

CHRISTIAN EDUCATION

A MAGAZINE FOR HOME AND SCHOOL

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No. 5

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SCHOOL OF OPPORTUNITY

EMMANUEL MISSIONARY COLLEGE

OUR AIM: TO TRAIN FOR THE MASTER'S USE

LOCATION.—The school is most beautifully located on a two-hundred-sixty-four-acre farm, twelve miles from Lake Michigan and about one hundred miles from Chicago. An interurban line runs across the College farm, and cars stop hourly.

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Sixteen years of Languages: Greek, Hebrew, Latin, German (four years), Spanish, and French

One year of philosophy

Ten lines of industrial studies and trades: agriculture, cooking, sewing, carpentry, printing, proof reading, domestic science, dairying, broom making, and plumbing.

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Plan to Work

Where There Are Schools

"I PLAN to work for CHRISTIAN EDUCATION until we have a club going to every church holding a school."

So says one of our most active superintendents. A "plan to work" is the first step toward success, but "work the plan" is the next and greater step. Our determined superintendent says of a recent partial tour of her schools:—

"We were able to secure fifty-five monthly subscriptions for CHRISTIAN EDUCATION, besides obtaining two more globes with other subscriptions. The pupils will sell the papers, and use the money for supplies. We hope to have each school equipped with a good dictionary, wall maps, and library before the year closes. These needed supplies will not all come at once, but if the teachers and pupils start the fund I believe the parents will cooperate. Pray earnestly that the Lord may give us skill and tact in working out this plan."

Two weeks later: "Got a club for 25 CHRISTIAN EDUCATIONS at our Danish-Norwegian school recently. Last week our South Side school made up a club of 32, and more will be added, I think."

Where There Are No Schools

"I shall try the plan of having young people's societies take up the plan of placing CHRISTIAN EDUCATION in the homes of all our people *where there are no schools*," says another ambitious superintendent.

PLAN.—1. Get yearly subscriptions wherever possible by visiting the homes.

2. Have pupils or Volunteers sell single copies each month, at a profit of five cents each. Order them through the tract societies.

The plan is working where there are schools and where there are no schools. What these two superintendents and others are doing, all can do. The plan will work if we only —

Work the Plan



Members of the pastoral training class and ministerial band at Pacific Union College



Young men studying for the ministry and young women for Bible work, together with other students imbued with the missionary spirit, go out under the direction of one or more teachers to rural homes and surrounding towns to hold gospel services, give Bible studies, treat the sick, and otherwise minister to the people. This is a type of extension work eminently fitting to the Christian college.

Extension Work in the Christian College

CHRISTIAN EDUCATION

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No. 5

College Extension Work

Why, How, and What

DURING recent years the colleges and universities of the land have very appreciably enlarged their sphere of influence and improved their service to the people by what has come to be known as "extension" work. It takes the form of lectures, classes, and demonstrations for the benefit of the public, is usually free, and is open to all the common people. It serves as a practical and cultural uplift to the many who are not attending school — it takes instruction to the people where they are.

We like the extension idea very much, and believe it ought to be cultivated in the Christian college more diligently. It is easy for any school to shut itself up to its own interests, to its own routine, and lose that connection with the life of the people which is necessary to give vitality to its instruction and training. To the Christian college especially such a result would be disastrous. No kind of school needs more to come into sympathetic and intelligent touch with the daily life of various classes of people, that its students may gain knowledge of the world's need at first hand, and learn the most effective ways of supplying that need. The spirit that actuated Jesus, "not to be ministered unto, but to minister," should be the dominant spirit in all student and teacher activity in the Christian school.

No Christian teacher is content to look upon his pupil merely as one who is to be taught for his own sake alone; he looks beyond that, and pictures him treading the furrow of the world's need. Such a teacher is therefore not content merely to impart to his charge the discipline of the schoolroom, the mastery of books; no, he will lead him forth, as the Great Teacher did his disciples and by object lessons initiate him into the secret of winning his fellows to the new and better way.

It is interesting to note some of the activities through which this extension work is carried into city, hamlet, and farmhouse: —

By music and song — wonderful soother of sorrow and sweetener of spirit when the heart of the performer is warm with solicitude.

By visiting the fatherless and the widow — that purest of religion — to help lift their burdens.

By ministering the Word to the sin-ridden and comfortless.

By uniting in the Harvest Ingathering.

By joining hands with temperance workers.

By cooperating in defense of the rights of conscience.

By selling war extras, temperance numbers, religious liberty, health, and educational literature.

By visiting the sick, the afflicted, and the prisoner.

By seeking to encourage and enlighten the artisan, the tiller of the soil, and the keeper at home.

Verily extension work in the Christian college is an education in itself and worthy of our best endeavor.

Dangers in Education

BY MRS. E. G. WHITE

THE master mind in the confederacy of evil is ever working to keep out of sight the words of God, and to bring into view the opinions of men. He means that we shall not hear the voice of God saying, "This is the way, walk ye in it." Through perverted educational processes he is doing his utmost to obscure heaven's light.

Philosophical speculation and scientific research in which God is not acknowledged are making skeptics of thousands. In the schools of today the conclusions that learned men have reached as the result of their scientific investigations, are carefully taught and fully explained, while the impression is distinctly given that if these learned men are correct, the Bible cannot be. Skepticism is attractive to the human mind. The youth see in it an independence that captivates the imagination, and they are deceived. Satan triumphs. He nourishes every seed of doubt that is sown in young hearts. He causes it to grow and bear fruit, and soon a plentiful harvest of infidelity is reaped.

It is because the human heart is inclined to evil that it is so dangerous to sow the seeds of skepticism in young minds. Whatever weakens faith in God robs the soul of power to resist temptation. It removes the only real safeguard against sin. We are in need of schools where the youth shall be taught that greatness consists in

honoring God by revealing his character in daily life.

There is need of separating from our educational work an erroneous, polluted literature, so that ideas which are the seeds of sin will not be received and cherished as the truth. Let not any suppose that a study of books which will lead to the reception of false ideas, is valuable education. Those ideas which, gaining entrance into the mind, separate the youth from the Source of all wisdom, all efficiency, all power, leave them the sport of Satan's temptations. A pure education for the youth in our schools, unmixed with heathen philosophy, is a positive necessity.

We need to guard continually against those books which contain sophistry in regard to geology and other branches of science. Before the theories of men of science are presented to immature students, they need to be carefully sifted from every trace of infidel suggestions. One tiny seed of infidelity sown by a teacher in the heart of a student may spring up and bring forth a harvest of unbelief. The sophistries regarding God and nature that are flooding the world with skepticism are the inspiration of the fallen foe. Satan is a Bible student. He knows the truths that are essential for salvation, and it is his study to divert minds from these truths. Let our teachers beware lest they echo the falsehoods of the enemy of God and man.

Beware of "perverted educational processes."

Shall Our Education Be Christian or Unchristian?

[Under this heading in the "Presbyterian" some time ago, President Harper of Elon College, North Carolina, gave expression to his convictions that the education now given in secular schools is a menace to the moral and spiritual interests of the young, and that Christian schools must be strengthened to stem the tide. After pointing out the spiritual dangers our children run in attending public school in spite of what parents can do to counteract wrong influences, he describes the still greater exposure of our boys and girls when they enter higher institutions of learning away from home. As his words are much to the point, we give here a considerable part of his article. All italics are his.—E.J.]

WHEN we send our sons and daughters off to college, they are on their own responsibility. When deadly seeds of unbelief, of infidelity, of skepticism, are sown in their hearts, there are no parental words to uproot them. They must be so thoroughly grounded in their religious life that they will be able of their own power to question and disprove to their own satisfaction the destructive teachings of those they are supposed to accept as authorities, or they will lose their respect for religion. This is not an idle dream; it is a fact, sad fact, and these statements are made upon a basis of experience and observation. I record with solemn affirmation that I have known many instances where devout Christians have lost their devotion to their church and their God through a false step in the choice of the place of their higher education. They went away religious; they came back irreligious, scoffers. There would be no such objection to State institutions of higher learning as we constantly hear, if they had not really become divorce courts, divorcing their students from religion and marrying them to irreligion.

Religion or Irreligion—Which? *

It amounts to just this: Shall our sons and daughters go to institutions where religion or irreligion is taught? There is no midway ground. Religion is not a separate department of life, and cannot be set off from other vital questions by strict lines of division. Religion enters into every relation of life and must be provided for at every step. It is impossible to arrange a college curriculum in such a way as to exclude religious instruction so as not to be forced to take position on certain vital religious and spiritual interests. History and the social sciences simply cannot be taught without involving instruction favorable or inimical to religious growth. The same is true of natural science. Literature has a tremendous bearing on the spiritual life, and it makes no difference whether this literature is ancient or modern. Philosophy cannot be touched without involving spiritual interests. Even mathematics has its religious aspect. Since there can be no education that does not have its religious bearing, how can we escape the conclusion that our young people

during the fateful four years of college life are developing an intellectual bias for or against the religious life? There is no escape; we are providing them a wholesome religious atmosphere, or they are breathing miasmatic germs destructive of the spiritual life. *Our education shall be Christian or unchristian*, and each individual parent must settle that issue — it cannot be avoided.

The Free Tuition Bait — a Farce

What will the outcome be? Will State college push Christian college to the wall? Ostensibly they have the advantage because they can put their hands in my pocket and in yours and take therefrom the money to perpetuate themselves! When they lose a student in open, fair competition, they can carry the contest still further and award scholarships without limit, relying upon the power of taxation within their grasp; and they are doing it every day, though even with free tuition it costs more to educate at these schools than in the Christian colleges and pay tuition. Ostensibly these scholarships are given to those who expect to teach or to those who deserve them, which latter class are limited in number supposedly, but actually anybody who lets it be known that he will come on no other condition will find the scholarship "*available*," and more often they are given to the scions of rich men and politicians than to those who most need them. Shall this public plunder continue forever? — Never! But why not? What reason have you to believe that the Christian college shall continue to make its power felt in

the world in the face of the tremendous odds we see against it?

The Christian College Is the Place for the Proper Unfolding of Character in Youth

I believe the Christian college is here to stay and to grow and to increase, because it furnishes *that element of life* without which there can be no enduring estate or state, *character*. If the time were ever to come wherein the great majority of our intellectual men were without character, the death knell of the state would already have been sounded. But that day will not come. I am exceedingly optimistic over the situation. There will always be some to whom the monetary consideration of fee tuition in a State college and the false supposition that it will make education cheaper for them, will outweigh the character-developing process in the Christian college; and if the product turned out by the State college could in any way compare with the product in Christian character of the Christian college, it is conceivable that eventually the Christian college would cease to exist. Of those who accept the farcical monetary bait, many will return moral perverts and religious scoffers, and the observation of these unfortunates will steel the thinking parents around them against any such appeal in their case. The Christian college, the product of Christian hearts for the Christian end of educating the heart as well as the head, is destined to fill a larger place in our educational system, and will make our education safely Christian.

But I ought to add, in conclusion, that this optimistic view will not make it less necessary for the friends of Christian education to do their full duty by their Christian college. The Carnegie Foundation, the Rockefeller Foundation, and scores of rich men whose hearts are poor, are active to break the power of religion over education. They will succeed, unless the liberality of the Christian world shall exceed the lavishness of these few would-be philanthropists in the educational realm. I have faith and reason to believe

that the men and women of the church of God will rally to the Christian colleges, and will save them from eclipse and to the world's upbuilding. Whether or not our education shall be Christian or unchristian is to be determined in the support accorded the Christian colleges by the followers of Christ. I believe they will amply support them, both by gifts and by patronage, and for that reason with confidence I give utterance to the faith that is in me, that *our education is to be Christian.*

The Function of the Christian College

Why Does the Church Maintain It?¹

WHAT is the place of the Christian college? Putting the answer in a single sentence, it may be said that the Christian college is an agency of the church for the promotion of the kingdom of God through educational processes. Throughout its history the Christian church has placed a large emphasis upon the importance of educational activity as one of the most effective means of evangelizing the world. To this day a large portion, probably about one half, of all

the money expended in foreign mission lands is expended for the maintenance of schools and colleges and the support of trained and consecrated teachers, because experience has taught that this is one of the most effective means of accomplishing the work assigned to the church. In our own country, however, there are many who now say that the church should have nothing to do with education, that the education of youth should be done and can be better done by the state.

¹The matter in this article is selected from an inspiring pamphlet by James E. Clarke, D. D., associate secretary of the College Board of the Presbyterian Church in the United States, and published by that board under the title "The Place and Function of the Christian College," at 156 Fifth Ave., New York. Another pamphlet issued by the same board is entitled "Religion and Education," by Frederick W. Hinitt, D. D., President of Central University, Kentucky.

There are those who seem to think that there is no such thing as religious education. Many talk as if the business of educating a youth and the business of developing his spiritual nature were separate and distinct enterprises, having nothing in common. They speak of caring for the spiritual

lives of students by agencies outside of the schools themselves, and this certainly ought to be done with all earnestness, but they seem not to realize that the development of the spiritual life is an essential part of education itself. Indeed, many seem to think of a child as composed of several distinct parts—a “bundle of faculties,” as it used to be expressed. They talk as if one part of a youth were to be sent to school to be educated and another part taken now and then to church for the good of his spiritual life, as if the school were responsible for one section of him and the church for another; and it is the logical conclusion of such a view that the church has nothing to do with education.

But the view which draws a sharp line of distinction between the spiritual life of a youth and all the rest of his life is radically and fundamentally erroneous. It ignores the unity of education and the unity of the youth to be educated. The whole process of developing a child, and this is what education is, must necessarily be one process just because the child himself is a unit. We cannot separate him into parts, however much we may desire to do so. He is not a body plus a mind plus a heart plus a will; he is just a human being in the making, and whatever influences are brought to bear upon him are brought to bear upon the *whole of him*. Whether the school aims to do so or not, whether or not it knows what it is doing, it is not merely instructing an intellect; it is actually making a man, some kind of man.

The vital question that we have to consider is this: “What kind of men are our schools making?” Whether or not a school recognizes the need of a religious education, it actually shapes the spiritual nature of each child within the range of its influence. Hence each school necessarily takes some part in providing a religious, or an irreligious, education. As Dr. George A. Coe has pertinently said, “To receive no religious impression at all is exactly equivalent to receiving an impression that religion is unimportant,” and one impression or the other concerning the importance of religion is being made by every school in the land. The function of the Christian college is not merely to make the impression that religion is important, essential rather, but so to develop the religious impulse, the spiritual nature, that the personality shall be molded into Christian character, the life inspired by Christian ideals and actuated by Christian principles. . . .

All schools instruct the intellect concerning things and their forces. That is science. All schools instruct concerning men and their ways—the humanities, history, language, literature. But do all schools undertake to fashion the affections and will of their pupils into an earnest and loving desire to move in harmony with the laws of God?

Can we say that two schools are just alike because each teaches English and science and mathematics and the rest, using the same books and having teachers of equal ability? We forget that not one

of these subjects of itself influences the spirit of the youth toward a life which is in harmony with the laws of God. A devil may be as good a mathematician as an angel. We forget, too, that each school is an organism; that each has a spirit; that the most powerful influence on the growing spirit of a youth is his spiritual environment, and that there is a contradiction that cannot be reconciled between the secularist and the religious understanding of the meaning and goal of life. The only kind of school which can do effectively what the church is commissioned

to do in the world is not an organism minus religion, not even an organism with a religious appendage, but an institution which is itself a religious community, existing not merely to impart knowledge of things and their forces and of men and their ways, but that its students may go forth with their affections and wills so fashioned that they will live in harmony with the will of God as revealed in Jesus Christ. Such schools the world must have if ever the kingdom of God shall come, and therefore the church exerts itself to maintain the Christian college.

Where Shall Our Young People Prepare for Office Work?

BY W. M. E. ROBBINS

ASIDE from the general principles usually given to convince our young people that they should attend our own schools rather than the public schools, there are particular reasons why those seeking a commercial education should attend the business departments of our schools rather than the business colleges of the country.

Upon the completion of the required work, most of the young people in business colleges expect that their future work in business offices will be only shorthand and typewriting. On the other hand, those who are taking these commercial studies in our own schools may expect not only shorthand and typewriting work in our offices, but other lines of work, as well. In fact, it is probably true

that not over twenty-five per cent of the stenographers employed by our people give all their time from day to day to shorthand and typewriting work. Since the business colleges have no particular interest in the peculiar work which the denomination is carrying forward, those who come from them are unprepared.

Many times our stenographers are called on to report sermons and talks concerning different phases of our work, and therefore it is usually the aim of the shorthand teachers in our schools to introduce special contractions and phrase signs in the second year of the course. That this special training is not given in business colleges is shown by the following words, taken from a book en-

titled "The Stenographic Expert," written by Willard B. Bottome: "The young reporter enters the church to report a sermon. . . . He apprehends all sorts of trouble in taking *unfamiliar* phrases and terms." In speaking of his first experiences in sermon reporting, Mr. Bottome says: "I became painfully conscious of losing sentence after sentence. Why?—Because I had had no experience on this *kind of material*." Again, under the heading "Preparation for Sermon Reporting," he states, "In the first place, study up on the Bible."

The author of this book, who is an official stenographer of the New York Supreme Court, and has been reporting for several years, recognizes the fact that the stenographer of today has not received this "kind of material" while studying shorthand in the business college.

Many stenographers have failed in their work because their knowledge along the elementary lines of an English training in such subjects as grammar, spelling, and punctuation, was deficient. Complaints are received from business men today because the business schools receive as students those who have merely finished the work outlined in the elementary grades. This year, at least six calendars of our largest schools specify that diplomas will not be given students who complete the studies outlined in the shorthand courses unless such students have completed ten grades of school work in addition to their work in the shorthand courses. Thus our

schools appreciate the fact that the peculiar character of our work requires stenographers of ability and experience.

The stenographic work in our offices is of such a nature as to require converted and consecrated young men and women. Only those who practice Christian business principles will be successful. Instruction has come to us that much attention should daily be given to the work of character building, and that students should include a study of the Bible while pursuing the regular courses. For this reason those who follow the commercial courses offered by our schools are not only expected to take the branches of study usually given in such courses, but also to plan for a Bible study as a part of their daily program.

That the business colleges do not employ instructors to teach Christian business principles based upon the Word of God, is equally true with the fact that they do not introduce a study of the Bible in their class work. Young people who associate from day to day with business men whose aims are selfish and monetary, nearly always receive a distinctive mold which unfits them for our denominational work.

The counsel given in Volume VII of the Testimonies is: "Men of promise in business lines should develop and perfect their talents by most thorough study and training. They should be encouraged to place themselves where, as students, they can rapidly gain a knowledge of right business principles and methods."

EDITORIALS

Educate for Service

MANY lines of advance are being made in educational ideals and practices, and not the least important of these roads of progress is that leading to a union of the school and life. This march of reason is producing results which go to make of less force the charge that modern systems of education are unpractical.

The rigid classical course of twenty-five or even fifteen years ago has been relaxed until the degree in arts may be granted upon the completion of a course of study whose units of work are very largely in science. The student may, to a large extent, elect the courses of study he wishes to pursue to prepare him for his chosen life work. Likewise in the best high schools the student may choose such courses as will qualify him for his life work, be that in an industrial, a scientific, a literary, or a commercial field.

This constant effort to relate that taught within the schoolroom to the great, busy workaday world without leads not only to practical courses adapted to the different needs of boys and girls, but to bringing the whole school life into touch with the community life. To this end, pupils under the tutelage of competent instructors are conducted through the industrial plants and mercantile concerns of the vicinity, and, in turn, the managers of these plants give talks in the schoolrooms descriptive of their methods of manufacturing and marketing their

products. Practical business men also come in and explain to students the intricacies of the work of their enterprises.

This age is excessively commercial. In its last analysis, one cause of the present terrible war is a desire for commercial expansion. In keeping with the commercial spirit, the schools of the world in general instruct largely in preparation for commercial activities, and relatively too much attention is given to such lines of study. Prominent educators are recognizing this and speaking against it. Dr. Meyer Bloomfield, of the Vocational Bureau of Boston, recently pointed out that while eighty-six per cent of women over twenty-five years of age are married, yet our schools continue to train girls for commercial and professional life instead of for motherhood and home life.

Now these principles of practical education are true ones, and applicable to church schools of all grades. The only reason the church school has for existence is to prepare its pupils for a part in the promulgation of the Christian faith. To accomplish this, requires the closest affiliation between gospel work and the school.

Now if the schools of the world in preparing men and women for commercial activity consider it necessary to take the school in a body into the field of practical work, so much the more should the Christian school, training for gospel service, take its students into the field of practical service.

Here is the meaning of the Harvest Ingathering work, of the distribution and sale of literature, of the Christian Help work, and, indeed, of every form of gospel service. Here is the meaning of that practical training which brings the spirit of loving service into that great citadel of the life of every boy or girl — the home.

“We learn to do by doing.” The spirit of this educational maxim was seen in the life of Christ. And if it prevails in the schools of the world, so much the more should it obtain in the schools of the church. G.

A Victory for Christian Education

ONE of our faithful superintendents tells in a personal letter the following experience, another example of God's willingness to give us prevailing power in his service: —

“Only yesterday I visited a church that has been somewhat divided on the subject of Christian education. I never felt more keenly my inability to meet a situation, I never prayed more earnestly for divine help, and yet when we entered the desk the burden was still most heavy. But as we rose from the silent prayer, I thanked God for victory unseen, unfelt, yet sure because God lives. As a result, I never saw a greater victory for Christian education. Today I thank God for the heavy task, for it gave me an added hold on his abundant resources, which are always in waiting for his humble, faithful workers. I long to keep so close to the Father that this blessed experience can often be repeated.”

The Influence of School Life

What Kind of Teaching Shall Mold Our Youth?

THERE is an old adage which says, “We are a part of every one we meet.” This is but a unique way of saying that we are influenced by our associates. Every exchange of an idea makes an impression. The views of a friend tend to color my views. His example and spirit on occasion have their effect upon my course on a similar occasion. The skeptic's sneer cools the ardor of the hearer's faith. The earnest words of the truth lover cause the heart to burn within.

If such be the effects of casual intercourse, and these between equals, how much greater must be the influence of the teacher upon the student in their daily association. In this case the teacher is the stronger force — necessarily so because of his advantage in age and experience. More than this, the teacher makes it his studied aim to mold the sentiments and direct the energies of his youthful charge.

On this point, Socrates is represented by Clayton Sedgwick Cooper in a recent number of *Educational Foundations*, as saying in substance in one of his dialogues: “It is a serious thing when one goes to get instruction. You can go to the market and buy a fish, he contends, and take it home with you. If you find it's bad, you can throw it away; but if you go to get instruction and find after you get it that it is bad, you can't get rid of it. You must keep it, since it has become a real part of you.”

Is it putting the case too strongly to reword our adage and say, "The student is part of every teacher he meets"? We think not. Some of us can feel in our experience today the impress made by certain teachers twenty-five years ago. Every teacher is inscribing his deeds, not on a monument of stone, but on the fleshy tablets of his student's heart; he is painting his own picture, not on the canvas of the studio, but on the living soul of every boy and girl who comes under his tuition.

Mr. Cooper believes that the teacher has two supreme tasks: First, "to make the student work;" second, "to arouse the spiritual life of his students." Of the latter, which he regards as the "all-inclusive and even greater task" of the two, he says:—

This is surely high business for the teacher—to awaken within the student this sense of relationship between himself and the spiritual source of life. The teaching in America has been assisted by the laws of the land to forget its responsibility in the training of the spirit. These laws have forbidden the association of spiritual or religious truth to be imparted in connection with intellectual training. Not even is it allowed to study the most universal model of English as well as the Book which more than any other literature has helped to shape character and the life of the great men of the world. As a consequence, the Bible is an undiscovered book by the average modern student. As one college president put it, the teacher must leave his religion in the coat room, with his overcoat and rubbers, while the students are left to drink of the water of life outside the classroom in sanitary drinking cups.

This is especially unfortunate, not only because it relieves the teacher, already weighed down with many tasks of lesser importance, from the feeling of responsibility for the deeper life of the student; it also prevents the teacher from becoming a vital interpreter between science and religion. Although science has now gained the educational field, it is questionable whether in its cold logic and bigotry it is more to be desired as a means for interpreting the inner life than was its opponent, dogmatic theology. The teacher's opportunity, and in some respects his most divine task, lies in the presentation, through his own personality and teaching, of the essential truths of the spirit.

Alluding to Emerson's words, "'Tis man's perdition to be safe when for the *truth* he ought to die," Mr. Cooper closes with the following truth-filled paragraph:—

This word *veritas* may be written across the shields of our colleges; it may be carved in the marble and granite of great laboratories; it may be worn upon the fraternal emblems of our student societies; it may be studied as to its metaphysical and ethical quality in the departments of philosophy; it may be preached about in college chapels; but if it is not incorporated and vitally embodied in the deep, earnest, spiritual life of the teacher who goes in and out daily before his pupils, it usually fails to take permanent hold of the student's inner life. Truth indeed is the hand by which men take hold of God, but the hand is invisible until it is revealed by one who has already clasped it. The question of education is at heart a spiritual question, the question first and always of the spiritual quality of a teacher who himself is spiritual. Like one who was called the Great Teacher, he succeeds, not by carrying a shining light, but by being one.

THE MINISTRY

The Business of the Ministry

THE business of the ministry is to win souls, and in the accomplishment of that end there are several important needs. Of these we shall first mention the spiritual. We read of King David that he "sat before the Lord," which evidently means that he took time for devotion, and probably had special seasons of retirement for quiet meditation. Daniel set his "face unto the Lord God," and it was while he was praying that the angel Gabriel touched him "about the time of the evening oblation." Christ's hours of effort were preceded by hours of special devotion. "Rising up a great while before day," he went forth "unto a solitary place;" and when virtue had gone out of him, as in some great miracle like the feeding of the five thousand, he departed "into a mountain apart to pray; and when evening was come, he was there alone." It was between the mountain and the multitude that his ministry was spent. If such was necessary for him, how much more so for his ambassador today.

There is a wireless connection between heaven and earth, and the successful minister must make larger use of it. Notice the intensity of the Master's life of prayer as follows:—

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and

was heard in that he feared." Heb. 5:7.

Prayer lifts the minister above the miasma of earth and into the presence of God. It rests his soul from the befogging affairs of daily life, and grants to him the vision of a higher life of power and possibilities. The apostles discovered the possibilities of prayer in the organization of the church. "We will give ourselves continually to prayer, and to the ministry of the word," was their pronouncement, and that plan of evangelization carried the gospel to the world of the first century.

We may hold committee meetings, lay plans, gather statistics, operate schools, sanitariums, and publishing houses, and yet if we do not have the power of the Holy Spirit these agencies will hinder and not advance the cause. Let us pray without ceasing, for prayer is the avenue of power. S.

Double Our Registration

DURING the year 1914, about 700 of our ministers and other gospel laborers registered as members of the Ministerial Reading Course. We regard that an excellent beginning, but are inclined to look upon it as only a beginning. We ought to double our registration in 1915. This will be an easy matter if every one who enjoyed the benefits of the course in 1914 will use his influence to induce at least one other person to join the course, then get one or two more to make up for

any who may do nothing. Now that we are entering upon the new course for 1915, it is a most fitting time to —

Double our registration.

What Does It Mean?

A True Incident

A FRIEND of mine dropped into the office this morning to inquire about a passage of Scripture. He had been discussing with another the first four verses of 1 Timothy 4, and wanted to make sure of his ground. The charge had been made to my friend that Seventh-day Adventists have departed from the faith because they command "to abstain from meats." (See verse 3.) "What meats are referred to here?" asked my friend. "Well," said I, "it is likely that the word meats does not refer to flesh food at all, but I'll get my Greek Testament to make sure." In the original the word means *foods, eatables*, in general, and of all kinds.

"Every creature of God is good" (verse 4), said my friend's opponent, "and you have no right to forbid the eating of flesh." "Does 'every creature' mean every animal?" asked my friend. "I'll look and see," said I. The word translated "creature" is in the neuter gender, and may properly be rendered *created thing*, the product of an act of creation. It may include animals, but it means a potato or an apple as well as a sheep.

How many, many times the close student of Scripture needs to know the exact meaning of a Bible term at first hand.

Plagiarism

THIS is one of the perennial problems of the pulpit, and it must be confessed that the position is one of genuine difficulty. We must preach, and we ought to read; yet we are warned of plagiarism, and so we fear to read. Our work presses upon us, our body is weary, our mind is dull, we call spirits from the vasty deep, but they do not come. What then are we to do? If we use other men's materials improperly, we are despised and thenceforward always suspected; and yet if we fail to use the work of others, we and our people will be all the poorer. How are we to define plagiarism? It has been defined as the adaptation of other material without any attempt at mental assimilation.

The story is told of a preacher who was given to making extracts from leading preachers. He did not realize that just under the pulpit he had as one of the congregation a fine sermon taster. When these various extracts came out, the man in the pew gave audible utterance to the author's name, saying from time to time, Tillotson, Barrow, Jeremy Taylor, Simeon. At length the preacher heard these expressions, and was much irritated, and leaning down he said, "Sir, if you don't keep quiet, you must leave the church." The man at once said, "His own."

Originality is thought that has not been conceived by any one else, and this is of course quite out of the question for ordinary preachers. True originality in preaching is really a new presentation of old

thoughts so as to show our own work. There is nothing finer in a preacher than his ability to "glorify the obvious," and to give at least some freshness to familiar truths. How, then, is a man to use the material of other men properly so as to avoid plagiarism and at the same time provide himself and his people with all possible intellectual nutriment? —

1. We must think hard and long before reading. It is only by and after the exercise of our own mind that we are enabled properly to approach the minds of others. There is probably far too much reading today and far too little thinking.

2. We must think out fully all that we read. There is not enough independent thinking at the present time. But if we read, pencil in hand, ready to criticize and discuss at every point, we shall make the most of the books at our disposal.

3. Above everything else, we must keep mind and heart close to the Bible for devotional purposes.

This is the secret of perennial freshness; for a man who puts the Bible first, and steadily maintains his quiet time day by day for personal, direct meditation, will not only possess in himself a fount of real interest for his people, but will thereby be enabled to make the best and truest use of all that he reads. Whenever there is any phrase or sentence that comes direct from another mind, we must of course acknowledge it; but we must also take care not to allow our sermons to be a mere cento of quotations from other authors, strung together by our own effort.—*The Work of the Ministry,* Thomas.

Learn the Laws of Nature

H. W. MILLER, M. D.

THE need of a more general knowledge of the range of medical science by the ministry has led to the selection of a most practical and interesting book for the Ministerial Reading Course, entitled "Medical Science of Today." This book does not deal with fancies, theories, or whims, but gives scientific facts, and logical deductions from them, that will familiarize the average reader with truths, many of which are vital to the understanding of the care and treatment of the body in conditions of health or disease.

We are living in an age when men must test the "isms" in theology by the truth of inspiration, not by the standard of experience, which so often proves deceptive. They must likewise test the "pathies" of medicine by the fixed laws of nature, rather than accept a theory of treatment founded on false experiences or superstition. So versatile do some men think the laws of nature to be, that in one line of treatment is bound up the sum total of all therapeutic ends. That the human mind can be blinded thus is entirely due to ignorance in reference to the nature of disease and physiology. The time has come when every intelligent man of any profession must awake to the great light science has thrown on the prevention of disease and its modes of propagation. The principles are easy to be understood, and are not technical any more than are the principles of plant culture. Many years ago when doctors knew but

little, they had to cover up what they did not know by Latin phrases, lest they lose their identity. Medicine seemed dark and complex then because men understood but vaguely about disease.

The more the microscope has revealed, the more the chemist has discovered. The more animal experimentation has demonstrated, the more simple has medical science become. The facts and truths we may all know. Summed up in the book "Medical Science of Today" is a storehouse of knowledge, easily understood, not clothed in technical terms; and when read and understood, it will safeguard against the deceptions of quacks.

While, in this country at least, it is not expected that the ministry will diagnose and treat the sick to any extent where special medical aid can be obtained, yet in the ministry an important work is to visit the sick and the fatherless. The gospel worker is often called upon for advice and counsel in time of sickness, and should display intelligence sufficient to safeguard the integrity of his flock.

The fact that there are so many systems of treatment, all claiming the same results, is certainly convincing that there is a large number of wrong systems of treatment, or else their scope and claim are too great. Now the fact is there can no more be two, three, or a dozen differing systems of curing all diseases, all of which are correct, than there can be as many differing systems of religion, all of which are true. There must, therefore, always be the search for the right method, the search for

facts and their proper application.

While by searching we may not always be able to define what is truth in disease, yet the faithful, diligent student searching for truth is more likely to find it than the indifferent or ignorant is to stumble onto it. What is especially needed is to take a general comprehensive view of the wonderful discoveries of the past few decades, and note the great light that has come to us through them in the treatment of disease. For example, think of what three discoveries alone have done for humanity:—

1. The discovery of a method to tie off bleeding arteries and arrest hemorrhage.

2. A method of sterilization and disinfection, the importance of which was first shown by Lister, of England, which discovery has prevented infection and abscess formation following operations.

3. The discovery of anesthesia, first used in 1846 by Morton in the Massachusetts General Hospital. This has reduced shock and the enormous mortality from it.

By means of these three discoveries thousands of lives are saved daily through aseptic surgery, as it has been perfected during the last fifty years.

"Medical Science of Today" is a treasure house of just such facts interestingly narrated in simple language, with practical suggestions in the treatment of the sick, based upon nature's principles. This is a book that ought to be read and understood by every man who is giving his life to public labor, but especially by the gospel ministry.

Our Second Year

THE first year of our Ministerial Reading Course has been completed. If any one thought of it as an experiment when the beginning was made last January, he may now say that it has proved a successful one. Letters and reports from every quarter of the globe speak with one voice of the benefits of the course, and many out of our seven hundred members say they only wish it had been started years ago. A little system and concert in our efforts to improve are both a stimulus and a saving of time. Many have testified that by working to a plan they have accomplished much more than by reading at haphazard, and this, too, without appreciable loss of time. All who have taken the first year's work will be on vantage ground for the second.

All who have read and reported on the three books for 1914 will receive an annual credit card showing what work they have done, and will be recorded as charter members of the Ministerial Reading Course. These credit cards should be preserved, as they will be summed up in a Reading Course certificate at the end of five years, including 1914. New members who enroll for 1915, may have the privilege of making up the reading for 1914 so as to obtain the certificate, but will not be regarded charter members. The books for the two years are as follows:—

1914

"Preparing to Preach," by Breed.

"Acts of the Apostles," by Mrs. E. G. White.

"The Monuments and the Old Testament," by Price.

1915

For reading and study, January to March, "Medical Science of Today," by Wilmott Evans, M. D.

April to July, "Gospel Workers," by Mrs. E. G. White.

August, "The Minister as Shepherd," by Charles E. Jefferson.

September to December, "History of the Ancient World," by Charles Stephen Goodspeed.

To accompany all, magazine CHRISTIAN EDUCATION.

Terms

By special arrangement with the publishers we are able to offer very favorable terms:—

OFFER 1: The four books and magazine in one order, \$5, postpaid.

OFFER 2A: The first two books and magazine in one order, \$3, postpaid.

OFFER 2B: The last two books in one order, \$2.50, postpaid.

If ordered singly, the total cost would be \$6.40.

Registration blanks will be sent on request.

Address all orders and correspondence to General Conference Department of Education, Takoma Park, D. C.

January Schedule

"Medical Science of Today"

Chapter 1—"Introduction."

Chapter 2—"The Medicine of the Past."

Chapter 3—"The Causes of Disease."

Chapter 4—"Germs."

Chapters 5 to 7—"The Microscope in Medicine."

Chapters 8 and 9—"Immunity."

Chapter 10—"Vaccination."

THE NORMAL

NORMAL DIRECTORS

Katherine B. Hale, Pacific Union College	Minnie O. Hart, Mount Vernon Academy
Grace O'Neil Robison, Asst., Pacific Union College	Mrs. H. E. Osborne, South Lancaster Academy
B. B. Davis, Walla Walla College	Marian B. Marshall, Southern Training School
M. P. Robison, Union College	Ada C. Somerset, San Fernando Academy
Myrta M. Kellogg, Em. Miss'y College	

Punishments, Proper and Improper

FLORA H. WILLIAMS

ORDER is heaven's first law, and God intended it to be the law of every institution on earth, especially the church, the school, and the home. Order comes because of conformity to law. There are certain laws which govern the whole universe. There are laws which regulate heaven, the abode of God. The heavenly beings are subject to these laws. There was once a time when one of the inhabitants arose in opposition to the rules of that abode, and drew to himself as followers and sympathizers a third part of the heavenly host. The revelator tells us, "There was war in heaven;" and of the disturbers it is said, "Neither was their place found any more in heaven." It was necessary that the Ruler of heaven should maintain order there.

God expects our schools to be little representations of the order and government of heaven. In all community life there are laws making clear the relations of one to another. The condition of order comes as a result of obedience to these laws. It is our duty to obey. Performing our duty cultivates in us the habit of adhering

to right. Right acts repeated produce right habits, and good habits make good character. The reverse of this is just as true. If one fails to obey, and that failure is repeated, the habit of disobedience is formed, and disobedience is one of the elements built into the character. The person with that element in his character is most likely to be disobedient to parents, to teachers, to the state, to God. That individual is being prepared for eternal death.

Teachers, do you see the important part you play in this life drama? The church-school teacher takes the little lump of clay, all soft and so easily molded. O, what possibilities lie in his touch! He will be shaping a vessel unto honor or to dishonor. If his schoolroom is disorderly, his discipline lax, his regulations disobeyed, he is shaping vessels to dishonor.

One of God's good gifts to man is his will power. We say, "That child has a very strong will;" then because of that very fact there are greater possibilities wrapped up inside of him. But he is inexperienced; he as yet has

no judgment; he does not know how to use this good gift. It is the duty of the parent and the teacher, working unitedly, not to destroy his will, but to teach him how to exercise it. James L. Hughes says: "In every conscious act, will and our evil tendencies have a struggle for the mastery. Every victory for will strengthens will and reduces the relative power of evil in us. Every victory for evil strengthens evil and reduces the relative power of will." Ever keep right before the child, and as far as possible show him why right *is* right. Keep his conscience as near to the line of duty as possible. Law is an external agency working with his conscience to help him to keep on the "line of duty." The child has to have external restraint and guidance, but the ultimate object of all control is to make him self-governing so that he will direct all his activities in a right way.

There are three classes of agencies for maintaining order: the *coercive*, those by which the child is restrained or directed by force either of the will or of the body; the *executive*, those which cultivate obedience in the child by keeping him doing things in obedience to the will of another; the *incentive*, those which rouse him to act by his own will. Until the incentive agencies can be used with the individual child, we are obliged to resort to the others. Executive agencies are very valuable in that they produce the *habit* of obedience. Requiring children to rise and sit to signal; to march in exact order; to face about at

signal; to take books, to close books; to put desks in order,—all these belong to this class. Recitation drills and calisthenics and the definite working out of lessons in blank books are also executive agencies.

These things help to bring about a state of active cooperation between pupil and teacher, and when this exists there is little danger of serious disorder. But probably there come times in every school when the teacher must resort to coercive agencies, the best of which is doubtless the teacher's will power. The clear, calm look of the teacher's eye ought to be sufficient to bring the refractory child to obedience. Sometimes it is necessary to suspend all class work for a moment, till the child comes to realize that he is out of place. Children are unconscious students of human nature. They very quickly recognize what quietness, poise, and the appearance of reserve power in the teacher mean to them. If the teacher lacks these, they recognize that fact, too, and act accordingly.

Reproof, usually in private, is a very valuable help in school government. Public reproof often hardens the child. It is much better to take the child alone, have a kindly talk with him, and perhaps pray with him. Both pupil and teacher come forth from such an interview nearer to the kingdom. Too much pains cannot be taken to keep the affection of the children.

Punishment should bear as direct relation to the offense as possible; as, for instance, if a boy

rushes at top speed through the hall, it may sometimes be well to require him to retrace his footsteps in an orderly manner a large number of times. I once heard an educator tell the story of a boy who insisted on chewing paper wads, and fixing them on the ceiling. The teacher retained the child after school, gave him a chalk box and a quantity of clean paper, and quietly told him to chew till he filled the box. It was sufficient.

(Concluded next month)

An Impressive Experience

CARRIE E. ROBIE

MORE than a year ago, while teaching in the public school near home, I had the following experience; and the end is not yet:—

One day I was very much surprised to receive a note from one of my twelve-year-old girls asking me to tell her about my going to church on Saturday; for she believed I was right, because the Bible says that the seventh day is God's holy day, and Sunday is the day that comes *after* God's day.

I knew that as a public-school teacher I had no right to teach my religious views in school; but I regarded this as a personal matter. Since she had asked a reason of my hope, it was my privilege, out of school, to give the answer. This I did to the best of my ability.

Quite a correspondence sprang up, and at another time she asked the full meaning of the name Seventh-day Adventist, adding that one of her friends told her that if she became one she wouldn't have any friends. She said she meant

to be one when she was grown.

Later she became much troubled over having to work or play on that day, and wrote me asking what she ought to do. It was a hard question, but I answered the best I knew.

As time went on I found she was studying her Bible, apparently every chance she could get. Next came the request for me to tell her why I didn't eat pork, as one of the girls had told her it was a part of my religion. (I had been brought up right among these people; and by many of the parents our views were pretty well known.) I wrote her briefly on the pork question, and straightway no more pork for Gladys, my little Sabbath keeper.

One morning she came up to my desk and almost whispered, "Miss Robie, I've been reading what it says in Timothy about wearing gold, and I took my ring off this morning." I had never even mentioned the subject to her. She seemed to be under God's teaching.

Our superintendent is an evolutionist, of course, and Gladys quickly detected the difference between his views of science and my own, and with nearly all the children stanchly took her stand on the Bible side of the question.

During General Conference the young daughter of one of our ministers stayed with us and attended my school for a month while her parents were in Washington. Gladys at once recognized a kindred spirit; and she and Miriam, my little guest, became the firmest of friends.

When our camp meeting at Lowell, Mass., came on, Miriam

made it possible for Gladys to be present the last part of the meeting, by inviting her to visit her home, which was within easy reach of the camp. So she and I journeyed joyfully to camp meeting. On the way she once more surprised me by saying, "Miss Robie, people don't go to heaven when they die, do they? I've found out about it in the Bible." I felt rebuked as I saw her just going ahead; and I feebly bringing up the rear.

She expressed fear several times that her clothing, particularly her hat, was too showy. It was not at all flashy, but her hat did have a tiny spray of flowers on it. In the course of our trip the flowers disappeared.

She roomed with me when she was not at Miriam's home, and her

prayers at morning and evening thanking God for the privilege of worshipping him there on his holy day, were most touching.

She wished to be baptized at camp meeting; but since she was so young and there was no satisfactory way of reaching her parents to ask permission, she was advised to go home and live out her Christian life just the best she could and some day perhaps her parents would be willing for her to take this important step. Since camp meeting she writes me she is doing her best to keep the Sabbath. I shall be most grateful for the prayers of the readers of this journal that I may keep in such close touch with Jesus that I may help to lead this dear one, and my other children as well, through to the kingdom of heaven.



A GROUP OF AUDUBON JUNIORS WITH THE BIRD HOUSES THEY HAVE MADE, READY FOR SPRING

Illustrative Lessons

The Number Seven

This lesson is a very full illustration of how each number in the second-grade number space may be treated. It illustrates the rational method of presentation discussed on pages 51-53 in contrast to the Grube method.

Note how the series (page 149) is built up and illustrated. Note the progressive development from simple, easy concepts to the more difficult and complex ones.

Note how the first ideas of multiplication and division may be made the last step in the development without attempting to teach them exhaustively.

The Table of 2's and 4's

This outline contains helpful suggestions on the order of the tables, referred to in pages 53-55, under third- or possibly fourth-grade work. Note the steps in the development. Try this logical presentation, rather than the old-style memory drill.

The Decimal Scale

This lesson contains material for the simpler work in this subject belonging in grade three, and for the more complete treatment of U. S. money in grade four. See pages 55, 56.

The Foot Rule

The first three steps in this lesson could be used in the correlated number work of the primary grades. Steps 4 and 5 belong more properly in the work of the intermediate grades, where these tables are more fully studied.

The Decimal Fraction

(INTERMEDIATE GRADES)

Note the several advantages in the use of the decimal fraction. Do not attempt to present these all at once unless in a review of the subject in the grammar grades. Take time for the ideas to *grow*, so that the *pupils* themselves reach the conclusions.

Speak of the increasing use and importance of the decimal fraction. If thoroughly understood and well mastered, it will be a valuable aid in the later work in percentage.

Percentage

(GRAMMAR GRADES)

Note the plan of identifying percentage with the common or decimal fraction, "an old friend in a new dress," or another *name* for an old friend. This will rob the subject of half its difficulties,

and will make use of the principle of apperception in your teaching; this is valuable as an introduction to the *new* and as a review of the *old*.

Note that the table of aliquot parts is to be memorized by *use* instead of being mechanically memorized as a whole.

Note also that the simplest type of percentage problem—finding a certain per cent of a number—is to be developed and illustrated more fully than in the ordinary textbook before going on to the other types. These latter types should be similarly identified with the corresponding problems in common fractions and decimals, and illustrated from correlated work suggested later. They will be found easy in proportion as the *first type* of percentage problem was well taught and fully understood.

Note the absence of formulas from this treatment; this does not imply that no *rules* will be used, but rather that they will be *thought out*, and expressed by the pupil before being memorized from the book. The terms base, rate, etc., should not be referred to until some of the "applications" of percentage have been studied, when they appear as helpful generalizations.

Pages 170-179 furnish material for percentage problems which is superior from an educational viewpoint, both because it correlates with the other studies and real life and also because it does not give so great prominence to the "commercial spirit." Other helpful problems correlating with our own work may be added or substituted; these may be drawn from canvassing and other lines of missionary effort. The statistical reports contain some data for such problems.

Course of Study

A careful reading of the course of study here given will prove valuable.

The suggestions on the work of the first three grades will probably be found most helpful. In the intermediate grades (4-6) it will doubtless be thought best to cover fewer subjects in each grade, or to combine these differently into "classes." Percentage need not be begun until the grammar grades. This, with mensuration and applied problems, constitutes the advanced work, time being given to a review of all the topics previously studied.

NOTE.—A helpful little manual for the teacher's use has been compiled by the publishers of Durell's Arithmetics, published by Chas. Merrill & Sons, New York.

HOME EDUCATION

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

The Entering Year

BEFORE me lies a land all unexplored;
No foot of man has left its impress there.
My path across this plain God bids me choose,
And make it straight or crooked as I will.
But right must be the path of those who win
The approbation of their inmost hearts,
And smile of an approving, all-wise God.

A goal, then, I must have — a purpose firm;
A chart and compass, too, I'll surely need
To guide my steps across this trackless plain.
Oh, then I'll make a perfect life my goal!
My chart shall be his Word; my star, his Son;
And if, perchance, I stumble here or there,
If sometimes darksome clouds obscure my view,
When clears my sky I'll press my journey on,
Nor willing turn aside from the bright Star
That points me ever toward my chosen goal —
A moral likeness to my God.

— C. P. Bollman, in *Christian Herald*.

The Home First

MRS. E. G. WHITE

YOUR home is the first field in which you are called to labor. The precious plants in the home garden demand your first care. Consider carefully your work, its nature, its bearings, its results, ever remembering that your looks, your words, your actions, have a direct bearing on the future of your dear ones. Your work is not to fashion beauty on canvas, nor to chisel it from marble, but to impress upon a human soul the image of the divine.

The Home School a Joy

MRS. J. A. LELAND

I DO not find it hard to teach my children at home; in fact, I enjoy it very much. My children help me with the work in the morning, getting breakfast and doing up the work after breakfast, sweeping and wiping up the floors. They each have regular work and have learned to do it well, making it very easy for me.

I consider the manual work a part of their education. When they have finished their work, they sit down to their studies, and I

go about my writing. When one has finished all the lessons, they both come to my room with a large pile of books, and I hear all their lessons at once. It takes a long time, to be sure, but I enjoy it; I feel that it is a part of the Lord's work. As soon as their lessons are finished, they have the rest of the day to practice their music, or to read, or to play.

The children get the dinner, at



least a good part of it, and wash up the dishes again. I feel that the children are a part of my life, and I should be lost without them. They are so much help to me! Many mothers tell me that they cannot bear to have their children help them with the work, for they do not do the work well, and it makes them so nervous. I try to tell them how Christ has given our children to us to train them for him, and the manual work is a part of their training. Our children have much better books than I had when a child.

San Antonio, Tex.

For Rainy Days

A LADY said the other day, "What can I find for the children to do rainy days and evenings?"

I said, "Let them make rugs."

Every home has many cast-off garments which, if properly prepared, make excellent rugs by either weaving or braiding. Give the children so much a pound for preparing the rags, or else help them to make the rugs to sell, giving them part of the money.

Do not forget to memorize poetry, and once a month let the children and parents have an evening's entertainment, when each will be expected to contribute a story, a reading, or a game.

A tub of water and some apples make much innocent fun.

What the Postman Brought Me

IN these days of parcel post one is not surprised to receive almost anything through the mail. Nevertheless I was surprised to receive a peculiar-looking package a few days ago. On opening it I found it contained ten neatly made pockets formed by folding wrapping paper into the desired size and shape and stitching it on the sewing machine. I was indeed curious to see what these pockets contained. As I looked into them one by one, I was deeply interested and delighted. They contained the result of ten days' work

night

Sewed by *Francis*

on orestown, ^{Mich:}
 Nov. 3, 1914.
 Dear Mrs.
 Lewis: - I
 can't make
 my charts
 for I have
 no catalogue
 now. I like
 to cut paper

and write
 and sew. I
 have two
 pair of new
 pajamas.
 I have got
 the whoop-
 ing cough.
 My little sister
 has it too.
 Your friend
 Francis

of a little boy in a home school, who is only five years old.

His mother is taking the First Grade Series in the Mothers' Normal of the Fireside Correspondence School. They live in a lumber woods far removed from school supplies. In teaching the little fellow to read, she did not have cardboard of the approved kind, so she cut up the corn flakes

box, and on the reverse side he worked out his assignments. The cutting and pasting, the sewing card, the drawing and coloring, and the writing,—all were there. In the pictures you will see samples of this work.

The work Mrs. R. has done, again proves true the saying "People can do what they want to if they want to hard enough."



Here are three leaves

as sand, stone, cement, mortar, hair, and other material.

How many trades are represented in building a house? — The carpenter, the mason, the lather, the plasterer, the painter, the paper hanger, etc.

Larger boys and girls might be interested in studying different woods. Some boys have collected a number of specimens of wood, having them all cut in a cross section of the stick, thus showing the grain of the timber.

Third Week

The tailor — what he does, his tools and materials. It is very interesting to a child to know something about the history of cloth. Take a piece of flannel. Tell about the sheep. Show pictures of them, or have the children see them if possible. Tell how the sheep gives up its coat to make warm clothes for us. So we can give of our means, to help those about us. Follow the wool to the dyer, to the weaver, then to the merchant, and to the tailor.

Fourth Week

Take a piece of silk and trace its history from the silkworm to the spinner, the weaver, etc. Get some silkworms if convenient.

Treat a piece of cotton in the same way. You may easily get some natural cotton with the seed in it. Write to some one in the South, and have a little bunch sent to you in the mail.

These subjects are excellent to enlarge the children's horizon of life, and give them a sympathy with different classes of workers. They see how all the world is tied together by common needs and ac-

tivities, and new interest awakens.

Whatever the child does, he should be taught neatness, order, and accuracy. This little rhyme may help: —

"Once I went to Careless Town —

It is a dreadful place;

You cannot find a single thing

That's in its proper place.

The children break their dolls and toys,

Their clothing soil and tear;

I hope the scholars in this room

Will never journey there."

Thanksgiving at Graysville

REPORTS say that the Thanksgiving exercises at the Graysville (Tenn.) church were so good that they are "worth repeating." The Southern Training School teachers and students united with the church to make the program a success. We have information on only "the most interesting feature" of the program, which is said, in the *Field Tidings*, to be the report of the children who had been given five cents each last spring to trade upon. The amount given out was about \$2, which the children raised to over \$72. This is an increase of thirty-sixfold, or more than the first term of that wonderful series in the Scripture promise, "some thirtyfold, some sixty, and some an hundred." The children told their stories in rhyme. These stories are so interesting that we regard them "worth repeating" here for their suggestiveness and inspiration. What some little folk can do, other little folk can likewise do.

SUDIE MAE WARD:

Out in my little garden

I worked with rake and hoe,

Hoping and praying all the time

That the Lord would make it grow.

I guess he must have listened

To my little prayer intense,
For I sold my garden products,
And I bring him thirty cents.

ERNEST BRANSON:

Two dollars and thirty cents for the foreign fields I bring;
I earned it selling garden truck, and also canvassing.

MARGARET CONNELL:

I worked to earn my offering, one dollar seventy-five;
But I'm so energetic that I really didn't sigh;
Besides, I found some money, and I really didn't mind it;
I guess the angels put it where they thought that I would find it.

ELSIE CRUZE:

I sold lettuce and radishes;
Though only a little girl,
I'll put in thirty-five pennies
To make a better world.

ELLEN ANDERSON:

My little bantam hid from me
Her nest out by the fence;
I found it, though, and sold the eggs,
So bring in fifty cents.

OLIVE MILLER:

I didn't know how I could help,
I'm not so very old;
But here's one dollar and twenty-five
I have from things I sold.

CYRUS CRUZE:

To work my little garden
I rose at early morn,
And earned one dollar seventy-five
Selling mustard greens and corn.

MYRTLE MILLER:

I raised some little chickens,
So hard to keep them alive;
And when they were big, I sold them
For one dollar and twenty-five.

MABEL TURNER:

Vegetables, pop corn, and candy I sold,
That I might help in the mission,
And earn two dollars and fifty cents,
And this to the other gifts will be an addition.

J. W. HAYES:

I made a dollar by selling
Pop corn to the village, and telling
The people how sad
That the heathen were bad,
How we'd convert them and make them glad.

ROSEBUD VREELAND:

You know how people love sweet things,
Their sweet tooth comes in handy;
Seventy-five cents I quickly made
Selling pop corn and candy.

FLORA WARD:

I sold radishes; gained that way
One dollar fifteen to bring today.

JAMES MCGEE:

Last summer I sold turnip greens,
And made one dollar that way;
I hope that God will bless my share
In the offering today.

DONALD HUNTER:

I long that the light of Christian morn
May dawn on the heathen so forlorn,
And thence the robe of righteousness worn.

I'm a little man, so I'll help all I can,
Two dollars I've earned by selling corn.

CHARLIE RIDLEY AND BROTHERS:

With hominy and chickens we brothers three
Have earned three dollars, as here you see.

MILDRED PARKER:

This forty cents may seem to you small;
The Lord is pleased if we bring him all.

MERRIL DART:

I planted five cents, and how it did grow!
And then I sold eggs and pop corn you know;
Five dollars has sprung from that little seed,
Five dollars to help in the world's greatest need.

BUTLER ANDERSON:

'Tis fun to pop the corn and keep the coals aglow;
One dollar and fifty cents I made by doing so.

J. G. FOSTER:

I sowed cabbage seed in early spring,
And two dollars is what I bring.

PEARL HALL:

Five cents was given me last spring,
And from door to door I sold
Chickens, eggs, cucumbers, and cake;
Now I have one fifteen all told.

ETHEL MAY VANVOORHIS:

I like to cook, and bake, and stew,
So six forty-five I bring to you.

VERA AND MILDRED HOOPES:

We girls are learning to bake;
We earned ten dollars selling cake.

ALONZO CRUZE:

In the spring we all like cream,
So I earned one dollar and sixty-five
By selling cheese and mustard greens.

ARTHUR WILLIAMS:

I made my money selling cheese,
Five dollars if you please.

THELBERT DAVIS:

I raised melons; wasn't I thrifty?
By doing so, I made one dollar fifty.

ERNEST WHITTEMORE:

I earned three dollars and fifty cents
By selling pop corn and tomato plants.

DOT CRUZE:

To earn one dollar I thought I would try,
So I sold hominy to all who would buy.

GLENN TRIPLETT:

I sold peanuts and hominy,
And earned my fifty cents you see.

ROY HUNTER:

I sold pop corn during vacation,
And earned one dollar for my donation.

ELLEN AND RUTH BATES:

We picked some cotton and sold black-
berries,
And earned two dollars for the mission-
aries.

Besides, \$2.30 has been sent in by chil-
dren who moved away.

Mission Bands at Union College

A. G. T.

SIX mission study groups have been formed under the general direction of Miss Lulu B. Hiatt. Eighty-one members have been enrolled, eighteen of these being active members, the remaining sixty-one associate members.

The following is a table of the fields studied, the number of men and women in each group, and the name of the textbook or outline: —

NAME OF FIELD	MEN	WOMEN	TEXTBOOK
Oceania	4	5	"The Islands of the Pacific," Alexander
Moslem world	7	8	"The Moslem World," Zweimer
Latin America	15	7	Outlined by leader
China	5	7	"Retrospect and Uplift of China"
India	4	14	Outlined by leader
Japan	0	5	"Handbook of Modern Japan," Clement

These bands meet every week for one hour, and a systematic outline of study is carried on throughout the year. Several books are used aside from those named as the textbook. At the end of

every school period of six weeks the bands have a joint meeting. It is also planned that each band shall at some time during the year present a program at the young people's society meeting. Thus many other young people are brought into touch with the work of the bands, and an added interest and attendance is the result. The China and Moslem World bands have thus far given pro-

grams. About five hundred gathered in our chapel to listen to the program on the Moslem world, the parts being rendered by our Armenian students, Messrs. Mandalian, Ask, and Baharian.

Educational Notes and Reviews

Adelphian Academy is enjoying the highest regular attendance in its history, being 96.5 per cent of its enrollment.

Two home schools last year in the North Michigan Conference have developed into church schools this year. That conference has more students in school now than in any previous year. Let

every superintendent encourage the starting of home schools, and stand by them after they have started. They pay well.

Two little Indian children are attending the church school at Bethel, Wis. The Junior Volunteer Band visits an Indian settlement near by to take them papers and cards.

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"Essentials of Business English"

A VERY natural question arises when business English is mentioned, "Wherein does business English differ from any other?" Dr. MacClintock, the author of this new book bearing the imprint of July, 1914, answers this question in part by laying emphasis upon three of the four qualities of style; namely, correctness, clearness, and force, leaving beauty as an element to be cultivated rather in general writing. Business English, too, we expect to make prominent the qualities of good business: brevity, clearness, pointedness. One outstanding merit of this book is the clear, brief way in which underlying principles of good usage are presented, and with this plenty of practical exercises for applying and fixing the principles. In short, its concreteness is its greatest promise. The author has a happy style himself, and treats in a lively, interesting way these topics: Correct Inflection, Agreement, Government, Decision, and Arrangement, then Vocabulary, Clearness, Effectiveness, Spoken English, Spelling, Punctuation, and a good variety of Business Composition. The book is specially good for commercial teachers, and valuable to all teachers of English for practice material. La Salle Extension University, Chicago; pages, 273; price, \$1.

A canvassers' band of 80 in E. M. College has adopted the slogan "One Hundred Canvassers from E. M. C. in 1915."

"English Synonyms, Antonyms, and Prepositions"

A NEW and enlarged edition of this book, by James C. Fernald, has recently come from the press. The plan of treatment is illustrated by the verb *shelter*, for which eight synonyms are given and discriminated, followed by eight antonyms, then by six prepositions whose use with *shelter* is illustrated by examples. The noun *sin* has 20 synonyms and 15 antonyms, with cross references to other words. For the benefit of teachers, Dr. Fernald has arranged in Part II about 150 pages of questions and exercises for practice based on the more commonly used words, followed by a complete index. It is one of the most usable and complete books of its kind on the market, covering more than 8,100 classified and discriminated synonyms, with about 4,000 antonyms, with prepositions to accompany them. Funk and Wagnalls; pages, 708; price, \$1.50 net.

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