

# CHRISTIAN EDUCATOR

A MAGAZINE FOR HOME AND SCHOOL

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*There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of body and mind and soul.*

*All the treasures of the universe will be open to the study of God's children. With unutterable delight we shall enter into the joy and the wisdom of unfallen beings. We shall share the treasures gained through ages upon ages spent in contemplation of God's handiwork. And the years of eternity, as they roll, will continue to bring more glorious revelations. "Exceeding abundant above all that we ask or think" will be, forever and forever, the impartation of the gifts of God.—Mrs. E. G. White.*



MRS. E. G. WHITE

(This picture will be added to our Pioneer Picture Series, four copies for ten cents. We can fill orders now.)

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### *In Memoriam*

*With mingled feelings of sorrow and joy we record the passing to rest, July 16, of Mrs. E. G. White; of sorrow, because that familiar voice of instruction and solemn warning we shall hear in audible tones on earth no more; of joy, because she has left us so rich a heritage of counsel in her written works. To her more than to any other child of God in our generation, we freely accord the credit for whatever of success has been attained in the cause of Christian education, represented by our system of schools, and voiced from month to month in this magazine. Now that her fruitful life on earth is ended, we can emphasize with a new vividness and certainty the saying of the Scripture that her "works do follow" her. With glad expectation and confidence, therefore, we turn anew to the study of her Spirit-filled writings, and we consecrate ourselves without reserve to a life of obedience to the principles of education which she has enunciated so clearly, so broadly, and with such untiring devotion to the highest interests of our children and youth and to the Christian welfare of us all.*

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# Our Schools Hold the Key

## The Key to Our Missionary Problem

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A. G. DANIELLS.

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FREDERICK GRIGGS.

## To Every Home and Every School

To every household and every school, to every parent, teacher, and child upon whom has shone the light of the gospel, comes at this crisis the question put to Esther, the queen, at that momentous crisis in Israel's history, "Who knoweth whether thou art come to the kingdom for such a time as this?"

MRS. E. G. WHITE

# CHRISTIAN EDUCATOR

Vol. VII

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No. 1

## The Meaning of Consecration

MEADE MAC GUIRE

[At the opening of the new school year there is no theme more worthy of careful study than that of consecration. Learning its meaning by experience will bring to both teacher and student richer returns spiritually and mentally than any other pursuit apart from this. Though this article is a little long, it cannot well be divided, and we commend its careful study to our readers.—Ed.]

WE are not so much concerned with the meaning of the word consecration as with what the consecration of ourselves to the Lord means to us and to the work given us to do.

The definition of consecration is, "The act or ceremony of separating from a common to a sacred use." I think we are in danger of frequently saying things without sensing their meaning—of expressing ourselves in terms which we do not deeply feel and understand. We often say that we consecrate ourselves to the Lord, without thinking of the deep significance of the "act or ceremony of separating from a common to a sacred use."

### Preparing for Consecration

I wish to make some suggestions in regard to how God gets a person ready for consecration. Read first from 1 Cor. 1:19-25:

"For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? . . . For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to

save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

One must come to a deep realization of God's almighty power, and of his own utter and absolute helplessness and nothingness, before consecration can become a great reality. Consecration may be measured, I believe, by our capability of grasping the wonderful simplicity with which God connects his almighty power with our human weakness. That is a supreme requisite to consecration. Because the foolishness of God is wiser than men, the individual must come to the place where he realizes that all his wisdom is nothing compared with God's foolishness—where he will fall prostrate before God and confess that he knows nothing, but that he has faith in God's ability and desire to impart divine wisdom to supply his need.

It is interesting to notice how

vastly superior is the foolishness of God to the wisdom of men. This is illustrated in the way Jesus set up his kingdom in this world. The wisdom of men says that it requires great armies and munitions and wealth and power to set up and maintain a kingdom. Few if any kingdoms have been established by men without the authority of great statesmen and the power of mighty generals, the expenditure of vast sums of money, and the sacrifice of many human lives.

But among all the kingdoms and empires of earth, Christ established a kingdom in the hearts of men, without wealth or force of arms, or sacrifice of lives, except his own; and this kingdom bears a mightier sway over its subjects than all the governments of earth. All the wisdom of men that would establish a kingdom, and fortify it with great armies and navies and fortresses, must soon come to naught; but the foolishness of God, which purposes to bear sway over men by the power of divine love and tenderness and compassion and sacrifice, will triumph forever, and so prove that the foolishness of God is wiser than men.

Some illustrations of this truth come to my mind. When God chose to deliver his people Israel from Egypt, he called to Moses out in the wilderness, and asked him to return to Egypt and act as their leader. Moses began to make excuses. He said, "I cannot do it." The Lord urged him, but he said, "I am not wise, I have not the gift of speaking, I have no power or might to do this."

Then the Lord said, "What is that in thine hand?" He answered, "My staff." The Lord said, "Throw it down." He did so, and it became a serpent, and Moses fled from it. The Lord said, "Pick it up." He did so, and it became a staff again. Then the Lord said, "Go, and with this staff you shall be able to perform miracles and to deliver my people." So Moses started out to obey God. Some one has supposed that on the way Moses met an Egyptian philosopher, one of the wise men who had associated with him in his early days at the court of Egypt. And he said, "Moses, where are you going?" "I am going back to the court of Pharaoh." "What are you going to do?" "I am going to deliver my people Israel." "Where is your army?" "I have no army, I am alone." "How, then, do you expect to liberate the Israelites?" "With this staff." Then the philosopher laughed and said, "Do you think that with that frail staff you can deliver a million slaves from bondage to one of the mightiest monarchs of earth?"

But, my friends, the weakness of God proved stronger than men. With that shepherd's staff he brought all those terrible plagues upon Egypt; he parted the sea, and brought a river of water out of the rock; he brought victories to the armies of Israel, and deliverance to the people of God.

Gideon, with his 300 men, untrained and unarmed, went to make war with a mighty army of 135,000. Each man took a pitcher, a torch, and a ram's horn.

"Where are you going, Gideon?" "I am going down to attack the Midianite army." "Oh, you are leading a scouting party?" "No, this is all the army I have." "But where are your arms and ammunition?" "Why, I haven't any." "How, then, are you going to attack them?" "With these torches and rams' horns."

Surely, my friends, this mighty victory of 300 men over 135,000 proves that the weakness of God is stronger than men. It also proves that when men come to the place where they realize their own weakness and God's mighty power, they can grasp what consecration really is.

The foolishness of God is wiser than men, therefore let me surrender myself completely to God, that his wisdom may appear instead of my foolishness. Let me lay aside all my works, all my strivings to reach my human ideals, that the strength of God may come in, for the weakness of God is stronger than men.

"Not many wise men after the flesh, not many mighty, not many noble, are called." I think this is such a precious thought. I see my calling here. Not many wise men are called. Why?—Because the foolishness of God is wiser than men. Men cannot see that. Wise men think that their wisdom can accomplish the work; "but God hath chosen the foolish things of the world to confound the wise." This teaches very forcibly that only in absolute surrender, utter renunciation of self, and acceptance of God, can we win in this spiritual life. "God hath chosen the weak things of

the world to confound the things which are mighty." My friends, this is God's choice, and no one can reverse it. God has chosen the foolish things so that no man will pride himself in his own wisdom; for when he does, he is not God's choice. He shuts himself out of God's choice, because God has chosen the weak and foolish things to accomplish his purposes—not the essentially foolish and weak, yet those who are simple enough and wise enough to realize that all humanity is foolishness and weakness. There is no wisdom and might in humanity only as it is linked with divinity. There can be no true consecration in the heart or life of an individual who glories in himself. As we look over the lives of the great men who have achieved things in the service of God, we find that they were men who were always ascribing the glory to God. I wonder if that is not the reason why many of us are lacking in these mighty achievements. We have not this clear revelation,—that God hath chosen the meek and humble,—and we have not made a complete renunciation of our human weakness and foolishness, and accepted God's wisdom and strength.

#### The Motive in Consecration

We now come to the motive in consecration. Consecration manifestly is a result of something which has gone before. We have some very striking illustrations in the Word of God of that which brings a man to the act of consecration. Isaiah saw the Lord; and in the presence of his purity and glory and surpassing holiness,

he saw himself as he never had before, and cried out, "Woe is me! for I am undone; because I am a man of unclean lips." Then followed an overwhelming sense of the sad and pitiable condition of his friends and neighbors, and he added, "and I dwell in the midst of a people of unclean lips." Then when the angel came and touched his lips with a live coal and purged away his sins, he said, "Here am I; send me."

I think these are the three steps which lead to genuine consecration. A man must see God—must come face to face with Jesus Christ. He must have a vision of the glory and majesty of the Almighty, and some consciousness of the spotless purity of the divine character, and the fathomless gulf which separates it from the slightest stain of sin.

Then he must see himself, sinful, depraved, helpless, unworthy, utterly undone and lost. He must see the contrast between his awful degradation and misery and God's purity and love and infinite happiness, till, forgetting all else but the great longing in his heart, he cries out for help, and feels the inflow of the transforming and regenerating power.

Then comes a vision of the lost, for this exchange of the human nature for the divine is immediately manifest in the passion which fills his heart to bring other poor, sinful, perishing men and women to the fountain where he has found cleansing.

So he says, "Here am I; send me." And this is consecration.

Paul saw the Lord Jesus. He looked up into his face, and it did

not take long for the mighty transformation to take place. His cry was, "Lord, what wilt thou have me to do?" and he went on to follow that heavenly vision throughout his afterlife. That life bore the mark of true consecration, for its motto was, "This one thing I do."

I think that the same experience has come to every one who is consecrated, who has really performed the act or ceremony of separating himself from a common to a sacred use. He has seen God, then himself, then lost men, and has surrendered all for service. No one has ever truly seen men till he has seen God. No teacher can put a true estimate upon the value of a child until he has seen that child in the presence of Christ.

#### The Act of Consecration

I wish to speak now of the act of consecration. The real act of consecration is very different from saying in meeting, "I consecrate myself."

Here is a man who has felt the pleadings of the Spirit of God. Day by day there has grown up in his heart a deeper and deeper longing to come close to God, to please him, and to be transformed and become Christlike in character. Some day when this hunger is too great to be denied, he goes alone to a quiet room and closes and locks the door. Perhaps, as G. Campbell Morgan is said to do, he places two chairs facing each other, and then sits down and quietly begins to meditate and to pray that God will come and meet with him. The Holy Spirit is there, and begins to talk with him

of Jesus, for that is the office of the Spirit. He hears the still, small voice saying, "Lo, I am with you alway, even unto the end of the world." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

And while the man sits there with bowed head and closed eyes, there comes to him an opening of the spiritual sight; his heart almost stops beating as he becomes suddenly conscious that there is a divine presence in the room, and Jesus is there. When a man or woman pushes past all the external and superficial, right into the throne room, and sits face to face with Jesus Christ, there comes a change in his life. He will never be the same after that.

Perhaps he has thought a hundred times before, in his hours of trial and perplexity and distress, "O, if I only had lived when Jesus was here on earth, or if he were here now as he was then, I would go to him and fall down at his feet, and I know that he would help me!"

But now Jesus is there with him, and perhaps his first thought is to cry out something of his struggles and sorrows and heart hunger for God. But the words are checked upon his lips, for he realizes that the One who is looking down upon his bowed head has read his inmost thought from earliest life, and knows it all. He

whispers, "Master, tell me what thou dost want me to be; tell me what thou dost want me to do."

My friends, when a person realizes that Jesus is present with him, he is not likely to have much to say; he wants to hear the Master talk. The peace and calm and joy which his presence brings, with the sense of solemn awe, fills his heart with a great longing to hear his voice and know his will. This is consecration.

Such a man sees his heart as he never can see it anywhere but in the presence of Jesus; and when he realizes that Jesus is looking upon him with love and tenderness, with unbounded compassion and forgiveness, there is only one way in which he can express his gratitude: that is by sharing in the divine yearning for the salvation of lost men and women.

There is an interesting story told of Katharine of Siena. She was a great soul winner, and spent much time in intercession, praying and talking with the Saviour. On one occasion, with outstretched hands she was pleading, "O Jesus, promise me that thou wilt save them," when a hand clasped hers, and a sharp, stabbing pain went through the palm of her hand, like the nail that was driven into His palm. This was to her the assurance that her prayer was in harmony with his will, and was answered.

We must come into close touch with Jesus Christ in order to get that vision, to sense his love and longing for the lost; and that brings consecration.

I say again, dear friends, consecration is a result of a vision,

a result of coming face to face with Jesus, of personal contact with him. I thought of this again and again during our Educational and Missionary Volunteer Council. It seemed a heavenly place to me. I never had associated with my brethren and sisters and fellow laborers with such intense joy and satisfaction and comfort and encouragement as during that meeting. Then the thought came to me forcibly one morning: If we can get such help and joy and inspiration from associating with those who love God, who are consecrated to him, why do we not get close to Jesus — so close that the personal contact will thrill and inspire and fill us with inexpressible love and peace and devotion to his service? I believe that God's people from now on to the end will come closer and closer to him, until that personal contact is so real, so actual, that they will live as Elijah lived, as if in the visible presence of God. When Elijah stepped into the court of Ahab in Samaria, with all its wickedness and idolatry, he declared his message by this authority, "As the Lord of hosts liveth, before whom I stand." It was his consciousness that he stood in the very presence of God that gave him assurance and courage; and so it will be with us. I pray that the Lord may help us to get this kind of consecration.

Another thought with which I am impressed is that this consecration, or "act or ceremony of separating from a common to a

sacred use," is a very serious thing, and it is perilous to separate a thing to a sacred use and then take it back again. Suppose I have a hundred dollars this morning, and should lay aside ten dollars of it and say, "That is holy; it is the tithe, and belongs to God. I must not use it. God claims that for the support of his ministry. It is the price of souls." After a little while I have a chance to get a good bargain on some purchase which requires one hundred dollars. So I say, "I think I shall take that ten dollars and use it for the present, and when I get some more money I can pay it back." We all realize that this is a wicked and dangerous thing to do.

But is it any worse than for me to say, "I consecrate my whole life, my talent, my ambitions, and all to God," and then in a little while yield to the temptation to gratify self? My friends, I think our consecration ought to go through every moment, every second, of our lives. Day and night that consecration holds. There never is a time when we are free from its sacred claims. We are told by the spirit of prophecy, "There is no rest for the living Christian this side of the eternal world." That is, there is no time to take a vacation from that consecration, whether we are engaged in our regular work, or in religious services, or taking our recreation, or visiting the exposition — wherever we are, that consecration holds.

# EDITORIALS

## A Happy New Year

A VERY happy year is the best wish which can be offered for each teacher at the opening of the school year of 1915-16. A happy year—we all wish it for our teachers. And it is God's best wish for them; for he who loves to see all his children happy most surely wishes it for the teacher of children and youth. We are to educate our pupils to live in the sunshine of God's love; and he who so lives, always has a happy year.

Happiness is contagious. One happy pupil may season the whole school; and how much greater the influence of the happy teacher! "A merry heart doeth good like a medicine,"—good not only to its possessor, but to all whose lives the merry-hearted person touches.

The teacher has abundant cause for anxiety and worry. Every school of any size has among its members those who are indifferent, careless, and even willful in their shortcomings. And so the conscientious teacher is given ground for concern regarding the welfare of his charges. But as sunshine of heart is infectious, so likewise is shadow of heart; and out of the abundance of the feelings of the heart of the teacher, the tone of voice, the expression of the eye, and the whole being do speak. So it follows that the feelings of the teacher are reflected in the life and work of the pupils. As plants need the light of the sun for growth, so do children and youth need the light of

a loving, cheerful heart for growth of mind and heart.

Would you have a happy year, fellow teacher? Make it such. How? "Be strong and of a good courage." Daily go before your classes full of cheer. Leave your anxiety and worry in the prayer room, and take from the prayer room courage and cheer for your work. Thus, and thus only, can you have a happy year. This school year of 1915-16 should be the happiest year of your life as a teacher. Make it such. G.

## A New Vision

WE have just passed through an eventful summer, educationally speaking. For the first time in five years, a delegated council of educators was held, in California, with representatives from the United States and Canada. For the first time in seven years, a general council of Missionary Volunteer workers convened, in the same place, with delegates from the North American Division Conference. For the first time in the history of the denomination, the Educational and Missionary Volunteer Departments met in joint council, in this same gathering.

One result of this joint meeting was an important element in what the delegates frequently spoke of as "a new vision;" namely, that our educational and our Missionary Volunteer work are two wings of one great movement—the salvation and education of our young people. The officers of these two departments have occupied quar-

ters on the same floor of the General Conference office building, considerable of the time with only a corridor between their rooms. These officers have always felt and shown a sympathetic interest in each other's work, but not until they held this joint council of consecration and business sessions, all sitting through the meetings of both departments and taking part in the study and discussion of questions presented, did they get their eyes open to the inside workings and close relationship of the two departments to each other and to the forward mission movement. This was truly a new vision.

But this was not the only element in our "new vision." When plans were being laid for this council, the president of the North American Division Conference felt doubtful about spending the time and money necessary for his attendance. But at its close, he frankly stated that he had gained a new vision of the possibilities that lie in the unity of spirit and effort developing among our educational and Missionary Volunteer workers by way of training our young people for the service of Christ. Nor does any delegate or visitor at this council doubt that President Evans truly gave us all, in his earnest talks, a new vision of our privileges and responsibilities as workers for our youth.

But this was not all. After our council had been in session for three days, the president of the General Conference arrived in America from his long tour of mission fields in heathen lands. He brought us a glowing account of the new vision he had obtained,

not only of the marvelous openings of God's providence in the Orient, but of the close relationship of our schools to missionary achievement in foreign countries. As he expressed it, "Our schools hold the key to our great foreign missionary problem." As he related what some of the product of our schools, our young men and women graduates, are accomplishing for Christ in the face of the greatest odds in other lands, he surely gave our heads of schools, our teachers, our young people's officers and leaders, a new vision of how much the advancement of our missionary efforts depends upon the faithfulness and earnestness with which they fulfill their high and sacred calling of seeking to save our boys and girls and educating them for efficient service for God.

But there was still more. The vision had come, and now we were to make it plain upon tables — write it out in courses of study, standards, society lessons, and other plans that would represent in the concrete our interpretation of the vision. In the progress of this work a wonderful spirit of unity prevailed, with the result that our leaders gained a vision of uniform courses of study, uniform standards, uniform textbooks, and uniform final examinations in elementary and unaccredited schools, as also uniform use of Missionary Volunteer lessons and plans in our schools as well as in the churches.

But best of all, every man and woman in the joint council expressed over and over his conviction that the first and foremost

aim and constant working principle in all our educational effort must be the saving of every Seventh-day Adventist boy and girl, and the positive preeminence of the spiritual element in their education and training for service. This was the keynote in our six conventions that followed.

### Teachers' Reading Course

WE are now entering upon the fifth year of this course. Every teacher who has pursued the course faithfully during the past four years or any one of these years, testifies heartily to the value of this reading. We regret that in some conferences the reading course work has been neglected, though in some every teacher in active service has done the reading the past year. We expect that the record for 1915-16 will show that no teacher has missed the benefits of reading the excellent books selected for the coming year.

The names of these books are: "The Teacher," by Milner, and "Health Work in the School," by Hoag and Terman. These two books are combined with the magazine CHRISTIAN EDUCATOR at the very favorable club rate of \$3.25 if ordered at one time. This is a saving of 60 cents over the total retail prices of the three. For the outline notebook 15 cents should be added. The magazine is included in the requirements for a reading course certificate. If you have already subscribed during the summer at full price, deduct 60 cents from the club rate above, and so state in your order.

A new method of reporting on the reading has been adopted. An outline notebook has been printed, providing directions and assignments for reading, a few leading questions or requirements on each chapter, and interleaved blank pages for the answers and notes required. When the reading is completed, this notebook can be sent to the superintendent for inspection, who will forward it to the union secretary for examination and the issuance of the reading certificate. It is suggested that the teacher first read the book through connectedly, then write up his notes by way of review. The first book to be read in the current course is "The Teacher."

At our recent educational council the following recommendation was passed:—

That we seek to impress upon our teachers anew that the presentation of a Teachers' Reading Course certificate is one condition to their receiving a renewed teaching certificate; and that we seek to impress our superintendents and secretaries anew that the responsibility of seeing that this condition is met, rests upon them.

Teachers who are taking up the reading course for the first time should take either the first year (including "Education" and "Waymarks for Teachers") or the third year (including "Counsels to Teachers" and "School Management and Methods"), then after this follow the current reading course. The outline for the first year is contained in Educational Bulletin No. 1; that for the third year, in Educational Bulletin No. 11. The price of each is five cents. Order these, as also the

reading matter and notebook for the current year, from the Department of Education, S. D. A., Takoma Park, D. C.

### The Wonders of Nature

THE simple facts and processes of nature all about us are so wonderful that we miss much by failing to acquaint ourselves and our pupils with what is going on before our very eyes. To us who see in nature the handiwork of God, it becomes of greater importance to observe her phenomena than to those who search her treasures for the sake of knowledge alone. It is always easy for the wide-awake teacher to interest either children or grown-up boys and girls in the plant and animal life around them.

The article on "How Seeds Travel," in this issue, is suggestive of one simple means of doing this. The various ways in which plants distribute their seeds are especially interesting and easy to study during the autumn. Walk through a field of ripe grass or weeds. Note the seeds that fly away all around you. Examine your clothing when you come back, observing the various means that seeds have of hooking on and transporting themselves. Gather some hard-shelled nuts, bury them for the winter freeze, dig them up after the spring thaw, plant them, and watch them grow. This experience will impress both old and young with the working of God's power in the natural world, and will convince of God's power and willingness to impart spiritual life and growth.

### Our Summer Schools

THE summer school is a growing institution among us. The opportunities it affords for normal studies and for the pursuit of regular academic and college subjects, as also the solution it offers in part for suitable summer employment for our faculties, have convinced our school managers that the summer school has come to stay. It has been a matter of regret to us for years that our school plants, with their large investment and facilities, should stand idle one fourth of the year. A change is now being brought about by the development of the summer school. We shall continue to hope that the time may come when our schools shall have no more idle time than do our publishing houses and our sanitariums, our conferences and our tract societies.

Summer schools have been held the past season as follows:—

- Washington College, 40 students.
- Emmanuel Missionary College, 90 students.
- Union College, 110 students.
- Walla Walla College, 68 students.
- Pacific Union College, 100 students.
- Southern Training School, 46 students.

All these schools but two were held for a term of six weeks. Union College and Walla Walla College each had eight weeks. As we feel our way along, perhaps this term will sometime increase to twelve weeks, with our total vacation time amounting to only four weeks, and our school terms readjusted to an all-year program. Time is precious. Not one week should be allowed to run to waste.

# THE MINISTRY

## The Reading Course

"Gospel Workers," by Mrs. E. G. White

THIS book is now being distributed to the members of the Ministerial Reading Course, as the third book for 1915. It is a book for which our workers have long looked. The character of the instruction which it contains makes it absolutely essential to every minister and Bible worker.

In reading this book every chapter should be outlined and carefully studied. The reader should make a careful review of the preceding chapters before reading the subsequent ones. Such careful reading and study stores in the mind the gems of truth and wise counsel with which its pages are replete.

The life work of the author of "Gospel Workers" is finished, but her many words of wise, godly counsel are left for the guidance of the seeker after truth and the worker for souls. The more thoughtfully one reads and studies such counsel the more grateful is he for it, and the more is he guided by its wisdom. It is well that this book is in this year's reading course.

"History of the Ancient World," by  
Goodspeed

To the lover of history this book is a delight. "Its use of an easy, graceful, yet clear-cut and vigorous English; its firm grasp of the great main lines of historical development," commend it at once to the sincere student. It is

to be noted that it is a book for the student. A cursory reading does not suffice. It is a book that must be mined before it yields its treasure—the gold of historical research and study of the ancient world.

In this year's outline for the Ministerial Reading Course four months are allowed for this book—September to December. It was recognized that it was not a book for simple reading, but for careful study.

Attention may be called to a number of excellent pedagogical features of the book as set forth in the preface:—

1. At the head of each section are set in bold-faced type its general contents, and in the margin is given a more detailed analysis of the text.

2. The pronunciation of difficult words is indicated in the first occurrence in the narrative, as well as in the index.

3. The index is arranged so as to enable students to find place-names on the maps without difficulty.

4. A select list for reading has been added. This has been compiled almost exclusively from five single-volume works. These works would be a valuable addition to every worker's library.

5. There is a table of dates and events added to the text, and at the end of each chapter a very helpful review exercise is given.

We suggest that the book be read twice. We need to be accurate and thorough in our reading and study of history. The gospel worker must be a seeker after all

true knowledge — not a narrow, but a broad reader — in all fields of knowledge; and of these, history is very important. G.

### Five Preachers on a Train

"WHY do you say uh-uh between your words when you are speaking?"

"Me, you mean? Do I?" — somewhat aroused.

"Yes, you hesitate between your words, and even more between your sentences."

"That is so," said another of five ministers who were riding on a train and fell to speaking on pulpit manners and speech.

"Well, I did not know that I do such a thing."

"Do you mean," said the first speaker, "that no one ever spoke to you about that uh-uh habit in your speaking?"

"No, I don't," smarting just a little, "but, friend, do you know that you repeat words and sentences when you are speaking?"

"Why, no; do I? How do you mean I repeat? My wife never told me I repeat. Do I? Do I really?"

"Yes, of course you do; you did it just then."

"Well, isn't it strange you and I have been preaching all this time and did not know of these mistakes, and no one told us, and we did not tell each other?"

Each expressed his appreciation of the other's criticism, and determined to improve. Men who grow, do so while friends and foes are aware of their mistakes. It was a good time to speak plainly, for surely the other three of the group needed the benefit of

friendly criticism. Ministers do get into bad habits.

"And you, too, repeat," were the words addressed to number three of the group. "Sometimes you say the same words over twice, and even three times. You say, 'I feel,' 'I feel,' 'I feel.'"

"Yes, I know I do," was the reply; "I know I do, but I do it frequently for emphasis."

"Well, that is not the way to emphasize" — and it isn't.

Number four then spoke up and asked what were his mistakes. All thought for a minute, then one said, "I will tell you what you do. You shake out your feet every time you get up to speak, and you frequently take occasion to adjust your clothing before you begin."

"My! is that so? Well, I'll stop it."

So each received his criticism in a friendly spirit, and inwardly as well as outwardly expressed his purpose to correct these mistakes.

The fifth brother, however, had not been on the stand of criticism. His diction was desirable. There was no hesitation, no criticism by his fellows. His speech was ready by the paragraph for the press as soon as spoken. "But what is my failure?" he insisted.

"You speak many times in a monotone, and lack in emphasis and force."

This correction was also a surprise.

So the mistakes of all were pointed out and well received. The preacher who invites suggestion and friendly criticism on his pulpit work, and receives it with graciousness and a desire to improve, gains an important and



## Misuse of Our Mother Tongue

GRAMMATICUS

I HAVE observed that our public speakers make so many common errors in language, and make them so easily and with so little apparent concern, that I may be pardoned if I mention a few I could not help noticing the other day when three or four different persons were speaking.

"Every one of us recognize," said the preacher, when he meant, "Every one of us recognizes." He would have said it in this way if the phrase "of us" had been omitted, but since "us" is plural, he let it influence the form of the verb instead of letting the true subject, "one," govern it.

"If I *was* face to face with a delicate situation like that," he went on to say, when he meant, "if I *were* face to face;" for he was supposing a condition *contrary to fact*, not a condition assumed or really occurring in past time. How many times a day we hear this common error in the speech of people about us, as also of public speakers. They say, "If I was you," "If I was young again," "If Jesus was here upon earth today," "If it was true," and the like; whereas the meaning intended is expressed properly thus: "If I *were* you," "If I *were* young again," "If Jesus *were* here upon earth today," "If it *were* true."

Another speaker told us of how he "pled" for a certain thing he very much wanted; perhaps if he had *pleaded* his cause, he might have been more successful. He

further remarked, "Some one has said — truly, I believe;" but his evident meaning was, "Some one has said — *truthfully*, I believe." The term "truly" conveys the idea that some one really said what was quoted, whereas "truthfully" expresses the speaker's belief that what was said by the one quoted, is true. In citing a scripture to support his view, he read, "Thus say-eth the Lord," rather than "Thus sēth the Lord." The *ai* in *saith* has the same sound as *ai* in *said*.

Other speakers on this same occasion emphasized the importance of our working earnestly for the "converzion" of all our youth, instead of their *convershun*, as it is properly pronounced; spoke of a certain thing's being "blasphemous" in character, rather than *blas'phemous*; of some great loss as "irrepa'able," instead of *ir-rep'arable*. The chairman encouraged a speaker by calling out, "Go on, you're doing fine!" Of course he meant doing *finely*. Another declared, "We'll haftoo stir ourselves in this matter," rather than the simple *have to* stir. Still another inquired, "How long would it have taken you to have done it?" More simply and correctly he should have said, "How long would it have taken you *to do* it?"

These are not all the errors that were heard in that short meeting, but are a fair sample of how we abuse our mother tongue when we allow ourselves to grow careless, or do not take pains to observe the language of careful speakers and to inform ourselves on doubtful points.

# THE NORMAL

## Parents' Meetings

C. A. STEBBENS

WHETHER or not parents believe it, they usually act upon the opinion that the school was made to educate their children from childhood to manhood, and that whatever the child becomes is due largely to school influences. The time comes for school to begin, and they immediately cast off responsibility, and send Johnny and Mary to school, feeling much relieved. This danger is increased in our church schools, where we take on the added duty of developing the spiritual life of the child. It is necessary that the child should be always under the influence of the Spirit of God. If while at home he is without it, the school can make less headway; or if while at school he is without it, the parents can make less headway, for the enemy of souls is ready and alert to take advantage of the moments. Therefore it is necessary that the school and parent so cooperate that every moment of the child's life be covered with heavenly influences. To help the parent realize his responsibility in the matter, the writer has used parents' meetings, with good results.

One winter found me in a school of only two pupils, and face to face with the problem of creating sufficient enthusiasm to be able to do anything like work. One day the boy was making some funny caricatures on the blackboard with a good degree of accuracy. I rec-

ognized in this a talent which could be used, and so set him to work immediately making pictures representing Bible themes. I bought a radiopticon, a machine for projecting post cards on the screen. Then we made sketches from every subject in school, and studied them. In one case we went to the wheat bin, and measured it and the depth of the wheat in the bin at both ends, as the wheat was lower in one end than in the other. We made a sketch with the measurements and the solution of the problem, showing the amount of wheat in the bin. We decorated our little room as best we could, with paper chains, etc., then wrote a poster, pinning it on the door downstairs, announcing that there would be a parents' meeting at the school, and all were invited. When the time came in the evening, father and mother and baby were on hand, the pictures were thrown on the screen, and the lessons were described by the pupils. After this, a meeting was held every week, and there was little trouble from lack of interest. Bible studies were taken up some evenings with the parents, and new interest was taken in books. I have just received a letter from one boy who says they have a library of thirty or forty books, and are studying by themselves.

The next winter my school was larger, having five students, and I bought a stereopticon for glass slides. We then transferred our

sketches to glass, and even the kindergarten pupils were permitted to have their best-written numbers shown on the screen. Parents' meeting was held the last Thursday in every month, with an attendance of twenty-five to fifty, most of them not Adventists.

Our program consisted of special music, prayer, a poem or a song from the little children, then their Bible stories. Papers were read on home education, the duty of parents, connection of the home and the school, the health of the children, and what the parent can do to help the child. During the bad winter weather, when it was hard for the little ones to get out, the teacher went into the homes and held the class, and was able to get into closer touch with the parents, sometimes reading to them from the book "Christian Education." A blank was made out, to be filled by the parents, giving points on the health of the child and his needs, either physically or spiritually. The child also gave a report every week of the work he had done for his parents, and of his missionary work.

To those not of our faith, the school was unique in the fact that the home and the school are one. We had to add another room, and our number increased from five to sixteen. The parents seem willing to pay, for they say here is a religious influence that is not in the public school; so they took their children out of the public school and sent them to us. Here is a letter that one pupil wrote in answer to a question in examination, after being in our school only two weeks:—

DEAR TEACHER: I thought I would drop you a few lines. I have been having some trouble with arithmetic. I will be glad when school lets out because I don't like school very well, so I have a good reason for being glad. I like this school so very much better than I did the Central school, and I am very glad that I got here because my little brother told me that they are making girls do a barn dance with the boys. I do like to make baskets and paint so well, and above all other things I like my Bible lessons better than any other lessons. And I like to say my prayers in the morning very much, and in the Central school they only sing a song and go to work with the lessons.

From your scholar, ————

Our children have come to Sabbath school, and two parents came to church. They believe the seventh day to be the Sabbath, and we hope they will accept present truth.

At one program we gave a picture of a spider under the microscope. This spider had been captured in the schoolroom by the boys. Our nature study forms a very efficient means of giving illustrated and spiritual lessons to both parents and children. Sometimes the nurse from the treatment rooms gives a health talk. At another time the conference president gave some hints on the proper training of children, and at the last program the educational secretary gave a short talk.

We find that these means of interesting the parents bring us into touch with them. When we meet little troubles, they are quickly solved. The parents get a better insight into what the school is doing, and many things they would otherwise say are not said. Yet with all this, we still find a lack of close cooperation between the home and the school.

### How Seeds Travel

Some Make Journeys With Wings;  
Others Hook Themselves to  
Moving Objects

SOME seeds make journeys with wings, and others travel from place to place by attaching themselves to the clothes of men or the hair of animals; still others make their journeys in the stomachs of birds. These are facts that will interest the young people who are taking an interest in agriculture and are working in a garden at home or at school. According to the United States Department of Agriculture's specialist, the seed as the starting point in the life cycle of a plant may well be studied first by young gardeners.

The seeds of the maple tree are particularly interesting. They are provided with wings, and when they become detached from the parent tree a gentle breeze will carry them a considerable distance from the branch to which they were attached. There are many forms and modifications of the winged seed, as the linden, the hornbeam, the elm, and the pine. These are all common trees from which seeds for illustrative purposes can be secured.

Some seeds are also provided with parachutes or umbrellas, not for protection from rain and storm, but for purposes of locomotion. The seeds of the thistle, the milkweed, and the dandelion—in fact, the seeds of all plants which have a cottony growth—are provided for these aerial journeys.

Besides these, some seeds are provided with hooked appendages by which they can attach them-

selves to the clothing of men or to the hair of animals, so that they become transported from place to place. Other seeds have hard seed coats, or shells, which are covered in many cases by edible fruit. The fruits are eaten by birds, but the seeds are not digested, and in this way become distributed from place to place. The groves of cedars which are characteristic of the landscape in many sections of the country, it will be noted are chiefly placed along the lines of fences or fence rows. The fruit of the cedar is an edible one, but the seed is not digestible, and in this way the existence of these hedge rows of cedars is explained. Cherries, grapes, and other fruits are to a considerable extent disseminated in like manner.

The hard nuts of our nut-bearing trees are not used as food by birds or large animals, but are usually sought by squirrels and small rodents, which are in the habit of gathering and burying them in various places or storing them in large quantities for winter use. The result is that a considerable percentage of those which are buried in this manner are never rediscovered by those hiding them, and in time nature causes the hard shell to crack open, and the warmth and moisture of the soil bring the germ contained in the kernel into life, and a tree springs into existence. It will be noted that the nuts which were buried by the squirrels did not germinate immediately after being buried, but waited until the warm weather of the spring came before they put

forth their tender shoots. This is not because they willed it, but because the hard outer walls of the shell would not admit the air and water to the germ, so as to stimulate its growth.

It was necessary that\* the shell be frozen and broken by the action of the frosts and the weather before moisture could gain an entrance to cause the swelling of the germ. This peculiarity, when taken advantage of commercially, is called stratification. Seeds with hard shells, such as cherries, peaches, and plums, have to be stratified; that is, they must be planted in the fall where the plants are to grow, or they must be packed away in boxes of sand in a position where they will freeze and remain frozen during the winter, in order that they may germinate the following spring. If seeds of this character are stored and kept dry during the winter, they will not germinate if planted in the spring. Seeds with thin seed coats, however, like peas and beans, if treated in like manner, will be destroyed by the action of the cold, and no plants will result from planting them in the autumn. Such seeds must, from the nature of the case, be retained in a dry and comparatively warm place during the winter season, in order that their vitality may not be destroyed.

#### Birds as Weed Destroyers

IN a new bulletin just issued by the U. S. Department of Agriculture, it is estimated that in the State of Iowa, the tree sparrow alone consumes 1,750,000 pounds, or 275 tons, of weed seed in a

single season. "Large as are these figures," says the bulletin, "they unquestionably fall far short of the reality," for the estimate is made on a basis of only ten birds to the square mile, whereas several thousand have been seen on a few acres. The estimate, too, is for only one species of bird, whereas at least half a dozen kinds habitually feed on weed seeds during the winter. How little we sense the wonderful help of these little creatures in combating the enemies to our food-producing crops!

#### What I Saw in the Schoolroom Today

FLORA H. WILLIAMS

FIRST of all, the little teacher was what I saw. The artist perhaps would not have picked her out as especially pretty, but she was neat and clean, tastefully dressed, and decidedly attractive. And, too, she was very patient and cheerful.

It is springtime, and the tulips are in bloom. The long black-board covering the front of the room had these pretty flowers tastefully arranged at its upper corners and down its sides. The inner part of the board itself was well covered with lessons ready for the day's work. There were a few pretty pictures on the walls. One of them was a historical scene; another, a "Mother and Babe;" still another, the "Sounding of the Angelus;" and there were one or two instructive and interesting animal pictures.

On one wall were grouped samples of the children's work. Above, as a border, was a row of

bright-colored mats woven from paper strips, while below this were pictures copied from the drawing books, and also those drawn from the nature lessons. There were pictures made with brush and ink, and in water color; also those made with pencil. There were animals and flowers sewed on perforated cards, besides other things made by the children's hands.

High on one wall, seemingly in the sky, was a flock of birds flying toward some desirable feeding or resting place. In one place there was a border of cows and calves; in another, one of rabbits; while down next to the floor — seemingly on the ground — were some hens picking up dainty morsels. Near them were some ducks and turkeys, and a hen with a brood of chickens, busily engaged in getting their breakfast. All these paper cuttings indicated that the little children had been kept busy with educative work.

There were some fine maps on the walls, also blue prints of things in the plant world.

At the opening of school the children sang in an interesting way several songs that were new and attractive to me. Long ago I discovered that children like new songs.

In the little people's Bible class I noticed that even the very little ones could repeat the three angels' messages word for word, and with less hesitation than most of the grown people. They also repeated many other texts.

This school not being a very large one, the little people had a nature class separate from their Bible class. Today they had a

pleasing little game. They had previously read in their supplementary reader about a large number of common insects; now each represented himself as one of these insects, sketching his life story, while the class listened eagerly, and finally guessed what insect he was.

The little beginner of just a few weeks' schooling was reading sentences from the blackboard, and I noticed that she did not hesitate. Though her school vocabulary consisted of perhaps not more than fifty words, she could both read and write them.

The fourth-grade nature class was studying squirrels, and the teacher had ready an interesting story of a squirrel which she had been watching. It is needless to say the class was a lively one.

At one time during the day I saw a group of small children (with an older one overseeing) very busily engaged in buying and selling groceries, etc., and learning to make proper change. The merchandise was represented by cards with the name and the price of articles written on them, and the money was the regular pasteboard money obtainable at any school supply house.

This particular school has its Junior meeting on Friday afternoon, and this being Friday, I was privileged to attend. The program given in the *Gazette* was quite closely followed, nearly the whole school taking part. The teacher and one of the older girls sang a pretty duet not found in the regular program. This, together with several other little things, gave an original touch to

the exercises. The meeting closed with a little social service. This is the usual custom, and all take part in prayer and testimony.

These are just a few of the things I saw today.

### Keeping Attendance Regular

THE Delaware State Board of Education has sent out to all the teachers of the State a general letter on school attendance. It states the case so well and makes such definite suggestions on keeping the attendance regular, that we copy the following selected paragraphs in the hope that our readers may profit by them:—

Poor attendance in any school is a most damaging feature. It means lessons half learned, lack of interest in the work and in the school, many parts of branches not studied at all, and a feeling, more hurtful than all else, that "being present or absent does not matter;" this for the children. For the teacher it means poor and unsatisfactory progress of the classes and wholesale discouragement for the entire school. That teacher and pupils may be interested and really enjoy the work, attendance must be for the full term and regular throughout the term.

Merely noting attendance on the school register and recording it in the monthly or annual school report, is not all, nor, indeed, the most important part of the teacher's duty concerning attendance. Certain proceedings should unfailingly follow the child's absence from school, on the assumption that school authorities in these days are as much responsible to get good attendance as a traveling salesman is responsible to get business for his house. We must exert ourselves, teachers, parents, superintendents, school boards, to secure the best attendance possible in any community.

Therefore, any or all of the following means should be used to impress the child with the importance of attendance, both before any absence occurs and after it has occurred:—

1. The teacher should manifest regret for the absence, to the child and the school, and state the wish that it may

not occur again, or only when absolutely necessary, as in case of illness.

2. The teacher should tell the child about what he has missed by being absent, while at the same time trying to make lessons so interesting that children will feel they are losing if they miss a lesson.

3. The teacher should appeal to the parents to make every effort to send their child to school regularly, and to keep the child from thinking either that "attendance is not important" or that "what I do not learn today I shall learn tomorrow."

4. The teacher should appeal to the superintendent and to the school board or to an influential citizen to speak to indifferent children or parents or to both about the importance and necessity of school attendance.

5. The teacher should carefully note her average and percentage of attendance, and if there is a decline, learn and note the reason if there be one. If the reason is a removable one, the teacher should become active and earnest in removing the reason.

6. The superintendent should carefully note the attendance when visiting schools, commend the teachers where it is good, and inquire reasons where it is not good, then, through efforts with pupils, parents, teachers, school boards, as opportunity may offer, endeavor to get the particular or individual cases of poor attendance improved by direct and conscious effort in response to sense of obligation.

7. The school boards should both directly and indirectly help to create the feeling that, for the school child, next to his duty to obey is his duty to be in school, just as it is the duty of the employee to be at his work promptly and punctually every day.

8. When each of these, thoroughly convinced of the importance of full and regular attendance, and persuaded that the effort to get it at once is worth while even if "this was tried before,"—when each and all of these thus combine and cooperate for better attendance, we shall be sure to spread our own earnest belief in its value, and secure most gratifying improvement.

### Educational Ideal

"His ideal of education is the restoration of the image of God in man." This is said to be Chrysostom's view of education, according to Kappes in his "Compendium of Pedagogical History."



DARK ON LIGHT



LIGHT ON DARK



DARK, LIGHT AND HALF SHADE

## Easy Design Lessons

PEDRO J. LEMOS

### Lesson for Grades Nine and Ten

THE study of design from nature in the ninth and tenth grades should be largely with the thought of applying it to useful articles.

First, careful drawings should be made from the flower or plant forms. The details should be so clearly defined in the drawings that the drawings may be used to design from when the flowers are no longer available.

These careful drawings will familiarize the students with their material, and while they are drawing they will discover suggestions for use in design.

It is not necessary in design to show the plant form in its natural growth arrangement. The best designs are those that are influenced or that receive suggestions from nature forms, but are arranged to fill best the space they decorate.

Again, do not think that the tones in the design must correspond to those in the natural plant, or that the color must be a natural color.

The design, to be consistent throughout, should be decorative in line, tone, and color.

An excellent problem is to draw a flower design in dark on a light background, and then the same design in light on a dark background. The next step would be using three tones, dark, light, and a half shade. By varying these tones, and by varying the location of the tones, different and pleasing arrangements can be secured.

### Directions for Work

Color harmony may be studied from nature as follows: After the student has found a leaf, tree bark, rock, sea shell, or other interesting colored object, a color drawing should be made from it. A notation or color scale should be made of the colors found in the object. This scale should not only express the colors accurately, but should show the proportion of

colors. The scale is made by filling in small rectangular spaces arranged in a vertical position.

Now taking any design and using the same colors in their relative proportion as found in the color scale, a pleasing color harmony will be secured.

Have the students apply their designs to fabrics and textiles by stenciling, block printing, or cross-stitching.

Designs may be applied to wooden objects by pyrographing, painting, carving, or cutting through thin wood.

Leather may be decorated by pyrographing, modeling, or tooling.

Metal may have designs etched, cut out, pierced, modeled, or chased.

China and pottery may be decorated by a number of methods which are possible to students of the higher grades.

The various applications are all possible in the ninth and tenth grades, and any teacher interested in handicraft will find a great deal of reading matter explaining whichever particular application he wishes to use.

The important part of all applied work is that the student should be impressed that a design should be perfected before applied; for no amount of technical skill or successful use of the material will overcome the defective effect of a poor design.

### Happy Squirrel Life

IN the city parks of Richmond, Va., as in those of Washington, D. C., the squirrels are protected by law, and loved by every one. In response to this kindness these happy little creatures grow tame and happier still. The following poem appeared recently in a Richmond paper, and gives a vivid picture of the happy life of these gray, fluffy denizens of the wood:

#### The Squirrels in Capitol Square

The squirrels play in Capitol Square,  
And play and play and play;  
Life's one long frolic for them there,  
One swift, glad holiday.  
Where busy city highways fence  
Green slopes and snowy dome,  
They pitch their happy little tents,  
And make themselves at home.

When down the dipping walks you go,  
It sets your heart a-beat  
Sudden to hear, as you draw near,  
The scratch of scampering feet;  
When 'round a curve you swiftly swerve,  
It sets your pulse astir  
To see them flee from tree to tree,  
Gray fluffs of frisky fur!

All day the silver fountain sings.  
Its twinkling waters glisten;  
The squirrels stop their frolickings  
Around its rim to listen.  
All day the wind-swept autumn leaves  
Romp with them, wild, pell-mell —  
Till which is squirrel and which is leaf  
It takes some time to tell.

For half a word, they jump to you  
With bashful leaps and darts;  
For proffered peanuts, one or two,  
They give you all their hearts —  
Come sidling softly, fat and sweet,  
And, when the prize is won,  
Go crack their crisp nuts at the feet  
Of grave George Washington.

If sometimes, in the spicy fall,  
When frosty breezes stray,  
They catch a far, faint, country call,  
We mortals cannot say;  
But now and then a rollicker  
Stops short amid his bustling,  
As still as stone, as though, far blown,  
He heard the big woods rustling.

Little gray, silky citizens,  
Our great men watch above you;  
Young hearts and glad, old hearts and sad,  
Come loitering here to love you;  
Wee, fleet-foot folk of Shockoe Hill,  
Old Richmond's streets about you  
Are like strong arms to hold you, still —  
She could not do without you!

### A Problem

FOUR boys in the South raised 824 bushels of corn on four acres, an average of 206 to the acre.

PROBLEM: If a boy can raise 206 bushels, why should not a man do better?

ANSWER: The boy plants his corn by hand, setting each kernel where it will have good room to grow; he fertilizes it beyond the ordinary, and cultivates it as carefully as hotbed lettuce. The man does his work with horses and machinery.

The average yield for the U. S. crop of four billion bushels this year is 27 bushels to the acre.

# HOME EDUCATION

Fathers and mothers, you can be educators in your homes.— *Mrs. E. G. White.*

## The Test of Courage

To the battle's front do we need to go  
For the place where our courage is tried?  
There's a bigger fight just to keep right,  
And for this men have fought and died.

In the quiet walks of the lowliest life,  
Where the eyes of the world may not see,  
Many a battle is fought and a vict'ry wrought  
That's as great as a triumph can be.

Can you dare to be kind when wounded sore,  
When deceived by those you thought true?  
Can you dare to be sweet when the sting of defeat  
Is piercing you through and through?

Can you dare to be faithful in hidden things,  
Which from praise or from blame may be free?  
Can you dare put your will and an artist's skill  
In your work, howe'er humble it be?

Can you dare to smile when vexed and worn,  
When everything fails that you trust?  
Can you dare to keep pure and defy the allure  
Of the graft and the greed and the lust?

'Tis a courageous band that is seeking recruits,  
'Tis an army with God in the van;  
And the everyday life gives the biggest of strife,  
And a test of the best that's in man.

— *Willis E. Johnson, in Teachers' Magazine.*

## Training Up the Child

MRS. C. C. LEWIS

WE are told that in the Hebrew the root meaning of the word train is very peculiar, and means to rub the gullet. This refers to an ancient custom of some Oriental people who always rubbed the throat of a newborn child with blood or some other sacred fluid to enable it to breathe properly, and so have a good start in life. Two texts of Scripture would seem to sustain this view of thus beginning early

to train a child. In Gen. 14:14 we read: "When Abram heard that his brother was taken captive, he armed his trained servants, born in his own house," etc. When he needed men for a difficult task, he wanted those trained from infancy. And again, in Prov. 22:6, "Train up a child in the way he should go: and when he is old, he will not depart from it." These texts give us the viewpoint of the

ancient Hebrews as to when training should begin, and what the result would be when the work was begun in time. As one writer has said, "Abram with all his faith, and Solomon with all his wisdom, thought it not safe to put off child training longer than birth."

Every child needs training. The indolent child can be trained to be industrious. The one with hasty temper can be trained to be patient, and the restless child can be trained to be quiet.

Although training cannot change the nature of the child, it can so change the expression of a trait of character as to make the child almost like a different person. In the language of one of our own writers, "Our weak points may become our strong points." What could we not do for our children, under God, if we were only faithful in their training?

But to be able to train wisely one must understand the child's need of training. One educator compares the household to a children's hospital, and adds, "It is as important for parents to understand their children's need of training as it is for the chief physician in the hospital to be able to diagnose the case of each patient correctly." At first thought, this seems almost too much to expect of parents, but the physician deals only with the physical nature, and if unsuccessful, can destroy only the body. How much more sacred is the work of the parent, who deals with both the physical and the spiritual nature, the result of whose work is not only for time but for eternity!

Dr. Brumbaugh, in his book

"The Making of a Teacher," says: "The choicest fruit earth holds up to its Creator is a good, clean, virtuous man or woman. To ripen, elevate, educate a man, a woman, — that is worth while. To the accomplishment of this we may well devote our thought, our prayer, our constructive effort; and as the task is most worthy, the process is most difficult and delicate. But it can be done, it must be done, if we are to meet our responsibilities and prove equal to our opportunities."

### How Can I Educate My Child at Home?

[The following paragraphs are selected from one of a series of articles by Ella Frances Lynch which appeared in the *Ladies' Home Journal* in 1911. As the academic year begins and the older children are in school, many mothers will make a definite effort to teach the little ones at home. Such will appreciate the valuable suggestions, especially on the teaching of spelling and word building.]

THE chief occupation of the mother should be the education of her child, and rare is the teacher whose qualifications make her teaching equal to that of the mother. The mother must either fulfill this duty as the natural educator of her child, or choose some one else fitted for the work. The wise mother will hesitate to delegate her most important duty to such a teacher as is frequently appointed for her — an overworked, ill-paid woman, with forty children in her care. Lincoln's mother, uneducated, taught her boy so effectively in the wilderness as to fulfill the real purpose of a school, which is to make a school unnecessary.

Your method of teaching will naturally grow out of the needs

and nature of your child, and will fit the demands of the moment; you will seize every opportunity and take advantage of every wind and wave to make harbor.

The mother need not distrust her own powers. She need not fear narrowness and intensity. Simplicity of aim is most desired.

#### First Things

The first thing that every mother must realize is that the education of the body comes before the education of the mind, and that the formation of habit precedes instruction from books. The outline that I give below is based upon the assumption that your five-year-old is being trained in habits of orderliness and regularity, helpfulness and unquestioning obedience. These are among the plain facts of life, the ones most often overlooked. 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. The little child should dress himself, button or lace his shoes, hang up his clothing on the proper hooks, turn the covers of his bed to air, put away his playthings when through with them, run here and there to save his mother steps about the house. Such early training as this is the highest kind of discipline, forming habits of helpfulness, obedience, and orderliness. This is the kind of training the earnest mother cannot doubt her ability to give. Even if difficult in the beginning, its value is supreme,

and makes easy and delightful the later task of educating the child at home.

Books are of little account the first year or two. Months and months are better used in preparation for their study, and the time to begin this preparation will vary so much with the individual child that no hard-and-fast general law can be given. Because many children are ready for this work at five, we are giving it from this standpoint; the mother must take much of the scheme simply as a suggestion, and adapt it to the needs of her own child.

#### Reading

Briefly the work for the first year should consist in getting acquainted with the printed letters, large and small, and being able to recognize and spell most words of three letters. At the end of the year the child should be able to read perhaps fifty lines of "Hiawatha's Childhood," or some poem equally valuable and difficult. This may appear to the ambitious mother an insignificant goal for a whole year's work — but have patience. This assignment is but the definite, measurable portion of what we would accomplish. The really great things rest with the mother, and can only be suggested.

Reading is the all-important subject from many sides; but we will first deal with it simply as a foundation subject and as the main tool of knowledge getting. As such it depends upon learning to spell, and spelling, in turn, is to be preceded by learning the alphabet. What then are the first steps? Start in as your mother

was taught, and as she would have taught you.

Begin with the alphabet in the old-fashioned way. Teach the names of the letters. Why not? In the first place you are not much interested in a thing whose name you do not know. A child does not ask, "What is that for?" nor, "What does it do?" He asks, "What is that?" meaning its name. Imagine refusing to tell a child, "That is a fence," but explaining its nature as a barrier to ingress and egress.

No book is needed. Begin with large letters, good print, capitals — such as you find in this magazine, for example. Show the child the letter A, and let him see how many of these he can find. Let him make the letter by placing sticks. With blunt scissors he may cut the letter from old papers. All of this is training his eye, his judgment, his awkward little fingers. Perhaps he has already learned the names of these letters from his blocks, a most effective medium.

When he has thus learned the alphabet, devise games with the letters to teach him to spell. Sets of the capital letters, each letter on a small cardboard square, may be made by the mother and child by cutting out the letters and pasting them on cardboard.

A good beginning is to arrange the letters to form the child's name. Let him hunt out more letters and form the same word. This trains the eye and develops perseverance, is a drill on the alphabet, and bridges the way from total ignorance of the structure of words to a knowledge of their

make-up. This forming the names of members of the family, of playmates and playthings, very seldom grows wearisome until the game has served its purpose.

Does the mother distrust the simplicity of such homespun methods? Believe me, they are being used with unexampled success by the most progressive teachers in America today.

#### Spelling

Now for the spelling. Form in alphabetical order the words of three letters. Testing different lists of words shows that the lists here given are the most satisfactory for the first lessons. Take in alphabetical order the words of three letters ending in "at": bat, cat, fat, hat, mat, pat, rat, sat, tat, vat. I give the entire list in this case as an example of the way the succeeding lists are to be made out. It may take two weeks to learn this list, and we are then ready for the next list of words ending in "an." There are seven words in this list, and the whole number should be taught. They will probably be learned in half the time of the preceding list, since the only new sound is the final "n."

After this, take a series with another vowel, such as words rhyming with "bit," and the next series may commence with "bin."

Children learn to spell by spelling: For a long time the child should spell each day all the words he has thus far been given, until he has unquestionably learned them for all time. There is no use going on to the new until the old has been well done.

Aside from spelling orally these lists, the box of letters will be invaluable. Show him how to arrange a list of the words, then mix them up and rearrange them. This is not requiring too much if only the letters he needs for that list are placed before him. Many other schemes will unfold themselves to the earnest mother.

But do not lose patience if the child does not seem to make rapid progress. Capacity must develop. In the beginning, of all times, should we make haste slowly. If the child of five learns a single new word a day for the first year, he is doing well. Take this example in progression: We are planning a five-year course. If the child learns one word a day the first year, two a day the second, three the third, four the fourth, and five the fifth, this amounts to his being able to spell four thousand five hundred words by the time he is ten years old. This means a greater number of words than are comprised in an everyday vocabulary. If your child, at ten, is a good speller — of how many high school graduates can this be truly said?

#### “ Muver ”

THE teacher is trying to show a little fellow how serious was the wrongdoing for which he had been corrected over and over.

He assures her he “ didn’t mean to do it.” And when she asks, “ But who would believe you didn’t mean to do it?” quick comes the answer, “ *Muver.*” There comes with it a little rebuke and a call for the charity that “ thinketh no evil.”— *M. E. H.*

#### Rex — A Hero

REX and Tabs lived in a fine house near a large river in Maine. Rex was an Irish setter, and Tabs was a black-and-white tabby.

They were firm friends, for they had come to live together when one was a roly-poly puppy and the other a wee kitten, and they ate from the same dish and took their naps together. But when Rex was a handsome dog, poor Tabs had become just an ordinary old cat that did little but sleep and stay curled up in a warm spot. She did not run to meet Rex any more, but greeted him by lazily opening one eye and stretching.

Louise, the daughter of the house, had received the gift of a beautiful Angora, and her mother declared that “ one cat was enough,” so poor Tabs’ fate was settled. Instead of mercifully putting her to sleep with chloroform, they resorted to the time-honored way of placing her in a bag with a stone tied to it, and Jim, the hired man, was instructed to throw her into the river. No one had noticed Rex when these plans were made, but, shortly after Jim’s return, there was a loud barking at the door, followed by scratching, and Louise hastened to see what it meant. There, on the mat, was Rex, with Tabs beside him, and both dripping wet! He had followed Jim to the river, and leaped in after his old playmate, and brought her to safety before she could drown, and pulled open the bag. After such a rescue it was the unanimous decision that Tabs should continue to have her naps in her warm corner.— *Our Dumb Animals.*

### Learning as We Go

ONE mother writes: "We are not going very fast in our reader, but we are learning many other things. I am reading some from an elementary geography to my little girls. There is so much said in these days about various countries where our friends have gone as missionaries, that I felt the need of a globe. So a small thirty-cent globe has been added to our home school equipment.

"In this connection we are learning a sweet little song entitled 'The Earth Ball.' I inclose the words of the song. If you wish, I will send the music, so other little home school children may learn it."

[We are sorry we cannot print the music score for these little verses, but by repeating the stanza and omitting the chorus, you may be able to adapt the music of "Come Out in the Sunshine," "Christ in Song," new edition, No. 197; old edition, No. 53.—MRS. C. C. L.]

#### The Earth Ball

O, I am the earth ball, firm and sound,  
Swinging, swinging round and round,  
As swiftly I spin through clouds of gray,  
To greet the sun and say, Good day.  
God made the earth ball firm and sound,  
To swing, swing round and round.  
God made the sun, the golden light;  
It turns me round to make the night.

O, I am the earth ball swift and free,  
Singing, singing songs of glee.  
Around the sun I yearly go;  
I bring the winter, frost, and snow.  
God made the earth ball swift and free,  
Singing, singing songs of glee;  
He made the flowers of ev'ry hue,  
And summer, with its sky so blue.

#### My Dream

"I SLEPT, and dreamed that life is beauty;  
I woke, and found that life is duty."

### Chats With Correspondents

A BUSY mother in Nebraska who is pursuing the first-grade course of the Mothers' Normal Department of the Fireside Correspondence School, says that about the only difficulty she finds in the home school work is that it takes more time than she has to spare. There are five in her family. She does all her own work, and is in poor health. Nevertheless she seems to be doing very successful work if we may judge from the lessons she sends in, and the experiences which she describes. Here is one of them:—

"I had great success in teaching my little boy the sounds of the letters by playing a little game called 'Comesy Come.' I would say, 'Comesy Come,' and he would reply, 'What do you come by?' I would say, 'I come by s,' or the first letter of any object in the room. He would then have to guess the object I had in mind that begins with that letter. He would sound the letter and name the objects that he thought might begin with it. When he guessed it right, he would give me the letter that he 'came by,' and I would have to guess what object he had in mind. In a short time he would tell the first letter of almost every object in the room.

"I sometimes write a list of words on the blackboard, and every one he does not know I put a box around. He then has to write the words that are in the boxes and say them as many times as he writes them. Some days we make two ladders with a platform at the top, joining the two together. I write the words on the rounds and on the platform; he must then climb the ladder, cross the platform, and come down. Sometimes he has to study pretty hard to make the round trip, but he is willing to do that, as it would not be very nice to stay on the ladder or platform all night. When I am about my work, I often spell new words to him, and have him pronounce them. Sometimes I say the words and he has to spell them. I also use the flash cards for new words."

I would say to this dear mother, You are doing a good work. I think your devices are ingenious and helpful. I am sure it requires more than ordinary perseverance with your poor health to carry on the lessons; but in the future I believe you will feel repaid. The training you are giving your children will soon come back to you in their increased helpfulness and willingness to share your burdens.

## Report of the Work of the Foreign Mission Bands in Our Denominational Schools

L. L. CAVINESS, INTERBAND SECRETARY

The first Foreign Mission Band was organized in the fall of 1890 in Battle Creek College. The officers were: F. M. Ros-siter, president; Guy Dail, secretary; Will Emery, treasurer. The membership this first year consisted of seven young men. The young women organized a band the following year.

The first definite organization of a Foreign Mission Band in Union College was in the second year of that school. Miss Ida Jones, a student who came from Battle Creek, brought the Foreign Mission Band idea. Two bands were organized, one among the young men, and one among the young women.

The Foreign Mission Band at Walla Walla College was the first to adopt a written constitution, with a declaration of purpose to be signed by members. This constitution was adopted in January, 1908.

The African Intelligence Band, organized in 1911 by Elder Joel Rogers, was the beginning of the Foreign Mission Band at Emmanuel Missionary College. It was formed with the purpose of creating a special interest, that some might be impressed to give their lives "to heal the open sore of the world."

The same year (1911) witnessed the starting of the Foreign Mission Band at Mount Vernon (then a college). It was organized by Prof. A. Earl Hall, and the subject studied the first year was the Spanish field of South America.

The Foreign Mission Band of Pacific Union College dates from the year 1912. I have no report of its first year's work; but the band was organized the second year as one of the bands into which the general missionary society was divided. The faculty gave these bands the chapel time on Tuesday for their meetings. A member of the faculty, Prof. F. W. Field, was chosen as the band leader.

The Foreign Mission Band at Loma Linda was organized during the same year. It had from the first a constitution with a declaration of purpose. I have no details concerning the circumstances under which the band was begun, but it has had a very healthy growth.

Through correspondence between the bands of the various colleges in the winter and early spring of 1913, a plan was developed for an interband meeting to

take place at the time of the General Conference, in May, 1913. Delegates were appointed by most of the schools, and two meetings were held. At the first, two committees were appointed, one on plans and the other on organization. These committees reported at the second meeting.

The committee on organization suggested that each school band have its own constitution, but that the general plan be somewhat the same, so as to unify the work. It was suggested that the basis of membership be threefold: honorary members, former students already in the foreign fields; active members, those who state their definite purpose to go to foreign fields when prepared; and associate members, those who desire to join in a regular study of missions. In order to bind the different school bands together, an interband secretary was chosen. It was also suggested that the annual dues of each active member be twenty-five cents, and that one tenth of the total receipts of each band be sent to the interband secretary to cover the expense of interband correspondence.

The committee on courses suggested three courses. The first was a general geographical and biological course to cover all the different mission fields in one year. The second course was on the "Foreign Missionary: His Qualifications and His Problems." The third year's work was a field study by groups, each group spending the whole year on one country.

While these suggestions have not been carried out in all the schools, they have contributed toward the growth of the bands these last two years, and the organization of three new bands. The following are the figures: —

School	'13-'14	'14-'15
Emmanuel Missionary	61	120
Loma Linda	45	56
Union	38	18
Walla Walla	36	68
Washington Missionary	33	42
Pacific Union		117
Mount Vernon	32	50
Lodi (Academy)		25
Campion (Academy)		13
Total	245	509

These are but figures, but they mean that God is turning the minds of the young people of this denomination in a definite way toward the finishing of the work in the fields beyond.

# Christian Educator

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

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## Change of Name

A SLIGHT change in the name of this magazine has been made in order that it may be more distinctive. We have a book entitled "Christian Education," one "Education," and the general theme of Christian education, about which we talk much. The confusion caused when we wish to mention our magazine is obviated by the name CHRISTIAN EDUCATOR. We hope the change will please all our readers and friends.

## A New Booklet

A BOOKLET of verse has been written by Pastor T. H. Jeys, teacher of Bible in the Oakwood Manual Training School. It is entitled "The Mystery," and tells in simple language and feelingful phrase the old, old story of God's love to man, by tracing the thread of the story in song from the fall of Satan to Eden restored. The narrative is enlightened by variations in meter, and by soliloquies and dialogues between leading characters. This booklet is neatly printed by the Oakwood boys and girls at the school press, of which Pastor Jeys is manager. All proceeds from the book go to the support of school and church building in the needy Southland, and its production helps to provide useful and remunerative work for the Oakwood students. It contains 151 pages, 21 illustrations, and retails in board covers at 35 cents. Discount in quantity. Address the author at Huntsville, Ala.

## Bell's Revised Grammar

Most of our readers are aware that a revision of Bell's Grammar has been in process for some time. We are authorized by the Review and Herald Publishing Association to say that this book will be ready for the market early in September. This book was adopted at the California Council for uniform use in our schools. It is a revision of Bell's original book "Natural Method in English," and will appear as a complete grammar in one volume. It will be bound in dark-green cloth, and will contain between 450 and 500 pages. The price is to be \$1.00. Place orders at once through the regular channels.

## New Bulletins Being Issued

No. 13.—A revision, containing Courses of Study, Standards, Basis of Certification, 5 cents.

No. 14.—Elementary Course of Study, in detail by semesters. 5 cents.

No. 15.—Teachers' Reading Course, Fourth Year. 5 cents.

No. 16.—Report of the Educational and Missionary Volunteer Council held in California. 50 cents.

## Secondhand Textbooks

A REQUEST has come to us for second-hand elementary textbooks. Our brethren in the South are endeavoring to build up the school work under adverse financial conditions. They would be glad to make use of good secondhand copies of our elementary textbooks, especially readers and geographies. All such may be sent prepaid to Prof. Leo Thiel, 169 Bryan St., Atlanta, Ga., or to Prof. L. H. Wood, 511 Cole Building, Nashville, Tenn.

## American History Outlines

THIS is a reference manual for teachers and pupils, prepared by B. E. Huffman, and handled through the regular channels. Price, 60 cents. Characteristic features are: cause and effect method, showing the hand of God in the affairs of men; division into eight sections, each dealing with problems peculiar to its own period; running notes containing facts and incidents not usually found in school histories; wars studied on basis of principles for which they were fought; Satan's six plans for defeating God's purpose in America; America a second Land of Promise. The author has prepared a leaflet describing the work and giving opinions of those who have used it. This may be had for the asking.

# Washington Missionary College



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THE COLLEGE OF MEDICAL EVANGELISTS,  
LOMA LINDA, CAL.

OUR readers will doubtless be pleased to know of the distribution of the graduates of our Medical College. Long before their graduation, four of these had been chosen for foreign fields. Three of these, Drs. A. N. Donaldson and Dr. D. E. Davenport and wife, will go to China. Dr. Olive Smith, with her husband, who is a graduate nurse, will labor in Burma. Dr. A. R. Dickson has a position as interne in the California Hospital in Los Angeles. The other graduates are all located in various denominational institutions for a time.

The medical course proper having been well established, the faculty has determined to give more special attention to developing and perfecting the medical evangelistic courses. There are two of these courses; one two-year course designed to prepare workers speedily for needy fields. These should be graduate nurses, Bible workers, young ministers, and others who have had some experience in our work but who desire a better preparation for reaching the people with the truth.

The other evangelistic course covers quite fully the complete medical course of four years, but does not require the same preliminary training as the medical course. This course is designed to prepare many with proper qualifications of physicians who need not seek recognition as physicians, but will labor as evangelists. We are told that thousands ought to be given this preparation. Any of our young people desiring further information regarding these courses should send for a calendar to the College of Medical Evangelists, Loma Linda, Cal.

The attention of our readers is also called to the September 15 number of the *Signs of the Times*—a Health number, prepared by the students and faculty of the College of Medical Evangelists.

NEWTON EVANS, M. D., *President.*

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