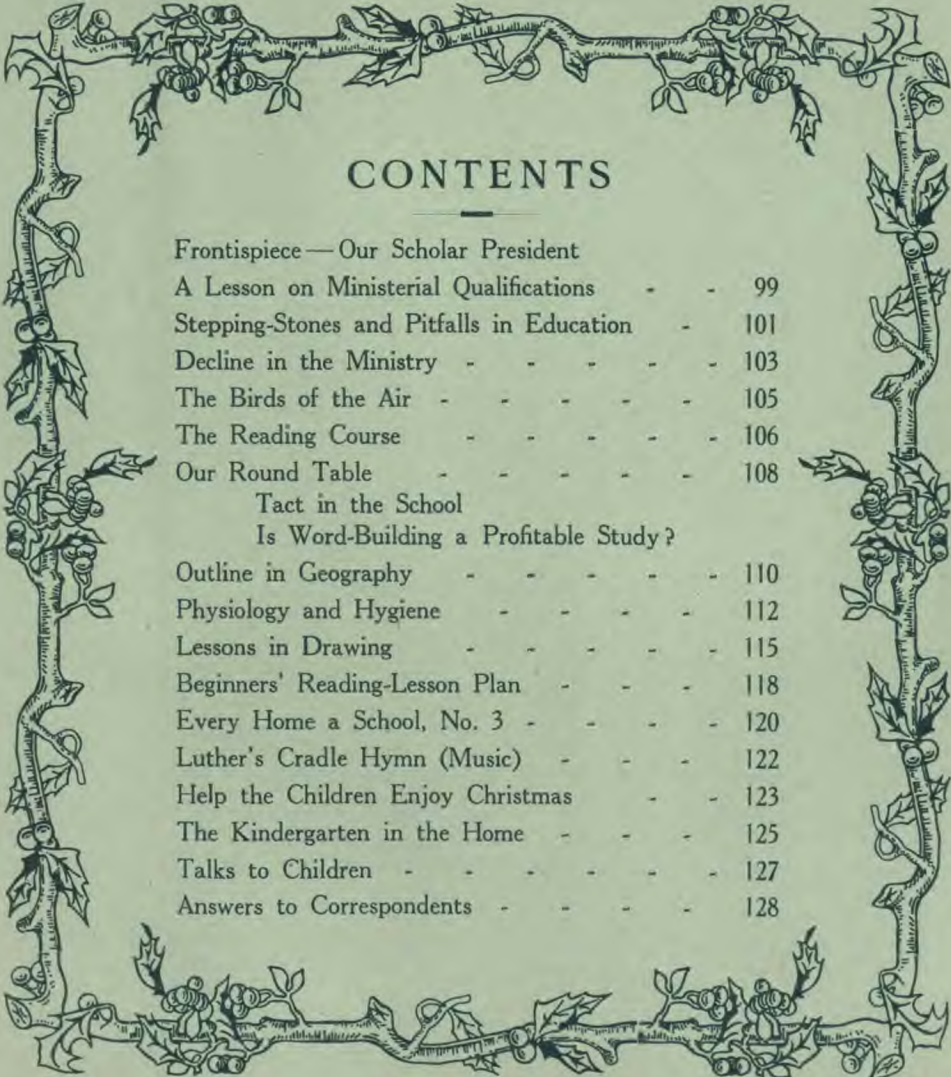


CHRISTIAN EDUCATION

A MAGAZINE FOR HOME AND SCHOOL



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TREBLE OUR LIST

THIS is the stake we have set to reach by Feb. 1, 1913. We can do it if every present subscriber will secure at least two new names and as many more as he can to make up for delinquents. Watch this page for a bulletin of progress toward our goal.

Enclosed please find twenty-two subscriptions to the journal. A little later I will send in a faculty list; and as soon as the way is open to canvass, I hope to help swell the list from our village people.
MRS. H. E. OSBORNE.

I want to assure you that the news that CHRISTIAN EDUCATION has become a monthly was welcomed by me. I shall be glad to continue my efforts for its circulation with redoubled diligence. You can count upon my help to extend the subscription list to three times its present size by Feb. 1, 1913.
M. B. VAN KIRK.

Your announcement that it has been decided to publish EDUCATION as a monthly magazine during the school year, makes me feel happy with a capital H. Now I suppose it is for us as teachers and educational workers to see how long this will be continued. I am expecting to assist in quite a number of educational institutes and conventions this fall and winter, and shall use my influence to push the circulation of EDUCATION at these times.
C. A. RUSSELL.

I am glad to see the Home department enlarged in CHRISTIAN EDUCATION, I canvass every family that I visit for this valuable magazine.
MRS. G. F. WATSON.

I am so glad for the news that the journal will now be a monthly. I am sure every teacher will say the same. I shall certainly do all in my power to help increase the subscription list.
GRACE O'NEIL ROBISON.

Recently I brought the matter of the journal to the attention of the members of our faculty, and I think as a result every one will be a subscriber and reader of it.
C. L. STONE.

I have been wanting to write since the announcement arrived saying that the journal is to be a monthly. I am so glad, for I think it will make it a greater help. I shall certainly do what I can to make the subscription list larger
FLORA H. WILLIAMS.

I was already canvassing for the journal and had taken several subscriptions. I will do the best I can to help increase the list.
R. H. MARTIN.

CHRISTIAN EDUCATION just arrived a few days ago. We are delighted with it. I can hardly wait till it stops raining so I can go out and get my order blank full of names. You can count on us to push the good work along in our territory, both in the schools and in the homes.
MRS. C. C. LEWIS.

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OUR SCHOLAR PRESIDENT

See sketch on page 128

Christian Education

Vol. IV

Washington, D. C., December, 1912

No. 3

A Lesson on Ministerial Qualifications

Drawn From the Levitical Service

BY W. A. SPICER

LOOKING through old Sabbatarian books in the British Museum Library some time ago, I ran across a book by Francis Bampfield in which he quaintly sets forth the great variety of qualifications entering into the training of the Levitical priest, drawing from this a lesson for the gospel ministry.

Bampfield, it will be remembered, was one of the Sabbatarians of England in the days just following the Reformation. He was a university man with preferment before him in the Church of England; but just as he was climbing upward in his chosen profession, the Sabbath truth came to him, and he accepted it. For years he gave himself to the ministry in behalf of scattered Sabbath-keeping companies, and to the preaching of the gospel wherever an open door was presented. The following is from his book entitled "All in One," printed in 1677:—

The administrator under Christ about holy things, was to be a universal artist by his office, well skilled in that great variety of profitable knowledge in the several arts and sciences.

He was to be an astronomer; how else could he know which was the head of the moons, the number of the moons, the new moon, the day of the month, upon which divers of the festivals under the Old Testament did depend, which he was to proclaim? By his function he was to be much in contemplation of the celestial luminaries.

He must be a geometrician, that he might know how the portions of the promised land were to be distributed among the several tribes, what their several borders were, of what distance the suburbs were to be; how to take right, just, due measure of the brazen sea, both for circumference and diameter; how to take the height, the breadth, and length of the tabernacle, and of many things belonging to it, as also of the temple, and how to determine many cases about these, and such like matters.

He must be an anatomist, that he might, according to art, orderly dissect into their several natural parts the beasts for sacrifice.

He must have the art of the apothecary, that he might compound the spices to make the holy anointing oil and the composition of the perfume.

He was to be an able lawyer, that he might give sentence according to the Word and might not err in judgment.

He must have insight in the medicinal art, and be a skilful physician; for how else could he judge aright of the disease of leprosy; of the cases, symptoms, cure, and methods of healing?

He must be an herbalist, that he might choose the proper herbs for wholesome bitterness, which were to be eaten with the paschal lamb. Solomon was a preacher, and a skilful herbalist, too.

He was to know and to use the art of cookery; for there were many of the sacrifices that required much skill in roasting, in boiling, in frying, in baking.

He must be a historian about the genealogies of the several tribes, particularly of the priests and Levites; and the prophets did write the lives of several kings, and those remarkable occurrences of their times and day, which the Lord would have to be transmitted to posterity by these historiographers.

He must be an arithmetician, because otherwise, without exactness herein, he could not make a right computation about the sale of lands till the year of jubilee, and concerning the redemption of lands before that year came about, by what proportions more or less were a just valuation between the buyer and the seller, according as the years were many or few, for accordingly he must either add to the price, or subtract from it, that there might be an equal division and distribution; thus also about setting the due value of estimation of persons according to their ages, sexes, and abilities, of beasts, of horses, and of fields.

He was to be a clerk of the market for weights and measures and dimensions; and this not only as to the showbread, the meat-offerings, and the drink-offerings, and such sacrifices in the matters of worship, but also in their common dealings between man and man.

He was to be skilled in the military art, for the charge was given to Aaron, the high priest, as well as unto Moses, the superior magistrate, to number with careful inspection according to the hosts of the several tribes of Israel, to muster the army, and to give orders for their encamping and marching, according to their ranks and bodies, who were to be in the van and who in the rear, and so for the disposal of the battle.

He was to be a spiritual nightingale for modulation, an expert musician both for voice and for instruments, a singer, a trumpeter, a corneter, a harper, a violist, a lutenist, an organist, a cymbalist, a psalterist.

He was to approve himself an artist in architecture, to see workmanship appointed, to be framed exactly, according to the platformed ideas, and work patterns of the tabernacle and temple.

Were there need, more might be added. How learned an artist in conference, and in arguing, should a minister of Christ be by Scripture arguments to stop the mouths of philosophical gainsayers?

Certainly Bampffield set the standard high, in this lesson drawn from the Levitical ministry, and every gospel worker knows that however marvelously the Lord may use the human agency in spite of deficiencies, the minister in the service of God finds use for every scrap of knowledge and information or skill or handicraft that he has ever been able to acquire. The Lord used Paul with his splendid training at the feet of Gamaliel to carry the message to the Greeks; yet Paul struck the keynote when he said that all the advantages that had ever been his he counted loss for Christ. Had he counted these natural and acquired qualifications something, they would have been nothing; but when he counted them all nothing, the Lord was able to make the previous training of blessed service.

Stepping-Stones and Pitfalls in Education

In the Home and in the School

If the home is to be the center of education, and the school its annex, specializing upon those features of home life most likely to be neglected or ill done, it is plain that the relation between the two is a very close one. The father and mother turn over to comparative strangers the most sacred charge committed to them by the Creator. In so doing they acknowledge that either they can not themselves give, or do not prefer to give, their children what they are justly entitled to have. In either case it is the duty and the right of parents, as the first stepping-stone to success in this venture,—

3. *To look closely into the qualifications of the teacher who is to take their place from half to three fourths of the time in directing the young, active mind.* If the ideal parent should possess knowledge and ability to teach, surely a prime essential in the teacher is ability to put himself in the place of the parent, so that in his assumed relation of temporary parent to the child or youth, he may exercise that function as fully as possible. If the teacher himself is a parent, of the right sort, so much the better; that is ideal. If not a parent, then reason demands that he at least have some years of experience upon his head. It does not pay in the long run for one child to teach another. The place of a young man or woman under twenty is in the class rather than over it.

I was amazed, on visiting not long ago a secular teachers' institute, — a union of three counties,— to observe the large proportion of giddy, gum-chewing, irresponsible girls in short skirts and frolicsome attire who were enrolled as members with schools in prospect. Girls and boys in their teens, with the childish look still in their faces, may make congenial companions for the pupils, but they are not usually what parents are looking for to guide young feet in the way of true knowledge.

Parents have a right to expect of the teacher a high degree of spirituality. Continual ministry of spiritual life requires continual infilling. That wonderful teacher of whom it is recorded that he "walked with God," and that "God took him," had to resort frequently, and for days at a time, to places of retirement for spiritual refreshment; while the Master Teacher often spent the entire night in some mountain retreat for the same purpose. This suggests that the parent should not only assure himself that such, in substance, is the teacher's practise, but that the teacher is not so overloaded with work that he is deprived of necessary seasons for retirement and spiritual rejuvenation.

In addition to the element of experience and spirituality in the teacher, parents have *equal right*, let it be remembered, to demand *adequate knowledge*,— knowledge not only of the subjects formally taught, and the best ways of teaching them, but of personal hygiene, of sanitary science, of moral safeguards, of social refinement, and of human nature. This is no less than the normal parent exacts of himself, and a failure to exact as much from one whose profession implies that he can do more for the child than his parents can or do, is to let the child down to a lower scale of living, and deprive him of his natural right to the best.

As a crowning qualification,—a seal of validity upon all the rest, a passport to the schoolroom,—the parent has not only the right but the positive duty to require *aptness to teach*. No amount of experience, or of spirituality, or of knowledge, nor any combination of them, will produce a schoolmaster if the gift of teaching is absent. This it is that marshals the others and puts them to effective service. An outright gift of the Creator, it can be cultivated, but not originated. Itself undefinable, it discerns, defines, and supplies the needs of others. It is the basis of our common saying that the real school is in the teacher.

The pitfall that entraps some of us is,—

3a. *To think that the passing of certain technical schoolroom tests of the traditional sort, qualifies a person to teach.* These tests must be maintained and applied, since they count for much in keeping up a certain uniformity and harmony in plan and a proper standard in this phase of the teacher's preparation. It would be a great mistake to allow such proof of efficiency to lapse into looseness or light regard, as some of lawless tendency would have it. Its usefulness depends chiefly on how it is applied; but when this is said, it is saying no more than must be affirmed of *every* phase of educational work — it depends upon the teacher. The mistake is to allow the result of such tests to be the only, or the chief, evidence of fitness to teach.

Prospective teachers themselves often gain a wrong impression on this point. One such wrote us a hurried letter a week or two ago, asking for direction about taking up a course in bookkeeping, as she wanted to teach it this winter! Another wrote in lead-pencil to ask how soon he can finish "American Lit. Grammer and U. S. history," as he is working for a first-grade certificate. It would not do to make mention of those who are using a "teacher's permit" because of not meeting even technical requirements for the profession. Educational officers have no right to urge parents to place their children in an inferior school for the sake merely of being "loyal to the cause." It is incumbent upon school managers to make the school of such excellence that it will *draw* the youth into it. No Christian parent will hesitate a single day to place his children in a Christian school when, in addition to spiritual advantages, it shows evidence of being at least *as* efficient in other respects as is the secular school. Parents are looking earnestly for just such schools; and when assured that they have found one, money could not hire them to send their children elsewhere. An eye surgeon was once being admired for his skill in performing a certain critical operation. "Ah!" he said, "you have not seen the hateful of eyes I spoiled before I could do that." Few parents are willing to throw their offerings into that kind of hat. They must be assured of technical skill, as well as of moral character and aptness to teach. But in addition to these, the enlightenment of this age impels them to demand a knowledge and practise in the school of personal hygiene, of sanitary science, of moral safeguards, of social refinement, and of tactful dealing with human nature.



EDITORIAL



Notes

THE secularizing of American colleges, pointed out in our editorial on the decline of the ministry, has reacted upon the secondary and primary schools, for which the colleges largely set the pace. This accounts in part for the outcry in recent years of no Bible, no religion, in the public schools. The school is held to be for the state, and the purpose of education is declared to be the development of good citizens of the commonwealth. The highest good to the individual, as a being responsible to his Creator, and the true function of the school — to supplement and support the home — are largely lost sight of in the scramble to make boys and girls patriotic, to fit them for a commercial, political, or military career, or for the civil professions. It is these conditions that make necessary the establishment and maintenance of the Christian school, which, while granting the necessity of secular education, puts foremost the development of character in the individual and the reenforcing of the home life, as essential to the highest service to mankind and to preparation for a better life to come.

Decline in the Ministry

ACCORDING to information given out by the United States Bureau of Education, there has been a remarkable decline, since the early days of Harvard and Yale, in the number of college graduates who enter the ministry.

The original purpose of American colleges was mainly to train men for the ministry, but it is no longer so. Harvard, founded chiefly to educate clergymen, now gives to this profession barely 2 per cent of her graduates; Yale, begun under similar impulses, now contributes a meager 3 per cent.

The decline in the numbers going into the ministry has been accompanied by a rise in the professions of teaching, law, and business. All three have been more or less constant gainers at the expense of the ministry.

At Harvard the ministry yielded the leadership to law after the Revolutionary war, and law remained the dominant profession of Harvard graduates until 1880, when business took the lead. At Yale the ministry competed successfully with law until after the middle of the nineteenth century, when law took the ascendancy and kept it until 1895, being then displaced by business. At the University of Pennsylvania one fourth of the graduates used to go into the ministry; now about one fiftieth do so. Oberlin College, founded with strong denominational tendencies, shows the same story of the decline in numbers of men going into the ministry. At the University of Michigan, out of an army of over 15,000 graduates, only 188 have become ministers.

A final summary of 37 representative colleges shows that teaching is now the dominant profession of college graduates, with 25 per cent; business takes 20 per cent; law, which took one third of all graduates at the beginning of the nineteenth century, now claims but 15 per cent; medicine takes between 6 and 7 per cent, and seems to be slightly on the decline; engineering is slowly going up, but still takes only 3 or 4 per cent; while the ministry, with its present 5 or 6 per cent of the total, has reached the lowest mark for that profession in the two and one-half centuries of American college history.

These general facts lead us to reflect soberly upon the status of this question in our own colleges. What percentage of our graduates are now entering the ministry, compared with the first twenty years in the history of Battle Creek College? We have not the definite figures at hand, but we are safe in saying that the facts will show a decline. Why? Several reasons have a bearing on the matter. As in the American colleges, other professions have attracted much of our best talent, notably medicine and teaching. Then publishing and other business branches of our work have grown rapidly, and needed efficient men and women. The extension of foreign missionary effort has drawn many into the field before they had scarcely developed a profession, or even made a choice of one.

But when all this is said, we venture to express our conviction that one chief cause of the regrettable decline in the number of our young men going into the ministry is that the standard of admission into that sacred calling has been so low that it has attracted but few of our most talented young men. We could enlarge at length upon this point, but it is not necessary; the facts are too well known. Scarcity of competent laborers has forced us at times to ordain and send abroad young men with less than a year's experience in licentiate work, and less than ten grades of education, in some instances to direct a mission. At home also we have had to use men with likewise meager attainments. This forced use of unqualified help has had its effect in lowering the dignity and attractiveness of the preaching profession in the eyes of some. Young men of worth respect stiff, definite requirements. They will study and work for years to attain a standing that means something when they attain it. This is why medicine has attracted many of them, and why teaching (though scarcely yet having a standard worthy of the name) has drawn others, while the ministry has had but few recruits from college graduates. We do not believe the cause lies in lack of consecration, nor in unwise counsel by teachers, nor in lack of taste for this high profession; and surely not in failing to sense the need of ministers in such a work as ours.

One evidence that the impression is abroad that preparation for the ministry does not imply a great deal, is the frequent letters we receive (and we are no clergymen's bureau) asking for advice. A typical one reached us to-day, with this information: "I am twenty-two, married, and have finished the eighth grade. What studies would you advise me to take this winter so I can go into the ministry?"

If the cause of this situation is sought, we lay it largely at the door of the colleges (although there are certain ones in authority above the colleges who sustain a very definite relation to this matter). To pass by for the present the attempts of academies to conduct ministerial courses, our colleges ought to make preparation for the ministry one of their chiefest and most fervently pursued aims. The colleges will at once answer: "We believe your doctrine, but give us the men to man our faculties. We are put to the wall for a Bible teacher with adequate field experience and teaching ability who can be spared from other work, and this year is the hardest yet." We sense an impulse to lay down the pen here, for we feel cornered. But we have had occasion to say in this journal before, and now repeat it, that more determined, more unceasing effort should be made by our college men to interest promising young men in the ministry; and in counsel with our leading ministers, they should never rest till adequate provision is made for such instruction and training. If the schools where this work is supposed to be done are too scattered or too many for strength, let us concentrate our forces, so that we may have at least *one* place where the breadth of the course and the strength of the faculty will *command* the respect and patronage of our most talented youth. H.

"The Birds of the Air"

THE noble work of the National Association of Audubon Societies for the protection of wild birds and animals is well known. The ruthless slaughter of wild creatures to satisfy a flesh-loving appetite, to adorn the human body, or for mere sport, has all but made extinct some of the finest species we have. One method of doing this is to visit the southern resorts of northern birds in the winter, and kill them, hundreds in a day. One of these resorts is Marsh Island, southwest of New Orleans near the Gulf coast, where it is said that birds flock by the million every year. To protect these birds from slaughter, Mrs. Russell Sage has recently purchased the entire island, eight miles long and nine miles wide, for the sum of one hundred fifty thousand dollars. Mr. Edward McIlhenny, a resident of Louisiana, has likewise established a bird refuge of thirteen thousand acres on Vermillion Bay.

One special aim of the Audubon societies is to enlighten the public on the life of wild birds, and their economic value to man when left alive, and to create a sentiment in favor of protecting them. Through the generosity of one of the members of the association, the following very liberal offer is made to teachers. Accompanying each colored picture of the bird and its natural environment, is an outline drawing of the same in black, for the pupil to color.

Special Offer to Teachers

Fifteen thousand dollars is at the disposal of the National Association of Audubon Societies to be used during the school year of 1912-13 in aiding teachers and pupils to push the work of bird study in the schools.

In expending this fund, the association plans to provide the teachers, without expense to them, a number of publications on bird study, including a complimentary subscription for one year to the beautiful magazine *Bird-Lore*, the usual cost of which is one dollar. For the pupils a set of ten colored pictures of American birds from original drawings made for the purpose by the best artists in America, and also leaflets discussing the habits and activities of the birds, and an Audubon button, are supplied upon receipt of a fee that is merely nominal [only ten cents a year.—ED.], and which does not cover one half the cost of publication.

By this method of cooperation, the association during the school year of 1911-12 was able to supply material to teachers which resulted in about thirty thousand children receiving systematic instruction in bird study. This was all done in connection with their other school work, and did not interfere with the regular school duties in the slightest. Teachers from all over the country have written with the greatest enthusiasm of the way in which this movement is being received by the pupils, and also by the parents.

The following indorsement is given to the work by Hon. P. P. Claxton, United States Commissioner of Education:—

“I consider the work of the Junior Audubon classes very important for both educational and economic results, and I congratulate you upon the opportunity of extending it. The bird clause in the Mosaic law ends with the words, ‘That it may be well with thee, and that thou mayest prolong thy days.’ The principle still holds. I hope that through your efforts the American people may soon be better informed in regard to our wild birds and their value.” [Read Deut. 22: 6, 7.—ED.]

All teachers interested in nature study are invited to write to the address given below and make request for sample pictures, buttons, and literature, all of which will be gladly furnished upon application. Correspondence should be addressed to T. Gilbert Pearson, Secretary, 1974 Broadway, New York City.



The Reading Course



Part I: Book, “Special Methods in Reading”¹

CHAPTER V

Third Grade Stories

1. WHAT advantage has story-telling for reproduction, over the simple reading of stories for entertainment?
2. In what respects do the Bible stories stand preeminent?
3. Why are these stories adapted to all ages and countries?
4. What value has the story of Joseph?
5. In what Bible characters do heroic qualities appear?
6. To what are these stories an introduction?
7. What value have these stories in the moral instruction of children?

CHAPTER VI

Method in Primary Reading

1. What is the first requisite to good reading?

¹ By C. A. McMurry. Published by The Macmillan Company; price, \$1.25.

2. What relation should primary reading sustain to previous oral treatment of stories? Note 7.
3. What should be the nature of the first lessons? Note 8.
4. How may the self-activity of the child be stimulated in later lessons?
5. What methods are combined in the best reading work? (See "Church-School Manual," pages 331, 332.)
6. Show that the method is in two respects analytic-synthetic.
7. Of what value are science (nature) lessons as material for sentences?
8. What is oral reading? (See also "Church-School Manual," page 331.)
9. What are the three steps in oral reading?
10. By what devices are the best results obtained, (a) in eye-training? (b) in thought-getting? (c) in thought-giving?
11. What *aim* should be primary in the reading class?
12. What is the result of too much imitative reading?
13. What mistake is often made in working for expression?
14. Show the value and means of securing, (a) natural tone; (b) distinct enunciation; (c) proper pronunciation.
15. Why are supplementary readers needed? Note 9.

Notes

7. This principle is applied in the True Education Readers for Primary Grades, the material being partly taken from the Oral Bible and Nature stories.

8. First reading lessons: —

- (1) Brief talk to concentrate attention.
- (2) Place the sentence drawn from the children on the board. (It should consist of but two or three words.)
- (3) After a few seconds, erase.
- (4) Reproduce for recognition.
- (5) Read the sentence.
- (6) Children read individually.
- (7) Children reproduce.

— From "Teaching Beginners to Read."

9. "Our Little Folks' Bible Nature," by Ella King Sanders; and "Plant Life and Animal Life," by Florence Bass, are suggested as supplementary readers for the first two grades.

*Part II: Book, "Mistakes in Teaching"*¹

No. XII. Composition

1. What are some of the mistakes commonly made in teaching composition?
2. How did Miss Preston avoid these mistakes?
3. What was held out as an incentive to earnest effort?

No. XIII. Management

1. In reply to the question, "How shall I best promote the interests of my school?" what answers were given by the other teachers?
2. Briefly describe Miss Preston's reception given to her students and their parents.
3. In what other way did she keep in touch with students and parents?
4. How do you plan to make these suggestions practical in your work? (Original answer.)

No. XIV. Environment

1. Describe the school yard as Miss Preston found it.
2. Give a brief summary of what she did to change it.
3. What effect did this have on the liberality of the school board?

¹ By Miss Preston's Assistant. Published by Hinds, Noble & Eldredge, New York; price, \$1.

OUR ROUND TABLE

Tact in the School

BY DOROTHY L. HARRIS

WE all believe that among the qualifications of a successful teacher, tact holds a most important place. But what do we mean when we say a teacher has tact? We mean that he uses skill in managing the feelings of persons around him; that he has the ability to see and do exactly what is best under the circumstances. What a blessing it is to a teacher to be able to meet the varied circumstances of school life with judgment and good sense! A tactful teacher can usually hold his own with the most arbitrary board, the most exacting parents, or the most troublesome children.

“Tact clinches the bargain,
Sails out at the bay,
Gets the vote of the senate
Spite of Webster or Clay.”

Yet no one will know how to do the right thing at the right time without divine guidance; therefore we should daily pray for the gift of discernment and good judgment.

If a teacher can enter his school and make the children feel that he is their sincere friend, that they need his help and he needs theirs, he will have little difficulty in winning them to his cause. I have in mind an unfortunate teacher who had in her school a very bad boy. He not only made her all the trouble he could, but tried to lead the others along with him. The teacher and every one else expected him to be bad, and he lived up to their expectations. He was whipped on an average of once a week, and was scolded between times. The next year a new teacher came. She heard all about the bad boy the day she arrived, and she had no trouble in picking him out from the rest on the first day of school. But she gave no sign to him of her knowledge. She asked him to help her several times during the day,—to draw the shades, to open the windows, to carry a note to the teacher in the next room, and so on. After school she took pains to speak to him, and tell him that she was glad to have a large boy in school to help her. This put him on his honor at once, and he was a different boy from that day. Of course, his old habits cropped out for a while, but the teacher said little to him before the others, but had quiet talks with him out of hours, telling him of her interest in his progress, and her disappointment when he failed her. It was not long before his parents and the community noted the difference, and, of course, the teacher was considered a wonder-worker. She had only used tact.

All cases can not be treated the same, and therefore the tactful teacher will be a close student of human nature. Tact teaches one when to be silent, to keep quiet at the right time. There is a great deal more danger of saying too much than too little. A certain teacher wonders why the patrons of her school are always talking and criticizing, and forgets that she herself gives them the material by talking over every personal difficulty before her pupils, or any willing listener. A teacher who will gossip lacks tact to the last degree.

If we would be successful in our work, let us cultivate self-control, gentleness, quietness, consideration and forethought, quick sympathy, and the thousand and one little ways in which we can please people, or avoid displeasing them. Call it Christian policy if you like, but it is a policy that we may use, not for our own selfish interests, but that we may better accomplish the work that the Great Teacher has entrusted to us.

IS WORD-BUILDING A PROFITABLE STUDY?

DEAR EDITOR: Our board of examiners requires the study of one hundred Latin or Greek roots in the tenth-grade English class, and I give one a day four days in the week until we have the hundred. The students buy Kellogg and Reed's Word-Building, and at first I select four or five words under each root, to be analyzed, the correct use to be illustrated in original sentences. I choose words containing a variety of prefixes and suffixes (which are learned incidentally), and at least one word which they probably do not use, but should learn to use. After a time they can choose their own words from the list under the root assigned. I give tests on groups of fifteen roots. Do you think the help this work gives the student on his vocabulary makes it worth while? L. R.

We have little confidence in teaching word-building as an abstract subject. In our opinion it can not be taught that way to students having no knowledge of other languages than the English, with sufficiently good results to justify taking the time which is much needed for other more important work. There are two times when it can be taught more satisfactorily, one of which is after the student has had Latin and Greek, and so knows the real meaning of these roots and affixes from actual use in their natural element; the other is in connection with the reading of authors. To take words out of their natural setting in the sentence, and have the student endeavor to get at their meaning by analyzing them into their parts, being obliged to take into consideration the changes from the original root meaning, and then try to construct sentences embodying their meaning in the light of present usage, requires so much explanation from the teacher which the student can retain by memory only, that we do not regard it an economic use of the student's energy and time. Nothing will give a student more ready and accurate insight into the meaning of a word than to observe and feel its force when skilfully used by a good writer. All efforts to have him understand words by any arbitrary or premature method is like trying to have him appreciate the taste of a fruit he has never seen by de-

scribing and explaining it to him. After a student knows the meaning of roots, prefixes, and suffixes from acquaintance with them in their mother tongue, it is of value to have him notice them in the derived language. We do not know how much time you put upon one word a day for four days in the week; your plan requires you to continue this work for twenty-five weeks. We should far rather employ this time in some more useful way, and connect the word study with the living language at suitable times.

THE NORMAL

Outline in Geography

BY GRACE O'NEIL ROBISON

THIS third part of the outline completes the study of the world in general. Next month will begin a study of the world from the viewpoint of our denominational work.

VII. ANIMAL LIFE OF THE WORLD.—Study pages 29, 30, and 31. For animal life in the continents and islands, study pages 49, 93, 94, 99, 111, 119, 142, 153, 160, 103, 104, 161.

1. *Study of animals.* Study places having animals peculiar to that place alone. For questions on comparison, study pages 105, 115, 135, 149, and 157 ("Animal Life").
- *2. *Note-book work.* Prepare another outline map of the world. When the animals of the world are thoroughly learned, place on the map a variety of the world's animal life, both on land and in the sea. Place also on the map this lettering: "Let the waters bring forth abundantly," and, "Let the earth bring forth the living creature after his kind."

VIII. PEOPLE OF THE WORLD.—Let the next page of the note-book be prepared, another outline map of the world on which is placed the lettering, "Let us make man in our image, after our likeness."

1. *Races of men.* Study pages 31-34, also pages 49, 55, 56, 111, 121, 142, 153, 160.
 - a. Make a complete study of the people of each continent, taking one race at a time; also of the islands of the world.
 - b. Make a comparative study of people; as, compare the people of the cold regions with those of the hot in reference to civilization; how do they compare physically? etc.
2. *Note-book work.* Now take the map prepared for your note-book and place on it the races of people, showing the distribution of the races throughout the world. On the corner of the page may be placed figures showing the number of people comprising each race in the world. A composition may also be written for the note-book describing the peopling of the earth.
3. *Industries of men.* Read and study pages 34-40. Study the industries of each continent and the islands, from pages 49, 109, 121, 142, 153, 160.
 - a. In this study take each industry at a time and study it throughout the world until each student is able to describe each industry and tell where it is carried on.
 - b. Make a comparative study of the industries of cold countries with those of hot.
4. *Note-book work.* Prepare another outline map of the world, and on it place the occupations of men throughout the world. This lettering may be

placed on it, "Religion never makes men idlers" ("Ministry of Healing"). A composition may also be written showing what occupations are best suited to a believer in the third angel's message.

5. *Governments of men.* Study pages 41, 59, 111, 121, 142, 153, 160.
 - a. From this study be able to give the prevailing governments throughout the world.
 - b. Compare the different governments of earth; as, compare the civilization and advancement of the people under an absolute monarchy, as Russia or Persia, with that of a limited monarchy, as Germany or England. Explain the difference.
 - c. What form of government is most favorable to the advancement of the third angel's message?
6. *Note-book work.*
 - a. Make a page or pages in your note-book showing the different nations of the earth, the government of each, the ruler of each, and the language spoken. By the time a thorough study is made of governments, and written out in an attractive way for the note-book, these facts will be firmly fixed in the mind of each student. This work should be done on drawing-paper.
 - b. A composition may also be written showing the degree of religious liberty enjoyed by different nations of the earth.
7. *Religions of men.* Study page 42.
 - a. Make a study of the religions of every nation. This may be made a most interesting study, and a great deal of research work may be done by students. Let members of the class report on different religions as found in an encyclopedia and other books.
 - b. Study regions having no religion and most in need of the message.
 - c. Look up the comparative number representing each religion. These statistics may be placed on a corner of the note-book page. They are as follows: —

Christians	}	Protestantism, 143,000,000	Other Religions	}	Mohammedanism, 176,000,000
		Greek Catholics, 98,000,000			Buddhism, 148,000,000
		Roman Catholics, 434,000,000			Brahmanism, 190,000,000
					Confucianism, 256,000,000

Which of the nations having these religions are the hardest to reach with the gospel as we believe it?

8. *Review work.* The review questions should now be studied, on pages 43, 95, 105, 115, 135, 149, 157, 161. This review should include the paragraphs on People, Industries, Governments, and Religions.
9. *Note-book work.*
 - a. Prepare another outline map of the world for your note-book, indicating upon it the prevailing religions of the world. Place upon it this lettering, "I, even I, am the Lord; and beside me there is no Saviour."
 - b. Write a composition on "The Sacred Books of the World," or some similar topic.

I saw that our holidays should not be spent in patterning after the world, yet they should not be passed by unnoticed, for this will bring dissatisfaction to our children. On these days when there is danger that our children will be exposed to evil influences, and become corrupted by the pleasures and excitement of the world, let the parents study to get up something to take the place of more dangerous amusements. Give your children to understand that you have their good and happiness in view.— *Vol. I, page 514.*

Physiology and Hygiene

BY G. F. WOLFKILL

IN this number are included the chapters on Respiration and Food and Digestion, in Coleman's Hygienic Physiology, pages 102-183. Next month this serial will be completed.

RESPIRATION

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. The respiratory system is of divine origin; before man became a living being, God planned that he should respire. From the following quotation it will be seen that it was not only by the direct power of God that man first began to breathe, but that it is by God's power, exercised moment by moment, that man continues to breathe:—

"It is not because the mechanism that has once been set in motion continues to act by its own inherent energy that the pulse beats, and breath follows breath; but every breath, every pulsation of the heart, is an evidence of the all-pervading care of him in whom 'we live, and move, and have our being.'"—*Patriarchs and Prophets*," page 115.

God has permitted men to find out that it is necessary to breathe in order that the blood may be supplied with oxygen, and that impurities and waste products may be removed; but just why our muscles contract and relax at the proper intervals, men of science have not discovered. Perhaps one of the most reasonable theories advanced is that an excess of carbon dioxide imparts a chemical stimulus to the nerves that control the muscles of respiration. The fact that it is God's power exercised constantly in each individual that causes the pulse to beat, and breath to follow breath, should be made very plain and practical to the children. They should also be taught that when we do all that we can, by appropriate dress and good ventilation, to breathe properly, we are working with the Creator; but when, by carelessness or ignorance, we violate the laws governing respiration, we are counteracting his work for us. The fact that the laws governing our bodies are God's laws, truly sacred and divine, should ever be kept before the pupils. We shall be strong and well in proportion as we obey these laws.

Following are a few additional points which may be of use to the teacher while this chapter is being studied:—

The capacity of the lungs varies with the individual; the average for the adult man is 3,700 cubic centimeters.¹ This is made up from three amounts. *Tidal air* is the amount which is breathed out in a normal, quiet expiration. For the same man this would be 500 cubic centimeters. *Complemental air* is that which can be breathed in over and above the tidal air by the deepest possible inspiration. It is estimated at 1,600 cubic centimeters. The *supplemental air* is that which can be breathed out by a forced expiration after a quiet inspiration. It is also estimated at 1,600 cubic centimeters. There is also a residual amount of air, about 1,000 cubic centimeters, which can not be forced from the lungs.

The air is not completely changed at each expiration. A man breathed in 500 cubic centimeters of hydrogen instead of air, and then examined the amounts of hydrogen breathed out in successive expirations. Only 100 cubic centimeters were

¹ To reduce to inches, divide by 16.

recovered in the first expiration, 180 in the second, 41 in the third, and 40 in the fourth.

Inspired and Expired Air

	N.	O.	CO-2.
Inspired	79	20.96	0.04
Expired	79	16.02	4.38
		4.94	4.34

This table shows that nitrogen plays no direct rôle in the physiological processes. It shows that 4.94 parts of oxygen have been removed from the air, and that 4.34 parts of carbon dioxid have been returned.

The muscles of respiration are controlled by the nerves. The respiratory center is in the medulla oblongata.

Inspiration is the active process, and expiration the passive. Under normal conditions, the respiratory muscles are the ones that work.

When the amount of carbon dioxid reaches 8 to 10 or 15%, there is distinct increase in respiration. Beyond this, respiration decreases, and at 40% the animal dies without convulsions. When animals are given air containing a deficient amount of oxygen, they breathe very rapidly and die in convulsions. When warm-blooded animals are submitted to three atmospheres of pure oxygen, they also die in convulsions.

Heating and Ventilating Device

Place the stove about six inches from the wall. Build around the stove a tight board wall about four feet high, leaving only a place where fuel may be put in. Line this wall with zinc, which should be held away from the wooden wall by two-inch strips. The zinc should lack about three inches of reaching the floor. Through this two-inch space between the zinc and the wooden wall will be a strong air current, which keeps the wood from getting too hot. Now if a hole three or four inches in diameter is made in the floor beneath the stove and connected with a wooden box leading to the outside of the building, through which fresh air may come in, it will be found that there is a strong current of pure fresh air continually coming in under the stove, being warmed in the case surrounding the stove, raised, and spread over the room. This plan will permit students to sit close to the stove and suffer no more inconvenience from heat than do those who sit in the opposite corners of the room.

FOOD AND DIGESTION

To-day many are thinking more about the raiment they are wearing than the bodies which they are clothing, and more about their food than the life to be sustained by the food. Read the last two paragraphs on page 200 in "Education," and impress the lesson upon the pupils.

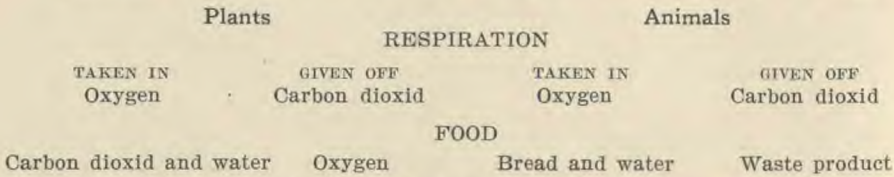
The Work of the Leaf

This may be studied more fully in connection with pages 140 and 141. The work carried on in plant and in animal life is very much the same. The processes of respiration and obtaining food in each should be made very plain. First compare the respiration. They both breathe oxygen and give off carbon dioxid. So the process of respiration is the same in each. The stomata of the leaves may be described here as the mouths, or openings, on the under side of the leaves. Some leaves have many thousands to every square inch.

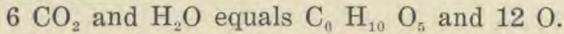
In obtaining food, bread may be taken to represent animal food and water. The food of the plant consists of carbon dioxid and water. From these it makes starch, and liberates oxygen as a waste product. In the daytime the plant gives off much more oxygen from starch manufacture than it does carbon dioxid from respiration, so

plants are healthful to have in the house. At night, starch manufacture stops, so they give off no oxygen, but are still giving off carbon dioxide, because they breathe all night, just as people do. Therefore it is not healthful to have them in a bedroom at night.

The work of plants and animals may be illustrated by a diagram.



The work of starch manufacture may be represented by the following formula:—



This means that six parts of carbon dioxide and five parts of water are combined to make starch, and in the process all the oxygen is not used, thus leaving part of it to go free in the air. This is the oxygen that is used by animal life in respiration.

Men have been trying for a long time to put carbon dioxide and water together in such a way as to make starch, but failure has always been the result. God has given the little leaf power to do work that the greatest scientist in the best-equipped laboratory can not do. A good-sized pumpkin-vine produces more than half a pound of starch in a day. Before telling your class about the manufacture of starch, ask them where starch is made, if they have ever visited a factory, etc. They will be surprised to know that it is not made in any factory by man. In a day or so after you have studied the work of plants, ask different ones to tell why plants are not healthful in a sleeping-room. Lead them to think, and to draw their own conclusions.

Several interesting and profitable experiments can be performed by testing for the different food nutrients. With the help of a few chemicals, which can be obtained for a few cents at a drug store, it is easy to determine the presence or absence of each kind of nutrient in a given food. The tests are as follows:—

TESTS FOR PROTEIDS.—Many proteid substances, like white of egg or lean meat, when heated, are coagulated or hardened into a solid mass. One of the best methods of demonstrating the presence of proteids is by the use of nitric acid and ammonia. Some of the food to be tested is placed in a test-tube, concentrated nitric acid is added, and the mixture is warmed. If the food changes to a yellow color, we may be sure of the presence of proteids. After washing the egg with water, and adding concentrated ammonia, we find that the yellow color changes to a deep orange.

TEST FOR FATS.—A simple method of testing a given food for fats is to heat a small quantity, then place it on a piece of paper. If fat is present, it will make a translucent grease-spot on the paper.

TEST FOR STARCH.—An iodine solution always turns starch blue. If a large amount of starch is present in a food that is being tested, a deep-blue color is produced upon the addition of a few drops of iodine; if the percentage of starch is small, the color will be light blue; the absence of a blue color shows that starch is not present.

TEST FOR GRAPE-SUGAR.—Many different kinds of sugars are found in foods; for example, cane-sugar, beet-sugar, sugar of milk, and grape-sugar. These sweet sub-

stances differ more or less in chemical composition. In our study of physiology, grape-sugar is the most important, and its presence can be proved in the following way: Put a little of the given food into a test-tube, and add hot water to dissolve the sugar if present. Some blue Fehling's solution is then added to the mixture in the test-tube, and the whole is boiled. If grape-sugar is present, the blue Fehling's solution will be changed to a yellow, a deep orange, or a brick-red color; if it is not present, none of these colors will be formed.

THE ACTION OF SALIVA.—The action of the saliva upon starch can be made plain by boiling a little starch in a test-tube. Test it for grape-sugar by adding the Fehling's solution. No grape-sugar will be found. Prepare the tube again with boiled starch, add some saliva, which can be obtained from the mouth before class. Let this stand for a minute, and test again for grape-sugar by adding the Fehling's solution and boiling. Now grape-sugar is present, as will be indicated in the reddish color. The ptyalin of the saliva has broken down the complex starch molecule into sugar.

Patent Medicines

Emphasize the fact that one of the principal ingredients of patent medicines is alcohol. Many who are advocating temperance use these medicines, which contain more alcohol than many of the liquors sold at the saloon. Many children form the taste for alcohol because their parents give them these medicines. Patent medicines average from seven to forty-four per cent alcohol, and one or two go much higher. These are stronger than whisky.

TEST FOR ALCOHOL.—To demonstrate the presence of alcohol in patent medicines, put a small amount in a test-tube or small vessel, and hold it over the alcohol-lamp or -stove. Just as it begins to boil, hold a match above the medicine. The escaping vapor is alcohol, which will take fire and continue to burn as long as the medicine boils. Additional facts and illustrations may be found in the Temperance number of the *Instructor*, March 5, 1912.

Lessons in Drawing

BY DELPHA S. MILLER

THE OCCUPATION PERIOD

TWELFTH WEEK.—1. Copy memory verse.

2. Mount church cut from pattern, card No. 10.
3. Copy memory verse.
4. Copy memory verse.
5. Teacher select occupation.

THIRTEENTH WEEK.—1. Copy memory verse.

2. Cut and mount tree, card No. 11.
3. Copy memory verse.
4. Cut and mount cross, card No. 12. Copy memory verse on same page of note-book.
5. Teacher select occupation.

FOURTEENTH WEEK.—1. Copy memory verse.

2. Mount ark. Pattern on card No. 12.
3. Copy memory verse.
4. Copy memory verse. Draw rainbow in colors.
5. Teacher select occupation.

FIFTEENTH WEEK.—1. Cut and mount figure of man, card No. 13.

2. Cut and mount altar of stones, card No. 13.
3. Teacher select occupation.
4. Cut and mount figure in prayer, card No. 14.
5. Teacher select occupation.

SIXTEENTH WEEK.—1. Cut sheaves of grain from card No. 15.

2. Mount sheaves in proper position.
3. Mount cutting of prison.
4. Mount cutting of a crown.
5. Teacher write on board appropriate sentence for each of the lesson stories above, for class to copy on their respective pages in note-book.

On the fifth day the occupation work has rarely been suggested. It has been



BLACKBOARD DRAWING

thought best to leave this entirely open for work which may be unfinished or for work based upon other school exercises. The outline is given as suggestive only. Many teachers may prefer to plan their occupation work month by month.

BLACKBOARD.— Snow scenes, sports of winter, night, trees covered with snow or without it. Less time may be spent at the board, or this work may be entirely omitted during this month, since the teacher may wish to use the drawing period for the decoration of little gifts made during the manual-training periods.

CRAYOLA AND PAPER CUTTING.— Drawings as suggested above for the blackboard. Cover small sheets of drawing-paper lightly and evenly with crayola. Use them for making boxes, baskets, booklets, and cards for gifts, or cut objects from these sheets of paper for the decoration of such gifts.

PICTURE STUDY.— Use Plockhorst's "Apparition to the Shepherds" and "Repose in Egypt." Tell the story of the artist's life, if desired. If the Bible and Nature lessons have reached the period of the birth of Christ, the study of these pictures will be in keeping with those lessons. Otherwise the teacher may use his own pleasure in presenting them at this time.

While a degree of progression from simple to more difficult problems in drawing should be presented to the children, yet freedom should be given for expression of the imagination when the child seems to desire it, the teacher correcting, helping, and encouraging.

DIRECTIONS FOR WORK

(To accompany the illustrations)

BLACKBOARD. No. 4. Draw and blend gray sky. Cover hillside heavily with chalk. Erase for the firs and leafless trees. Add snow clinging to the branches.

No. 5. Draw sky gray. Add stars with end of chalk. Erase for the trees and house. Use charcoal if necessary.

No. 6. Draw sky as before. Draw hills with heavy strokes, the hill in the foreground a little heavier than the distant ones.

Erase for trees, and draw with charcoal. Draw the figures and dark lines in the snow with charcoal. A little practise in drawing the skeleton figures will help in making such pictures as this.



FIG. 2

CRAYOLA. No. 1.

If the children are old enough and have had practise enough in the use of the ruler, draw margins. If not, they may use the entire sheet of paper for the picture.

No. 2. Draw the beet in color from an object. Use red with a very little black for shadows, and leave light tones to give contour of the beet. Draw with upward strokes the leaf-stems, adding a black touch here and there for shadows.

No. 3. Draw in black or colors. If

color is desired, make the sky light blue by covering lightly, then over this draw a gray tone with black. Draw the distant trees in blue, green, and black; the nearer one in green and black.



FIG. 3

Beginners' Reading-Lesson Plan

BY KATHERINE B. HALE

THE outline for the first six weeks of this plan was given in a preceding number of the journal. Weeks seven to ten follow here.—ED.

Seventh Week

SUBJECT.—Light-givers.

SALIENT THOUGHT AND ILLUSTRATION.—See Bible Nature Plan.

NEW WORDS.—Sun, moon, star, ill, too, now, well.

SENTENCE DRILL: —

Series I

17. The sun is good
18. The moon is good
19. The stars are good, too

Series V

20. Show me the sun
21. Show me the moon
22. Show me a star

Series VII

17. I see the moon and the sun
18. I see the pretty stars
19. I see the pretty moon

Series XI

9. You see the sun
10. You see the pretty moon
11. You see the stars, too
12. You can not see well
13. Now you can not see

Series XIII

10. Here is the sun and the moon
11. Here are the stars, too

Series XVI

1. You are *not* well?
2. You are *not* ill?
3. You are *not* seeing?
4. You are *not* playing?
5. You are *not* standing?

Series II

17. God made the sun
18. God made the moon, too

Series VI

19. See the pretty moon!
20. See the pretty star!
21. See the sun!

Series IX

14. It is the bright sun
15. It is the pretty moon
16. It is a pretty star
17. It is a pretty night

Series XII

8. Do see the pretty, pretty moon!
9. Do see the pretty stars!
10. Do see the bright sun!
11. Do see the bright stars, too!

Series XV

1. Are you well?
2. Are you ill?
3. Are you seeing?
4. Are you playing?
5. Are you standing?

Series XVII

1. I am not well
2. I am not ill
3. I am well

Eighth Week

SUBJECT.—Water Creatures.

SALIENT THOUGHT AND ILLUSTRATION.—See Bible Nature Plan.

NEW WORDS.—How, fish, one, two, as, frog, log, old, swim, all, jump, what.

SENTENCE DRILL: —

Series XVIII

1. How many fish!
2. How many snails!
3. How many frogs!
4. How well the fish swim!
5. How well the frogs jump!
6. How well the snail sees!

Series XII

8. Do you see one fish?
9. Do you see two fish?

Series XV

6. Are there as many fish as frogs?
7. Are there as many snails as fish?

Series VI

22. See all the pretty fish!
23. See all the pretty red fish!
24. See the frog on the log!
25. See the snail in the sand!

Series XIX

1. The fish can not run
2. The fish can swim
3. The frog can jump
4. The frog can sit on the log

Series XIII

12. Here is a fish in the water
13. Here is a frog on the log
14. Here is a frog in the pond
15. Here is a snail in the pail
16. Here is a snail in the sand
17. Here are two fish
18. Here is one snail

Series IX

17. It can not swim
18. It can not jump
19. It can not run

Series XVII

1. I can jump
2. I can run
3. I can sit
4. I can stand

Series XX

1. What ails the fish?
2. What ails the frog?
3. What ails the snail?

Series XX

1. Jump, jump, little frog!
2. Swim, swim, little fish!
3. Run, run, pretty water!

Ninth Week

SUBJECT.— Birds.

SALIENT THOUGHT AND ILLUSTRATION.— See Bible Nature Plan.

NEW SIGHT WORDS.— Nest, sing, duck, hen, egg, owl, does, black, who, this.

REVIEW SIGHT WORDS.— Bird, fly, red, yellow.

SENTENCE DRILL:—

Series XIII

19. Here is a duck
20. Here is a hen
21. Here is a black bird
22. Here is an egg

Series XXII

1. Does the bird sing?
2. Does the duck swim?
3. Does the bird fly?
4. Does the hen swim?

Series XXV

1. Who made the hen?
2. Who made the duck?
3. Who made the bird?
4. Who made the owl?
5. Who made the fish?
6. Who made the air?
7. Who made the water?
8. Who made the light?

Series XXI

7. Swim, swim, pretty white duck!
8. Sing, sing, little black bird!
9. Fly, fly, little bird!

Series XXIII

1. The bird does sing
2. The duck does swim
3. The bird does fly
4. The hen does not swim

Series XXIV

1. Is this a hen's nest?
2. Is this a bird's nest?
3. Is this a duck's nest?
4. Is this an owl's nest?
5. Is this a hen's egg?
6. Is this an owl's nest?
7. Is this a duck's egg?
8. Is this a black bird's egg?

Series I

27. The nest is in the tree
28. The nest is in the grass
29. The duck is in the sand
30. The duck is on the water
31. The hen is on the nest

Tenth Week

SUBJECT.— Land Animals.

NEW WORDS.— Cow, kitty, dog, come, did, my, over, big.

SENTENCE DRILL:—

Series XIII

23. Here is my kitty
24. Here is my dog
25. Here is a good old cow
26. Here is Rover
27. Here is Fan
28. Here is kitty

Series I

32. Rover is my dog
33. Fan is my cow
34. Kitty is my pet

Series XXVI

1. Did you see my dog?
2. Did you see my horse?
3. Did you see my cow?
4. Did you see my kitty?

(Concluded on page 127)

HOME EDUCATION

EDITOR'S NOTE

This department is conducted by Mrs. C. C. Lewis, of St. Helena, Cal., who is the author of all unsigned articles. Parents are invited to send in to Mrs. Lewis or to the editors, questions or brief accounts of experience suitable to the purpose of this department.

Every Home a School—No. 3

TRAINING a child's faith is one of the most important duties of those who have the responsibility of child training. The fact that the Son of man will find little or no faith in the earth when he comes the second time, would of itself suggest that most parents had failed in this important part of child training.

Every child has faith with which to begin life. It has faith in its nurse, in its parents, and, especially as the days and years go by, it has strong faith in its mother.

A well-known writer has said, "It is the nicest work ever committed to mortals to deal with human minds." In no aspect of child training is this more fully true than in the development of faith. That many have not appreciated their opportunity in this matter is evidenced by the oft-repeated wail of parents: "I have no influence over my boy. I wish some one who has an influence over him would talk with him." This is a sad acknowledgment, although the speaker may not realize until too late that in the early days of that young life he had failed to cherish the faith and confidence which then he had without the asking. It is as natural for a child to have faith in its parents as it is for it to turn its eyes toward the light. Even a baby in arms will cling to a finger that is placed within its clasp. It is not until this faith has been abused that little children have any doubts. But a child's faith needs directing and training as surely as does his appetite.

Although it is natural in a child to have faith, a knowledge of the Being in whom he is to trust is not inborn. So it becomes the sweet privilege of every parent to impart to his child a knowledge of the God in whom his faith is to center. A child can be taught something of God as soon as he learns to talk. He soon learns that if he calls his mama and papa from his crib in the sleeping-room, they can hear him though he can not see them. Just so the Heavenly Father can always hear him though the child never sees him. He is the one who hears the ravens when they cry, and fills the earth with food for all his creatures. He says, "Ye are of more value than many sparrows," though he knows when anything happens to one of them.

Many parents make the mistake of teaching a child to have faith in prayer when they really intend to teach him to have faith in the God who hears prayer. A child is told that God hears him when he prays, and will answer his prayers. So the little fellow prays for a pleasant day so he can go to the picnic, or he prays for a dearly loved auntie who is ill, that she may be restored to health. But it rains when he asks for sunshine, and his auntie dies when he asks that she might get well. The little mind is sorely perplexed, and his faith in both his parents and his God is greatly disturbed. The trouble is that he was not properly instructed in the beginning. He should be taught first of all that the Heavenly Father knows and does everything right even though we do not understand. If his faith is based upon God, and not on prayer, he will be saved many disappointments, and will learn the sweet lesson of submission to the divine will more early in life than most of us have learned it.

It is a cruel misrepresentation of God and an injustice to the child to teach him that God loves good little boys, but dislikes those who are naughty. Of course, when he has done well, he is happy that there is a God who knows it and loves him, but how does he feel when he knows he has done wrong? This idea of God is of satanic origin, and has been, I believe, the cause of hardening many a wanderer. It is the love of God we must keep before the mind even more than his justice. It was the love of God that led him to place the sun and the moon in the heavens to give us light and heat. He wants us to do right so by and by we can go to live with him always.

If you tell the child God will give him whatever he asks for, he is led to trust in his own efforts and in his own good works; then when he does not get his desires, his confidence in God is shaken. But if, on the other hand, you teach that God knows what is best for us and, sometimes, loves us too much to grant our requests, he accepts that as a fact, and he is prepared to take the answer he receives as the best thing God could give him.

A child himself can see this principle illustrated. The baby sister wants the scissors or the butcher knife; but mama knows the danger these sharp tools would bring to the baby, and in her love and wisdom she denies the request. Just so the Heavenly Father deals with his older children, for he loves them more than mama loves the baby.

The faith of a little child is something to be desired and cherished. In the mind of the Saviour it was evidently a pattern for all believers; for he said, "Whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea."

LUTHER'S CRADLE HYMN

MARTIN LÜTHER

CHAS. H. GABRIEL

1. A - way in a man - ger, no crib for his bed, The lit - tle Lord
 2. The cat - tle were low - ing. The poor ba - by wakes: But lit - tle Lord
 3. Be near me, Lord Je - sus, I ask thee to stay Close by me for -

Rit. *A tempo*

Je - sus lay down his wee head; The stars in the heav - ens look'd down where he
 Je - sus, no cry - ing he makes. I love thee, Lord Je - sus, look down from the
 ev - er, and love me I pray; Bless all the dear chil - dren in thy ten - der

Rit. *A tempo*

lay, The lit - tle Lord Je - sus, a - sleep on the hay.
 sky, And stay by my cra - dle, to watch lul - la - by.
 care, And take us to heav - en, to live with thee there. CHORUS:

A - sleep, a - sleep, a - sleep,

sleep, a - sleep, a - sleep, the Sa - viour in a stall! Lord of all!
 a - sleep, the Lord of all!

Copyright, 1896, by Chas. H. Gabriel. Courtesy E. O. Excell, Chicago

Help the Children Enjoy Christmas

IT will soon be Christmas, when all the world goes after fun and folly. Time, money, and strength are spent for a few hours' pleasure because it is Christmas-time. Large sums of money are spent bestowing gifts upon friends. In some respects this liberal giving is practised that the givers may receive gifts in return.

Many Christian parents object to observing Christmas because its origin is papal; and they fear that in thus recognizing the day, they are in danger of acknowledging the authority that originated the day. But it seems to me this is only dodging the issue. The straightforward way is always the best way; especially is this true when dealing with children.

Tell the children frankly that the day has been observed a great many years, and many think it is Christ's birthday, and so the custom of making presents grew up. We can tell the children we know it is not Christ's birthday, but that God gave his Son to die for us; that Jesus said that as he was, so are we in this world, and it is always pleasant to give gifts to those who need them and to those we love. The Bible says, "It is more blessed to give than to receive."

Christmas affords an excellent opportunity to teach the children to be unselfish and to learn the joy of giving. Let them enjoy the mystery surrounding Santa Claus, but tell them that Santa is papa, or mama, or any other friend who wants to show his love by gifts.

We have been told by one who is deeply interested in the proper training of children that "our holidays should not be passed by unnoticed."¹ Then let parents set to work to regulate the observance of these days in harmony with Christian principles.

The world has many attractions to draw children into its whirlpool of excitement, and parents must study to make home attractive. They should strengthen in every legitimate way the tie that binds the children and youth to hearth and home. Mrs. E. G. White tells us, "The children should be as happy as the little lambs that skip in the meadow." Nothing makes a child happier than to be able to make something. Teach the little fingers to make simple, inexpensive gifts for papa, mama, grandma, auntie, the sick or afflicted. Give them suitable material and tools to work with, and a little sympathetic assistance, and you will be surprised to see how much joy and happiness can be created by a very small outlay of money. All children have to be supplied with the necessary articles of clothing, such as caps, hose, handkerchiefs; and they also need many other things, as dolls, balls, and toy animals. Why not get these useful things at Christmas-time, or, better still, at New-year's, and thus contribute as much innocent pleasure as possible to the lives of those who so quickly must bear life's sorrows?

The memory of two happy little girls comes to me at this writing. It was Christmas morning. The night before, the stockings had been hung up in a row, papa's, mama's, and the children's. Of course, papa's

¹ See bottom of page 111.

and mama's had to be hung up, too; it would have spoiled all the fun if theirs had been left out. Papa and the children played Santa to mama, then mama planned to help the children fill papa's stocking. But the most fun came when the parents prepared their gifts for the children. Next morning every one is awake early, no sleepy eyes this morning. Two little white figures steal softly out of bed to see what is in the stockings, and lo! nothing but a small card attached to a string. But on closer examination some words were found on the card, which ran somewhat like this:—

" My dears, if you will follow your nose,
And if your nose will follow the string
Through the house wherever it goes,
You will find a pretty thing."

Then began a chase, through the dining-room, into the hall, upstairs and down, and finally into the parlor behind the sofa, where the packages were found, each one wrapped separately, and marked with the owner's name. The joy of expectancy increased as the chase continued. Very little money was represented in the gifts, but the satisfaction was full and complete, because the parents had given themselves to the task.

Mr. Trumbull says: "He who would make children happy must do for them and do with them rather than merely give to them. He must give himself with his gifts, and thus imitate and illustrate, in a degree, the love of Him who gave himself to us, who is touched with the sense of our enjoyments as well as our needs, and who, with all that he gives us, holds out an expectation of some better thing in store for us,—of that which passeth knowledge and understanding, but which shall fully satisfy our hopes and longings when at last we have it in possession."

I will give a few suggestions for simple gifts, which the children can make themselves with a little assistance.

Take a piece of white oblong cardboard. Place a child's hand upon it, and trace the outline of the hand with a pencil. Make small dots about one fourth of an inch apart along the lines. Lay this card on the table with several thicknesses of woolen cloth under it. Let a child pierce these dots with a pin, and then sew with silk or silko. Use another piece of the same card for the back of the book. This makes a nice binding for a needle-book, a blotter, or a shaving-paper holder. When the leaves are put in, punch two holes at the edge, and tie with baby ribbon of appropriate color.

A spectacle wiper is a pretty gift for those who wear glasses. Take two small oval leaves of chamois skin. Work a buttonhole-stitch around the edge with blue silko, and tie at the back with narrow ribbon. This couplet printed on one side in ink or paint adds much to the little gift:—

' You'll never see the world quite right
Unless you keep your glasses bright."

There are simple calendars which a child can make, by buying the little printed calendars to stick on.

" HE who hath never a conflict hath never a victor's palm,
And only the toilers know the sweetness of rest and calm."

The Kindergarten in the Home

BY KATHERINE B. HALE

Gift Six

IN this gift we reach the last of the solid building gifts of the kindergarten. We place before the child a large cube divided into oblongs, columns, and squares (Fig. 1). As has been seen, the third and fifth gifts form a special sequence of development, being intimately connected. We now find that the sixth gift is closely connected with a previous gift,—the fourth,—and that it is a perfectly natural development of that gift. The qualities and quantities of the fourth gift are greatly multiplied, as in this cube we find twenty-seven oblongs, three of which are divided lengthwise into two columns each, and six of which are divided widthwise into two squares each, making, in all, thirty-six pieces. There is really no new element introduced in this gift, the difference being only in proportion and size.

After viewing the cube as a whole, the child is ready to separate it into its parts. Ask if this cube can be divided easily by moving from front to back. Can it be divided easily by moving from side to side?—No, it can not; but it *can* be divided evenly through its thickness, or from top to bottom. Lift off the upper layer. Ask the child if one third of the cube has been removed. Next lift off the second layer. We have now removed two layers, or one third of the cube. Complete the division into thirds, and then into sixths. Now collect all the small square pieces and place them on the right. Collect all the columns and place them on the left. Build a column of the oblongs in the center, that we may have all that are alike together. Ask how many kinds we see now.

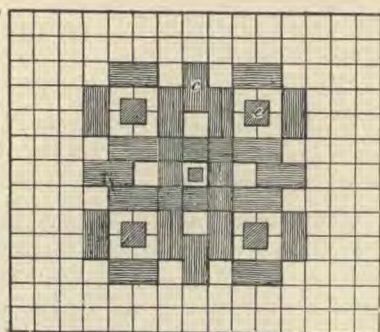
Let an oblong serve as a basis of comparison. Compare the oblong with the pillar, or column. Explain the use of the pillar in architecture. Ask how the oblong is cut or divided to produce a column. How many columns will one oblong make? How many sets of faces in an oblong? How many sets of faces in a column?

Next study the oblong and square in a similar manner. How many sets of faces in a square? How do the square halves and column halves differ? How do their faces differ? The child sees that the column has four long narrow faces and two small square faces. The square has two large square faces and four short narrow faces. Continue such instruction until the child is familiar with the new forms and divisions.

This gift offers new and favorable material for building figures of life, permitting a larger construction for planes, and allowing the enclosure of a much more extensive hollow space than was possible with the cubes of the fifth gift. Study the selected forms accompanying this article, and dictate the building of these and original structures, continuing to act upon the building laws already given, never allowing the child to neglect the law of opposites, nor to forget to follow out a regular sequence when possible, although in these forms it will often be necessary to lay a new foundation, or ground form, for each figure.

Build the blocks of this cube into six layers as a simple basis for other construction. The three front layers contain three oblongs and three squares each. The other three layers are made up of three oblongs, two columns, and one square each. Drill the children upon finding the front right layer, the back left layer, the front left layer, the back right layer, etc. In constructing the figures illustrated in this article, or any other you may devise, use these layers as *wholes* as far as you can.

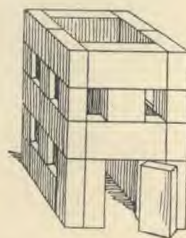
In the inventions of this gift the child's inventive powers become almost inexhaustible. Observe and speak of each separate form invented, thus encouraging the children. Also give them simple knowledge in architecture. In allowing two or three children to build together, we give them great pleasure. They may produce large and really beautiful buildings. In speaking of these forms or houses, ask the chil-



A FORM OF BEAUTY



PORTALS



A TWO-STORY HOUSE

dren to find the roof, columns, porch, floor, etc. Ask which is the upright, or main, part of the building. If the child is unable to complete the structure alone, allow an older child to help him, or the mother herself may help.

The materials of this gift are well adapted to the illustrating of Bible story — building city walls and gates, temples and palaces, as needed by the story. (See "Bible Object Lessons and Songs for Our Little Ones" for further suggestions upon building to illustrate Bible story.)

Forms of beauty, symmetrical forms, may be dictated to the child, always working from the center out, and remembering to proceed by opposites. The front of the figure must look like the back, and the right must be like the left. Here are a few easy forms to lay.

When these inventions are especially good, they may be copied on net paper and preserved as a drawing, or they may be pricked and sewed. If desired, the children may model the entire sixth gift in clay. By adding the fourth gift, colonnades, immense temples, and churches may be built similar to the Grecian style. A large sixth gift on the dimensions of one foot will be found useful in cooperation work.

Talks to Children

BY MRS. MATTIE KELLEY

Talk XI

WHEN the wicked King Herod knew that the wise men had gone back home without telling him where Jesus was, he was very angry. He sent some of his cruel soldiers to Bethlehem to kill all the little children there. He did this so that he might be sure to kill Jesus.

But again God sent an angel to earth, to tell Joseph in a dream to arise quickly, and take the young child and Mary his mother, and go to another country called Egypt, so that the soldiers might not find Jesus to kill him.

Then Joseph and Mary arose quickly, while it was yet dark, and took Jesus and went to Egypt, and stayed there until King Herod was dead. Then an angel came to Joseph, and told him that Herod was dead, and that he should take Jesus and Mary back to their own country again.

When they came back, they went to a town called Nazareth, to live. Here in Nazareth, Jesus lived till he grew to be a man.

A prophet is a wise and good man to whom God tells things that shall be, before they come to pass. Now some words which were told to a prophet many years before, had come to pass; for the prophet in speaking of Jesus had said, "He shall be called a Nazarene." Matt. 2: 23.

Questions

1. When King Herod knew that the wise men had gone home without telling him where Jesus was, how did he feel? What did he do? Why?
2. Why did God again send an angel to earth?
3. Did Joseph and Mary do as the angel said?
4. How long did they stay in Egypt?
5. Then what did an angel tell Joseph?
6. To what town did they go to live when they came back?
7. How long did Jesus live at Nazareth?
8. What is a prophet?
9. What words did a prophet speak about Jesus many years before?

Beginners' Reading-Lesson Plan

(Concluded from page 119)

Series IV

20. Give me a dog
21. Give me a cow
22. Give me a kitty
23. Give me a horse

Series XIV

7. Have you a pet kitty?
8. Have you a dog?
9. Have you a good cow?

Series XIX

5. The horse can run
6. The kitty can play
7. The dog can run

Series III

19. God made the cow
20. God made the horse
21. God made the kitty
22. God made the dog

Series I

35. The cow is good
36. The horse is good
37. The kitty is good

Series XXI

4. Come, kitty, come
5. Come, Rover, come
6. Come, Fan, come

Series V

23. Show me a cow
24. Show me a horse
25. Show me a dog
26. Show me a kitty

Series XXVI

6. Who made the kitty?
7. Who made the cow?
8. Who made the horse?
9. Who made the dog?

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H. R. SALISBURY

W. E. HOWELL

Editors

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Note

"UPSIDE down with care" describes crayola cut No. 1 on page 85 of the November number. An apology is due our artist for misrepresenting her in this way. Doubtless every teacher noticed the error as quickly as we did when the journal came off the press, and, unlike us, was able to set it right without public embarrassment of this sort.

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Answers to Correspondents

THE SEPTUAGINT.—The Septuagint you can obtain from James Pott & Co., 214-240 East Twenty-third St., New York; price, \$1. You can get the Septuagint and the Greek New Testament bound together for \$3.

CICERO.—I do not know where you can find single orations of Cicero. There are several books containing a few of his orations, and some containing his orations and letters combined. If I were looking for a good variety in Cicero, I should want to include some of his letters and his philosophical writings. Ginn & Co. publish a book called "Orations and Letters of Cicero," at \$1.30. The text alone is 40 cents. Allyn & Bacon publish "De Senectute" and "De Amicitia" bound together for \$1.20, or bound separately for 70 cents each. The American Book Company offers "Selections From the Correspondence of Cicero," by Kirtland, at 50 cents.

LATIN COMPOSITION.—For Latin composition I would suggest Pearson's "Latin Prose Composition." It comes in three parts, Part I being a summary of the "Essentials of Grammar." Part II is based upon Cæsar, and Part III is based upon Cicero. Parts II and III may be had separately at 50 cents each. Price of the whole, \$1; key, 50 cents; American Book Company. Another by the same company is Abbott's "First Latin Writing," based upon Cæsar, Book II, 60 cents. Another is Mather's "Connected Passages of Latin Prose Composition;" price, \$1; key, 50 cents. Part I contains notes on idiom; Part II, exercises and selected Latin passages from Cæsar, Cicero, and Nepos. Of all these, Pearson's is quite a favorite with me, as long as we must follow the traditional methods of Latin teaching.

Woodrow Wilson

Synopsis of His Educational Career

Studied in private schools in towns where his father filled a Presbyterian pulpit. At seventeen, entered Davidson College, where he "cared for his own room, cut kindling-wood, carried in water from an old-fashioned pump," and other routine work in a boys' school. Studied at home one year. Entered Princeton at nineteen, where he used shorthand (self-acquired) for note taking, studied eagerly the problems of government, and practised debating. After graduation, completed law at the University of Virginia, practised law two years in Atlanta, married, took a course in the science of government at Johns Hopkins University, where his first book, "Congressional Government," was accepted as a thesis for his Ph. D. At twenty-nine, began teaching political science at Bryn Mawr, taught two years at Wesleyan University, then accepted the chair of jurisprudence and politics at Princeton (1890). Became president of Princeton in 1902, governor of New Jersey in September, 1910, and was elected President of the United States Nov. 5, 1912,—our first scholar President.

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