannot be denied *but what* he did it;" "Who did you give it to?" "I intended to *have gone*;" "I can't find it *any place*;" "In *back* of the barn there was an old tool shed;" "I shall not go *with-*

out you do;" "No sooner had we arrived *when* the storm broke;" "He *clerks* in a clothing store;" "I wish you would do *like* he does;" "I do not know *if* I can come or not;" "He was *raised* in Pennsylvania."

Occasionally those who write letters indicate the paragraphs during the dictation, but usually this is not done, and stenographers are expected to have learned how to distinguish different subjects in a letter before they begin official work. As a rule, faulty paragraphing does not appear in the work of stenographers who have studied rhetoric thoroughly.

Acceptable letters cannot be written by a stenographer unless he possesses a knowledge of punctuation. One author has stated that "punctuation marks are used to assist the writer in making his meaning clear." Therefore a stenographer should not only be acquainted with the rules of punctuation, but should have sufficient schooling to enable him to set forth clearly the thoughts of the dictator.

A mere knowledge of the principles of rhetoric, however, will not qualify a stenographer for editorial work. A lecturer, alluding to the battle of Manila Bay, said that there had been no such victory since Nelson destroyed the Spanish Armada. The stenographer did not regard these words unfamiliar, nor were their shorthand outlines difficult, yet had he not received a general knowledge of history, the error might have appeared in print. As the work of our denomination is carried on in many different lands, a student

of shorthand should include in his studies not only history, but geography also.

Since typewriting is closely related to shorthand, the student should not feel that he is prepared for secretarial work until he has studied construction and syllabication of words. A stenographer frequently finds it necessary to divide a word at the end of a line, and the many incorrect divisions of words found in the business letters of today are due either to a lack of disposition to find the correct syllabication in the dictionary, or to a lack of knowledge. For example, the word "knowledge" is divided "know-ledge," and monosyllables are divided, as "ship-ped" or "mark-ed." Errors in syllabication emphasize the importance of carefulness and comprehensive preparation on the part of those entering upon stenographic work.

A few classified facts concerning the shorthand courses of six of our largest schools are interesting and encouraging. Four of these schools place New Testament history, and two, Old Testament history, in the first year of the course. All these schools require a study of bookkeeping in the first year, as well as of composition. Four schools give algebra, and two, commercial or advanced arithmetic. Four include physical geography or physiography, and two, physiology. In the second year of the course, all these schools require a study of general history, and also a study of rhetoric. Three schools give plane geometry in the second year, and two, algebra. Five of these

schools require a study of the Bible in the second year of the course. The fact that all these schools include bookkeeping, composition, general history, and rhetoric in the shorthand courses, shows that they believe these subjects are indispensable in stenographic work.

A stenographer does not finish his education in school, but finds that experience teaches him many valuable lessons; if he possesses the spirit of self-improvement, he learns that this is "the root of all genuine growth in the individual." Yet the work of a stenographer who depends alone upon experience and self-help is slow and unsatisfactory.

Many of the prominent men in the world today were stenographers during the early part of their lives. The same is also true with reference to the leaders in the various departments of our denominational work. But in each instance these men who were once stenographers had received at least an academic education.

There is no demand for stenographers who have endeavored to build a knowledge of shorthand and typewriting upon a weak preliminary education, but on the other hand the stenographic field is far from being overcrowded with those whose literary attainments have qualified them for every exigency that arises in stenographic work.

Considering the importance of our work, surely the prerequisite standard set by our schools for shorthand students is none too high. Possibly the standard is not high enough.

Twelve Grades the Ideal

EDITORIALS

Usable Education

A COMPILED report on the enrollment in high school courses in the State of Missouri, according to the U. S. Bureau of Education, shows that "agriculture is the only recognized high school science that shows any gain in its percentage of enrollment for the nine years from 1905 to 1914." The enrollment in science as a whole, excluding domestic science, has declined from 64.4 per cent to 49.2 per cent in the same period, despite the fact that nine years ago few of the science teachers were college trained, as they are now, and the fact that the amount spent for science equipment has increased from \$5 to \$15.75 a pupil.

Professor Bray, of Kirksville Normal School, who gathered the information, concludes that "the reason that science is not holding its own is because, as taught, it is failing to meet the popular demand for a *practicable usable education*." He points out that the only exception to this is the subject of agriculture, which has gained nearly 300 per cent in enrollment within the last nine years, and that there is *no room in the secondary school for science for science's sake.*"

It is one of the educational signs of the times that the people who go to school beyond the elementary grades know better what they want and need than some of the pedagogues who conduct the schools. Boys and girls of this

practical age are not eager to have scientific and classical abstractions stuffed down their mental throats. They do not thrive on such a diet. A school subject must be transparent enough for them to see through to some usable end before they are ready to pursue it with avidity, or their parents are willing to have them spend time upon it. Some of us who have been "through the mill" of miseducation wish we could repent and do the first works over again. We deplore the falling of our lines in places and studies that smacked so strongly of the musty past, while an ocean of live, workaday truth lay all undiscovered around us. Could the barnacles have been scraped off the educational ship we were retarded in, and the shackles removed from our eager, restless feet, we should not now be left to bemoan the years that the locusts have eaten.

It has long been a conviction with us that educators tend to confuse the needs of the specialist with those of the typical average man on his way to educational efficiency. If students in science could be taught from the teeming life about them those facts and laws that affect directly their physical health, their mental and moral well-being, their economic prosperity in the pursuit of a livelihood, and their daily spiritual growth, before they are taken too far afield in the more inert, technical, abstruse, hypothetical things

of an artificial laboratory, there is every reason to believe that enrollment in science studies would mount equally with that of any other. The testimony of agriculture and domestic science proves this. The Missouri record shows 300 per cent gain in agriculture and 50 per cent gain in domestic science, while the "standard" sciences abstracted from both were going into a decline. This growth cannot be attributed to the fact alone that these two sciences are comparatively new in the schools; its cause is rather to be found in the truth that in entering the field of soil culture and home culture, science study is returning to its own primitive, fundamental sphere. The study of the heavens is wonderfully and fearfully uplifting, and every one should know all he can about them, but we would far better leave these to the specialist than to neglect the multifold lessons and laws of life at our very feet. "Natural" science has for us, personally and directly, to do first of all with the earth, with the very soil we tread; for it is on this we depend for physical sustenance. The more we know of soil tilth, of plants, and trees, and domestic animals, and water, and air, and predatory insects, and infectious germs and seeds of disease, of birds and their economic value, of cooking and otherwise preparing the products of earth for food, of making healthful and tasteful clothes, of home sanitation and personal hygiene — the more knowledge of all such range sinks into our consciousness and works out in our activities, the better we are edu-

cated, so far as science has anything to do with our education. A working knowledge of these things, contemplated from the viewpoint of the creative power that gave them being and continually sustains them, assures body and mind their best temper, their greatest capacity, and lifts the soul in adoration to its Maker.

Geography Publishing

SOME question has arisen as to whether or not the Morton's Geography used in most of our schools is kept up to date. In response to a letter of inquiry from us, the author says:—

My last series of geographies have been critically revised with every edition, and the fifteenth edition was issued last spring [1914]. You can imagine the cost to the publishers.

We wrote to the publishers also, and received this statement from them:—

The last revision of the Morton series was published in May, 1914. In this revision statistical matter to date and changes due to the Balkan troubles were incorporated.

Wishing to obtain the publishers' viewpoint on the cost of geography making and revising, we made inquiry on this point also, and received the following reply:—

As to the cost of revision of geographies, I may say that it is an uncertain quantity, but you may depend upon it, it is very large. We never go to press with a geography without making some changes in the text or the maps. You will understand that the very nature of the book makes it necessary that changes be made con-

period begins at one o'clock, all teachers present, the same as in the morning. In case there are no pupils with engagement for special help, the time from 8:30 to 9 and from 1 to 1:30 may be used in necessary school house-keeping and preparation of teaching plans. Children who need special help in their study will feel free to ask for it during these periods. Teachers may arrange to give the special help at either of these periods, but it is believed the morning period is better.

The half-hour period from 3:30 to 4 is the only penalty period provided during the day. This is not intended for the unfortunate laggards, but is punishment for misconduct. If there are no pupils to be punished for misconduct, the teacher may leave the building at 3:30. To require children who need special help to remain for it at the end of the day, or to require them to remain as a penalty for needing help, cannot fail to have an unfavorable influence upon the learning powers and habitual attitude of these children toward study. This is why it is requested that no study be imposed upon such children during the penalty period. The necessities of the home and of anxious parenthood have made it seem wise to require that no child shall be kept after four o'clock; and the board has so ordered.

Like every other good thing, such a period may become an injury to pupils if not carried on well. It should not be so conducted that it will result in causing pupils to grow dependent. They must not lose initiative or perseverance. There are two chief advantages in the period. One is to give pupils such help during their study period as would otherwise have to be left for the



WHAT KIND UV "SPESH'L HELP" D'YE
THINK I NEEDS, SAH?

recitation, when the tendency is for one pupil to be listless or mischievous while another is having his difficulty solved. A second strong advantage is the adaptation of the teacher's help to the special need of each individual. This is the real reason why it is properly called a *special-help* period. The teacher's instruction becomes more nearly a private lesson to each pupil, and the highest aggregate good results from the day's effort. More than this, it brings teacher and pupil into closer touch.

As to the higher grades, the years have enabled some of us to set a just estimate on the value of certain rare occasions when we sought for and obtained personal converse with our teachers. The principle is in full accord with the idea of "personal work" so well recognized in gospel effort.

THE MINISTRY

Notes on the Reading Course

G. B. THOMPSON

Book for April and May: "The Minister as Shepherd."

THE title of the book is a suggestive one, bringing before our minds, as it does, a flock, and the shepherd, tender and solicitous for their welfare.

Chapter 1

In the first chapter the author traces in an interesting manner the shepherd idea as found both in the Scriptures and in history. He calls attention to the various words used to designate the work of the gospel minister, such as bishop, presbyter, preacher, priest, clergyman, rector, parson, and minister, and traces briefly the meaning and limitation of each.

But in the mind of the writer none are so applicable to the work of the gospel minister as the word shepherd, being the very word the Lord chose for himself when a minister on earth among men. An interesting study is given on the use of the word shepherd in the Bible, and how in hymnology and prayers and literature the shepherd idea has been inextricably woven.

Chapter 2

Chapter 2 deals with the real work of the shepherd under seven different heads:—

1. The shepherd is a *watchman*. Anciently he had a watchtower, and his work was to scan the horizon for approaching foes. The lesson is obvious. We, too, must watch as those who must give an account at last.

2. The shepherd is a *guard*. He is not to flee from danger, but be the defender of the sheep. It will be helpful under this head to study the life of David as a shepherd; also the experience of Jacob. See Gen. 31:38-40. All should carefully study Ezekiel 34.

3. The shepherd is a *guide*. He is not to *drive*, but *lead* the flock to good pasture and living streams. He goes before, they are to follow.

4. The shepherd is to be a *physician*. The bruised and torn he must heal. This suggests that in his work as a shepherd, the minister must give attention to the medical side of his work. The body as well as the soul needs to be restored.

5. The shepherd is a *savior*. He saves the lost; those who have strayed he searches for, and when found brings them back with love and compassion to the fold. A shepherd is not intended for dress parade, or as a society ornament, but for toil and earnest labor. Day and night his ceaseless vigils must be continued.

6. The shepherd must *feed* the sheep. We fear at times that we have put in more time *shearing* the flock than *feeding*. The admonition of Paul to those who were to oversee the flock was to "*feed* the church of God." This is highly important. Sheep like to be fed. Unless a shepherd can feed the flock, his work can be of but very little value.

7. The shepherd must *love* the sheep. This is intimated in the figure. He carries the lambs in

his bosom. Love wins; without it the shepherd will fail. The shepherd who loves will be watchful. He will be a guardian, he will heal and feed the flock.

Chapter 3

Chapter 3 deals with the shepherd's opportunity. The opportunity for labor has been expressed by one writer as follows:—

Lost souls are all about us. They are our neighbors, in the houses next to us. They are in our congregations. Some of them are in our churches, and sit with us at the Communion table. They are in our Sabbath schools, and some of them are teaching classes. They are in our homes. Wherever we turn we meet them. They are our friends, with whom we mingle every day. We are doing business with them and hold them in esteem. We should not like to be deprived of their social and business life and influence. Pleasant people, kind neighbors, husbands and wives, but lost; they are lost to all spiritual life, to all holy affection, to God and heaven. They have not been born from above, have never repented of sin and turned to God. They are enemies of God by wicked works, and yet are not conscious of their condition. Many of them justify themselves on the basis of their outward morality, and are saying, "What lack I yet?"

He who looks on the world as Jesus does will see no hopeless deserts or irreclaimable swamp. He will see lost souls who need a Saviour, and will, as a shepherd, labor personally for the wandering sheep. Jesus calls himself the "good shepherd." This is the ideal toward which every under-shepherd may lawfully and earnestly strive.

The Preacher in the Pew

Be Men of Quality¹

YOU boast and glory in yourself. But, O, how improper is this for any man, even if he have the finest qualities of mind and the most extended influence! Men of fine qualities have the greatest influence, because they do not know their worth and how much good they do accomplish in the world. But it is all out of place for men of your stamp of character to be lifted up and boastful in self.

Agree With Your Adversary

Our faith is unpopular at best, and is in wide contrast to the faith and practices of other denominations. In order to reach those who are in the darkness of error and false theories, we must approach them with the utmost caution, and with the greatest wisdom, agreeing with them on every point that we can conscientiously.

All consideration should be shown for those in error, and all just credit given them for honesty. We should come as near the people as possible, and then the light and truth which we have may benefit them. But Brother E, like many of our ministers, commences a warfare at once against the errors that others cherish; he thus raises their combativeness and their set wills, and this holds them incased in an armor of selfish prejudice which no amount of evidence can remove.

Persevere in a Course of Reading to Improve the Mind

There are but few of the brethren who have taken more time to read different authors than you have, and yet you are very deficient in the qualifications neces-

¹ These paragraphs are all selected from the writings of Mrs. E. G. White.

sary for a minister teaching the truth. You fail to quote, or even read, the Scriptures correctly. This should not be. You have not advanced in mental culture, and have not secured a growth of grace in the soul which would shine out in your words and deportment. You have not felt the necessity of reaching up for higher and holier attainments.

Chasing through books superficially, clogs the mind, and causes you to become a mental dyspeptic. You cannot digest and use one half that you read. If you should read with the one object in view *to improve the mind*, and should read only as much as the mind can comprehend and digest, and would *patiently persevere in such a course of reading*, good results would be accomplished.

A Curious Habit

GRAMMATICUS

THERE is another curious practice among good people, ministers included, which I do not understand any better than the frequent use of *self* I was speaking about the other day. I just heard the leader of a meeting say, "Let every one who favors this plan stand on their feet." This was a double surprise to me. In the first place, people cannot very well stand any other way than on their feet; but when the leader asked every one to stand on *their* (other people's) feet, I began to look for a way to get out. I had had the experience of having my feet trampled on accidentally, but when each one at the meeting was asked deliberately to step on other people's feet, and stand there, I thought it no longer safe for me to remain.

How very common the error, when talking about *one* person or

thing, to refer immediately to the subject with *their* or *they* as if a host had been mentioned. One can scarcely be among a number of even a good class of people for ten minutes without hearing numerous examples of this error. They talk like this:—

"Each one brought their own lunch."

"Everybody likes their own way."

"Not a man escaped getting their feet wet."

"Many a sinner found their Saviour that night."

"No one should go unless they are invited."

"Let everybody bring their Bible."

"If anybody wants to they may leave their umbrella here."

"Every Christian should love their neighbor as theirself."

"Let each one take their turn."

"Either Moses or Paul will tell you their experience."

"Every one does as they please here."

"Neither father nor uncle could give up their business."

"Every kind of worker has their faults."

Some will even say, "Will either of you gentlemen lend me your umbrella?"

Or, "Will one of you gentlemen lend me their pencil?"

This is a simple little fault of speech, easy to correct, but very common and very persistent. See how easily the correct form of expression falls into line when you consider only the one small point of making the number agree:—

"Each one brought his own lunch."

"Everybody likes his own way."
 "Not a man escaped getting his feet wet."

"Many a sinner found his Saviour that night."

"No one should go unless he is invited."

"Let everybody bring his Bible."

"If anybody wants to he may leave his umbrella here."

"Every Christian should love his neighbor as himself."

"Let each one take his turn."

"Either Moses or Paul will tell you his experience."

"Every one does as he pleases here."

"Neither father nor uncle could give up his business."

"Every kind of worker has his faults."

"Will either of you gentlemen lend me his umbrella?"

"Will one of you gentlemen lend me his pencil?"

"Power" and "Authority"

THEOPHILUS

"I NOTICE in John 1:12," said my friend, "that the margin of my Bible gives 'right' for the word 'power' in the text. This word 'power' seems to have so many shades of meaning in various places I thought you might give me some light on it."

"It has been very interesting to me," said I, "to trace through the New Testament the two words most often translated *power*, and I shall be glad to give you the benefit of it.

"The word you speak of in John, *exousia*, is used 103 times in the New Testament, but only twice is it translated *right* in the

text (Rev. 22:14; Heb. 13:10), though the Revised Version places it in the text instead of in the margin in John 1:12. This word is translated *power* or *powers* 69 times, *authority* 29 times, *jurisdiction* once, *liberty* once, and *strength* once. The underlying idea in this noun is seen in its derivation from the corresponding verb *exesti*, which is rendered 29 times *is lawful*, and three times *is permitted*. No matter, then, how the noun may be rendered to suit the connection, whether *power*, *authority*, *jurisdiction*, or what not, its force may be felt from the viewpoint that a higher agency is always recognized. If I have power, control, authority, jurisdiction, liberty, right, over anything, it has been delegated to me by some superior power. In fact, one of the clearest general definitions of *exousia* is *delegated power*, which is but a paraphrase of *authority*. Seldom or never does this word mean native or inherent power."

"I suppose this is the word used where the scribes and Pharisees questioned the authority of Jesus to forgive sins and heal the sick," observed my friend.

"Yes," said I. "There could be no question about Jesus' *power* to perform miracles, for he worked many in the presence of multitudes; but as he had no recognition from the Jewish synod, his *authority* to do such works was repeatedly questioned. In his language, Jesus was always careful to guard the point of his authority. He always made it clear that he was acting under the authority of the Father. 'I do

nothing of myself; but as my Father hath taught me, I speak these things;’ ‘I speak not of myself: but the Father that dwelleth in me, he doeth the works;’ ‘That ye may know that the Son of man hath *authority* on earth to forgive sins.’”

“I see by your last quotation,” said my friend, “that Jesus was not calling attention to his power, but to his authority to forgive sins and heal the palsied man. That puts this passage in a new light to me.”

“Yes,” said I, “recognition of the distinctive meaning of *exousia* throws light upon many familiar passages. Satan tempted Jesus in the wilderness by showing him all the kingdoms of the world and saying, ‘All this *authority* will I give thee,’ etc. When Jesus sent out the twelve, ‘he gave them *authority* over unclean spirits,’ etc. Speaking of the giving of his life for sinners, he said, ‘I have *authority* to lay it down, and I have *authority* to take it again. This commandment have I received of my Father.’ In the great commission, ‘all *authority* is given unto me in heaven and in earth. Go ye therefore.’ He was not overstepping his rights in sending forth the disciples to follow up the work he had begun in the kingdom he had redeemed from ‘the prince of the *authority* of the air.’”

“But does not the giving of authority imply the giving of power to exercise it?” inquired my friend.

“True,” said I, “otherwise authority is of little value. A policeman has authority to arrest a

criminal, but without a good supply of physical strength, his ‘billy club,’ his handcuffs, and often his pistol, he may utterly fail to exercise his authority effectively. Yet Jesus and the Bible writers recognize a clear distinction between authority and power; thus, ‘With authority *and* power he commandeth the unclean spirits’ (Luke 4:36); ‘he called his twelve disciples together, and gave them power *and* authority over all devils, and to cure diseases’ (Luke 9:1); ‘all authority *and* power’ (1 Cor. 15:24); ‘authorities *and* powers being made subject’ (1 Peter 3:22); ‘the dragon gave him his power . . . *and* great authority’ (Rev. 13:2).

“The true force of *exousia* is further made clear in Pilate’s words to Jesus, and Jesus’ answer. Thus Pilate: ‘Knowest thou not that I have *authority* to crucify thee, and have *authority* to release thee?’ Then Jesus: ‘Thou couldest have no *authority* at all against me, except it were *given thee from above*,’—delegated power. Then again Paul: ‘Be subject unto the higher *authorities*, for there is no *authority* but of God: the *authorities* that be are ordained of God.’ All civil power is delegated to men by God, and ‘whosoever therefore resisteth the *authority*, resisteth the ordinance of God.’ It is easy to see that from the basic idea of *being lawful* come naturally the terms *authority*, *control*, *right*, *liberty*, etc. It is a little unfortunate that our word *exousia* should be translated so many times *power*, for we need that term for the other word we are to consider next.”

OUR ACADEMIES

Don't Be Cheap

I DO not now refer to the dry goods laid on the bargain counter, nor to the shoes of ancient style and odd sizes, displayed on the table at \$1.49. If merchants choose to work off their otherwise unsalable or less desirable goods by making a "marked down" sale, and purchasers can supply themselves with the goods they need, I should offer no objection.

But do not, I beg you, place yourself on a bargain counter, and thus advertise yourself as "cheap."

I have seen a girl so anxious to receive the attention of some young man that she made herself a laughingstock by her actions. Don't do it, girls. Young men are quick to discover that you are placing yourself at a disadvantage. Keep these marked-down tags off. You are worth the best there is; but it will not be paid if you lower yourselves and cheapen your value.

If you permit undue liberties, do not be surprised if advantage is taken, and you find yourself regarded as one who may be treated with a familiarity that breeds contempt.

Hold yourself to a higher plane. Make your favors worth something. Don't conduct a social bargain counter; or if you do, don't expect that your wares will be regarded as the most valuable.

Young men are much needed who will not wink at low ideals nor be found encouraging a cheap,

low social standard. I want my students to help one another in maintaining such a standard as will not cheapen but rather increase their value.

Don't be cheap, and don't patronize cheapness. If you do, you will find, as is many times discovered in the commercial world, that bargain counter goods are high at any price.—*T. H. Jeys, in "Talks to My Students."*

Manumetal Training—No. 5

W. B. TAYLOR, LODI ACADEMY

The Care of Tools

IN order to perform the best work possible, tools must be kept in first-class condition all the time. Therefore every one who uses tools should know how to care for them.

The first-year student does not see the necessity of this, so the lot of caring for them falls to the teacher, for a few months at least. Where more than one class uses them, as a rule the boy in the advanced class does all the sharpening, for he has learned that he can work better with sharp tools.

Chisels and planes may be sharpened by students from the first, but saw filing should be left for the teacher or for students of the third- and fourth-year classes. It is well to have stated times for overhauling the entire equipment, in order to see that every tool is in good working order.

In sharpening chisels, great care is necessary on the part of one unskilled to avoid giving the tools a rocking motion on the oilstone, as this will give a rounding edge, which will not cut satisfactorily.

The outline of the cutting edge of the

plane irons is not like a chisel, which is straight from edge to edge. The edge of the jack plane is slightly curved from edge to center, thus giving it a rounding appearance. The smoothing plane is sharpened like a chisel, then both corners are slightly rounded on the whetstone. This is done in order to keep the plane from leaving marks on wood.

With ordinary care saws used only a short time each day need not be sharpened more than two or three times a year. To sharpen, place saw in clamp, teeth upward, run a flat file over teeth the full length of saw, being careful to keep the file level all the way. This is called jointing. Take a little more off the ends than the center in order to make it crown about one-eighth inch. If saw is to be used for cutting soft wood, it should be set. Beginning at one end, bend outward every second tooth; turn saw, and bend remaining teeth toward opposite side of the blade.

It is now ready for filing. Make sure the saw is well supported during the operation. Notice the rip saw first, because it is the simpler of the two kinds to sharpen. The file should be held exactly at right angle with the blade and pushed full length. If the saw cut well before it became dull, endeavor to maintain the same shape of tooth. If the file is new, let the pressure be very light. Commencing at the handle, file every second tooth; turn saw, and file remainder.

The crosscut saw is jointed and set the same as above, but in filing hold the file at an angle of about forty-five degrees. File every second tooth as before; turn the saw, file the remainder of the teeth, and the operation is completed. In using a file always make it cut when pushing from you; never drag it backward over your work.

If the saw runs off the line after careful filing, it may be made to saw straight by laying it on the flat bench top and gently rubbing the sharper side with the oilstone or a fine file.

Disston & Sons, Philadelphia, will gladly send free of charge a booklet containing full instructions for filing and setting saws.

Wood Finishing

A beautiful piece of work is only half completed without the beautifying, preserving varnish or wax. Before varnishing, some prefer to fill the grain of the wood with wood filler. A good filler is that made of rock crystal, ground in oil. "These fillers are cheap and economical

also in saving varnish, as they fill the grain of the wood, leaving a smooth, even surface, thereby saving several coats of varnish. The filler is sold in bulk or small cans. It is thinned with turpentine until it becomes a thin paste, which can be easily applied with a varnish brush. Brush on so as to cover the surface well, and let dry only until filler begins to turn white, when it must be rubbed off immediately, rubbing with a cloth across the grain at first, to rub the filler into the grain, then with the grain, to smooth and polish. Then let dry twenty-four hours, and, if necessary, or if especially smooth surfaces are desired, or if wax is to be used, give another coat of filler. The cloths used to rub off the filler must be spread out or burned immediately, or they will take fire (spontaneous combustion). The saving by use of fillers is very great, one or two coats of filler taking the place of and saving possibly two or three coats of the more costly varnish."

Shellac varnish is exceptionally good for hard woods, and works well on soft wood if well filled. It must be brushed on quickly, since the alcohol evaporates rapidly, and must be diluted with alcohol until it flows freely. "Pure grain alcohol shellac should dry in ten or twelve hours, but it is better to let each coat dry twenty-four hours. Sandpaper with No. 00 sandpaper, slightly moistened on the paper side to make it silky soft, between each coat. The sandpaper must be held in your soft hand, never on a block to sandpaper varnish."

Stains can be bought ready for use with directions on can for applying. If a large amount of staining is to be done, however, it is cheaper to buy the color, oil, and turpentine, and mix them yourself. Burnt umber (ground in oil) is very serviceable for soft slash-grain woods. Two teaspoonfuls of umber, one quart of turpentine, and three-fourths pint of boiled linseed oil makes a rich brown stain. Raw umber, burnt and raw sienna may be mixed in the same proportions.

Wax is quite expensive if bought in tins. The following recipe makes a preparation just as good as that bought in the stores, if not superior to it: —

- 2-5 beeswax
- 2-5 turpentine
- 1-5 boiled linseed oil

Cut beeswax into kettle and melt (not boil); pour in oil, then the turpentine, and add two tablespoonfuls japan drier. Mix to consistency of soft butter; do not make sticky. Use on soft wood or oak.

THE NORMAL

NORMAL DIRECTORS

Katherine B. Hale, Pacific Union College
Grace O'Neil Robison, Asst., Pacific Union College

B. B. Davis, Walla Walla College

M. P. Robison, Union College

Myrta M. Kellogg, Em. Miss'y College

Minnie O. Hart, Mount Vernon Academy
Mrs. H. E. Osborne, South Lancaster Academy

Marian B. Marshall, Southern Training School

Ada C. Somerset, San Fernando Academy

Economizing Time in Teaching

GRACE O'NEIL ROBISON

It was just nine o'clock when I entered Miss B's schoolroom, but what was my surprise to find each pupil already in his seat, and a restful quiet pervading the little room as the teacher announced the opening song. What a pleasing sight it was, and how eager each one seemed to begin his day's work!

I remembered a school I had visited the day before where the children were engaged in a game of ball when the nine o'clock bell rang; and I recalled what a scramble there was for drinks, and then for a place in the line. Then by the time wraps and lunch baskets were put away, and the children were seated and ready for school, it was seven minutes past nine. What a contrast these two schools presented!

I asked Miss B why she followed the plan of having all in their seats when the bell rang, and she said: "The plan has many advantages. Usually the children are not in a mood to begin their morning worship when they are heated and tired from a boisterous play. Since I do not believe in unsupervised play, and I cannot engage in play with them myself

at this time, I tell them we will wait until we can all play together. Since nearly all the children have some work to be finished or notebook work to do for the day, I encourage them to come into the schoolroom at this time and do this work or sit quietly in their seats and be in readiness for school when it begins. There are always pencils to sharpen and questions to ask, and I find that the children enjoy using this time for that purpose. Then it's such a saving of time," she said, "and when you are teaching all the grades, every minute counts."

As I observed the work of this busy teacher throughout that interesting day, I found that it was indeed her skillful manner of economizing time, of making every minute count, that enabled her to hear twenty-five classes in one day, passing quickly and easily from one to another, and cover all the work outlined on her program in the required length of time. Nothing was slighted, no recitations omitted, and a cheery, happy teacher finished her work at 3:55, and at four o'clock dismissed her flock with a smiling face.

That night as I reviewed the

experiences of the day and considered wherein lay the success of this quiet little teacher, I knew at once it lay in the fact that she had learned the art of economizing time in the schoolroom.

To go back to the morning of that memorable day — just as the opening exercises were finished, Miss B said, "You may take your writing materials," and almost simultaneously the children produced their paper, ink, and pens. She did not demand attention or position, but began her dictation at once, and by her own promptness, encouraged promptness on their part in beginning work.

Just as the clock indicated 9:20, she said, "Writing materials may be put away," and at once stepped quietly to the Primary Section of the room. Pausing for just a moment that she might have the eye of every child, she was soon engaged in telling a most interesting Bible story, while every child was alert to know the ending. At its close she outlined in a few words the notebook work to be done, and distributed illustrative material, then stepped quickly to the Intermediate Section of her very orderly school, and without losing a moment of time, the lesson was begun. In the same manner at its close, she explained the notebook requirements, and the very next minute she was standing before the Advanced Section, the seventh and eighth grades, and beginning the lesson for the day.

After making the next day's assignment, she said, "You may pass to your accustomed places at the board." When all were in attention, "You may place on the

board a free-hand map of Paul's journey to Rome, indicating the places but omitting the names," she instructed them. In an incredibly short time indeed the maps were completed, and the members of the class, as called on by their teacher, gave the entire story from their maps on the board, pointing out the places as the story proceeded.

When the time elapsed for this class, the lesson had been fully covered, and before these boys and girls had fairly started to study their next lesson, Miss B was again facing the Primary Section, and was giving a phonogram drill to the first and second grades.

By this time I had become wonderfully interested in the skillful and expeditious manner in which the teacher handled her school and covered her work, so I remained all day long an eager listener, for I was having one of the most important lessons of my life in economizing time.

Thus far I had observed that the teacher had no textbook in her hand, neither had she referred to one in teaching or in assigning her lessons, and I wondered if she followed this plan throughout the day. At noon I asked her about it, and she modestly replied, "I do not consider it necessary to use a textbook. The children have more confidence in me, and I can hold their attention much better without one."

Again my mind went back to that other school I had visited, where the teacher found it so hard to cover her work in the required length of time. I could not but recall the time she had lost in con-

sulting a textbook, and looking up assignments that Miss B had stored away in her memory.

It mattered not that day whether agriculture, physiology, or history were taught, they were all begun on schedule time and closed the moment they should. No time was wasted in getting materials ready to use, for all this had been done before school began. At the proper time experiments were produced, and materials for illustrating brought from their secret hiding place, so the lesson had gone on uninterrupted and without the loss of a moment.

I have said that the secret of this teacher's success lay in economizing time. Before the day closed I had found that it lay also in the thorough preparation she had made for her work. It would have been impossible for her to stand before her classes all day long, passing quickly from one subject to another without helps of any kind, had she not given careful and prayerful thought to it all.

And this is what counts most after all in our work as teachers. It is not the number of classes and the amount of work to be covered that needs our closest attention at this time. This is very important, and must receive our careful consideration. But shall we not be less concerned over the amount of work to be covered in our daily program, as we become more deeply concerned over the matter of a more thorough preparation for our work? Let us —

- Study to be quiet.
- Study to be orderly.
- Study to be prepared.

A School Inventory

THE following scale for checking up merits and demerits in the schoolroom was presented at the teachers' institute in Southern California, held in December last. We suggest that all our teachers try the experiment of checking up by this very practical scale.

- Clean floors and windows
- Smooth desks
- Pictures well hung
- Daily program in sight
- Maps and charts ready for use
- Black blackboards
- Signals quiet and promptly obeyed
- Classes passing to and fro by signals
- No tiptoeing or shuffling
- No whispering
- Certain privileges granted without asking permission
- No snapping of fingers
- No interruption during class period
- Exercises varied enough so no pupil becomes tired
- Pupils helping in marking corrections
- Dictations direct, lucid, and not given prosily nor arbitrarily
- The teacher teaching good language by both precept and example
- Manners taught likewise
- The teacher not dressed in solid sable shades
- The pupils addressed in a pleasant but firm manner
- The school governed more by the eye than by the tongue
- Irregularities quietly adjusted
- Absences excused by note from parent
- Any blaze of spunky anger
- Siren-keyed voice piercing the pupil's ears
- The "Socratic method used," but not a Socrates behind the teacher's desk
- A pandemonium-concert recitation
- Requests respected
- Pupils for janitors
- The broom, broomless
- The teacher taking part in the games on the playground
- Any manual training
- The clock keeping standard time
- Pencils and pen points in good condition
- Pupils' work on the walls
- Order — still, but not painful school "hum" heard
- The three R's and H's emphasized
- Arousing interest, holding attention, and arriving at *truth*

An Up-to-Date Song

THE following song was taught to the editor's older brother and sister in a rural school in Ohio forty-two years ago, by a teacher from a local normal, Miss Julia Work by name, who is remembered by all the pupils who survive her as one of the best teachers they ever had. The song was often used in Friday afternoon exercises, when school patrons were supposed to be present to hear Johnny and Mary sing and "speak pieces."

It appeals to us as an up-to-date song, since its sentiment fits present-day conditions as well as those of a generation ago. We regret not to have the music to present with it, though the air echoes through our mind at mere mention of the song. Perhaps some of our readers can suggest a good tune or supply music that would be suitable to the sentiment and simple enough for children to learn easily. The words are worth learning without the music.

Parents Don't Visit the School

O dear, what can the matter be?
Dear, dear, what can the matter be?
Dear, dear, what can the matter be?
Parents don't visit the school.

They visit the drill to see murderous
sabers,

They visit the circus, they visit their
neighbors,

They visit the flocks, and the servant who
labors,

Now, why don't they visit the school?

Chorus: O dear, etc.

They care for their horses, they care for
their dollars;

They care for their lodges, they fancy
white collars;

But little we think do they care for their
scholars,

Because they don't visit the school.

Chorus: O dear, etc.

We know we from hunger and cold are
protected,
In knowledge and virtue our minds are
directed,
But still we do think we are sadly neg-
lected,
Because they don't visit the school.

Chorus: O dear, etc.

Now if they will come, they'll find all in
their places,

With nicely combed hair, with clean
hands and faces,

All pleasant and happy, with naught that
disgraces,

Then why don't they visit the school?

Chorus: O dear, etc.

Hints to Teachers

FLORA H. WILLIAMS

IT is a mistake to scold. Some teachers fall into this habit, and it is one that grows on them. It is disagreeable and wicked, and leaves its ugly mark on the hearts of the children. A story is told of a blacksmith who was accustomed to scold his family. He was one day attempting to harden a piece of steel. He made two or three attempts and failed. His little son, who was watching, exclaimed, "Scold it, father, scold it; if that won't harden it, nothing else will."

"O'er wayward children wouldst thou
hold firm rule,

And sun thee in the light of happy
faces?

Love, hope, and patience,—these must
be thy graces,

And in thine own heart let them first
keep school."

Some teachers seem to have to punish frequently, while others very seldom have to give any severe punishment. Sometimes the necessity for punishment lies in the teacher himself rather than in the pupils, as is proved by a change of teachers. In the words of another, "The minimum of

punishment is the maximum of excellence." If the teacher studies to find a way of interesting every pupil, of so presenting subjects as to arouse each one's thought powers, there will not be so much cause for discipline.

Let the child be taught, in all that he does, not to do it for self, but for others. Here lies the difference mainly between a Christian and a worldly education.

READING COURSE

Book: "All the Children of All the People," by Wm. Hawley Smith.

APRIL

General Suggestions

We may not agree with all we read in this or any other book. The thoughtful reader—the student—who, in his reading, comes upon statements of fact or principle with which he does not agree, does not pass them with slight thought, but looks well to the foundations of his opinions regarding the controverted point, and seeks to give to himself a clearly defined and substantial reason for his difference of view from that of the author of his book. In seeking this solid ground of belief, this fair-minded reader may chance upon a road which leads to an agreement with his author; and if so, he abandons his former position.

To the end of having the book do the most good, let these suggestions formerly made be recalled:—

1. Digest each chapter before reading the succeeding one.

2. Question each conclusion drawn, and be sure that you either believe or do not believe it.

3. Employ good authority in support of your belief in any point in which you differ with the author. This will call for research.

4. Determine to take from the book that which is inspiring and practically helpful and which is your very own.

Chapters 13 to 24 Inclusive

Special suggestions as to reading and study:—

1. Sketch the work of Horace Mann in universalizing education.

2. Recite the various steps which led to the establishment of "Accredited Schools" as recorded in chapter 14.

3. What has been the result of having the schools "accredited," as to, (a) courses of study; (b) size of graduating classes; (c) average pupils in lower grade?

4. Endeavor to remember statistics answering the following: (a) per cent of children entering public schools and remaining till sixteen years of age; (b) the per cent of possible efficiency of the high schools of the country, those of Illinois, and those of the city of Galesburg, Ill.; (c) the per cent of decline of the comparative number of students preparing for college from the school years of 1889-90 to 1903-10.

5. How does the author in chapter 16 seek the cause and meaning of this unfortunate statistical showing.

6. Show how the principle of "adaptation" may be made to assist in remedying these defects.

7. State "the law of the individual" as given on page 152. Is this a heaven-born law? Give reason for your answer. Search out definite applications of this law from your own experience as student and teacher.

8. Do you agree with the author's idea of educated men? Seek reasons and proofs other than those he offers.

9. What are the chief causes and effects of the prevalent ideas concerning manual labor and the attitude of society toward it?

10. State clearly the illustration of "sympathetic vibration." Seek similar illustrations in nature. Recall, if you can, personal applications of the illustration.

11. Are all studies of equal educative value to each pupil? Why not? Answer in the terms of the author. When, then, is a study of the highest educational value?

12. What is the natural effect of the doctrines advocated by Mr. Smith upon courses of study and upon the uniform diploma? What is the most common test of efficiency required of the claimant for honors, position, or promotion today, and how must this affect the courses of study which we give our children today?

13. Make a list of the changes in plans and methods of school work suggested in chapter 24.

HOME EDUCATION

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

Under the Leaves

OFT have I walked the woodland paths
Without the blest foreknowing
That, underneath the withered leaves
The fairest buds were growing.
Today the south wind sweeps away
The wrecks of autumn's splendor,
And shows the sweet arbutus flowers,
Spring's children pure and tender.

O prophet souls, with lips of bloom,
Outvying in their beauty
The pearly tints of ocean shells!
Ye teach me faith and duty.
Walk life's dark ways, ye seem to say,
With love's divine foreknowing
That, where man sees but withered leaves,
God sees the sweet flowers growing.

—A. Loughton.

Training Up the Child

CHILD training is a subject almost every one thinks he understands, yet those who have lived the longest and who have had most to do with children feel that they know very little about it.

A friend once said to H. C. Trumbull, "Trumbull, what is your theory about child training?" "Theory?" replied Trumbull, "I have no theory in that matter. I had lots of theories before I had any children. Now I do, with fear and trembling, what seems to be the best thing in every case, whether it agrees with any of my theories or not."

Child training should begin long before teaching can be thought of. Training a child covers the entire period of his childhood, and includes the shaping of all his faculties, actions, and habits. Teaching a child is imparting to him the knowledge of facts outside himself.

It has often been said, "To teach is to cause another to know." With equal propriety may we say, "To train is to cause another to do." We teach a child facts of

knowledge. We train him to use that knowledge for good. "We teach him the meaning of words." We train him in habits of neatness and order.

Teaching and training must go hand in hand, or both will fail of the best results. How often we see this illustrated! The father says: "Boys, we shall have this nail in the barn for the harness, and this one for the bridle," but nine times out of ten the harness is put on the wrong nail, and the bridle is not hung up at all. The boys have been taught the right way, but have not been trained to do as they were taught. They knew what was right, but did it not.

The mother is teaching her little daughter to set the table or to tidy the room; but after she has told her what she ought to do, she must follow up the work for many days before the child is trained to perform these simple tasks properly. Thus we see teaching and training must be carried on together to be successful. If either is left out, the work is only half done.

flowers; second, the flower head is surrounded by a set of green leaflets; third, there are as many stamens as divisions in the corolla; fourth, the stamens are united into one by their antlers, or heads."

Of the nine thousand plants, there are six hundred species growing in the United States. Now when we begin grubbing at the dandelions in the front yard, perhaps it will keep us more interested when we think of their royal relatives.

Second Week

When I was a little girl and went with my mother every few years on a visit to grandma's, I used to think it great fun to be allowed to be one to swing a big green willow branch over the long table to keep the flies away from the goodies spread for the family dinner. Beyond this continuous disturbing of them that they might not light on the food, no one seemed to worry greatly about the flies. - But in recent years, the housefly and stable fly have been "showing up" their despicable tricks until the slogan, "Swat the fly!" has come to be a common one. This is as it should be. When they have been found responsible for such dread diseases as typhoid fever, summer complaint, and infantile paralysis, we would be criminally careless if we did not most rigorously "swat the fly." Perhaps we used to laugh at the supersensitiveness of the little girl who became sick at sight of a fly on the food at the table; but it would take a man of strong constitution, having asked

that fly where he had spent the morning and whether he wiped his feet before coming in to the dining room table, to go calmly on with his meal.

In her labors in conducting the Children's Bureau of the Government Agricultural Department, Miss Julia C. Lathrop says their first work in "baby-saving service" is to insist upon the screening of the baby's bed, at least. It is surprising how many houses of the modest type are unscreened or only partly screened. Many of us who have our houses screened, are slow in getting the screens on in the spring.

In April and early May the few strong flies who have lived on, dormant, during the winter, begin depositing their eggs, a single fly laying several hundred. These hatch, pass through the grub or larva stage, then the mummy-like pupa stage, and then make up the immense swarms of the early summer.

It is not a comfortable thought that flies are hatched in filth and thrive in dirt. So the sight of flies about our houses should send us scuttling about sinks, toilets, refuse cans, sheds, and stables to be sure that at least the premises are as clean as we can possibly make them. This means much less work and "bother" than to stand over a fever patient, and possibly to see a life slip through our negligent fingers.

Sometimes children are little brutes to flies, pulling off their wings or legs to see them flounder about. Nobody likes flies, and we must enlist the children in our fight against them; but they must

be made to see that even nations at war are in honor bound to be humane to captives of war.

One way to help a child out of this brutalizing play, is to study the fly with a small microscope, or magnifying glass. Have you seen a fly seem to "let down his bill" into a drop of sirup or other fluid? What is he doing? How many legs has he? How many does he use in a step? What is there about his actions that reminds you of a cat? How can the fly walk on the smooth ceiling? Looking casually at the fly, you seem to see two large round eyes, but did you know that each of these is made up of several thousand tiny eyes? There are many other things you can learn of the fly by looking at him through the microscope. While we are interested in these peculiarities, we do not forget he is still an enemy. We can now the more intelligently "swat the fly."

Lastly, has it occurred to you that flies are like habits? The easiest way to rid ourselves of the immense swarms of summer is to destroy the few spring flies. In the same way we can much more easily throttle a bad habit than to fight down all the wicked thoughts and actions that spring from it.

Third Week

The warm spring days have come, and all nature is a hum with new life. The father is getting the fields ready for the seed. It is time to make garden, and the children can and should assist in making the ground ready for the flower garden and the kitchen garden. They should also be given a

spot, be it ever so small, that they can call their own. If the child has helped to make beds, and mark out rows with stick or string in the big garden, he will better know how to prepare the soil for his own. Teach him that as the fertilizer makes the soil richer so that it will produce a more perfect crop, so he may enrich the soil of his heart by reading good books and doing kindly deeds. Teach him, too, that seeds are like our thoughts. If we plant peas, we get peas; if corn, we get corn; but if we sow thistle seed, we shall get thistles. It is so with our thoughts. If a child has cross or unkind thoughts toward his playmates, he will be apt to be cross and unkind in actions. The Bible says that as a man "thinketh in his heart, so is he." "Keep thy heart with all diligence; for out of it are the issues of life."

Show the child the importance of making straight rows. As he sows his seed so it will grow, and if the rows are crooked so they will remain.

As the plants grow, show the child that although only plants, they are perfect in each stage of development. So he may be a Christian now, doing cheerfully the tasks assigned him, and living a life acceptable to God.

Do not forget the lesson of the weeds. If weeds are allowed to grow in the garden, they absorb the food and moisture belonging to the plant, and it withers and dies.

Remember the flower garden. All children, especially girls, want flowers. Let them have a few that they can pick and give away

as they desire. It is painful to see a child passionately fond of flowers and yet not allowed to pick one. Give them something like phlox, verbenas, or petunias, that grow easily and bloom freely. Teach the children to care for them properly, and then let them enjoy them as they please. Lay out the beds sufficiently narrow to make it easy for the short arms to reach across.

Fourth Week

The long Sabbath afternoons are usually quite trying for both parents and children. Now that the warm spring days have come, and all nature is pulsating with life, there is excellent opportunity to instruct the children, and bind them in loyal companionship to their parents. Here is how one mother did, as told by Carolyn Sherwin Bailey, in the *World's Crisis*. She says:—

An observation of the habits of birds and domestic animals in the woods and fields may teach children how dependent they are upon the work of these, their dumb brothers, while the observation may be done in game guise, sharpening children's wits and lending greater interest to the walk.

What is that golden flicker, tapping away on the apple tree, doing for a child?—He is saving the life of the apple tree. If he did not consume large quantities of the grubs which infest the bark of the tree, there might be no crop of crimson apples, and perhaps no tree, even, with its wealth of leafy shade and its wide branches just made for swings.

What does the friendly cow which the children pass in a neighboring pasture, do for society?—She contributes many of the necessities of life. Without her, children would be deprived of the stout walking shoes which made possible the delightful walk on Sunday. She gives them life in her milk. She merits their unbounded gratitude.

What does Dobbin, the old farm horse, do for a child?—He represents patient, uncomplaining service. He draws food supplies from the depot. He assists in the work of harvesting grains, fruits, and vegetables. He gives pleasure as well as the necessities of life.

In no way can children be so beautifully taught the wonder of life as when out of doors. There is a nest in the apple tree where a week before the children caught glimpses of the mother bird nestling down on her little blue eggs. Today the nest is full of warm bird life as the young robins struggle in an effort to use their wings and reach the blue spring sky. Today the row of willows by the brook is draped in a shimmering, wind-blown curtain of green where a fortnight ago there were only dry sticks of branches and bare twigs. Today the gray earth has bloomed with hundreds of gold snowdrops and snowy white blossoms where a few days ago there was bare, dead ground and no life, apparently. Who performed the miracle? Who brought living, pulsating life from an egg, a dry brown stick, a patch of dead loam? When children are led to see with their own eyes the resurrection facts which are told as the earth is born anew each spring, they will learn the truths of the new birth of the spirit and will appreciate life more fully.

Wonderful opportunities are here suggested of teaching our dependence on the Heavenly Father, who cares not only for his children, but for every living creature. In Ps. 50: 11 the Lord says, "I know all the fowls of the mountains: and the wild beasts of the field are mine."

The suggestions in the foregoing extract can be carried all through the weeks to come, teaching the children to be observing, and leading them to associate the Creator with all life.

"So long as I have been here," said President Lincoln, after his second election, "I have not willingly planted a thorn in any man's bosom."

Simplifying Bible Lessons

EMMA B. WASHBURN

It has been my privilege the past year to have the dearest and best department of the Sabbath school. Of course that means the babies, or children under school age. What interesting lessons we are having from God's precious Book!

One mother recently said to me, "Are not these lessons too hard for the children? How do you simplify them so the children can understand them?" In teaching the lesson at home to my children I find it necessary to teach them the Bible geography connected with the lesson. I make a few camels to show how the people traveled.

In teaching the geography of the lesson, I get better results by drawing the map while the children watch me. When I draw Fig. 1 the children say, "The Great Sea." As I draw Fig. 2 they point to the Jordan River and the Dead Sea.

We must remember that the attention of a little child can be given to an object but a short time. Sometimes we may feel that the children are learning nothing, they appear so inattentive. But short, continual drills will make a lasting impression.

Occasionally we are encouraged, as mothers and teachers, to find that instruction, "line upon line; here a little, and there a little," *lovingly* given, has had its effect. I will relate only one such incident.

Our little brown-eyed girl, nearly five years old, is very quick, impulsive, rather careless,

and destructive. Therefore some things must be denied her which were granted to her sister at her age. But recently the little one had been trusted with a pen and some red ink. One morning she was very patiently working at the table, and said she was drawing.

A few minutes later she came running through the kitchen with a paper in her hand, saying she wanted to show it to papa because it would please him.

When she came back, I asked her what it was. She showed me the inclosed drawing, saying it was the Jordan River, the

Dead Sea, and the tents of the children of Israel.

Do you not think we were pleased? We encourage drawing of all kinds, and are always pleased with the effort.

Educational Notes

THE American section of the World's Sunday School Association is attempting to raise a fund of \$50,000 by nickels from a million Sunday school scholars to put a million Gospels or Testaments in the hands of a million soldiers in the various armies now engaged in war, and in the languages needed by them. So says the *Bible Society Record*. The London Bible House has already issued a million copies of Gospels and Testaments in fifteen languages for the same purpose. Thus it is hoped to reach two million soldiers.

Last year Oklahoma had 18 schools, 24 teachers, and 480 pupils. The highest salary paid was \$50; the lowest, \$30; the average, \$37. The average length of term was 7½ months. Five schools had a Junior Society, and this year nine have been reported so far.



FIG. 1

FIG. 2

Christian Education

W. E. HOWELL - - - - - Editor
 J. L. SHAW
 FREDERICK GRIGGS } - - Associate Editors

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Foreign Mission Band of Washington Missionary College

L. L. CAVINESS

WHILE the membership of the Foreign Mission Band at Washington Missionary College is not so large as the membership of the band at Pacific Union College (a report of which appeared in the February issue), still, it being located at "the gateway to service," a larger proportion of the band members find their way immediately to the foreign field. Out of a membership of thirty-six last year, fifteen are now abroad, located, as follows: Mr. and Mrs. C. E. Moon, Miss Jessie Butler, Miss Martin, and Miss Richards, in Porto Rico; Mr. and Mrs. J. I. Robinson, in South Africa; Mr. and Mrs. R. P. Robinson, in Rhodesia, Africa; Mr. and Mrs. E. R. Johnson, in Mexico; Mr. and Mrs. G. G. Coffin, on Bahama Islands; Miss Florence Wilson, in China; and Miss M. A. Yarnell, at Singapore.

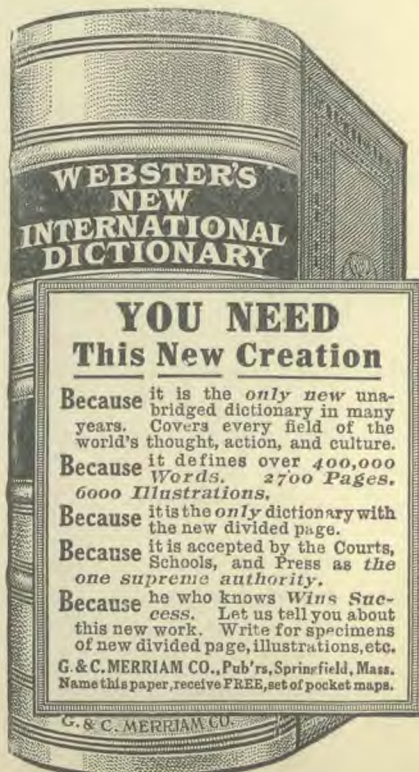
The band this year consists of forty-two active members and four associates. A regular meeting is held for a half hour every Friday evening. Some one is chosen to present a short talk on some field or mission problem. This is followed by a general season of definite prayer for the foreign field, and for God's guidance in the preparation for service. At different times the band has been addressed by Elder Spicer, President Shaw, and various returned missionaries who have been in Washington.

A few weeks before Christmas the band arranged a special program on missions, one number of which was a costume parade, in which over twenty different costumes figured. The whole program was so well liked that it was repeated by request in the Memorial Church in Washington.

Last year the band was twice deprived of its leader by his immediate departure to the foreign field; and the third leader went at the close of the year. This year the band already has its second leader; as the first, Mr. Herbert Mould, has gone to Cuba. We trust that next year may witness at least as many as fifteen of this year's membership in the foreign field.

Board Drops Latin

MORE evidence tending to prove that Latin is really a dead language is furnished by the State board of normal regents who have just voted to discontinue the subject in all the normal schools except at Superior and La Crosse, Wis. The reason given is that the classes are so small as to make the courses impracticable. Some schools have as few as eight students in the classical courses.



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