

CHRISTIAN EDUCATION

A MAGAZINE FOR HOME AND SCHOOL

The Adequate Teaching of English
Nerve Strain in School

Three Names Writ Large in the
History of the English Bible

The English Bible and the Life of
the People

The Bible and Its Influence on
English Literature

Look Well to the School Calendar

Methods in Teaching German

Farmers' Calendar

Informal Talks on English

Suggestions for School Gardens

Summer Campaign Number





As an educating power, the Bible is without a rival. In the Word of God the mind finds subject for the deepest thought, the loftiest aspiration. The Bible is the most instructive history that men possess. It came fresh from the fountain of eternal truth, and a divine hand has preserved its purity through all the ages. It lights up the far-distant past, where human research seeks vainly to penetrate. In God's Word we behold the power that laid the foundation of the earth and that stretched out the heavens. Here only can we find a history of our race, unsullied by human prejudice or human pride. Here are recorded the struggles, the defeats, and the victories of the greatest men this world has ever known. Here the great problems of duty and destiny are unfolded. The curtain that separates the visible from the invisible world is lifted, and we behold the conflict of the opposing forces of good and evil, from the first entrance of sin to the final triumph of righteousness and truth; and all is but a revelation of the character of God. In the reverent contemplation of the truths presented in his Word, the mind of the student is brought into communion with the infinite mind. Such a study will not only refine and ennoble the character, but it can not fail to expand and invigorate the mental powers. — *Christian Education*, pp. 65, 66.

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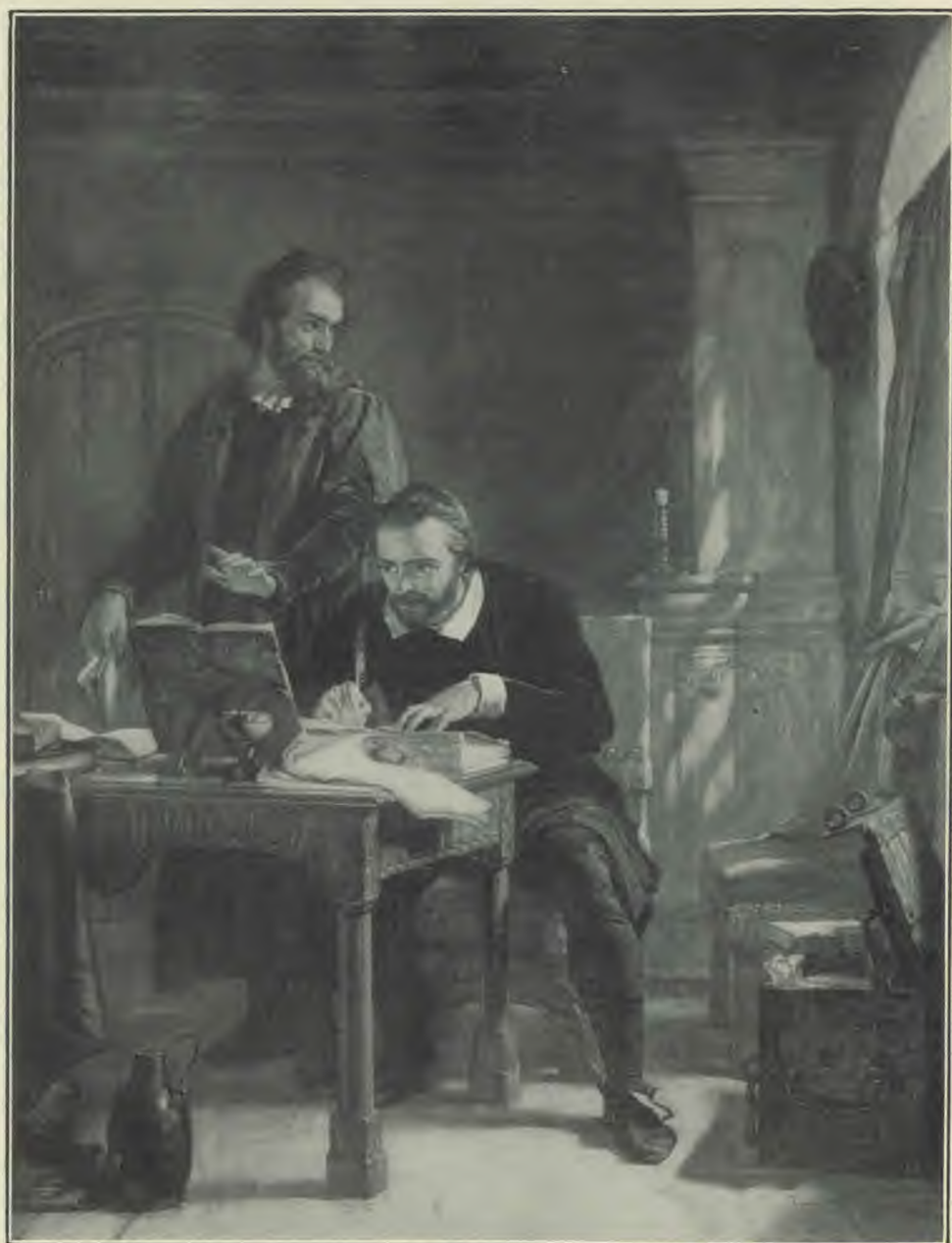
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TYNDALE TRANSLATING THE BIBLE

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No. 4

The Adequate Teaching of English

BY GEORGE W. RINE

THE using of English is — in the Anglo-Saxon world — an every-day necessity, even on the part of the humblest laborer. A tool which must be used so continually as language should surely be polished, sharpened, and so made effective. Again, language is so intimately related to character that, setting moral distinctions aside, the manner of using it is what primarily distinguishes one person from another, and the capacity to acquire it is what mainly distinguishes man from the mere animal. Homer refers to the human race as “articulately-speaking” or “word-dividing mortals.” With an intimate sense that the two things were practically identical, the later Greek philosophers used the word *logos* to denote both speech and reason.

When we say that language-power is a distinctively human mark, we do not mean the power of mere articulate utterance, but the power of attaching any mark or any symbol to an idea, whether that symbol be a sound, a gesture, or a mark on paper. In this broad sense deaf and dumb persons use language as truly as do those who can talk. Even those hapless souls who are deaf, dumb, and blind can, by painstaking effort, be given a language through the sense of touch. Until this is done, their minds remain practically a blank. This fact is proof of the mutual dependence between thought and the means of expressing it. Professor

Johnson tells us that until Dr. Howe gave Laura Bridgman the equivalent of a word, she was, virtually, without the power of thought.

It is true that beasts possess a kind of language-power to perfection. Their notes of defiance or pain, or their calls of warning and affection to their young, are readily understood, even by man. But the inarticulate utterances of bird or beast are not language in the scientific sense. These sounds express only instinct or some other *feeling*. They are essentially akin to interjections, and differ in no real sense from a sigh or a groan. It is language as the expression of thought, not language as the instinctive expression of feeling, that is meant when it is said that “no beast has the power of language.” Prof. W. D. Whitney long ago said: “The essential character of our speech is that it is arbitrary and conventional; that of animals, on the other hand, is natural and instinctive; the former is, therefore, capable of indefinite growth, change, and development; the latter is unvarying, and can not transcend its original narrow limits.”

Since language is at least *practically* necessary to human thinking, we see at once how imperative is the duty on the part of every one to acquire, through study and practise, all possible facility in the use of our noble tongue.

It has been said that accuracy and

ease in speaking and writing English are hall-marks of good breeding. Culture, discipline — character — are revealed in daily speech. A person's habitual speech is an index not only of his mind, but of his personality. "To speak and write correctly," says Miss Mary A. Jordan, "one must feel, think, and act correctly." Jesus could not be the revelation of the character of God if he were not first the "Word [language] of God." To his people Christ says, "Ye shall be witnesses unto me." But no small part of our witnessing to him must be done through the medium of language. How effectual, therefore, should be that medium! Of all God's animate creatures, man alone was fashioned in the image of the Creator. And no one would deny that one of the most obvious marks of that divine "image" is the power of articulate, and, therefore, rational speech with which man is endowed. Man's capacity for a moral and spiritual life would not be possible without the gift of reason; and this gift has for its inseparable concomitant the gift of articulate language.

How essentially sacred, then, is this human faculty of rational language! Is it not morally imperative, therefore, that this faculty should be given all the discipline, the refining, and the development of which it is susceptible? There is, however, another moral reason for a rigorously methodical training in the use of the mother tongue. There is an interplay of personal habits, each habit reinforcing all the others. Hence a habit of laxness and coarseness in language tends inevitably to looseness and indifference in morals. Conversely, the scrupulous exercise of accuracy and precision in speech tends irresistibly to beget habits of precision and circumspection in matters distinctively moral. To be consciously lax and slovenly on one side of our nature is certainly not compatible with care, exactness, and thorough-

ness on any other side. We see, then, that the paramount reason for thorough, systematic training in the use of English in our homes and schools is a distinctively moral reason.

There are extraordinary reasons why the teaching of English should be given exceptional prominence in our denominational schools. At least ninety per cent of our students are under training with a view to engaging in Christian service. They aim to qualify themselves for canvassing, or for the work of the colporteur, or for Christian teaching, or for the sacred work of the minister or of the Christian editor. In each of these sacred callings the necessity of using language, oral or written or both, is almost constant. Such workers can not escape the necessity of putting the language side of their education continually on exhibition. It is, therefore, almost solely by their linguistic skill that the world will rate them intellectually. It is easy to screen one's lack of mathematical or scientific knowledge; but one's attainments or lack of attainments in English are forever shouting from the housetops. This is the one aspect of their education that gospel workers of necessity wear as frontlets between their eyes. Grammatical purity, precision of diction, force and ease of expression, are to the Christian laborer an element of success second only to that of consecration.

It is evident that on the faculty of every school should be one who is a trained specialist in the using and teaching of English. But it is equally evident that the whole burden of insuring adequate training in English should not rest exclusively upon such specialist. All the members of the faculty should, as it were, bind themselves in solemn compact to foster in every way the use of good English in all class-rooms. Under this agreement every teacher would mercilessly interdict slovenly or incorrect pronunciation and slipshod

expression, and would positively decline to receive papers in which errors in spelling, pronunciation, and grammar are conspicuous. Would he not, too, in the interests of his own subject, help his pupils to acquire the priceless habit of accurate statement?

Much can be done to promote the use of good English on the part of the pupils, by means of the oral topical recitation. Here no pupil should be permitted to indulge his inclination to get along, if he can, by saying yes or no, or uttering scraps of information, when complete statements alone satisfy the demands of the teacher's question. Professor Carpenter says truly: "A pupil who can speak for two or three minutes, quietly and clearly, on a given topic, has a real command over his knowledge and faculties."

What splendid facilities for extended practise in oral communication of thought are afforded by the daily recitation! Yet how few teachers outside the department of English make the most of their facilities! Do not these teachers owe it to the instructor in English, to their pupils, to themselves, ay, and to Him to whom they belong, to co-operate scrupulously with the department of English in equipping each student with the highest possible proficiency in the use of the God-given faculty of verbal communication? When the teacher of history, or of any other branch of knowledge, inspects the written exercises of his pupils, he should rigidly criticize at least all errors in syntax, in spelling, and arrangement of parts. If this is done, the students will quickly discover the fact that they are held strictly accountable for their English, not only in their English work proper, but in *all* their work. This would, of course, tend powerfully to encourage care and even vigilance on the part of the pupils in all their oral and written English. Thus the writing of exercises in subjects lying outside the

field of English may be turned to excellent account in behalf of good English.

But here caution is needed. There is danger that the pupils will have too much writing to do, which is almost as bad as none at all. The pupil must not be so outrageously overweighted with the burden of writing as to make no genuine progress. At any rate, the department of English should keep on good terms with its sister departments, and there should be something approaching a definite agreement between them as to the amount of work thus required and as to the standard to be used in judging it.

No argument is needed to show that, in order to render effective such a scheme of co-operation among the departments of a school in the interests of good language, each teacher must attain such proficiency in his command of the mother tongue as will place him beyond the reach of just criticism on the score of his English. And should not every teacher be eager to acquire such a mastery of the language, not only because of the greater influence for good he would be able to exert upon his pupils, but for the sake of the added personal power with which such a mastery would invest him? It does seem to me that in view of the high and sacred ends to which our educational work is devoted, the teaching of English in our schools should, in thoroughness and effectiveness, far surpass that found in the very best secular schools. This high ideal, however, can not be realized until *all* our teachers shall have laid upon their hearts the burden of contributing their utmost to the promotion of the effectiveness of this phase of our teaching work. All teachers especially owe their mother tongue the duty of using it correctly, of treating it with scrupulous respect. No teacher can consistently exact more of his pupils than he exacts of himself.

Finally, I beg to have a short, quiet

talk with our teachers of English, in respect to the treatment of written exercises in English. The best teachers everywhere are a unit in holding that no other phase of English work is so fruitful in good results as are the written exercises commonly called composition. In the apt words of Professor Scott, of the University of Michigan: "Other subjects are a means to an end. We pursue them in order that the mind may be stimulated to healthful activity, or may accumulate the material on which it will work when trained and roused to activity. Composition, however, is itself an activity. Through it we may determine the amount of dynamic power possessed by the student, the extent to which it has been developed, the character and substance of the information which he has acquired, and the degree to which he is lord over it."

The reading and correcting of written exercises, and the subsequent conference upon them with the pupils, are the most important part of the teacher's work. Pains should be taken, therefore, to perform such duties with the utmost thoroughness. The pupils should be required unflinchingly to present their papers at the time designated, and in the form prescribed. No time should be wasted in reading carelessly prepared essays.

With respect to each essay there are two questions to be considered: First, has the student used correct English? Secondly, has he given his thought clear and well-balanced treatment? Many successful teachers read each essay twice. The first reading is mainly to determine the degree of

correctness in the language. Every error in spelling, punctuation, and syntax is graphically indicated. If the errors are found too flagrant and numerous, the teacher should go no further, and the pupil should be required to rewrite the exercise.

This first phase of the teacher's task is largely mechanical. It is the preliminary and more elementary part of his office. Should a teacher find an essay in the main correctly written, and for that reason should go no further, he would leave untouched the most important part of his task. He should read the essay the second time, with a view to answering the question, Has the pupil grasped a definite idea and given to that idea clear, well-balanced, adequate expression? He may with profit further ask himself, Does the writer give evidence that he has honestly striven to give expression to some *real thought of his own*? Professor Carpenter has said that good thinking expressed in incorrect language should not be tolerated; but neither should correct language without good thinking. It is evident that this second phase of the teacher's task calls for good judgment, and a just sense of what young persons may with reason be expected to know. He should avoid sarcasm, and irritating comments on the failures of his pupils. They can not be expected to be his equal in point of style. It would be abnormal for a youth to command the literary dexterity of a mature thinker and writer, but he may be held uniformly to a standard of excellence in thought and execution commensurate to his development.

Nerve-Strain in School

BY G. H. HEALD, M. D.

OLD proverbs often contain in a few words the wisdom of generations. It is the truthfulness of the proverb that gives it currency. If some local circumstance gave it birth, it soon dies; if it is built on some eternal principle, it continues to live.

A homely proverb, originated no one knows where, tells us that "all work and no play makes Jack a dull boy." It was evidently a matter of common observation; but it is only comparatively recently that the matter has been put to scientific test in the schoolroom.

One of the recent tests of the kind which occurred in England is recorded in the *Journal of the Royal Institute of Public Health*, one of England's greatest authorities on hygiene:—

"T. H. Hewit, M. R. G. S., England, head master of one of the higher-grade schools, recently made a series of experiments to test the effect of continued mental work on the child.

"First, he tried physical tests, which showed clearly that the child beginning study at 9:00 A. M. is distinctly more nervous and exhausted at 11:30 if his work has been continually mental than if there has been either play or handiwork in the schedule. He did not find physical exercise (by which I suppose he means calisthenics or drills) so beneficial as handiwork (clay modeling) in his experiments.

"Next, he desired to ascertain the mental effect of continued mental work. The result I will give in his own words:—

"Two classes numbering about one hundred scholars were taken from the upper and lower schools. They were experimented on under precisely similar conditions, as to weather, temperature of the room,

and time. One morning the children commenced at 9:40 A. M., and worked without a break until twelve o'clock. The subjects taken were reading, dictation, and arithmetic. The second morning, during a similar period (9:40 to 12), the class worked in reading, handiwork (clay modeling), with ten minutes' play, the last lesson being arithmetic, with all sums set in problematic form. We were searching for nerve-strain or brain-fag, which would show itself in loss of mental alertness and greater inaccuracy. The sums were of equal difficulty each day. The results were very interesting and most marked. In the lower school the following results were obtained:—

Day	Sums Attempted	Sums Worked Correctly	Average Worked Correctly per Pupil
1	426	357	10.2
2	550	453	13.

"With all mental work during the morning, the number of sums both attempted and worked correctly was less than when a little rest and handiwork lessons were interpolated.

"The first day the highest number of sums attempted by a single child was fourteen. This was done by seven children. During the second morning, the highest number was twenty, worked by twenty children.

"When the experiment was made in the upper school by older children, similar results were obtained under similar conditions.

RESULTS OF UPPER CLASS WORK.—

Day	Sums Attempted	Sums Worked Correctly	Average Worked per Pupil
1	567	407	7.3
2	679	565	10.8

clearly proving:—

"1. That the policy of high pres-

sure through sustained effort and competition ends in loss.

“2. That the “disciplinary” method must be mixed with handicraft to produce the highest and best results, both mental and physical.

“3. That *all* mental work produces nerve-strain, which was demonstrated in the inaccuracy and lack of alertness; and,—

“4. That the highest evolution is slow evolution.

“CONCLUSION.— We find that the free plays—not organized games and handicraft—are the most powerful antidotes for nerve-strain, because they bring into play another helper, “interest.” Its power is testified to by Galton, who tells us: “A man with no interest is rapidly fagged. Prisoners are well-fed and nourished and cared for, but they can not perform the task of an ill-fed or ill-housed laborer. Whenever they are forced to do more than their unusually small amount of labor, they

show symptoms of being overtaxed, and sicken.” If “interest” will brace up men, how much more the children!

“RECOMMENDATIONS.—

“1. Have vacations more frequently.

“2. Wise arrangement of school sessions, in which handicraft should play a part.

“3. No afternoon sessions for infants.

“4. Sessions should be broken up every hour for free play out-of-doors.”

Exercise, recreation, and handicraft judiciously interspersed between the periods devoted to mental application will give better results not only in the mental work, but also in discipline. Much of the disciplinary trouble in schools is the result of restlessness because bodies which are made to be active are kept for long periods in unnatural inactivity, often in uncomfortable positions.

Parallel View of Three Versions

(John 10: 1-5)

Wyclif (1380)

Truly truli I seie to you he that cometh not ynne bi the dore in to the foold of scheep, but stieth bi another weye: is a nyyt theef and a dai thef but he that entrith bi the dore: is the scheepherd of the scheep, to this the porter openeth and the scheep heren his vois; and he clepith his owne scheep bi name; and ledith hem out, whanne he hath don out his owne scheep: he goith bifore hem and the scheep sue hym, for thei knowun his vois, but thei suen not an alien, but fleen fro hym, for thei han not knowun the vois of aliens.

Tyndale (1534)

Uerely verely I saye vnto you: he that entreth not in by the dore, into the shepefolde, but clymeth vp some other waye: the same is a thefe and a robber. He that goeth in by the dore, is the shepetherde of the shepe: to him the porter openeth, and the shepe heare his voyce, and he calleth his awne shepe by name, and leadeth them out. And when he hath sent forthe his awne shepe, he goeth before them, and the shepe folowe him: for they knowe his voyce. A stranger they will not folowe, but will flye from him: for they knowe not the voyce of strangers.

Authorized (1611)

Verily, Verily I say vnto you, He that entreth not by the doore into the sheepefold, but climeth vp some other way, the same is a thiefe, and a robber. But hee that entreth in by the dore, is the shepheard of the sheepe. To him the porter openeth, and the sheepe heare his voice, and he calleth his owne sheepe by name, and leadeth them out. And when he putteth forth his owne sheepe, he goeth before them, and the sheepe follow him: for they know his voyce. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers.

BIBLE TERCENTENARY

1611 to 1911

Three Names Writ Large in the History of the English Bible

BY M. ELLSWORTH OLSEN

AMONG the many gifted men who wrought with painstaking care and rare skill to give us our excellent English Bible, there are three who may be said to have the pre-eminence, — John Wyclif, William Tyndale, and Miles Coverdale. The first gave us, in the latter part of the fourteenth century, the first complete English Bible, translated from the Latin Vulgate into what is known as Middle English. Tyndale translated the New Testament from the original Greek into modern English, in 1525; and ten years later Coverdale gave us the whole Bible. In the following paragraphs nothing further will be attempted than to sketch in its proper setting the work of these three men.

Wyclif's translation of the Bible — partly the work of his own pen, and partly by his associates, notably Nicolas of Hereford, who would seem to have translated nearly the whole of the Old Testament — came out about the year 1384; but a very thoroughgoing revision, made by John Purvey, appeared four years later, and continued from that time on to be the accepted version.

Wyclif justly ranks high in the roll of Bible translators. He not only produced the first complete English Bible, but he also secured for it a wide circulation by means of his numerous body of itinerant preachers. His own position was one of commanding importance. He was easily the most influential man at Oxford, a center of learning which in those days drew eager students, not only from

all over Great Britain, but from many points on the Continent.

"Last of the schoolmen and first of the Reformers," as he has been called, Wyclif stood at the parting of the ways; he looked both forward and backward; but as he became older, the forward look more and more gained the day. He affords a marked instance of a man becoming more radical with increasing age. His translation of the Bible, the most daring and radical thing he did, was not undertaken till the closing years of his life, and was brought to completion, as far as we can ascertain, only a very short time before the final stroke of paralysis put an end to his busy activities.

The translation itself is a remarkable piece of work; it bears the impress of a strong man battling with great difficulties. English prose in that early day was only half formed. Even with the help afforded by previous renderings of portions of Holy Writ, the task of making a complete and scholarly translation was no light one. Nevertheless, the style, somewhat bare and rugged, and occasionally very crude, moves in the main on a high level, and at its best is not wanting in melody and a well-marked rhythm.

Of course there are renderings that seem to us quite out of keeping with the tone of Biblical prose as we know it. This is due in part to changes in the values of certain words, and in part to faulty translation. We do not like to be told, for instance, that

the "kingdom of heaven is likened to sour dough, which a woman took and hid in thre mesuris of mele til it were al soured." "Behold the crowes" sounds a trifle odd to ears accustomed to "consider the ravens." So also does such an expression as "the entrailles of holi men," which in our Authorized Version has become "the bowels of the saints."

But these are small things compared with the real excellences of the work. We owe to Wyclif a large number of the most characteristic of Bible expressions. Some beautiful verses have come down from him unchanged; these, for instance: "As long as I am in the world, I am the light of the world." "Therefore love is the fulfilling of the

law." He first applied the word "parable" to the allegories of our Saviour, and, though Tyndale tried to introduce "similitude," the Authorized Version returned to the older word. "Riches in glory" is another phrase which later translators unnecessarily tried to change to "glorious riches." "The communion of the Holy Ghost," "first-fruits," "the strait gate," "the man of sin," "son of perdition,"

"enter into the joy of thy Lord,"—these renderings, and many more like them, all date from this earliest version.

Wyclif, with all his zeal as a Reformer, remained to the last a schoolman. In Tyndale, on the other hand,

we have a true product of the Renaissance. He first approached the preparation of a vernacular version of the Bible in the spirit of a modern scholar. Of Tyndale's life we know but little. He was born about the year 1484, in Gloucestershire, studied at Oxford, where he took the degree of master of arts, and then went to Cambridge to continue his researches. In due time he was ordained a priest, and did some preaching, but his heart was set on giving the English



STATUE OF TYNDALE ON THE THAMES

people the Bible in their own tongue. He sought to interest the bishop of London in the undertaking, but in vain. The idea met with anything but encouragement in English ecclesiastical circles. He accordingly betook himself to Germany, where he made the acquaintance of Luther and other Reformers.

It is not known where the first edition of Tyndale's Testament was

printed. It came out in 1525, and was almost immediately followed by a second edition of three thousand copies, printed at Worms. Tyndale brought out a revised edition in 1534, which contained a large number of changes, showing the author to be an excellent critic of his own work. He also published a translation of Jonah, and of the Pentateuch, and it is all but certain that during his imprisonment at Vilvorde Castle he prepared a rendering of the historical books from Joshua to 2 Chronicles inclusive, which was embodied, as we shall see, in the so-called Matthew Bible. He was strangled and burned at the stake in 1536.

In 1535 there appeared the first complete Bible since Wyclif's. It was the work of Miles Coverdale, who, in his own words, "with a clear conscience purely and faithfully translated out of five sundry interpreters." Scholars who have investigated the question believe these five interpreters to have been the following:—

1. The Swiss-German (or Zurich) Bible, by Zwingli and Leo Guda, completed in 1529.
2. Luther's German Bible.
3. The Vulgate.
4. The Latin Bible of 1528, by Pagninus, a Dominican monk.
5. Some additional Latin or German version.

In the New Testament Coverdale undoubtedly used Tyndale's version as a basis, introducing some valuable improvements in diction, and also strengthening the rhythm. In the Old Testament, as Dr. Westcott has pointed out, he placed chief reliance on the Zurich version.

The next complete copy of the Scriptures, known as the Matthew Bible, appeared in 1537, consisting of Tyndale's revised New Testament of 1534, his translation of the Pentateuch, a new translation of the books from Joshua to 2 Chronicles inclusive, believed to have been made by Tyndale during his last imprisonment,

and Coverdale's rendering of the remaining books of the Old Testament. This Bible was edited by John Rogers, the friend and literary executor of Tyndale, and the "Thomas Matthew" of the title-page may have been the name of an assistant, or merely a *nom de plume*. For the Matthew Bible, Cromwell, seeking a favorable opportunity, obtained the royal warrant. It was accordingly in a sense the first authorized version. Two years later, in 1539, the Great Bible, also known as Cromwell's, came from the press. This famous version, from which the translation of the Psalms used in the Book of Common Prayer is taken, was edited by Miles Coverdale. He took Matthew's Bible as a basis, but made many changes, with a view to greater clearness and smoothness of expression, as well as increased accuracy. Since the preparation of Coverdale's Bible, issued in 1535, a new Latin version of the Old Testament had been published by Sebastian Munster, and this seems to have been a chief authority in the work of revision.

Although the 1540 edition of the Great Bible contained a number of improvements, and slight changes occurred in subsequent editions; no thoroughgoing revision was made till some twenty years later. The Marian persecutions drove many cultured and scholarly Englishmen to various points on the Continent. In the late fifties a band of these exiles in Calvin's famous city began work upon what is known as the Genevan Version, though it is sometimes popularly called the Breeches Bible, owing to its translation of Gen. 3:7. The New Testament, chiefly the work of one man, William Whittingham, who became Dean of Durham under Elizabeth, came out in 1557, but this, as well as the Old Testament, was worked over in the subsequent two and a half years; so that when the complete Genevan Bible came out, in 1560, it represented a wide scholar-

ship. We do not know the names of all the men who took part in this translation, but Whittingham evidently did the greater share of the work. Knox, who was in Geneva at the time, probably bore a part, and Coverdale, the veteran translator and reviser, who, in his own words, was "always ready and willing to do my best as well in one translation as another," was able to give valuable assistance while the work was under way, though he left Geneva before it was ready for the press.

Coverdale thus rounded out a full quarter of a century's service in Bible translation. He was not cast in the heroic mold of a Tyndale or a Wyclif, neither did he have the broad scholarship of these men, but he possessed what was perhaps equally important for the work in hand, a sure feeling for the beautiful and picturesque in language, and a positive genius for the coining of melodious phrases.

His influence on the English of the Bible has, in Mr. Hoare's words, been "great and enduring." "Not," to quote further from the latter, "that we can lay our hand on many passages of any considerable length in which his renderings have remained up till now untouched. It is, rather, that, for page after page, in some subtle way, in a cadence here, and a happy rendering there, the spirit and genius of this gifted literary artist make themselves continuously felt."

There are still two versions to mention; namely, the Bishops' Bible of 1568 and the Rheims New Testament (Roman Catholic) of 1582. Both these versions, but chiefly the latter, are of importance as contributing some good renderings to the Authorized Version, that crowning achievement in Bible translation, which is the glory at once of English literature and of the English people.

Voces Clamantium in Deserto

Let this single book be in all tongues, in all hands, before all eyes, in all ears, and in all hearts.—Luther.

If God spare my life, ere many years I will cause the boy that driveth the plow to know more of the Scriptures than you [a theologian] do.—Tyndale.

O Lord God! sithin at the beginning of faith, so many men translated into Latin to great profit of Latin men; let one simple creature of God translate into English for profit of English.—Wyclif.

I long for the day when the husbandman shall sing portions of the Scriptures to himself as he follows the plough, when the weaver shall hum them to the tune of his shuttle, when the traveller shall while away, with their stories, the weariness of his journey.—Erasmus.

I call God to recorde, against ye day we shall appeare before our Lord Jesus, to geue a recknyng of our doings, that I neuer altered one sillable of God's Word agaynst my conscience, nor would this day, if all that is in the earth, whether it be pleasure, honour or riches, might be geuen me.—Tyndale.

To helpe me herein, I haue sondrye translations, not onely in latyn, but also of the "Douche" [German] interpreters: whom (because of theyr synguler gyftes & special diligence in the Bible) I haue ben the more glad to folowe for the most parte, accordynge as I was requyred. Lowly & faythfully haue I folowed myne interpreters, & that vnder correccyon.—Coverdale.

I assure you [said to a royal envoy], if it would stand with the king's most gracious pleasure to grant only a bare text of the Scripture to be put forth among his people, like as is put forth among the subjects of the emperor in these parts [the Netherlands], and of other Christian princes, be it of the translation of what person soever shall please his majesty, I shall immediately make faithful promise never to write more, nor abide two days in these parts, after the same; but immediately repair into his realm, and there most humbly submit myself at the feet of his royal majesty, offering my body, to suffer what pain or torture, yea, what death his grace will, so that this be obtained.—Tyndale.

The Bible and the Life of the People

BY B. G. WILKINSON

THE Bible — the inspired Word of God — has transforming power. Wherever the Divine Book has gone, it has left upon the people its traces of a power able to transform the soul into a higher life. They say that absinthe — that intoxicating beverage drunk so much in France — has the effect of debasing the better nature of man. With the Bible it is different; it transmutes base metal into pure gold.

As an example of the transforming power of the Bible upon the customs of a people, it is recorded that an English nobleman once cruising in the South Seas, came to an island ruled over by a converted chieftain who before had been a cannibal. The chieftain took his visitor around to see the sights of the island. When they returned to the chieftain's hut, a Bible was seen lying upon the table.

"Well, well," said the nobleman, "what are you doing with that Book down here? Don't you know that up North, in the lands of civilization, we have gone beyond the Bible?"

"Sir," replied the chieftain, "I am astonished to hear you talk that way. Let me tell you, that had it not been for that Book and its effects upon my life, to-day perhaps you would be over there in that pot stewing for my dinner."

Not on cannibalism alone has the Word of God had transforming power. As it reconverts, rechanges the whole nature of man, so it affects all his customs and habits. Hans Egede, the missionary to the Eskimos, records that before the entrance of Bible light, his converts used to clean off the filth and dirt from their children by licking it with their tongues. Side by side with the lower tribes of Africa which wear the massive disfiguring earrings, nose-rings, and other flesh-distorting metals, dwell their converted neighbors,

who, by accepting the Word of God, have abandoned these practises. Heathen tribes of Central America have turned from their nakedness; races of Asia have ceased to burn widows on the graves of their departed lords; Indians have given up their degrading snake dances, and pagan nations have ceased to offer up human sacrifices. Wherever has gone the Word of God, its footsteps, like those of its divine Author when he was on earth, have been followed by songs of praises. The flesh has fewer tortures; the mind has more freedom; the soul has more peace, when "the entrance of thy words giveth light; it giveth understanding unto the simple."

Not only the customs but also the laws of the world's races have been affected by the coming of the Word of God. Slavery, in its most galling forms, existed in the Roman empire until the preaching of the apostle Paul set the captive free. Even during the middle ages, nations upheld punishment by torture. But the Bible exercised its power in banishing torture from the statute-books. How greatly, too, has the position of woman been affected by the onward march of Scripture truth! Into the land where once the Indian slept or smoked while his squaw toiled in the blazing sun, has come a race, Bible in hand, whose laws require that the husband support the wife. John the Baptist lost his life because he rebuked a king for having an unlawful wife. Because of the powerful preaching of his followers, polygamy has been driven from the laws of many a state. China has now decreed against bandaging the feet of woman since the entrance of light from Bible lands. Compare McMaster's stirring description of what prisons were in America's early days, with what they are to-day.

How much might be said on how the Word of God has affected the governments of earth! The doctrine of the divine right of kings never sprang from Holy Writ. "The state, it is I," said Louis XIV of France, when already his throne was tottering under the fermenting germs of freedom, deposited in the minds of his subjects through the progress of Protestantism. "Give me Scotland or I die," cried John Knox, and soon not only Scotland but also England was exiling the despotic Tudors to erect upon the overturned throne the republican commonwealth of Cromwell. The Pilgrims fleeing from England because of religious persecution drew up, while yet on board the "Mayflower," that solemn pact which was to bring on the glorious day of governments founded upon constitutions. Now not only America and France but even Turkey and Russia are governed under a constitution.

"Why do you believe in the inspiration of the Bible?" asked an evangelist of a young man. "Because," came the prompt reply, "because it inspires me." When a word either spoken or written can give us a new vision of life, that truly is the word of life. I do not refer to that which seems to impart something and which we learn afterwards deceived us; but I refer to that which really contributes to a better view of life and gives power to live accordingly. "I love to be courteous," said a new convert, "because God, the great king, is so courteous to me." The Scriptures bring in a better social life. They banish fanaticism; for fanaticism is selfishness in religious disguise. A certain gentleman relates how, under sway of excitement at the camp-meeting of a fanatical sect, the order was given for all to climb trees. He obeyed. But as he was in the act of climbing a tree, he relates, the words of Paul, "Charity becometh not herself unseemly," came to him, and he immediately stopped, came down, and

left the camp-ground. The Word of God had exercised upon his mind its balancing power.

So it is in all lands and among all peoples where shines the Word of God. One hundred twenty-five years ago there were no Bible societies. To-day there are scores of them, and they are sending out all over the earth millions of copies, in whole or in part, of the Scriptures. Not Shakespeare, not Milton, nor the Koran have been favored by translation into more than twenty-five languages; but the Bible has been turned into more than four hundred sixty different tongues. And this within one hundred twenty-five years.

"From the time that at my mother's feet or at my father's knee, I first learned to lisp verses from the Sacred Writings, they have been my daily study and vigilant contemplation. If there is anything in my style or thoughts to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures."—*Webster*.

"When I commenced my duties as professor of theology, I feared that the frequency with which I should have to pass over the same portions of Scripture would abate the interest in my own mind in reading them. But after more than fifty years of study, it is my experience that with every class my interest increases."—*Prof. Leonard Wood*.

"I have always said, I always will say, that the studious perusal of the Sacred Volume will make better citizens, better fathers, and better husbands."—*Jefferson*.

"Hold fast to the Bible as the sheet-anchor of your liberties: write its precepts in your hearts, and practise them in your lives. To the influence of this Book we are indebted for all the progress made in true civilization, and to this we must look as our guide in the future. 'Righteousness exalteth a nation; but sin is a reproach to any people.'"—*Grant*.

A Bible Reading in the Woods

BY SENATOR A. J. BEVERIDGE

"I WISH I had something to read," said He.

"Well, what's the matter with the magazines?" promptly replied the Other One.

"I have read them all," He immediately objected.

"Why, I thought you didn't want to read anything. I thought you said this was to be a vacation in the woods, with no reading or thought or anything else," said the Other One.

"Well, of course," said He; "but a fellow has got to have something to read, after all."

"Well," said the Other One, "let me read you something out of the Bible."

"The Bible!" said He. "O, no! I want some *good reading*; that's what I want."

They were in camp in the deep woods, many days' canoe trip from a human being. They were two tired-out men—wholly tired-out when they started, with non-productive brains, and with sore, ragged nerves, from their year's hard work.

So they said when they started: "Let's get a rest. Let's not even take any reading material."

But at the last minute, obeying the impulse of the civilized, they brought all the magazines in sight; and one of them, who always carried a Bible, had it with him on this occasion.

"So I want something to read," said He.

"Well, what's the matter with the Bible?" said the Other One.

"O," said He, "I don't want anything dull; I don't want to be preached to. I feel in a religious mood, but not in the mood for a sermon."

"Why, man," said the Other One, "the Bible has more *good reading* in it than any book I know of. What will you have—poetry, adventure, politics, maxims, oratory? They are all here." And he produced the Bible.

Thus occurred the first Bible reading in the woods. After it was over: "Why, I never knew that was in the Bible," said He. "Let's have some more of that to-morrow."

And on the morrow they did have more of it. By chance, one of the guides was near, and he sat down and listened. The next day all the guides were there. The day after, the reading was delayed, and Indian Charley modestly suggested, "Isn't it about time to have some more of that there Bible?"

"Why, I never knew those things were in the Bible. How did you ever get on to them?" said He one day, when a perfectly charming story had been read.

"Why, this way," said the Other One. "Many years ago in a logging camp, there happened to be nothing to read, and I just *had* to read. I had read everything—that is to say, I had read everything but the Bible. And I did not want to read that. I had read it over and over again in the church and in my own home, and always with that monotonous non-intelligence, that utter lack of human understanding that makes all the men and women of the Bible, as ordinarily interpreted to us, putty-like characters without any human attributes. But there was nothing else to read. So I was forced to read the Bible, and I instantly became fascinated with it. I discovered—what every year since that has confirmed—that there is more good reading in the Bible than in all the volumes of fiction, poetry, and philosophy put together. So when I get tired of everything else, and want something really good to read, something that is charged full of energy and human emotions, of cunning thought and everything that arrests the attention and thrills or soothes or uplifts you, according to your mood, I find it in the Bible."—*From "The Bible as Good Reading."*

The Bible and Its Influence on English Literature

WHATEVER influences life, has its effect upon literature; for literature is a reflection of life, it is life on record.

Among the many influences that play upon life, determining its impelling motives, defining its aims, and shaping the nature and results of its activities, none is of greater consequence than that of the literature one reads and feeds upon.

It is in this way, and for this reason, that life records itself in literature, and that literature reproduces itself in life, and through that again in literature.

The collection of writings which we call the Bible is by universal consent "the greatest literature in any language." This is so because its inspirational sources are the highest, its aims the sincerest, its scope is the widest, and its execution the simplest and least affected. "Holy men of God spake as they were moved by the Holy Ghost," and they "set down the thing as it was." Every phase of human experience is covered, and therefore every type of literature is represented. Its style and diction are as inimitable as its content. It portrays with equal fidelity both the real and the ideal. It works above the rules of art, or rather it determines them. Its truthfulness, its power, and its universality are its greatest virtues.

It is not a mere fortuity that this masterpiece of literature should be assuming permanent form in English at the same time that secular English literature was climbing to its zenith. In the time of Shakespeare and Bacon, the Bible was the standard literature of England. It was almost the only book within reach of the common people. Its teachings and sayings permeated the speech of peasant and peer. It gave the impetus to literary activity, and cast the die of the quality produced. Its impress has been felt ever since. What is

good in English literature is largely traceable to its ever-flowing well of living water. What has tended to be bad has ever felt the restraint of its purity and wholesomeness.

[W. E. H.]

Shakespeare drank so deeply from the wells of Scripture that one may say, without any straining of the evidence, Without the Bible, Shakespeare could not be.—*Burgess.*

Shakespeare is so familiar with the Bible, that we who know less of the Sacred Book are sometimes slow to catch his allusions.—*Sprague.*

In storing his mind Shakespeare went first to the Word and then to the works of God. In shaping the truths derived from these sources he obeyed the instinct implanted in him by Him who had formed him. Hence his power of inspiring us with sublime affection for that which is properly good and of chilling us with horror by his fearful delineations of evil. Shakespeare perpetually reminds us of the Bible.—*Rev. J. R. Eaton.*

Bacon's acquaintance with the Holy Writ is almost equal to that of Shakespeare, and the works of both unite with many modern masterpieces in testifying to the value of the English Bible as a literary model.—*Prof. J. Scott Clark.*

The writings of Milton, as all know, are saturated with the thought and diction of the Bible. Indeed, it may almost be said that his masterpiece is, like "Pilgrim's Progress," a product of the Bible. He himself said:—

There are no songs to be compared with the songs of Zion, no orations equal to those of the prophets.

Addison, who was the most polished prose writer of his time, and is still a prose model in the modern school, says that Horace and Pindar, when compared with the Psalms, show "an absurdity and confusion of style," and "a comparative poverty of imagination."

Two men, Bunyan and Lincoln, who educated themselves largely by means of the Bible, may serve as examples of many who have become known to posterity for their inestimable services to their race. Both are famous as writers, and the best writing of both is alive with the spirit of the Bible.—*Prof. A. S. Cook (Yale).*

Coleridge, whose greatest service to letters was his literary criticism, says:—

To give the history of the Bible as a book would be little else than to relate the origin, or first excitement, of all the literature we possess.

The same writer calls the epistle to the Romans "the profoundest writing in existence." When asked to name the richest passage in all literature, he answered, "The Beatitudes."

A book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power.—*Macaulay*.

The grand storehouses of enthusiastic and meditative imagination . . . are the prophetic and lyrical parts of the Holy Scriptures.—*Wordsworth*.

"I have found," says Dr. Henry van Dyke, "more than four hundred direct references to the Bible in the poems of Tennyson." In Longfellow there are almost as many. Browning's "Christmas Eve and Easter Day," a poem of about twenty-five hundred lines, contains one hundred and thirty Scriptural allusions. They abound also in his other poems, even those whose subjects are not closely allied to Scriptural themes. Macaulay's essays are full of them. So, too, are the essays of Robert Louis Stevenson.

Hawthorne, the greatest American writer of fiction, confesses that the Bible and the "Pilgrim's Progress" (itself a product of the Bible) were the main sources of his inspiration.

James Anthony Froude says it will be found at the last that the book of Job towers above all the poetry of the world.

Renan pronounces the Gospel of Luke "the most beautiful book in the world."

Charles Dickens, master of pathos, when asked to name the most touching story in the literature of the world, answered immediately, "The parable of the prodigal son."—*Walter W. Moore*, in "*The Indispensable Book*."

As a mere literary monument, the English of the Bible remains the noblest example of the English tongue, while its perpetual use made it, from the instant of its appearance, the standard of our language.—*John Richard Green*, the historian.

The Bible, considered merely as literature, without any regard to its doctrines, has more strong, nervous English, more pathos, more sublimity, more pith and power, than any other work in our language.—*Dr. Spofford*, *Librarian of Congress, 1864-1897*.

It is impossible to overestimate the impor-

tance of the Bible as a promotive influence in English literature.—*New York Evening Post*.

Style and Diction

Of literary style in general, Goldsmith writes:—

Eloquence is not in the words, but in the subject; and in great concerns, the more simply anything is expressed, it is generally the more sublime.

Of the Jacobean revisers, Augustus Hare says:—

They were far more studious of the matter than of the manner; and there is no surer preservative against writing ill, or more potent charm for writing well.

How the simplicity of their style and diction in the translation of the Bible, shows itself outside of it, is suggested by this extract from the preface to the Authorized Version:—

Truly, good Christian reader, we never thought, from the beginning, that we should need to make a new translation, nor yet to make of a bad one a good one; . . . but to make a good one better, or out of many good ones one principal good one, not justly to be excepted against—that hath been our endeavor, that our mark.

On the content of the Bible itself:—

The simplicity of its structure requires little more from the translator than that he shall render with fidelity one brief clause at a time, and follow it by the next.—*Prof. A. S. Cook*.

Intense study of the Bible will keep any writer from being vulgar in point of style.—*Coleridge*.

The diction of the English Bible, with its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, the music of its cadences, and the felicities of its rhythm, is the consecrated diction of devotion and religious instruction for all denominations of English-speaking Christians, God's greatest gift to the many millions of Britain and America.—*Dr. Faber (Roman Catholic)*.

The elevation and nobility of biblical diction, assisted by its slight archaic tinge, have a tendency to keep all English style above meanness and triviality.—*Prof. A. S. Cook*.

Its style is the perfection of our English language.—*Hallam*.

After reading Isaiah or St. Paul's Epistle to the Hebrews, Homer and Virgil are dis-

gustingly tame to me, and Milton himself barely tolerable.—*Coleridge (on the vigor of biblical style).*

The diction of the Bible is the more marvelous when we consider the fewness of the words employed in proportion to the great variety and scope of its themes. It has been estimated, according to Burgess, that Shakespeare uses about 21,000 words; Milton, about 13,000; the Hebrew and Chaldee of the Old Testament, 5,642; the Greek of the New Testament, 4,800; but the entire English Bible only about 6,000, or a little more than half the number of words used in the original.

Oratory

Edmund Burke, the greatest philosophical statesman that the British people ever produced, made a habit of reading a chapter in Isaiah before going to speak in the House of Commons. "Isaiah," he says, "possesses both the blaze of eloquence and the light of truth."

Of Daniel Webster, also, it is authoritatively stated that he did not think himself prepared to appear before the United States Senate in the delivery of his immortal orations "until he had taken as a tonic the eighth psalm and the fortieth chapter of Isaiah;" and Webster himself said, "If there is aught of eloquence in me, it is because I learned the Scripture at my mother's knee."

Professor Moulton, of the University of Chicago, who has made the literary works of Scripture his specialty, expresses a similar estimate of biblical oratory, saying that he once read through on three successive days, each at a single sitting, an oration of Demosthenes, one of Burke, and the book of Deuteronomy, and he had the feeling at the time that neither of the other two rose to the oratorical level of the speeches of Moses.

Dr. William Osler, the eminent diagnostician, whose command of excellent English is no less remarkable than his skill in his own profession, is a good illustration of the influence of the Bible upon the speech of the best type of present-day orators. His Harvard lecture on "Science and Immortality," though not concerned with the teaching of the gospel in regard to the future life, is nevertheless full of the Bible. "Its forty-three small pages contain forty-one biblical allusions and quotations," and on one of these pages seven scriptural expressions are made use of in close succession.—*Walter W. Moore.*

Ignorance of the Bible

A man would be blind indeed who could not see that the old-fashioned familiarity with Scripture is largely a thing of the past in nearly every part of our land.—*President Moore (Union Theological Seminary).*

The ignorance of college students of biblical literature is universal, profound, and complete. The students at Harvard and Yale, different as they are in many respects from their brothers in small colleges, resemble them closely here. . . . It is certainly unfortunate that the best Book ever printed should be so little known, and that the frequent references to it in practically every English author should be meaningless.—*Prof. Wm. Lyon Phelps (Yale).*

The Bible is the most important document in the world's history. No man can be wholly uneducated who really knows the Bible, nor can any one be considered a truly educated man who is ignorant of it.—*President Schurman (Cornell).*

The ignorance of the Bible which prevails throughout the colleges of the land is a positive disgrace to American scholarship. As things are to-day, if you ask the average freshman, or even senior, of a college, especially in the East, who Moses was, he will probably reply by putting the Hebrew law-giver among the twelve apostles. There is a feeling among a certain class of persons that to know nothing about the Bible is a condition of mind which confers distinction. Bah! If not for the sake of spiritual edification, then for the sake of sheer mental culture, the Bible deserves to be carefully studied from Genesis to Revelation.—*President Northrup (University of Minnesota).*

To those who are unfamiliar with its [the Bible's] teachings and its diction, all that is best in the English literature of the present century is a sealed book.—*Prof. A. S. Cook.*

Ought to Be in the School

Nothing else so sinews up the intellect, so clarifies the perception, so enlarges the views, so purifies the taste, so quickens the imagination, strengthens the understanding, and educates the whole man. The humblest day laborer who saturates his mind with this celestial school-book becomes a superior man to his comrades—not merely a purer man, but a clearer-headed man. It was the feeding on this honey from heaven which gave to the Puritans their wonderful sagacity as well as their unconquerable loyalty to the right. Simply as an educator the Scriptures ought to be read in every schoolhouse, and there ought to be a chair of Bible instruction in every college.—*Dr. Theodore L. Cuyler.*

If I were appointed a committee of one to regulate the much debated question of college examinations in English, I should erase

every list of books that has thus far been tried or suggested, and I should confine the examination wholly to the Authorized Version of the Bible.—*Prof. Wm. Lyon Phelps.*

An Intellectual Stimulus

Follow the linked logic of St. Paul, the glowing fervor of St. John, the brilliant fancy of the Hebrew poets, the majestic eloquence of Amos, Micah, and Isaiah, especially the unapproachable simplicity, directness, and profundity of Jesus, and you will have such a mental awakening as neither Homer nor Virgil, Plato nor Seneca, Goethe nor Shakespeare, Macaulay nor Emerson, can ever give.—*Dr. Teunis Hamlin.*

Dwarfed into insignificance when compared with the standards of Holy Writ, are the philosophies of Plato and Socrates, of Confucius and Buddha, of Voltaire and Bacon. Consequently, the young collegian can find no greater intellectual stimulus than is provided for him in the ancient documents which constitute the oracles of the Christian religion.—*President Northrup.*

A System of Jurisprudence

I have advised every law student who has ever consulted me to study the laws of Moses before he begins his Blackstone, and keep on studying the laws of Moses after he has completed his law course. And then keep on studying the laws of Moses all during his practise. And, best of all, these ordinances of the ancient Hebrews are not a bit heavy and musty, as are most law books. They are bright, keen, condensed, and to the point.—*Senator Beveridge.*

The Bible contains the most perfect system of jurisprudence and the most complete and thorough code of ethics which the world has ever known.—*President Northrup.*

The Most Quotable Book

The Bible is the most quotable book in all literature. You may take Shakespeare and Dante together, take Milton and Horace, put in the Koran and Confucius, and then boil them all down, and the quotable things in all of them put together are but a fraction of the sayings in the Bible that fasten themselves in your mind.—*Senator Beveridge.*

A Spiritual Guide and Comfort

If I am asked to name the one comfort in sorrow, the safe rule of conduct, the true guide of life, I must point to what, in the words of a popular hymn, is called "the old, old story," told in an old, old Book, which is God's best and richest gift to mankind.—*William E. Gladstone.*

The Magna Charta of the poor and the oppressed.—*Huxley.*

When Sir Walter Scott drew near his beautiful but pathetic end at his beloved Abbotsford, he requested his son-in-law, Lockhart, to read to him. When asked from what book, he answered, "Need you ask? There is but one." The fourteenth chapter of John was read, and Scott was cheered and comforted.

I know the Bible is inspired, because it finds me at greater depths of my being than any other book.—*Coleridge.*

I know the Bible is inspired because it inspires me.—*D. L. Moody.*

I commend my soul into the hands of God my Creator, hoping and assuredly believing, through the merits of Jesus Christ my Saviour, to be made partaker of life everlasting.—*Shakespeare, in his "last will and testament."*

"I am Debtor"

Walter Scott and Pope's Homer were reading of my own choice, but my mother forced me, by steady daily toil, to learn long chapters of the Bible by heart, as well as to read every syllable through aloud, hard names and all, from Genesis to Apocalypse, about once a year; and to that discipline—patient, accurate, resolute—I owe . . . much of my general power of taking pains and the best part of my taste in literature. From Walter Scott's novels I might easily, as I grew older, have fallen to other people's novels, and Pope might perhaps have led me to take Johnson's English or Gibbon's as types of language; but once knowing the 32d of Deuteronomy, the 119th psalm, the 15th of 1 Corinthians, the sermon on the mount, and most of the Apocalypse, every syllable by heart, and having always a way of thinking with myself what words meant, it was not possible for me, even in the foolish times of youth, to write entirely superficial or formal English. . . . I count it very confidently the most precious, and, on the whole, the one essential part of all my education.—*Ruskin.*

In response to the query, What do I owe to the Bible? my short reply would be, *Everything*: my long reply, to be sufficiently serious and comprehensive, would run to reams of paper. But, if I am addressed as a man of letters, I would simply say that I owe my education as a writer more to the Bible than to any other hundred books that could be named.—*Sir Edwin Arnold.*

Two Witnesses for the Bible

I. *As an Educational Book*

S. N. HASKELL

THE Bible is the greatest educational book in the world. I say this from a personal experience in its study for over sixty years. From my earliest childhood I was taught by my mother to regard the Bible as the Word of God.

I am thoroughly convinced that if every other book were taken out of the world, and the words of inspiration alone were left for man to read, the world would be far more intelligent than if God's written Word were blotted out of existence and all other books retained.

I have no definite idea how many times I have read the Bible through. I do not read it from that standpoint. I read it to learn what it teaches, and not what it means; for it means what it says.

II. *As a Practical Guide*

J. L. PRESCOTT

Having reached a good old age (nearly eighty-three), like one standing upon the summit of a mountain I readily trace the road I have traveled from my childhood to the present time. My parents were devout Christians and early taught me to fear God and to reverence his Holy Word, and I began while but a child to serve the Lord and to study his Holy Word.

I have read the Bible through by course once every year for many years, besides my topical studies, and with increasing pleasure every year. Indeed, it is like the dawn of the glorious day, or the rising of the day star in the heart; and now, like Moses viewing the promised Canaan from Pisgah's top, with the swelling Jordan rolling between, I am favored with beautiful views of our heavenly Canaan and its metropolis, the New Jerusalem, and those beautiful mansions which Jesus has gone to prepare for his redeemed ones. I rejoice in the knowledge that he is

very soon coming to gather his saints and to take them to this glorious kingdom. For this consummation of our hope I constantly pray.

Notes

REFERRING to the publication of the New Testament in Greek, by Erasmus: "Europe awoke with the New Testament in her hand."

ONE of the monks of that time exclaimed with prophetic foresight, "We must root out printing or printing will root us out."

THE authors of our English translation, scarcely less than the authors of the original Scriptures, were tortured, not accepting deliverance."

TYNDALE'S dying prayer was, "Lord, open the king of England's eyes." Tyndale was strangled, and his corpse burned, on Oct. 6, 1536, at Vilvorde Castle, near Brussels. The king of England was then Henry VIII.

WYCLIF was more than once tried for heresy, and finally was compelled to retire from public positions to his little village rectory of Lutterworth, where most of his translating was done, and of which Tennyson so beautifully sings:—

"Not least art thou, thou little Bethlehem
In Judah, for in thee the Lord was born;
Nor thou in Britain, little Lutterworth,
Least, for in thee the Word was born again."

WYCLIF escaped the stake, but half a century later his remains were "ungraved," and, as Thomas Fuller relates: "They took what was left of his bones and burned them to ashes and cast them into the Swift, a neighboring brook running hard by. Thus this brook hath conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wyclif are the emblem of his doctrine, which now is dispersed all the world over."

EDITORIAL

Notes

OUR leading article, on the teaching of English, is worthy of careful study. We appreciate these pointed words of counsel from one of so mature and fruitful an experience in teaching, speaking, and writing our noble language.

HOW exquisite the pleasure of gliding into the balmy days "when spring unlocks the flowers to paint the laughing soil"! So early we read of peaches blooming in the sunny South, and only to-day a shivering violet, thoughtfully enclosed by a California friend, reached our desk, without losing any of its fragrance.

WE are glad to resume in this number the series of articles on mensuration, including a brief digest of what has been presented on the mensuration of plane figures, and introducing the mensuration of solids. Those who are following this excellent series can not fail to feel grateful, for both themselves and their pupils, that they did not have these problems to deal with a generation ago.

IF our "Farmers' Calendar" seems rather long to any one this time, let him bear in mind that this is the awakening season of the year. The dormant energies of nature are shaking off the stupor of hibernation. Every little clod feels the stir. The groundhog waits impatient in his hole. The birds are vociferously discussing their plans for housekeeping. Sap is rising; buds are fattening; blossoms are bursting. The only laggard the Bible tells us about is man. That is why we are trying to forewarn and forearm him a little — just to help stem the flow of the human sap that in plain Anglo-Saxon we call sweat, when the heat of the season comes.

"As witnesseth Genesis,

That saith, with swynke and with *swot* and swetyng face
By-tulye and by-travaile treuly our lyf-lode."

— *Piers Plowman*.

ON looking up the code for the interpretation of the distress signal in the teaching of foreign languages, especially the modern, we find that it spells, y-o-u w-o-r-k t-o-o h-a-r-d a-t i-t; that is, you teachers make the student work too hard at it; that is, you require him to spend much energy mechanically belaboring the language he is trying to learn, whereas he ought to be gaining an acquaintance with it the same way he does with you — by frequent contact and genial association. The more conscious effort you make to swallow a medicinal tablet, the more it sticks in the throat. We descry the gleam of a better day in our article on methods in German.

W. E. H.

Bible Tercentenary

OUR readers are familiar with the historical fact that the King James Version of the English Bible, commonly called the Authorized Version, was issued in the year 1611, and that therefore the year 1911 is the tercentennial of that notable event. Accordingly, it is the wish of the two societies that have been the most active in printing and circulating the Bible to the ends of the earth,—the British and Foreign Bible Society and the American Bible Society,—as indeed it is of all Christian bodies and lovers of the Bible, that “this historic event be recognized not only in the churches of the land, but in its schools, and universities, and legislatures, and courts.”

It is a pleasure to us to give such attention to this commemoration as our space will allow. The American Society recommends April 23 and the week following as a suitable time for the celebration. To the presidents of universities and colleges, and heads of schools throughout the country, it suggests the “propriety of public exercises informing the student body of the value of the English Bible as a force in education and culture of the people.” We urge upon all our schools, large and small, the fitness of complying with this suggestion. We have collected some material that may be helpful in making up a program. The American Society has prepared a bibliography to aid in the collecting of valuable historical facts and critical testimony, and will issue other leaflets. The *Bible Society Record*, its monthly organ, contains much interesting matter in its issues from November to April. In corresponding about these, address American Bible Society, Bible House, Astor Place, New York.

In all its announcements the society has been careful to direct attention chiefly to the Book, not to itself and its work. Its motive is to arouse the people to a just appreciation of God’s Word, and a keener interest in circulating it among the needy of all lands, as illustrated in these earnest words from the January number of the *Record*:—

Our own Bible Society issues in English for our last year of record were 984,325 copies. The Scriptures were never so studied in this country as they are at the present time.

But we are arguing for this year something deeper. Is it not the time for ministers in their pulpits, and teachers in their Sunday-schools, and parents in their homes, to lay stress especially on the personal, private, intimate use of the Scriptures?

The words are there. Time has not changed them. They have their old power of illumination, of discipline, of healing, and of peace.

What we desire is that this Tercentenary shall exalt the Scriptures, not as a great historic fact, but as a living means of bringing the needy soul of man face to face with the redeeming presence of Jesus Christ.

Again we urge the heads of our schools to arrange in good season for appropriate public exercises.

W. E. H.

Vocational Training in Elementary Education

DURING the past year, perhaps more especially since the annual session of the National Educational Association in Boston last July, no one subject has received more attention in educational circles than that of vocational training in the grammar schools. It is noticeable that in all the leading educational magazines for February, this question is discussed

at length. In the *Educational Review*, Mr. Frank P. Whitney takes up the question under "Differentiation of Courses in the Seventh and Eighth Grades." He finds "that a considerable portion of our school population leaves school at the close of the sixth grade," and "that a very large number of youth of the age from fourteen to sixteen are without employment or occupation of any kind, and that those that work are, in a vast majority of cases, employed at jobs in which there is no future whatever." He would correct this condition by making grades seven and eight elective, so that those who leave school at the end of their elementary education may have received a sufficient start in their technical training to enable them to choose an occupation in which they can make permanent advancement.

The crucial point of the whole system appears to be the last two years of the grammar school, and they certainly do not appear to develop the vocational point of view. The obvious thing to do, it would seem, would be to give the pupils of the seventh grade a choice of at least two courses, one preparing specifically for the high school, and the other for the vocational school, or, in the absence of such a school, for entrance upon individual work.

In the *School Review*, Mr. Frank M. Leavitt discusses "The Relation of the Movement for Vocational and Industrial Training to the Secondary Schools." He says:—

I am convinced that the greatest need of to-day is for the appropriate education of those who are to enter the lower or intermediate grades of industrial work. An appropriate education will not simply fit them for this work, but will so equip them that they may eventually pass through it to a grade higher—always with the possibility and hope of progress. Since these lower grades of work are filled largely by the children who leave school at or near the fourteenth year, the problem is one primarily, though not entirely, for the elementary schools, or possibly for new and special schools for children now in the elementary or lower high-school grades.

In *Education*, Mr. Ernest B. Kent, the director of manual and industrial training in Jersey City, lays aside theory, and outlines a full program for the seventh and eighth grades, going into detail as regards the vocational subjects to be taken up. He follows the same general plan as is being advocated to-day, arranging one purely intellectual course for those who go on to the high school and college, and another course in which the vocational or industrial takes a prominent place for those who expect to leave school and become wage-earners.

While many of these suggestions are radical departures from time-honored methods for teaching the elementary grades, yet the discussion has awakened great interest, especially among the advocates of industrial education, and particularly among those teachers whose schools are in the midst of populous manufacturing centers. There are those who see great danger in this plan, however, and are prepared to oppose it. When the question came up for consideration at the last meeting of the National Educational Association, Mr. Thomas W. Bicknell, of Providence, R. I., in discussing the paper, "The Needs of Industrial Education in our Public Schools," which had strongly advocated vocational training, said:—

The discussion of the morning with reference to education and labor both interests and surprises me. Our public educational system has been made a packhorse for a multitude of social and economic burdens, and now the demand arises from labor officials that courses of education shall be so thoroughly specialized that pupils shall be taught carpentry and plumbing and masonry and dressmaking and storekeeping and blacksmith-

ing to such an extent that they may be qualified to enter upon these trades or lines of business on leaving school. Still further, we are told that the young people are to be classified by the labor leaders, and that the exact number of such boys and girls to be so educated shall be determined by some supposed law of local supply and demand. Boston must turn out annually so many "butchers, bakers, and candlestick-makers."

Now, in the course of a long life of experience in educational affairs, I have never listened to the expression of theories of education so perfectly absurd and un-American; for if there is any doctrine for American democracy that holds good over all others, it is that America is the land of splendid opportunity, and that the doors of our public schools swing on easy hinges, wide and free, for the youth of our land to prepare by school studies and discipline for any business or occupation they may choose, "with none to molest or make them afraid."

For our part, we see a possibility of much good that can come from introducing a reasonable amount of industrial work into the seventh and eighth grades. It is true that these grades are overcrowded now; but it would be a blessing to weed out some of the subjects brought prematurely into these grades from the secondary schools, as bookkeeping, Latin, modern languages, algebra, and elements of geometry. This is just the age when boys and girls delight to combine the mind and the hand, the mental and the manual. Why not include agriculture, when possible, as developed in school gardens, with the hope that many will be attracted from the city to the country?

In the discussions which we have heard and the articles which we have read on this subject, the utilitarian phase has been kept uppermost — those who must leave school at fourteen or fifteen years of age should take the vocational training, while those who can complete the high school and the college should continue the purely mental. In this we see the danger of class education, a thing which should ever be hateful in a democracy. A broader view would blend the mental and the physical for the benefit of all.

H. R. S.

Look Well to the School Calendar

IT is an interesting literary collection spread out before us on our desk — fifty-one school calendars. According to their own titles, these represent eight colleges, four seminaries, twenty-three academies, three training-schools, five intermediate schools, four mission schools, one institute.

In superficial dimension the academy leads in size — $7\frac{1}{2} \times 9\frac{3}{4}$ inches; in minimum dimension, the industrial school, $3 \times 5\frac{1}{2}$ inches. With two exceptions, the college and seminary calendar approximates $5\frac{1}{2} \times 7\frac{1}{2}$ inches. The smallest academy calendar is $4\frac{3}{4} \times 6\frac{3}{4}$ inches; the average, about $5\frac{1}{2} \times 7\frac{1}{2}$ inches.

In style of cover, all the twelve college and seminary calendars may be called plain; three are entirely so (containing only the name or name and date); two have more wording, but only straight-rule design; five have added small ornaments. Of the same, six use plain black ink, two a very dark brown, and two gold. Of cover stock, two are white, four are gray, three a modest brown, one a sea-green.

Of the academy calendars, fourteen are plain in style, eight are fancy (in cover or body or both). Of the same, sixteen use black ink, three gold, two brown, one dark green. Of cover stock, eight are brown, four white,

four green, three mottled, two red, one gray. In content, half or more of the calendars are modest, tasteful, and businesslike; but some are pretentious, voluminous, not well edited, or ill-arranged. Some have a fancy cover or body make-up, with commercial advertisements on the inside cover or body, in ad style type. Some are brief and pointed, but some are didactic and expository. A school calendar is not supposed to be a text-book of instruction, but a handbook of information and reference. Few will read it for any other than the latter purpose.

In selecting plants for propagation, R. M. Kellogg, the "big strawberry" man of Michigan, used to say he had a scale of ten merits by which he tested a plant before it could be admitted to the nursery. So in the judging of live stock, in the testing of foods, in the examining of applicants for locomotive engineering or military service, a scale of merits or demerits is employed. It is possible that something similar would aid in determining or producing a good school calendar. We venture, at least, to submit the following suggestive —

Scale of Merits

1. Plainness in mechanical make-up.
2. Cover and body stock good, and moderate in dimensions.
3. Black ink — in the body, always; on the cover preferably (unless a dark tint approaching black).
4. Cuts made from high-grade photographs and tastefully arranged.
5. Typography varied and well graded.
6. Presswork and binding first-class.
7. Contents sincere and well arranged.
8. Style, simple and unpretentious, but animated.
9. English faultless in diction and syntax.
10. List of graduates, text-books, and index (in the back).

Perhaps, in the interest of clearness, it is permissible to add a —

Scale of Demerits

1. Fanciful make-up.
2. Inferior stock in body or cover, or immoderate in dimensions.
3. Colored ink in the body, or showy ink on the cover.
4. Cuts inferior in perception or execution, too many, too fancifully arranged, or showing too much of the personal element.
5. Insufficient variety or gradation of typography.
6. Inferior presswork or binding.
7. Contents overdrawn or misleading or too voluminous.
8. Style pretentious or loose or heavy.
9. English faulty or poorly proof-read.
10. Graduates or text-books omitted, index out of place, or commercial advertisements included.

These few suggestions are made in the belief that a school calendar should be a tasteful, businesslike document, and with a feeling of jealousy that our school work have the best representation possible.

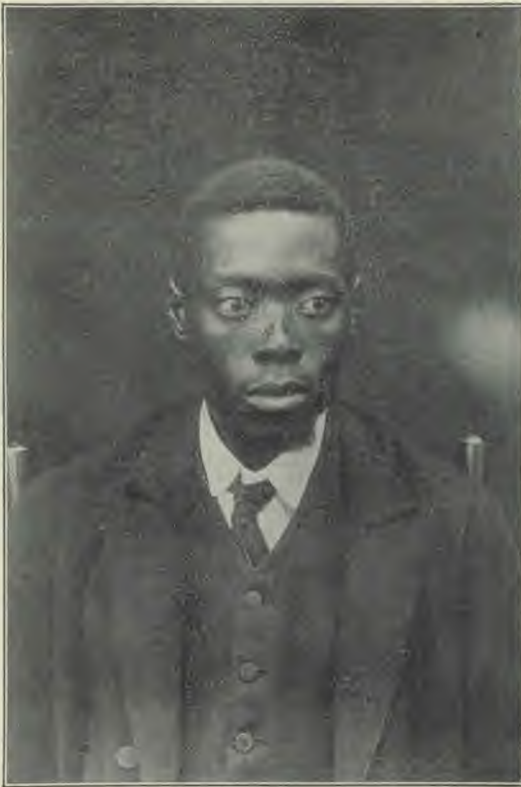
The Bible in Sheetswa

WHILE we are rejoicing in the long, beneficent reign of the English Bible, we should not forget that there are still races of beings who have no Bible in their native tongue. But even in this we may rejoice that through the patient perseverance of faithful missionaries, with the encouragement and support of the home Bible societies, the work of translation and printing in the "rude and undeveloped speech of those emerging from barbarism," is going steadily forward.

The *Bible Society Record* for February tells us that "the society's

presses have just completed an edition of five hundred copies of the complete Sheetswa Bible, of which two hundred fifty are to be shipped at once to Inhambane, South Africa. This completes a translation which has been going on for years."

The Sheetswa is allied to the Zulu, but is a distinct tongue. The principal translator is Dr. Richards, missionary among these tribes since 1884, assisted by Muti M. Sikobeli, the nephew of the chief of the tribe, and himself in the line of succession. Some idea of how the work has to be done may be gained from the following extract from the *Record*:—



MUTI M. SIKOBELI

He [Muti] was among the first to enter the mission school, and later went to Natal to learn English and Zulu for the purpose of fitting himself for the work of translation. After he returned to Inhambane, each morning found him at his little desk, with the Amer-

ican Revision on one side and the Zulu Bible on the other. He allowed himself about an hour of rest in the middle of the day, and by five o'clock could usually finish from sixty to eighty verses. Sometimes, when the ideas were wholly foreign to native life and experience, he could not do so much, for the native has few words for articles with which he is not daily familiar. This was the first draft and insured that the idiom was correct. Then the polishing began. The American Revision was the standard, though the Greek was often consulted. Each phrase was read by itself, first from the English to see that Muti had the idea correctly, and then in the Sheetswa to be sure that the best words had been chosen. When there was any doubt, the other teachers were freely consulted. Natives are great splitters of hairs, and heated discussions often lasted into the night.

No Testaments have been given away, though the actual cash receipts have been small. The children come gladly to the station, and do all sorts of work to earn their Testaments. A day's labor is the price, and when the children have walked a day to reach the station and must walk another to return, it does not seem too cheap. Poor old souls who have become Christians when too old to learn to read, sometimes buy a book just for the joy of owning one, for they rightly judge that it is this Book which is making such a change in their country.

W. E. H.

The Convention

("Protracted")

Sentiments on English

M. E. Olsen.—Let me thank you heartily for your articles on English in the January number of CHRISTIAN EDUCATION. The suggestions offered in the way of class drills are very practical, and should prove helpful to teachers of English in all grades; yes, and to parents; for as you very properly point out, their share of responsibility in forming the speech habits of their children is very great. I am glad you have touched on the relation of pure language to character cultivation. It is particularly appropriate that a people giving the gospel message to a perishing world should avoid all that is cheap and vulgar in expression, and should cultivate the utmost purity of language as well as of thought. To do otherwise, indeed, would be to bear false witness against the truth, whose refining, sanctifying influence should be felt in our speech. The time is ripe for an earnest effort in home and school to cultivate the purest and best of English, in order that by our words, as in all other things, we "may adorn the doctrine of God our Saviour." I trust you will have more to say on the subject.

Mrs. W. P. Rowell.—I appreciate your informal talks on English in the last number of CHRISTIAN EDUCATION. You have said excellently some of the things I have been thinking and wishing to be proclaimed from the house-tops.

George W. Rine.—Your talks on training in English are stimulating and exceedingly suggestive.

Informal Talks on English

Talk IV

IN Talks I-III we sought to emphasize the importance of giving more attention to the teaching of correct oral speech. There is no natural talent which we trade upon more than that of speech, yet in this bookish age oral work in language is much neglected in the school, especially above the primary grades.

It is gratifying to note that in the True Education Series of readers, daily drill in phonics, articulation, and conversation is made a strong feature, and we hope that every teacher who uses them gives this kind of work the attention it deserves. The number of people who talk and read aloud indistinctly, justifies the giving of proper exercise in the use of the vocal organs, in some form or other, throughout school life. It should not be delayed for the class in public speaking or expression; the *principles* of elocution should be taught and practised all the way along. The teacher of expression will find an abundance to do for those who have not had proper drill, or any drill, in their elementary education, and in perfecting what may have been rightly done already.

It is hoped, too, that needy teachers will not be slow to act upon the suggestion made by Professor Caviness in the preceding number of this journal in reference to the teaching of foreign languages, that "every teacher, where possible, should take a course in phonetics," to aid him in giving proper drill on the sound elements and combinations in the languages he is to teach. This is no less essential to the proper teaching of our mother tongue. If we put forth as much diligence and painstaking in

"To the parent who knoweth to use good language and useth it not, to him it is—time to reform. To the parent who knoweth not to use good language, but knoweth how to learn, to him it is—time to begin."

having students become masters of our "vigorous English" as we do in acquainting them with alien tongues, the results would be far less disappointing than they often are when tested by the touchstone of practical use. Not that our teachers of foreign languages should do less,—many of them need to raise their standard,—but that teachers of English, from the foundation up, should do more to develop in the student real power in using correctly and effectively the language of our birthright.

Yet drill in phonetics and expression, if faithfully carried out, tends to make grammatical errors the more glaring. In the effort to improve oral speech, the element of structural correctness must keep pace with other features of the work. In fact, much of the drill in articulation may be based upon words and forms most likely to be grammatically misused. We could wish heartily that as much space were given in the grammar that has resulted from two or three decades of experiment as was used in the old grammar for orthography and phonetic foundations. These are now included in our readers, you say. Yes, to some extent, and they ought to be retained there; but they ought also to be included in the grammar, the speller, and wherever they can be worked in suitably. In the old days our schooling was not so broad, but it went deeper. To get depth nowadays we must have several layers.

Talk V

Talking about depth, it is curious to note that, despite our superficial work in some things that are highly essential, yet with our modern scientific, philosophic, psychologic, pedagogic, scholastic temperament, we tend to lead our students prematurely beyond their depth in analytic, expository, and philologic exploits in the teaching of grammar, to the neglect of the "one thing needful"—much practise in the correct use of funda-

mental forms and constructions, and in proper articulation. Better to know less technical anatomy until skill and facility in use is in a growing condition. The elementary physiology of the modern school places the "dry bones" in the latter part of the text-book, and passes through this "valley" as speedily as possible for present purposes. Language is different from every other subject in being something that is to be constantly *used*, not to be taught so much *about*. It was not given us primarily to be *studied*, or to be studied *about*, but to be used in studying and doing other things. In elementary English we are inclined to talk and teach too much *about* the sentence and the parts of speech. We prove our students, and measure our success in teaching, by chemical and anatomical tests—processes more suitable for the philological laboratory of the advanced grades. We consume time and cumber the student's mind with many things for which he has little present use. By so doing we neglect *exercise*, in speaking, in reading, in writing,—in so using our greatest natural gift as to develop taste for good language and sufficient ability in its use to give the pupil confidence. Why not make the student a skilful builder, rather than an expert in analytics?

It is true that the student who comes to us with faulty speech, must have some guiding principles to aid him in avoiding grammatical and rhetorical errors; but he needs far more to have much practise *under direction* of one who knows the way, in exercising and developing the gift that is in him. Better it would be to allow a few grammatical imperfections for the present, than to impede the progress of the pupil in facility and spontaneity of expression. Let us not be in too great haste to arm him with rules, and exceptions, and terminology, lest the real thing we

want him to get be obscured in a maze of technical nomenclature and theoretical dissertation.

Language is an art; so is music; so is painting; so is sculpture. How much studying *about* music does the beginner do before he begins to "practise"? What is the ratio of time and attention given by the beginner to "rules" and "construction" in drawing and painting before he begins to sketch in his outlines and blend in his shadows and colors? Ah, we all grant in these that the pupil in music must begin *at once* to translate his notes to tones, and the painter to put down what he sees. He learns the *how* and the *why* as he goes along, through skilful guidance by his master in the actual work, and through correcting his own errors as he makes them, and they are pointed out to him. So it should be in the art of language; for it is as truly dependent for its cultivation on natural instincts and aptitudes on the part of the student, and on skilful direction by the teacher, as are music and painting.

In the teaching of language, too, it should not be forgotten that the learner has already had years of practise when he presents himself at school. Every advantage should be taken of this fact. There should be a constant appeal to experience in the use of language. Precious time ought not to be wasted in teaching the pupil in theory what he already knows in practise, albeit he is happily unconscious of it, since he has learned the use of language through the language instinct and through imitation of older persons. It is a pity to kill the spontaneity of childhood and youth in the use of language by turning it into self-consciousness through arbitrary and mechanical methods. Let this necessary evil come later in his school work, after he has developed more power in its natural use and a more philosophic mind.

Talk VI

Teachers of grammar may be divided into two classes: those who know too much grammar, and those who know too little. The majority of those in the first class have studied other languages, highly inflected ones, such as German or Greek. One of the chief benefits they have realized from that study is the "light" it throws on English grammar — a natural result of that method of teaching those languages which sees in them chiefly material for mental gymnastics in grammar. This class feel a burden to unload what they have labored hard to acquire, and the poor grammar-grade pupil must shoulder this burden before he is yet on his language legs. Consequently, the pupil must memorize six forms(?) of the noun in order to learn three variations, two of which differ but slightly from each other, and one of which is used but little! (*Book, book's, book; books, books', books.*) The same pupil is set to the task of committing six forms of the verb in order to learn one variation!! (*I work, you work, he works; we work, you work, they work.*) Or, it may be, six forms(?) of the verb to learn no variation!!! (*I worked, you worked, he worked; we worked, you worked, they worked.*) And all this, forsooth, because these words *formerly had* fuller variations in case and personal endings. Bear in mind, too, that the pupil already knows all these in practical use, with the exception, perhaps, of writing in the apostrophe. Manifestly, the real thing the pupil is learning is not inflection (unless it be an imaginary one), but scientific classification and technical nomenclature, foisted upon him to satisfy the appetite of the learned. What wonder that the struggling youth cries out to this grammatical octopus, "Art thou come to torment us before the time?"

One of this first class of teachers has written an entire book on the sen-

tence alone, and wants the pupil put through this philological treatise before he can justly be expected to compose a good letter or story, to read distinctly and intelligibly, and to talk for five minutes without a blunder in grammatical form. A profitable study, doubtless, for the class in literature, but out of its place in the curriculum of the grade pupil.

Regarding the second class of teachers — those who know too little grammar — a different aspect is presented. Some of this class, not being sufficiently "schooled" in English to feel safe in marking out a course for themselves, follow abjectly the prescribed course laid out by the learned grammarian, fearful of departing very far from the text-book, or of being very long without one in their hands — good satellites to reflect the glory of the "greater light." Approach one of these for help on a point not in the lesson, and he usually suggests that you look up the rule, or prefers to answer at a more convenient season.

But a majority of this second class have never themselves broken through the grammatical shell of literary meat, and have, therefore, not tasted the sweets of richness and beauty, nor felt the power of the sublime and the pathetic, which lie not far from the surface in artistic literary production. As they were taught, so they teach. These see grammar too much as an end. When they bring the class to the end of the book, they rest in the satisfaction that its members have "finished grammar." These youth go forth with a deep sense of relief, and, with the sentiment, "I don't see no use for grammar nohow," hand over their book to a younger member of the family, or sell it for a few cents at the second-hand store.

Now we have no fault to find with the highly inflected languages, and no quarrel with those who master their

grammar, nor yet with teachers who wish their pupils to master English grammar; for nothing short of mastery will suffice in any language. We do not feel of a censorious spirit — unless it be to complain against too literal a following, in language work, of the Scriptural injunction, "Brethren, be not many masters." But we are convinced that too classical, too technical, too stilted a method has fastened itself upon the teaching, or the attempt to teach, our own mother tongue; that this evil shows itself in beginning formal grammar too early, in making it too technical and comprehensive when it is begun, — in clothing our sweet singer David in the unwieldy armor of Goliath.

As an aid to finding the remedy, we propose to discuss next —

1. The structural simplicity of the English language.

2. Improvement in the methods of teaching elementary English.

W. E. H.

Mensuration

MRS. H. E. OSBORNE

IN this series of articles on the mensuration of plane figures, I have tried to show that each of the forms commonly taught in arithmetic may be seen, or thought of, as a rectangle. This method of teaching enables the pupil to discover a logical relation, which when apprehended, is the proper basis for the memorizing of rules, instead of the mechanical memorizing, by rote, of formulas.

Not only this, but the teacher is able, by reducing all forms to the common basis of the rectangle, to teach the important principle of generalization, so often lacking in inductive type study.

I have also tried to show that by accuracy and truthfulness of statement in the written solution, especially in operations involving multiplication, we may teach moral prin-

ciples and develop character; while by permitting laxness and carelessness of statement, we foster corresponding habits of thought, and encourage careless habits in other lines. These will produce a result in character formation; for the sum total of habits is character.

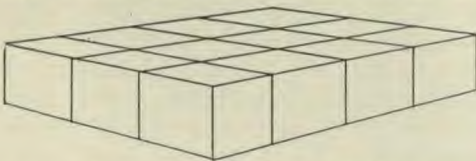
Following the same plan, I propose to show that the study of the mensuration of solids may be made equally simple and interesting. To do this the teacher should be provided with inch cubes and other forms, wooden or cardboard, which may be made in the sloyd room.

By way of preparation, as a means of relating the new to the old, we review the area of a rectangle. We select one which will be of convenient size for the base of the rectangular solid which we purpose to construct. If the rectangle is four inches long and three inches wide, its area would be expressed thus:—

$$3 \times 4 \text{ sq. in.} = 12 \text{ sq. in.}$$

Here four square inches indicates the number of square inches in one row, and three indicates the number of rows.

We now introduce the inch cubes, measuring, noting characteristics, and teaching name, if not already familiar. We then place an inch cube over each square inch of our rectangle, so that the twelve inch cubes are arranged in the same form as



were the square inches of the rectangle, viz., four cubes in one row, and three rows, so that the space is occupied by—

$$3 \times 4 \text{ cu. in.} = 12 \text{ cu. in.}$$

We may call this a layer of cubes.

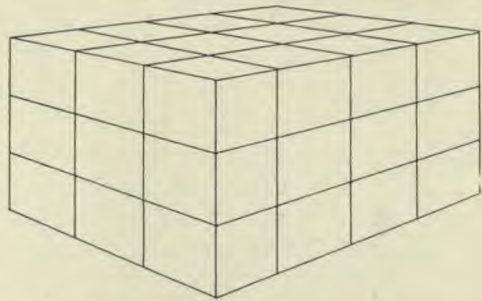
If we now place another layer of cubes on top of these, we shall have

twice as many cubes in our structure. Similarly, in three layers there will be—

$$3 \times 12 \text{ cu. in.} = 36 \text{ cu. in.}$$

and so on; the number of layers determining the abstract number by which we multiply the number of cubic inches in one layer to obtain the total number of cubes used.

We have now constructed a rectangular solid four inches long, three inches wide, and three inches high.



Having thus developed our idea, we are ready to give the definition of volume as the number of cubic units a solid contains. If the dimensions, length, width, and height are in inches, the volume will be the number of cubic inches in the solid; if the dimensions are expressed in feet, our unit of volume will be a cubic foot (draw one), and the volume will be the number of cubic feet which the solid contains.

To develop a rule for finding the volume of a solid, we will observe how we constructed the rectangular solid from inch cubes: the dimensions, length and width, evidently determine the number of cubic units in one layer, and the height, or thickness, gives the number of layers.

If the teacher prefers to begin with the solid (wooden rectangular parallelepiped), the area of the base of the solid may be first found, as—

$$3 \times 4 \text{ sq. in.} = 12 \text{ sq. in.}$$

Upon this base we may *conceive* the inch cubes placed, making twelve cubic inches in one layer. And since

the solid is three (or more) inches high, there will be three layers of cubes, or —

$$3 \times 12 \text{ cu. in.} = 36 \text{ cu. in.}$$

in its volume.

This rule is commonly expressed as the product of the three dimensions. If their continued product is expressed in the solution, the correct form of expression would be: —

$$3 \times 3 \times 4 \text{ cu. in.} = 36 \text{ cu. in.}$$

since the product in multiplication is always like the multiplicand.

If the work is performed in two steps, the form of solution, including statement of conditions, would be: —

Step 1

4 in. = length
3 in. = width
3 in. = thickness
Volume = ?

Step 2

$3 \times 4 \text{ sq. in.} = 12 \text{ sq. in.} = \text{area of base}$
 $3 \times 12 \text{ cu. in.} = 36 \text{ cu. in.} = \text{volume}$
∴ $36 \text{ cu. in.} = \text{volume of solid}$

The conclusion may be omitted if deemed unnecessary.

This accuracy of statement in solution does not preclude the use of the abbreviated forms of expression in writing dimensions, as: —

$$3'' \times 4'' \times 3''$$

(For a discussion of the importance of correct and absolutely truthful statements, see David Eugene Smith's "The Teaching of Elementary Mathematics.")

I will next show that other solids, as prism, pyramid, cylinder, cone, etc., may be seen, or thought of, as rectangular solids.

Methods I Have Found Helpful in the Teaching of German

WINIFRED L. HOLMDEN

THE first sentences read and studied in a foreign language are the ones which remain fixed in a student's mind. What Latin student will not forever remember, "Gallia est omnis divisa in partibus tris," etc.? Or what student of classical Greek can not repeat in that language, "Of Darius and of Parysatis are born sons two"? In taking up the study of any foreign language one is all interest and attention. The mental powers are active. When the pupil leaves the class, he repeats the first few words and tries to apply to them the knowledge he has gained. In this way they become fixed in the mind, a mental possession which one can not dispose of if he would. Why, then, should not the first lessons be of such a nature that they will be valuable not only from a linguistic but also from a spiritual standpoint? Why should they not contain the vitalizing truths of the Word of God?

In German, for example, what could be simpler and better adapted to the study of a new tongue than, "Im Anfang war das Wort und das Wort war bei Gott und Gott war das Wort"?

This and the following verse were my first lesson this year. I placed them on the board,—in German script, of course, not English,—gave the names of the different German letters, asking the members of the class to repeat them after me, and then pronounced the words, having them repeated by the class. I then read the two verses, and asked each member of the class to read them, being very careful to have the pronunciation correct. The meanings of some of the words were recognized because of their similarity to English; the others I explained. I then had them practise writing these German letters and words on the board, asked

"GRATITUDE is the fairest blossom which springs from the soul; And the heart of man knoweth none more fragrant."

them to copy the two verses on paper, and assigned it for the next day's lesson. The next day I expected them to be able to repeat it, read it, write it, and understand it. We followed this method for a week or ten days, except that I did not ask them to commit all the work, and it was surprising how much of an insight into the language was obtained in so short a time. When we got to the fifth verse, it was very easy to explain the difference between "die Finsternis" and "der Finsternis;" in verse six also the difference between "Mensch," and "Menschen" in verse four; then in the seventh verse the difference between "derselbige," and "dasselbige" in verse two. By comparing a noun in one verse with another in a different case in another verse, one learns to observe closely, and to ask himself, and incidentally the teacher, the when, and the where, and the why, and the how.

In a very short time easy questions may be introduced, after explaining the interrogative forms "wo," "was," "wann," etc. In this way the eye, and the ear, and the tongue, and the hand are being trained naturally and simultaneously. At the same time the subject-matter is of value.

This plan should not be followed too long, because the verb forms, which naturally present one of the greatest difficulties in German, can be most easily mastered by studying them as they are given in a good grammar. I might say here that I am using the grammar adopted at the convention last year, "Essentials of German," by Vos, and like it better than anything I ever used or examined before. Four days in the week we devote to the study of grammar, and Friday to reading the book of John. Each Friday we go back to the first verse and read it in German, without translation, just as far as it is clearly understood; then the first verse that seems

difficult we translate and explain. Of course each week we advance a little farther, and the first verses become more simple, until they seem almost like one's mother tongue.

A copy of the Gospel of John in German, revised, new orthography, and good type, can be obtained from the American Bible Society for three cents post-paid.

A little later in the year it is well to use for the Friday's work some easy reading-matter relating to the country, the people, and their customs. After reading a short selection, it is a good plan to ask the students to tell the story in their own words, thus encouraging them to use the language. One should not be too critical of mistakes, as this would make them self-conscious and so fearful of making an error that they would hesitate to express themselves. At another time the story can be reproduced on the board, when all mistakes can be corrected without working any harm.

The above is an attempt to unite the classical and the natural methods. I believe the best results are obtained by blending these two methods. "Both are indispensable,—the logical systematization of the facts of a language, which is the central principle of the classical method, and the constant iteration and imitation of actual usage, which characterizes the natural method. The appeal of the former is more to the eye and the reason; and of the latter, rather to the ear and the memory."

"Dum Vivimus, Vivamus"

"LIVE while you live!" the epicure would say,

"And seize the pleasures of the present day."

"Live while you live!" the sacred preacher cries,

"And give to God each moment as it flies."
Lord, in my view let both united be;
I live in pleasure while I live to thee.

— Philip Doddridge.



FARMERS' CALENDAR

"He that ploweth should plow in hope"

March — April

S. A. SMITH

THE early bird catches the worm. If we begin on time, and do the work needed to be done each day, we shall never be behind with our work. In other words, "Push the work, and do not let the work push you." In no line of work is this more important than in agriculture. If the land for your spring crops has been plowed in the fall, this will save you considerable work. It is usually advisable to fall-plow your land save where it is subject to washing or blowing. Plowing and leaving the ground ridged as much as possible prevents undue washing or blowing. A covering of coarse litter also prevents washing. The action of frost, heat, wind, sunshine, and air tends to pulverize the soil, and to liberate and make available plant foods found in the soil. "By fall-plowing it is possible to carry over a water balance of one hundred tons or more per acre from one year to the next." This means much to the farmer, especially in the more arid sections or where the early rainfall is scant.

Where land is plowed late in the spring, there has been a loss of water by evaporation, and the soil has not been able to store up as much of the rain and snow as if fall-plowing had been practised. Then, too, dry soil is plowed under and moist soil brought to the surface, and if surface cultivation does not follow, this moisture is readily lost by evaporation. Good capillary connection of the surface soil and subsoil is not obtained, and the furrow slice soon becomes dry. Surface cultivation should immediately follow spring plowing.—*Snyder.*

Many times the work of fertilizing the land can be done during the winter or early spring months, but it is not advisable to spread manures on the snow, or where heavy rains will cause loss by leaching, especially on rolling lands. Do not plow under coarse, strawy manure on soils of a light nature or in sections of scant rainfall; for this will break the capillary connection between the surface and the subsoil. Fine, well-rotted manures will aid soils in containing moisture.

Be sure that your soil is in good condition before you begin plowing. Soil plowed too wet will bake and make a poor seed-bed, regardless of after-cultivation. Soil plowed too dry will not pack down well; and if no rain comes for a few days, it will



not contain enough moisture to cause strong germination and early plant growth. See drawing from Campbell's Manual. A, furrow slice; B, subsoil.

The Vegetable Garden

The rules for plowing and preparing the soil for field crops, apply equally well and even better for garden crops. Fall-plowing is especially recommended for the vegetable garden, as a very fine, firm, moist seed-bed is necessary for the germination and growth of many of the small, delicate seeds used in this connection.

The soil for the vegetable garden should also be very fertile. Market-gardeners sometimes use as much as thirty to forty tons of well-rotted manure to the acre annually. Commercial fertilizers may be used; these should be applied more directly to the plants.

Seeds of such vegetables as beets, parsnips, salsify, lettuce, radishes, parsley, peas, onions, carrots, and cabbage may be planted as soon as the ground can be put in good condition; for if these vegetables are delayed until the hot weather comes on in May, they will not be so early nor of so good quality. These vegetables delight in a cool, moist soil and climate. Such perennial crops as rhubarb and asparagus, that have been mulched for winter, should be uncovered, the ground about them forked over slightly, and fine manure added. This is also the time to make new plantings. Potatoes for early use should now be planted.

No garden is complete without at least a small hotbed. For the average garden, a hotbed consisting of four sash three feet by six feet is sufficient for each acre; but for the home garden of even one-fourth acre, such a hotbed could be used to good advantage. The time to start your hotbed is determined by the time you wish to start your summer garden. Ordinarily it requires from six to eight weeks to produce good plants of tomato, cabbage, cauliflower, and eggplant, and from four to six weeks for melons and sweet potatoes. These plants should not be set out in the garden till all danger of frost is past. If your last frost occurs about May 20, it will be well to start the hotbed from March 20 to April 1. This will vary according to location, and care should be taken to have the plants ready when needed, but not before. Less water and more ventilation will hold the plants back and make them more

hardy, but care should be taken not to check their growth.

Melons should be planted in hills either on sods cut four inches square and turned bottom side up, or in pots, or small boxes of some kind. If early roasting ears are desired, early varieties of corn can be started in the same way, and will advance the season from three to six weeks. A small space may be used in the hotbed for early lettuce and radishes. The lettuce may be transplanted to the garden if desired, and this will leave room for late tomatoes and cabbage. If early tomatoes are desired, transplant a few of the strongest plants to four-inch pots or small paper or cardboard boxes. These, when set out, will continue to grow without the usual delay caused by transplanting. In this way ripe tomatoes can be obtained in from thirty to forty days. Sow a few rows to celery early; then when the hotbed is empty, transplant these in the bed four inches apart each way. Shade for a few days, and water thoroughly. The mulch in the hotbed will be very fertile, and the plants can be easily watered. The sides of the hotbed will shade the outside plants, and the center ones will shade one another. Thus no mulching with soil will be necessary. Better celery can be grown in this way, with much less work than by the old way.

The Fruit Garden

If the fruit trees have not already been pruned, now is a good time to do it, before the rush of spring work comes on, and the buds begin to swell. If the apple orchard has not been pruned for some years, more care should be exercised in doing the work than where it has been subjected to pruning each season. Be careful not to cut away too much wood the first year, as this will upset the habit of growth, and cause the tree to grow too much wood, especially the season

following. It is better to prune some each year. Pruning during the dormant season induces wood growth, while pruning during the growing season has a tendency to stimulate fruit production.

Cherry and peach trees require no more pruning than just to remove dead and diseased wood and to give the trees the desired shape. All fruit plantations should be given clean cultivation unless under special conditions of soil and climate, as soils subject to washing. These should be seeded, and pastured with poultry or small stock that will not injure the trees. Do not, under any condition, allow the orchard to grow up to weeds. Conditions are such in the Central States that the pear should not be given clean cultivation, as this induces too much growth and causes the tree to blight.

For an old apple orchard where the roots are near the surface, Professor Bailey, of Cornell, recommends making small holes in the ground about the trees, with a crowbar, dropping corn in these, then turning hogs in to do the plowing, the obvious purpose being to stir the soil without injuring the roots. The disk and harrow could well follow this with better results than where plowing is attempted, and would be of some value without the aid of hogs.

The vineyard, if not already pruned, should be, and the prunings removed. Three-eyed cuttings made from these and placed in the nursery row will make good plants for next year's use. Mulching the plants, and frequent and shallow cultivation between the rows, will insure a better supply of moisture for the early growth of the plants.

The old canes of the raspberries should have been removed as soon as fruiting was over, thus giving more room to the developing young canes, which should be pinched back when about thirty inches high, to induce

branching and insure more stocky plants. If this has not been done, do it now. In case of the black varieties, where the ends have rooted and it is desirable to have new plants, these ends may be transplanted as soon as the ground is in good condition. With the red varieties or the blackberry, the young shoots or root cuttings may be used for propagation.

If the strawberries have not been mulched, at least one half of the patch should be, depending, of course, upon the climatic conditions and the market. Ordinarily, the strawberry will do fairly well without mulching. The mulch should be placed over the plants as soon as the ground is frozen in the fall. If the plants have not been winter-killed from lack of mulching, the work may be done before the frost is out in the spring. This will delay blooming, and when the plants show signs of growth, if the mulch is removed and placed under the plants in the rows, it will protect the fruit later on.

The Flower Garden

If not already done, the trees and shrubs about the lawn should be pruned, and as soon as the frost is out and the ground settled, shrubs that need dividing to prevent crowding, the removal of any, or the setting of new ones, may be attended to. Vines, shrubs, and other tender plants that have been covered, may be gradually uncovered. After danger of severe freezing is over, uncover the beds containing bulbs, and rake over the surface of the beds carefully. Rake off the lawns and gather up all litter about the yard and dispose of it. The beds for spring and summer flowers should be thoroughly fertilized and spaded up. Finish all improvements, such as grading, draining, sodding, etc., as soon as possible. During April, uncover the vines, shrubs, and roses, prune them, and

tie them up. Such herbaceous plants as phloxes, sweet-williams, hardy chrysanthemums, and others, may be divided or removed. Lawns may be seeded and fertilized, or old ones leveled and reseeded.

The Window Garden

If a hotbed can not be had, window boxes may be made, and in them such seeds as petunias, verbenas, asters, alyssum, dahlias, coleuses, and others planted. To hasten germination, place a paper over the box, and over this a pane of glass, having at least a one-inch space between. These should be removed daily to air and water, if the soil seems dry, and removed entirely as soon as the plants begin to show. Similar boxes may be made for vegetable plants.

In the north window place a box of convenient size and four inches deep. Fill it with clean sand. Make cuttings of geraniums, coleuses, carnations, sultani, cactuses, begonias, roses, etc., and place them in the sand. After a few days a little east sun will be helpful. Cuttings should be made at the joint, and set at least one inch deep in the sand. Such roots or bulbs as the canna, dahlia, Easter lily, tulip, etc., may be placed in the sand-box or in the soil.

Plants that have been kept dormant, such as the hibiscus and the hydrangea, may be repotted and placed in the window. More sunshine and heat will necessitate more watering and ventilating, but always avoid cold draughts. On bright days, plants in the south window may require partial shading to prevent the foliage from being burned. Shifting to larger pots may in some cases be necessary. Watering with manure water will be helpful to pot-bound plants.

Suggestions

In agriculture, do not attempt to confine your work to hard and fast rules. In grammar or arithmetic, in physics or chemistry, a rule will hold good regardless of climatic condi-

tions, soils, sunshine, or rain, but not so in our field of nature. Certain conditions are necessary to bring desired results, but the conditions are not always obtained by the same methods. The admonition found in the Scriptures, however, will apply alike to all: "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

Seed List

(In the first five, sow the seed thick in rows and weed out to distance indicated.)

Onions, Red Wethersfield, 1-3 oz., 3 in. apart, rows 15 in. apart.

Carrots, Danvers Half Long, 1 oz., 4 in. apart, rows 15 in. apart.

Salsify, Sandwich Island, 2 oz., 2 in. apart, rows 15 in. apart.

Parsnips, Hollow Crown, 1 oz., 4 in. apart, rows 15 in. apart.

Beets, Crosby's Egyptian, 1 oz., 6 in. apart, rows 15 in. apart.

Early peas, Alaska or American Wonder, 1 pint, rows 15 in. apart.

Medium peas, Everbearing, 1 pint, rows 15 in. apart.

Late peas, Champion of England, 1 pint, rows 15 in. apart.

Beans, Golden Wax, 1-2 pint, rows 20 in. apart.

Same ten days later.

Cabbage, Jersey Wakefield, 12 plants, rows 24 in. apart.

Same (or Early Flat Dutch), two weeks later.

Cauliflower, Early Snowball, 12 plants, rows 24 in. apart.

Kohlrabi, White Vienna, 12 plants, rows 24 in. apart.

Early tomatoes, plants 30 in. apart, rows 3 ft. apart.

Late tomatoes, Stone, Matchless, Livingstone, plants 3 ft. apart, rows 3 ft. apart.

Potatoes, Early Ohio, rows 30 in. apart, hills 24 in. apart, 4 to 6 eyes in each hill, 1 peck of seed.

Sweet potatoes, Yellow Jersey, rows 3 ft. apart, plants 15 in. apart, 12 potatoes placed in hotbed.

Early corn, Peep O'Day, from hotbed, rows 3 ft. apart, hills 24 in. apart, 3 oz. seed.

Early corn, Peep O'Day, seed grown in garden, same as above.

Medium corn, Crosby's Early, seed grown in garden, same as above.

Late corn, Stowell's Evergreen, seed grown in garden, hills 3 ft. apart, 3 oz. seed.

Muskmelons, Osage or Rocky Ford, hills 5 in. by 5 in., one half started in hotbed.

Watermelons, Sweetheart, 1-4 oz., hills 5 in. by 8 in., one half started in hotbed.

Radishes, French Breakfast, 1-4 oz.
 Radishes, French Breakfast, 1-4 oz., ten days later.
 Radishes, Early French Breakfast, ten days later.
 Lettuce, Simpson.
 Rhubarb, rows 4 in. apart, hills 3 in. apart, 8 plants.
 Asparagus, rows 4 in. apart, hills 2 in. apart, 12 plants.

Notes

1. Remove pea vines and plant to Stowell's Evergreen corn any time before July 15. For late use.
2. Remove potato vines, fit ground, and sow to Early Purple Top Milan turnips, 6 rows, 15 in. apart, 2 oz. of seed; thin to 4 in. apart.
3. Hubbard squash planted late in June, and corn removed as early as possible; hills 8 in. apart, 1-2 oz. of seed.
4. Varieties only suggestive. This plan for hand work where land is scarce.

The Farmer Feeds Them All

MINNA IRVING

The politician talks and talks,

The actor plays his part,

The soldier glitters on parade,

The goldsmith plies his art,

The scientist pursues his germs

O'er this terrestrial ball,

The sailor navigates his ship;

But the farmer feeds them all.

The preacher pounds the pulpit desk,

The broker reads the tape,

The tailor cuts and sews his cloth

To fit the human shape;

The dame of fashion dressed in silk

Goes forth to dine, or call,

Or drive, or dante, or promenade;

But the farmer feeds them all.

The workman wields his shining tools,

The merchant shows his wares,

The aeronaut above the clouds,

A dizzy journey dares;

But art and science soon would fade,

And commerce dead would fall.

If the farmer ceased to reap and sow,

For the farmer feeds them all.

—Campbell's *Scientific Farmer*.

A List of Good Books

"SOIL CULTURE," Campbell; The Manual Company, Lincoln, Neb.

"Farm Stock," Burkett; \$1.50; Orange Judd Co.

"Types and Breeds of Farm Animals," Plum; \$1.75; Orange Judd Co.

"The Business of Dairying," Lane; \$1.25; Orange Judd Co.

"Farm Poultry," George C. Watson; \$1.25; Macmillan.

"Principles of Fruit Growing," Bailey; \$1.50; Macmillan.

"Fruit Growing in Arid Regions," Paddock and Whipple; \$1.50; Macmillan.

"Principles of Vegetable Gardening," Bailey; \$1.50; Macmillan.

"Garden Making," Bailey; \$1.50; Macmillan.

"Landscape Gardening," Waugh; 50 cents; Orange Judd Co.

"Ornamental Gardening for Americans," Long; \$1.50; Orange Judd Co.

"Home Floriculture," Rexford; \$1.25; Orange Judd Co.

"Practical Agriculture," Wilkinson; American Book Co.

"The Home Vegetable Garden," Farmers' Bulletin No. 255; free; U. S. Department of Agriculture, Washington, D. C.

Further Suggestions on the Rectifying of Oral Speech

THE daily speech may be further corrected by proper attention to the use of contractions and abbreviations. Perhaps no people go to the lengths in abbreviating speech that Americans do. That the practise is often carried to an extreme, there is no question; but that certain short cuts are not only admissible but desirable, hardly needs any argument. Ease, suppleness, brevity, are graces to be cultivated in familiar speech. When these descend to laxness, laziness, or other disregard of good usage, they pass the line of propriety and tolerance. All such should be eliminated from our speech because of the resulting value to literary culture and to refinement of character.

5. Following the same general plan as that outlined in the preceding number of this journal, the page may be headed Contractions; the first column, Proper; the second, Equivalent.

Proper	Equivalent
I'm	I am
you're	you are
he's	he is, he has
she's	she is, she has
it's	it is, it has
we're	we are
you're	you are

they're	they are
I've	I have
you've	you have
we've	we have
they've	they have
I'll	I will, I shall
you'll	you will, you shall
he'll	he will, he shall
she'll	she will, she shall
we'll	we will, we shall
they'll	they will, they shall
I'd	I would, should, had
you'd	you would, should, had
he'd	he would, should, had
she'd	she would, should, had

'twasn't	it was not
'twere	it were
'tweren't	it were not
'twould	it would
e'er	ever
ere	before
o'er, etc	over

(To Be Used Sparingly)

aren't	are not
weren't	were not
mayn't	may not
daren't	dare not
let's, etc.	let us

In contracting negative expressions, one is always safe in adding *not* to the foregoing contractions, and in most cases this is the preferable form. For example: *You're not* is preferable to *you aren't* (as also any combination with *are*); *I'll not* is preferable to *I won't* or *I sha'n't* (as also any combination with *will* or *shall*), since it covers both expressions, although either of the latter is admissible if one desires to be specific. So our negative list may stand thus, placing in parentheses alternate forms in proper use:—

I'm not	I am not
you're not (aren't)	you are not
he's not (isn't), etc.	he is not
I've not (haven't), etc.	I have not
I'll not (won't or sha'n't), etc.	I will or shall not
I'd not (wouldn't, shouldn't, hadn't), etc.	I would, should, or had not
I (mustn't), etc.	I must not
I (can't), etc.	I can not
I (don't), etc.	I do not
I (didn't), etc.	I did not
I (couldn't), etc.	I could not

Lastly, it is profitable to pay attention to improper contractions:—

Improper	Equivalent
ain't	am not, are not
hain't	have not, has not
'tain't	it is not
mightn't	might not
oughtn't	ought not

(Except in Poetry)

'tis	it is
'tisin't	it is not
'twas	it was

6. Closely allied to the foregoing contractions is the use of improper abbreviations, used seemingly to satisfy the insatiable appetite of the American for being brief. While there may be justifiable cause for cropping a fowl's tail or docking a horse, yet if the shortening process is carried too far, the result is disastrous, rather more so even than in the development of the corrupt form *curtail* (cu[t]-[sho]rt[t]ail). The following deformities will suggest others:—

Abbreviation	Equivalent
prof	professor
exam	examination
ad	advertisement
auto	automobile
T. R.	Theodore Roosevelt
Taft	President Taft
gym	gymnasium
bike	bicycle
gent	gentleman
phone	telephone
photo	photograph
dupe	duplicate

The value of thorough drill on these forms and of charting the results, becomes apparent only on practical test. Carefulness in the use of these seemingly unimportant forms and of those in the preceding article, constitutes one of the earmarks of culture. If these and numerous other things that everybody needs to use every day, could be given precedence over so much grammatical analytics, particularly in the grades, we might hope for better treatment of our sweet singer David by young America.

W. E. H.

PRIMARY SCHOOL

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

March

O MARCH that blusters, and March
that blows,
What color under your footstep
grows?
Beauty you summon from winter's
snows,
And you are the pathway that leads
to the rose.

— *Celia Thaxter.*

April

Now the noisy winds are still,
April's coming up the hill.
All the spring is in her train,
Led by shining ranks of rain;
First the blue, and then the shower;
Bursting bud, and smiling flower;
Brooks set free with tinkling ring;
Birds too full of song to sing;
All things ready with a will,—
April's coming up the hill.

— *Selected.*

Teaching the Alphabet

WHILE the alphabet no longer forms the first step in a child's school education, yet the learning of it should by no means be neglected. There are many occasions in practical life where a knowledge of the letters of the alphabet in consecutive order is applied.

At what time in a child's school life should the letters of the alphabet be learned in this way?

This will vary with different classes, but it can safely be said that no child should finish the First Reader without this knowledge. Teachers generally require this sometime during the last half of the first grade. The important thing is not to leave it out altogether.

The following are interesting ways of drilling on the alphabet:—

1. Print or mount the letters of the alphabet upon cards three by five inches. Distribute the cards, and have each child take his place upon the floor. When the alphabet is complete, have the children repeat it, each saying his own letter. Have the children in their seats repeat it. Teacher spells a short word, familiar to the class. The children holding the letters contained in the word step forward, and the children in their

seats pronounce the word. Object: Memory, observation, attention.

2. Give an alphabet card to each child. Call for any word familiar to the children, as, *boy, girl, leaf, bud, red, love,*—and let the children holding the letters contained in the word come quickly before the class and form the word. Have the class spell the word.

3. Give to each pupil a small booklet of twenty-six leaves in the form of a spelling tablet about two and one half by eight inches. Each page should be headed by a letter of the alphabet in its proper order. This tablet is to be his dictionary. About two or three times a week assign seat work as follows:—

In your dictionary on the proper page copy from your reading lesson five words beginning with *a*; with *b*; with *c*; with *d*; etc. These words may be marked phonetically.

This work may be followed by having pupils copy given lists of words, each beginning with a *different* letter of the alphabet. The new words of the lesson may thus be entered in the dictionary and marked.

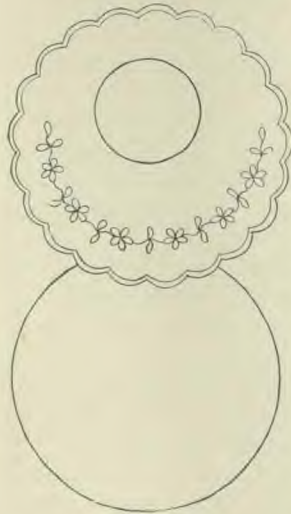
4. Word building with small alphabet cards is another interesting and valuable seat exercise for the child who is learning to use the alphabet.

S. E. P.

Helps in Teaching Sewing—No. 1

RUBIE OWEN

NOTHING makes the work so light and enjoyable in teaching any line of manual training as to come before the class with well-prepared plans and materials. In no other class do we deal with such a variety of materials, and unless we have had the advantage of normal training along these lines, we shall find that it takes considerable time to prepare the work properly, so that pupils may accomplish what they should.



It is the object of this article to give a few of the time - saving devices that have proved helpful, and to pass on a few suggestions from the teacher's model books. In each of the four books (presenting plans for sewing in grades 3, 4, 5, and 6) several large, patent-clasped envelopes are fastened, which we label "Designs," "Patterns," etc. One is for "Ideas," in which clippings are placed. Our designs, patterns, and ideas are now put into workable form by cutting them out of mottled bonnet board, a large sheet of which may be bought for ten cents. One sheet will be sufficient for a large number of patterns. Some of the designs may be cut out stencil fashion, if desired.

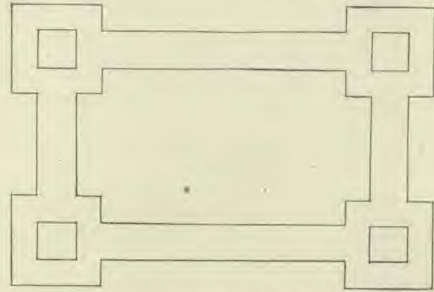
These patterns are now placed on such material as natural colored bur-lap, Indian-head cloth, etc., and



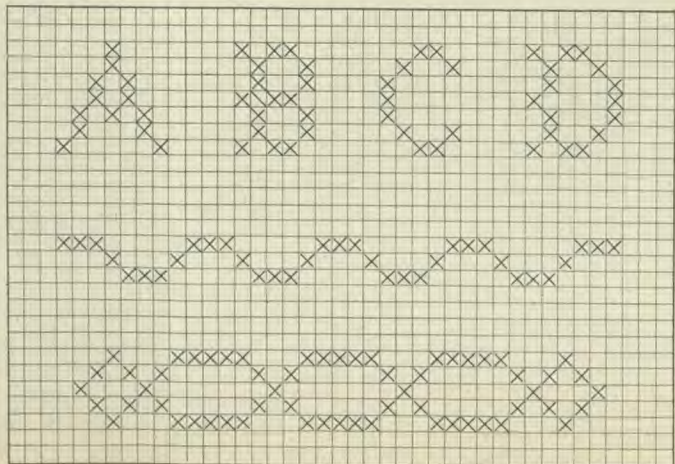
marked around with a pencil. If carefully used, the patterns will last a number of years. Pupils of the fourth grade and above

will find it delightful work to mark their own designs, which can be done accurately and quickly by the use of these patterns.

Children may also be taught to make straight-line designs for pat-



terns. Give to each child a piece of squared paper and dictate such designs as the mat pattern. They may also be encouraged to make original designs for mats and cross-stitch



work, such as initials, borders, etc. Remember always that it is necessary to study variety in giving work to children. If we plan our work well, we shall not only see what a help it will be to our pupils but what a joy it is to them.

In the next number a list and description of the stitches used in the various grades will be given.

Preparing for the School Garden

"A BURSTING into greenness;
A waking as from sleep;
A twitter and a warble
That make the pulses leap;
A watching, as in childhood,
For the flowers that, one by one,
Open their golden petals
To woo the fitful sun;
A gust, a flash, a gurgle;
A wish to shout and sing,
As, filled with hope and gladness,
We hail the vernal spring."

Yes, spring is here, and with it the school garden. Let us remember that



GARDEN PLOT

in this, as in other things, "well begun is half done." We should not be

satisfied with doing as well this year as we did last. That would not be growth. Improvement is the natural result of knowledge and experience.

What is necessary as a preparation for entering the garden for actual work?—A well-defined plan is the first essential. Before God began his great work of creation, his entire plan was conceived, and talked over with his Son. Certainly if God needs a plan, how much more do we? And the more detailed our plan, the more certain our success.

We have, say, twenty pupils in grades ranging from one to eight. Suppose we plan for individual garden beds five by ten feet, separated by eighteen-inch paths, and divided through the center by a three-foot path. The plan of the garden would probably be something like the accompanying cut of a garden plot.

Before entering the garden, place the plan on the blackboard for study. Ask questions like the following:—

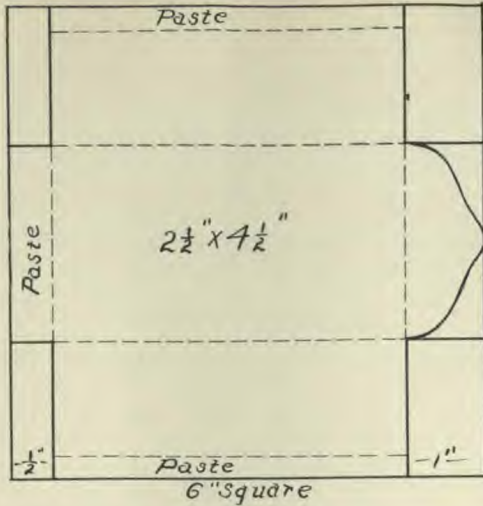
Where is the east side of the garden? The west? North? South? Northeast corner? Southeast corner? How many feet from the northwest corner to the northeast corner? From the northeast corner to the southwest corner? How much longer is it than it is wide? How many rods long is it? How many rods



INDIVIDUAL BED

wide? On the floor, with chalk, draw a line a rod long. Walk the length of this line. How many steps did you take? Walk two rods; three. Walk around the room, and estimate the distance in rods. Find the perimeter of the garden in feet; in rods.

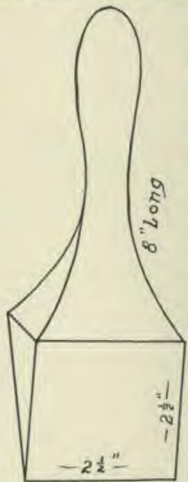
Number the pupils from one to



SEED ENVELOPE

Fold on dotted lines, cut on continuous lines, paste as indicated

twenty, and assign to each his individual garden-plot, writing his name in place on the plan. One set of tools, consisting of small hoe, rake, spade, towel, and watering-pot, will be sufficient for two pupils — ten sets for the school. Besides these, each pupil should have four garden stakes,



FURROW MARKER AND TOOL CLEANER

thirty-eight feet of strong fish cord on a twine winder, five seed envelopes, and a furrow liner, which may also serve as a tool cleaner. On the outside of the seed envelope may be indicated directions for planting the seed contained within.

Draw with chalk on the schoolroom floor an oblong the actual size of an individual garden-plot. Let the class surround it, marking, at

the teacher's dictation, the space as indicated in the drawing.

Present such problems as the following: —

Stand at the south side of your

bed; the north side; the east end; the west end; the northeastern corner; southeastern corner, etc.

How many feet in the two sides? The ends? The perimeter? How many yards in each? How many rods in the perimeter?

How many square feet in the bed?

How many feet of cord will you need to tie around your bed? Yards? Rods?

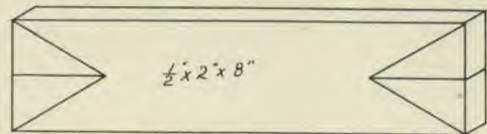
Divide the bed into four parts, each end being two feet by five feet and the middle parts three feet by five feet. Tell me something about each part. (Shape, perimeter, area, length, width, comparison, etc.)

We are to plant four rows of radishes in the first division. How far apart will the rows be? Make the furrows. What have you done to the division? (Trisected it.)

You are to plant the seeds one inch apart. How many seeds will you need for one row? Two rows? Three rows? Four rows? If the radish seeds were planted in one long row, how long would the row be?

What part of the bed is planted to radishes? To beets? To both? To radishes, peas, and beets? To peas and beets?

The depth of furrows and planting



of seed can best be taught on the sand table. If the instruction given in the schoolroom is thorough, the pupil will find greater pleasure in the actual work of the garden, and there will be



GARDEN STAKE

little room for mistakes and confusion.

As the gardens and the work connected with them grow, abundant opportunity will be offered for developing independent thought and ability both to plan and to execute.

S. E. P.

Friday With the Fifth Grade

FLORENCE WHITE

MORNING EXERCISES.—Song, "I'll Be a Sunbeam." Sabbath-school lesson read and commented on. Each child follows the reading in his own Bible. Prayer, in which several pupils take part.

PENMANSHIP.—Use of movable copies. Drill on free-arm movement, position of body, hand, and pen. Special study of letter *d*.

BIBLE.—Seat work: Study Jonah 1 and 2. Write answers to questions found in lesson 81, page 187, of Bible Lessons, Book Two.

Recitation: Salient thought, The Lord hears prayer.

Special thoughts to be brought out in the recitation:—

1. Time of Jonah's prophecy.
2. Locate and describe Nineveh.
3. Jonah could not flee from God's commands — neither can we.
4. Describe the fish.
5. God brought this experience to Jonah to teach him obedience. We may have trials to pass through, but God has a lesson in the trials for us.
6. Tell a story to illustrate immediate answer to prayer.

ARITHMETIC.—Recitation: Introduce the subtraction of fractions. Find one inch on rulers. Cover $\frac{1}{4}$ of this inch. How much of it do you see? — $\frac{3}{4}$. Cover $\frac{3}{4}$. How much is left? — $\frac{1}{4}$. Cover $\frac{5}{8}$. How many eighths are left? — $\frac{3}{8}$. Place on board $\frac{4}{4} - \frac{3}{4} = \frac{1}{4}$; $\frac{8}{8} - \frac{5}{8} = \frac{3}{8}$.

Find $\frac{1}{2}$ inch. Cover $\frac{1}{4}$ inch. How much do you see? — $\frac{1}{4}$. $\frac{1}{2} - \frac{1}{4} = \frac{1}{4}$, or $\frac{2}{4} - \frac{1}{4} = \frac{1}{4}$.

Take $\frac{1}{4}$ from $\frac{4}{8}$ (on the ruler). Write on board, $\frac{7}{8} - \frac{1}{4} = \frac{5}{8}$, or $\frac{7}{8} - \frac{2}{8} = \frac{5}{8}$.

$\frac{15}{16} = \frac{45}{48}$ Place $\frac{15}{16} - \frac{7}{12}$ on the board, explaining each step.

$\frac{7}{12} = \frac{28}{48}$ Dissimilar fractions must be changed before we can subtract.

$\frac{17}{48}$ Seat work: Twenty-five examples in subtraction of fractions.

PHYSICAL CULTURE.—1. Breathing exercises for five minutes.

2. Raise shoulders and lower. First right (4 times), left (4 times), both (8 times).

3. Raise right and lower left simultaneously (8 times). The opposite (8 times).

4. Hold closed fists shoulder high in front. Rotate around each other slowly, forward, then backward ($\frac{1}{2}$ minute). Rapidly forward, then backward ($\frac{1}{2}$ minute).

5. March during remaining five minutes.

NATURE.—Seat work: Study lesson on water animals, in Bible Nature Series, No. 2. Copy in nature notebooks the following texts: Ps. 104: 24-28; 107: 23, 24.

Recitation: Salient thought, "How manifold are Thy works." Special thoughts brought out in the recitation:—

1. The sea contains more animals than we find on the land or in the air.
2. Corals, sponges, sea-anemones, though they have a plant-like appearance, are animals.

3. Many shell creatures inhabit the sea.

4. Large creatures, as whales, sharks, and dolphins, move about in great herds.

5. Show pictures of strange and beautiful fishes found in Honolulu.

6. The many different kinds of fishes, great and small, make the study of water animals an interesting one.

READING AND LANGUAGE.—Study

of "Daybreak," page 191, True Education Reader, No. 5.

Thought study: Pupils are led to see the picture described in each sentence of the poem. They are asked to close the eyes and *tell* how the picture looks to them. Every detail of the picture is made to *live*. Attention given to cases of address and quoted expressions, with punctuation and capitalization of each. Pupils questioned on meanings of words.

Seat work: Write composition as assigned in text.

OUTDOOR RECREATION.—The pupils march to playground in double file. No talking in line. Dismissed at given signal. Pupils and teacher play simple game together. At signal of bell all stop playing; second signal all *run* into line. All talking stops, and line marches into school-room.

MUSIC.—Tone drills. Exercises from text, "Graded Exercises in Sight Singing," by G. Gerritsen.

READING AND LANGUAGE.—Word drill on words occurring in reading lesson: "Daybreak" continued. Pronunciation of mists, fields, shout, birds, whispered, bow, down, tower, hour, touched, crossed, and other words involving similar difficulties, *rds, sts, lds, wh, on, and ow*, final *d*.

Sentence drill: "Look and say" method. Expression secured by questions which center thought on idea to be made prominent.

Reading: Each pupil reads a part of the lesson he has studied. He reads *to the class*, who, with books closed, listen to him.

Pupils are encouraged to describe "daybreak" scenes which they have observed, and are urged to rise early enough in the mornings so that they will not miss these beauties, with which the Lord rewards the earnest worker. Sabbath morning is especially favorable for appreciating such beauties.

SPELLING.—Oral review: Words found on page 192 of True Education

Reader, No. 5. "Drop the Handkerchief" device. Class stand in circle, spelling words around in order. Those who fail are in the "mush pot" until able to spell the word missed by some other pupil. This gives the one who has failed an opportunity to redeem himself, and prevents indifference on his part.

MANUAL TRAINING.—Work on cardboard box for sewing.

CLOSING EXERCISES.—All books carefully put away, preparatory to putting the room in order. At a given signal each pupil performs his allotted part of cleaning the room. Some take erasers outdoors for dusting, others erase blackboards, clean chalk racks, gather chalk, empty water fountain, clean wash-basin; others sweep the floor, and empty waste-basket. The floors have been finished with an antiseptic floor dressing, which prevents dust from rising and makes the sweeping a comparatively easy and pleasant exercise. In about seven minutes all work is finished and pupils are seated in position. At given signal all rise, and the teacher offers a short and appropriate prayer, thanking God for his presence during the day, and seeking his protection and blessing as the pupils go to their homes.

School files quietly into the hall, where wraps are put on, and at a given signal all stand ready to march from the building. When all are attentive, the teacher says, "Good-by, boys and girls," and the pupils respond, "Good-by, Miss White." Then all march from the building.

"FOR this child I prayed; and the Lord hath given me my petition which I asked of him; therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." 1 Sam. 1: 27, 28.

"THINK twice and pray three times before punishing a child.

THE HOME SCHOOL



“HEAR the robin in the rain!
Not a word does he complain,
But he fills the storm’s refrain
With music of his own.”

Story Time and Busy Work

MRS. EDITH S. CUMMINGS

“Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day’s occupation,
That is known as the children’s hour.”

THE telephone rang, and Mrs. Day stepped to the receiver.

“Hello.”

“_____”

“Yes.”

“_____”

“No, I am not too busy. Come right along; I am doing my mending, and shall be glad to talk with you.”

In a few minutes Mrs. Day’s neighbor was at the door.

“Come in, Mrs. James. Isn’t this a beautiful afternoon?”

“Yes, indeed.”

While they were talking about how much mending each had to do, a voice was heard at the door.

“Mama!”

“Yes, darling.”

“I want to mate some seep to put in my boot.”

“All right, come into the dining-room; here is a pattern of a little

sheep, a pencil, some white paper, and your little scissors.”

“What is the little fellow going to do?” asked Mrs. James.

“He is going to make the story I told the children this morning while they were helping me wash and wipe the dishes.”

“You don’t mean to say that such little folk as yours help with the dishes?”

“Yes, they wipe and put them away very nicely, and then I tell them some pretty Bible story; or sometimes it is a nature story. At present they are each making a book from paper cuttings; each page illustrates a story, or part of one.

“I will get one of the books so you may see how they do it. Yesterday we talked about the baby Moses, so on this page is the little boat among the rushes, and the boat is in the blue water. To-day, we talked about Moses when he was grown and caring for his father-in-law’s sheep; so they will put sheep on the next page.”

"When do they do this? and do they do it all alone?"

"They do it any time during the day, and then at twilight I spend an hour with them. You know Longfellow has called that time 'the children's hour.' I help them arrange the pictures, and do the coloring, and if the pictures need a little trimming, I do that; but I never make any of the pictures, and I always use what they have made. If their pictures are not finished before luncheon, they miss a page in their book."

"O, but that all takes so much time! I can scarcely get my housework done," said Mrs. James.

"Which is more important, your housework or your children? Just stop and think a minute of the things this work will teach them; they learn the stories, and become familiar with the Bible and nature; it causes them to use their imaginative powers; it teaches them to use their hands; and the pasting teaches neatness, accu-



racy, and symmetry of arrangement.

"Mrs. James, it may look like time wasted now, but it will pay in the end. We must be with our children more, work with them, play with them, and pray with them. My daily prayer is to be more childlike. I want my life to be pure and simple, and to live so that my little ones may follow my example in word and in deed. Let me read this pretty little poem to you; it has been so helpful to me:—

"Up to me sweet childhood looketh,
Heart and mind and soul awake;
Teach me of thy ways, O Father,
Teach me for sweet childhood's sake!
In their young hearts, soft and tender,
Guide my hands good seed to sow,
That its blossoming may praise thee,
Praise thee wheresoe'er they go.

"Give to me a cheerful spirit,
That my little flock may see
It is good and pleasant service
To be ever taught of thee.
Father, order all my footsteps;
So direct my daily way
That in following me, the children
May not ever go astray.

"Let thy holy counsel lead me;
Let thy light before me shine,
That they may not stumble over
Any word or deed of mine.
Draw us hand in hand to Jesus;
For his word's sake unforget,
"Let the little ones come to me,
And do thou forbid them not."

"I believe that if the mother has the confidence of her children, and keeps them busy, they will make her very little trouble."

"Yes, Mrs. Day, that is true; but how shall we keep their confidence? I do not doubt that you could tell me that too, but I must go home now. I certainly have spent a very pleasant afternoon. It has also been profitable, and I mean to put into practise some of the things you have told me."

"Yes, Mrs. James. Holding the confidence will be an interesting discussion for our next mending day, and I should certainly enjoy having you come over. Good afternoon."

EVERY parent who allows himself the luxury of his children's society may expect to be imitated in such measure as the child approves. Such imitation is obedience, even though it may accord very imperfectly with the word of parental command.—
E. S. Martin.

"ALL obedience worth the name must be prompt and ready."

Christian Education

H. R. SALISBURY - - - - Editor
W. E. HOWELL - - - Associate Editor

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"THE very best schools of the future will be based on the plan of alternate work and study."

Words of Appreciation

I THINK the last issue of CHRISTIAN EDUCATION an especially good number.

GEO. MCC. PRICE.

I am with you heart and soul for a strengthening of our educational forces, and I think your magazine is helping a lot.

LYNN H. WOOD.

I want to say a few words by way of encouragement. I think you are giving us a very good paper; and our teachers in this union, and especially those connected with the school here in both the preparatory and the advanced work, are much pleased with it. I hope the time may soon come when it will become a monthly. It seems so far between times under the present plan.

C. SORENSON.

The last number of CHRISTIAN EDUCATION, with its fine picture of the Congressional Library (statistics appended), and the new department, "In the Roll of Achievement," helped to make it a winner, with me at least. I certainly hope that you will not fail to continue this new feature. It has been to me, and will prove to be to all, I am sure, a great inspiration. I am looking forward in pleasant anticipation of its continuance in your next number. Bidding you Godspeed in your work of holding up the highest ideals in intellectual and moral attainments for us all, teacher, scholar, and layman, I am yours heartily in this work,

W. E. GERALD.

Our Summer Campaign Number

An important item in the general policy of this journal is to fill one issue a year largely with matter suitable for aggressive work in the field in the interests of education. In the work of educating the youth for the high purpose to which our schools are dedicated, we must keep close to the people. It is from the people that our recruits are drawn. It is to the people that we look for moral and financial support. It is the people whose best interests we are endeavoring to serve. The school is a creature of the people. Every educational institution should keep in close touch with its constituency. No pains should be spared to lay before them the why's and wherefore's of educational effort, and to urge the necessity of vigorous, persistent well-doing in qualifying young men and women for fruitful service.

The most fitting time to take up these questions and study them together is during the summer recess. The people are assembled in annual convocation, and teachers and school managers have opportunity to meet them face to face. Plans for aggressive action at home and abroad are under consideration. The need of more and better qualified laborers of every kind, presses itself upon the senses.

It is our purpose to fill the July-August number with matter that will aid in this summer campaign. Those who used our Alps number last summer speak highly of its value in their work, and want to order more this year. Those whose orders came too late to be filled have not ceased to regret it. Our edition of ten thousand was exhausted before the need was supplied. An edition of fifty thousand or one hundred thousand ought to be used this summer. Each school can prepare a special circular of its own to insert in its copies of the journal, or use its own calendar to accompany it. We are already gathering material for this number, so as to bring it out earlier than last year. In it will be represented the student's problems; the teacher's problems; the parent's problems; and field problems. Fuller announcements will be made later.

Directory of Schools

- Addington Intermediate School, Waurika, Okla.
Adelphian Academy, Holly, Mich.
Alberta Industrial Academy, Lacombe, Alberta.
Ames Academy, Eagle, Idaho.
Arizona Intermediate School, Phoenix, Ariz.
Avondale School for Christian Workers, Cooranbong, N. S. W., Australia.
Battle Creek Industrial Academy, Battle Creek, Mich.
Beechwood Manual Training Academy, Fairland, Ind.
Bethel Industrial 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.
Clinton German Seminary, Clinton, Mo.
Colorado Western Slope Academy, Palisade, Colo.
Cumberland Industrial School, R. F. D. No. 2, Daylight, Tenn.
Danish-Norwegian Academy, Hutchinson, Minn.
Darling Range School, Green's Landing, West Australia, Australia.
Diamante School, Colegio Adventista del Plata, Diamante, Province Entre Rios, Argentina, South America.
Eastern Colorado Academy, R. F. D. No. 3, Champion Station, Loveland, Colo.
Elk Point Academy, Elk Point, S. D.
Emmanuel Missionary College, Berrien Springs, Mich.
Fernando Academy, San Fernando, Cal.
Fiji Training School, Buresala, Ovalau, Fiji, Pacific Ocean.
Forest Home Industrial Academy, Mt. Vernon, Wash.
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, Apartado 218, Guatemala City, Guatemala, Central America.
Hamby Intermediate School, R. F. D. 1, Abilene, Tex.
Hastings Intermediate School, Hastings, Neb.
Hazel Industrial Academy, Hazel, Ky.
Hill Agricultural Academy, Downs, Kan.
Hillcrest School Farm, R. F. D. No. 3, East Station, Nashville, Tenn.
Iowa Academy, Stuart, Iowa.
Keene Industrial Academy, Keene, Tex.
Korean School, Soonan, Korea.
Latin Union School, Gland (Vaud), Switzerland.
Laurelwood Industrial Academy, Gaston, Ore.
Lodi Normal Academy, Lodi, Cal.
Loma Linda College of Medical Evangelists, Loma Linda, Cal.
Lornedale Academy, Lorne Park, Ontario.
Manson Industrial Academy, Pitt Meadows, British Columbia.
Maplewood Academy, Maple Plain, Minn.
Meadowglade Industrial Academy, R. F. D. 1, Manor, Wash.
Meiktila Industrial School, Meiktila, Burma.
Mount Ellis Academy, Bozeman, Mont.
Mount Vernon College, Mount Vernon, Ohio.
Nashville Agricultural and Normal Institute, Madison, Tenn.
Northern California Intermediate School, Chico, Cal.
Nyasaland Training School, Blantyre, Africa.
Oakwood Manual Training School (colored), Huntsville, Ala.
Pacific Union College, St. Helena, Cal.
Portage Plains Academy, Portage la Prairie, Manitoba.
Pua Training School, Pua, Chile.
Pukekura Training School, Leamington, Waikato, New Zealand.
Royal Academy, Cottage Grove, Ore.
Scandinavian Union Mission School, Skodsborg, Denmark.
Shenandoah Valley Training Academy, New Market, Va.
Sheyenne River Academy, Harvey, N. D.
South Florida Intermediate School, Fort Ogden, Fla.
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.
Swedish Seminary, R. F. D. No. 1, Box 20, La Grange, Ill.
Taquary Training School, Taquary, Rio Grande do Sul, Brazil, South America.
Thatuna Academy, Viola, Idaho.
Tunesassa School, Tunesassa, N. Y.
Union College, College View, Neb.
Vienna Intermediate School, Vienna, N. Y.
Walderly School, Hawthorne, Wis.
Walla Walla College, College Place, Wash.
Washington Foreign Mission Seminary, Takoma Park Station, Washington, D. C.
West African Training School, Waterloo, via Freetown, Sierra Leone, West Africa.
West Indian Training School, Riversdale, Jamaica, West Indies.
Williamsdale Academy, Williamsdale, East, Nova Scotia.
Wyoming Intermediate School, Hemingford, Neb.



HE teacher should be well versed in human nature. He should know the power of conscience and the means of reaching it. He should himself have deep principle. His example in everything before his school, should be pure, flowing out from the purity of his soul. He should ever manifest the tenderest regard to the law of right and of love. He should never violate his own sense of justice, nor outrage that of his pupils. Such a man teaches by his example. He is a living epistle, "known and read of all." He teaches, as he goes in and out before the school, as words can never teach.

— *Page.*

