

# CHRISTIAN EDUCATION

A MAGAZINE FOR HOME AND SCHOOL

EDUCATE  
FOR  
SERVICE

HOLY BIBLE

HEAD  
HEART  
HAND



COSMOS

THE GLEANER

BRETON



Fifty Cents a Year

Washington, D. C.

Ten Cents a Copy

## O Little Town of Bethlehem

O little town of Bethlehem,  
How still we see thee lie!  
Above thy deep and dreamless sleep  
The silent stars go by.  
Yet in thy dark streets shineth  
The everlasting Light;  
The hopes and fears of all the years  
Are met in thee to-night.

O morning stars, together  
Proclaim the holy birth!  
And praises sing to God the King,  
And peace to men on earth.  
For Christ is born of Mary,  
And gathered all above;  
While mortals sleep, the angels keep  
Their watch of wondering love.

How silently, how silently,  
The wondrous gift is given!  
So God imparts to human hearts  
The blessings of his heaven.  
No ear may hear his coming;  
But in this world of sin,  
Where meek souls will receive him still,  
The dear Christ enters in.

—*Phillips Brooks.*

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# Contents

## GENERAL ARTICLES

	PAGE
Education for Service, W. A. SPICER .....	3
The Place of the Will in Acquiring an Education, THE ASSOCIATE EDITOR .....	5
Unsound Foundations, M. ELLSWORTH OLSEN .....	9
The Festival of Thanksgiving Then and Now, HATTIE BUSHNELL HOWELL .....	11
Thanksgiving (poetry), SELECTED .....	12
True Education Versus Commercialism, C. S. LONGACRE .....	14

## EDITORIAL

Notes .....	15
The Play Spirit .....	16

## AMONG THE SCHOOLS

### THE COLLEGE

The Christian College, C. C. L. ....	19
Written Work in English, WINNIERED PEEBLES-ROWEEL .....	20
Exercise and Rest, G. H. HEALD, M. D. ....	22

### THE SECONDARY SCHOOL

Bible Teaching Methods, M. E. K. ....	23
Mensuration, MRS. H. E. OSBORNE .....	26
The School and the Farm, P. E. SHEPPLER .....	27

### THE PRIMARY SCHOOL

Living Clay (poetry), SELECTED .....	29
A Lesson in Sewing, MRS. E. M. LONG .....	29
Domestic Science in the Elementary School, GRACE O'NEIL-ROBISON .....	31
"Busy-Work," CARRIE E. ROBIE .....	31
Schoolroom Hygiene, or How to Avoid Infection, G. H. HEALD, M. D. ....	33
Dumb-School Will Quiet the Children, SELECTED .....	34
Transition from Script to Print, S. E. P. ....	35
November (poetry), SELECTED .....	36
The Rainbow (song) .....	37

### THE HOME SCHOOL

The Father's Voice (poetry), SELECTED .....	38
The Use of Holidays, HATTIE B. HOWELL .....	38
Thanksgiving (poetry), SELECTED .....	39
Christmas Gifts, A. M. B. ....	41
A Mother's Victory, MRS. HANNAH WHITALL SMITH .....	41
Construction Work for Little Fingers, A. M. B. ....	42
"Don't," A. M. B. ....	42
Music in the Home, CLEMEN HAMER .....	43
Thoughts on Discipline (poetry), SELECTED .....	44
Quiet Home Games, A. M. B. ....	44

### THE CORRESPONDENCE SCHOOL

The "Continuation School" .....	45
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## MISCELLANEOUS

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





# Christian Education

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No. 2

## Education for Service

BY W. A. SPICER, SECRETARY FOREIGN MISSION BOARD, WASHINGTON, D. C.

It is an education for Christian and missionary service that is here meant.

The motive power and guiding principle in the service itself must be the impelling force and leading light in the training for the work.

The missionary apostle has put for us the motive in service: "For the love of Christ constraineth us." This is just as truly to be the inspiring and the guiding factor in the education for service.

It is a glorious privilege to study for God; to dedicate to the Lord Jesus definitely for the day every faculty of the mind. It makes the day for that student a day of genuine service.

And this studying for the Lord transforms every topic, and extracts Christian grace and the elements of sturdy character from every lesson of the day.

Thus the teacher, too, is to keep in mind the fact that every class, whether in history, science, mathematics, or Bible, is to minister Christian strength and manliness to the student.

Two years ago I visited Offord College, in Spartanburg, S. C., one of the old-time educational centers of the South. Its students, grown up all over the Southern States, are said to testify with one voice to the help they received from Dr. James Carlile, the former head, still living at the time of my visit. Away in Texas a

bearded man was speaking the praises of his old teacher at Spartanburg.

"I studied under Carlile," he said.

"What did you study?" he was asked.

"Astronomy," he replied.

"Did you learn anything?"

"I learned to be a man."

That was the feature of his astronomical studies that he had carried uppermost through all his memories of student days.

The teacher is teaching so many things not in the text-book. The student is learning more than the facts, and figures, and data of mere knowledge. The greatest part of it is the imparting of the spirit of service, the love of doing things for God, the inspiration to throw every power of the being into the work, which, with us, must mean the carrying of the gospel message to every creature.

This by no means minimizes the importance of the technical side of education for service. It strongly emphasizes it. The difficulty is that with too many the getting of a given lesson is looked at as an end in itself. There is the lesson. It must be mastered in order to pass along to the next. The workman who will be most careful in sharpening his tool is the one who thinks most of the work he is to do with it. The sharpening of the edge is not the end in itself. That is but incidental. There is fine work to



be done, and a keen edge must be secured to accomplish the work. Just so every lesson is but the sharpening of the tool, the preparing of the edge for the finest work ever given to mortals—the winning of the souls of men. We shall do more careful work as teachers and students if we keep ever in the forefront the thought that the lesson of the day is being learned for use in the field of service.

The mission fields everywhere call for men and women who have the student spirit. The student who loves exactness and precision, who has in him the element that scorns slovenly class work and the disposition to skip the difficult or monotonous in order to hurry on to the easier and more interesting, will, by the grace of God, be found doing the steady, sturdy, capable service in the hard corners of this dark world's need.

Everything counts in the fields. No one there can tell where the next test is to come. The common branches mastered is the first line of defense. Then every branch of useful knowledge, every art of doing things, every possible accomplishment in industries, will come into service.

But as the first and last factor, and the vital power all the way, the love of Christ, the love of souls, the power of godliness, the inspiration to give the life absolutely to service,—that is the thing to be taught and to be learned.

All our schools should keep the unentered fields, the work undone, before the students. It must ring out every day in the tones of the school-bell, that once again the students are being called in to get ready for carrying this message to the world. Not for a day, nor for a class period, should any teacher or student forget it. And if the love of Christ constrains, it can not be forgotten.

When Napoleon's army marched through Prussia, it took away to Paris, as a trophy, the bronze chariot of Victory from the top of Brandenburg Gate, at the entrance to the Thiergarten. A famous old schoolmaster of Berlin used often to lead his pupils in their walk through the great park. As they were about to pass under the archway of the Brandenburg Gate, it is said, he always halted them.

"What are you thinking of now?" he would ask.

Then, replying himself, he would repeat: "You are to remember that you are children of the vanquished. And you are never to rest until you have marched to Paris, and brought back the chariot of Victory."

And that chariot is now again over the Brandenburg Gate.

Every day as our students meet for study, shall they not be challenged with the fact that we are—in a sense—children of the vanquished? Still this world is the dominion of the evil one. The lost paradise has not yet come back. Not until we have carried the last gospel message to every land will the kingdoms of this world become again the kingdom of our Lord and of his Christ. The unwarmed fields, the great gaps in our missionary line, the hundreds of languages that are silent in the advent message,—all challenge teachers and students to remember that there is to be no rest until the triumphs of the cross have been carried literally through every nation and to all kindreds.

That we may not forget, the Lord charges us to plead the unfinished work before him: "Ye that are the Lord's remembrancers, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."



# The Place of the Will in Acquiring an Education

BY THE ASSOCIATE EDITOR

It is not proposed here to discuss the will in a technical or scientific sense, nor education in its psychological aspects; these phases of our subject are ably set in order by specialists in numerous books and treatises. Such treatment is not to be ignored; no field of scientific research will yield richer returns to the conscientious student and the progressive

that will affect seriously his whole subsequent career. All this may be done, too, without bringing his will into play to any great extent. If no definite ideals are daily held before him, if no vital principles of right living are positively inculcated into his understanding, he merely grows up, not as a neutral, be it said oftentimes with regret, but as an absorber of what he hears and sees, as a reflex of the atmosphere in which he lives and grows. The formative influences never cease to act as long as the natural powers of mind and body are normally conserved.

Such a child is thus a creature of his environment, modified only by the natural heritage he may have received. Whether or not his subsequent life is a useful one depends upon the accident of circumstances under which he was born and grew up. The sad feature of it is that his potential energies of mind and body never having been called into action in the positive observance of a principle, the pursuit of an ideal, or the achievement of a fixed purpose, his will has become dormant, and he remains all his life, contentedly or otherwise, a creature of circumstances.

There is no more pathetic picture in the gallery of humanity, than a responsible creature who is content to remain what he happens to be,— what external forces in his more tender years have constituted him. There is no sadder comment on the negligence of parents than the giving to the world of such a product. About the only force of will that child exercises who is permitted to "run at large," to form one of the "street element," and to acquire a "pick-up" education, is persistence in a course of evil. The tainting of a tender, developing mind with impure thought

(5)



Cromox

AGE OF INNOCENCE

Reynolds

teacher. It is the purpose of this article to notice, rather, the *use* of the will in the close relation it bears to the very practical problem of getting an education.

It may be said first that every man, woman, and child is getting an education of some sort. No child can be born into the world and grow up to the years of accountability without being molded in morals, tastes, and temperament to a degree



by an evil companion, is nothing short of a human tragedy. The sowing of tares in the receptive, responsive soil of a youthful heart is a crime of the blackest dye. It is the most fruitful field for the greatest of human foes, and in the judging of men and angels in the final day, the archenemy himself will receive no severer penalty than that for his fiendish work in the heart of youthful innocence.

But, not tarrying here to dwell upon the delicate, yet weighty responsibility of parents to give early attention to the normal exercise of the child's will or upon the high privilege of the parent to shape the career of not one, but perhaps several, lives, what can be said for those who have not had such early advantages, either because their parents were not awake to the importance of conferring them, or else because they did not possess the qualifications properly to rear their children? Much, in every way. The enheartening, the consoling thought is that God in his all-wise foresight has not made any man's accomplishments in life *solely* dependent on what he received or did not receive under the parental roof before his own eyes were open to what the real demands of successful living are. There is a weighty *individual* responsibility for usefulness in life that can not and must not be overlooked. In truth, right here is the parting of the ways.

It is not asserting too much to say that the mental and moral attitude which is assumed toward the problems of life when the years of accountability are reached, determines more than anything else, under God, what the outcome of life shall be. It is worth our while at this point to observe what some of the attitudes most commonly assumed, are, especially those which thwart the real purpose of living at all. One of the very first is to blame our bringing up for what we are or what we are not

or what we can not become. This excuse is often made justly, too, so far as what we are or what we are not is concerned. But what we can not undo of the past in no sense justifies our not becoming much more in the future than we are at the present finding. From now on we have only ourselves primarily to blame if we do not improve on our present attainments.

But, hark! My imagination hears some dissenting voices to this position. "I am in poor health, and therefore I can not come up to the standard you are setting." Yes; no one is in perfect health. Milton the poet was blind when he wrote his masterpiece. Alexander Pope was "from birth sickly and feeble;" yet he gave us the wealth of epigrammatic sayings in which his writings abound, and which the world never tires of using, obtained "much the greatest pecuniary reward (\$25,000) which up to that time had been received by any English author" for the translation of Homer's Iliad, became indisputably the greatest poet of his time; and managed to live nearly three-score years. Thomas Carlyle was a life-long sufferer from dyspepsia, described as "gnawing like a rat at the pit of his stomach," yet he wrote on his banner the "Everlasting Yea" — the "assurance that life could be made divine through *labor* and *courage*," and "went forth to do battle against the selfishness and spiritual torpor of his age;" and his life was spared for eighty-six years. William Cowper was a "life-long victim of nervous despondency;" yet he wrote such spiritual hymns as "There Is a Fountain Filled With Blood" and "O, for a Closer Walk With God!" The span of his life measured almost seventy years. Whittier was frail in health from childhood, but he did not die till he was eighty-five years of age and had become the most truly great of American poets. Fanny J.



Crosby, the living poet, whose hymns are "pure gold," is blind. Helen Keller, who a short time ago completed a college course with honor, is blind, deaf, and dumb.

Do not forget that every man has his physical infirmities and limitations. Not all the men who are the greatest producers belong to that class who do not know what it is to be tired or who never feel an ache or a pain. Some of the world's hardest workers, those accomplishing the most, are daily using up their limit of strength, and hardly know what it is to be without some discomfort in *physical feeling*; yet to such, life means so much that they are ill at ease except in action, accomplishment, and progress. They find their real rest in "something attempted, something done." It is a historical truth and a matter of experience that delicate instruments are often required for the highest grade of work.

One of the best antidotes to poor health is to give the mind so much of something useful to do that it forgets the ailments of the body. Another is to catch the idea from experience that something worth while can be accomplished in spite of poor health. Another is to do with full consent of the mind what one does attempt. Another is to make one's self enjoy what he is doing by seeking to do it unsurpassably well. With a proper compounding of will and discretion these applications often effect a cure.

But, "I did not wake up to my opportunities till my natural school-days were largely over; therefore I can not come to the idea of starting in now." Thank God you are awake now! Strive to redeem lost opportunities by the only means left you—making the most of those which remain. We are always fresher and more courageous to attack a difficult task after having had a good night's sleep. Persuade yourself that the long rest your mental activities have had,

will make them the more productive after you have once succeeded, by a little persevering use, in removing the rust and dust that have accumulated. It is largely a matter of assuming the right attitude toward this question; of first being willing, and then of keeping up the willing.

"Well, I *am* willing, but I haven't the money for getting an education.



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GOVERNOR JOHNSON OF MINNESOTA

Therefore I can not come to the point of undertaking what I so long to do." Did you read in the papers the other day what was said about Governor Johnson of Minnesota, who died recently? His mother was left without support by a drunken husband while John was yet a mere lad, and she had to take in washing to keep the wolf from the door. But note what is said of John: "At *thirteen* he got a job in



a general store, and *thereafter his mother never worked out for hire*. There were other children, but they were *supported and educated*." But what about John's education? O, that's the point: "He worked at anything he could get, spent less than he earned, and *constantly pieced out his common-school education by reading*." Yes; then what? "He got an interest in a newspaper, . . . made friends, . . . was elected to the Senate, . . . was three times elected governor of a Republican State [though a Democrat himself]." Then what? His recent death "cut short the expectations of his friends that he would receive the Democratic nomination for the Presidency in 1912."

Dear self-excusers who may chance to read these words, are you willing to admit that if John A. Johnson, son of a Norwegian immigrant, could support, at the age of thirteen, a mother whose lawful supporter was in the county almshouse, that he too might not have to be supported, that you can not get a few dollars ahead of your own personal support? Or even if you have as many dependent on you as John A. Johnson had on him in his early "teens," that you can not do as well as he did, if you only had the *will* to do it and practised the same diligence and economy that he practised? If he could "support and educate" the other children, and at the same time "piece out" his own education, are you willing to stand still and say that, with the additional advantages of a country full of teachers, of well-written books for self-instruction, of evening schools, of correspondence schools, and of "self-helps" of all kinds, you can not do at least as well as he did?

What was the key to Governor

Johnson's successful career? To a friend remarking on the tremendous odds against him while a youth, his own simple response was, "I just tried to make good." Yes, dear young friend, that is the only way. Try to make up for past failures by making the most of the present. Strive to overcome with good the evil of a bad inheritance. Of Governor Johnson it is said, "He proved by his life that the battle with obscurity and poverty, while always hard, is never hopeless." He was the more a man by having lived down the stigma placed upon the family by a shiftless father. He was more of a man for having been poor, and having had to mount every rung of the ladder with supreme effort. Having passed through this discipline, this "tempering" in the fires of adversity, hear the encomium that falls now upon his insensible ears, from the lips of his political opponents: "His love of the common folk was sincere. He sympathized with their struggles. He aided them by precept. But he did infinitely more for them by his example."

Such a record is worth unspeakably more than to be called "first at the north pole," "railroad magnate," "Standard Oil king," or "czar of all the Russias." Men delight in expatiating on free will, freedom of choice, free moral agency, and the like, but the possession of such a power is not more to be sought after than the right exercise of the will that God has given us as a talent to trade upon. The young man or woman who will stand up bravely and say, "If *he* could do it, *I* can, and *I* not only *can*, but *I will*, God helping me," will feel his own manhood or womanhood rise within him in anticipation of the demand which the task may make upon it.



# Unsound Foundations

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

"If you miss the first buttonhole," runs a happy saying of Goethe's, "you will not succeed in buttoning up your coat." I am afraid there are many students in the higher classes of our colleges and seminaries who have missed that first buttonhole. They have never learned to do the "first things" really well. In plain English, they can not write and spell their mother tongue with decent correctness. They have had a smattering of Latin and perhaps of Greek, they may have struggled for a year or two with the intricacies of German grammar, they have dipped into some of the natural sciences, they have spent a good deal of time on Bible and history, though it is questionable how good an examination they could pass in the fundamentals of either. Perhaps their mental furniture could be best described by the word "samples." They have tried their hand at many things, but have mastered nothing; and what is perhaps more to the point, their education has not been of the kind to make them really ambitious to master any subject.

A good beginning means every thing to the student who is preparing for a life work. I could wish that we might have, at least in such a fundamental study as English, something of the old-fashioned thoroughness. Spelling may not have all the attractions of Latin or French or New Testament Greek; but it is a highly useful if humble accomplishment, and one well within the powers of any young man or woman who has the requisite application and perseverance. To humor a pupil in the notion that he can not spell his mother tongue, and then allow him to enter advanced classes in English, or undertake the study of other languages, is to foster habits of slackness and superficiality which will make real prog-

ress in intellectual things well-nigh impossible. Grammar is another neglected subject. There are scores of pupils in our rhetoric classes who have never mastered the fundamentals of English syntax. They are anything but sure of their moods and tenses, and would find it impossible to analyze a difficult sentence. How can these pupils cope successfully with those problems in rhetoric which presuppose a thorough knowledge of grammar? And what consistency is there in advising them to extend their superficial labors to foreign languages, when they are so deficient in a knowledge of their mother tongue? In other words, why try to erect an imposing superstructure upon unsound foundations?

I am loath to find fault with our primary teachers. They are oftentimes unfortunately situated, having to instruct a large number of pupils of widely varying ages and educational attainments. But I believe they would be well advised to concentrate on essentials, and insist on thoroughness, rather than attempt more than they are able to carry, and be obliged to tolerate superficial work. It may not be necessary to say any thing on methods, but too much "correlation" is a dangerous thing; and it is just as well to recognize at the outset that grammar and spelling are really difficult subjects, requiring for their mastery the prolonged, patient labors of pupil and teacher. Let it be recognized, too, that these subjects are in no wise lacking in dignity and importance. They lie at the root of a liberal education. No person who is unable to spell the words of his own language and use its grammatical forms with ease and correctness can be said to be an educated man. On the contrary, he is, for all his other attainments, in the true sense of the



word illiterate, even though he may be attending the advanced classes in a college. It is the work of the grade school to provide thorough instruction in the common branches, and no pupil should be allowed to leave the eighth grade who is unable to read and write and spell with some degree of credit to himself and to his teacher.

When pupils deficient in the common branches are allowed to enter our colleges, they should do so only on condition that they make up this back work in the first year. If they enter a class in rhetoric, for instance, it should be with the express understanding that they will not be passed in that subject till they have met the full requirements in grammar and spelling. As a rule it will be better for them not to enter the advanced classes till they have completed the preparatory work; but in any case they should not be regarded as having finished the subject till they have cleared away the entrance condition. When a teacher passes a student in rhetoric, he makes himself responsible not only for the immediate work in that subject, but also for all that is expected to lead up to it.

Reasonable proficiency in English should be required as an entrance qualification for taking up any college study. It should always take precedence of other languages. The notion that students weak in English should be encouraged to take Latin as a means of making up the deficiency is based on false premises. It would, perhaps, be more to the point, having regard to the essential groundwork of the language, to advise such a

pupil to study Anglo-Saxon, which no one of course would think of doing. Latin undoubtedly has its place in the curriculum; it affords valuable mental discipline, and is the gateway to a noble literature; but to advise a pupil to study it in order to improve himself in elementary English is as if one were to urge a thirsty man to satisfy his thirst by taking a bowl of gruel. What the thirsty man needs is water; and what the illiterate pupil needs — I call him this for want of a better term — is instruction in English.

A knowledge of one's native tongue is not only necessary as a preparation for entering upon other college studies; it is continually called for in all the daily transactions of a business or professional life. The gospel minister needs it in a special degree. Leaving out of account grammatical blunders, which, to say the least, have an unfavorable effect upon the audience, many a sermon is faulty in exegesis, weak in arrangement, and otherwise fundamentally deficient solely through lack of a thorough knowledge of English. Indeed, the process of thought and reasoning, and even the higher emotions, are rooted in language, so that without a good working knowledge of the values of words, real advancement, intellectual and spiritual, is seriously impeded. The whole superstructure of a man's education rests upon a thorough elementary knowledge of his mother tongue. The student who is allowed to do superficial work here will suffer for it throughout his life. English, then, is absolutely fundamental and indispensable. "Let the foundations thereof be strongly laid."



# The Festival of Thanksgiving Then and Now

BY HATTIE BUSHNELL HOWELL, WASHINGTON, D. C.

*"For all thy bounteous blessings, Lord, give us a thankful heart."*

ONCE more the year's eventide has come, bringing with it all the "patriarchal benedictions of the year" to earth's waiting children. Around this season cluster several holidays. Whatever may be our opinion or conviction as to the extravagancies and excesses their celebration entails, one at least unquestionably claims the worthy attention of American homes and schools,—the last Thursday in November.

In its essence a festival of thanksgiving, can we afford to pass its anniversary without telling again the sweet, sad story of America's first two Thanksgiving days to our children and youth, and to gather around its annual recurrence the memory of God's mercies in the departing year?

Tradition has added much to the simple tale of the two autumn feasts held nigh three centuries ago, which America has come to feel are the origin of our national Thanksgiving festival. Those days were born of fierce circumstances, not based upon custom either of Jewish festivals or England's harvest-home.

That first Thanksgiving was in the year 1621. Summer was ended.

"Harvests were gathered in; and wild with the winds of September

Wrestled the trees of the forest, as Jacob of old with the angel."

Then the winds hushed; gentle, southerly breezes sighed lazily through the tree-tops; warm, yellow sunshine overspread the face of nature like a smile; earth and sky put on a hazy veil. It was Indian summer. So, ere the year should wrap its bare, cold limbs in the snowy shroud of its burial, and gather itself to its fathers, there rang out to its already failing ear, America's first Thanksgiving proclamation, in response to

which Governor Bradford's little colony shared with friend Massasoit and ninety of his Wampanoag braves, the fruitage of the season.

That the spring seed-sowing, which was doubtless done in tears and watched with fearfulness, was reaped in joy and bountifulness, is assured by the fact that the colonists saw fit to lay aside their labors for a whole week, and to entertain so large a number of guests for three days at the colony's expense.

It is little we know of this celebration, save that the weather was charming, and that the groves, which were God's first temples, became his children's banquet hall as well.

Methinks I feel that day, and see their humble board piled high with ducks and geese from river and lake; partridge and deer from the forest; oysters and fish from the sea; the crowning feature of the game, the wild turkeys, "themselves their own thank-offering," since come to be our second national bird.

Besides the indigenous squash and pumpkins which the skill of the Puritan women no doubt made appetizing for the feast, there were all the other vegetables of the season, as is evidenced by the rather unique poetic testimony of Governor Bradford in his own history of the times:—

"All sorts of grain which our land doth yield

Was hither brought, and sown in every field;

As wheat and rye, barley, oats, beans, and pease,

Here all thrive, and they profit from them raise;

All sorts of roots and herbs in garden grow,—

Parsnips, carrots, turnips, or what you'll sow,

Onions, melons, cucumbers, radishes, Skirets, beets, coleworts, and fair cabbages."



So what with beechnuts and chestnuts for stuffings and dressings, wild grapes for fruit, and beverages with sassafras flavor, the feast was at last prepared. On the morrow King Massasoit and his train would arrive.

The sun is not yet up, but hark! over the hill a savage yell announces the untimely arrival of the red men. All is astir at once, and the people are hastily gathered for matin. The first breakfast of the feast is then spread, and just as the people are seated, an Indian guest scatters along the table a bushel of popped corn, which is the white man's first introduction to that delicacy.

The two years following this Thanksgiving celebration brought the little colony still greater anxiety, more sickness, wasting famine, and a burning six-weeks' drought, which seemed to blast every hope of sustenance and life. Then was set apart a day for fasting and prayer, which was soon followed by America's second Thanksgiving day, that of 1623.

Even now one is thrilled by reading again the story of the day the colonists set apart, with fasting, to pray for rain. Early in the morning the people assembled in their little meeting-house beneath a clear sky. All day long the elder prayed for rain. After nine hours the sky was overcast with clouds, which by morning began to distil in a gentle fourteen-days' rain.

Surely this is the modern counterpart of Elijah's notable prayer upon the lonely summit of Mount Carmel. For three long years not a drop of rain had fallen on the hills and vales

of Samaria. Having decided to pray for rain, Elijah stopped before he began his ascent of the mountain, just long enough to say to the king, in passing: "Get thee up, eat and drink; for there is a sound of abundance of rain." Seven times the prophet asked for rain, "and said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. . . . And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto

Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. . . . And there was a great rain." Likewise our American fathers, when "there was a sore famine" in the land, went up to the house of prayer, and ceased not their supplications until the heavens dropped down in refreshing showers upon the parched earth. In the response of thanksgiving and rejoicing that followed, to-

gether with a like celebration two years before, there was created and bequeathed to posterity, though without any thought of so doing, a day of national Thanksgiving.

The first Thanksgiving proclamation was issued by George Washington. Later presidents occasionally followed his example; but not until after the Civil War was a national Thanksgiving day annually observed. Now all races and religions within our borders have come to feel that "Thanksgiving day is only our annual time for saying grace at the table of eternal goodness."

### *Thanksgiving*

LORD, for the erring thought  
Not into evil wrought;  
Lord, for the wicked will  
Betrayed and baffled still;  
For the heart from itself kept,  
Our thanksgiving accept.

For ignorant hopes that were  
Broken to our blind prayer;  
For pain, death, sorrow, sent  
Unto our chastisement;  
For all loss of seeming good,  
Quicken our gratitude.

—William Dean Howells.



But alas! Thanksgiving-day celebrations have not escaped the trend of all other American institutions away from the simplicity of those early times. In the advance of years and the increasing prosperity of our land, the spirit of the day has been lost. Only by retracing our steps may we hope to find it.

The twentieth-century thanksgiving savors too much of turkey, and seems to have degenerated into a scene of carnage and gluttony. I fear that with most of the present-day youth the sentiment prevails,—no turkey, no Thanksgiving. Our feasts have lost the aroma of the cornfield, and the joys depicted in Whittier's "Pumpkin." Upon the home-makers and teachers let the mantle of the Plymouth housewives fall this year, and though far removed from the conditions which gave birth to the day, let us seek to cultivate, in our more artificial surroundings, the long-lost but returning first love we have for wayside things, and to crown our feast with the unaffected beauty of the country needs and forest wealth. Autumn is most lavish in her arrangements for the splendors of the occasion. With every tree made a cardinal in scarlet and gold; with every cornstalk standing —

"in all the splendor

Of its garments green and yellow,  
Of its tassels and its plumage;"

with all the pumpkins turned to gold, and all the grapes in royal purple, the wild clematis tipped with ermine, — the pageant is complete.

Man alone is inconsistent, with his ribbons, streamers, tissue-paper, and hand-made toys to deck his board.

This year let us away with the artificial. Let our fruit-baskets be pumpkin shells heaped with persimmons and ruddy apples that have "caught and held the sunshine" in their cheeks. Let our doilies be autumn leaves. Let the acorns, the chestnut-burs and chestnuts, the butternuts and walnuts, the "maize-ear red as blood" or yellow or white; let garnered grains and sheaves of wheat, the scarlet rose hips, the wintergreen and bittersweet berries, the cockle-burs, the cat-tails, and the autumn grasses have their perfect work of decorating our tables. If we live where the winter comes early, these autumn trophies may be gathered some weeks beforehand and preserved. Begin the day with a huge platter of toothsome, home-made pop-corn balls, garnished with corn husks, for the breakfast table.

Originally, hospitality was the presiding genius of the day. Shall we not endeavor to restore the social atmosphere of the occasion, making it one of family reunion, and extending the good cheer of the home to some less fortunate than ourselves?

So far as the meditations of the day are concerned, the individual question each will ask himself this Thanksgiving day, is, no doubt, What have I to be thankful for? What we as a nation or a people have to be thankful for in the year 1908-09 is surely an appropriate question for pulpit and school. The remembering and the recounting of our benefits from the Giver of every perfect gift will lead us to exercise one of the noblest emotions of the being,—gratitude, which has even been called "the memory of the heart."



# True Education Versus Commercialism .

C. S. LONGACRE, SOUTH LANCASTER ACADEMY

THE commercial spirit of the age is putting its mold upon society, and selfishness and greed are dragging the moral virtues down to their own sordid level. Many of the higher ideals in life and the eternal realities of religion are brought into submission to the money god, and the voice of the soul is hushed at the shrine of Mammon, where multitudes worship to-day.

An education in which the spirit of Christianity finds its proper place changes these perverted conceptions and the materialistic tendencies of the age into higher and more refined ideals of the true purpose of life. It endows the human with godlike gifts; it inspires him to ameliorate the hardships of his less fortunate brother; it liberates him from the passions of his meaner self, and leads him to help in the emancipation of others from the thralldom of the god of gain. It gives one a broader vision of the real mission in life, makes him a most desirable citizen to live on earth, and prepares him to live finally in the presence of a holy God.

An education separated from religion and the noble purpose which religion gives to life will not stem the mighty tide of commercialism which is setting in upon modern society. It is liable in itself to be a peril to the individual and a menace to the common weal. What the world needs to-day, is not alone more, but better, educated men and women — the kind that will put duty before pleasure, truth before error, honesty before greed, character above learning, and eternal above temporal interests. To possess the intrinsic value and the transcendent beauty of an education molded by the character of the man Christ Jesus should be held before every youth as the supreme goal of his life.

Religion is to the soul what educa-

tion is to the intellect. If you starve the one, you will dwarf the other, as neither can exist without the other. Man has a threefold nature to develop — the physical, the intellectual, and the spiritual. Any system of education that develops only one or two of these functions is a faulty system. The aim of all true education should be a harmonious development of all the capabilities of man, not only preparing him to make the most of his opportunities in this life, but also fitting him for the world to come. A system of education that does not include the teachings of Him "in whom are hid all the treasures of wisdom," lacks one of its most essential features, and may make its recipients a moral pauper.

There has never been a time when the youth of our land were provided with so many opportunities for an education as at the present, and there was never a time when so little attention was given to the spiritual side of education. Our public schools are prohibited from teaching the Bible and its doctrines, because of the many discordant beliefs that are held by those who are its financial supporters, and because of the dangers of establishing a state religion. Consequently, the burden of supplying this lack in the threefold education of the individual rests upon the church. Unless the church assumes this responsibility, she will either be shorn of her influence and fail in the very mission she was ordained to fulfil; or she will be obliged, for the sake of filling her pews and replenishing her treasury, to open her doors to those who have neither part nor lot in the kingdom of heaven.

An education united with the religion of the Bible links man with the power necessary for his own highest development. The youth of to-day need such an education.



# EDITORIAL

**G**OOD nature — there's nothing like it. It's cheering, charming, and infectious. Blues, sulks, and discouragement flee before it. From its presence wilfulness, obstinacy, and even hatred slink unbidden out of sight and sound; and in their stead, hope, love, and obedience reign supreme. It is the strongest ally of parents and teachers. No day is too dark, no way too long, no battle too hard, when it goes before. Ultimately it always wins, for it is the most persistent thing in the earth. It is to be had for the asking, and it is a plant of easy culture. Plenty of pure air, vigorous physical exercise, refreshing sleep, nourishing food, a wholesome, optimistic view of life, a firm belief that God lives, and truth triumphs,— these are its cultural elements, whereby it thrives mightily and makes life worth while. Father, mother, teacher, have it; for it will make the children rise up and call you blessed.

**C**HICAGO has recently chosen a woman, Mrs. Ella Flagg Young, as superintendent of its schools. This is indeed an innovation in school management, but why should it not be regarded a wise one? Surely mankind is not better fitted by nature to comprehend the needs of child life and the laws of its proper development than is womankind; and as for her educative ability in school work, it has been demonstrated in many ways to be excellent. It is only reasonable to conclude that she who can direct wisely the work and discipline of large classes of pupils may serve with equal efficiency in dealing with a body of teachers as principal or superintendent. May there not here be a suggestion of value to school boards in choosing at times well-qualified women for executive responsibilities? The question is worth serious consideration. Shall tradition or common sense prevail?

**T**HE world is waking up to the importance of industrial education, not only from an economic point of view, but from the intellectual and the moral side as well. This is witnessed to by the fact that this topic was one of the leading ones considered at the recent meeting of the National Educational Association held at Denver, and it appears at the front in every educational convention. It is not simply talked about, but it is acted upon, as may be seen from the following facts: In 1890 there were but thirty-seven cities in the United States which had made provisions for manual training, while in 1906 — sixteen years later — there were five hundred ten. In 1907 Wisconsin passed a law empowering school districts to maintain schools of practical instruction in trades for all persons over sixteen years of age, and, thus authorized, Milwaukee appropriated \$100,000 for this purpose. In 1906 the Massachusetts Legislature appointed a committee on industrial education, and in 1907 the National Society for the Promotion of Industrial Education was formed in that State. In May, 1908, New York passed a law similar to that of Massachusetts. Europe antedates the United States in its development of man-



ual education. Since 1868 Munich has maintained a school of industry. In 1880 France had forty-eight industrial schools, and in 1900 three hundred. Nor is this progressive movement confined to trade schools for the benefit of young men and women, but provisions of a very extensive character are being made in the primary and grammar grades of work for the manual education of the children. Let this good work go on, and rapidly, until our educational efforts are more nearly balanced.

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## The Play Spirit

THE little child whose faculties are normal truly enjoys life. It is a wonderful world in which he lives. Everything is new and inviting. His imagination pictures everything all over glorious. The hobby-horse is a prancing steed. The tin engine is a lightning express. He drives the steed, and he whirls through ever-changing scenery on his express. His sorrows are short, his joys long. We would that they might be always such.

But life has responsibilities. It has duties to be done, obstacles to be overcome; and power is needed for such work. The sense of responsibility is an absolutely necessary one; without it, the man is useless. He can not be depended upon, and all the obligations of life are overlooked or ill discharged. We want the man or the woman to recognize that there are burdens to be lifted, that there are hard duties to be performed. We want him to recognize the weight of these duties, not treating them lightly or feeling that they are of little consequence; for only by a true sense of responsibility can he properly perform life's work.

But we want every man and woman properly to enjoy life. We do not want him despondent or weighted down by life's carking cares. We do not want him annoyed and irritable and perplexed and worried. On the contrary, we want the same joyousness of life to be his as a man in the midst of a world work, that he had as a child in the confines of his good home. How can this delightful experience be brought about? How can we make the man's sorrows short and his joys long?

The man's pleasures are different from those of the child, but they need be none the less keen. The child has keenness of pleasure, partly because of buoyant health; good food, plenty of sleep and rest, keep his young life's activities in bounding strength. So likewise if the man would have keenness of joy, his health must be as perfect as the child's, and his nerves and muscles as vigorous. Good food and abundant rest are as essential to him as to the child.

The little child has small sense of his restrictions and the confines of his ability. If he wants a house, he makes one; if he wants an animal, he gets it; if he wants anything in his play, he appropriates something or makes something for the purpose, and calls it what he wants. He has a sense of power. This same sense must be the man's. As the child grows into youth and manhood, new responsibilities and added duties



are given him, but with these there must come also a corresponding sense of power and strength to perform these duties.

It is, then, the duty of parent and teacher first to develop in the child the sense of duties to be performed, and at the same time to teach him the truth that there is power within him and at his command to accomplish these duties. It is this sense of power, the enjoyment of achievement, of obstacles met and overcome, that brings the pure joy of life. It is, in short, the play spirit of the child extended into manhood, the spirit of mastery, not selfish, but unselfish, of victories that are real, that makes life one of vigorous joy. It was this spirit that made Paul exclaim, "I can do all things through Christ which strengtheneth me." What masterful words! What a supreme moment in life when such words can be uttered! But this is the sensation, this the feeling, which is present in the perfect life every moment of conscious existence.

It was Tennyson who exclaimed, "I have the strength of ten because my heart is pure;" and Longfellow said, of the village blacksmith, "Something attempted, something done, has earned a night's repose." A young girl was to perform a most difficult task in a musical examination. Her teacher had been feeling nervous and uneasy. Just as the time for her part came, the pupil turned to her teacher and exclaimed, "Isn't this fun!" She passed her examination and won honors. Ah! the secret of it lay in the joyousness, the vivacity,—the vigor that is born of the true play spirit. The man and the woman are not to treat their work as if it were but play. They are to recognize that it is serious, and yet perform it with such an abounding sense of strength that it is but joy to them.

Without doubt it is impossible to realize this experience in the life of the adult without the philosophy of the religion of Jesus Christ. That is the philosophy which teaches, "Whatsoever thy hand findeth to do, do it with thy might," which teaches that we are to be earnest, diligent, and faithful. Having done our part, we are to know that all things work together for good, and that whether it be life or death, it is gain. Earnest work with such an experience necessarily means pleasure. It is, then, the work of the teacher — and certainly no one can perform this work as can the Christian teacher — to teach the growing child as he comes to manhood two great co-ordinates,— responsibility, and power for the discharge of that responsibility. Thus only can the play spirit of childhood, with its wholesome joys, be made the happiness of mature life.

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THE note of personality in the teacher which is struck by Secretary Spicer in our leading article, touches a responsive chord in the hearts of many as they look back upon their student days. Like the appreciative Texan, some of us, since grown gray with the lapse of time, can trace directly to this teacher or that in our school life, a personal impress made upon our youthful souls that has wrought for good in our lives and labor ever since. It is not difficult to call by name the teacher whose thoroughness in the class-room fixed within us a love for doing things well and for seeing them done well, that we would not exchange for the sum total of



Harriman's railroad holdings. We can specifically mention that other one whose constant example of courtesy, refinement, and unselfish regard for our individual welfare, so molded our tastes and so awakened within us right conceptions of true, social happiness that to have missed all this would be to have known to a far smaller degree the enjoyment of some of the keenest pleasures in living. We feel a sense of perpetual gratitude for personal encouragement when our young, untempered mettle was being put severely to the test; for the definite ideals set before us; for the possibilities of life opened to our vision; for the setting of our feet in the path to virtue and honor when tempted aside to evil; for arousing our ambition to become something more than mediocre in our attainments, and to fulfil our mission in life with more than moderate success. While it is difficult for us who in turn have become teachers, fully to sense that we may, or do, sustain just such relations as these to the plastic minds entrusted to our molding, yet in very truth, consciously or unconsciously, we are casting the die of character and career in many a life that comes daily within the circle of our influence.

OUR monograph on "Unsound Foundations" emphasizes one of the unfortunate results to a student whose early schooling is not blessed with the qualities that every teacher, truly speaking, is morally and professionally obligated to bring into his work. The student who is allowed to pass superficially through his preparatory studies and present himself for admittance to college work, and who finds at this point that his foundations have not been solidly built, will not rise up and call blessed the one in whose power, more than any one else than the student himself, lay the right and the obligation to see that the beginnings of that student's career were well made. The failure of the teacher to bring his work up to the standard is too often the direct result of incompetency in the instructors of his own youth. Failure on the student's part is sometimes owing to the unwise counsel of the teacher who has a department to build up, or of the principal who must keep up a certain "face" to his school. No teacher should rest night or day till he knows and feels that he is thoroughly qualified in the subjects he is handling. No student should be content not to know for himself — laying aside all vanity and all undue haste to "finish" something — whether he is in his place, is on vantage-ground, or not, in taking a subject that has been suggested or recommended to him. No principal or teacher should allow himself to be influenced in his sacred work by any unrighteous ambition for his school or department, in the counsel he gives to a student, whose subsequent usefulness and happiness depend so largely on the tone of his foundation work.



# 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,  
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### The Christian College

BIBLE study forms but a small part of the ordinary college course. If the student obtains Bible instruction, he must get it in the Sunday-school or in classes conducted by the Young Men's Christian Association. But such opportunities are inadequate, and they are offered to students already overburdened with other regular, required studies. Bible courses are sometimes offered by universities, but they are chiefly of a linguistic or historical character. Even in many denominational colleges, Bible study is given but one or two hours a week, whereas it should be pursued in nearly all grades as daily, required work throughout the year, for all who expect to graduate. History should be closely correlated with the Bible, so that it is studied in relation to prophecy and to the work of God as it has gone forward in all ages.

In the Christian college the teachers should be those who pray and labor for the salvation of their students. All their teaching should be from a Christian standpoint. They should reverence and obey all of God's law. They should be looking for the coming of his Son. Evolution, Higher Criticism, and the New Thought (ancient pantheism and mysticism revived) should find no

place in the Christian college. If they creep in, there should still be enough spiritual vigor in the church to cast them out, or to cut off the members that become incurably affected with these malignant spiritual cancers, which destroy all Christian life and growth.

The Christian college exists solely to save the youth from the corrupting, contaminating influences of modern worldly society, and to serve as a training-school for a vast army of workers to carry the gospel of the soon-coming kingdom of Christ to the ends of the earth. When it ceases to accomplish these two objects with at least a reasonable measure of success, it will be time to turn back entirely the saving of our children to our homes and our churches (where, without doubt, it chiefly belongs), and train our laborers in the field. But Christian schools and colleges are succeeding, and will succeed more and more, in doing the work for which they were ordained of God,—that of preparing laborers of whom he will not be ashamed. They will, no doubt, be sorely tried. The enemy of all righteousness will press in his evil influences. The church itself will be tempted to make them a hospital for moral lepers, in the hope that lost sons and daughters may be reclaimed.



The school must struggle mightily through the power of the Holy Spirit to regenerate these corrupt souls. Nothing but the new birth can ever save them. But if they can not be quickly reclaimed, they must be removed before they contaminate other sons and daughters comparatively pure.

The Christian college offers no special advantages to young men and women if they desire to train themselves for the service of the world. It can not do in technical lines work superior to that done in the universities. It can, however, give good sound, substantial instruction in the foundation subjects of human knowledge, and it can be thoroughgoing in scientific and technical studies as far as it goes. It can offer young people instruction in the principles of industry, integrity, and morality, which even the world still recognizes as necessary to success. If they are not yet settled upon their life work, and are not fully confirmed in their Christian experience, but are earnest and honest in their purpose to do right, and on general principles desire a liberal education no matter what their future work may be, the Christian college welcomes them to useful courses of study and to superior moral advantages.

To those young people who believe that the gospel is to go to all the earth in this generation, and who have fully consecrated themselves to its promulgation, whether in a public manner, devoting their entire time to the work of the gospel, or in a private way as self-supporting missionaries engaging in business among the people while working for their spiritual good, the Christian colleges offer advantages such as can be found in no other colleges in the world. Studies in Old Testament history, in the Acts of the Apostles and in the epistles, in Bible doctrines and the prophecies, will lay the foundation for a knowl-

edge of the gospel message necessary to the equipment of the missionary, be his work either public or private. Language study, which will enable those who go to foreign peoples to take up the study of their languages more systematically and more successfully; mission studies and methods of gospel labor; trades and industries, whereby missionaries are made more independent; whatever the studies may be,—all are pursued in a spirit different from that of other institutions. It is the spirit of the message of salvation. C. C. L.

### Written Work in English

PROBABLY no other pedagogical subject, with the possible exception of manual training, has received more attention in recent years than has the teaching of English. Old methods have been found inadequate, and new methods are still in the chaotic condition attending the beginning of all reforms. But among all the various conflicting opinions, practically all teachers of English are agreed on one point: in the study of English an ounce of practise is worth a pound of theory. The student must learn to write by writing. As well expect to transform a beginner in music into a finished musician by requiring him to study a few books on the theory of music, as to make an accurate and effective writer by the mere study of rules and principles for effective composition.

But while teachers agree on the importance of frequent exercises in composition, they are often confronted with such questions as these: How often shall I require my students to write? How can I best secure the results I desire? Every English teacher is engaged in working out for himself the answers to these questions, but an occasional comparison of results can not be otherwise than productive of good.



How often should students write? — As often as possible. The music student does not crowd all his week's practise into one day. He knows, or at least his teacher knows, that it is constant, daily practise that gives strength and dexterity to unskilled fingers. So, too, the teacher of English, as he finds his students losing their dread of composition-writing, along with the awkwardness and self-consciousness that are the necessary companions of inexperience, realizes that it is not so much the occasional spurt as the steady, daily climb that means progress for his students.

But the good to be derived from daily or tri-weekly practise may be lost through careless or ineffective teaching. I have formulated a few rules for myself which I find work the better the more closely I adhere to them.

1. Correct, or at least "look over," every paper handed in by the student. There are ways of accomplishing this without undue effort on the part of the teacher, which may, perhaps, be discussed later.

2. Correct in such a way that the student will be able to revise his work without assistance.

3. Avoid making the revision yourself unless you are reasonably certain it is beyond the present ability of the student. In that case make an explanation that will help him over that particular difficulty in the future.

4. Do not correct at first everything that needs correcting. Fix the attention of the pupil on the correction of a few common faults, then of others. But after a fault has once been noted, require absolute accuracy with reference to it. Give especial attention to spelling and punctuation.

5. Find something to praise as well as to blame in each paper, but neither praise nor blame without sufficient cause.

6. Do not "over-correct." Distinguish between originality and actual faults of structure and style.

7. Endeavor to have a personal interview with each student at least once a month.

To my students I give the following directions on the first morning I meet them: —

1. Write neatly, with ink.

2. Leave wide margin. (For corrections.)

3. Preserve every paper. (Their daily paragraphs are kept in note-books.)

4. Do not erase the suggestions for correction.

5. Do not become discouraged if you find much "red ink" adorning your paper. Remember that it is only by knowing your faults that you can correct them.

6. Write each theme at least twice, the first time rapidly, with no conscious effort to correct faults; the second time slowly, weighing each word and phrase to see whether it says exactly what you wish it to say.

For convenience in taking care of written work I have two sets of pigeonholes. One, with boxes large enough to hold note-books, stands just outside the class-room door. All work, after being marked for correction, is distributed in these boxes according to the student's initial, Mr. Smith's book going into the box marked "S." In a set of smaller pigeonholes in a little room across the hall are kept the "long themes," which come in every fortnight after the student has made the revision required. These are returned at the close of the year. All work is checked in the record-book when first handed in, but no grade is recorded for it until it is returned corrected. In this way a fairly accurate record is kept of the work of over one hundred composition students.

I have frequently been asked, "Isn't all this theme-correcting great



drudgery?" Invariably I answer, "No; to me it is the most interesting part of the work." It is in this way that I become acquainted with my students, and the pleasure of watching their development offsets the labor expended.

WINIFRED PEEBLES-ROWELL.

### Exercise and Rest

It is safe to say that the sedentary man was a sedentary boy. Whatever his occupation,—author, editor, minister, salesman, — the man who was active in his youth will find a time and place for physical activities as he grows older; and the converse,—the boy who, instead of joining in healthy exercise, pored constantly over his books, will, if he does not die young, be a sedentary man, to whom all exercise is more or less irksome.

There are exceptions; but ordinarily the men who have done things in this world,—the Washingtons, the Gladstones, the Roosevelts,—have been men of great physical activity.

It seems to me a mistake that conscientious young men, who are, perhaps, preparing for the ministry, sometimes think they can not afford the time necessary for daily active exercise — open-air exercise. And it does not meet the need to spend two hours a day sweeping hallways and schoolrooms. This necessary but somewhat unhygienic procedure (unless care is taken that no dust is raised) would seem to require even longer outdoor exercise as an antidote.

It were better for any young man, if necessary, to take fewer studies in order that at least a portion of the day may be devoted to real, open-air exercise.

Some would advocate for this purpose baseball and similar games. The writer is not so enthusiastic over these; for while they furnish an excellent form of exercise, and bring about

an entire change in the brain action, which must be recuperative, yet there are associations connected with such games that render them less adaptable for the earnest student who is preparing for a life of missionary activity.

Where one can cultivate a garden, and is interested in such work, the conditions for healthful exercise are ideal. In the winter, the woodpile furnishes an excellent form of exercise, so far as the physical is concerned; but it may soon become monotonous.

Walking, like air, is something that can not be monopolized. It is free for everybody; and for that very reason, perhaps, it is not vaunted by the professional promoters of "systems" of exercise. Perhaps there is no single form of exercise of so universal application and so generally valuable as the brisk walk. And during the time when schools are in session, it may take vigorous walking to keep warm. All the better. The heat generated in the body as the result of exercise on a cold morning is worth incomparably more than the heat borrowed from a stove.

#### *Rules for Exercise*

Exercise daily if possible.

Exercise regularly.

Do not keep up exercise to the point of exhaustion. It takes a long time to recover.

Exercise in the open air.

If possible, have a short, cool bath after exercise, being sure to get a good glow.

Do not exercise heavily immediately before or after meals or before retiring.

#### *Rest*

Secure all the sleep you need.

Too many persons have ruined their health by "burning the midnight oil."

It were better to finish school with poor marks than with broken health.



It is not *necessary* to do either.

However tired one is at night, he ought to begin his next day's work refreshed. If he does not, if the ordinary hours of sleep do not recuperate

him, or if he rolls and tosses instead of sleeping, he should accept it as a warning and call a halt; for he is on the eve of a breakdown.

G. H. HEALD, M. D.

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## The Secondary School

CONDUCTED BY MARION E. CADY, WALLA WALLA COLLEGE,  
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### Bible Teaching Methods

The teaching of the Bible should have our freshest thoughts, our best methods, and our most earnest efforts.—*Education.*"

THE love of God has spanned the dark chasm that sin has made, and has again connected earth and heaven. This is revealed in the Bible, the Book of life. This book is fundamental in true education, and the importance of proper methods in teaching it is measured only by the importance of its theme — redemption.

Three objects should be before the teacher of Bible in the secondary school: (1) Mastery of the outlines of Bible truth; (2) the creation of a love for Bible study; (3) definite acceptance of Jesus Christ as a personal Saviour by every student. The attainment of these great results demands that the teacher bring to his work the broadest possible scholarship, familiarity with the best methods of teaching, a genuine love for the pupils, and a mind fully in harmony with the mind of God.

The former conception of the three R's as the teacher's essentials has given way to the demand for a knowledge of the three M's — matter, mind, and method. Each of these is of special importance in Bible teaching. The teacher must be a continuous student of the Book, that he may constantly bring from its storehouse things new and old. He must also

know the minds of his pupils and the laws of mental growth. The Christian teacher, too, should understand those higher faculties of the mind, the spiritual, and be able to discern the operations of the Divine Spirit on the human heart. He must personally know his students, and ought to get at the individual needs, helping the mind to know and grow, and the heart to feel and decide.

#### *Classification and Adaptation*

As to methods of teaching Bible in the intermediate schools, first of all the students should be properly classified according to their ability to do work. The instruction and manner of imparting it should be adapted to their capabilities. Our Bible work should be as thoroughly graded as any other subject in the curriculum, and the students, too, should be graded. Banish the idea that a student can drop into any Bible class. If students can not acquire and assimilate the matter presented for study, on account of a lack of prerequisite knowledge, or if the matter and method are too elementary, he passes a wrong judgment upon the Bible, and his interest may be permanently impaired.

Let the historical precede the topical method of studying. Ground your pupils in Old and New Testament history before taking up Bible doctrines as such. The historical study is more concrete, and will form



a background for a proper conception of the great plan of salvation illustrated in the Bible story.

The following thoughts from another have their application here: "Topical study alone has a tendency to degenerate into a mere human commentary of the Word, hence will not bring the desired results. The studying of selected texts is similar in process to extracting from a bean the germ of life and planting it. Possibly it might gain an existence from the soil about it, but the probability is that it would die for want of nutriment in the proper form. Surrounded by plant food, it would still be too weak to make use of it. Christians may be indoctrinated, and yet fall, because not versed in the Bible as a whole. Doctrines should be taught in their proper setting. It is thus that Christ opened all truth to his followers."

#### *Assignment of the Lesson*

Definiteness in lesson assignments is a pedagogical principle sometimes overlooked by Bible teachers. It is the teacher's duty to make very clear the matter to be studied, the problems presented, and their relation to the whole subject under consideration. "Each new lesson should be so assigned and discussed as to make the pupils feel that they have had a gate of new pleasure set ajar for them."—*Roark, "Methods in Education,"* page 45.

Students who have not yet acquired the ability to analyze and outline work for themselves need a definite and systematic outline of the lesson, which will lead them step by step into a knowledge of the subject. This should be supplied in the form of lesson outlines by the teacher, or a text-book.

In assigning work, do not forget the extra bright pupils. Assign them some special work,—an extra theme, a wall map, a harmony of the gospels, or a book on travel in Bible lands.

#### *The Recitation*

The best basis for the recitation is doubtless the question and answer plan. By it the teacher learns of the student's acquirements, and is enabled to stimulate thoughts and inspire to greater efforts. It is an excellent plan to have an unannounced written review occasionally. Aside from the drill in writing and spelling, it has the advantage of testing each pupil on the whole lesson, and encourages accuracy of expression.

The manner of recitation should be varied; and the pupils' names should not be called in such routine that they know when they are to recite. This will help to secure constant attention, the first requirement for successful work. As the lens focuses the sun's rays on wood and burns it, so the mind must be focused upon the subject-matter of the lesson to get results. Alertness in following the pupil's trend of thought, the use of apt illustrations, or a bit of knowledge here and there to round out his conceptions, will always make for progress.

The lecture method has no proper place in the intermediate school. (Telling is not teaching even in the Bible class.) Properly taught, the child naturally loves to exercise his mind as well as his body. Telling is often the path of least resistance for the teacher, but it is not the best way.

It is an excellent plan to require the memorizing of Bible texts that express briefly and clearly the truths of redemption and contain the "exceeding great and precious promises." It is also well to have a memory verse examination occasionally. Students have told me of the inestimable value of such texts in their Christian experience.

Fasten the outlines of the history and the cardinal truths in mind by frequent and varied reviews. Let the student feel at the end of the



course that he has a knowledge of, and can think through, the whole subject.

In the class-room, court the presence of the Holy Spirit, that the lessons of truth may be effective. If hearts are melted, give the pupils freedom to fully express themselves. These are the results aimed at in Christian education, and should not be banished from the class-room by any formality.

#### *Helps*

Free use should be made of wall maps, atlases, and good reference books. The knowledge of Biblical times, manners, customs, and geography, will help to make the Bible story a thing of real life. Every student should possess a Bible dictionary. A very good little one is published by The American Sunday-school Union, 1122 Chestnut St., Philadelphia, Pa., for only twenty-five cents, bound in cloth. It contains 228 pages.

The use of objects and pictures will greatly add to the interest in a Bible class in Old or New Testament history. A fig branch with its well-developed figs and tender leaves just starting will throw light upon the story of the barren fig tree. Some "John's bread," which can be purchased from fruit stands, will illustrate the locusts which John ate. A picture or model of the tabernacle will aid materially in its study. Such pictures as Hoffman's "Christ Before the Doctors" or "Jesus in the Garden" can not fail to leave impressions for good. Great care should be exercised in selecting pictures.

#### *Constructive Work*

The operations of the mind are acquisition, assimilation, and reproduction. These processes have their place in the preparation and recitation of every lesson. The test of successful teaching is the pupil's ability to express himself. Knowledge that can not be expressed is poorly learned and of little value. Require much

constructive work from the student. Aside from the oral recitation, have theme and note-book work. Let maps be drawn, giving the principal physical and sociological features of Bible lands, with routes of travel, etc. By various schemes have them represent such things as the contemporaneous history of Israel and Judah. The student of Bible doctrines can prepare Bible readings.

Clearness of thought is obtained, I believe, by following the written answer plan. Require the answers to be written and correctly copied. Let the books be inspected often.

#### *The Personal Element*

The best of all that the teacher has to give to the student is himself, — the best that he has from his wider research, the wealth of his own Christian experience, and a heart full of sympathy. A class-room acquaintance with the students will not suffice. Personal interviews count for much. A certain student announced to the teacher, at the close of the Bible recitation, his decision to leave school. His special purpose in coming had been to take up the Bible study; but try as hard as he might he could not master his lessons. An appointment was made for a personal interview, and half an hour spent in showing the student how to study and prepare the lessons resulted in a recovery from discouragement and the making of an excellent Bible student.

M. E. KERN.

THE faithful teacher enjoys the approval of Heaven. He is employed, if he has a right spirit, in a heavenly mission. He is doing his Heavenly Father's business. That man should be made wiser and happier, is the will of Heaven. To this end, the Son of God — the Great Teacher — came to bless our race. So far as the schoolmaster has the spirit of Jesus, he is engaged in the same great work. — *Page.*



### Mensuration

If desired, some of the practical applications of the rectangle may be taught before other figures are introduced. The most common applications are those of plastering, papering, and carpeting, although the latter is not logically related to the rectangle, since carpet is sold by the linear yard, without reference to the width. A problem in carpeting does not involve the area of the room directly, and is solved by determining the length of strip, including waste in matching, and the number of strips (*whole* strips, as fractions of widths can not be bought).

Since there is no uniform practise as to allowances to be made for openings, as doors, windows, baseboards, etc., the subjects of papering and plastering can not be taught arbitrarily. In general, however, the area of the whole surface, and usually that of the openings, is computed, which gives practise in finding the area of the rectangle.

The pupil should be taught to consider the whole wall surface as *one rectangle*, having for its length the perimeter of the room, and for its width the height of the room. Teach the meaning of the term "perimeter." To make the work more graphic, have the pupil illustrate the method by a drawing in which the four walls are represented as they would appear if flattened out.

A sheet of paper folded so as to resemble the walls of the room (sides and ends being held in position) makes the method clearer. With a little practise the pupil will prefer this method to that of computing the side and end walls separately. He will also be able to *see* (with his mind's eye) the *row* of square units (in this case *square feet*) around the base of the room, and the *number of rows* (indicated by the height), whose product is the area. This helps to fix easily in the mind the correct writ-

ten form:  $9 \times 40$  sq. ft. = 360 sq. ft.

Papering, as considered in most text-books, consists in finding the number of *whole* rolls required by dividing the area to be covered by the area of a roll of paper. The quotient in this case is an abstract number, and indicates the number of rolls. The proper written form would be:  $40$  sq. yds.  $\div$   $8$  sq. yds. =  $5$  (number of rolls).

The pupil should, of course, be encouraged to do original work in measuring rooms and framing problems.

Before taking up a new figure, the development of the rule for finding the area of the rectangle should be reviewed, since we wish to learn how our new figure may be *seen*, or thought of, as a rectangle.

#### The Parallelogram

Begin with a paper form five inches long and two inches wide. Place a



dot on the upper edge one inch from the upper left-hand corner.

Connect this point with the lower left-hand corner by a line. Fold and tear off, discarding the smaller piece. Place a dot on the lower edge one inch from the lower right-hand corner. Draw a line from this dot to the upper right-hand corner. Fold and tear off as before. We now have a parallelogram ready for use. Have the pupil measure its length (4 in.) and its width (2 in.). Teach the new terms "base" and "altitude," emphasizing the fact that the latter is the *vertical* measurement between the two sides, and *not* the oblique edge. Our purpose is now to discover how this may be seen as a rectangle.

Holding the parallelogram in the same position, place a dot on the upper edge, one inch from the upper right-hand corner. Connect this dot with the lower right-hand corner by a vertical line. Fold and tear off. Take the triangular piece torn off



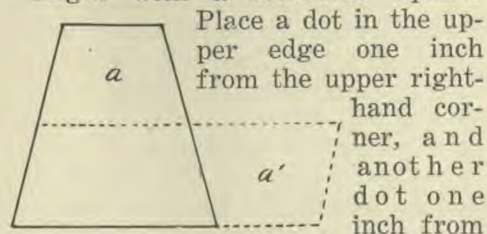
(A) and place it on the upper left-hand corner with the oblique edges adjacent (A'). We now have a rectangle. Measure its length (4 in.) and its width (2 in.).

The parallelogram may therefore be seen as a *rectangle*, having the same base and same altitude. The area of the parallelogram is therefore  $2 \times 4$  sq. in., or 8 sq. in.

#### The Trapezoid

Similarly the trapezoid may be seen as a rectangle.

Begin with a four-inch square.



Place a dot in the upper edge one inch from the upper right-hand corner, and another dot one inch from the upper left-hand corner. Connect these dots respectively with the lower right-hand corner and the lower left-hand corner. Fold and tear off triangular pieces, discarding the same. We now have our trapezoid ready for use.

Measure the upper base (2 in.) and the lower base (4 in.) and the altitude (4 in.).

Fold the trapezoid over so that every point in the upper base touches the lower base. Crease and tear. Place the upper and smaller portion (A) to the right of the other, in an inverted position (A'), with the oblique edges adjacent, and the two bases in the same straight line.

Our trapezoid now has the form of a parallelogram, and may be further reduced to a rectangle, if desired.

Measure the whole base (4 in. + 2 in. = 6 in.) and the altitude (2 in.). The area is therefore  $2 \times 6$  sq. in., or 12 sq. in. But the area of the parallelogram is the area of the trapezoid; hence a trapezoid may be seen as a rectangle, having for its base the sum of the upper and lower bases of the

trapezoid, and for its altitude, *half* the altitude of the trapezoid.

When the rules are developed in this way, the pupil has no difficulty in expressing them in his own words, and they are easily remembered. He is eager to see how other figures may be seen or thought of as a rectangle. When the rule is well understood, he is ready for exercises illustrating the same.

MRS. H. E. OSBORNE.

#### The School and the Farm

"THE system of education instituted at the beginning of the world, was to be a model for man throughout all after-time. As an illustration of its principles, a model school was established in Eden, the home of our first parents. The garden of Eden was the schoolroom, nature was the lesson book, the Creator himself was the instructor, and the parents of the human family were the students. . . . Here, amid the beautiful scenes of nature untouched by sin, our first parents were to receive their education.

"To Adam and Eve was committed the care of the garden, 'to dress it and to keep it.' Though rich in all that the Owner of the universe could supply, they were not to be idle. *Useful occupation* was appointed them as a blessing, *to strengthen the body, to expand the mind, and to develop the character.* [All italics mine.]

"The book of nature, which spread its living lessons before them, afforded an exhaustless source of instruction and delight. . . . The garden of Eden was a representation of what God desired the whole earth to become, and it was his purpose that, as the human family increased in numbers, they should establish other homes and schools like the one he had given.

"Under changed conditions, true education is still conformed to the



Creator's plan, the plan of the Eden school. . . . The great principles of education are unchanged. 'They stand fast forever and ever;' for they are the principles of the character of God."

For nearly six thousand years Satan has been working to change the Creator's plan. Nature and nature's God are too much forgotten. Buildings are erected — the products of man's hands; books are written — the products of man's mind; and these are made to take too largely the place of God's appointed agencies. The result is plain — ever-increasing infidelity and a wide departure from the original plan.

For more than twenty years we have been warned against the evil of following wrong methods of education. We have been urged repeatedly to move out of the cities and establish our schools in the country, where land can be cultivated, and where students can come in contact with nature. "Look at nature! there is room within her vast boundaries for schools to be established where grounds can be cleared and land cultivated. *This work is essential to the education most favorable to spiritual advancement; for nature's voice is the voice of Christ teaching us innumerable lessons of love, and power, and submission, and perseverance.*"

I know of few things productive of more evil than that of sending students to work on the farm without the help of the teachers. If habits of indolence are formed, they are formed here. Here the conversation runs freely into forbidden channels; and it takes only a short time wholly to undo all the good accomplished in the class room and even in the Bible class.

If ever there is a place where the teacher's help is needed, it is on the farm; because here, as in no other place, he has an opportunity to become acquainted with his students, to learn their weaknesses and defects,

and here, as in no other place, he has opportunity to help. The conversation, directed by the teacher, should be elevating and uplifting. By his own example, he should teach correct habits of industry, and in this way the school farm becomes a *class room*, and not a mere means of support for the unfortunate few. "The students are not to regard the school land as a common thing, but are to look upon it as a lesson book open before them, which the Lord would have them study."

"Different teachers should be appointed to oversee a number of students in their work, and *should work with them*. Thus the teachers themselves will learn to carry responsibilities as burden-bearers. . . . Time is too short now to accomplish that which might have been done in past generations. But even in these last days *much* can be done to correct the existing evils in the education of youth."

"The true teacher can impart to his pupils few gifts so valuable as the gift of his own companionship. It is true of men and women, and how much more of youth and children, that only as we come in touch through sympathy can we understand them; and we need to understand in order most effectively to benefit. To strengthen the tie of sympathy between teacher and student there are few means that count so much as pleasant association together outside the schoolroom. In some schools the teacher is always with his pupils in their hours of recreation. He unites in their pursuits, accompanies them in their excursions, and seems to make himself one with them. Well would it be for all schools were this practise more generally followed. The sacrifice demanded of the teacher would be great, but he would reap a rich reward." And the reward far outweighs the effort.

P. E. SHEPLER.



# The Primary School

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

## Living Clay

"I TOOK a piece of plastic clay,  
And idly fashioned it one day,  
And as my fingers pressed it, still  
It moved and yielded to my will.  
I came again when days were  
past,—

The bit of clay was hard at last.  
The form I gave it still it bore,  
But I could change that form no  
more.

"I took a piece of living clay,  
And gently formed it day by day,  
And molded with my power and  
art

A young child's soft and yielding  
heart.

I came again when years were  
gone,—

It was a man I looked upon.  
He still that early impress bore,  
And I could change it nevermore!"

## A Lesson in Sewing

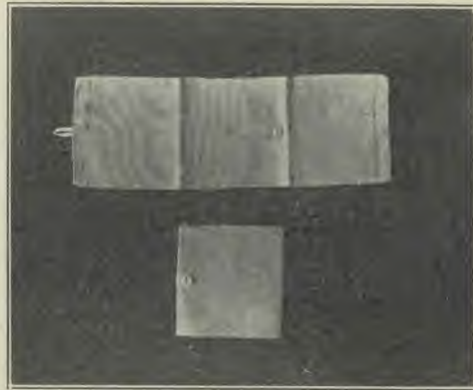
MODEL: A holder for kitchen use.

MATERIALS: Piece of five-cent, unbleached, twilled cotton crash, 13 inches long and  $17\frac{1}{2}$  inches wide. White tape 3 inches long,  $\frac{1}{4}$  inch wide. One  $\frac{5}{8}$ -inch bone button with two holes. No. 50 white spool cotton. No. 8 needle.

When purchasing the crash, ask to have it rolled instead of folded, as it will then be in better condition for use. Mark off every thirteen inches on each edge, and draw distinct lines across with a pencil. Roll the cloth again; let each child cut off a piece for himself when needed. No effort should be made to keep the children together in their work. Some may be on the first model when others are ready for the third; but if each is doing his best, there should be no criticism. After the piece of cloth is cut from the roll, the two cut edges should be neatly and evenly overcast. The

teacher should start the overcasting, using her own judgment as to the depth and nearness of the stitches. Take half a dozen stitches for a guide to the pupil, and require him to test his work frequently by yours. Allow no carelessness.

When the first edge is satisfactorily finished, show him how to fasten the thread by taking two or three run-



ning stitches, one over the other, at the end of the overcasting. Teach him to cut, not break, the thread, and explain why. Emphasize the fact that the beginning and ending are very important parts of every line of sewing. Mention some of the results of carelessness in these respects—hems with a few stitches ripped at the corners, or buttons with a bit of thread hanging from one eye. Encourage the pupil to take a wholesome pride in neat, thorough work.

The two overcast edges should be turned over onto the cloth the width of a seam, one at a time, and both on the same side of the cloth. Press the folds firmly between the thumb and forefinger, but do not stretch or crumple the cloth; baste. Wherever possible in basting, leave the knot on the right side of the work for convenience in taking out.



Place the turned edges together; begin where two corners meet, and baste each end evenly across, taking care that the edges just meet. Pin the turned edges together in the center, to prevent stretching, and baste.

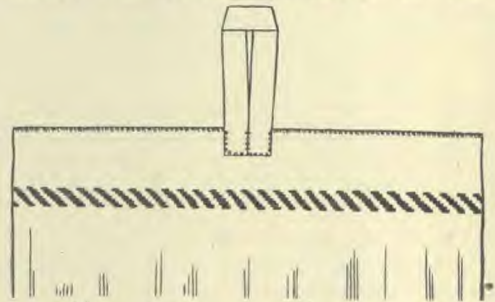
The teacher should carefully examine the work after each step to guard against carelessness and mistakes.

To sew, begin where two corners meet; hide the knot between the two edges, and overhand across the ends. The stitches should be set near together, and but *one thread of the cloth in depth*. When the end is reached, secure by taking several extra stitches at the corner; then insert the needle where it came through last, slip it between the two thicknesses of cloth half an inch in any direction, and then bring through to the outside, and cut the thread close. This draws the end of the thread to the inside, and prevents ripping. Wherever possible, fasten in this way.

On no account accept anything but the best work. In overhanding, the thread should be pulled firmly after each stitch. If the directions are followed, the stitches will not be perceptible without close examination, as of course they should not be. The stitches along the folded edges should be taken in the same way as across the ends, only one thread of the cloth in depth. When this is finished, all bastings may be removed.

Then let the pupil measure and cut off three inches of tape; double this in the center to bring the ends together. Beginning at the ends, overhand up on one side only, one-half inch; fasten with an extra stitch or two, but do not cut the thread; press open with finger nail; turn the ends up a seam's width onto the wrong side; find the center of one end of the holder, and place the loop in the position shown in cut; pin in place, taking care to have it true and square. The closed edge of the tape where the

thread is attached should be just even with the edge of the holder; begin at this point to sew; fold the loop back onto itself and overhand toward the left across one width of the tape; take two stitches at the corner; open, fold the left side of the holder back onto itself, and overhand down to the



How to sew on the loop.

lower edge of the loop; take two stitches at corner; open, fold holder back onto itself parallel with ends, and overhand across. Continue in this way until finished.

Do not allow a pupil to pass a corner without submitting the work for approval, as this is very difficult to rip out. The stitches should not show, and the corners should be square.

To finish off, insert the needle at the point where it came out last, slip between the parts for half an inch, and cut the thread close.

Fold the length of the holder into thirds, with the sewed part of the loop on the inside; mark the place for the button with pin or pencil; open, and sew the button on. A double thread may be used, with the knot on the upper side. Care should be taken to pass the needle up and down in the same places each time, so as to make the work neat on the under side.

The holder should be well pressed under a damp cloth. Press it first open, then folded.

Carefulness, originality, judgment, result from educative hand work.

MRS. E. M. LONG.



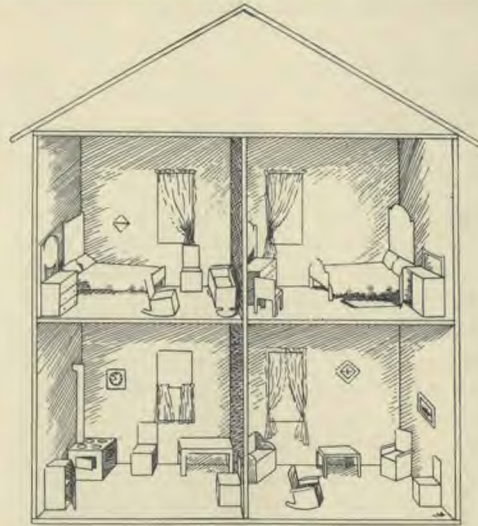
### Domestic Science in the Elementary School

"THE love of the home seems to be fading out of modern life, together with the universal pursuance of the science and art of home-keeping. We are told that mothers no longer find time to instruct their children in the household arts, and that the institution of the school must undertake this work along with the other unsolved social problems of the day." Recognizing the truth of this statement, nearly all city schools to-day have organized classes in domestic science, where this neglected art may be taught. I am convinced that there should be a similar class organized in every elementary school in our land.

It is plain that every boy and girl should receive a training in the duties of every-day life — washing dishes, sweeping, cooking, repairing clothing, etc.; that while they may dispense with some text-book knowledge, it is indispensable that they learn how to perform the duties that pertain to the home. To give instruction in these duties in the elementary school, may seem like placing a great deal of work and responsibility upon the teacher, but when the important place these duties hold in the education of the child is considered, the teaching then becomes a pleasing and interesting task. Along with the difficulties and the labor there are many blessings and much satisfaction in teaching these practical things.

The teaching of domestic science does not mean having a class of older pupils at certain periods, telling them the theory of bread-making, food combinations, etc. Systematic lessons should be given in all grades, to both boys and girls, and these lessons should teach them to do real things. It was Emily Huntington who said, "In schools we teach the children to read in classes. Why not teach them to cook, sweep, wash dishes, and make beds, in the same way?"

And true enough, why not? Every teacher who has attempted any form of occupation for the little folks, recognizes its value; then why not make that work of such a nature that the domestic-science lessons may correlate with it? Cardboard work is well adapted to this purpose. Of this material the articles of furniture needed for a home may be made, and used as a basis for elementary lessons in housekeeping. When the child



completes a cardboard bed, he is taught to make the bedding for it, and then how to make the bed properly. As he furnishes his kitchen and dining-room, he studies their care, how to set a table, to serve a simple meal, to wash dishes in a systematic way, how to keep the cupboard in order, etc.

Every duty pertaining to the home may be taught, using this miniature furniture, and thus the foundation is laid for performing the same duties in the older grades with real furniture.

GRACE O'NEIL-ROBISON.

### "Busy-Work"

THIS subject naturally resolves itself into three vital questions: Why is it necessary? What shall it be? How shall it be?



During the long hours of the first day's teaching, the teacher will learn some reasons *why* it is necessary. Then will come the question of the best means of supplying the need. The training of the child must be the primary object of all busy-work. In other words, the employment must be educative. As we think of the term "busy-work," we naturally think of work especially for the little folks. But in its broader sense it includes seat work for all grades.

In any school there are periods for general exercises when "all souls have but a single thought, and all hearts beat as one." Busy-work is not to be thought of at such times. Also in schools of one or even two grades, where the teacher has simply to say, "Grade five may prepare their geography lesson, while grade four recites in arithmetic," the question of busy-work is at least a simple one. But alas! Such simple situations do not confront the valiant teacher of a mixed school. From six to eight grades are often her portion. While one grade is reciting, how shall the other seven grades be employed? That is the question. But it is by no means a hopeless problem to the plucky teacher.

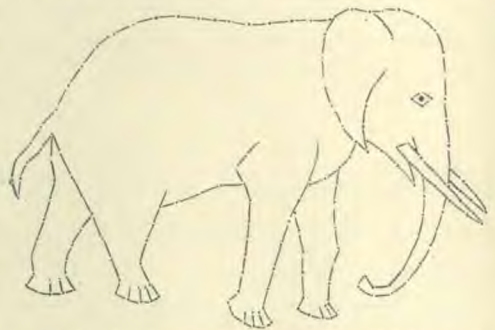
First of all let the situation be carefully studied with a view to eliminating classes by combining. A carefully prepared program indicating both study and recitation periods will help wonderfully. For the older pupils their regular school work will be the busy-work, and for those who may be quicker at working or more faithful it is profitable to have a small library at their command. For material the children will be glad to bring their favorite books. The public library will also furnish much help. Of course great care should be taken in the selection of books.

For the first two grades, the busy-work problem is a more serious one. But here, as in the older grades, the

busy-work should have reference to the pupils' lessons.

As soon as the child has learned to write, the question begins to simplify. And even during the process of learning to write, the lessons may be made a basis for busy-work. As the little one learns to make a letter, the teacher may make a large copy of it on paper, allowing the child to cover the outline with lentils, kernels of corn, or any similar material. The letter may also be outlined on cardboard and sewed with bright silk or zephyr. Thus letter by letter the child will soon be furnished with the entire alphabet of his own manufacture, much to his joy. In the same way, the child's name may be sewed, also the ten numerals, and many simple designs. These designs may be the outgrowth of a Bible nature lesson or a reading lesson if correlation be desired.

As usable designs I have found the



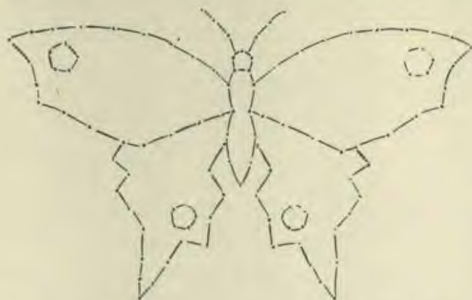
camel, elephant, butterfly, rabbit, oak and maple leaves, stars and crescents, especially desirable, as their shapes are decided, and easily conventionalized into a cardboard pattern.

These patterns serve various other uses. The pupil may be given the pattern and allowed to make its outline on paper, then to color it with wax crayons. Again, the scissors may be used, and the child allowed to cut out his designs. Scissors are great fillers of the little one's cup of bliss. Children revel in color as naturally as a duck in water. And the making

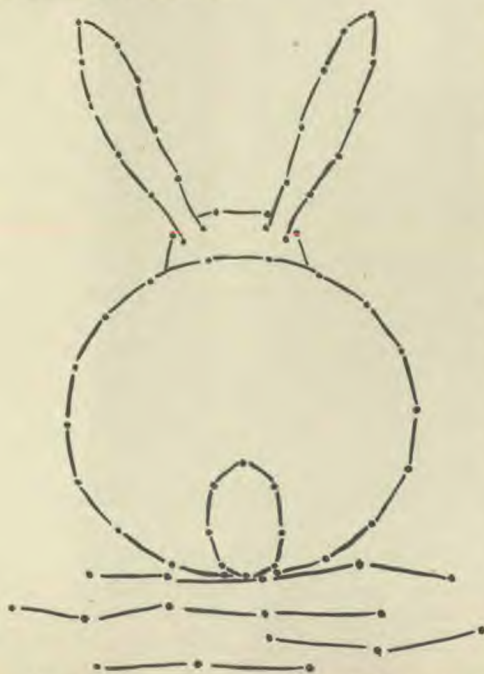


of the rainbow colors in a series of filled-in circles, squares, or stripes, furnishes profitable and pleasant employment.

Boxes of printed letters, called Word Builders, are profitable in the first and second grades. They may be used at first in connection with phonics, and later with the spelling lesson.



The teacher should seek to acquire the ability to improvise material with as small an expenditure of money as possible. It is excellent under any circumstances, and sometimes the only possible way of obtaining the necessary material.



In busy-work, as in everything else, *how* the work is conducted is, after

all, the main thing. Time must be allowed here and there in the day's program to examine carefully even the simplest work in order to make it a real success. Also, in this as in all other lines, let us aim to glorify the work, by doing it well as unto our Master; and for the sake of our beautiful flock let us study to show ourselves workmen that need not to be ashamed.

CARRIE E. ROBIE.

### Schoolroom Hygiene, or How to Avoid Infection

NEARLY all infectious, or as they were formerly called, contagious diseases, are transmitted from person to person through the nose or mouth; that is, the germs of disease are usually breathed in, or they are taken in with food and drink or with articles put into the mouth. If these two portals of entry are sufficiently guarded, the transmission of such diseases as scarlet fever, measles, diphtheria, tuberculosis, and others which health officers now call "preventable diseases" can be very largely avoided. In many of these diseases the infectious germs are in the secretions, and may be expelled into the surrounding air by means of coughing, sneezing, and even talking.

One reason why these diseases are so freely spread, is that in their early stages they are not recognized, but are taken to be simply "sore throat," or "cold in the head," or some other supposedly harmless affection. Scarlet fever and diphtheria, for instance, begin as a simple sore throat; measles, as a cold in the head, with sniffing, watering eyes, and the like.

For this reason a measure of safety that would afford much protection to a school, would be the refusal to admit any pupil having a "cold" or other acute diseases, unless accompanied by a written statement of a physician that the trouble is harmless.

It is, in fact, far better for the child with a cold or sore throat to be at



home; for even the common forms of these disorders are more or less infectious, and may spread through an entire school or community.

Children with sore eyes, or ring-worm, or other skin diseases should not be admitted to the school.

#### *Care of the Mouth*

Children should be taught to form the habit of cleansing the mouth at least twice a day by means of a tooth-brush and a good disinfectant mouth wash. They should be instructed to use the mouth for taking food and drink only. It is not a pocket, and the tongue is not a pen wiper, or a stamp licker, or a slate cleaner.

Any misuse of the mouth in this way is very apt to convey disease germs, perhaps of tuberculosis, where they will have opportunity to breed, and, sooner or later, gain entrance into the tissues.

A very common bad habit is for a person to moisten the lead-pencil in his mouth before writing. This has no advantage in the matter of legibility; it is a filthy habit, and is likely to be followed by infection. Because some will not break themselves of this habit, pens and pencils should not be traded, and should not pass from one person to another. All such practises should be discouraged in childhood, when life habits are being formed.

School floors should be swept only after they have been sprinkled with damp sawdust or similar substance to prevent dust from flying. Occasionally the floor should be mopped with water containing a small quantity of formaldehyde.

Thorough ventilation of the school-room in all weathers, the avoidance of dust, and the separation from the school of pupils not in sound health, are measures that should not be forgotten.

If for any reason the teacher does not possess the authority to send home a pupil with suspicious symptoms, or if it is a case where there is

a reasonable doubt that the trouble is infectious, the pupil can at least be seated at a desk away from others.

Overcrowding of a schoolroom, poor ventilation, and dusty floors are factors that aid materially in the transmission of disease.

Public drinking cups should not be provided in the school. Far better is the upward directed drinking fountain, from which the pupil drinks directly. Where such a fountain is not installed, every pupil should be encouraged to have his own drinking cup.

The public towel is another means of communicating disease. This should be abolished. Paper towels are quite reasonable in price, and might be introduced with advantage.

G. H. HEALD, M. D.

#### Dumb-School Will Quiet the Children

DUMB-SCHOOL, while not really a game, may be found efficient, especially in the lower grades, for quieting a talkative class.

Tell the children in as interesting a manner as possible how the blind children, the dumb children, and the deaf children are taught. Then suggest to the class that they pretend to be a class of dumb children; that they can hear and see but have no power of speech, while you, the teacher, can see and talk, but can not hear. Tell them that you will ask each child a question in turn, which will have to be answered at the board with chalk, because they can not talk, and even if they did, you, being deaf, could not hear them.

Any child whose lips the teacher sees moving is not playing dumb-school, and forfeits his right to answer a question with the chalk.

This game affords the teacher a chance for almost absolute quiet in her schoolroom, and after having a class thus quieted, it is an easy matter to maintain control.



The best questions in this game are those in mental arithmetic. For example, if sugar is worth four cents a pound, how much will three pounds cost? The child then has only to write "\$0.12."

I suggest simple questions because the game is of interest to only the lower grades, first, second, and third. With the first-grade children one might confine the questions to nature-study work, asking, for instance, "What color is an apple?" "What shape is an orange?"—*Ladies' Home Journal*.

### Transition from Script to Print

BY the time this number of CHRISTIAN EDUCATION comes to your reading-table, some of your beginners' reading classes will have reached the period of transition from script to print. Some teachers find difficulty in leading children through this period. This is generally, if not always, the result of lack of skill or knowledge, or both, on the part of the teacher. If properly handled, the transition is easily accomplished, and no ordinary pupil should require longer than one week. The following are a few devices that experience has proved helpful:—

1. Print a few well-known words on the blackboard. Then by making connecting lines between the letters, show how closely the print resembles script. Give a quick, brief drill in concert, and then individually, pointing miscellaneous to script and printed forms. Erase.

2. Write some script word-forms on the blackboard. Then put Flash Word Cards, showing the same words in print, miscellaneous along the crayon rack, and let the children try to put the printed card under the corresponding written form.

3. Write a dozen or more words on the blackboard in a column. Assign a word to each pupil. On a table near by have a large number of Flash

Word Cards displayed, print side up. Let each child go to this table, and fetch the print card bearing the word assigned him. Then give him another word to find in print. This may be called the "Word-Hunting Game," and it may be made a very lively and profitable exercise.

4. Have two long lists of words on the blackboard, one script and the other print, corresponding forms not to be opposite. Let the teacher point to the script form, and let the child find the print form.

5. Make a blackboard sketch of a large body of water filled with rocks quite close together. On each rock print some word that occurs in the Flash Word Cards. Have the cards bearing the same words in print displayed on either the crayon rack or the table. Tell the children that we are all going out to play on the rocks at the sea, and we shall see how many can jump from rock to rock without falling into the water. (Climbing a ladder will serve the same purpose.) Those who can tell the words on the rocks without having to appeal to the cards are the successful ones. He who fails must find the card bearing the same word, and by reversing the card he will learn the word, for he there finds its script form.

6. Write several sentences in script and just below in print. Let the children read them. Then erase the script form and see how many can read the print form.

7. Give a Flash Word Card drill, using the print side of the card, referring to the script side only when the child fails to recognize the print form.

8. Print a sentence on the board, then at some distance from it write any word in the sentence, and let the pupil find the same word in the print form in the sentence.

9. Whole sentences may be built as explained in suggestion 2.



## NOVEMBER

SPEAK not of "melancholy days,"  
Even in gray November;  
Rich harvest treasures, fireside joys,  
Thanksgiving day, remember.

The summer blossoms are faded now,  
But hope and faith are ours;  
The roses bloom on the children's lips,  
And these are the fairest flowers.

Although the sky is dark and sad,  
Each cloud has a silver lining;  
For ever above the darkest sky,  
The sun is brightly shining.

A wisdom higher than yours or mine  
Governs this world of ours;  
His gifts are meted one by one,  
The sunshine and the showers.

Sigh not o'er the purple, clustering grapes,  
For the fragrant blossoms twining;  
Enjoy each blessing as it comes,  
And hush the sad repining.

For life, with all its mercies crowned,  
Let our thanks go up to heaven;  
For the peace that reigns throughout our land;  
For the plenteous harvest given.

And let us make his bounteous gifts  
A cheering message of gladness  
To the humble abode where pale Want sits,  
To those who are bowed in sadness.

So we'll have clear sky in our hearts and homes  
Even in cloudiest weather;  
For the Master, in his goodness, hath  
Linked joy and love together.

Thanksgiving comes, the old home rings  
With the sound of well-known voices;  
The scattered household band unites,  
And every heart rejoices.

— *Selected.*



# THE RAINBOW

ALICE C. D. RILEY

JESSIE C. GAYNOR

1. Oh, arch of glo-ry curv-ing there on high, Whence cam-est thou? Oh,  
 2. Art thou the but-ter fly of heav-en-ly fields, Oh love-ly bow? Then

love-ly vis-ion light-ing all the sky, What mean-est thou? I  
 ev'-ry heav'n-ly flow'r that fra-grance yields, Must love thee so. Oh,

come, oh child, from brok-en rays of light, I pro-mise thee a clear and peace-ful night, A  
 no, my child, I shine that all may see How sweet a mes-sen-ger of God to be A

smil-ing morn to greet thy wak-ing sight, Oh, lit-tle one, oh, lit-tle one.  
 heav'n-ly mes-sen-ger of hope to thee, Oh, lit-tle one, oh, lit-tle one.

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# The Home School

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

## The Father's Voice

FOR in nature's every word  
God's own Father-voice is heard.  
A child's sense we must early rouse to  
trace  
The inner meaning in the outward  
face.  
Once let a baby this connection seize,  
He'll find his own way to his goal  
with ease.  
He to whom nature, law and God re-  
veals,  
Finds that about him God's own peace  
he feels.

— *Fræbel.*

## The Use of Holidays

As the time draws near for the celebration of the oldest American holiday, some reflections which come to me with increasing force each year have been marshaling themselves in my mind of late.

They pertain to the use of holidays. It requires no argument for us to agree that at least some of them should not be ignored, and that the fun-loving spirit of youth demands some attention to their observance. Of what value, then, are they? and what is our connection as mothers and home-makers with the felicity of such occasions? Happy indeed is that mother who is so tactful that she is crowned queen in her children's hearts, not of the May only, but of all the festivals of the year.

It has become my firm conviction that every holiday may be made an important factor in the culture and education of our children. Every holiday is an anniversary of some day of importance, if it be only one of the family birthdays. In fact, the family birthdays are to me the sweetest of all the occasions of the year. And if we take time from year to year,

as the children are growing up, to help them to *feel* the reasons why we celebrate eventful religious, national, and family days, a significance will unconsciously attach itself to those days in their thoughts, that will in itself form a barrier to the abuse of them.

### *The Spirit of Comradeship*

If, first of all, we seek to find pleasure ourselves in those affairs in which our children may legitimately find pleasure; if we endeavor to retain in our hearts the spirit of comradeship with our boys and girls; if we succeed in making home more attractive than the street or the neighbors, many of the complications pertaining to amusements will never have to be grappled with. Home may be made the most attractive place for our youth to spend their holidays. If our skill is great enough to enlist the sympathies and interest of all members of the household, regardless of age, and our program inclusive enough to afford true pleasure to all, from grandfather to babe, we have already acquired the fundamental secret of making holidays both delightful and educative.

When mothers and fathers are told that their life mission with their children is to educate them, what can it mean if it does not include the education and cultivation of our children's tastes and ideals? When such a man as Luther Burbank feels that he is justified in devoting his entire life to the culture of fruits, vegetables, and flowers, which have no soul, in order to produce species approximating the original perfection of God's creations, how much more may we feel recompensed in devoting ourselves to the culture of our children's impulses and possibilities?



*Correcting Wrong Tendencies*

Some individuals are endowed by birth with fine sensibilities, and naturally enjoy refinement of association and pleasure; with others the taste is less discriminative. But if we consider wrong tendencies of ap-

mental and moral atmosphere in the home and the family's circle of acquaintance, that will be healthful.

*Thanksgiving Day*

Holidays are influential in the lives of our young people. If some Christian people are correct in their opin-

## THANKSGIVING

I THANK thee, Lord, for house and home  
and lands,— possessions sweet;  
I thank thee more for friends, who,  
loving, pause to greet  
Me, as we, moving onward, meet.

I thank thee, Lord, for little children, and  
the touch of tiny, helpless hands  
Which cling to mine in tender trustfulness; the  
sound of childish voices in the land;  
For birds and butterflies, for flowers; and

I thank thee, Lord, for work, for  
toil and labor, sweat of brow, and  
Well-earned rest; for sleep and wake-  
fulness again to here and now;  
For hope of future life and — Thou.

But more than all I thank thee, Lord, for  
love, and power to laugh and weep  
With those who on their way rejoicing go, or  
pause beside the way to vigil keep  
A moment by their dead who sleep.

For house and home and friends and  
work,— gifts from above,—  
I thank thee, Lord; but more than all,  
yea, more than all, I thank thee,  
Lord, that I can love.

— *Della Thompson Lutes.*

petite and disposition capable of correction, and right tendencies capable of being strengthened, why are not the desires for pleasure capable of elevation? For such work we can not depend upon others. Just as we seek to surround our children with an environment that makes for health, so we should seek to create for them a

ion that they are demoralizing, where does the fault lie,— in the existence of the days, or in their immoderate or neglected use?

I have selected as an example of my meaning, Thanksgiving, because it is nearest at hand, and for the reason that it appears to me to be one of the year's choicest opportunities



for mothers to inculcate into the minds of their children beautiful ideals. The influence of the standard set by those first two Plymouth town Thanksgivings could be traced many years afterward by the Rev. John Elliot, the Indian missionary Samson Oscom, and others who went among the Indians as teachers. These aborigines so fully imbibed the early spirit of Thanksgiving, and of the day of fast and confession which were formerly associated with it, that history tells us their manner of observing it was in some cases a rebuke to their teachers. Generations after, Principal Chief Bushyhead, of the Cherokees, used the following significant words in his Thanksgiving proclamation of the year 1882: "While Thanksgiving days last, and are *sincerely kept*, we need not fear that a magnanimous people will see their government drag and thrust the remnant of our race into the abyss." If, then, Thanksgiving, rightly kept, can help to restrain greed and injustice in a great nation, what may not be its potent influence in the household?

#### *Modern Tendencies*

It is only of recent years that Thanksgiving has become entirely divorced from the idea of an accompanying fast. Now we have only the season of rejoicing left. With the exception of divine services, which are held and attended by some, Thanksgiving as usually observed, has few surviving helpful features. It is with altogether different conceptions of its meaning, that our youth observe Thanksgiving. And the memory they will cherish in the future of what we make the day in their childhood will doubtless be their loadstar in plans for the day in the years to come.

#### *A Literary Feast*

So let us not content ourselves with spreading a meal of good, old-fashioned Thanksgiving dishes. This month all the leading magazines will contain some excellent Thanksgiving

literature, from one of which we may select something worth while, and apropos to the day, to read aloud to the family around the hearth in the evening. Some public libraries each year receive a fresh list of names of appropriate selections for the day. Every library keeps a bound volume containing an index to Thanksgiving literature. Often some member of the family is qualified to prepare an original paper on the day, which all the family would enjoy hearing read. All the children can be encouraged to commit every fall one poem from the wealth of American Thanksgiving verse. And in contributing their share to the family's entertainment, even the youngest child will feel a responsibility for the mutual happiness of the day and a partnership in its plans. Next to the Scriptures, the committing to memory of fine poetry is one of the best mental bank accounts one can have. Every Thanksgiving a fresh deposit ought to be made. If nothing else appeals to our minds, the re-reading of some selections from Longfellow's *Hiawatha*, such as "The Song of the Corn Field," would add much to the pleasure of an afternoon or evening for Thanksgiving. Then there are a number of wholesome, rollicking things for the younger children. Be sure to help them carve some Jack'o-lanterns. And if you are so fortunate as to live in the country, and farm work is not pressing, a good, old-fashioned corn-husking is not the least enjoyable plan for the day. However limited our resources, shall we not make this Thanksgiving day of 1909 memorable for good in the recollections of our children? HATTIE B. HOWELL.

"ATTENTION may be secured; it can not be compelled."

"No one can teach well who is not perfectly willing to devote his best energies, and all his energies, to the work."



## Christmas Gifts

AT Christmas time everybody wishes to do something to make somebody happy. We are accustomed to think that this means the giving of tangible gifts. But the best, richest, and most enduring of all gifts are those which cost no money.

The giving of ourselves, our thoughts, our love, and our good will, are invisible gifts that will be remembered long after the gifts of mere things have faded from memory.

### *You Can Give Happiness*

Take time to call upon your neighbors. Carry the rare gifts of sunshine and gladness into the homes where they are seldom known.

### *Give Encouragement*

You can write encouraging letters to the young people among your acquaintances who are away from home. Make your letters bright with hope and trust. Write of your ideals for them, and of your faith in their ability to live up to them.

### *Give Help*

You can present a gift of helpfulness to your neighbors and friends by the influence of your simple and sincere living during the holiday season. Strive to see things in their true perspectives. Estimate them at their true values. Put away sham generosity and affected sympathies. Shun insincerities and untruths. Be sincere in every word and action of your life.

### *Give a Mother's Love*

What gift is dearer to the neglected orphan or the youth far from home and loved ones than a mother's love? Open the doors of your home and your heart and give them joy and love to leaven all the days until another Christmas arrives.

### *Give Pleasure*

Give your friends the pleasure of knowing that they are remembered.

Send them little, loving, personal notes, conveying your wishes of good cheer for the year to come.

### *Give Sunshine*

Search out lonely individuals whose days, especially holidays, are long and dreary. Invite them to share with you the warmth and cheer and comfort of your home.

### *Give Co-operation*

Co-operate with your pastor, Sabbath-school teacher, or young people's society in all worthy Christmas enterprises which will bring cheer and comfort into the lives of the poor and unfortunate.

### *Give Your Talents*

Gladden the lives of some of God's invalids or "shut-ins" by singing to them some of the dear old songs of their happy childhood days; or read to them some passages from the Bible or their favorite author.

### *Give Comfort and Joy*

Radiate helpfulness all the day long. Minister kindly deeds and loving thoughts. Give your companionship, your encouragement, and your sympathy. Although not made up of material things, these invisible, intellectual, and spiritual gifts will bless giver and receiver alike, and live longest in the lives of each.

A. M. B.

## A Mother's Victory

I KNEW a poor mother who had a boy in prison, and whose life was one long misery of anxiety about him. She thought she *ought* to be anxious in such a case. But one day the Holy Spirit brought vividly to her remembrance the command, "Be careful [anxious] for nothing," with a great emphasis on the word "nothing." She had never noticed it before. But now it came home to her with such power that she felt she dare not be anxious any more, even about her

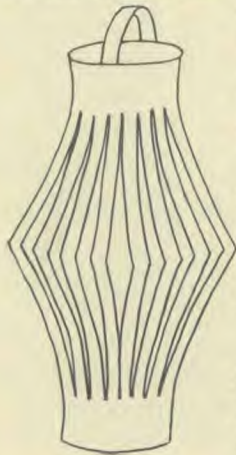


boy. That word "nothing" covered everything, even the prison. She at once committed him utterly to the Lord, and said: "Lord, my boy is thine. I hand him over to thee. I can not take care of him myself; thou only canst do it, and I leave him with thee. I will not be anxious any more." She kept her word. No anxiety from that time forth was allowed to enter. And the Lord, as he always does, kept that which was committed to him, and saved her boy. Even in the prison, which had seemed so dreadful to her, her boy was converted, and came out of it finally to live a life of Christian usefulness.

May the Lord teach us all how to trust our children to him.—*Mrs. Hannah Whitall Smith.*

### Construction Work for Little Fingers

LANTERNS like the one in the illustration, fastened to a cord six or eight inches apart, and strung across the corner of a room, are quite decorative for "special days."



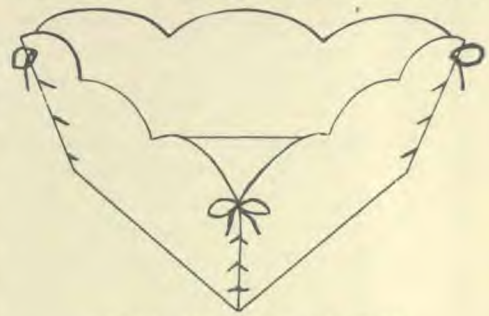
**MATERIALS:** Paper (white or colored)  $3\frac{1}{2}$  x 5 inches, scissors, and paste.

Fold a paper carefully in two lengthwise, and crease. Cut through the crease every quarter of an inch to

about five eighths of an inch from the long edge. Leave one-half-inch space at each end for pasting. Fasten handle-strips with ends inside.

A pin-tray which is both useful and pretty may be made of green pasteboard and laced with red baby-ribbon, tied into a small bow at the

top of each of the three sides. Each side of the triangle making the bot-



USEFUL AND PRETTY PIN-TRAY

tom of the tray, should measure four inches.

A. M. B.

### "Don't"

How often do we see the restless activity of a child increased by "don't's." The incessant "don't" only turns him from one annoyance to another. It is, "Don't run," "Don't fall," "Don't make such a noise," "Don't get dirty," "Don't eat that now," "Don't touch my dress," "Don't whine," and so on — a countless number of "don't's."

"I never heard a sadder or more significant speech from young lips than when I was once reasoning with a boy about some extra naughtiness," says a writer, "and he said: 'O, well, I am always doing "don't" anyhow, so this will not make any difference.'"

Arthur Brisbane says: "For every million of 'don't's' in this land, more than nine hundred thousand are harmful, and fifty thousand more are useless and merely nagging. Nervous, overworked mothers, irritable, thoughtless fathers, are forever plaguing and checking and discouraging their children with the eternal 'don't.'"

What child has not many times felt like uttering the following lament: —

"It seems to me I've never found  
A thing I'd like to do  
But what there's some one close  
around  
'At's got a 'don't' or two.



And Sabbath — 'at's the day o' 'don't,'

It's worst of all the seven.

O, goodness! but I hope there won't Be any don't's in heaven!"

Parents, drop the word from your vocabulary! Try the effect of suggesting the *doing* of something desirable in its stead. The child must act, therefore one "do" is worth a thousand "don't's."

A. M. B.

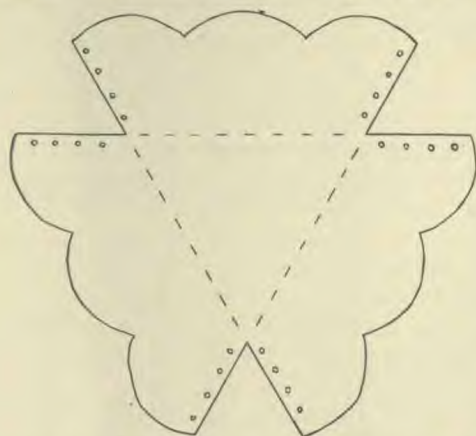


DIAGRAM OF PIN-TRAY (SEE OPPOSITE PAGE)  
SHOWING PLAN OF CONSTRUCTION

### Music in the Home

MUSIC may be made a great blessing, as well as a pleasure, in the home, or it may become just the opposite. Everything depends upon whether we regard it as a gift from God, to be used to the glory of his name, or merely as a means for the gratification of self.

Fathers and mothers, should you see in your son or daughter the gift of music, do not deny to either the privilege of cultivating it so far as you may be able, lest by so doing you may be held accountable for burying a talent. But all the time seek to impress upon their young minds that it is given them of God, and show them how this ability may be used in his great work.

There is great need in God's service for consecrated musical talent. This we shall have if the right stand-

ard is held up before the youth in our homes.

Music may be the means of binding the members of the home together, of helping to make it the most attractive place on earth. Father, do not lose patience if the daughter sings or plays when you, perhaps, have come home tired and desire to rest. How thankful you should be that she is with you, instead of being you know not where.

Let us keep the standard of our music high. We are careful to place the purest, most elevating literature in our homes. Shall we not be as careful to have only such music also as will elevate? Cheap, popular music, and the sentimental or vulgar songs of the day, should find no resting-place in Christian homes. The greater part of the popular music, so prevalent to-day, is to pure music what the yellow-back novel is to pure literature.

How much happier is the home that echoes the voice of song than is one where the voice of contention is heard! What pleasanter picture can be imagined than a comfortable home, with father, mother, sons, and daughters gathered to welcome the Sabbath, lifting their voices not only in prayer, but in songs of praise to their Maker. Though the boy you love so well may sometime wander away from such a home and from the God you serve, the memory and influence of the prayers and songs which went up from your family altar will never leave him.

Let us make music one means of binding the home together, and of drawing us nearer to God, who gave us voices with which to praise him.

CLEMEN HAMER.

SEARCH into things yourself.—  
*Isaac Watts.*

"THE harmony of sound has a tendency to produce a correspondent harmony of soul."



## Thoughts on Discipline

### False Kindness

THE softest little fluff of fur!  
 The gentlest, most persuasive purr!  
 O, everybody told me that  
 She was the "loveliest little cat!"  
 So when she on the table sprung,  
 And lapped the cream with small  
 red tongue,  
 I only gently put her down,  
 And said, "No, no!" and tried to  
 frown;  
 But if I had been truly kind,  
 I should have made that kitten mind!

Now, large and quick and strong of  
 will,  
 She'll spring upon that table still,  
 And, spite of all my watchful care,  
 Will snatch the choicest dainties  
 there.  
 And everybody says, "Scat! scat!  
 She's such a dreadful, dreadful cat!"  
 But I who hear them, know with  
 shame,  
 I only am the one to blame;  
 For in the days when she was young,  
 And lapped the cream with small  
 red tongue,  
 Had I to her been truly kind,  
 I should have made that kitten mind!  
 — *Kindergarten Review.*

### Quiet Home Games

BLOT PICTURES FOR THE LITTLE  
 ONES: Give each child paper, with



ink or bluing. A blot is made with the ink, the paper is folded over, and pressed firmly over the blot. It is very amusing to see the different forms that can be produced in this way.

VERBARIUM FOR THE OLDER ONES:  
 Supply each person with paper and  
 pencil, and let



the players  
 make the long-  
 est possible list  
 of words from  
 the letters of a  
 given word.

For instance, lad, idle, aisle, die, sail,  
 and at least a score of other words  
 can be constructed from the noun  
 "ladies."

### Nature Study

#### *How to Study the Works of God*

CHILDREN should be encouraged to search out in nature the objects that illustrate Bible teachings, and to trace in the Bible the similitudes drawn from nature. They should search out, both in nature and in Holy Writ, every object representing Christ, and those also that he employed in illustrating truth. Thus may they learn to see him in tree and vine, in lily and rose, in sun and star. They may learn to hear his voice in the song of birds, in the sighing of the trees, in the rolling thunder, and in the music of the sea. And every object in nature will repeat to them his precious lessons.

To those who thus acquaint themselves with Christ, the earth will nevermore be a lonely and desolate place. It will be their Father's house, filled with the presence of him who once dwelt among men.— *Mrs. E. G. White.*

"MANY of us are whipping out of our children things that we should have whipped out of ourselves before they were here."

"THE true object of reproof is gained only when the wrong-doer himself is led to see his fault, and his will is enlisted for its correction."



# The Correspondence School

TAKOMA PARK, WASHINGTON, D. C.

## The "Continuation School"

IN our zealous efforts to raise the standard of excellence in colleges and preparatory schools, and to extend their benefits to the greatest number possible, the place of an important type of school that is steadily winning its way into the confidence of liberal-minded educators, is too much disregarded and too little understood.

With the broader view that education is by no means confined to a short period in childhood and youth called "school-days;" but that, looked upon as that which determines the career and destiny of men, education begins in the home, and continues through the occupation or profession followed after school-days are over, we should not confine our attention to the brief space of the student's sojourn with the proverbial schoolmaster.

As practical educators, we have been fond of saying to the student that among the chief benefits of his daily work in school is that of learning how to study, how to make the most of his time, how to economize effort, how to set himself to a task and pursue it in self-reliance to the end; in short, how to enjoy the fullness of living well. Then, after giving him a few samples of these delicious things, we let him go, feeling that we have discharged our full duty by having done our best for him during his short stay "in school;" and this, too, regardless of the reasons that take him out of school.

Now if we are really in earnest in this matter of education, if we sincerely believe that in its broad sense it is the greatest thing in a man's life, are we content to drop our active interest in the student on the day that life's duties call him away from "school"? Shall we not rather say to him, on his departure, whether he has completed a "course" or not: "We have observed your work closely since you have been with us; we have

marked your gifts and capabilities; we have noted your earnestness and your progress. Now we feel that you have made a good beginning, and we want you to follow up the interest and activity you have developed, in improving to the highest degree possible the talents God has given you. We want you, if possible, to enter upon your follow-up work without a break, while the inspiration you have gathered here in association with others is fresh and vivid in your mind. In perfecting our system of education, we have recently added the 'continuation school.' This school gives its instruction by correspondence, and is therefore more specifically called the 'correspondence school.' The studies it offers are largely of the same character as you find in the curricula of our resident schools. It is open all the year, and you can enrol any day you choose. Its work is thorough, its prices are moderate, and the credits you obtain for work done in it are accepted by our other schools. Best of all, you can pursue studies by correspondence while doing full service in your regular occupation. The outfit is simple and portable, so that you can carry enough of it with you to occupy usefully your spare moments. You can send in your lessons for correction any time you have them ready. You can push your studies as rapidly as you please, on the one condition of doing your work thoroughly. Better enrol at once, and perpetuate the privilege of improving yourself that you have so much enjoyed while here with us."

The truth which has become familiar to our ears, that "our ideas of education take too narrow and too low a range," doubtless has some applications of which we have as yet scarcely caught a glimpse. One of these applications may be that of the continuation school.



# 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.

**Equipment:** A 3000-volume library. 2. Eleven Bausch & Lomb microscopes fitted with two-thirds and one-sixth objectives. 3. A new four-inch telescope, with latest appliances. 4. Chemical and physical laboratories. 5. A \$5,000 printing plant, containing large cylinder press, power paper-cutter, stitcher, job presses, etc. 6. A well-equipped commercial department.



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## Mount Vernon College

The Columbia  
Union Confer-  
ence Training  
School

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# Christian Education

FREDERICK GRIGGS Editor  
WARREN EUGENE HOWELL Associate Editor

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"A FROWN wrinkles the frowner,  
not the one frowned upon."

MILTON, BRADLEY & COMPANY, Springfield, Mass., are the publishers of boxes of "Word Builders," reference to which is made in the article, "Busy-Work," to be found on page 31. This company also publishes many other helpful aids to the primary teacher. It will be of value to teachers to obtain and make use of their catalogue.

THE sale of CHRISTIAN EDUCATION is being undertaken by agents, and they are sending in encouraging reports of their efforts. One agent sold twenty copies in about two hours. The character of the magazine is such as to make it desirable for agents to sell directly to the homes. The work already accomplished by agents presages well for this method of circulation.

THE "Flash Word Cards" referred to in the article, "Transition from Script to Print," in the Primary section, may be obtained from the Normal Department, Union College, College View, Neb. The price is one dollar for a set of one hundred cards. The article referred to illustrates very forcibly the value of these cards to the teacher of primary reading. They should be in the hands of every teacher.

A NEW text on United States history, by F. S. Bunch, has been brought out in a tentative form by the printing department of Walla Walla College. It is the desire of the author and publishers that it shall be thoroughly tested in actual class work and closely criticized before being issued in permanent form. It has 325 pages. The price is 85 cents. Address M. E. Cady, College Place, Wash.

OUR subscription list is showing encouraging growth. While we are pleased that this is so, we are also aware of the fact that there are yet many thousands of homes and schools into which CHRISTIAN EDUCATION should find its regular way. The magazine seeks to be very practical, and to set forth, in a helpful way, methods and suggestions for Christian teachers and parents. Show the paper to your friends. Urge them to become regular subscribers. It will do them good.

WE earnestly solicit practical suggestions from teachers and parents. The child problem will ever be an unsolved one. It will always present new phases and avenues for valuable study. Interesting incidents and experiences in child life, both in home and school, in which difficulties in class work and discipline have been met and overcome will be helpful suggestions to many others. Let each of our readers have this spirit of helpfulness, and send to the editors brief narrations of such experiences.

THE city of Melrose, Mass., has introduced an innovation into its work by making it possible for the pupils of the seventh, eighth, and ninth grades to come to their schoolrooms in the morning at 8:30 for half an hour's quiet study. The teacher is there at this time, preparing for her day's work, and so is at hand to assist students when necessary. At this time of the day the student is refreshed, and able to do his best in study. This affords an excellent opportunity for the student to acquire the habit of study.



# Directory

- Adelphian Academy, Holly, Mich.  
Alberta Industrial Academy, Leduc, Alberta.  
Arizona Intermediate School, Phoenix, Ariz.  
Avondale School for Christian Workers, Cooranbong, N. S. W., Australia.  
Battle Creek Academy, Battle Creek, Mich.  
Beechwood Manual Training Academy, Fairland, Ind.  
Berean Industrial School, Malaga, Wash.  
Bethel Academy, Bethel, Wis.  
Cedar Lake Academy, Cedar Lake, Mich.  
Central California Intermediate School, Armona, Cal.  
Claremont Union College, Kenilworth, near Cape Town, South Africa.  
Clearwater Industrial School, Eagle River, Wis.  
Colorado Western Slope Academy, Palisades, Colo.  
Cumberland Industrial School, R. F. D. No. 2, Daylight, Tenn.  
Darling Range School, Heidelberg, West Australia, Australia.  
Diamante School, Colegio Adventista del Plata, Diamante, Province Entre Rios, Argentina, South America.  
Duquoin Intermediate School, Duquoin, Ill.  
Eastern Colorado Academy, R. F. D. No. 3, Campion Station, Loveland, Colo.  
Elk Point Industrial Academy, Elk Point, S. D.  
Emmanuel Missionary College, Berrien Springs, Mich.  
Eufola Academy of Industrial Mechanics, Eufola, N. C.  
Fernando Academy, San Fernando, Cal.  
Fiji Training School, Buresala, Ovalau, Fiji, Pacific Ocean.  
Forest Home Industrial Academy, Mt. Vernon, Wash.  
Fort Ogden School, Fort Ogden, Fla.  
Fox River Academy, Sheridan, Ill.  
Friedensau Industrial School, Friedensau, Post Grabow, Bez, Magdeburg, Germany.  
Goldsberry Intermediate School, Goldsberry, Mo.  
Gravel Ford Academy, Gravel Ford, Coos Co., Ore.  
Guatemala English School, 29 Fourth Ave., South, Guatemala City, Guatemala, Central America.  
Haapai 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.  
Pine Grove Industrial School, Amory, Miss.  
Portage Plains Academy, Portage la Prairie, Manitoba.  
Pua Training School, Pua, Chile.  
Pukekura Training School, Cambridge West, Waikato, New Zealand.  
Rome Mission School, Piazza Venezia, Rome, Italy.  
Royal Intermediate 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.



## A Christmas Hymn

### I

Tell me what is this innumerable throng  
Singing in the heavens a loud angelic song?  
*These are they who come with swift and shining feet  
From round about the throne of God the Lord of light  
to greet.*

### II

Oh, who are these that hasten beneath the starry sky,  
As if with joyful tidings that through the world shall fly?  
*The faithful shepherds these, who greatly were afear'd  
When, as they watched their flocks by night,  
heavenly hosts appeared.*

### III

Who are these that follow across the hills of night  
A star that westward hurries along the fields of light?  
*Three wise men from the East who myrrh and treasure  
bring  
To lay them at the feet of Him their Lord and Christ  
and King.*

### IV

What babe new-born is this that in a manger cries?  
Near on a bed of pain His happy mother lies.  
*Oh, see! the air is shaken with white and heavenly  
wings—  
This is the Lord of all the earth, this is the King of  
kings.*

### V

Tell me, how may I join in this holy feast  
With all the kneeling world, and I of all the least?  
*Fear not, O faithful heart, but bring what most is meet:  
Bring love alone, true love alone, and lay it at His feet.*

—Richard Watson Gilder.