

# CHRISTIAN EDUCATION

A MAGAZINE FOR HOME AND SCHOOL

EDUCATE  
FOR  
SERVICE

HOLY BIBLE

HEAD  
HEART  
HAND



PERRY PICTURES

PAINTING BY BOUGUEREAU

THE LITTLE SCHOLAR





O

*OUR ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come.—White.*

# Contents

## GENERAL ARTICLES

	PAGE
Specific Aims in Education, THE ASSOCIATE EDITOR .....	3
Educational Apostasy, W. W. PRESCOTT .....	5
Science and the Bible, M. E. CADY .....	6
True Education Includes the Care of the Health, G. H. HEALD, M. D. ....	8
Educational Uplift in the South, E. A. SUTHERLAND .....	9
The Unruly Boy, N. W. LAWRENCE .....	11

## EDITORIAL

Notes .....	13
Our Apology .....	14
The Bible Deserves to Be Studied .....	16

## AMONG THE SCHOOLS

### THE COLLEGE

Co-operation, C. C. L. ....	17
The Beginning of the Year, C. C. L. ....	17
What to Do for the Homesick Student, O. J. GRAF .....	18
Higher English and the Bible, M. ELLSWORTH OLSEN .....	19
Should the Industries Be Taught in the Colleges? C. C. L. ....	21
Successful Practise Teaching, MYRTA M. KELLOGG .....	22

### THE SECONDARY SCHOOL

The Intermediate School, MRS. E. G. WHITE .....	23
Diet and School Work, G. H. HEALD, M. D. ....	24
Geography and Missions, MRS. LAURA FOSTER-RATHBUN .....	25
Methods in Mensuration, MRS. H. E. OSBORNE .....	26
A Fascinating Art, MRS. E. M. LONG .....	27

### THE PRIMARY SCHOOL

A New Leaf, SELECTED .....	29
Foreword, S. E. P. ....	29
Schoolroom Discipline for Beginners, MRS. C. N. SANDERS .....	29
The Lesson Plan, KATHARINE B. HALE .....	30
Suggestive Lesson for the First Bible Story, S. E. P. ....	31
Autumn Nature Studies, MAY G. COLE .....	33
The Daily Program, CARRIE KERN .....	34
Poems, SELECTED .....	36, 37

### THE HOME SCHOOL

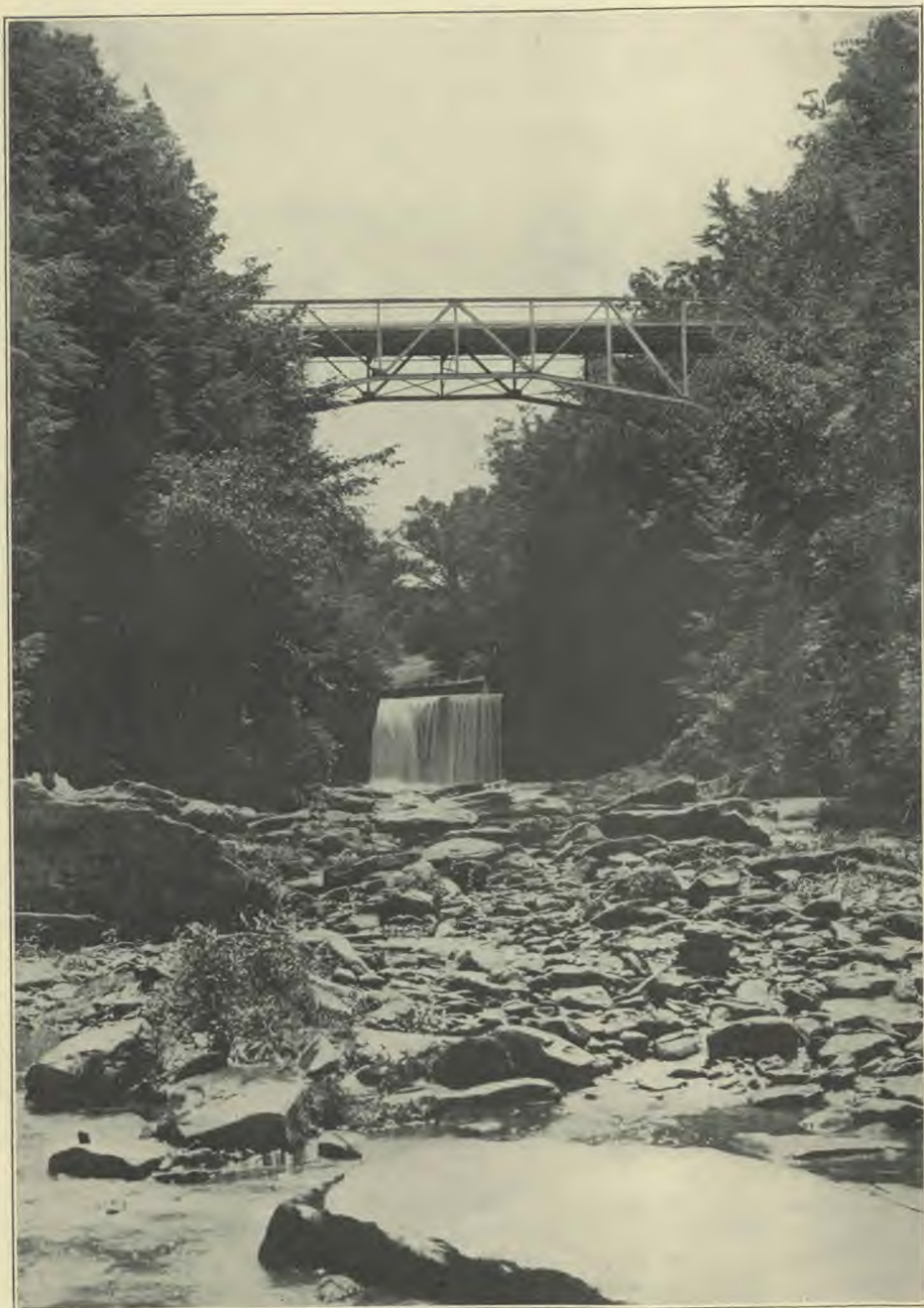
Baby's Gone, SELECTED .....	38
The Child's First School, MRS. E. G. WHITE .....	38
The Mother as Teacher, A. M. B. ....	38
Suggestive Daily Program, A. M. B. ....	42
Our Aim, A. M. B. ....	42
Prayer, MRS. E. R. PALMER .....	43
Playing Ball, A. M. B. ....	44

### THE CORRESPONDENCE SCHOOL

Prospectus .....	44
Beginnings .....	45

## MISCELLANEOUS

Advertisements (Educational) .....	46, 47
Publishers' Page .....	48
Directory (of schools) .....	Third cover



"Speak to the earth, and it shall teach thee"

# Christian Education

Vol. I

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No. 1

## Specific Aims in Education

BY THE ASSOCIATE EDITOR

EDUCATION in its broad sense is manifestly the greatest thing in a man's life. It is all but synonymous with character. The two differ only in function, the highest office of education being to produce character; that of character, to crystallize and perpetuate a right education. The true relation of education to character is that of the root to the tree or of the sap to the fruit — interdependence and coexistence.

Whether education be voluntary or involuntary, whether acquired within or without a conscious purpose, it largely determines a man's happiness and usefulness, molds his views of right and wrong, and shapes his career among his fellows. The degree and quality of his intellectual acumen, his esthetic sense, his moral conceptions, and his physical prowess are in direct proportion to the degree and quality of his education.

The educative influences, those subtle dynamic forces which contribute to the make-up of character, are legion, and never cease operating between the cradle and the grave. Chief among these influences may be mentioned heritage, natural and social environment, and the daily regimen which a man prescribes for himself, or the course which he aimlessly pursues. The real man — what we think of as having character — is not an in-

divisible unit; he is a compound; he is not a simple, but a composite quantity. If the constituent units are of the right quality and valence, the united whole must of necessity meet the test. It has been said that man is an omnibus in which all his ancestors ride, that he is a part of every one he meets. We may as truthfully say that he is the resultant of all the influences brought to play upon him during his conscious moments.

The burden of a proper education, then, is to give such attention to formative influences that they may constitute a man what he ought to be. It has pleased God to give us by nature a dual existence — the physical and the mental. We are body and mind. The use we make of this body and mind forms a basis for a third function, the moral. On the right or wrong use of the physical and the mental powers hang all the possibilities of development and greatness of which God has made us capable.

But the knowledge necessary for discerning the right from the wrong use of these natural gifts, and the power to translate such knowledge into action, are as truly our Creator's to give, and are as impossible of possession apart from his bestowal, as is the original gift of body and mind. Upon our acceptance or rejection of

such knowledge and such power depends the development of our highest nature, the moral or spiritual, which is our highest nature because it is exercised first and above all in our relation to God.

Fundamentally, then, true education has to do with obtaining the knowledge and the power to use our body and our mind aright, these latter being the talents God has given us to trade upon, and their right use constituting the condition upon which God will grant us a perpetuity on the leasehold of life that he has gratuitously conferred upon us. In the natural order of development, therefore, we may say that the specific aims of education are four. They may be expressed as follows: —

*Educate for Health*

The physical man is the natural basis of existence. Without a body he could have no mind. Without a mind he could not become a moral being. In the normal order of things, the more nearly perfect a man's physical development, the more highly he can develop mentally; and the higher his mental attainments, the more capable he is of spiritual growth; and the greater his spiritual progress, the more effectually does he fulfil his high destiny.

To neglect or abuse the health is to undermine the possibilities God has set before us. The more widely an educational system or a school regime departs from the recognition and practise of the essential principles of health, the more ignominiously will it fail of its true purpose. The preservation of the health is as vital to educational success as are good facilities and qualified teachers. The right use of the life God has loaned us to trade upon, constitutes our title to the "more abundant" life he has promised for the ages to come to those of us who show our ability, under God, to use legitimately and appreciatively the temporary lease he has granted us.

*Educate for Intellect*

"A sound mind in a sound body" may have become a trite saying, but it expresses tersely and forcefully the ideal of normal existence and the brightest natural promise of that which is beyond the veil. By "a sound mind" is meant one which is not impaired by a weak or diseased body. Physical vivacity stimulates intellectual activity, and as long as physical vigor keeps pace with it, the intellect is capable of indefinite growth and attainment. The powers of the mind may be put to the stretch without harm, as long as the physical health is not overtaxed. But an education which, ignoring the physical well-being, seeks to develop the mind abnormally, will produce both mental and physical shipwreck.

*Educate for Character*

The character is the man. No degree of physical or intellectual strength, or of both combined, will make a *man* without a balance of moral power. Those creatures we call men are unworthy the name unless their natural powers, howsoever highly developed, are controlled and directed in their use by righteous principle. In the final reckoning day, God will call all men to account for the wrong use of the talents of natural strength he has given them, and will terminate the leasehold of life he has granted them, when they have made it plain that the only use they will make of that life is to abuse it. Spiritual power forms in man the complement to the dual gift of nature, and with it constitutes the impregnable tower of strength in which he is preserved against the venomous missiles of the arch-enemy, until that foe to right living be destroyed forever, and man be ushered into the glittering possibilities of eternity.

*Educate for Service*

There remains yet one more constituent of greatness for a man to add before it can be truthfully said that

he is educated. As he is given possession of a triple power, so he is to render a triple account — not alone of his duty of self-development, not alone of his relation to his Maker, but also of his obligation to his fellow man. He is essentially a social being. "None of us liveth to himself, and no man dieth to himself." He must not think of himself alone; for that transformed the light-bearer of heaven into a demon of darkness.

Service to others diverts the mind from self. Our interests lie in what we are doing, and as long as we are doing for another, they can not be self-centered. To serve, not grudgingly nor of necessity nor with eye-service as men-pleasers, but out of a

willing heart and for the love of it, ennobles the soul of the doer, and lessens the world's woe. "Not to be ministered unto, but to minister," was the working motto of that Perfect One who became flesh and dwelt among us that he might set a living example of God's ideal of a *man*. Hear him: "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve;" and he lived what he taught: "I am among you as he that serveth." The peerless among men was Christ; the peerless man is the Christlike man — the Christian; the peerless education is the education that produces Christlike men — Christian education.

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## Educational Apostasy

BY WILLIAM W. PRESCOTT, WASHINGTON, D. C.

THE character of some of the instruction imparted in American colleges and universities has been brought to the attention of the reading public in a series of articles by Mr. Harold Bolce in the *Cosmopolitan Magazine*. Before the appearance of these articles it was conjectured that the professors in these higher institutions of learning were not strengthening the faith of their students in the inspiration of the Scriptures, or in the plan of salvation as revealed therein; but such a conjecture is now changed into certainty. The extreme liberalism of some and the bald infidelity of others are established by their own testimony.

Not only so, but the destructive tendency of modern scholarship is further emphasized in the distinct repudiation of the political ideals which were cherished by the founders of this government, and which have been hitherto accepted as fundamental to the stability of a republican state. Reference will be made to the

significance of these facts, but the proofs must first be submitted.

One professor disavowed any belief in the record of the giving of the law at Sinai, declaring that "it is unscientific and absurd to imagine that God ever turned stone-mason and chiseled commandments on a rock."

The natural result of this attitude toward the supernatural source of the law is the denial of the authority of the law, and this is put into these words by another professor: "The notion that there is anything fundamentally correct implies the existence of a standard outside and above usage, and no such standard exists."

Being responsible only to a changing public opinion, men can follow their own bent, if they first educate public opinion to conform to their ideas. On so important a subject as the marriage relationship, some most revolutionary teaching is now being given, which, if followed, will overthrow the very foundations of society. Note these quotations: —

"It is not right to set up a technical legal relationship, an economic convenience, or a circumstance of social conventionality as morally superior to the spontaneous preference of a man or woman who know, and whose friends know, that they love each other." "There can be and are holier alliances without the marriage bond than within it."

Here is the scholastic approval of free love and affinities!

As to republican principles one professor of note teaches:—

"The doctrine that all men are equal is being gradually dropped from its inherent absurdity, and we may at any time find it convenient to drop the jingle about a government of the people, by the people, and for the people."

To the same effect is another assertion:—

"The Revolution was fought to uphold a delusion, and the rank and file of the colonial army went down in rags to oblivion to maintain the fallacy that all men are created equal."

These same molders of public opinion characterize the Declaration of Independence as a "piece of spectac-

ular rhetoric," and consign it to a shelf in the storeroom.

These extracts are sufficient to prove that there is a strong tendency among leading educators to advance revolutionary ideas in their class rooms,— ideas which are tantamount to the repudiation of the basic principles of Protestantism and republicanism. When the full fruitage of this teaching appears, there will be a condition which few now anticipate— a revival of papal and monarchical follies.

What is suggested by this educational apostasy? What is the practical application of the lesson to be drawn? It is so plain that it hardly needs to be formulated.

A system of education is demanded which shall build up faith in revealed truth, and which shall make moral character its highest aim. Instructors of youth are needed who maintain firmly the integrity of the divine standard of morals, and who recognize the rights of men. Only so can the youth be rescued from the onrushing tide of infidelity, and be prepared for their part in the impending conflict.

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## Science and the Bible

BY MARION E. CADY, PRESIDENT WALLA WALLA COLLEGE

THE term science as here used refers to what is included in the natural sciences. Natural science treats of creation, and of ourselves as a part of creation. It reaches even beyond this earth to the numberless worlds that move in space. In short, science treats of the material universe, and the forces that operate therein. The study of science is the study of *creation*.

The Bible consists of the writings of men who were inspired of God. They wrote, not of their own volition, but as they were moved by the Holy

Spirit. They wrote that which they did not know, and which their own wisdom could not comprehend. The knowledge which they recorded was revealed to them by the Creator. The Bible is therefore a revelation from God.

We conclude, then, that the study of science and the Bible is a study of the creation and the revelation of God the Creator. The Bible is the Old Testament of Scripture, and Science is the Older Testament of Nature. Both speak to man of the power, the wisdom, and the love of God. These two



books, having the same Author, do not contradict each other. The Old Testament Scripture would not have been written had not the Older Testament of Nature become mutilated and blurred as a consequence of sin. But in the light that emanates from the Book of revelation the works of creation shine forth with a new luster and brilliancy, making clear and harmonious the seeming discrepancies between science and the Bible. In fact, these two great books, instead of contradicting each other, declare with one voice the same great truths, proving that creation and revelation have one and the same God, and that he is a God of infinite love, infinite wisdom, and infinite power.

The Bible and science shed light upon each other. By beholding God through these two lenses of truth, we get a clearer and more glorious view of his marvelous character. These two books might be compared to the two glasses of the stereoscope. The object of our vision appears clear and well defined, standing out in distinct, living perspective when viewed through both glasses, but is robbed of much of its beauty and vividness when viewed through but one. So likewise when we behold God through both creation and revelation, how glorious his character appears!

Because of the close relation between creation and the revelation of God, the Bible abounds with allusions to nature. Nature presents to the eye concrete illustrations of principles set forth in the Bible. The "sun," the "morning-star," the "lamb," the "lion," the "bread," the "lily of the valley," the "rose of Sharon," the "fountain," the "light," the "vine," and many other objects are used to represent and elucidate to

the mind different traits in the character of Christ. "Dew," "rain," "snow," "salt," "clay," "vapor," "clouds," "briers," "thorns," "stubble," "leaven," and a multitude of other things are used to illustrate the character of the righteous and the wicked.

The purpose and burden of the Scriptures is not to teach the facts of science, but rather to draw lessons from the objects in nature that will help man to learn the science of *right living*. But while the Bible does not devote its pages to unfolding the facts of science, yet the *principles* of true science study and investigation are given. Some of the facts also of science are clearly stated. Any assertion or implication of scientific fact, even though but incidental to the presentation of some spiritual lesson or truth, is just as true and authoritative as if the whole Bible were a treatise on scientific knowledge. This is true because the producer of all scientific phenomena, of whatever nature or cause, is the Author of the Bible. He who made all things, and he *alone*, is able to tell all the truth, and nothing but the truth, about the things he has made.

All the objects of creation and all the facts of science are shorn of much of their value and interest if they do not lead the mind of the student to the Creator and instil in his heart a greater love and reverence for God. All God's created works reveal to man the wisdom, the power, and the love of his Creator. It is the Christian who receives the greatest good from the study of science; for he views all nature as his Father's handiwork, and sees in it a perpetual, living witness to the truthfulness of the teachings of God's Word.

# True Education Includes the Care of the Health

BY GEORGE H. HEALD, M. D., EDITOR "LIFE AND HEALTH"

THE object of education, primarily, is not, or should not be, embellishment, but utility; that is, it should make the learner more efficient, by preparing him the more successfully to meet the issues of life.

Whether one purposes to become a producer or a tradesman, a teacher or a physician, a clergyman or a missionary, he should be capable, efficient, masterful, resourceful, successful. Thus much his education should do for him, else it is worthless. True education gives such a preparation. But unfortunately what is called education too often leaves the pupil quite unfitted to meet life's demands.

Among the characteristics one should possess in undertaking a life-work are courage, perseverance, determination, energy. As all these success qualities may be weakened or destroyed by poor health, a highly essential prerequisite to an efficient, useful, forceful career is a sound physique, with perfect digestive power, sound lungs, and steady nerves.

It has been thought that mere learning is one prime essential to success; and on this theory has been built up a system of education which crams the brain to the neglect of the body. But some are awakening to the fact that the school which makes on commencement day a brilliant show of pupils who afterward dwindle to nothing or find their way to sanitariums, is a failure. The education it has been giving is not education at all. If there were an educational law similar to the pure food law, such education would be rejected as *adulterated, misbranded*.

A famous writer has said that the study of physiology should be the basis of all educational effort. It is true, at any rate, that any education which neglects the care of the health is worse than no education.

It is a comparatively easy matter for one living an outdoor life to maintain health. We speak of the health of the savage, and sometimes we wonder why it is that animals with no knowledge of physiology are comparatively free from disease.

The reason is, there is so little demanded of them. The brain worker of modern life, though he live to be only fifty or sixty, does as much, thinks as much, enjoys as much, as scores of illiterates who reach beyond the hundred mark. I should rather be a butterfly for one day than be a cabbage for a week.

Health should mean not merely the ability to live a simple life and live to old age; there are too many whose principal record in life is that they have outlived their generation: it should mean capacity for work, efficient work that will be an uplifting force in the world. It should mean a life of sunshine, of hope, of optimism, that will be a means of courage to stranded souls. Whatever else one has, he must have health in order to have a complete life.

Is he contemplating missionary work in some foreign field with a trying climate? How will he succeed without sound health, a knowledge of the body and its proper care, and a practise of right-living that has become so ingrained in his nature that he almost instinctively does and avoids those things which he should in order to have the best health?

Does he expect to become a worker in evangelical lines in the home country? How could he better represent a body of people who have "health" for their watchword than to have a perfect physique himself?

Does he expect to meet in argument those who are unreasonable and unfair, and perhaps abusive? Can he do so with credit to himself and his

cause if his nerves are all on edge from some digestive disturbance?

If his aim is to be a man of affairs, conducting the finances of an institution or a denomination, think you he will have as calm a judgment, if he is not in the best of health?

The great mass of people go through life with what may be called "average health"—health that does not fail them until they come to a crisis where they need it the most. The wise student will strive for *reserve health*—health that will support him when the hearts of others are failing for fear. One who is aiming for such health can not afford

even the little indulgences which seem harmless to those who aim only at average health. The motto should be: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

This presupposes the conscientious study of physiology and its intelligent application. Any one can push a wheelbarrow. It requires more skill to run a bicycle, and far more to manage a motor-car. The more useful a machine, the more care it requires. If you intend to lead a really useful life, learn *first* to give proper care to your body; for your ultimate success depends upon it.

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## Educational Uplift in the South

BY EDWARD A. SUTHERLAND, PRESIDENT NASHVILLE AGRICULTURAL AND  
NORMAL INSTITUTE

CAN the East say to the West, "I have no need of you"? or can the East and the West say to the South, "We have no need of you"?

The answer to this question is as apparent as was the answer to a question put in similar form ages ago by the great logician, Paul, concerning the relation of the hand to the foot, or of the eye to the ear. The East, the South, and the West are parts of one great whole. Each has its peculiar part to play in the history of the nation; each differs from the other two, but no one can claim superiority over either of the others. Were one injured, all would suffer. Is one exalted, then are all exalted.

In some ways the South has advantages over any other portion of our country. In point of age it is a Southern State that claims first place among the colonies. In point of adherence to principles of freedom it should be remembered that the Mecklenberg declaration from the Carolinas preceded the Declaration of Independence. Seventy-five or eighty

years ago the South led in education and religious development. No section has furnished more noted educators or more prominent statesmen. To see that there is real native ability in Southern character it is only necessary to refer to leading men in the early history of our nation.

When we speak, therefore, of uplift in the South, the expression must not be understood to imply that the South has been having a Rip Van Winkle sleep, and that it has just been aroused, for that is not the truth in the matter. About fifty years ago the South met with terrible reverses. The close of the Civil War left the Southern States bankrupt, its homes broken and bleeding, its lands without hands to cultivate them, its factories without capital. It was from that time and from that condition that the uplift began.

Nothing is gained by dwelling upon the hard side of the history. This only causes embarrassment. The Southerner is usually frank and honest in admitting the conditions, and

now he grasps every opportunity for advancement.

In early days the South was noted for its strong private schools. Prior to the war there was practically no system of public instruction. With the close of the war the great mass of children grouped themselves in three divisions. There were the white children of the cities and well-settled districts, the white children of the outlying, thinly populated districts, and the colored children,—three distinct classes for whom schools were needed. The East never had such a problem in education. One set of schools has always met the needs there. The thriving, growing West never had to meet this situation, for there the public road and the public school came into existence almost simultaneously, and only one school was needed in a community.

But the South had everywhere at least two separate schools to maintain, two schoolhouses to build, two teachers to employ, for every one required in the East or the West. Is it any wonder, then, that some, many, in fact, grew up in ignorance?

It may seem strange, but it is given as the truth by Southern educators, that at present if a compulsory school law were enforced in the Southern States, there would not be one-half enough schoolhouses to seat the children that would come trooping from the factories and from highland homes,—not school room for one half the children, and not one half the needed teachers. But the South, feeling regret over this situation, is making vigorous efforts to remedy it. Every State is straining itself to increase its school fund, and every State is making an organized effort to get not only more schoolhouses, but better schoolhouses.

Dilapidated school buildings are being replaced by sanitary buildings,—neat, well-built schoolhouses, surrounded by beautiful grounds. Each State is gathering its young men and

women into normal schools. The agricultural colleges and agricultural high schools are reaching hundreds of young men and young women, and their arms are encircling the homes. Agricultural experiment stations are sending literature into the homes everywhere. All together they are lifting, and lifting hard.

There is scarcely a Southern State which has not voted that agriculture and domestic science shall be taught in every public school. This effort to teach the people how to live "comes nearer being a national movement than any other recent movement in education." It may seem strange, but it is nevertheless true that in this practical reform in practical education the South is decidedly in the lead.

The governors of States and leading business men everywhere are doing all they can to induce men of means and men of brains to assist in the Southern uplift.

As one Southern educator says, "New types of school spring up in response to the demands of the people. They are not often the creation of leaders in advance of their times, nor do they come as fads and fancies from the brain of an educational dreamer. . . . The dominant life of the people should influence the schemes for the education of the youth."

The people demand a reform in education, and the schools of the South are responding. The Southern system is younger than the Northern system, and like young people, these Southern schools are more easily remodeled in harmony with the principles of truth and the dominant life of the people. The Northern school system still adheres quite closely to the long-established methods inherited or copied from medieval Europe. Reforms come slowly, but in the South the desire for new and practical methods is strong, and the system of schools is being rapidly remodeled to include industrial training.

We have heard much of the value of agricultural education. We are taught that it would be well to make agriculture the A B and C of all education. This spirit in many Southern schools is reflected in the following words: "Teach a little more about plant roots and not so much cube root. Let the children calculate the exchange of soil moisture and fertility for bountiful crop production and a little less of exchange in foreign currency. Let them compute the partial payment that the unprofitable cow gives in return for her feed and care instead of taking days to deter-

mine the exact number of cents due John Jones on that miserable note that has been hanging fire for the last five years. Do this and the objective, tangible, first-hand material will so vitalize the country and village schools that they will no longer mark time with dead motion and be an isolated operation foreign to the experiences of country people, but will be a center for intelligent, constructive growth for good in the community."

The call for the rural industrial school ought to reach the hearts of hundreds; for the South is determined to climb, steadily climb.

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## The Unruly Boy

BY NORRIS W. LAWRENCE, SEATTLE, WASHINGTON

IN school circles the expression "unruly boy" is often sufficient to cause apprehension, disappointment, dread. This is specially true with the young teacher whose experience in actual school government is yet to be gained; and the "boy problem" is not always a welcome task to the older and more experienced.

But boys will be boys; and sometimes, too, for many years. There are boys who observe every rule; and there are boys who observe no rule. The same distinction is sometimes found among girls, and men, too; yes, and among animals as well. We grown-ups are quite likely to be inconsistent in our estimate of relations and things, especially in the matter of dealing with the young of our own kind. The thrifty farmer does not despair when he sees spirit, energy, and strength developing in his young stock; and though they cause him much care, trouble, or even bruises, and some losses by destroyed property, he delights in the promise of quality in the after-product. But of how much greater consequence is the development of the son of his own

loins. How much more promising is the boy full of bodily vigor and keen of intellect, even though utterly unused to restraint, and wholly bent on the exercise of a budding sense of oncoming manhood, and on home-made "ways and means" of accomplishing his ideals of life.

"Unruly?"—Perhaps, but usually in an accommodated sense; for while the teacher has the boy to manage, the boy has the teacher either to love or to endure. It is by no means a one-sided question, and many a so-called unruly boy bears another's blame rather than his own. After fifteen years of continued service in the school work, the writer is convinced that there are really but very few genuinely unruly boys—boys who are viciously bent on making trouble, who have but little or no regard for right.

Boys are a study in themselves; and unruly boys in particular. Each is a law unto himself, and needs to be dealt with according to his particular need. In every case many things enter into the causes, of which even the boy himself is unaware, and to which

the teacher should always give careful consideration. Inheritance, home influences, associations, all have a bearing on the question of his treatment. The fires within his own being, the rapid development of either mind or body, or both, have much to do with the eccentricities and unaccountables of child life. Right here is where he needs a faithful and wise instructor, a patient but firm disciplinarian, a true, constant friend.

Fire, wind, and water, when uncontrolled, are the most destructive elements in nature; but when subdued, are man's greatest benefactors. Just so the pent-up energies of a young lad, when left to their own direction, burst out in unanticipated ways and times, working disappointment, mortification, and disaster; but when properly subdued and directed, become ever-increasing powers for good. Let us as teachers, then, regard the "unruly boy" (?) as a call to faithfulness.

Strength and uprightness of character on the part of the teacher himself, and tact in winning the confidence and co-operation of the unruly boy, are the mainspring of success. Like begets like; confidence is born of confidence; but the teacher should make the advances. Treat all pupils as God's purchased possession, and as candidates for heaven. Never pamper nor palaver; life is too real for such dealing. "Good soldiers" are trained in the school of toil and discipline, not in the school of ease and selfishness.

Teachers, associate the unruly boy with you; get his aid in matters of the common good; solicit his opinion on plans for recreation, for improvement of the school grounds, for school programs. Get him to feel that he is a *part* of the business, instead of outside of it, and perhaps against it. Thus the interests of the teacher and of the school gradually become *his* interests, and life takes on a new color; he enters unconsciously a new

world. Now the energy and determination of the "unruly boy" become powers for good, and the possibilities of a life are made promising.

It sometimes happens that a teacher is unable to accomplish desired results in an attempt to follow the strictly "moral suasion" plan, and the question of punishment becomes of importance. Corporeal punishment in particular has become a much discussed subject. It has its advantages and its disadvantages. In the opinion of the writer, it has its value and place in the government of both God and man, but needs to be used with tact and discretion.

Hewitt, in his "Treatise on Pedagogy," page 147, says: "Proper punishment is not cruelty, even though it make the body sting,—taking far-reaching consequences into account, it may be the bitterest cruelty to withhold it. . . . If a rude, turbulent boy can be kept in school and judiciously whipped into decent behavior, will any one say that it is not better for him, and for all concerned, than it would be to turn him into the street?"

The book "Education" says: "No parent or teacher who has at heart the well-being of those under his care will compromise with the stubborn self-will that defies authority or resorts to subterfuge or evasion in order to escape obedience. It is not love but sentimentalism that palters with wrong-doing, seeks by coaxing or bribes to secure compliance, and finally accepts some substitute in place of the thing required. . . . The greatest wrong done to a child or youth is to allow him to become fastened in the bondage of evil habit."

Expulsion is the means of last resort; and when exercised, often spells f-a-i-l-u-r-e. Failure, not alone on the part of the pupil, but on the part of the teacher as well; for it is a case uncontrolled, an opportunity passed, a life left to the ravages of selfishness and sin.

# EDITORIAL

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SEPTEMBER in our northern world is a month of high hopes. For its garnered grain and ripened fruit the husbandman has looked through toilsome days and sultry nights. During this month, the heat of summer passes into the refreshing coolness of autumn with its golden days and frosty nights. This month marks the beginning of another school term and the end of the relaxation and rest of vacation days. The hopes of teacher and student may now become realities.

THE new school year should bring to the teacher a courage that is born of thorough preparation and a firm belief in the call to his exalted work. Upon no other ground may he hope for success. "Teachers are born, not made;" for the ability to teach is a gift of God, and is so enumerated in Holy Writ among his gifts to the church. But a birthright counts for little unless it is appreciated and developed. One may be never so gifted as teacher, and yet fail in that calling if he does not diligently and perseveringly seek to improve. Growth is a law of life; when it ceases, death begins; and growth ceases when effort fails.

AN old proverb declares that "a work well begun is half done." This is emphatically true of the school. A program well arranged and adapted goes far to make the work of the year both effective and easy; it makes possible the proper and speedy adjustment of all studies, so that each pupil may receive his just proportion of time and effort. The early confidence of the pupil is of scarcely less importance, for faith and trust is the road to learning. This confidence is won only by an acquaintanceship which ripens into mutual love; and this love makes the teacher tender and careful in discipline. In the beginning of the year, hope and courage must find the largest place. These must not be displaced by perseverance and faithfulness, but rather blend with them as the year grows old; thus will the teacher's rich rewards of success be won.

CHRISTIAN EDUCATION has been chosen as the title of our new magazine because of its adequate meaning. The greatest of all teachers was Christ. He taught a complete manhood — one in which all true elements of man's nature were perfectly co-ordinated. He declared that he came to make man free, and he taught its accomplishment by a balanced combination of the spiritual with the physical and mental parts of man's being. The true purpose of education now, as in Christ's day, is to organize and develop this triple force for the performance of every duty. To leave out any one of these factors in education is to weaken the student. A man may have never so perfect a physique, never so keen and disciplined a mind, and yet if he lack the true balance of religion, his strength of mind and body may make him but the keener instrument of wickedness. On the other hand, to have an education which is purely

religious, without a sound foundation laid in reason, is to have an unbalanced and sentimental view of life. Religion is the most practical thing in this world. It gives to man the correct view of all the duties and responsibilities of life, and the moral force rightly to discharge them. It also gives him so benign a philosophy as to enable him trustfully, yea, joyfully, to meet life's ills and mishaps, and yet persevere in his course of right. True religion maintains in equilibrium, and properly directs all the natural powers.

FOR this perfect symmetry of educational development this magazine stands. We believe that education is to prepare men and women for the plain, homely, practical duties of every-day life. It is to give them a love for their fellow men — the spirit of the good Samaritan. It is to qualify them for the keenest intellectual service. It should train them in such care of the body that it will support them in the performance of severe and difficult tasks. It should teach them the true source of power, and its proper use. Our name, CHRISTIAN EDUCATION, means all this, and much more.

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## Our Apology

AN apology is usually made for the appearance of a new periodical. The only apology offered for starting this magazine is that it did not appear sooner. Vital issues are at stake in the broad field of education. There are tendencies to overdo some good things, and to leave undone or inadequately done some other good things that ought to be done. Tangents to the circle of the well-known and the tried are leading away from the paths which our fathers followed with the certainty of knowing whither they led. The vague, mysterious beyond, the "higher" sphere, is alluring men into byways along which the familiar landmarks and mile-stones do not appear, and which conduct the traveler he knows not where — till he arrives there, and finds it, perhaps, too late to return.

The best of the world's thinkers are none too well balanced. The human engine of thought needs its "governor" as truly as does the locomotive that draws its load over the Rockies. The most formidable "Dreadnaught" requires the search-light in order that it may *see ahead*, in order that it may descry the rocks and shoals on which others have made shipwreck. Think you that man is a self-luminous body? All nature and experience contradict it. The most astute thinker of which the world can boast, is unable to pass into the most familiar room of his own dwelling at night without the risk of injury, unless he *turns on the light*. The earth itself, together with its only satellite, is unable to keep the track and to sustain the life upon it without light and power from an external source. Think you that man has so much pre-eminence over the beast that he needs no governor or guide at all? Experience and nature again say no. The most profound statesman, the most learned scholar, even the millionaire, can lose his bearings in five minutes on the open street in broad daylight in a strange city.



Are intellectual and moral life so far removed from the physical that there are no analogies between them? If not, there is need of correcting some current tendencies in modern education. There is need of developing its excellences, which are many; there is need of sinking the foundations deeper, of securing the pillars that support the beams of strength which have borne the test of ages.

Nor does this mean to narrow down; it means to lengthen the cords and to strengthen the stakes. Only let it be borne in mind that intellectual activity must have an anchor. The ship of education must be moored to some impregnable Gibraltar, lest it drift with its precious burden into some place of peril or self-destruction.

The Bible is that Gibraltar. Men have prepared their "charges" and blasted away at the solid rock. But it stands there still the rock of ages, as unmovable as eternity itself. The Bible is the torch that every explorer of new territory and every investigator in new fields of thought, must take with him, or lose his way in the darkness. The Bible is the governor to regulate and control those restless spirits which tend to sprint off the beaten track in search of something new, something that will break the ties that bind to the dictum of the fathers to modern enlightenment and progress. With the Bible as a guide, you may aspire to any intellectual height in the pursuit of knowledge without fear of disaster.

And the Bible stands for the most liberal education in the world. It leads you into the longest vistas of knowledge, into the broadest avenues of thought and research, and never leaves you without new fields to explore. Leave the Bible off your "five-foot shelf," and you have minimized the usefulness of your library; you have greatly narrowed your range of vision, you have scrimped your food for thought, and you have removed the possibilities for the highest development of your highest nature.

Because they see the possibilities in true education, and sense the dangers that imperil it, the editors and promoters of this magazine have ventured into the field of journalism. They hope to add something to the stemming of the tide which is setting the wrong way, and to foster the beginnings and revivals of effort in the right direction. While they have adopted the name CHRISTIAN EDUCATION as being distinctive and broad enough to define the mission of their organ, yet they use the epithet Christian in no narrow sense, and will be among the first to help quench the spirit of bigotry wherever it asserts itself. They maintain a liberal attitude toward all that is excellent in the magnificent system of education that has helped to make our nation what it is.

As men, the promoters of this magazine have no prerogatives, no pre-eminence over other men. They have no antecedents, no prestige in name, no reputation, except that of honest, earnest men seeking to put into practise themselves, and to disseminate to others, some principles in education that to them seem much neglected, yet worthy of being called great. They send forth this first number fully conscious that it is susceptible of improvement, and with a sort of sub-consciousness that there is something better "in store."

## The Bible Deserves to Be Studied

IT is deeply gratifying to find here and there men of standing and influence getting under the same burden that we ourselves are seeking to help lift. Such an instance is cited by the *Atlanta Georgian and News* of August 4, and affords some justification for the appearance in the educational field of a magazine of our name and aim: —

President Cyrus Northrup, of the University of Minnesota, in his farewell address to the students of the summer school in the chapel last week, made a statement which, emanating from an educator of such high rank, gives stress to one of the most discouraging signs of the times.

"The ignorance of the Bible," he said, "which prevails throughout the colleges of the land is a positive disgrace to American scholarship. As things are to-day, if you ask the average freshman, or even senior, of a college, especially in the East, who Moses was, he will probably reply by putting the Hebrew lawgiver among the twelve apostles. There is a feeling among a certain class of persons that to know nothing about the Bible is a condition of mind which confers distinction.

"Bah!

"If not for the sake of spiritual edification, then for the sake of sheer mental culture, the Bible deserves to be carefully studied from Genesis to Revelation.

"For even from the standpoint of mere literature, it is pre-eminently the Book of books.

"It has molded the style and tintured the thought of the world's great writers.

"The poetry of David, the logic of Paul, the eloquence of Isaiah, the wisdom of Solomon, have never been surpassed.

"Supreme in the world's didactic literature is the sermon on the mount.

"Besides, the Bible contains the most perfect system of jurisprudence and the most complete and thorough code of ethics which the world has ever known.

"And dwarfed into insignificance when compared with the standards of Holy Writ are the philosophies of Plato and Socrates, of Confucius and Buddha, of Voltaire and Bacon.

"Consequently, the young collegian can find no greater intellectual stimulus than is provided for him in the ancient documents which constitute the oracles of the Christian religion.

"But the argument for the Bible can not be grounded upon this low pedestal.

"Bishop George F. Pierce, the matchless orator of Methodism, in the great address which he delivered in the city of New York in 1844, thus phrased this Supreme Book: —

"The Bible, sir, is the guide of the erring and the reclamer of the wandering; it heals the sick, consoles the dying, and purifies the living. Let the master give it to the pupil, the professor to his class, the father to his son, the mother to her daughter; place it in every home in the land; then shall the love of God cover the earth, and the light of salvation overlay the land as the sunbeams of morning lie upon the mountains.'"

# AMONG THE SCHOOLS

OF correct principles in education, there is much yet to be learned. Of methods, there is not so much to be desired in the matter of new ones as in the mastery of those well known, and in their adaptation to the working out of right principles. In the departments that occupy the following pages of this journal, what we might designate "shop problems" will be dealt with. It will not be difficult to detect that some of these are yet *in process* of solution. But, laying aside as far as possible all "introductions," all rhetorical dissertations, all theoretical aviations, and other superfluities, we purpose to hold ourselves to the task till definite and substantial progress is made toward the desired end.

## The College

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

### Co-operation

IT is the aim of this department to promote the interests of advanced education in the denomination. To accomplish this, there must be hearty co-operation between the editor of the department and the instructors in our colleges. Every president of a college or training-school, every business manager, every head of a department in such an institution, every teacher, and every student, is invited and urged to write out briefly at once, and more lengthily at intervals hereafter, the thought that impresses his heart most deeply about our educational work, or the event with a lesson that has come under his observation in his own department, and send it by first mail to the editor of the department, that he may have somewhat with which to begin the work. It is for you to say, dear friends, whether or not this department shall be worth while. Let us have immediate and vigorous operation all along the line as a necessary preliminary to helpful co-operation later. And above all, let us seek to be very practical and helpful. Let us discuss ways and means rather than theories.

### The Beginning of the Year

THE first impressions that students receive of a school will, in a large measure, determine its success or failure in their individual cases. Hence much thought and labor should be given to having everything in readiness for the opening day. The school homes should be in perfect order, all cleaning and repairing having been attended to, and all supplies procured. A homelike and restful atmosphere should await the travel-worn student, and he should be cheerily welcomed by the teachers, whose work is so planned that they have time to devote to him.

The president and the business manager should co-operate in having text-books, stationery, and other school supplies on hand, so that as soon as he is classified, the student may purchase his books and begin to take glimpses of the fields he is going to explore. The students must be kept occupied, interested, and contented while becoming settled in their regular work. One of the most fruitful causes of discontent is for him not to be able to get his books for several days. To be sure, there is

some risk to the school in purchasing books and other supplies in advance, and good judgment should be used in guarding against an oversupply; but at the same time the risk should be taken; for a loss of the student's confidence and good nature means in reality financial loss to the school later.

One discouraging thing in the opening of school is to have some of the teachers or other workers late in arriving. They should be present at least two or three days before the students arrive, to get their own affairs settled, so as to be able to welcome the students and assist them in arranging for their home work and school life. Such assistance is gratefully received, and will bind teachers and students together with a bond of attachment difficult to break in the experiences that follow. The early presence of the teachers is further needful, that faculty meetings for prayer and counsel may be held in advance of the opening. Such meetings will produce unity and good fellowship among the workers, without which true success is impossible. In these faculty meetings the plans for conducting the school should be laid so that each teacher may properly relate himself to the whole.

Always and everywhere, but especially during the opening days, from the chapel rostrum the president should place before the pupils high ideals of character and conduct. We never rise higher than our ideals; in fact, we never reach them. How low then must be the life of one whose aim is low. The thoughts and deeds of noble men, the toil and sacrifice of those who have loved mankind, the sacred thoughts of the fatherhood of God and the brotherhood of man,—these and other noble ideals should be held before the pupils as so many rounds of the ladder of progress by which we toil upward to our Father who dwelleth on high.

Finally, and most important of all,

preparation should be made for the religious interests of the school. Much depends upon the spirit of the opening days. Interesting meetings should be planned for them. The president of the conference should cooperate by being present for a week or two, or by providing other good help. Personal work done now will count as at no other time in the year. Mature and godly counsel will be appreciated by students and teachers. A successful opening of school will go a long way toward a successful year's work. May the Lord grant us such openings in all our schools a few days hence.

C. C. L.

### What to Do for the Homesick Student

THE old adage, "Prevention is better than cure," applies here. If possible, we must keep the student from becoming homesick. If he has not succumbed to the first attack of the dread disease before stepping from the train, the prospects for prevention are good. From the time that he leaves the coach which has been bearing him farther and farther from all that is near and dear to him, until he gets adjusted to his new environment, his mind should be occupied with pleasant, interesting thoughts.

The writer is acquainted with a school in the Central West where the members of the college young people's society who remain at the school during the summer organize themselves into reception committees and meet students at the depots with a cheerful, hearty welcome, and assist them in every way possible to reach their new home. In this way the new student, who otherwise would be a stranger in a strange world, finds that he already has friends among the students who are interested in him. These first impressions do much to drive away the first symptoms of homesickness.

During the first few days of school, the principal, the preceptor, the preceptress, the business manager, and the matron, as also the teachers and the old students, should do some heroic work. An unkind word or a lack of interest now, more than at any other time, may determine the career and destiny of the student. For once thoroughly discouraged and homesick, even the assurance that, like seasickness, it will not be fatal, only adds despondency to the patient's already depressed state of mind.

The students who are acquainted should not be so devoted to one another as to forget the stranger by their side. The dutiful and hard-working student, whose influence otherwise counts for righteousness, too often so completely devotes himself to his own work that the new students who need his company and friendship are permitted to find their first acquaintances among those, who, like the poor, are always with us, and have plenty of time to look after everything but their own duties. Christian students need to be aroused to sense their responsibilities in this respect.

Teachers who are ambitious to get their classes well started early in the year, that the largest amount possible may be accomplished, should not become impatient with the apparent stupidity of the new student. Everything is new to him; classes were not conducted the same way in the school from which he comes; he may have been out of school for years. Then be patient, kind, and long-suffering with him. If he can be kept at it for a few weeks, prospects are favorable for his success.

Aside from personal work by teachers and old students, much can be done by filling the first few evenings before the school work is organized, with some kind of profitable occupation or entertainment; a reception, musicale, or literary program. The first Friday evening, which is likely

to be a trying time, should be devoted to a consecration and praise-meeting. The homesick student should be helped to realize that God is as near as he was at home, that the Saviour loves him as much as ever, and that his guardian angel is by his side as before. The courage, praise, and thanksgiving of other students will have a very cheering effect.

O. J. GRAF.

### Higher English and the Bible

THE teacher who is endeavoring to initiate a class of somewhat mature pupils into the mysteries of writing English prose, will find the Bible a help of inestimable value. Viewed purely from a literary standpoint, the Authorized Version is a remarkable production. It grew up side by side with the language, Wycliffe at the dawn of Middle-English prose being responsible for the first complete translation. The work was taken in hand again in Reformation times, and Tyndale, Coverdale, Cranmer, Rogers, Knox, Whittingham, and other highly gifted men devoted years of earnest labor to the pleasant but arduous task of preparing a worthy English rendering of the Book of books. Finally, about the close of the Elizabethan era, so rich in noble achievement, when the language was at its best as a medium of powerful, concrete expression, forty-seven of England's best scholars occupied some half-dozen years in going over very carefully all previous translations and producing that work of unique excellence which is known to us as the King James Version.

The prose of the Bible is especially helpful to the student as affording a perfect example of that quality most difficult of attainment for the amateur writer, a noble simplicity. The original authors, under the inspiration of the Holy Spirit, delivered their message in the fewest and simplest words. The translators were men of

like stamp, some of whom witnessed to their love of the truth by a martyr's death. Obviously, such men had no taste for so-called fine writing, or anything savoring in the least of affectedness and artificiality. Hence, wherever we look in the Bible, we find absolute sincerity, language used not to attract attention to itself, but to convey the thought clearly and forcibly. And this is the lesson that the student in English most needs to learn. His tendency will be to seek for fine words and showy effects, to try to write something that will seem brilliant. But good writing can never be produced in this way. It comes from within. Said a great thinker: "Look in thine heart and write."

Everywhere in the Bible we find great effects produced by simple means; sublimity achieved, as Chateaubriand puts it, by contrast between the grandeur of the idea and the littleness of the word that expresses it. Many centuries ago Longinus called attention to the text, "God said, Let there be light: and there was light," as a remarkably fine instance of the sublime in expression. And what could be more touching than Ruth's words to her mother-in-law:—

"Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: where thou diest will I die, and there will I be buried."

The parable that Nathan told David is an excellent example of terse, vivid narrative, and every one of the Saviour's parables is a gem of pure English. Genesis, Exodus, First and Second Chronicles, Ruth, Esther, and, in fact, all the historical books of the Old Testament, contain numerous narrative passages of rare beauty, while the writings of Paul abound in exposition and argument.

In harmonious word arrangement

and moving rhythm, the Bible takes very high rank. Professor Saintsbury thinks the following verses from the Song of Solomon a perfect example of English prose rhythm:—

"Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame. Many waters can not quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned."

The psalms abound in verses such as the following, conceived in the loftiest spirit of pure poetry, and moving in a majestic rhythm like that of ocean waves:—

"Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

It would be hard to find in the whole range of English literature anything which in respect of sheer literary beauty excels the last two verses of the one hundred twenty-sixth psalm:—

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

It is scarcely necessary, in view of the foregoing quotations, to call attention to the rich variety of similes and metaphors and other figures of speech which the Bible contains. How effective, for instance, is the figure used by our Saviour in his lamentation over Jerusalem:—

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

But it seems invidious to quote ex-

amples of literary beauty from the Bible. The abundance of material is embarrassing. For one passage taken, scores, nay, hundreds of others equally good, offer themselves. The Authorized Version is a complete storehouse of the richest kind of material for use in our classes in English and rhetoric, and while the students are thus familiarizing themselves with the principles of composition, they will at the same time be feeding their minds with saving truth. M. ELLSWORTH OLSEN.

### Should the Industries be Taught in the Colleges?

THERE are educators who grant that industrial training is a valuable feature of education in our lower schools, but who maintain that our colleges have a different work to do, and therefore the presence of industries is a real hindrance to their best interests. It is the belief of the writer that the industries are even more needed in the colleges than in the lower schools. Here, then, is a clear issue; let us reason it out.

What is the main purpose of our colleges? Is it not to develop leaders for all the other departments of our work? Is it not specifically to qualify principals, managers, and teachers for our academies and intermediate schools; and secretaries and superintendents for our union and local conferences? But suppose that, during their college life, those who are in preparation never hear industrial education advocated nor see it practised. Are they likely to inspire the patrons of lower schools to introduce the industries, and to stimulate pupils to practise them? If they should succeed in this, will they have the knowledge and skill to help in the establishment of these branches just where help is most needed? Not unless they have acquired such knowledge and skill before entering college.

Even then, having gained their knowledge without reference to its educational value and without thought of teaching it to others, will it be as useful in their educational work as it would have been if they had supplemented it in college by the study of its principles and methods? Is it not true that the colleges mold the lower schools through the leaders they prepare for these schools, rather than that the lower schools mold the colleges through the students they prepare for the colleges?

By this line of reasoning, we seem to be forced to the conclusion that if the leaders of our school work are to be educated in colleges from which the industries are excluded, there is little hope of raising the standard of industrial education throughout our schools. On the other hand, if the colleges can be brought to establish chairs of industry, giving sound instruction in the foundation principles of the trades and intelligent practise under competent instructors in shop and field, may we not reasonably hope to see improvement in all our schools?

Take another standpoint. What would be the effect upon college students if they should study and practise one industry in connection with their other studies? Physically, their circulation would be improved, the nervous strain would be relieved, and their digestion would be better. Indirectly through these means the mind would be clearer and stronger. But would the intellectual culture be as great? — It would. Art is the application of science to problems of practical life. Is the mind less vigorously exercised by the problems of the shop than by the problems of the schoolroom? Is the incentive to mental effort greater in the schoolroom than in the shop? Ask an Edison or a Wright. On the contrary, manual work scientifically directed, stimulates mental action and promotes mental growth. From the college student's own standpoint, then, it would be bet-

ter for him physically and intellectually if during his college course he should give reasonable attention to the study and practise of the manual arts.

If we turn from the relation of the college to our educational work, and study the question from the standpoint of its relation to the missionary work, we learn from the testimony of the missionaries themselves that leaders in this field need to be practical men and women, who can superintend agricultural, mechanical, and domestic operations with more than ordinary ability and skill. Hence the necessity of their receiving instruction and practise in such matters during their college course.

Moreover, in this matter of working out a system of Christian education that shall be adapted to the needs of the closing gospel message, we profess to be following instruction that we regard as authoritative; but the writer does not recall a single hint in the instruction so far received on industrial education, that it does not apply to colleges as well as to lower schools.

C. C. L.

### Successful Practise Teaching

IN successful practise teaching two things must be considered: first, the benefit to be derived by the student who is preparing for the teaching profession, and second, the effect upon the child. It must be conceded that the latter consideration is by far the more important, since the welfare of the child is the object for which the school is established; and anything which tends to his advancement must serve the purpose for which the training-school is conducted.

We often hear the expression, "The teacher is born, and not made." We admit that some have a natural gift for teaching, yet many who to a great degree lack this natural talent, may, through training and experience, be-

come successful teachers. Many, too, of the so-called "natural teachers" fail utterly in their work because they lack in some essential which a training under those of experience would supply.

One who is to train and influence the mind of the child, and control in a large measure the future life as well, should at least be as carefully trained as one who is to look after his physical well-being. As the physician studies anatomy and the laws of medicine and learns to apply these laws, so the teacher must study the laws which govern the mind of the child and learn to apply them. For this reason training-schools have been established where prospective teachers may gain the necessary experience under careful direction. But however much natural talent the teacher may possess, or training he may have received, if he does not first of all possess high moral worth, industry, tact, sympathy, and common sense, he can never become a good teacher.

Before beginning the work of actual teaching in the training-school, some time should be spent in observation. This presents, in concrete form, an object-lesson of what he is to try to do a little later. His previous study of psychology, history of education, and method has been but theory. Now he sees the actual work done, and if wisely directed, he will be able to analyze the process as it goes on before him, selecting similar elements which will be a help to him, not as an imitator, but in working out plans which will accord with his own personality.

As the student-teacher begins the work of practise teaching, all his work must be carefully supervised, since the effect upon the child is of prime importance. The subject-matter must be carefully studied with reference to the whole subject to be taught; and the whole month's or term's work must be well in hand in



order to understand what work is to be covered, what the natural sequence of topics, and what the logical order of presentation with reference to the ability and development of the individual child. It may be necessary to revise these plans somewhat, as it is not always possible to foresee exactly the needs of the class.

After the subject plan is carefully arranged, the plan for the daily lesson should be worked out. The inexperienced student-teacher should never attempt to teach a single lesson which has not been carefully planned and written out for the inspection of the critic teacher in charge. It is imperative that this work should not be neglected. Only in this way can the child be protected. From the nature of the work the student-teacher will not teach a class for more than a half term. Thus experience may be gained in teaching different subjects; and to make the work successful there should be no break when one student drops the work and another takes it up, so that, as far as the child is con-

cerned, each lesson will be an advance over the one before.

The lesson plan must be criticized as to subject-matter. Many failures result from a lack of study by the student-teacher of the facts to be presented, though he must know more than he plans to teach. Another important item in writing the lesson plan is the arrangement. The new matter must never be presented until the child's mind is prepared for it. The illustrations must be selected with care, and only those which are appropriate chosen. The comparisons and contrasts must be brought out distinctly. If this has been well done, the idea will be clear in the child's mind, and the application will be definite.

With this careful supervision the work will, generally speaking, produce better results for both teacher and pupil than can possibly be attained where but one regular teacher is employed to do all the work in a full schoolroom.

MYRTA M. KELLOGG.

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## The Secondary School

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

### The Intermediate School<sup>1</sup>

#### *Its Aim*

It is not wise for a new school to lift its banner and promise a high grade of work before it has proved that it is fully able to do preparatory work as it should be done. It should be the great aim in every intermediate school to do most thorough work in the common branches.

In every school that is established among us, the teachers should begin humbly, not grasping the higher rounds of the ladder before they have climbed the lower ones. They are to

climb round after round, beginning at the bottom. They are to be learners, even as they teach the common branches. When they have come down to the simplicity of true education, they will better understand how to prepare students for advanced studies. Teachers are to learn as they teach. Advancement is to be made, and, by advancement, experience is to be gained.

#### *Industrial Work*

The Word of God is to lie at the foundation of all the work done in these schools. And the students are to be taught the true dignity of la-

<sup>1</sup> Compiled from manuscript of May 17, 1905.

bor. They are to be shown that God is a constant worker. Let every teacher take hold heartily with a group of students, working with them, and teaching them to work. As the teachers do this, they will gain a valuable experience. Their hearts will be bound up with the hearts of the students, and this will open the way for successful teaching.

Our teachers are not to think that their work ends with giving instruction from books. They should devote several hours each day to working with the students in some line of manual training. This should in no case be neglected.

In every school there should be those who have a store of patience and disciplinary talent. It should be the part of these to see that every line of work is kept up to the highest standard. Lessons in neatness, order, and thoroughness are to be given to the students. They are to be taught to keep everything in the school and about the grounds in perfect order.

#### *Relation to the Training-School*

Many workers, after studying for a time in the field, will feel the need of further study, and, with the experience gained in the field, will be prepared to value school privileges and to make rapid advancement. Some will desire an education in the higher branches of study. For these our colleges have been established.

It would be a sad mistake for us to fail to consider thoroughly the purpose for which each of our schools is established. This is a matter that should be faithfully considered by our responsible men in each union conference. All the different educational interests should be given careful consideration, and then each school should place its work on a proper basis.

MRS. E. G. WHITE.

### Diet and School Work

IN two ways students have erred in diet to the permanent injury of their health.

Some, ambitious to complete their studies with a minimum expense, have confined themselves to a very limited dietary, one article, perhaps, such as corn-meal, constituting almost the entire bill of fare. Such students have gone through creditably, as a rule, so far as scholarship is concerned, for no one but a very determined person, built for success, would lay out such a program; but all too frequently the success has been won at the expense of permanent inroads on the general health.

At the other extreme is a farmer's boy, or one accustomed always to hearty meals, which he had no trouble disposing of when in the open air. Beginning the now comparatively inactive life, he continues very much the same menu. His lessened activities not requiring so much nourishment, it is stored up as fat, or is burned up and excreted at the expense of his liver and kidneys.

As his body does not call for so much food, his digestive powers weaken, though by habit he continues to eat his full hearty meals, wondering why he does not relish them as he formerly did. He begins to experience symptoms of indigestion. He can not do so well in his studies. He occasionally loses a day or two, and perhaps finally has to give up school.

Between the extremes there is a sensible medium,—a diet sufficient in quantity and variety for nourishment, and yet not enough to cause unnecessary burden on the organs of digestion and excretion.

Many scientists are now certain that one needs much less food than was once supposed. This is especially true of proteid foods. It is not necessary to add a quantity of meat and such foods to the dietary in order to obtain the requisite proteid.

“GOD gives the talents, the powers of the mind; we form the character.”

A menu, of which well-cooked cereals, with fruits and vegetables, constitute the basis, with possibly the addition of some dairy products, and, occasionally, of eggs, will be all that is required.

The student should be cautious regarding the use of sweets, pastries, and condiments; and the boxes of "goodies" sent from home by fond but unthinking parents may with advantage to the student be relegated to the barrel. Every such indulgence is liable to be marked by a falling off in scholarship.

While meat is objectionable for the student, certain of the foods sometimes taken as "meat substitutes," that is, foods rich in proteids, are even more disastrous to the student if eaten very freely. Among these are dried beans, and foods made very largely from the peanut. A moderate amount of these foods may be eaten by one having normal digestion, especially if he is having abundance of physical exercise, but any excess (what constitutes excess varies in different individuals) is likely to be followed by quick retribution and a falling off in school work.

G. H. HEALD, M. D.

### Geography and Missions

To teach geography and missions successfully it is of first importance that the teacher himself have an enthusiastic, deep-seated interest and faith in missions. In such a case he reads the reports of missionaries as eagerly as news from home, and can put life into the missionary phase of geography teaching. He must have for use not only an "Outline of Missions," which furnishes in most cases only dry foundation facts, but he must have his own copy of the *Review* or *Signs*, or both, and another copy for the school if possible.

After reading the mission reports, let the teacher index them by countries in a note-book for quick refer-

ence, and file them (by lacing the back to a piece of strawboard); or else cut out the articles and make a scrap-book. As it is difficult to keep the "Outline" up to date, the Year Book is an almost indispensable help. The conference and the union conference papers often have extended reports from missionaries with whom the children are more or less acquainted; these are therefore highly valuable. Direct correspondence with some worker is excellent for the advanced pupils.

In this country many are accustomed to divide missions into home and foreign, and call the United States the home field; but with our large foreign population in some sections, and with such conditions that Mississippi, for example, is in many ways as much of a foreign field to Minnesota as is Australia or British East Africa, the home field is merely that with which we are familiar. Hence, as a basis of study, the local and union conferences may constitute the home field.

This home field is a source of supply for all other fields in all departments, and after its geography has been fully taught as a basis of comparison, the denominational institutions should be carefully noted, as also the part they have in establishing the work and in developing gospel workers or furnishing literature. The large cities are a special field, and their needs and the ways of working them should be so presented as to arouse interest and sympathy.

When this correlation of geography and missions has been thoroughly done in the home field as a type, other sections of the United States can be compared with it and studied in less time. The Southern field demands careful study, even more than most so-called foreign fields, and a wide-awake teacher can secure in abundance material on the social and industrial conditions that make it so difficult a field [e. g., "The Autobi-

ography of Booker T. Washington"].

As the study advances beyond the United States, the needs and destitution are found to be greater; therefore emphasize the calls for workers and institutions. Pupils will feel their responsibility more if they see the situation in specific instances in mission stories than if it is stated to them abstractly. Seldom should the "moral" be pointed out by the teacher. When pupils have answered the question, What effect do the climate and surface of Mexico or of Alaska have on the people, they are ready to study their effects on missions. Facilities for transportation will be presented in the text-book only for their commercial importance, while the pupil should be constantly impressed with their value to the missionary. Modes of travel in Central America, Turkey, China, etc., are invariably emphasized in reports from missionaries. The subjects of races, religions, language, education, and forms of government are not dry and barren when there is a reason for knowing about them in each field.

The biographies of famous missionaries outside our own ranks can also be correlated with school work in various ways. In getting the history of the work in any field, it is not necessary to learn all the names given in the "Outline." Those who are still in the field should be noted, and their reports looked for; but the list of laborers, as in Switzerland, or of successive superintendents, as in England, for instance, are of value only in working out biographies of some of the best known. The manner of starting the work is important, as it indicates special providences and the variety of workers needed. The "Outline" is not a text-book for children, and it will be necessary in many cases for the teacher to select the items and present them orally, having the pupils reproduce them the next day. This is sometimes true also of the reports in the *Review*.

The work on missions follows the study of the geography of each country. For example, the climate, rainfall, surface, and soil lead to the industries, and the industries lead to such questions as, What lines of self-supporting work could be carried on? What difficulties would a canvasser have to meet because of particular geographical conditions, as in Brazil or Central Africa? What are some of the problems for missionary pioneers in India, China, or Korea, that arise from local habits and customs of the people? Such questions have an additional significance in training the judgment instead of the memory, and are therefore in accord with Christian pedagogy.

"To awaken in the children and youth sympathy and the spirit of sacrifice for the suffering millions in the regions beyond, let them become acquainted with these lands and their peoples. *Let them study all lands in the light of missionary effort.*" Perhaps we teachers were not taught that way; our training-schools have a work to do in this line; but where there is a will, the consecrated teacher will find a way.

MRS. LAURA FOSTER-RATHBUN.

### Methods in Mensuration

THE subject of mensuration is intensely interesting to the pupil if introduced naturally. He enjoys measuring with ruler or yardstick, and if encouraged to do so, will learn to form quite correct judgments of length. Thus his hand and eye are trained, while the solution of the problems affords excellent development of the reasoning faculties.

The problems may all be "practical," and many of them may be drawn from the manual-training work, or from real life.

The rectangle may be made the basis of all later study in area, every other form may be *seen* (or later, *thought of*) as a rectangle. For this

reason it should be carefully studied, attention being given to the development of the method for finding its area, to the analysis in correct language of the problems, and to the proper written form of expression.

The paper forms to be used in developing the method, or rule, may be made by the pupils. The paper should be uniform, smooth, not too heavy, and without lines. Before beginning, test the form with a ruler.

#### *Development of the Rectangle<sup>1</sup>*

We will begin our study of the rectangle with a four-inch square. We will fold our square so that two of its opposite edges meet. Crease, but do not tear. Unfold. Now we will fold each of these edges to the middle crease. Crease. Now fold at the middle crease. How wide is our folded strip?

Fold the opposite ends together. Crease, and unfold. Fold each end to the crease just made. Crease. Fold again, so as to show *one* small square. Measure it. What shall we call it? — A *square inch* (sq. in.).

Unfold so as to show 2 square inches; 3 square inches; 4 square inches. These are all in 1 *row*. How long is the row? We observe that it is 4 inches long, and hence contains 4 square inches.

Unfold so as to show 2 *rows* of square inches: how many square inches in each row? Then how many in 2 rows?

Analyze: If there are 4 square inches in 1 row, in 2 rows there will be 2 times 4 square inches, or 8 square inches.

(Teacher writes the correct form on the board.)

$$2 \times 4 \text{ sq. in.} = 8 \text{ sq. in.}$$

What was the 2? — The number of rows. What was the 4 sq. in.? — The number of square inches in 1 row.

Unfold so as to show 3 and 4 rows;

analyzing and writing the correct form on the board, in each case.

We have now found how many of the little squares our large square contains. To do this we multiply the number of little squares (*square units*) in one row by the number of rows. The result showing the whole number of square units we call the *area* of the rectangle, or in this case, of the *square*.

Let us now tear our 4 x 4-inch square at the middle crease, and look at one half.

What shall we call its longer side? — The length. What shall we call its shorter side? — The width, or breadth. The *length* and *breadth* of a rectangle are called its dimensions. What is true of the dimensions of a square? Hence it is a particular form of rectangle.

Next time we will consider some of the practical applications of the area of the rectangle, and show how the parallelogram and the trapezoid may be *seen* as a rectangle.

MRS. H. E. OSBORNE.

### A Fascinating Art

MAKING blue-prints of blossoms and leaves from the objects themselves, without the medium of a negative, is decidedly fascinating, but that is not its strongest claim to the teacher's attention. It has been found a great aid in creating a lively interest in nature study; and since it demands forethought, planning, speed, artistic arrangement, and some degree of mechanical skill, it may be regarded as a mild form of manual training.

The process is so simple, the outfit so inexpensive, and the results so sure, that no one need hesitate to make use of this delightful and interesting study. A piece of window-glass, and one of heavy cardboard, each about five inches wide and six inches long, four spring clothes-pins, and a box of Eastman's blue-print paper comprise the outfit. A suitable piece of glass may be found in al-

NOTE.—The work in this and later papers is based partly on Dr. Giffins' work, "Lines, Volume, Bulk, Percentage."

most any home, or procured from a dealer for a few cents; the cardboard may be cut from a tablet back; the clothes-pins will cost three cents; a box containing two dozen three-and-one-fourth-inch by four-and-one-fourth-inch sheets of blue-print paper may be purchased from any photographic supply store for fifteen cents.

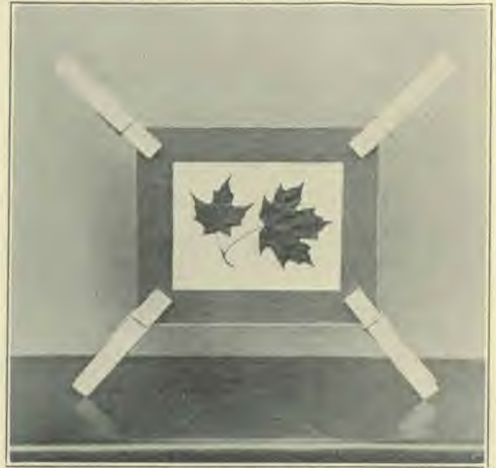
The paper comes in several sizes, the price varying according to the size. It may also be bought by the roll, a ten-foot roll, twenty inches wide, costing seventy-five cents. If a roll is used, the paper should be cut to the required size in a dim light, with just as short an exposure as possible. After cutting, the sheets should be placed in a tightly closed tin box; the box may be sealed by placing a strip of adhesive plaster around the edge of the cover. If but a small quantity of paper is needed, it is better to buy that which is already cut; these sheets may be cut



in half for experiment or for the children's use.

Try leaves first, as they are easier to arrange; select those that are small, but perfect. Cut a piece of plain paper just the size of the blue-prints which you are to use; lay a leaf upon it to see if it is of suitable size; try different positions, and decide in which it shows to the best advantage. Cultivate the artistic sense. When you have settled the question of position, place a sheet of blue-print paper on the cardboard, lay the leaf upon it, and cover quickly with the

glass; fasten at the four corners with the clothes-pins, as shown in the accompanying cut. Expose to bright sunlight until the uncovered part of the blue-print paper changes from light green to a clear blue-gray, which



will require from one to two minutes. Remove from the frame and immerse quickly in cold water. In a moment's time the print should be clear and white, the outline distinct, and the background deep blue. Change the water every five minutes for one-half hour; then remove the prints from the water and lay them, right side up, on a newspaper; let them remain until nearly dry, then place them between the leaves of a book to prevent the edges from curling. A number of prints may be washed together if enough water is used. When dry, they may be mounted on sheets of drawing or other paper. Wide margins are more effective than narrow ones.

The tree or plant, the leaf of which has been printed, should be the subject of a nature-study lesson. The description should be neatly written upon paper of the same size as the mounted prints. Each pupil's complete set of lessons and prints may be tied with ribbon in the form of a booklet; appropriate lettering on the cover will add to its attractiveness.

MRS. E. M. LONG.

# The Primary School

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

## A New Leaf

HE came to my desk with a quivering lip —

The lesson was done —

“Dear teacher, I want a new leaf,”  
he said;

“I have spoiled this one.”

In place of the leaf so stained and  
blotted,

I gave him a new one all unspotted,  
And into his sad eyes smiled —

“Do better now, my child.”

I went to the throne with a quivering  
soul —

The old year was done —

“Dear Father, hast thou a new leaf  
for me?

I have spoiled this one.”

He took the old leaf, stained and  
blotted,

And gave me a new one all unspotted,  
And into my sad heart smiled —

“Do better now, my child.”

— *Selected.*

## Foreword

It is our purpose to make this department of our magazine a real, practical help to every teacher working in primary school grades. We want all the articles contributed to be well flavored with actual, daily class experience. We want it to be a lens through which we can see you in your various schoolroom environments, we want to understand and feel your needs, and then we want to offer you such suggestions as will help you to meet your perplexities bravely and wisely, and win out on the side of truth and righteousness. Will you help us to do this? Will you write us your perplexities? Will you write us of your experiences — your successful methods and plans in giving truth to the child, and administering such discipline as has resulted in making your schoolroom so orderly that

angels delight to walk up and down in it? Will you tell us what you are doing that results in creating a real missionary spirit in the hearts of your children? Will you tell us of your success in leading your boys and girls to the feet of the Saviour? If you will all do this — and is not this your part? — we shall never be able to reckon the value of our magazine in dollars and cents. S. E. P.

## Schoolroom Discipline for Beginners

UNFORTUNATE are the little ones who enter the schoolroom where the teacher's ideal of discipline and order is military precision, — wound-up order, with a count, “one — two,” for every step.

Fortunate are the pupils whose teacher possesses a genuine sympathy and love for the little ones, and who believes and carries out the idea that the schoolroom should be like a well-regulated, refined home, — a little community where the courteous and kindly spirit pervades every act.

This is ideal; yes, and with the teacher whose heart is filled with the sympathy and love of Jesus, it will be real.

The “beginners,” the little ones who come from varied environments, with their little hearts filled with ideas, — fear, dread, pride, or joy, perhaps, — must be guided, not scolded and threatened.

If tempted to do the latter, try the experiment of a teacher who, when she was too wrought up to say the right thing, bit her pencil and kept silent.

Teachers, there is a power in silence when it begins with you. Take time to think and grow calm. It will guide and regulate the disturbed school.

Commend the right, but leave unsaid the "don'ts," lest your pupils be like poor little Johnny, who, when asked his name, answered, "Johnny Don't."

If it becomes necessary to punish, as even in a well-regulated home it sometimes is, let the spirit of love and sympathy guide. The careless, the thoughtless, and even the hardened little natures will melt under such treatment.

The successful disciplinarian cultivates a calm, low tone of voice, and is self-possessed. She shows confidence in her pupils. She places true politeness and courtesy on the same basis as any subject to be taught, and she believes it is her duty to teach them. In other words, she is the ideal in word, thought, and deed. Let it be added that this includes neatness of dress.

Children are great imitators. By example plant within them the desire to be ideal. He who says, "I will," has mastered in thought the thing.

MRS. C. N. SANDERS.

### The Lesson Plan

SHALL we enter the schoolroom with a definite plan for our very first lesson period of the very first day, or shall we begin our work upon that critical morning hoping to originate during the short period of lesson presentation both matter and method? Does a lesson plan assist or hinder an effective presentation of thought along any line? Is it possible to build the lesson structure symmetrically and without waste if we have in mind no plan of procedure?

#### *Oral Bible and Nature*

There is no subject in the Christian school that should receive more careful consideration than oral Bible and nature. The little ones are to form an acquaintance with their Heavenly Father, and are to learn of his wonderful plan in creation and in redemption. From the leaves of

plants and shrubs, as well as from the leaves of Holy Writ, they are to hear of his infinite power, wisdom, goodness, and love. Plan? Indeed we can not plan too carefully for the presentation of these topics one by one, which, taken together, must form one beautiful whole — our first year's picture — a panorama, as it were, of that which is most attractive and fascinating from our Father's great picture gallery of truth. This first year's glimpse should make the little ones eager for further and fuller presentations of the details of the true, true story, and above all else must give to our children an appreciation of the privilege of future study in this great, great field of knowledge.

It is autumn. Are there not signs of God's goodness, of his love, of his power, spread out everywhere about us? In planning the lessons in this subject for the first eight weeks of the fall term, let us make prominent such thoughts as, 1. Our Father loves and cares for all. 2. We may read his love from the pages of two great lesson books — Creation and Revelation. 3. As in the beginning, he can always bring beauty out of unloveliness. 4. Light dispels darkness, and right defeats wrong. 5. Light travels in a straight path — so does truth; error is crooked. 6. Love warms the coldest heart. 7. The wind helps us think of the work of the Spirit of God and of his unseen workers, the angels. 8. The waters obeyed God's voice; shall not we also? 9. Good soil helps us think of a good heart, in which will grow the seeds of truth. 10. There is power in God's Word. 11. Every child is known by his doing, just as every tree is known by its fruit. 12. The seed is like God's Word. 13. Roots are the less pretentious but not the less important servants of the plant. 14. Stems, too, are plant servants, and have a definite work to do for the plant, at the same time being of much value to man. 15. "Buds are like our thoughts." 16. "Leaves are gentle



words." 17. "Good fruit is doing right." 18. Constancy and obedience are taught by the light givers. 19. The Creator's forethought is plainly manifest in every step of the great creation act. 20. Our Creator is an all-wise Father, and a lover of the beautiful.

Illustrate the nature talk and the Bible text with the chalk talk, the paper and scissors, the finger play, calling attention to form, color, life, and action to be seen in everything as studied day by day. Teach a little song or a stanza from a beautiful poem that may arouse the feelings and speak more to the heart than even a beautiful picture, and which, becoming a part of the child's own life, will constantly recall the thoughts of truth impressed. By all means plan occupation for the seat period — occupation that is appropriate and delightful, well graded and of educational value. Do not forget the clay during the first weeks of the first term, for it is of value in form teaching, and is a source of great fascination to the small fingers as they attempt to follow dictation or fancy in reproducing that which has interested and held the attention. Paper and scissors are another delight when children learn their possibilities, and flocks of happy paper birds may enliven the schoolroom walls, cheering us with their imaginary songs of praise, and helping us to remember our first memory text, or the little song that tells the same story of praise.

Let us live with our children, teach them truth, and make them happy, accomplishing all this not in our own strength, but in the strength and counsel of our great Master Teacher.

KATHARINE B. HALE.

NOTE.—For the full outline of oral Bible and nature lessons for grades one, two, and three, see "Church School Manual," pages 172-199. Every church-school teacher should own a copy of the "Manual," and should be thoroughly familiar with the plans there given.

S. E. P.

### Suggestive Lesson for the First Bible Story; Theme, God's Goodness

I. No review, as it is the lesson for the first day.

II. The Story:

1. Points to be taught:

(a) God shows his love and goodness to us by his gifts in nature and the gift of his Word.

(b) We praise, or thank, him for his goodness.

2. Application.

(a) We praise God in song.

(b) We praise him by our lives.

3. Illustrations:

(a) Picture of singing birds and children (see Reader No. 1, page 19).

(b) The Bible.

4. Memory Verse: Ps. 106:1.

III. Song: "Praise Him," on page 19 of Reader No. 1.

IV. Busy-Work: Supply each child with a hektograph outline of a book on white paper, and an outline of birds on black paper, as shown in the illustration on page 32. The child may cut out the book and fold it so as to represent a closed Bible. Then cut out the birds and mount them in the book to illustrate the memory verse.

#### Oral Lesson Study

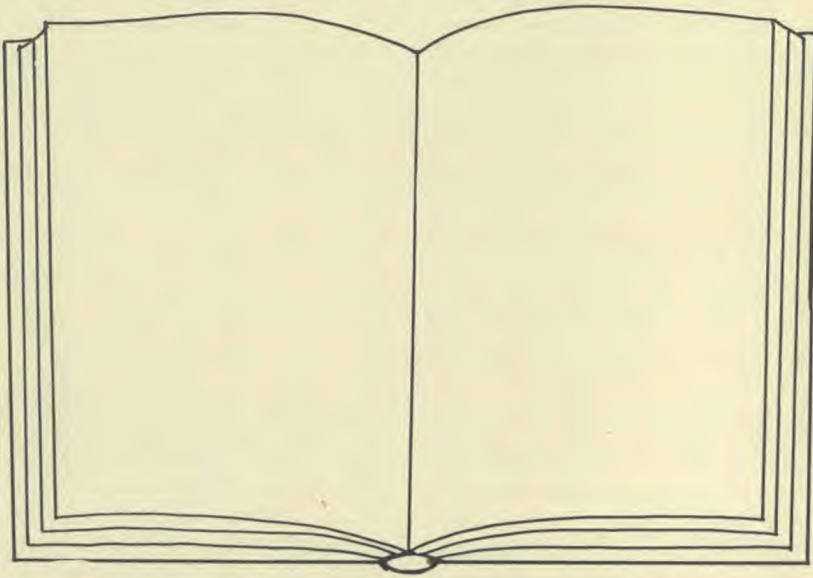
How glad I am to see so many little children in school this first day. And you have all come to learn, I know. I hope you will all be very happy here in school. How many of you are glad to be here? All who are glad that you are here, raise your hands. O, every one is glad! How many of you want to learn a great deal? Hands up. Every one. I was sure you did. Now if every one is glad to be here, and every one wants to learn a great deal, I am sure that you are all going to listen very carefully to every word I tell you.

First of all, I want to tell you that some one else is glad that you are

here, too, because you have come to learn about Him, and how good he is, and of the wonderful things he has done for us. You are going to learn about how he made everything that we see — all the trees, and flowers, and pretty birds, and the bright sunshine. I wonder who can tell me

without the flowers, the grass, the trees, the birds, and the sunshine, wouldn't it? How good God is to do all this for us, isn't he? What do you think we ought to say to him for giving us these things? Yes, we should thank him.

Here is a pretty picture of some



his name? O, yes, we are going to learn about God. I will write his name for you on this blackboard. [Teacher writes the word God in large, clear script.] We can not see God, but we know that he can see us, and that he loves us.

When your papa or mama gives you something nice, what do you say? Thank you, of course. Any

polite little boy or girl knows that. Now, who can think of something that *Jesus* has given to us? The flowers, the birds, the sunshine, our homes, etc. Yes, he has given us all these things and many more. What a terrible place this world would be

birds and children who are singing. [Show the picture on page 19 of the

First Reader.]

Would you like to know what they are singing?

"Praise him!

Praise him! Little children, praise

him! God is good! God is good!"

*Praise him* means *thank him*. How

many of you would like to

sing this song, too? Very well. I will sing it, and then you may all sing with me. [Teacher sings the song, singing the words "Praise him" joyfully, and the words "God is good" softly and reverently, as she does so, pointing, one by one, to the words



"God is good," which have been previously written on the blackboard. Now we have all been praising God by singing. I will tell you another way that we can praise him. It is by trying to do all the time just what he wants us to do. Our lips can praise him by singing and saying good, kind words. Our hands can praise him by helping mama, papa, brother, sister, and others. Our feet can praise him by running errands, and by walking quietly in the school-room. Our ears can praise him by listening very carefully to all the teacher tells us. God wants our whole life thus to praise him. How many of you will try to praise God in all things to-day?

Now I am going to tell you something else. When our friends go far away from us, how do we know that they love us? They write us letters that tell us so. Well, this same God who loves you has written you a letter to tell you that he loves you. And this letter is the Bible. How many of you would like to learn to read your letter? Hands up. I knew you all would. And so, if you will listen to all I say, I will teach you to read God's letter to you — the Bible. You can not learn it all at once, but you can learn a little every day. Here is a part of this letter that we shall learn this morning: —

"Praise ye the Lord. O give thanks unto the Lord; for he is good."

[Spend a few moments teaching the memory verse to the class.]

Dismiss the class, and assign busy-work as planned.

The foregoing is an illustration of the oral Bible and nature lesson development for grades one to three. In like manner all the Bible lessons should be developed throughout the year, following the outline given in the "Manual" for the primary grades. These Bible stories, simply and earnestly told by a teacher whose heart is overflowing with the love of Jesus, will be an irresistible power

to draw the lambs of the flock into the fold. The constant aim in the lessons for the first term should be to lead the children to hear God's voice in the things that he has made, teaching them lessons of obedience, honesty, faithfulness, promptness, unselfishness, contentment, and a score or more of others. The teacher who is telling these stories for the first time will find it a great help to write the lesson out in full before attempting to tell it to the class, and at no time should it be prepared without earnest prayer.

S. E. P.

### Autumn Nature Studies

"WITH what a glory comes and goes the year!" How our senses are delighted and refreshed in the spring-time by the pink of the peach trees, the fragrance of the poplar, and the gentle murmur of the pine needles as the soft spring breeze wanders among the branches. And who does not take a deep breath as a snowy shower of apple blossoms falls about his head!

What a difference between this and the feeling that comes when a sudden gust of wind sends the autumn leaves spinning along in front of us!

"Tears, idle tears, I know not what they mean,

Rise in the heart and gather to the eyes,

In looking at the happy autumn fields."

The autumn rains have fallen. The fields are still full of flowers,—goldenrod, asters, blue lobelia, wild carrot, yellow oxalis, daisies, the fair-eyed fringed gentian, and the ever-present dandelion. The golden berries of the bitter-sweet still seem to await brighter days. And how the children will enjoy an autumn walk in the woods! Here by the roadside are the blue asters. Where are the seeds for next year? Where do they stay during the winter? Which

flowers stay the latest? Just now a little snap tells me that the witch-hazel is sending her children out into the world to shift for themselves.

What pretty decorations these would make for the schoolroom! How the children love to collect these trophies of the dying year! They will enjoy painting the leaves, and they may use as bright colors as they choose now, blending the brown into deeper brown while it is still wet, still preserving the green and scarlet tinges, and watching closely to see the coloring of the veins. When the winter days come on, let the children make simple cardboard frames for



their drawings, and hang them in the window. Some very pretty effects have been obtained in this way. The light shining through brings autumn back to us again. A pretty addition to the window-garden may be made by gluing the seed caps of pine cones to half a coconut shell, and using it as a basket for an asparagus fern, or a bit of English ivy. The blue-prints come in very nicely at this time. "Nothing but Leaves," illustrated by this device, and including a description of the trees, would be both an enjoyable and an instructive piece of work to connect with the Bible nature. Pretty designs may be made from the various leaves for book-marks.

We may keep the natural colors of the leaves by waxing them. Melt a wax candle over a slow fire. Be sure that the wax is not too hot. Dip the leaves into it, and place them on some flat place to dry. With a sharp knife pare away the surplus wax. While still soft, they may be put on the window, and they will cheer many a dark winter day.

Note the day when the wild geese

fly southward. A flock may be drawn on the board. Here is also a suggestion for busy-work in paper cutting. The blackbirds, too, fly away in groups. The children will be interested in watching for their return. Have bird calendars, upon which the departure and return of the birds is marked.

I have known of children's bringing caterpillars to school and watching them wind cocoons. Here again is something to prepare now for the spring. There is also beautiful poetry to be learned. This will help the children to love nature and nature's God better.

Let the children take notes on the changes which take place as the season advances, and preserve them in neat, attractive books. Bring out lessons on the first "fall." "Though the earth bears testimony to the curse in the evident signs of decay, it is still rich and beautiful in the tokens of life-giving power. The trees cast off their leaves, only to be robed with fresher verdure; the flowers die, to spring forth in new beauty; and in every manifestation of creative power is held out the assurance that we may be created anew in righteousness and holiness of truth."

MAY G. COLE.

### The Daily Program

MUCH valuable time is lost, to both teachers and pupils, by not working to a carefully prepared program. Especially is this true in those schools where many classes are to be heard daily.

In order to arrange a program for any school, the teacher must be at her post of duty several days before school begins, that she may acquaint herself with all the environments and needs of each pupil, as a program for the benefit of individual pupils can be made such only through a knowledge of these pupils.

Since "well begun is half done," it

can readily be seen that detailed plans are as necessary for the first day as for the last.

The recitation periods for the little folk should be short and frequent, and their seat work varied with blackboard exercises and manual training.

If the school is composed largely of little people, it is wiser to have two short periods of intermission during the forenoon than one long one.

In the morning hours the children's minds are fresher; hence the studies requiring greater mental effort, such as Bible and arithmetic, should be given at this time.

Exercises that require a steady hand, such as writing and drawing, should not be given immediately after vigorous calisthenics or recreation.

If the recess period is used in gardening, it is an excellent plan to devote five minutes to telling the lessons gained from the lesson book of nature.

In a school of seven grades with one teacher, it is not necessary to make provision for every year's work in Bible, nature, arithmetic, and reading, for in some instances certain grades may be combined. Again, time may be gained under some circumstances by hearing two classes at once, having one do oral and the other written or blackboard work. This can be reversed in alternating recitations.

Some of the older pupils may be taught to assist by directing the seat work of the little ones.

It may be necessary for the older pupils to do some outside studying if the study periods are too short.

CARRIE KERN.

### Notice for Primary Songs

DURING the year, we shall endeavor to present in this journal such songs as are suitable for use in the primary school. By cutting out the leaves on which these songs are printed, and binding them together into a book, each teacher will in time have a very desirable collection of nature and de-

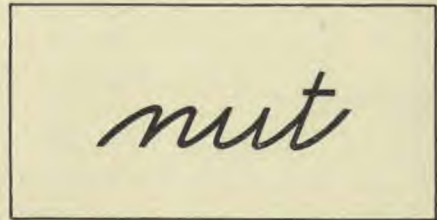
votional songs for school use. The department earnestly solicits from all interested teachers, carefully written copies of such songs. In sending these songs, be sure to give the author's name, the name of the book from which the song is taken, and the address of the firm holding the copyright.

S. E. P.

### Make Your Work Interesting; Word Flash-Cards

(To accompany the "True Education Reader, Book One.")

A SET of over one hundred cards, presenting the sight words to be taught during the "foundation work." Each card measures  $5\frac{1}{2}$  x 9 inches. On one side the word is printed in large bold type, and on the other side is the same word in script. The cards are printed on good quality post-card manila, and put up in a



neat case, on which are printed directions for use. With these cards the teacher can create a lively interest in the otherwise difficult and monoto-



nous exercise of learning sight words. And where there is interest, there is progress. Price, \$1 a set, post-paid. Address, Normal Department Union College, College View, Nebraska.

Other cards are in preparation, and will be ready soon.

# Poems

SELECTIONS for memory should be melodious, and of high literary value. They should contain "some message of cheer, that will sing on in the heart as well as in the mind in all the coming days of life."

These poems may be cut out, mounted on cards, and used as supplementary reading, or for memory work.

## CLOUDS

*Grade 1, Bible Lesson 13*

"THE inner side of every cloud  
Is bright and shining;  
I, therefore, turn my clouds about  
And always wear them inside out  
To show the lining."

## THE WIND

*Grades 1 and 2, Bible Lesson 14*

WHICHEVER way the wind doth blow,  
Some one is glad to have it so,  
So blow it east or blow it west,  
The wind that bloweth, that is best.  
— *Selected.*

WHO has seen the wind?  
Neither I nor you;  
But when the leaves hang trembling,  
The wind is passing through.

Who has seen the wind?  
Neither you nor I;  
But when the trees bow down their heads,  
The wind is passing by.

— *Christina G. Rosetti.*

## WHO?

*Grade 2, Bible Lesson 30*

WHO paints with gold the roadside weeds,  
The waving goldenrod?  
Who clothes with gladness all the meads  
Where purple asters nod?  
Who tints the sky with softest blue?  
Who scents September's air?  
Who sends the night mists to bedew  
The grass with jewels rare?  
O, every flower in beauty clad,  
Upspringing from the sod,  
And every blade, and every breeze,  
Whispers, in answer, "God"!

— *Albert LeRoy Bartlett.*

NOTE.—Any one having poems that illustrate or emphasize any Bible or nature lesson, or that are gems worthy the effort of the child to remember, is requested to send them to this department, suggesting the grade to which it is best suited. S. E. P.





## THE SONG OF THE SEEDS

*Grades 2 and 3, Bible Lesson 24*

LITTLE brown brother, O little brown brother,  
Are you awake in the dark?  
Here we lie cozily, close to each other:  
Hark to the song of the lark —  
“Waken!” the lark says, “waken and dress you;  
Put on your green coats and gay;  
Blue sky will shine on you, sunshine caress you —  
Waken; 'tis morning — 'tis May!”

Little brown brother, O little brown brother,  
What kind of flower will you be?  
I'll be a poppy, all white, like my mother;  
Do be a poppy like me.  
What! you're a sunflower? How I shall miss you  
When you're grown golden and high!  
But I shall send all the bees up to kiss you;  
Little brown brother, good-by.

— *E. Nesbit.*

## THE RAINBOW

*Grade 3, Bible Lesson 8*

WHENEVER I a rainbow see,  
Each precious tint is dear to me;  
For every color I find there,  
Which flowers, which fields, which ladies wear:  
My favorite green, the grass's hue,  
And the fine deep violet-blue,  
And the pretty pale blue-bell,  
And the rose I love so well,  
All the wondrous variations  
Of the tulips, pinks, carnations,  
And the woodbine, flower, and leaf.  
'Tis a truth that's past belief  
That every flower and every tree,  
Every living thing we see,  
Every face which we espy,  
Every cheek and every eye,  
In all their tints, in every shade,  
Are from the rainbow's colors made.

— *Mary Lamb.*

(37)



# The Home School

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

## Baby's Gone

"Wist ye not that I must be about My  
Father's business?"

THE baby has gone to school; ah, me!  
What will mother do,  
With never a call to button or pin,  
Or tie a little shoe?  
How can she keep herself busy all  
day,  
With the little "hindering thing"  
away?

Another basket to fill with lunch,  
Another "good-by" to say,  
And the mother stands at the door to  
see

Her baby march away,  
And turns with a sigh that is half  
relief  
And half a something akin to grief.

She picks up garments here and there,  
Thrown down in careless haste,  
And tries to think how it would seem  
If nothing were displaced.  
If the house were always as still as  
this,  
How could she bear the loneliness?

She thinks of a possible future morn  
When the children, one by one,  
Will go from their home out into the  
world,  
To battle with life alone,  
And not even the baby be left to cheer  
The desolate home of that future  
year.

— *Selected.*

## The Child's First School

MOTHERS, let the little ones play  
in the open air; let them listen to the  
songs of the birds, and learn the love  
of God as expressed in his beautiful  
works. Teach them simple lessons  
from the book of nature and the  
things about them; and as their  
minds expand, lessons from books

may be added, and firmly fixed in the  
memory. . . . The children should be  
given something to do that will not  
only keep them busy, but interest  
them. The active hands and brains  
must be employed from the earliest  
years. If parents neglect to turn  
their children's energies into useful  
channels, they do them great injury;  
for Satan is ready to find them some-  
thing to do. Shall not the doing be  
chosen for them, the parents being  
the instructors? — *Mrs. E. G. White.*

## The Mother as Teacher

"No woman is *too clever* to be a *success-  
ful* mother; very few are *clever enough.*"

*Monday*

IT was a beautiful September day.  
The leaves moved lightly in the gentle  
breeze. The chirp of birds and the  
hum of insects filled the air. With  
all nature so bright and gay, why  
that dull ache at my heart?

Down the street, with feet scarcely  
touching the walk, tripped away my  
bright, vivacious, twelve-year-old  
Dorothy. By her side, head erect,  
chest up, with a sprightly step, walked  
her fifteen-year-old brother Ray.

It was the first day of the new  
school year, and life and the world  
were very bright to them. The eager-  
ness with which they went from home  
measured my intense longing to keep  
them ever with me. But that could  
not be; so, with tears in my eyes, I  
turned away.

My attention was immediately ar-  
rested by Marjorie's words to little  
brother. "Baby boy, hold your han'y  
up and let me count. One, two, three,  
four, five; baby boy, I'm *five years  
old* to-day. Next year I'll go to  
school."

"Me go 'kool! Me go 'kool, too!"  
said three-year-old Robby. And here



were my *babies* already counting on leaving the home-nest.

I clasped them in my arms, and as I held them close, I knew as never before the wealth that was mine. For a few more years they would be all my own to teach and train; and O, how I then resolved to improve that time! With Mrs. Sigourney I repeated the lines —

“And say to mothers what a holy charge is theirs;  
Warn them to wake at early morn  
and sow  
Good seed, before the world has sown  
its tares.”

So earnest was I in my resolve that I determined to begin my home-school that very day.

I attacked my morning tasks with vigor. My steps soon slackened, however, for I became depressed by the weight of work to be done. For a few moments household duties seemed more urgent than cultivating the hearts of my babies; adorning bodies more important than adorning their minds. But, be it said to my credit, the struggle was brief. In a flash I saw things at their true values, and then knew that I *could* find time to give of myself to my children.

Of course, the day's lesson must be introduced by a story, then the busy-work and games would naturally follow. I found a few moments to read again one of Maud Lindsay's charming little stories. Later as I sat preparing vegetables for the noonday meal, I told this story to Marjorie and Robby.

#### *Patsy the Calf*

“Early one morning the Rooster, who was always the first to awake in the farmyard, had a wonderful piece of news to tell: —

“‘Cock-cock-cock-cock-a-doodle-doo!’ he cried as he flapped his wings. ‘The sun is up, the day is fair, and the Red Cow has a baby calf.’

“Then the Hens and the Chickens, the Cat and the Kittens, the Dog and

the Horse waked up in a hurry, and ran to see the little new calf, who was very red and soft and small.

“‘How much he looks like you, Mrs. Cow,’ cried the Hens.

“‘He's a very fine calf, or I'm no judge,’ said the Horse.

“‘What will you name him?’ asked the Dog?

“‘O! as for that,’ answered the cow, who was very proud of her baby, ‘the children will be sure to find a nice name for him.’

“And sure enough, when the children who lived in the farmhouse came out to see him, they said, ‘O, what



a lovely red calf! Let's name him Patsy.’

“Patsy grew very fast. Before long he was frisking all about the farmyard, crying, ‘Ma-a! ma-a!’ and, though nobody else could understand him, his mother knew just what he meant every time he spoke.

“He grew so fast that Mother Cow was soon able to go again to the pasture-lands with the other cows, and leave him to play in the farmyard. At first he wanted to go, too, but Mother Cow said, ‘No, indeed! Little calves must stay at home; so be good, and in the evening I will come back to you.’

“The big Brown Horse was Patsy's good friend, the Hens talked to him, and the children made clover chains to hang about his neck; so he was happy all the long day, and at evening he stood at the gate waiting for

his mother, who always called, 'Moo! moo!' to let him know that she was coming.

"One day, however, Patsy waited at the gate till all the chickens had gone to roost, and no Mother Cow came down the lane. The children went to look for her, but they could not find her, and the Brown Horse said he could not imagine where she could be.

"Everybody was sorry for the little red calf, and the cook tried to feed him, but he would not eat. No, indeed; how could he eat when his dear mother was lost! He stood at the gate, and called her: 'Ma-a! ma-a! ma-a!' till the stars came out, and the moon shone, and somebody came and put him in the barn.

"'Don't be afraid,' said the Brown Horse, 'I am awake;' but though the red calf was glad to have company, he needed his mother, and he cried for her till he went to sleep late in the night-time.

"When he waked up, the sun was shining through the cracks in the barn, and the Rooster was crowing —  
 "'Cock-cock-cock-cock-a-doodle-doo! the sun is up, the day is fair, and the Red Cow —"

"'Ma-a! ma-a! I want my mother!' cried Patsy; and, do you believe it? something right outside the barn door answered, 'Moo-oo,' and there in the sunshine stood Mother Cow.

"'I was shut in a pasture last night,' said she, as she licked the little calf with her rough, red tongue, 'and I couldn't get home; but I'll stay a long time with my baby to-day;' and it was hard to tell which was happier, Mother Cow or the little red calf."

In arousing the children's sympathetic interest in the baby calf, the gentle cow, the motherly hen, and the kind horse, I was fostering in them a kindlier feeling toward animals, and a tender consideration for each other. Their keen imagination never fails to make the connection with reality.

#### *Busy-Work*

In the afternoon, before I sat down with my sewing, I placed toothpicks, red and white beans, yellow split peas, lentils, and rice in a box. Then at my feet on the broad veranda the children evolved from the contents of the box a wonderful farmyard. There were large red-bean horses, speckled-bean cows and calves, lentil turkeys, white-bean hens, and rice eggs in paper nests from which were hatched downy yellow split-pea chickens. Marjorie ransacked her playthings for boxes and covers for suitable barns and hen-coops. A word of caution lest the animals wander away resulted in large pastures fenced in by toothpicks laid end to end. The genuine pleasure of the play was greatly increased when the dignified mother imitated the barnyard animals by an occasional neigh, or "moo," crow, or cackle.

Dorothy returned from school while the game was in progress, and she became wildly enthusiastic in constructing pasteboard stalls, watering-troughs, miniature farm wagons, plows, a milking-stool, hoe, rake, etc.

Just before bedtime I introduced the merry game of "Animals," in which we all joined, from papa to Robby. In this game one person is blindfolded, and the rest join hands and circle around him. When the person blindfolded cries, "Stop," and touches some one in the ring with his toy whip, that person takes hold of the whip and imitates the call of an animal. The "blindman" is given three opportunities to guess the name of the animal. When he guesses correctly, the one caught is "blindman."

The "Suggestive Daily Program," on page 42, shows clearly the plan of the week's work.

#### *Tuesday*

We made our milking-pail of tea-lead (given to us by the grocer) shaped over the end of a round stick. The bail was of fine wire.

I used a Mason jar to churn the cream, and with an individual butter-mold, Marjorie made tiny butter-pats for the evening meal. Robbie was allowed to serve buttermilk in doll cups. The radiant happiness of the children was caught by the "grown-ups," and a gay family adjourned to a game of "Animal Cards." Here is a description of the game:—

On Monday evening, at my suggestion, Dorothy had cut out from magazines and the children's picture collection, pictures of animals having names of one syllable, such as, cat, dog, cow, hen, horse, etc. These pictures she pasted upon cards (light-weight food boxes were used) about four inches square. Under each picture she printed the name of the animal. There were two cards of each animal, these constituting a book.

The game was played like authors, the players spelling the name of the animal called for. Through this game, Marjorie, who knew but a few letters, learned them all with astonishing rapidity. As our collection of pictures increased, we made a set of fifteen books, of four cards each.

#### Wednesday

I folded a large sheet of manila paper several times until I had a folder about 7 x 10 inches. This, tied with pretty cord, formed the scrap-book. Two opposite pages were devoted to each animal. Marjorie spent many hours, hunting, cutting out, and pasting pictures illustrating the animals, baby-animals, their homes and habits.

Marjorie made from a coarse string the lines with which to play horse. These she crocheted, using her fingers instead of a needle.

Big brother made a restless, prancing pony for Robby, by fastening a horse's head (cut out of pasteboard) on the end of a broomstick.

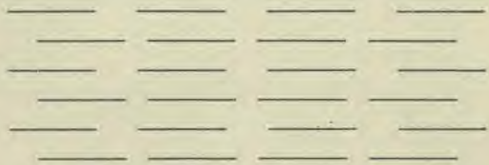
#### Thursday

In connection with the story an impressive lesson was drawn from Matt. 23: 37.

After school the children greatly enjoyed the exercise and fun of running a race on one foot while holding at arm's length a spoon containing an eggshell or spool.

#### Friday

This is the way Robby's flock of sheep appeared when he had completed his card-sewing.



Through imitating the call of the cow and calf, the children had learned the sound of the letter "m." We played a guessing game that Marjorie called "Words."

In the following, I sounded the "m," and pronounced the rest of the word, and then asked, "What word am I thinking about?"—m - oon, m - ilk, m - op, m - arch, m - at, m - atch, m - ay, m - ust, m - ice,



m - ug, m - eet, m - eow, m - other, m - ind, m - eal, m - ouse, etc. We varied the game in several ways, and played it very often, a few minutes at a time.

On Friday evening the family listened to Ray's clear, boyish voice as he read the Sabbath-school lesson.

My weariness was dulled by calm content and happiness. We had *lived with our children*, and were rewarded by the pure warm sympathy of a united family.

A. M. B.

## SUGGESTIVE DAILY PROGRAM

	STORIES	BUSY-WORK	GAMES
MON.	Patsy the Calf	<i>a.</i> Farmyard with animals of seeds. <i>b.</i> Buildings, etc., of pasteboard.	Animal Calls
TUE.	How Butter Is Made	<i>a.</i> Cut out pasteboard milking-stool. <i>b.</i> Make pail of tea-lead. <i>c.</i> Make real butter.	Animal Cards
WED.	Faithfulness and Usefulness of the Horse, Dog, and Cat	<i>a.</i> Animal scrap-book. <i>b.</i> Make horse reins. <i>c.</i> Straddle horse. <i>d.</i> Gather catnip.	Puss in the Corner
THUR.	The Hen and her Chickens	<i>a.</i> Color picture of hens and chickens with crayons.	Eggshell and Spoon Race
FRI.	Lambs The Shepherd's Care for Them Christ Our Shepherd	<i>a.</i> Marjorie sew outline of lamb on card. <i>b.</i> Robby sew flock of sheep on card.	Guessing "Words"

## Our Aim

"THE mother should be the teacher, and the home the school where every child receives his first lessons."

Here, dear parents, is given us a charge. Some of you have conscientiously become home teachers. This responsibility, from which you shrank at first, has become a privilege. Many others excuse themselves for not undertaking it, by pleading lack of time and fitness. Still others have taken but a few steps in the way, and are yearning and praying for knowledge to do the work. Having felt the same burdens, aspired after the same knowledge, and met often at the throne of grace seeking for the same light, we mothers form a large circle united by a strong cord of sympathy and love. As we meet and clasp hands in this "Home School" department, let us pledge that by each other's assistance, and through the great Giver of wisdom, we will bring about results in our

homes that God and the angels will be pleased to look upon.

We want to hear from you all: those of you who have found an hour or more each day in which to teach the children, and those who have been compelled to give instruction while at daily tasks.

What are your plans for nature-study in the home? For Bible study? Where do you secure your nature stories? Do you plan any busy-work based upon them? What profitable amusements are you providing your children? What are your perplexities? What is your greatest need in this important work? Freely tell us how we can help you most. Let us also know of your successes and methods.

With your co-operation we as parents may this year make the home school a reality. Our spiritual growth may be increased thereby, and we shall make progress in seeking the salvation of our children.

A. M. B.

## Prayer

"PRAYER is the living heart that speaks to the living ear — the ear of the living God." The family that daily unites the reading of God's Word with prayer and songs of praise, links itself with that "living ear of God."

"Prayer is the golden key that can open the wicket of mercy." It unlocks the gate to heaven. Seek this gate of access early in the morning. It will be found that it opens easily, and that the living, listening ear of our Saviour is already inclined to catch our faintest whisper.

Prayer is the bow, which, drawn by the hand of faith, sends the arrow with a message direct to heaven. Every real prayer finds the ear of God, and sooner or later will bring a blessing; for Jesus says, "Ask, and ye shall receive." No servant of God ever yet prayed in vain. Mary, queen of Scotland said, "I fear John Knox's prayers more than an army of ten thousand men."

Our prayers should be specific, asking directly for our present needs. A beggar at our door asking indefinitely for "nothing in particular" would not be likely to receive benefit at our hands. Answers to prayer recorded in God's Word are direct replies to definite requests.

The influence of worship, when rightly conducted, is far reaching. It brings into the family circle union, love, and sympathy; stills the voice of censure, allays evil feelings and passions, and prepares each heart for the coming of that loving Friend, that Holy One, who has promised to take up his abode with us.

Every member of the household should be present and take some part in these morning and evening devotions. The exercise should be made a delight, even to the youngest children, and to those who are not Christians. All can join in singing, and

reading from God's Word, and parents can impress the meaning and importance of prayer by talking directly, personally, and familiarly with each child about his little trials, temptations, and failings, and his need of Jesus to help him to be kind, and obedient, and true.

Prayer for the children should be tender and personal. No richer lesson and admonition can be given a child than to hear, daily, at the altar of prayer, his name on the lips of loving parents, consecrating him to God and to his work, and asking for him success and pleasure in his studies, in his work, and in his play, but above all that he be kept from yielding to temptation. The remembrance of such petitions — his "name in mother's prayer" — will be a mighty bulwark, a most precious legacy, in later years when temptation comes, as it surely will.

The happy school-days of another year have come. Many of our little folk will now go to school for the first time. The morning of this first day will be the proudest moment of their lives. Like young explorers, they set sail, as it were, on their maiden voyage, to catch the first glimpse of the sea of life. The fond mother is proud, too, that her child has come, so innocent and sweet, to this eventful first day of school. But there is one cloud in her sky — one supreme anxiety: "How may those little feet be kept from the snares of sin that are set at every corner and crossing of his new pathway?" The best answer to this anxiety will be found in the morning hour of prayer. Parents, do not fail to throw this mantle of protection over your children *every morning*. One failure may leave them exposed, and cost you the priceless treasure of their innocence.

But this morning hour of communion is not for the children alone. The father needs the gentle, softening influence of prayer to accompany him

in his stern conflict with the world; for "prayer is the shield on which the world and the wicked one expend their darts in vain."

The mother needs the power of prayer to smooth the rough places, teach her patience, love, and forbearance, and make her a comfort and blessing in the important position where God has placed her.

When the father is absent, she should gather the family to partake of spiritual food, as well as to supply their physical needs. God will reward her for every such act of faithfulness by binding to her the hearts of her children, and by impressing them with the all-important fact that family worship is a daily necessity which can not be neglected. Parents who thus teach their children, by both precept and example, the importance and meaning of prayer may confidently expect them to make this "daily bread" their very "staff of life."

MRS. E. R. PALMER.

### Playing Ball

IF you have occasion to assist a child in mental arithmetic, this little drill is excellent to practise at home: Pin two large sheets of wrapping-paper on opposite walls. One child makes a circle on his paper, and inside of it writes a problem in division, let us say. This we call "throwing" the ball. Another child *immediately* draws a circle on his paper and writes in it the answer to the problem. Thus he "catches" the ball. If he does not write the answer correctly, he has not "caught" the ball, and another one is thrown to him. Should he write the correct result in his circle, then it is his turn to throw the ball by making a new problem.

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

## The Correspondence School

TAKOMA PARK, WASHINGTON, D. C.

### Prospectus

THE Correspondence School and this magazine are of the same age. Both were brought into existence for the same purpose,— to aid in building up a cosmopolitan system of education whose working motto is, "Educate for Character and for Service."

The Correspondence School is the youngest of a large number of schools distributed over the globe. This system of schools includes the college, the seminary, the normal school, the academy, the intermediate school, the primary school, the home school, the Sabbath-school, the evening school; the rural industrial school, the medical-evangelist school, the health school, the Bible-training school, the

home and the foreign mission school. Each of these schools, while related to every other, has a definite purpose of its own to fulfil. Experience has shown that there has been heretofore one serious defect in the system; viz., failure to provide a means of education for those who for any reason are detained at home and have no access to any of the types of resident schools that will serve their special need, and for those already engaged in responsible work whose education has proved inadequate to the highest quality of service and the greatest enjoyment of life.

To complete the circuit, the Correspondence School has been established. Its work is initiative and continuative. It gives the preparatory

work to any who have in prospect a definite course in some resident school, and provides study for any who have no such prospect, carrying them along as far as they wish to go. It continues the work of any whose course of study is broken off before it is completed, and of any who have finished a course of study but desire to continue their education. The credits given for studies satisfactorily completed in this school, are accepted by the resident schools.

The Correspondence School is therefore a complement to the resident school, and puts a finishing touch to universal education. Every man, woman, and youth who is ambitious to improve his education, can find one or two hours a day to devote to a systematic course of study. Many are pursuing on their own instance some regular line of reading or study. Even for such the Correspondence School saves time and energy by marking out the course, arranging the material for study, and directing and correcting during its progress. It sets a standard to work to, and encourages the accomplishment of a definite amount of work within a definite time. And it does all this at a minimum of expense to its students.

The Correspondence School brings its benefits to the very fireside of every home, to the office of the busy man or woman, to the abiding-place of any who are employed away from home. It is even a portable school, which the traveling man can carry with him, which may be taken on the tram that carries one to and from his daily employment, and which may be kept ever at hand while waiting for meals, or for some one who is tardy at an appointment, or for any other purpose.

In short, to those who are ambitious to become something better than they are, the Correspondence School signifies *opportunity*. "Opportunity is the command of God." "All his biddings are enablings."

## Beginnings

Thoroughness and despatch are the twin key-notes to substantial progress in education. The Correspondence School will inculcate both these principles in all its dealings with students. It has begun modestly as pertains to the scope of work offered, but it is capable of indefinite expansion in order to meet the needs and demands of the people.

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Foundations of Rhetoric  
Advanced Rhetoric  
Journalism

### BIBLE

Academic Bible Doctrines  
New Testament

### HISTORY

United States History  
General History  
Church History

### PEDAGOGY

School Management and Methods

### MATHEMATICS

Applied Arithmetic  
Elementary Bookkeeping

### GREEK

New Testament

### SCIENCE

Physiology and Hygiene

Numerous subjects not included in this list have been asked for. All these requests are being filed to serve as a basis for broadening our courses of study as fast as we can accomplish the work of preparing the lessons. Ten specialists are now engaged in developing lessons, and this force must be increased soon. Look for further announcements.

The Correspondence School will open its doors Monday, Oct. 4, 1909. Announcements, registration blanks, and special information may be obtained by writing to the address at the head of this department.

# Emmanuel Missionary College

## LOCATION

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

A navigable river, a beautiful brook, constantly flowing springs, extensive orchards, fields of grain, and shady woods are to be found on the College Farm, and help to make Emmanuel Missionary College a delightful place for the lover of nature and nature's God.

**The School:** 1. Combines the moral, mental, and physical training. 2. A strong united Faculty. 3. A conservatory of music. 4. Steam heat and electric lights. 5. Christian ideals. 6. A cheerful home life. 7. Over \$5,000 worth of work given to students last year. 8. Expense for the year about \$150. 9. Extensive improvements now being made.

**Courses of Study:** 1. College Literary. 2. College Scientific. 3. Ministerial. 4. Preparatory Medical. 5. Advanced Normal. 6. Elementary Normal. 7. Academic. 8. Stenography. 9. Accounting.

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The next School Year begins Sept. 15, 1909. Send for calendar. Address  
**PRESIDENT MOUNT VERNON COLLEGE, MOUNT VERNON, OHIO**

# UNION COLLEGE, College View, Neb.

## EVIDENCES OF PROGRESS

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2. Assets, \$175,000.
3. Important improvements completed and ordered.
4. Strong, united Faculty. Courses on permanent basis.
5. Healthy moral and missionary spirit.
6. Nearly \$3,000 gain, besides \$4,000 for repairs and improvements.

## EXPENSES AND SELF HELP

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2. College gave \$3,000 worth of work to students last year.
3. Quite a number of places to work for board.
4. Scholarships for canvassers.

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3. Ministerial.
4. Normal.
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# Christian Education

FREDERICK GRIGGS - - - Editor  
WARREN EUGENE HOWELL Associate Editor

WASHINGTON, D. C., SEPTEMBER, 1909

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looking for a system of schools con-  
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stands, we have thought it would be  
helpful to publish a directory of such  
schools; we have placed it on the  
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—the guide in scientific research, the  
test of all truth, and itself the most  
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thus to handle the magazine.

IT will be noticed that CHRISTIAN  
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This first number is for the months  
of September and October. We pur-  
pose to have the next number in the  
hands of the subscribers by Novem-  
ber 1. Five other numbers will be  
issued to complete this volume. It  
is the present intention to make the  
July-August issue a summer cam-  
paign number.

THE editors earnestly invite  
friendly criticism. Do not hesitate to  
tell them wherein you think the mag-  
azine may be improved. Feel that  
you have a personal interest in it,  
and seek to make it a help to yourself  
and others, so that you can honestly  
become a promoter of its interests.  
It is a work of no small magnitude  
properly to set forth the principles  
of Christian education and their  
practical application in the home  
and the schoolroom. Because this  
work is great, the active co-operation  
of all our friends is greatly needed.  
One particular way in which you  
can help us is to send in valuable  
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from your reading, or call our at-  
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or periodicals you have read. Al-  
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- Adelphian Academy, Holly, Mich.  
Alberta Industrial Academy, Leduc, Alberta.  
Arizona Intermediate School, Phoenix, Ariz.  
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Battle Creek Academy, Battle Creek, Mich.  
Beechwood Manual Training Academy, Fairland, Ind.  
Berean Industrial School, Malaga, Wash.  
Bethel Academy, Bethel, Wis.  
Cedar Lake Academy, Cedar Lake, Mich.  
Central California Intermediate School, Armona, Cal.  
Claremont Union College, Kenilworth, near Cape Town, South Africa.  
Clearwater Industrial School, Eagle River, Wis.  
Colorado Western Slope Academy, Palisades, Colo.  
Cumberland Industrial School, R. F. D. No. 2, Daylight, Tenn.  
Darling Range School, Heidelberg, West Australia, Australia.  
Diamante School, Colegio Adventista del Plata, Diamante, Province Entre Rios, Argentina, South America.  
Duquoin Intermediate School, Duquoin, Ill.  
Eastern Colorado Academy, R. F. D. No. 3, Champion Station, Loveland, Colo.  
Elk Point Industrial Academy, Elk Point, S. D.  
Emmanuel Missionary College, Berrien Springs, Mich.  
Eufola Academy of Industrial Mechanics, Eufola, N. C.  
Fernando Academy, San Fernando, Cal.  
Fiji Training School, Buresala, Ovalau, Fiji, Pacific Ocean.  
Forest Home Industrial Academy, Mt. Vernon, Wash.  
Fort Ogden School, Fort Ogden, Fla.  
Fox River Academy, Sheridan, Ill.  
Friedensau Industrial School, Friedensau, Post Grabow, Bez, Magdeburg, Germany.  
Goldsberry Intermediate School, Goldsberry, Mo.  
Gravel Ford Academy, Gravel Ford, Coos Co., Ore.  
Guatemala English School, 29 Fourth Ave., South, Guatemala City, Guatemala, Central America.  
Haapai School, Haapai, Tongan Islands, Pacific Ocean.  
Hazel Industrial Academy, Hazel, Ky.  
Hildebran Industrial Academy, Hildebran, N. C.  
Hillcrest School Farm, R. F. D. No. 3, East Station, Nashville, Tenn.  
Iowa Industrial Academy, Stuart, Iowa.  
Keene Industrial Academy, Keene, Tex.  
Korean School, Soonan, Korea.  
Latin Union School, Gland (Vaud), Switzerland.  
Laurelwood Industrial Academy, Gaston, Ore.  
Loma Linda College of Evangelists, Loma Linda, Cal.  
Lornedale Academy, Lorne Park, Ontario.  
Manson Industrial Academy, Port Hammond, British Columbia.  
Maplewood Academy, Maple Plain, Minn.  
Meadow Glade Intermediate School, R. F. D. 1, Manor, Wash.  
Mount Ellis Academy, Bozeman, Mont.  
Mount Vernon College, Mount Vernon, Ohio.  
Nashville Agricultural and Normal Institute, Madison, Tenn.  
Northern California Intermediate School, Chico, Cal.  
Oakwood Manual Training School (colored), Huntsville, Ala.  
Otsego Academy, Otsego, Mich.  
Pacific Union College, Healdsburg, Cal.  
Fine Grove Industrial School, Amory, Miss.  
Portage Plains Academy, Portage la Prairie, Manitoba.  
Pua Training School, Pua, Chile.  
Pukekura Training School, Cambridge West, Waikato, New Zealand.  
Rome Mission School, Piazza Venezia, Rome, Italy.  
Royal Intermediate School, Cottage Grove, Ore.  
Scandinavian Union Mission School, Skodsborg, Denmark.  
Shenandoah Valley Training Academy, Newmarket, Va.  
Sheyenne River Academy, Harvey, N. D.  
Society Islands Bible School, Avera, Raiatea, Society Islands, Pacific Ocean.  
South Lancaster Academy, South Lancaster, Mass.  
Southern Training School, Graysville, Tenn.  
Stanborough Park Missionary College, Stanborough Park, Watford, Herts, England.  
Strode Industrial School, Oswego, Kan.  
Swedish Missionary School, Nyhyttan, Jarnboas, Sweden.  
Takoma School, Takoma Park, D. C.  
Taquary Training School, Taquary, Rio Grande do Sul, Brazil, South America.  
Toluca Industrial School, Toluca, N. C.  
Tonga School, Nukualofa, Tonga, Friendly Islands, Pacific Ocean.  
Tunesassa School, Tunesassa, N. Y.  
Union College, College View, Neb.  
Walderly School, Hawthorne, Wis.  
Walla Walla College, College Place, Wash.  
Washington Foreign Mission Seminary, Takoma Park Station, Washington, D. C.  
West African Training School, Freetown, Sierra Leone, West Africa.  
West Indian Training School, Riversdale, Jamaica, West Indies.  
Western Normal Institute, Lodi, Cal.  
Williamsdale Academy, Williamsdale, East Nova Scotia.

IN Time's pursuits, men ran till out of breath.  
The astronomer soared up, and counted stars,  
And gazed and gazed upon the heaven's bright  
face,

Till he dropped down dim-eyed into the grave:  
The numerist, in calculations deep,  
Grew gray: the merchant at his desk expired:  
The statesman hunted for another place,  
Till death o'ertook him, and made him his prey:  
The miser spent his eldest energy  
In grasping for another mite: the scribe  
Rubbed pensively his old and withered brow,  
Devising new impediments to hold  
In doubt the suit that threatened to end too  
soon:

The priest collected tithes, and pleaded rights  
Of decimation to the very last.  
In science, learning, all philosophy,  
Men labored all their days, and labored hard,  
And, dying, sighed how little they had done.  
But in religion they at once grew wise.  
A creed in print, though never understood;  
A theologic system on the shelf,  
Was spiritual lore enough, and served their turn;  
But served it ill. They sinned, and never knew:  
For what the Bible said of good and bad,  
Of holiness and sin, they never asked.

—*Pollok.*

