

CHRISTIAN EDUCATION

A MAGAZINE FOR HOME AND SCHOOL

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No. 9

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A Lull in Life

FRANCES RIDLEY HAVERGAL

MANY a voice has echoed the cry for "a lull in life,"
Fainting under the noontide, fainting under the strife.
Is it the wisest longing? Is it the truest gain?
Is not the Master withholding possible loss and pain?

Perhaps, if he sent the lull, we might fail of our heart's
desire!

Swift and sharp the concussion striking out living fire,
Mighty and long the friction resulting in living glow,
Heat that is forced of the Spirit, energy, fruitful in flow.

What if the blast should falter, what if the fire be stilled,
What if the molten metal cool ere the mold be filled?

What if the hands hang down when a work is almost
done?

What if the sword be dropped when a battle is almost
won?

Art thou patiently toiling, waiting the Master's will
For a rest that never seems nearer, a hush that is far
off still?

Does it seem that the noisy cry never will let thee hear
The sound of his gentle footsteps drawing, it may be,
near?

Does it seem that the blinding dazzle of noontide glare
and heat

Is a fiery veil between thy heart and visions high and
sweet?

What though "a lull in life" may never be made for
thee?

Soon shall a better thing be thine, the Lull of Eternity!

CHRISTIAN EDUCATION

Vol. V

Washington, D. C., May, 1914

No. 9

Teaching the Bible as Literature

BY GEORGE W. RINE

MUCH of the best literature of the Bible can be taught successfully in incidental connection with the teaching of secular literature. In assigning a lesson in ordinary literature, the teacher may request his students to commit to memory, as a part of the lesson work for the next recitation, a short Bible passage of especial literary interest. In addition to learning the passage by heart, the student should by all means be taught adequately to interpret it through the voice; for the only certain test of his having really grasped and appropriated the passage is his ability so to express it orally as shall justly convey its meaning.

Success in the kind of teaching here suggested is not possible unless the teacher himself is a really good reader, if not an elocutionist. He must, by example as well as by precept, be able to guide the learner into the highroad of conveying Bible truth through the beautiful medium of true vocal enunciation. It is through this medium only, when true to nature, that the endlessly diverse shades of thought and sentiment of our inspired literature can be appreciated and imparted.

There are two laws that underlie and govern all true teaching: the law of Impression and the law of Expression. Too exclusive ap-

plication of the first law tends to produce an intellectual mechanism which may be exact and vigorous, but necessarily lacks the grace and beauty of action — knowledge without the power of vocal revelation. Too exclusive application of the law of expression tends to produce artificial or stilted utterance: artificial because lacking a body of genuine thought, a background of chastened, assimilated knowledge. To insure harmonious results the two laws must work together, creating in the mind a background of knowledge and experience, and, at the same time, leading the mind forth in the revelation of itself through service and artistic, and therefore natural, utterance.

The pupil should be made to realize that the Bible, as a medium of divine revelation, is *literature*, and that literature is art. He must therefore grow into a genuine appreciation of the high character and sacred mission of art. Art is the embodiment of the ideal, the perfect, the ultimate. It makes its appeal not only to the understanding, but to the imagination, the spiritual emotions; in short, to all the powers of heart and intellect.

Hence, like all other phases of art, literary art can be appreciated and appropriated only when all the powers of the soul are alert and creatively active. It follows, ac-

cordingly, that the adequate expression or giving out of such art is conditional upon the harmonious cooperation of all the faculties that were requisite to its antecedent assimilation, with the added requisite of a trained voice.

Prof. Francis G. Peabody, of Harvard Divinity School, says in respect to the vocal reading of Bible literature: "What are the qualifications for such reading? They are of two kinds. On the one hand are the untaught gifts of discernment, refinement, wisdom, self-effacement, sympathy. No professor of elocution can make an effective Bible reader out of a light-minded, consequential, self-assertive, or sentimental man. Reading is an extraordinary revelation of character."

Truth can be genuinely interpreted through the voice only by him who has himself entered into the truth and made it his own. Such appropriation and such vocal impartation are possible only when the intellectual powers are reinforced by sincerity and sympathy. In the realm of art the intellect can do nothing without the whole-hearted cooperation of the sensibilities.

Now, I do not mean to convey the impression that *all* that is taught from the Bible as literature should be committed to memory. Such requirement would either impose too great a task upon the student or would, of necessity, too much restrict the range of study. If related verses or chapters or otherwise limited passages are given effective vocal rendering, much of their beauty, melody, literary unity, and suggestiveness

can be appreciated and appropriated. In studying a psalm or a chapter, such of the contained verses as are marked by some aspect of literary distinction should be learned not only by the memory but by (the) *heart*; that is, by the emotional powers of artistic insight and enjoyment. Nothing less than this thorough, sympathetic assimilation of sacred literature can make it an enduring, living power in the soul.

The chapters and other Bible passages that I have found especially available for such nurture and cultivation of literary apprehension, taste, and vocal interpretation as set forth above and in the preceding article of this series, are the following: —

Psalms one, two, eight, nineteen, twenty-three, twenty-four, thirty-two, thirty-four, thirty-seven, forty, forty-five, fifty-one, sixty-five, ninety, ninety-one, ninety-seven, ninety-eight, ninety-nine, one hundred and three, one hundred and thirty-nine, and one hundred and forty-five; Isaiah twelve, twenty-four, twenty-five, thirty-five, forty, forty-one, forty-two, forty-three, fifty-one, fifty-three, fifty-five, fifty-eight, sixty-one, sixty-two, and sixty-five; Exodus fifteen; Deuteronomy twenty-eight and thirty-two; Judges five; Numbers twenty-two, twenty-three, twenty-four; verses one to eight of Jeremiah seventeen and verses twenty-three to twenty-eight of Jeremiah four; verses four to seven of Hosea fourteen; Acts one, two, and twenty-six; First Corinthians thirteen and fifteen; Ephesians one and three; Colossians one; Hebrews one, two, and

eleven; and Revelation one, ten, twelve, thirteen, fourteen, nineteen, twenty, twenty-one, and twenty-two.

These chapters and parts of chapters are given as illustrations of what I have found particularly well adapted to literary and vocal training. The Scriptures, however, possess such a wealth of diverse literary forms that it is by no means easy for any person to suggest the passages which *others* would find best adapted to the ends of such training. There is much in Genesis, in First and Second Kings, in Proverbs, in Ecclesiastes, in the minor prophets, in our Lord's Ser-

mon on the Mount and in other parts of his personal teachings, which I have found equally apposite to the purpose in hand.

The parts of the sacred Book named above will be found, however, to be exceptionally rich in epithet, imagery, rhythm, epigram, word painting, varieties of poetry, and in simple but sublime eloquence.

To grow into a genuine appreciation of the literary wealth of our English Bible, and to appropriate as much as possible of that wealth, is to attain a liberal culture and to acquire a very real aspect of a liberal education.

How I Use the Bible in Teaching History—No. 2

BY O. J. GRAF

History of Antiquity

I BEGIN with this subject because it is first year college history, and I teach only college history. Others will have to deal with the academic and grade work. In this year's work the time from creation to the beginning of Greek history is covered. Hence at the very outset we are dealing with epochs for which the Bible is our only source of information.

The principal nations dealt with in this course are the Hebrews, Babylonians, Egyptians, Assyrians, the Hittites, Medo-Persians, Phenicians, and Lydians. Throughout, the history of God's chosen people occupies the stage. About them the rest revolve. Their history is the picture; the history of the other nations is the background. For this reason and an-

other that I will mention directly, I consider this year of work second to none that is given in our college history departments. In addition to furnishing a most excellent background for the Old Testament history, I find here some of the strongest evidences of the authenticity of the history given in the Old Testament Bible.

By some, because of its antiquity, this period is considered dry and uninteresting. They are not sure it should be given a place in our curricula. For this reason I wish to make a plea in its defense at the risk of being accused of wandering from my subject.

It is true that this period is far removed from our times; but while it is the oldest, it is, because of the valuable discoveries that are being made in the ruins of Bible lands,

one of the newest, freshest, and most progressive divisions of history that we can study. Almost every year some tablet or monument is discovered in Egypt, Mesopotamia, or Palestine that gives new meaning to some historical statements of the Old Testament, or explodes some fond theory of the higher critics. The discovery and deciphering of the ancient records of Babylonia, Assyria, and Egypt have most wonderfully come to the rescue of a doubted Old Testament in this age of unbelief and criticism. Indeed, the very stones have cried out in defense of God's Word.

So strong is the evidence from these inscriptions on clay and stone, which are being unearthed continually, that the late Herbert Spencer, that archskeptic and agnostic, admitted that the evidence from these remains is one of the strongest defenses of the Bible. Well might Dr. Hilprecht exclaim, in a recent utterance, "The old Book stands!"

These two aims, then, I keep before me in this year's work; namely, to give a background or setting that will greatly clarify Hebrew history, and to build up faith and confidence in God's Word in the hearts of my students, that they may stand and be able to give a reason for the faith that is within them, in the face of the legion of false theories that are sure to be encountered on every hand.

In conducting the course, I follow an outline which is placed in the hands of the students. This makes it easy to weave in effectively statements from the Bible and the Testimonies. The text-

books that each student owns or has access to are: Price's "Monuments and the Old Testament," Goodspeed's "History of the Babylonians and Assyrians," and Kern's "Distribution of the Races." I should also place Mariette's "Outlines of Ancient Egyptian History" in the hands of the students, but as it is out of print we have to get along by using the copies that we have secured for the library. Free use is also made of library copies of McCurdy's "History, Prophecy, and the Monuments." On these books and the Bible the outline is based. Other books in the library are used as supplementary reading. We keep the magazine *Records of the Past* in the library, and find it very helpful in keeping in touch with the discoveries that are being made in this field of history. Just recently I learned of a book by A. H. Sayce, of Oxford, entitled "Egypt of the Hebrews." I have not yet had opportunity to examine it, but expect, from what I know of the author, to find it helpful.

Now I shall take up the outline in its order and give a few examples of what I am endeavoring to do. At the very outset we find the statement in Genesis, "In the beginning God created the heaven and the earth," and that he completed the work of creation in six days, each day consisting of an evening and a morning. We find also this statement: "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so." Gen. 1:24. But we find men everywhere declaring that

this is a mistake, that this present world did not come into existence by a special divine creation but by a long process of evolution or natural development. Perhaps it is not overstating the situation to say that ninety-five per cent of the professors in our universities and fifty per cent of the more prominent Protestant ministers are evolutionists, and do not accept this fundamental statement recorded in Genesis.

Because of this situation, I have felt justified in spending a week or more in refuting the evolution theory and fortifying the students against it. After giving several recitations to a presentation of the argument on which the evolution theory is based, I spend the remaining time on this proposition: "The world cannot be accounted for in terms of the evolution theory." I endeavor to establish this proposition by arguments from biology, geology, philosophy, history, and the Bible. While I am presenting the subject in class, the students are doing parallel library

reading. At the close I require each student to write a paper based on the class discussions and what he has read. Among the books and pamphlets that I have found suitable to place in the hands of the students are the following: —

"God's Two Books" and "Illogical Geology," by George McCready Price. These can be ordered through any conference tract society.

"The Other Side of Evolution," by Alexander Patterson; published by the Bible Institute Colportage Association, 826 La Salle Ave., Chicago.

The pamphlet "Collapse of Evolution," by Prof. L. T. Townsend; published by American Bible League, 82 Bible House, New York, N. Y. The same author has written a book entitled "Evolution or Creation?" I have just recently learned of this book and have not examined it.

A leaflet entitled "Evolution," by Philip Mauro; published by The Alliance Press Company, 692 Eighth Ave., New York.

A New Translation of the Old Testament

A NOTABLE event in the history of Bible translation is a completion of the first English translation of the Bible — which, in this case, of course means the Old Testament — from the original Hebrew by a body of Hebrew scholars.

This event was celebrated at a dinner in the Jewish Theological Seminary in New York on February 10. For many years this undertaking has been in progress. The translating committee, under

the chairmanship of Dr. Cyrus Adler, of Philadelphia, and such distinguished associates as Dr. Solomon Schechter, president of the Jewish Theological Seminary, Dr. Kaufmann Kohler, of Cincinnati, and others of like reputation, have held three ten-day meetings each year for six years, the individual members of the committee doing their work continuously.

The English version of the Bible usually depended upon was trans-

lated fifty years ago by Isaac Leeser, of Philadelphia. The publication of the new version will be made by the Jewish Publication Society of America in the near future.

A large assembly representing New York Judaism in its best estate was present at the commemoration of the completion of this important work, which, it need

hardly be said, is of deep interest to Christians as well as to Jews.

Every honest attempt made by competent scholars to retranslate either the Old or the New Testament has its value, and doubtless this one will have special value, and, we may expect, the value that comes from competent Semetic scholarship.—*Bible Society Record*.

The Study of Foreign Languages

BY L. L. CAVINESS

FOR the Seventh-day Adventist the most important thing is the message; but next to a knowledge of this is the ability to communicate that knowledge to others. That requires, of course, a knowledge of English for work in this country and other English-speaking countries; but the vastly larger part of the world's population does not speak English, and less has been done in these countries than at home. If we are really longing for the return of our Lord and Master, we shall be praying for the completion of that work which must be done before he can return, and we shall be willing and glad to give our service wherever it is needed. Nay, more, we shall be *planning* to give our service *where it is most needed*.

We recognize in the home field that it is not sufficient for the worker merely to be able to make himself understood; he must be able to speak and write English correctly, so as to reach the educated people. Cases such as the following, which came under the writer's observation, have doubt-

less occurred many times: A Seventh-day Adventist lady, whose husband was a prominent religious worker in Y. M. C. A. lines, was very anxious that he should hear the truth so presented that he might be led to embrace it. She finally succeeded in persuading him to attend one of a series of tent meetings being conducted in their town, but the speaker used such poor English that the gentleman absolutely refused to go again to hear the "English murdered."

This need of training is even more in foreign languages, where the difficulties are much greater. Outgoing missionaries should have language training before they go, and those who have no ability along that line should not be sent. If they are sent, they either disgrace the denomination or become discouraged and have to be brought back at great expense to the General Conference. Besides, those that are brought home because of failure in the foreign field, lack courage for making a success at home. With great demands on our denominational resources, why

spend money worse than uselessly?

This denomination needs better-trained language teachers. Let the emphasis be on the modern languages. This is in accordance with the Testimonies and the needs of the world-wide work. For the average student, two years of Latin is sufficient ancient language. Our young ministers should have Greek and Hebrew where possible; for others some modern language will prove more practical. Even the Latin should be so taught as to help in English and to form the basis for further language study.

The modern language teacher should be able both to speak and to write correctly in the language he is to teach. This requires the ability to think in the language. This ability is not acquired once for all, but must be kept up by practice. In this respect language is entirely similar to music, in which the need for practice is recognized by all. Those who do not understand this, think language-teaching easy. At a conservative estimate, the teacher should have the equivalent of two hours a day for general study, outside of his preparation for class work, in each of the languages he teaches. The schools of the world recognize this need, and send their language teachers abroad occasionally.

Some one may ask, Then why not have native teachers? Few available native teachers have had a systematic study of grammar. To them everything is equally easy;

they cannot appreciate the difficulties of the American student. Therefore they confuse him with unsystematic presentation of details. There are three ways to learn a language: (1) Systematic grammar study and reading; (2) systematic and carefully graded conversation; (3) ungraded, but abundant and continual conversation. The foreigner in America may learn English by the latter method, but it is not reasonable to expect the American student to learn foreign languages here in America by that method; for the success of the method depends on the learner's hearing the language continually. Few foreigners can teach by the second, or graded conversational, method. The Berlitz method offers the best example of this way of learning. The American teacher, if well trained, can teach better by the first method than can most foreigners. We do not commonly fall into the error of thinking that any one who can speak English with a correct pronunciation is thereby qualified to teach English. Let us not expect more of untrained foreigners than we do of untrained Americans.

Therefore let us have American teachers; but let them be better trained, let provision be made that they may spend some time abroad, and let more of our young people be encouraged to study foreign languages, that the gospel may be hastened, and Christ's return brought nearer.

Homemade School Apparatus

BY LYNN H. WOOD

Method of Determining the Velocity of Sound in Air

To many teachers of science, the experiment of finding the velocity of sound in air presents many difficulties, but the one given below is so simple, both to understand and to perform, that no school should pass it by. All that is needed is two pieces of pipe of the same diameter, a tuning fork, a meter rod or measuring rod, and a pail of water.

The principle used is that of resonance. Notice Fig. 1. If while the prong of the fork moved from *a* down to *c* and back to *a*, the sound travels from *E* down to *D* and back, the note will be reinforced and the sound will become very audible. From *a* to *c* and back to *a* again is one half a wave length. Therefore to reinforce the sound, the distance *E* to *D* and back to *E* must be one half a wave length. Therefore $ED = \frac{1}{4}$ wave length. If now the distance *ED* be increased to $\frac{3}{4}$ wave length, we again get a reinforcement of the sound.

There is a correction for the diameter of the pipe, which, if not taken into consideration, will make

both the $\frac{1}{4}$ wave length and the $\frac{3}{4}$ wave length erroneous. Let this correction be *C*. Then the length *ED* will in each case be $\frac{1}{4}L - C$ and $\frac{3}{4}L - C$. If now we subtract the latter from the former, we have a true $\frac{1}{2}L$, the correction canceling. Multiplying the value by 2 to get the wave length and then by the number of vibrations of the fork, the result is the velocity of sound per second. Compare this result with that obtained in meters by the formula —

$$v = 33264 + 0.6t$$

where *t* is the temperature of the air in degrees centigrade, and it is easy to find the error. Let an example illustrate: —

Temperature of air, 20° C

Fork used, G, 3,840 vibrations

	CENTIMETERS
$\frac{3}{4}L$ column	65.29
$\frac{1}{4}L$ column	20.43
True $\frac{1}{2}L = 65.29 - 20.43$.	44.86
True <i>L</i>	89.72
	METERS
Velocity air = 384×89.72	344.52
Velocity by formula (332.4	
+ 0.6×20)	344.40

Error

0.12
To perform this experiment, take the pipe (an inch iron pipe will do) and cut it off square a little more than $\frac{3}{4}L$ for the fork desired. For the G fork a pipe about 80 cm. long ought to be used. For a C fork, 256 vibrations, a pipe 110 cm. long will do. Let the operator set the fork into vibration, and holding it over the end of the pipe which has

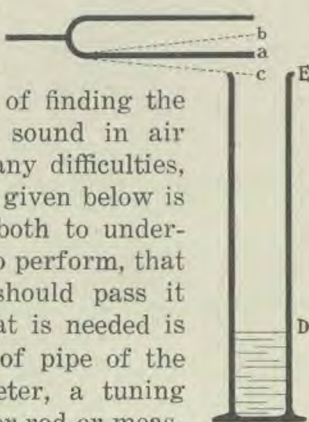


Fig. 1

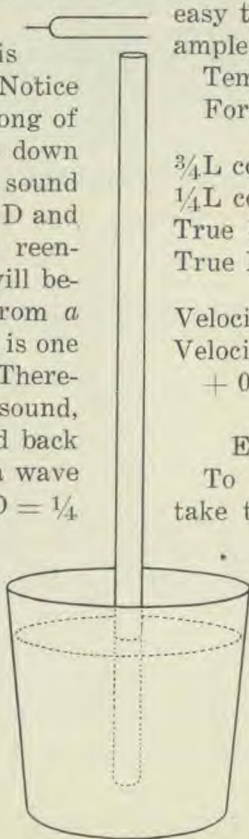


Fig. 2

been placed in the pail of water, move the two up and down until the position of the loudest reinforcement is obtained. Then while the operator carefully maintains this position of the pipe, let the assistant measure the distance from the water to the top of the pipe.

The measurement for $\frac{1}{4}L$ is taken in the same way. If the bucket of water is deep enough, the one pipe will do for both measurements. Fig. 2 makes plain the relative position of pail, pipe, and fork. Keep the fork about $\frac{3}{4}$ inch away from the end of the pipe.

Vegetable Gardening in Our Schools

BY S. A. SMITH

GROUP 7, PULSE CROPS.—Belonging to this group are the pea and the bean, which vary considerably in culture.

The pea is a partial-season crop, requiring a cool season and a moderately fertile soil. As it belongs to the legume family (nitrogen gatherers), the soil should contain a smaller per cent of nitrogen than for other crops, else the plants will have a tendency to grow too much to foliage, and therefore lack in production. In the cooler climates the early varieties may be used as successional or double crops, between late tomatoes or cabbage, or after lettuce, radishes, etc. By making successional sowings every ten to fifteen days, or by planting early, medium, and late varieties, fresh peas may be had for several weeks.

Sow the peas in drills from twelve to sixteen inches apart, and one to two inches apart in the drills. Stake the larger varieties, using brush, wire, or heavy twine. Some prefer sowing two rows from six to eight inches apart, each acting as a support to the other, then leaving a wider space between for tillage.

The bean also belongs to the leg-

ume family, and thrives better in a moderately fertile soil. It requires a warmer soil and season than the pea, being sown about the time that tender plants are set out, as the tomato or sweet potato. The seed is usually sown in drills sixteen to twenty-four inches apart, and three to four inches apart in the drills, or in hills of four to six seeds twelve to fifteen inches apart for bush varieties.

The pole beans are always planted in hills from two to three feet apart, in which case supports are made of stakes or wire from four to six feet high. Hills of corn may be made to act as supports.

Belonging to this group are the tomato, eggplant, and pepper. Because of limited space, only the tomato will be considered.

The tomato is a long warm-season crop, so in order to get best results the seed must be sown under glass in northern and middle latitudes. The time of sowing is determined by the season. Find the average date for the last killing frost in the spring, and then sow the seed sixty days prior to this. If no greenhouse is to be had, use a hotbed as described in a previous article. After all has been prop-

perly prepared, sow the seed in drills three to four inches apart, with five to ten seeds to the inch. Keep them well watered, and do not allow the soil or air to get warmer than 90° F. (65° to 70° preferred). If kept too warm, the plants will make a rapid, tender growth, and become weak and spindling. With proper care, in about thirty days the plants will be from four to six inches high, with good stocky stems of a dark green color. They should now be transplanted, preferably to four-inch pots, of either clay or paper. Common berry boxes, or old tin cans which have been heated so as to melt off both tops and bottoms, will answer the purpose. In these set the plants at least one inch deeper than they were in the bed. Keep these in a frame covered with either glass or canvas, well watered, and whenever the weather permits open the bed for ventilation. As the season advances, the cover may be left off entirely during the day; and during the last week before setting them out in the garden, remove the cover entirely, unless there is danger from frost. It is very essential to have the plants hardy before setting them

out. If the plants should become crowded, you can remove every other one to another bed provided for them.

The writer has had plants with tomatoes on as large as a hickory nut at the time of transplanting. By digging holes with a spade or plowing out a furrow eight to ten inches deep, the plants may be carefully removed from their containers, set into the ground, and well watered, so that they will continue growing as if unmolested.

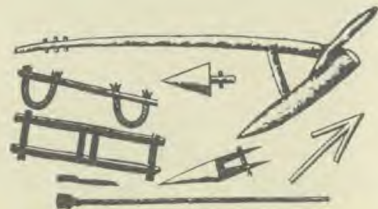
Late varieties for canning may be started later so that they can be transplanted directly to the garden or field the first time, thus saving labor. Set early varieties in rows four feet apart, and three feet apart in the rows; late varieties four to five feet, and wider if the soil is very fertile.

In case the late varieties grow too much to vines and are late maturing, they may be benefited by mowing off the tops, thus letting in more sun.

Sow the seed of the eggplant and the pepper in the hotbed the same as the late tomato, and transplant to the garden after danger of frost is past. Set the plants two to three feet apart.



ANCIENT ROMAN PLOW.



HEBREW PLOW, BIBLE TIMES

EDITORIALS

The World's Greatest Book

IT is a matter for gratitude that to the many versions of the Bible there has been added recently a new translation of the Old Testament by Hebrew scholars. In so far as this work has been kept free from Jewish tradition and racial bias, we may expect the result of such scholarship to possess much merit. The ancient Hebrew in which most of the Old Testament was written comes nearer to being the mother tongue of the modern educated Jew than of any other living person. For a modern Hebrew to translate ancient Hebrew into English is almost a parallel to the modern Greek's translating the New Testament Greek into modern Greek; we can testify from personal experience that the latter has much merit by way of throwing light on obscure passages. In an address before the Jewish translators on completion of their work, Louis Marshall made a strong plea for more use and appreciation of the Bible. Here are a few passages as reported in the press:—

How many Jewish households are there today where the Bible is to be found except as a table ornament or for the use of brides when they are wafted angelically to the marriage altar? In how many Jewish families is the Bible ever read? Thousands of our young men and women grow up unacquainted with its majesty, its religious fervor, its poetry, its wisdom, its simple grandeur, its musical cadences, its impassioned eloquence, the nobility of its teachings, the comfort and solace that

it brings to the sorrowful, and the joy that it has in store for him whose thoughts range among the mysteries of the universe.

Those who have never tried are incapable of appreciating what a fine influence it is in a child's life to become accustomed to the daily reading of even a chapter of the Bible in the family circle. It develops a feeling of reverence; it introduces a spiritual antidote to the materialism which surrounds us on every side; it acquaints them with the lives of noble men and women; it warns them against the pitfalls which lie before them; it instills into them noble traditions, and turns their hearts to God. Nor would it harm us children of larger growth if we read fewer of the best sellers and acquainted ourselves with the verities of life as recorded in the world's greatest Book. The masters of literature, the most profound statesmen, especially those of New England ancestry, were steeped and thoroughly saturated in the Bible, and their most inspired flights reflect its most exalting influence.

There are, alas! those who smile with supercilious self-satisfaction at the thought that they have outgrown the Bible, that as literature it is not up to date, and as a system of ethics it has been supplanted by social justice, economics, and altruism. I have naught but pity for such misguided beings who imagine that they have discovered a panacea for every ill in half-baked theories which are destined to prove unworkable, or in groping for truths which the Bible has taught for more than two thousand years, and by which our ancestors shaped their conduct and learned how to live and to die nobly, without so much as surmising that

there ever was or ever could be such a thing as sociology. And as for the Bible as literature, let us but try to conceive the immeasurable gap that would mystify the world's thought if it were to be eliminated. One might as well destroy the art of printing or the alphabet.

We are indeed glad to present in this number of the journal the third article in the series contributed by Professor Rine on the use of the Bible in the teaching of literature. These three articles have been inspirational and richly suggestive. The last two especially are classic in themselves, and deserve to be studied carefully.

We are likewise gratified to print the second article by Professor Graf on how he uses the Bible in the teaching of history. He has prepared these two articles and a third one to come, not only as a brief record of what he is doing, but also as a study of this important question and as an earnest seeker himself after improved methods. Both he and we should appreciate further discussion of the place of the Bible in history teaching by others who are specially interested. H.

Two Kinds of Winners

Prize Winners

ON the morning of Dec. 3, 1913, 1,200 Ohio boys and girls, ranging in age from 12 to 17 years, arrived in Washington, D. C., to see the President and the nation's capital. They came on six special trains, accompanied by enough friends and older persons to raise the num-

ber to nearly 2,000. The boys are prize winners in raising corn, and the girls are prize winners in making bread. They came at a cost of about \$100,000 to the business men and newspapers of Ohio, in the second annual excursion under the auspices of the Ohio Agricultural Commission. They were escorted about the city by the leader in the "back to the farm movement" in Ohio, and were given a reception by Secretary of State Bryan, another by Secretary of Agriculture Houston, and a welcome and reception by President Wilson.

Soul Winners

We cannot forbear placing alongside this farm movement in Ohio, another movement in which we are still more interested. We might call the boys and girls in this one soul winners. In this same State of Ohio one little Junior band of only six raised over \$20 for missions last quarter. In East Michigan eight little bands raised \$36.92 for missions besides a large amount of other missionary work. In Northern Illinois the Juniors raised over \$200 last year and are working toward an average of \$2.50 this year. In every State in the Union a similar work is being carried on. Nobler aims and activities indeed than being merely farm boys and girls, Boy Scouts, and Campfire Girls. We hope to see our boys and girls interested in missionary gardening, for they can learn this healthful art as well as boys and girls who want to win a travel prize. H.

THE MINISTRY

The Minister a Teacher

A MINISTER is called not only to preach, but also to teach. Christ taught the people. Much of his time was spent in teaching, and he is known to us not so much as a great preacher as the Great Teacher. In that profession he excelled. It has been well said that "Christ was the greatest teacher the world has ever known." His commission, according to Matthew, is, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

The minister of present truth must continually teach. The world is in need of preachers who can teach as well as preach. As reformers, the foundation of our work is teaching. We are living in an age when the doctrines or teachings of Scripture are minimized, and the great desire for Christian doctrine is being overlooked and set aside by a large number of popular teachers of the day. Dogma is spurned. They say, "Away with it; let us preach the words of Christ." And not only is it from the pulpit that dogma is spoken against; the laity are following the same strain. The fatherhood of God and the brotherhood of man are the theological hobbies of the day. President Emeritus of Harvard, Charles Eliot, in expressing the great essentials in religion, says that the three great essentials of Christian doctrine are the fatherhood of God, the brotherhood of man, and the leadership of Jesus.

Uncertainty dominates the teachings of the Christian church at the present time. As one writer has said, "It is a mark of culture to speak in hesitant, apologetic phrases." The inculcation of Bible doctrine is, therefore, a fundamental need. It was this which marked the efforts of Christ and his apostles. The preachers and teachers of the doctrine of justification by faith brought forth the Reformation. All reformers, whether preachers, Bible workers, doctors, nurses, or canvassers, are primarily to impart instruction. The sermon from which the hearer learns nothing is a failure. If the preacher is eloquent, he will please the people, and they will enjoy listening to him; yet he will not advance the truth unless he educates the people. It is said of an eloquent missionary who spoke Bengali as a Bengali, that, after forty years of preaching, he had no convert. Systematic teaching of the Word was not a part of his ministry. Among other qualifications, he had not that of teaching, and so his years of effort were, in a large measure, lost.

The parting instruction of Jesus to Peter was, "Feed my lambs," and, "Feed my sheep." Feeding includes teaching. The shepherd must take his flock into green pastures. He must guide them to where they shall find food to nourish and build up their souls. How greatly the world is in need of the bread of life, which is the Word of God! Souls are drifting, having nothing upon which to anchor their

faith. They need the Word. Successful ministers should develop the art of teaching in a clear and convincing manner. S.

From Our Letter Files

THE Department of Education is receiving many very encouraging letters concerning the Ministerial Reading Course. Some have already completed the first book. We share a few extracts from different letters:—

I have today finished the careful reading of "Preparing to Preach," the first book of the Ministerial Reading Course, for the second time. It is my intention to read and carefully study all the future books that shall be recommended in this course. I am highly pleased with this first one, and I am of the opinion that if every other book of the course will help as much as this is bound to, then the great good that the course will do our ministers will be incalculable. It certainly would have been well if this course could have been begun years ago. I wish you good success in getting every minister in our ranks to take it. You can depend on me as a regular.

Just a few words in regard to the book "Preparing to Preach," which I have read quite carefully. I find it full of very important and useful instruction to the ministry. The reading and study of this book ought to make our ministry more proficient in presenting the great truths of the third angel's message to the world in this generation.

I for one am much pleased with the information derived from the study of this book, and hope that it may help me to be a better preacher, and that I may continue the study of the Word of God and such books as will help in presenting the Scriptures in such a way that souls will be won to Christ.

I cannot express in words my appreciation of the Reading Course. For a long time I have felt the need of such help as this, and it is my intention to get all out of it that I can, that my service may be as efficient as possible. May the Lord's blessing be upon the work and upon those who lead out in it.

"The Acts of the Apostles"

We are continually receiving very encouraging letters from members of the Ministerial Reading Course. There is a very general feeling that the book "Preparing to Preach" is giving help to those who read it. Many have finished the book ahead of the schedule, and are sending their opinion of it to the Educational Department, as requested.

We are thankful that the second book in the course, "The Acts of the Apostles," is even better than the first book. It covers that important period of the Christian church when God's servants were especially successful in winning souls to Christ. Their manner of life and work, the experiences through which they passed, and the results which followed, are given to us for our help and encouragement. As we view the evident results attending the outpouring of the early-rain, it quickens our faith, and enables us to appreciate the possibilities of the Spirit of God in the finishing of the work.

The price of "The Acts of the Apostles" is \$1.50. If taken with "The Monuments and the Old Testament," which is the third book in the Reading Course, the price of the two is \$2.50. The price of the second-mentioned book alone is \$1.25.

We are sending a leaflet to all readers in the course, giving the reading schedule for the entire year, covering the three books—"Preparing to Preach," "The Acts of the Apostles," and "The Monuments and the Old Testament." S.

Ministerial Reading Course

May Schedule

THIS month we begin reading "The Acts of the Apostles," by Mrs. E. G. White. The May schedule covers the following chapters:—

- I. God's Purpose for His Church
- II. The Training of the Twelve
- III. The Great Commission
- IV. Pentecost
- V. The Gift of the Spirit
- VI. At the Temple Gate
- VII. A Warning Against Hypocrisy.
- VIII. Before the Sanhedrin
- IX. The Seven Deacons
- X. The First Christian Martyr
- XI. The Gospel in Samaria
- XII. From Persecutor to Disciple

S.

THE NORMAL

Monthly Plans

BY EDITH SHEPARD

EDITOR'S NOTE.—At our own urgent request, Miss Edith Shepard, educational superintendent of Northern Illinois, has consented to our giving our journal readers a sample of the plans she prepares and sends out to her teachers each month. Those presented here are for January, but their date will not lessen interest or suggestiveness. They were not prepared for publication, but are given as sent out by Miss Shepard from her busy teachers' "central" over there in Chicago.

January Plans

1. "MAY every soul that touches thine,
Be it the slightest contact, get there—
from some good,
Some little grace, one kindly
thought,
One inspiration yet unfelt, one bit
of courage
For the darkening sky, one gleam of
faith."
2. The frontispiece of January CHRISTIAN EDUCATION is a real inspiration.
3. All will be glad for Mrs. Sanders's Oral Bible Lessons in Grades One to Three.
4. Are you up to date with the reading course?
5. Midyear examinations will be given last week of January. Study the "Manual" carefully to see if your school work is in harmony.
6. Teachers' institute at Chicago, February 6-9. Write time and place of arrival, and you will be met. Good help is expected.
7. Have all pupils above third grade sent in their reviews on "The Black-Bearded Barbarian"? Stockton school was the first to report.
8. Do you send your reports in promptly? My reports must wait for yours. Kindly be on time during 1914.
9. I'm sure you will find the *Gazette* very helpful for your Junior meetings.
10. Are you faithful to the Family Bible Teacher plan?

Health and Success for the Teacher

1. Have an aim, and approach it daily.
2. A walk after school, including deep breathing.
3. A daily bath.
4. Don't worry, but work.
5. Think beautiful thoughts.
6. Drink plenty of water.
7. Get eight hours of sleep.
8. Eat nourishing food only.
9. Be happy.
10. Follow the greatest teacher, Jesus Christ, and learn of him, who is all wisdom and all power.

Devices

Blue Monday: Teach new words by drawing a clothesline and writing words upon it. Pronouncing them correctly takes down the clothes.

Reading: Have pupils who are not able to use dictionary find words they cannot pronounce while studying and write such words on paper. You or some older student may pronounce them when time permits.

Eye Training

1. Allow a pupil to pronounce all words in a paragraph that begin with the same letter as his name.
2. See who can first find a given word.
3. Select words of five letters.
4. Print or write words from reader on slips of cardboard; useful for reviews and busy work.

Beginners in Numbers: Within reach of children put up taut line. String on disks, large buttons, or spools. Separate each ten by a larger disk. Give space that each ten may be moved back and forth six inches. At first use in counting; afterward use to add, subtract, multiply, and divide.

Geography: Hang up a large postal card rack. Ask children to bring a view of some interesting place and tell about it.

Multiplication Table: Pass out cards containing the numbers contained in the tables. Divide room into two sides. Let a teacher stand in back of room. Give out number combinations; as,

"4x6." There will be several "24's" scattered among children. The first one having "24" in his possession to skip to goal at front of room, counts one score for his side.

Games

Make-Believe Game: Each child decides upon some bird, flower, or animal that he would like to be. John, for instance, wishes to be a bluebird. He is called upon to come to the front of the class and tell something about himself. Perhaps he will say: "I can sing and fly. I build my own house. I have a blue back like the sky. My breast is brown. Can you tell me what I am?" As the children at their seats decide what John is describing, they stand by their seats. John then

calls upon the children until some one guesses correctly.

Memory Game: A collection of pictures needed. A picture is selected by the class. The teacher holds it up before class for three minutes, and then puts it out of sight. Children are called upon to name as many things as they can remember having seen in picture. The one who mentions greatest number of things comes to front and selects another picture.

Notes

Let us keep the week of prayer spirit in our schools throughout 1914. The first edition of the *Gazette* is exhausted, so you may borrow the church elder's for this month. We have asked the church to take the *Gazette* for your Junior work.

Easy Design Lessons

BY PEDRO J. LEMOS

Lesson for Grades Five and Six

CHILDREN in the fifth and sixth grades should have some practice with the compass, and become familiar with its uses. The simplest geometric terms should be explained, a few of which are given: Circumference, radius, arc, tangent, obtuse angle, acute angle, diameter, oblique, and intersection.

Explain octagon, heptagon, and such forms, after drawing squares, which are to have right angles made with the triangles in the school bag. Then show how to secure right angles with the compass.

These squares are to be divided into equal parts, and the parts filled with geometric patterns made by using the compass. Or, using the corners and sides of the square, with the compass make arcs, which will in turn be repeated on all sides, producing geometric designs.

Directions for Work

Make circles, and with arcs in various diameter produce patterns within the circles.

Make designs, using both compass and ruler, in this way. Select the best of the geometric patterns, and, using a dark wash of black, paint in parts, leaving other parts white. Do the same with three tones from the previously made value scale. Then carry out the problem in two-color harmonies.

Plan a simple lantern, with a simple silhouette tree design to be repeated on four sides. Have the pupils plan a design and the shape of the lantern on paper. This is to be constructed later.

Have the class make plaid designs. Tell them about the Scotch plaids, and how each clan was known by the pattern that was worn. Make plaids in dark and light, and in three values, and in colors.

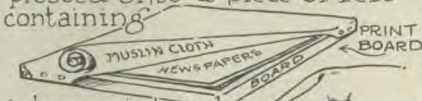
Plan a desk pad with corners or side bands. The corners or side bands to have a simple decoration from some plant form. To be either cut out, stenciled, or painted on.

A Thanksgiving invitation folder should be designed with the word Invitation lettered on the cover. On the inside a well-spaced invitation should be written or lettered; do the same with a New Year's greeting card.

Linoleum, leather or cardboard is glued upon a block and **BLOCK PRINTING**



a design cut out. It is then pressed onto a piece of felt containing

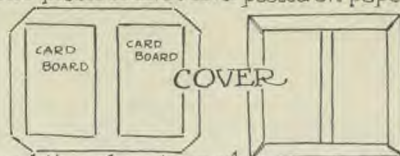


ink or paint and a print made upon paper or cloth that has been placed upon a Print Board

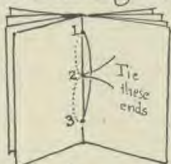


STICK-PRINTING is done by using sticks or flat ends of pencils and printing spots so that they make designs. The stick or pencil can be cut so as to make various shapes.

Two pieces of cardboard pasted on paper

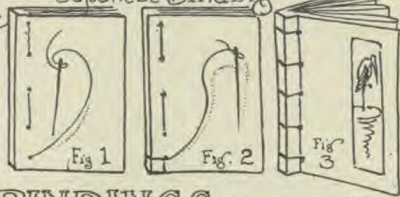


and the edges turned over and pasted.

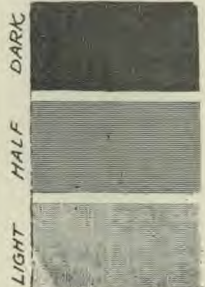


Add pages to the cover. Stitch as shown, thro 3 holes. Tie and add design to the cover.

Japanese Binding



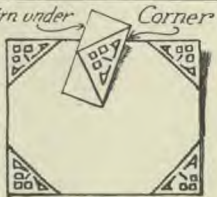
BINDINGS Draw cord thro as shown in Fig 1. Go around the lower part as shown in Fig 2. Finish as in Fig 3. When back at the starting point, tie a knot and cut the cord.



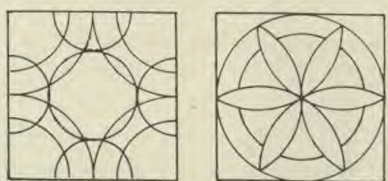
Three tone value scales should be made with black water-color.

TO MAKE RIGHT ANGLE
With the compass at A draw arc B
With points C and D make arcs E
Line from E to A is right angles to first line.

Fold on dotted lines



BLOTTERS



Compass Lines within Squares



may be varied by using black and white and tone values



Lanterns may be made with dark heavy paper. A cut out silhouette tree and yellow tissue background will look well.

Construction

The main study during these two years should be geometric construction in paper and cardboard, and the study of development or flattening out of surfaces.

Use this development in the making of simple geometric solids in paper and the making of useful objects based on these forms. The first problem should be the making of a two-inch cube.

Then make a square prism; next, a rectangular prism and a triangular prism.

Analyze each form first, discover the number and shape and size of each face, and the relation of one face to the other, as opposite sides being parallel to each other, and adjoining sides at right angles to each other, and to the top and bottom.

Let the pupils discover what other material objects around them contain the same qualities as the forms they have made. They will find that furniture, buildings, and forms in nature have relative qualities.

The paste should be used thick, and rubbed into (not onto) the surfaces to be joined. The fingers are used for pasting, and the end of a ruler for pressing the parts together.

When heavy boards are used, do not allow for laps, but use bogus paper to cover the corners and make connections. Heavy cardboard should be creased heavily with the scissors where they are to bend.

Each pupil should make a box for his own home use, using his own choice of measurement.

This box is to have a cover hinged, and the whole covered with any suitable material, as paper or linen. Line according to the choice of the maker. Decorate the box with stencil or by cut or pasted decoration.

Construct the lanterns previously designed, arranging the top to accommodate an electric bulb.

Construct the desk pads as follows: Select a stiff cardboard. Cut to size of blotter, covering same with a thin paper of suitable color. On this paste the corners or side bands, and after it is pressed and dried, insert the blotters.

Bindings and the various simple methods of doing binding should be studied and constructed during the term.

A well-bound booklet with a neatly constructed cover, simply decorated, can be easily designed and constructed by the students.

The Teaching of Art in Our Schools

BY MRS. C. L. STONE

FOR a long time I have felt that not enough is being done along art lines in our church schools. A start has been made, and a few schools give good work in this, but very much that is done in the name of "art" has little relation to real art.

I have been led to believe that so little has been done, compared to the great amount which might be done, because we have failed to appreciate the versatility and the utility of art as related to almost every phase of life, and also to education.

I believe that students in our church schools and intermediate schools should have sufficient drawing to enable them to do creditably the drawing required in the sciences and mathematics of the academic and the college course. I feel that much remains to be done in making our manual training work conform to artistic principles. I believe that all our students should be taught to make "useful things more beautiful, and beautiful things more useful," and to see the beauty in simple things. I believe that all church school students should be given a practical course in design which will enable them to determine, even in spite of the decrees of fashion, whether their clothing and their homes are in good taste. I believe that from the fourth grade up, pupils should be taught the elements of mechanical drawing; to both make and be able to read a working drawing, that their manual training work may be more intelligent and more usable.

Help One Another

Second Grade Numbers

BY CELLA RICHMOND

JUST listen now, while we have the number class. Of course you all know that the second grade must learn the "combinations" and "tables" up to 5×10 .

"Let's play the guessing game today," Miss Longway is saying, and each little upturned face looks delighted.

"I am thinking of two numbers that make fourteen. What do you guess those two numbers are?" Almost instantly all hands are up.

Mary asks if they are $6 + 8$, but teacher shakes her head. Johnny is almost sure they are $7 + 7$, but is mistaken. "Perhaps they are $9 + 5$," ventures Helen. "Right," says Miss Longway. "Now it is your turn."

At this, Helen chooses a number. A lively game follows, and all seem sorry when it is time for the period to close.

It was time for noon recess; but as it was raining, Ethel asks for the "arithmetic cards."

These were cards two by three inches, on which were pasted figures cut from calendars.

They were arranged in multiplication and division to form books.

For instance

6 $\times 5$ —	and	30 $\div 6$ —
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 make a book.

The cards are shuffled, and dealt to the right until each player has

five cards. Then the pack is placed in the center.

The one dealing calls first from any one he chooses. If he gets what he calls for, he may continue to call until he fails to get the card he asks for.

He then draws one card from the pile; if it should be the one he called for, he may continue to call; if not, the person to his right calls next, and so around until all cards are matched into books.

The children more than enjoy the game, and it is excellent drill. Each child really works two mental examples every time he calls. If he has 4×3 , he thinks, " 4×3 make 12. I need 12 [the answer] divided by 4 [the top number]."

You cannot help smiling as you hear them in one corner of the room. "I want $25 \div 5$, Ethel." "John, have you 4×8 ?" "Now I have six books;" etc.

They never think they are doing examples. At the desk are four games. Two games are made on the same plan, using the combinations made in addition and subtraction.

The "45 combination" would make 90 cards, so it is divided into two games, that they shall not be long and confusing. The same with the multiplication. The tables up to 5×10 make one game. The rest of them is another game for the third and fourth grades.

Very often the second grade learn all their tables, and play with the third and fourth grades at noon. Sometimes they all play, seventh and eighth grades, too, on stormy days. It is really much better than those blackboard games which are not educative.

Oral Bible in Grades One to Three

BY ELLA KING SANDERS

THIRD TERM

Lesson 25 — Events About the City

AIM.—To make real these truths, and encourage the work of overcoming.

INTRODUCTION.—Recall the last lesson, and question as to what the wicked and Satan will plan as they take in the situation.

LESSON.—Read Rev. 20: 7-9. Explain how he will be loosed. Picture that multitude planning to take the city, the speedy preparation, the marshaling of the armies, the appearance of Jesus on his throne high above the city, the song of praise to God from the redeemed, the cross revealed above the throne. All can see where they failed, and none are ready to stand by their leader at that moment. Every knee bows, and all confess that God is just, but they still have hatred in their hearts. Then comes their destruction, and after their destruction come the new heaven and the new earth.

CONCLUSION.—Sing No. 5 in "Christ in Song."

HELP.—"Great Controversy," last chapter.

Lesson 26 — Saints in Heaven

MEMORY VERSE: Dan. 12: 3

AIM.—To interest the pupils in the future reward of the righteous, and to show facts about the thousand years in heaven.

INTRODUCTION.—Talk about long journeys and the preparations for them. Review the events at Christ's coming, reading 1 Thess 4: 17. Tell the journey as pictured in first vision given in "Early Writings." Read pages 12, 13.

LESSON.—Picture the entrance to the heavenly city. It will be just as real as entering a city here at the end of a journey. No baggage to look after, and no settling of homes. The mansions are prepared. John 14: 1-3. Picture the company visiting the garden of Eden, with all its eternal beauty and the tree of life. Try to impress the reality of that day and that scene. Every heart will be satisfied. A thousand years to be spent with Jesus and his Father. There will be something to do.

CONCLUSION.—Only the pure in heart will take that journey. Rev. 20: 4 says that the saints are to reign with Jesus. There will be stars in each crown worn by those who reign. Now is the time to have the crown prepared.

HELPS.—"Paradise Home;" "Early Writings;" "Great Controversy," pages 460-469.

Lesson 27 — Review About New Earth

MEMORY VERSE: Isa. 35: 7, 8

INTRODUCTION.—Question about the earth when first created,—its beauty, the surface, no ragged mountains, everything perfect as God alone could make it. Talk about the condition now, and what brought the change.

LESSON.—Talk of God's promise to make all things new. Enlarge upon the memory verse, making plain the meaning of wilderness and desert. Show pictures of mountains. Read Isa. 41: 17; 43: 19.

CONCLUSION.—All the effects of sin will be destroyed from the earth. By man's sin came the change, and by Jesus will come all things new. Teach our duty to lead others to a knowledge of this glorious truth about the new earth.

HELP.—"Our Paradise Home."

Lesson 28 — Review About Plants, Animals, Air, Land, and Water of New Earth

MEMORY VERSE: Isa. 11: 6, 7, 9

AIM.—To lead the thoughts of the pupils to eternal things.

INTRODUCTION.—Question as to the condition of these things in the beginning, the change that has come, and the condition at present. Show how conditions of the last days have affected these things.

LESSON.—Find out the knowledge of the pupils about these things in their renewed state. Read Eze. 34: 25-27; Rev. 22: 1, 2, and enlarge upon them, trying to make them real.

CONCLUSION.—Teach the love of God in preparing all these things for his children. Try again to impress the fact that now is the time to prepare for that home.

HELPS.—"Great Controversy," last chapter; "Our Paradise Home."

Lesson 29 — Review Man in New Earth

MEMORY VERSE: Rev. 21: 4

INTRODUCTION.—Talk about man's condition on this earth; sin brought toil, sorrow, and death.

LESSON.—Jesus came to put an end to all these conditions. He lived here as a man, and died to pay the debt. He bought, for all who will live for it, a new home. There man will build a home and

never have to move, and it will never grow old. Man will work, but not grow weary, and none will say, "I am sick." Isa. 33: 24. Read Isa. 35: 5, 6. Make vivid the scene. Isa. 65: 21, 22.

CONCLUSION.—Question as to the cost of those homes. Who will be there to build those everlasting homes?

HELPS.—The same as lesson 28.

Lesson 30—The New Jerusalem

AIM.—To interest pupils in this the only enduring city, and to create a determination on their part to be among the inhabitants.

INTRODUCTION.—Talk about some of the large cities of earth, and how they are built. Tell of walled cities and how they

were built,—Babylon, and how it fell.

LESSON.—Ask for the location of a city that will always stand. Read Revelation 21. Make vivid the beauties of that city as well as words can do so. It is a real place, with real streets and dwelling places. Talk about its inhabitants and how Abraham desired to dwell there. He settled it in his life that he would be there. Tell how we may know that we shall be there. Rev. 22: 14. Contrast the condition of its inhabitants with those of our large cities.

CONCLUSION.—Jesus said, "In my Father's house," etc. Are we his children? Then it is our Father's home. Teach what it means to be his children.

HELP.—"Our Paradise Home."

READING COURSE

Third Year

Part I: "Counsels to Teachers"

Fitting for Service

1. WHAT is the true object of education?
2. What class of schools are to be strengthened year by year?
3. What class of laborers will they prepare?
4. What kinds of gospel work are emphasized?
5. In what respects was Christ's labor for humanity an example for us?
6. What cautions are given on undue amount of book study?
7. What qualities should appear in teachers? In students?

Gaining Efficiency

1. What need should first be felt by those who desire to enter the work?
2. What counsel is given on ministerial and Bible work?
3. How are young men lost to the cause?
4. How are religion and religious exercises to be made enjoyable?
5. What discouragements are teachers to bear manfully?
6. Give reasons for maintaining a high standard in the work of education.
7. How may efficiency be gained through service?
8. Show how God can use a man who has not had educational advantages.
9. What license may not be taken by the worker for God?

10. Why did Jesus choose uneducated fishermen as his disciples?

11. Is this a reason for speaking against education?

12. What privileges do our college students have?

Young Men as Missionaries

1. What should young men desiring to enter the work, first receive? Why?
2. Why were colleges established among us?
3. How many and what kind of young men are wanted?
4. What instruction is given on the learning of foreign languages?
5. How are the hard places to be filled?
6. How are young men to be prepared for responsibility?
7. What is the work of older men?

Schools and Sanitariums

1. Point out the advantages of having a school and a sanitarium near each other.
2. Why has God ordained that men be associated in his service?
3. What interferes with harmony in cooperation between school and sanitarium workers?
4. How can such a condition be avoided?

A Broader View

1. What broad view of the work should our responsible leaders take?
2. Describe the benefits that students will gain in earning scholarships by the sale of books.

3. What two books have been dedicated to sanitarium and medical work?
4. What blessings will attend their sale?

A Missionary Education

1. What will bring success in Christian missionary work?
2. How will missionary work increase as the coming of Christ draws near?
3. How does the Lord bid us avoid following worldly plans in our schools?
4. What school was to be a sample of his plan?
5. Why should new schools not be patterned after our older ones?
6. What practical side of school work is most essential for missionaries?
7. What should be the teacher's relation to the local church?

Youth to Be Burden Bearers

1. What high calling comes to our youth?
2. In view of this calling, what course should they take?
3. What burdens are they to take up?
4. What Bible examples are given them?
5. What must be coupled with natural endowments to make them efficient?
6. What elements are essential in a successful worker?
7. What course has resulted in injury to our young men and to the work?
8. What test for teachers is equally applicable to those about to enter the ministry?
9. In what danger are many teachers?

Literary Societies

1. As generally conducted, are literary societies helpful or injurious to our youth? Show why.
2. What conditions would make them a blessing?
3. What suitable character for the work of such societies is suggested?
4. How must the intellect as well as the heart be disciplined?

Student Missionary Work

1. What twofold work must be done for our students?
2. For what important part of their education should they be assured time?
3. In what lines may they work?
4. How may they employ the summer vacation?
5. How may they work during the school year?
6. What appeal is made to students?
7. Describe the experience at the Avondale school.

8. How may Sunday be employed in our schools?
9. What missionary work may be done in the school itself?
10. What part may our trained youth have in hastening the coming of Christ?

Part II: "School Management and Methods"

CHAPTER XXIV

1. Since there is a close relation between the elementary and the secondary school, this chapter should be read with care.

2. Try to get the true function of the secondary school clearly in mind. Note that while it does much to prepare youth for practical life, it is not within its province to train for special vocations. Note also the qualities it aims to bring out in young people.

3. The academy (our own type of high school) is not intended to imitate the college in its methods or aims, nor is it to be merely an advanced grammar school. The pupil is far enough along in years and experience to begin to see the necessity of adjusting himself to life's demands. He should be given principles of action that will guide him to success. The discipline of mind and the regulation of his temperamental tendencies will contribute to this end.

4. Go through carefully the entire scheme of organization and conduct developed in the rest of the chapter, noting in particular principles that apply equally to the elementary school.

CHAPTER XXV

1. College improvement wisely made must react favorably on the secondary and the elementary school. While the latter two should direct their energies primarily to their own problems in relation to the current life of the child or youth, it is worth much to have an advanced educational experience to look forward to and prepare for.

2. What relation between teacher and student doubles the value of college work?

3. How may the mistake of the antiquated college lecturer be committed, in principle, by the elementary teacher?

4. What strong stand on coeducation does the author take? What advantages on this point do you find in the elementary school?

5. In what ways does the modern university reach and affect the life of the people?

HOME EDUCATION

Conducted by Mrs. C. C. Lewis, Takoma Park, D. C.

A BOY'S HYMN

I WANT to live to be a man
Both good and useful as I can;
To speak the truth, be just and brave,
My fellow men to help and save.
I want to live that I may show
My love to Jesus here below;
In human toil to take my share,
And thus for higher work prepare.

What the Kindergartner Told the Children

(Adapted from "Mother's Portfolio")

Monday Talk

MISS JESSIE (the teacher) tells the children that she went out into the woods to take a walk yesterday, and found something that made her feel very glad. She had walked along and looked and looked on the ground, and for a long time she could not see anything but the brown earth and some dried grass and leaves; but pretty soon she saw something that was just peeping out from the brown earth a little way, as if it were almost afraid to come out. It was nearly covered with the brown leaves; but Miss Jessie saw it, and then she felt so glad, for it was just what she had been looking and looking for. Would you like to see it? The children are very curious to see this mysterious little thing found in the woods, so Miss Jessie shows them a little violet, which

she passes around, letting each child examine it.

"Where do you suppose that little flower has been all winter?"

"In the ground."

"Yes, the little flower has lived in the ground all winter; that was its house, its big brown house. Why do you suppose the flowers stay in this big brown house all winter?"

"To keep warm."

"Yes, that is why they stay in the brown house; but when Jack Frost goes away and it gets warm, somebody comes and taps at the big brown house and lets the flowers know that it is time to come out. Will you find out who this is that taps at the brown house, and let me know tomorrow?"

Tuesday Talk

Today Miss Jessie asks the children who has found out what taps

at the brown house to let the flowers know when to come out. She has probably been told many times already this morning, for the little ones have been so happy in being able to tell her that they could hardly keep it till time to tell it; and when the question is asked, many little voices answer, "The rain! the rain!"

"Yes, it is the rain that taps, taps, until the flowers want to come out. I should like to have you all go out in the woods and see how these little violets look when they first come out of the brown house, but I have brought some for you to see, that look quite a good deal as they do when they are growing."

Miss Jessie then passes around several violet plants, with the earth still around them, for the children to examine.

Wednesday Talk

Miss Jessie asks the children if they know what the violet hears the rain say. They do not know. "The rain is asking the flowers to wake up, to open their eyes. The little flowers are glad to do this, but they cannot do it right away. First they are little baby plants and just peep out a little way, like this [showing a very young plant, or drawing it on the blackboard]. Then when they feel the nice, warm sunshine, and the gentle rain keeps whispering to them to open their eyes, they do not feel afraid, for nothing seems to hurt

them. Even the little bird up in the tree seems to chirp, 'Come up! Come up!' so they come out a little more and look like this [showing a more advanced plant or drawing].

"They keep coming up more till they show a bud, and then they open their eyes, last of all, and look like these [giving each child a violet]. Can you find their eyes?"

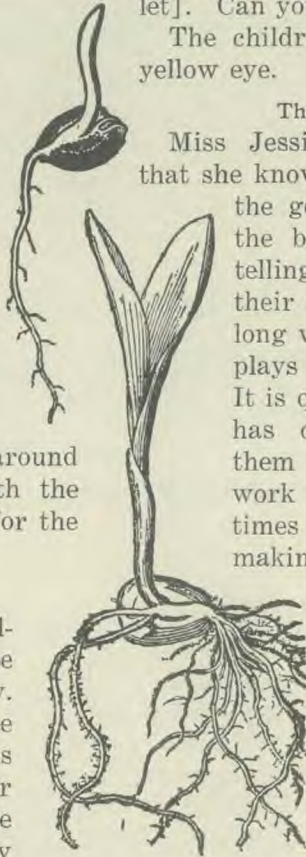
The children soon discover the yellow eye.

Thursday Talk

Miss Jessie tells the children that she knows a little song about the gentle rain tapping at the big brown house and telling the flowers to open their eyes after their long, long winter nap. She then plays the air on the piano. It is quite familiar, for she has often played it for them to put away their work by, and at other times for the purpose of making them familiar with it. Now she sings the words, and then asks the children to sing them with her several times.

Friday Talk

After singing the song with the children, Miss Jessie asks who can show her how the rain comes down. She allows different children to express their ideas. She herself represents it in the way that she thinks best carries out the idea, and the children, seeing that it is a better representation, may adopt it from her, but they have an opportunity to express their own ideas.



Miss Jessie suggests that there be a heavy shower. Then all the children together represent the tapping of the rain, imagining the floor to be the brown house. The children are asked who can represent the slow growing and the opening of the eyes of the flowers. As before, the children are allowed to express their ideas of this. Then all try being little flowers.

"Who would like to be the rain?"

Those who would like it are chosen for the rain, others for the flowers, and the rest help Miss Jessie sing.

A Good Letter

MY DEAR MRS. LEWIS: I enjoyed a treat riding home on the street car last night. I read your lessons through carefully from beginning to end. I am greatly interested in them, and feel that they will be of inestimable value to our people if only we can get them into the hands of the mothers. You certainly have struck the right chord, and you have gone into details sufficiently to enable the most inexperienced mother to follow your suggestions intelligently. I am very happy indeed to know that plans are being laid whereby such valuable help can be given to those who are most responsible for the welfare of the children among us.

I am hoping you are planning to give at least one lesson to games. There are several that my children delight in, and by a little care the games have considerable educational value. I think if the fathers and mothers would *play* with their children more than they do, it would bring in a spirit of comrade-

ship, which is greatly lacking. I see no reason why the parent should presume to think he can gain and hold the confidence of a child if he associates with him only in the sterner things of life, and is entirely outside the circle when the child is romping or playing. I have no doubt you have this point in mind, and that you will develop it beautifully.

With earnest prayer that God will greatly bless you in this important work, I am

Cordially yours,

MRS. L. FLORA PLUMMER.

Another Home School Victory

A FEW months ago a missionary family stopped at the Seminary a short time on their way to a foreign field. Some visits were held with the mother about the principles and methods set forth in the lessons of the Mothers' Normal Department of the Fireside Correspondence School, and the missionaries went on their way. Now a letter comes from South America, showing how a most efficient home school is being conducted. May other mothers catch inspiration from the burning words of this missionary mother. Her letter, in part, follows:—

"I must tell you how much help you have been to me and my home school. We are now located in a little city in the interior of Brazil, doing pioneer work, and learning the language rapidly. The Lord has answered our prayers in regard to having a nice, quiet home for our little ones, among the beauties of nature, far removed from the noise and wickedness of city life.

"As Imo is now seven years old, we opened our first school February 15. Up to this time I daily taught her the Bible and many other things as we worked. I bought a book on phonics in New York, and, O, it helps me so much! Then I got a supply of kindergarten materials, you remember, and they certainly come in handy. Although our book studies are from nine to eleven o'clock, yet all day is almost school as far as learning goes; for we have all our work on schedule time. Really we get so much accomplished this way. I believe it is according to God's plan, as there is no danger of allowing our work to crowd out Bible study and prayer.

"One side of our sitting room is our schoolroom. Mr. C. made Imo a little desk, and I have a blackboard. On the wall we have appropriate pictures of little girls working with their mammas, etc.,—all this to encourage a love for work. We have worship and breakfast at their given time. Then comes the general housework. Although Imo is only seven, she has for a year and a half washed and wiped the dishes alone each day, except on the Sabbath. We tidy the house each morning, then put everything in place, thus keeping the house in order and teaching neatness. After this is done and dinner is prepared for the fireless cooker, then comes mamma's private Bible study and devotion, while the children have a play and romp for an hour before school.

"During school time we study Bible, phonics, numbers, and 'The House We Live In,' also penmanship. She seems to enjoy it so

much, and is sorry when school hours are over. She has a time for organ practice each day, and is learning a few little hymns. We have our regular cooking, sewing, ironing, and washing class, and she is learning to do each of these kinds of work.

"CHRISTIAN EDUCATION is such an inspiration to me, especially the part devoted to home schools. I heartily indorse that statement in the September number, 'What a school is this—the life in the home.' Truly it grows more wonderful to me each day. I feel that angels hover near us as we work, and the dear Father pours out his Spirit in a marked manner during our devotions to him.

"When Imo was only twenty months old, she used to pray. One instance I remember. We were testing a delicacy for supper. Imo had already left the table as we had given a portion to her. Happening to glance at her in a moment or so, we saw her kneeling by a chair in the next room with the food before her, asking God's blessing upon it before she ate it. This taught us a silent lesson of gratitude. When three years of age, she came running to me at one time with tears streaming from her eyes, and said: 'Mamma, Jesus is touching my heart. I want to give him my heart right now.' I knelt with her and listened to the most tender little petition of consecration I ever heard.

"Now, Sister Lewis, I can see by this that God has a definite work for the children, and he is working upon their hearts in a marked manner to prepare them for this work. Imo has never forgotten

that she gave her heart to Jesus, and is trying as hard as any older person to perfect a Christian character. It is no unusual thing for her to come to me from her play, with tears trickling down her cheeks, to tell me that Jesus 'is touching her heart and that she wants to pray to him.

"O, I praise God that I am a mother, and I do want to be a faithful one! In this day when Satan is causing great disobedience among the children, I want to be so filled with power from on high as to be able to direct my little ones' feet aright and cause their faith to grow. It is no difficult matter to teach as one works; I deem it a blessed privilege. Then we may know our children are not out where Satan may find work for them. Imo has never disliked work, because she has never been forced to do it. We talk together on subjects of real importance as we labor, and she enjoys it. Well, I could tell much more of my experience in home training, but this will suffice."

Accidents in the Home and How to Meet Them

BY IDA S. NELSON, M. D.

CUTS.—These are perhaps the most common accidents that occur in the home. They generally heal readily if properly dressed soon after the wound is inflicted. The hemorrhage may be arrested by pressure, cold or hot water, preferably hot. After the hemorrhage has been checked, the wound should be carefully washed with a solution of carbolic acid, five to ten drops to the ounce of water. Then

when the wound is thoroughly cleansed of blood and all foreign matter, the edges should be brought together and held in position by means of stitches of white silk thread, adhesive plasters, or bandages, or all of these combined. If stitches are employed, they should be removed after three or four days, or as soon as the parts have become united. If retained too long, they may become a source of irritation.

If the end of a finger or toe has been partially or wholly cut off, it should be at once replaced, aseptically cleansed, dressed, and bound in position. We have known of several instances where the portion replaced has grown fast.

BURNS AND SCALDS.—These are perhaps the next most frequent accidents in the home. These two classes of accidents may be conveniently considered together. They may be regarded as of three degrees: (1) Those of simple reddening or congestion of the skin; (2) those in which there is the formation of blisters; and (3) those of more or less destruction of the soft tissues.

In burns of the first degree the injury often needs nothing but cold applications, such as the evaporating compress, or the immersion of the injured part in tepid water. An application of common baking soda on the injured part may be a helpful remedy. In burns of the second degree the blisters should be punctured with a needle in their dependent part, and then covered with some sedative, as the baking soda, or mixture of olive oil and yolk of egg, or vaseline containing five to ten drops of carbolic acid to

the ounce, or zinc oxide ointment; then the injured part wrapped carefully with cotton wool or with white cotton wadding. On account of the pain, and possible injury to the new-forming cells, subsequent dressing should be done only when absolutely necessary.

In burns of the third degree a twenty-five or fifty per cent iodine solution may be used to cleanse the wound. In cases of severe or extensive burns, immerse the patient in a continuous bath until the new skin is formed. The water should be changed once or twice a day, and kept at even temperature.

INSECT BITES AND STINGS.—In the case of insects the poison inoculated is acid in its nature. The bites of such insects as the bee, mosquito, flea, bedbug, or spider are generally relieved by bathing the parts with weak ammonia water, or a solution of baking soda, or a weak carbolic acid solution. When the sting is left in the wound, it should be carefully removed. Local inflammatory disturbances should be treated upon general principles.

SPRAINS.—By far the most common joint injury is sprain. It consists of a wrench or rupture of the ligaments surrounding and supporting the joints, in consequence of unnatural strain brought to bear upon them. There may be extreme

pain, swelling, inflammation, discoloration, and inability to use the joint. To relieve the pain apply fomentation; to prevent inflammation apply cold after the pain is relieved. The joint should be kept at perfect rest until the inflammation has subsided. Compression is of decided benefit, a layer of cotton being wrapped around the joint and held in place by a moderately tight bandage. After the active inflammation has subsided, massage is of great value. In some cases pasteboard splints, on either side of the joint, held in place by the bandage, are a helpful measure. A sprain should never be neglected, as it may cause future disease of the injured part.

NOSEBLEED.—The patient should be quiet, with head kept high. Loosen clothes about neck and thorax. Holding the nostril tightly closed, with cold applications to the back of the neck, is sometimes successful. Insufflation of hot or cold water containing salt, vinegar, alum, lime, or lemon juice, will in some cases help to control the hemorrhage. If the hemorrhage persists, the nostrils should be plugged with linen or cotton. Heat applied to the spine, with ice bag to the back of neck, short, hot fomentations over face, ice to hands, and hot foot bath or hot leg pack, will be helpful in persistent cases.

Chats With My Correspondents

Mrs. A., Texas.—I take much pleasure in answering your letter, primarily because I have hope of cheering you up a little.

First, I wish to tell you not to look back and mourn over lost opportunities, for that will not help matters.

Second, I wish to call your attention to the fact that you are doing a great deal for your children in teaching them to perform the common duties of life, to "be mannerly," and to "speak correctly." Schools are paying good salaries to manual training teachers to teach cooking, sewing, etc., yet you say you are teaching these things to your children. I think you are doing excellent work for them.

Now about the lessons. You say you cannot understand "sight words" and "blend drills." I think I can make these words and all others in the lesson so plain you cannot fail to comprehend them. You must cheer up, and let us help you. If you will patiently persevere, I am sure you will succeed.

DEAR EDITOR: I am enjoying the lessons very much. I am very busy, but I try to put in one-half hour every day in study. In a few days I have the lesson well in mind.

One thing troubles me very much; that is, how to interest the children on the Sabbath. We are an isolated family, and have no Sabbath school nor meetings. I am tired and need some rest, yet the children need to be entertained. Can you help me?

Mrs. B., Massachusetts.—I can assure you that you have my deep sympathy in your isolation from those of like faith. Let me suggest, however, that your troubles might not disappear if you had several families of the same faith near you some of whom were unworthy examples of the gospel. That would present a new trial. So isolation may not be the worst thing, after all. It is a good plan to have some choice blocks for the smallest children, and a picture book or two, which are used on Sabbath only. I have known children to spend hours on the Sabbath, building churches, the temple, or Paul's house, and telling Bible stories to one another. If children can get into the habit of thus entertaining themselves, it is good for them, and gives the mother a chance to rest.

Again, the older brother or sister may say, I am thinking of a man in the Bible

whose name begins with J or P or M, as the case may be, then proceed to tell some of the things he did and let the younger ones guess who it is.

Another time, let some one tell the story of a man who made tents for a living, but went among the people and taught them out of the Bible, and preached in the synagogues on the Sabbath. Let the others guess who he was.

Mrs. T., South Dakota.—"I have not had any success in training my child to go to bed. I see that she has her nap regularly in the afternoon, but when she once gets to sleep she sleeps a long time, so at night it takes her a long time to get to sleep if I put her to bed early. So I have been letting her stay up. She puts her playthings away, but has to be told to do so. But I notice that by keeping at it, she is learning where things belong, such as her little broom, her dust cloth, and her doll buggy. If I could just keep well all the time, I believe I could have more patience and be a better mother."

We cannot any of us keep well all the time, but is there not more virtue in keeping sweet under trial than if we had no trials or no weak nerves? The main thing is to keep of good courage and lean harder on the Father's arm for strength. I have just had a two weeks' siege of sickness myself, and so can sympathize with you.

In regard to your child's sitting up at night, I would suggest that you have allowed her to form the habit of taking her nap in the afternoon, whereas it would be better for her to take it in the forenoon. If she sleeps a long time in the afternoon, it would be natural for her to be wakeful in the evening. The practical question now will be how to change this habit and get her into the habit of taking her nap in the forenoon. There is only one possible way to do this, and that is by actually doing it as it ought to be done until the habit is formed. You must in some way keep her awake in the afternoon until she is so sleepy that she will be glad to go to bed early. After you have done this once or twice, you can probably get her to take her nap in the middle of the forenoon. I can see no other way to begin than by keeping her awake in the afternoon a few times until she will be glad to go to sleep early in the evening. You have reason to be encouraged by her success in forming the habit of putting away her things.

Christian Education

J. L. SHAW
W. E. HOWELL

Editors

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WORK

"TEACH a boy a trade. All kinds of manual training teaches directness of purpose, concentration of effort, observation, honesty, and moral precision."

PRAY

AT the age of three the child's religious nature should be so far developed that he can compose himself at prayers.—*Froebel.*

DECIDE

"As early as possible, get a child to decide for the right, work toward ends, and set up standards of excellence in word, thought, and deed."

International Prize Winning in Shorthand

Year and Place	Contestants	System	Matter Read	Aver. Gross Speed a Min. for 5 Mins.	Errors	Percent- age of Accuracy	Net Speed a Minute Under the Rules
1906, Baltimore	Sidney H. Godfrey	Isaac Pitman	Newspaper	167	16	98.1	150
1907, Boston	Nellie M. Wood Sidney H. Godfrey	Isaac Pitman Isaac Pitman	Judge's Charge	225	45	96	163
			Newspaper	165	31	96.25	123
1908, Philadelphia	Nellie M. Wood Clyde H. Marshall	Isaac Pitman Pitmanic	Testimony	260	21	98.4	253
			Testimony	260	54	95.8	242
1909, Providence	Nellie M. Wood	Isaac Pitman	Judge's Charge	240	65	94.6	227
			Testimony	277	65	95.3	264
1909, Lake George	Willard B. Bottome	Pitmanic	Speech	207	12	98.8	205
			Testimony	286	78	94.3	262
1910, Denver	Clyde H. Marshall	Pitmanic	Speech	200	39	96.11	192.6
			Judge's Charge	240	85	92.01	222.8
			Testimony	280	62	95.58	268
1911, Buffalo	Nellie M. Wood	Isaac Pitman	Sermon	150	4	99.47	149.2
			Speech	170	5	99.41	169
			Judge's Charge	190	2	99.79	189.6
	Nathan Behrin	Isaac Pitman	Testimony	210	7	99.33	208.6
			Speech	200	18	98.2	196.4
Nathan Behrin	Isaac Pitman	Judge's Charge	240	40	96.66	232	
		Testimony	280	60	95.71	268	
1912, New York	Nathan Behrin	Isaac Pitman	Speech	200	58	94.2	188
			Judge's Charge	240	15	98.8	237
			Testimony	281	17	98.8	278
1913, Chicago	Nathan Behrin	Isaac Pitman	Speech	200	8	99.2	198
			Judge's Charge	240	14	98.84	237
			Testimony	280	44	96.86	272



Washington Missionary College

The Washington Missionary College at its annual constituency meeting, realizing the great need of evangelistic laborers for the work both at home and abroad, passed the following preamble and resolution:—

“Believing that the hour has come when the messages of Revelation 14 are to be proclaimed with a loud voice, and God’s work in the earth to be finished; seeing the whitened harvest fields, both in the homeland and in heathen countries; knowing that our conference committees are wholly unable to answer the imperative demands for efficient evangelists to preach the messages to the millions in our larger cities; and appreciating to some extent that our hope, under God, of finishing this work in this generation, and of filling the opening providences of God at this time, lies largely in a well-trained, consecrated, godly ministry,—

“We therefore recommend, That it be the policy of this College, while conducting lines of college work, to emphasize especially the training of evangelistic workers for service in all parts of the world.”

COURSES OF INSTRUCTION

ACADEMIC COURSE.—Four years, covering grades nine to twelve. Prerequisite, completion of eight grades of instruction.

COLLEGE COURSE.—Covers four years, and leads to the B. A. degree. Is sufficiently elastic to allow the student’s taking it to major in either Bible, history, language, or science.

MINISTERIAL COURSE.—Same length as college course, and leads to B. A. degree.

MEDICAL EVANGELISTIC COURSE.—One year. Prerequisite, completion of a sanitarium training course. The line of instruction includes Bible, history, language, dispensary clinic, temperance and hygiene, public speaking, obstetrics, and special massage.

BIBLE WORKERS’ COURSE.—Two years. Prerequisite, ten grades of instruction.

MUSIC.—Courses in piano, organ, and voice are offered.

The Calendar for 1914-15, containing a complete outline of these courses, is ready. Copies may be obtained by addressing the president,—

J. L. Shaw, Takoma Park, Washington, D. C.

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