

CHRISTIAN EDUCATOR

A MAGAZINE FOR HOME AND SCHOOL

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No. 3

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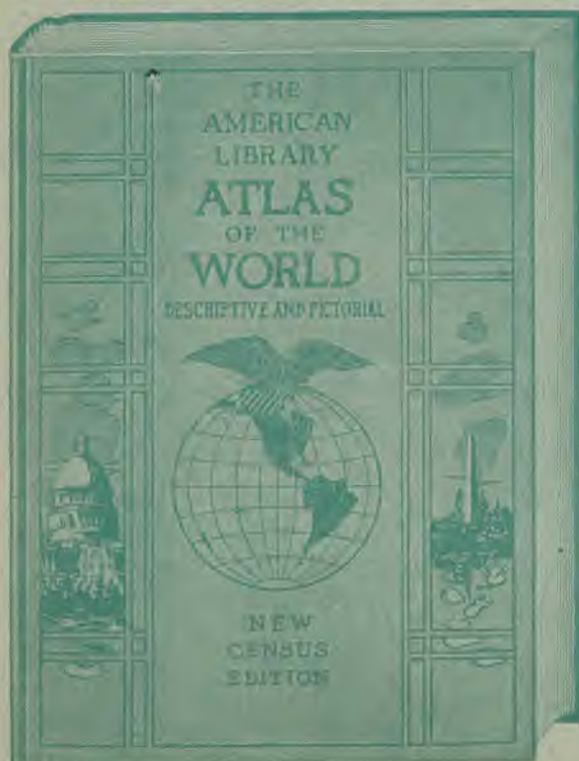
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SEWING CLASS

Group of girls in the sewing class at Fox River Academy, enjoying the work of their own hands. Each girl is wearing a dress made by herself under direction of the teacher. Why should not hand work as well as brain work be represented in graduation?



COOKING CLASS

A cooking class at Oak Park Academy. Mrs. S. M. Butler is easily recognized by her acquaintances as the teacher, and is to be congratulated on having four boys in the class. Two years' work in cooking is required. Oh, for more good cooks!

CHRISTIAN EDUCATOR

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Washington, D. C., November, 1915

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Principles of Business Efficiency and the Proper Financing of Our Schools

BY H. A. MORRISON, PRESIDENT OF UNION COLLEGE

I DESIRE to call attention to a few of the lessons we can gain from the experience of men in the business world. About fifty years ago there were very few business houses that were really organized to do the most service at the least cost and effort. Gradually the business world has been convinced of the need of very systematic work, in order to give a critical public satisfaction, and at the same time to earn a pleasing dividend for the stockholder.

Many of the business firms of today have their system down to a science, and others are rapidly bringing in experts to study their conditions and their needs, in order that their work may produce the best possible results for the time, money, and effort put into it.

True Economy

Refusing to spend money for that which is useful and is needed and for that which will play an important part in increasing the efficiency of the school, is not economy; on the other hand, the expenditure of money in a loose and unsystematic manner, even for improvements which appear very necessary, is waste and extravagance.

In the great majority of cases the difference between the busi-

ness house which fails and the one which succeeds is very, very small on each particular item. The reduction, or its lack, of even a small fraction of a cent on each article, is the element that will make or break any business firm.

The world has learned that it cannot get the greatest amount or best quality of work from employees who are not surrounded with comfortable and inviting places in which to work, and who are not able to furnish themselves with comfortable homes. Neither does it pay so to overload a man with work that he is under constant strain and perplexity. Any of these things hinders him from doing his best and most efficient work.

As a denomination, I feel that we have erred in this latter matter; and if there is a department in which this mistake has occurred more frequently than in another, it is our educational system. Our publishing houses have been organized according to business principles. They have given great care to the efficiency of their employees and their plants. They are also giving considerable attention to the principles stated above. I feel that in these respects our publishing houses are far in ad-

vance of our educational institutions, and that in fact we are at the very bottom of the ladder in this particular. Perhaps this is because the school is not looked upon as a business concern. We seem to forget that though the college or academy cannot be a money-maker, it can very easily become a money-sinker; but even this is not the great measure; for the lack of proper, systematic, and efficient management not only shows in the columns of dollars and cents, but also has a great deal to do with the salvation of our young men and women, and with their preparation for work on the frontier.

If men of the world can spend time and effort in organizing and systematizing their business in order that they may accumulate dollars for themselves and for others, certainly we ought to be willing to spend the proper time and effort in getting our schools organized and equipped in such a manner that their financial problems will not be a hindrance to the development of the great work for which they were established.

Lift the Reproach of Debt

As a denomination, we are undertaking to operate and manage a school system entirely self-supporting, a task that has never been accomplished, to the satisfaction of all concerned, by any man or group of men. In the first place, our schools, as a whole, are under a heavy burden of debt. There seems to be no hope of relieving the congestion and the circumscribed conditions until all the hampering influence of this enemy of progress has been removed.

Therefore the movements on foot to rid our colleges and academies of this evil have not been started too soon.

Every conference, every member of the constituency in any school district, should at this time put forth every possible effort to lift this reproach of debt from every educational institution not later than Jan. 1, 1917. This being done, if every one does his duty and senses the great responsibility that our schools have in training our young people for life and service, we shall be able to look into the future with encouragement, and with the assurance that we are in a position to do the work that God has designed we should do.

More Liberal Efforts for the Young

Our people should be led to understand that the possibilities of advancing our message and spreading the gospel of the kingdom into all the world in this generation, lie in our college halls. God has recognized this principle and fact, in giving us continued instruction in regard to the building up of our school system. Note the following in particular:—

“As a church, as individuals, if we would stand clear in the judgment, we must make more liberal efforts for the training of our young people, that they may be better fitted for the various branches of the great work committed to our hands. We should lay wise plans, in order that the ingenious minds of those who have talent may be strengthened and disciplined, and polished after the highest order, that the work of Christ may not be hindered for

lack of skillful laborers, who will do their work with earnestness and fidelity."—*Counsels to Teachers*, page 43.

"There is no work more important than the education of our youth. . . . Our brethren and sisters should be thankful that in the providence of God our colleges have been established, and should stand ready to sustain them by their means."

As school men, we must so conduct our schools that they themselves shall be a convincing power, to the conferences and to the laity, that they are preparing men and women amply trained for evangelistic and mission work. It is of highest importance that we conduct our schools in harmony with the instruction given us through the spirit of prophecy. It is only by giving careful heed to the principles there laid down that we can expect to finance our school system adequately with the means available among Seventh-day Adventists.

Educate for Evangelistic Work

It has been necessary for years for the men and women trained in our colleges to be used in manning our institutions and offices. We have just passed a period of tremendous institutional growth, the building up of much machinery; and now since it is felt that our needs in this direction are fully met, we can give our time and effort to turning out the real product instead of to the manufacturing of new machines. In other words, I believe that the day and hour has come when the chief work of all our colleges should be to prepare men and women for

evangelistic work. I believe that this spirit is rapidly coming into our institutions, and that the great majority of our college men are preparing for the ministry, and that the young women are planning for church school, Bible, and mission work. Our academies also have a great responsibility in this direction. While it is not their place to complete the training of young men and women for this work, they should exert themselves to use all their influence to direct the youth to prepare for missionary effort.

If therefore our schools are the home end of the foreign mission work, it does not seem out of the way to me to suggest that we continue raising the Twenty-cent-a-week Fund for missions, even after all debts are paid; and that we use the five cents that has been going to pay the debt, for the better equipping of our educational institutions and for doing all that is necessary to increase their efficiency, and in addition, if possible, to assist worthy young people in obtaining a college education.

The average cost of high school education in the State of Nebraska is \$85 a year for each student. College education is necessarily more expensive than academic or high school. But even using the figures of the high school, we are making a deficit of \$30 or \$40 a year for each student on tuition alone. The conduct of a dormitory on the basis of charge we make is even a more difficult problem. According to the figures above, a college with three hundred students would have a deficit

of from \$10,000 to \$12,000 each year on tuition.

Strengthen Our Base of Supply

We cannot afford to hamper and cheapen the training of the men and women who are preparing for this important work. We cannot expect to wither and stunt the germ in the seed and still reap a bountiful harvest. A little of the withering and stunting at the base of supply means disastrous results to the product and efficiency of the frontier. A few dollars spent in increasing the efficiency of the training show larger and larger as we radiate from the center. On the other hand, a hampered, inefficient preparation shows its lack of ability to meet the needs more and more as the days and years go by.

I feel that it is indeed a very conservative request to ask for five cents out of the Twenty-cent-a-week Fund, after our debts are paid, for the development of our schools. The money thus divided would be more wisely spent, and the work would prosper much more rapidly, than to send the full twenty cents to the foreign field and allow our training facilities to become impoverished.

Our schools in general have been in dire need of equipment, improvements, and repairs. This has caused many to attempt to meet the situation by borrowing money to procure what seemed to the managers to be an absolute necessity. While I hold that this is entirely a wrong policy, yet many of the conditions of our schools have been exceedingly perplexing and trying. As managers or officers of our schools, we

should plan ahead as to needed equipment, improvement, or repairs, and go to the people and raise the money before any new equipment is arranged for or purchased. Also, we should keep a close watch on our expenses during the year; and in case it appears we are going to have a deficit in our operating account, we should then and there put forth every effort to meet the situation without making debt, either by operating more economically for the remainder of the year or by going to the people or conferences for assistance. It is only under very extreme cases where such a circumstance would arise, if proper foresight were used in making the plans for the year.

Make Out a Budget

Above everything else, shun debt and operate our schools on a cash basis. In order to do this, it will be necessary in laying plans for the next year to make out a budget, which should include all the regular expense and whatever improvements are considered necessary. A conservative estimate of the income for the year should be made; and in case it appears that a deficit would exist, definite plans should be made to raise this money before the deficit is actually incurred. Keeping a clean slate in this manner will do a great deal toward filling our people with courage, instead of weighing them down with a burden of debt.

Increase the Attendance

Another vital point to consider in connection with the financing of our schools is the attendance. No group of men can carry on an efficient school and pay its bills

unless the school has an attendance commensurate with its capacity. While it may be that the majority of our schools are filled to their convenient capacity, yet here is a great opportunity for the field worker and also the laity to assist in the financing of the school. This matter of attendance is in reality first in importance. While a full attendance is of prime necessity as far as the finances of the school are concerned, yet the attendance depends largely upon several of the elements already suggested. We all recognize that we do not need to hold out the financial side of the school in urging our young people to attend a denominational school. The reasons for attending it are abundant, and far above the financial consideration in importance. We are, however, in great need of work being done for the young people, that all may realize their need of an education, and that those who have no conception of the possibilities before them may get a vision of the important work that would be theirs if only they were prepared for service.

The lack of permanency in the make-up of the faculties and officers of our schools has been greatly to our detriment in the past. I feel that we have made some improvement in this respect the last few years, and I hope to see a continuation of this improvement in the next few years. This continual change of management, together with the change of plans that go with it, has been one of the most disastrous features in the financing of our schools.

The Alumni Can Help

In the colleges that are old enough or large enough, there are great possibilities to receive much help from the alumni. An alumni association which has the spirit that should prevail in our schools and which is dominated with the idea of assisting the Alma Mater in efficiency, is a great asset to an institution. Through former students and alumni a great work can be accomplished, not only for better equipment of the school, but also by bringing young people into touch with the possibilities that are theirs.

I believe that much might be done to save in our expenses if our schools were more closely associated. One institution is often a producer of a product of which another institution is a consumer. One is selling on the open market that which another must go to the market and purchase. It might possibly be well to cooperate for our purchases somewhat as the sanitariums have done; or possibly the educational institutions could reap these benefits by associating themselves with the sanitarium in their respective districts.

Last but not least, it is of the greatest importance that those who have the financing of our institutions live very near to God. As we recall the great work that George Müller accomplished through prayer, even to establishing and financing his institutions, it ought to inspire us to greater faith, and to get a stronger hold on him, through prayer, who is the possessor of the gold and the silver and of the cattle on a thousand hills.

Meaning and Means of True Recreation

BY MRS. N. H. DRUILLARD

TRUE recreation will strengthen, build up, make new, both mind and body. It re-creates.

There is a great difference between recreation and amusement. Recreation is like good food; amusement, like an alcoholic stimulant. Time spent in recreation is not lost. All need it and should have it. If the same set of muscles is exercised continually without change, disease is the result. The gymnasium was invented to give recreation, but often this is only mechanical and does not rest the brain. Athletic sports are sometimes brutal and demoralizing. They create a distaste for useful study, and destroy a relish for life's realities.

The nervous energy of the whole body is derived from the brain. It is impossible to find real recreation unless the mental and physical are exercised together. This makes and keeps a perfect whole. The brain nerves connect with the whole system, forming the only medium through which Heaven can communicate with man.

The whole body demands recreation, and this demand must be met. We need not do wrong nor grieve the Spirit of God in securing the most perfect recreation. We must follow God's plan. Labor was appointed to man for this purpose from the beginning. It was to be a real blessing. The Lord knew that man could find in useful labor the physical and mental rest that he so much needed and that the Lord knew man should have. All games, as well

as gymnastics, are labor, and to some degree do give exercise to both mind and body. But it is impossible to secure recreation in its true sense without developing and calling out the best there is in man. He must feel that he is accomplishing something, not only for himself, but by way of benefiting others. He must work along God's line, which is to *create*. God's effort is always to give pleasure to, and for the uplift of, humanity. Useful labor should be made recreation. It can be made just as interesting as that which is termed amusement, and even more interesting. Why is it so often thought that what we call work wears and breaks down, while sports, which are so often useless and demoralizing, build up? Why do we so often feel, when seeking for recreation for ourselves or others, that we must engage in something in which we should not dare ask our Creator to lead us, could not on bended knee ask him to unite his strength with ours to make it a success?

Often in sports and games the exercise is far more severe than it is in useful employment, and yet the latter is dreaded while the former is sought. Much of the dislike for work is purely mental, and whether we are willing to admit it or not, it is simply caste. We look at it from a viewpoint which the Lord has never given. Frequently we hear the remark, "He is so lazy and good for nothing that he will never accomplish anything," yet this same person

may be the first on the ground for play or games, and can be depended on for a leader. He will exercise until he is ready to drop, and never complain. It does not hurt him, because he thinks it is for health, and he is interested. "As he thinketh in his heart, so is he."

The teacher who can teach and lead his students to find in useful employment and study not only the same pleasure that he finds in games and sports, etc., but also better recreation, is in great demand at this time. Many of the best educators of today are beginning to see the great calamity that is coming because of the mental attitude taken in favor of useless play against useful employment — so much effort put forth for the untrue, the unreal, while the true, the real, is crowded down and out. They are finding out that it is possible, even in our public schools where the sentiment is against useful exercise and where exercise in sports is exalted and put to the front, that the whole thing can be changed in a few weeks simply by the study of labor, by exalting it to its proper place and showing how much superior useful work is to useless play, and that work can be made most intensely interesting and instructive. In but a short time every play hour becomes an hour of recreation in useful labor. It has been proved again and again that work can be entered into with as much zest and pleasure as can play, and that work can be made to recreate both the mental and the physical being far better than play. As has been said, play and work exercise the

same muscles, and the only reason that one is enjoyed so much more than the other is because of the mental attitude toward it.

The following quotations will be recognized by all (*italics mine*): —

"In each one of our schools Satan will seek to become the *guide* of the teachers and the students. He will introduce the thought that amusements and entertainments are essentials. He is pleased when we claim that they are essential to health. The Lord has provided a better way. He has given us useful employment for the development of health. Useful employment not only helps the teacher and student, but benefits others. The Word of God is to *lie* at the *foundation* of all the work done in our schools, and the students are to be taught the true dignity of labor. They are to be shown that God is a *creator*, a constant worker, and we are to be coworkers with him."

"Let every teacher take hold heartily with the students, working with them and teaching them how to work. The teachers will in this gain a most valuable experience. Idleness never has and never can elevate the human family. It is degrading and useless. To exercise in sports, amusements, and entertainments is almost as bad. In no way can we show our loyalty to God better than by using our physical as well as mental powers in doing the work God would have done."

Simplify, classify, jollify, and glorify labor, and it is a delight. No game, no play, no sport, can equal it. In it will be found true recreation.

Benefits of the School Home

The Testimony of Some Who Know

THE questions and request given below were sent to several of our schools that have a home connected with them. We find pleasure in giving the responses from three of our oldest schools. We value them as representing the judgment of those who have made extended observations, and who have had success in conducting student homes as a vital part of the school life.

QUESTION.—*What estimate do you place on the home life in our schools as a factor in the education of our youth?*

“The home is the one great place where boys and girls learn to give to and to take from one another, where the great lessons of how to get on with people in the world are daily applied.”

“It has been my observation that students outside of the home do not have the same advantages that those do who live in the home. Their work does not tend to develop character as does the influence that the home exerts over the individual.”

“It affords opportunity for culture and refinement not possible outside the home. Students learn to get along with people,—a necessity in the mission field. Association with strong, earnest young men and women strengthens character.”

QUESTION.—*To what extent can you gauge the tone of the entire school by conditions in the home?*

“The spirit of unselfish association and the habits of systematic study that are observed in the home life, are reflected in the entire school life of the student.”

“When home conditions are right, everything goes well in the

school. Let the management of the home get lax in their discipline, and it is felt in every department of the school. I have often said I should rather hunt ten principals than one preceptor.”

“The pulse of the homes is largely the pulse of the school. The school can do more spiritually for home students.”

REQUEST.—*Give instances of what home life in our schools has done for students.*

“A young man who had been a tramp for several years entered one of our schools in shabby clothes, dirty, with long hair, and general unkempt appearance. At the end of three months he had the best-kept room in the building; was transformed in person and clothes, wearing a good suit of blue serge, well pressed; had changed from the most shabby-appearing young man in the school to the equal of the other boys; had been baptized and connected with the church; and had learned the principles of independent study.”

“A very unruly boy came to one of our schools, and it seemed as if we could hardly live with him. He was rude, uncouth, and slovenly. He was put at the preceptress's table, and she undertook to help him. At first he resented it, but as she was a woman of much patience and tact, she soon won the boy, and his rudeness began to disappear. He was put to room with a young man of tidy habits; and although he proved quite a trial to this young man, he began to lose his uncouth ways and his slovenly habits, and before the end of the year he was a transformed person. His mother wrote me that the neighbors as well as his own family could hardly realize that he was the same boy.”

EDITORIALS

The Teacher's Work

THE effort to determine how much work a teacher can in fairness be expected to do well has always been a difficult task. There are so many varying elements to deal with—in the teacher, in the pupils, in the facilities—that to reduce a teacher's work to a fixed quantity that does justice to all, is not an easy problem to solve. Yet as long as our school system remains what it is, the necessity of determining a general standard to work by is quite imperative.

The element of greatest variation in the problem, and of greatest importance, is the teacher. The dispatch, the ingenuity, the viewpoint, the preparedness, do differ much in different teachers. One carries with ease what wears upon another. One does more effective work in fifteen hours a week than the other in twenty. One declares he has no difficulty at all in completing the work in "Bible Nature Series" No. 3, while another avers it cannot be done within the time allowed. Some one wants nine years to do the elementary grades, but his neighbor says eight years are ample. It is therefore well that a large number of seasoned educators can take counsel together on the important question of the teacher's work, and fix upon a general standard by which all agree to abide.

At our California council in June such counsel was taken, resulting in the adoption of twenty sixty-minute hours a week or its equivalent, as classroom time for

the college and the academy teacher, and of six full grades for the elementary teacher. It is understood that in advanced schools there may properly be some variation from the twenty hours, owing to recognized differences in the demands of various subjects upon the teacher's time outside the schoolroom. This should be carefully considered and adjusted by the faculty. It is understood also that in the elementary school *any* grades to a total of six is meant, not necessarily grades one to six; and further, that there may be some variation from this amount according to the size of the enrollment.

In our Normal department this month Miss Iden has cited some examples of un wisdom by teachers in assuming more work than they could do well, and so impairing seriously the quality of it all. She has made valuable suggestions also on good management of the program, so as to assure full time to each class without loss of efficiency. In the endeavor to establish the standard of six full grades, wise discretion and tact must be used. There should not be undue haste. The supporters of the school will need to be educated gradually into understanding the reasons for it, and should be taken into confidence in working out the plan. On the other hand, when the teacher carries only six grades, parents are justified in expecting a better quality of work done than under more congested conditions in the past. The prin-

ciple holds good also in the college and academy. The purpose in limiting the amount of work a teacher carries is to enable him, not to slacken his hand, but to improve the character of his work.

The Mother as Teacher

"PERHAPS you say you have no time to teach your child," continues Ella Frances Lynch in her article in the *Ladies' Home Journal* referred to last month. "Surely you can spare a few moments each day, and that is sufficient. A child who is being taught all the time has no time to learn. You know the child's mind and body, you know his needs and possibilities, you know the importance of sincere living, of work done manfully and well. You should know or can easily learn that the mysteries and complexities so conspicuous in school training are not a part of education. Education should be perfectly simple, and it is when the parent is the instructor. Above all, you will know when to leave the child alone."

Last month we spoke of the high privileges of the mother, first as parent of the child, then as teacher. The natural mother is the natural teacher. Both motherhood and teacherhood are gifts of God. These are gifts not to be despised, but to be cherished. You can exercise your teacher-gift by teaching your own child through the tender years.

But you do not have the time, you say, to teach him yourself. Yet you had time to go courting, to make your trousseau, to go on your honeymoon, to furnish your

rooms. You have time to prepare the meals, to set your house in order, to share your husband's pleasure and labor, to entertain your neighbor. "Surely you can spare a few moments each day" for your child, says Miss Lynch, "and that is sufficient. A child who is being taught all the time has no time to learn." That is one fault of the school which your child escapes if you teach him at home. School-teaching is somewhat like our prayers. When we pray, we often talk so much there is no time to listen to the Lord's voice. The school-teacher often talks so constantly there is little time for the pupil to absorb or digest. This is due partly to the teacher's being under necessity—the necessity of handling his children in droves, and of getting through a fixed program at a fixed time. You may enjoy the sweet unreasonableness of following no hard-and-fast lines, of taking things as they come naturally, of dropping a word at the psychological moment, of meeting the child's needs as they arise, of making but few strokes, yet having every one count.

But is this teaching?—Yes, truly, if you add only two things: answer every question Johnnie asks, either at once or after looking up the answer; then keep always on the alert for ideas of how to *direct* the natural activities of the small body and mind so they will count for the most in the development of character and usefulness; also for ideas of when to leave the child alone. True education is simple, perfectly simple. The mother is the natural, the

divinely appointed teacher. She should not let go of this prerogative too soon.

The Harvest Ingathering and Our Schools

THE Harvest Ingathering work is an established one with Seventh-day Adventists. It comes at that joyous season of the year when men garner the fruit of their toil. Its name is a significant one when taken in connection with the harvesting of souls in the end of the world.

One large value in this Harvest Ingathering work is the education and training which it gives in gospel service. Our children are to be taught to love missionary effort. They are to be trained as missionaries; and we cannot begin this education too early, for the habits of childhood strongly tend to become the habits of manhood.

In this harvesting work all are to unite. At the setting up of David's kingdom in Israel, there came to him at Ziklag representatives of all the tribes. Among these were men "who had understanding of the times, to know what Israel ought to do." They were leaders. These people came to David with "a perfect heart," and it is said of them that they could "keep rank." In the setting up of God's eternal kingdom, the same characteristics must be found in the hearts of his children. They, knowing the times, must know what Israel ought to do. They must have perfect hearts, and must be able to keep rank.

Our teachers are leaders in this great work. They are the molders, not only of the lives of their

pupils, but through them of our people as a whole. This being true, no work in which all our people are called upon to unite can be best done without earnest effort and energy being put forth by all our teachers to lead in it in the school and the church. The children in our elementary schools, as well as the youth in our academies and colleges, can do excellent work in this Harvest Ingathering campaign. In doing this work they are taught the value of unity in God's service—to keep step, to keep rank, with all the people; they are taught to present to those who are indifferent to the just claims of the heathen world their duty; and finally, by thus seeking to impress others with a sense of the needs of the Christless world, they may have awakened in their own hearts a burning desire to enter into personal service for those who have never heard of Christ. This spirit of service is the purpose and end of Christian education.

G.

The Practical Teacher

EDUCATION to be of value must be practical; it must be directly related to life. This relation must be made with the home life and general environment of the pupil; only thus can he be well educated for the responsibilities of life that will come later.

By a practical education I do not mean that which yields pecuniary returns alone—indeed, this may be classed among the less important features of education. That education which relates to culture of mind and soul is practical. True art in all its forms is

practical. To see and appreciate the beauties of form, color, and sound, adds a true zest to life. Life is "more than meat, and the body than raiment." God not only made all things good, but they were beautiful in their goodness. Marred as it is by sin, this is yet a beautiful world. It is sad that so few of us learn to see and love its beauty. An education qualifying us to enjoy this beauty is practical.

Practical education places one in a sympathetic relation to his fellow men. A practical education is one that enables its possessor to get a full measure of enjoyment out of life. And this is found only as he lives for others. The unselfish life is the happy life, and the happy life is the practical life.

The real teacher is he who enters into this larger life; who recognizes that the greater part of

his teaching is, after all, outside of books; who is ever mindful that his own ideals as revealed in word and deed count for most in his work. His ideas of life and its responsibilities are balanced. He well knows that this is a workaday world; that his pupils must be fitted to make an honest living and to love hard work of any sort. But with this he sees the object of all toil—an enjoyment of God's good gifts and a pleasure in his fellow's welfare. The teacher who really and fully possesses this ideal of life possesses a personality which is by far his strongest asset as a teacher. The pupil forgets the lesson which he so consciously sought to learn, but he never loses out of his life the larger lessons learned all unconsciously from this teacher of large soul and high ideals. Thrice blessed is that pupil whose teacher has a true conception of the practical life. G.



Photo. by H. H. Cobban

"OLD GLORY"

This is said to be the largest United States flag ever made, being 150 x 53 feet in size. As seen in the picture, it is being borne down Pennsylvania Avenue, Washington, D. C., from the Capitol to the White House. From a stand before the latter the President and his Cabinet reviewed the recent National G. A. R. parade, in which this flag was borne by about 75 Civil War veterans of the Canton, Ohio, G. A. R. Post. The stars and stripes can be easily counted.

THE MINISTRY

The Minister in the Mission Field

IN the homeland, gospel work is organized so that each worker has his respective work. Ministers, teachers, Bible workers, canvassers, and nurses each give their efforts to their distinctive line of work. In the mission field it is usually very different. The minister is a pioneer. He must lay the foundations alone, and build up different phases of the work with little help from others. A broad and liberal training is necessary to lay a foundation that will remain. He may grasp a new language quickly, and succeed in being a ready speaker in the language of his choice, and yet not be successful. La Croix, of India, devoted thirty-six years exclusively to vernacular preaching, and died mourning the fact that very few conversions resulted.

The successful minister in the mission field should be a teacher. He should impart knowledge in a way that will grip the mind and draw upon the faculties of his hearers, causing them to grow in Christian knowledge and attainment.

At one time our forefathers were rude barbarians in northern Europe, until men of broad vision went among them and successfully planted the seeds of truth, which ripened into large results. These men not only preached the word, but they also taught the people.

Of Ulfilas, one of the first missionaries to cross the Danube, we read: "He emphasized life rather

than creed; he taught the people to read the Bible." He reduced a rough, uncouth language to writing, and invented a written alphabet. St. Patrick, the first missionary to Ireland, established schools, trained a native ministry, and laid a foundation for the conversion of his people. Boniface, three centuries later, followed a similar policy — teaching the people, and establishing schools for the training of workers. The intellectual, social, and moral development of the people of Europe and America can be traced to a large extent to the labors of consecrated, broad-minded missionaries, who, single-handed, while the church was covering itself in darkness, proclaimed the simplicity of the faith, and translated and taught the Scriptures to the barbarians of the north and west.

The minister of the mission field should also be a student of human nature. He is called to work for people whose life, manners, customs, and viewpoint are different from his environment in the homeland. It is not an easy task to know these people and their manners of life. It has been said that it takes a European twenty years to understand an Indian mind. This is probably an exaggerated statement, yet it is a fact that the most alert missionary finds his way slowly into the life of the Oriental. He cannot therefore afford to walk on stilts, but with sympathetic interest mingle with

the people and learn to know, and if possible enjoy, their joys, weep with their sorrows, and learn their customs which so strongly hold and govern them. The missionary has the example of the Master when he suffered the woman that was a sinner to wash his feet. He should mingle with all classes, the Brahman as well as the pariah, as the Saviour asserted his right to the honors due a guest at the Pharisee's table, but could also talk plainly with the woman of Samaria.

s.

Increasing Our Ministry

THERE must be no belittling of the gospel ministry. No enterprise should be so conducted as to cause the ministry of the word to be looked upon as an inferior matter. It is not so. Those who belittle the ministry are belittling Christ. The highest of all work is ministry in its various lines, and it should be kept before the youth that there is no work more blessed of God than that of the gospel minister.

Let not our young men be deterred from entering the ministry. There is danger that through glowing representations some will be drawn away from the path where God bids them walk. Some have been encouraged to take a course of study in medical lines who ought to be preparing themselves to enter the ministry. The Lord calls for more ministers to labor in his vineyard. The words were spoken, "strengthen the outposts; have faithful sentinels in every part of the world." God calls for you, young men. He calls for whole armies of young

men who are large-hearted and large-minded, and who have a deep love for Christ and the truth.

The Lord has a work for women as well as for men to do. They may accomplish a good work for God if they will first learn in the school of Christ the precious, all-important lesson of meekness. They must not only bear the name of Christ, but possess his spirit. They must walk even as he walked, purifying their souls from everything that defiles. Then they will be able to benefit others by presenting the all-sufficiency of Jesus.

The Lord has need of men of intense spiritual life. Every worker may receive an endowment of strength from on high, and may go forward with faith and hope in the path where God bids him walk. The word of God abides in the young, consecrated laborer.

God has called this people to give to the world the message of Christ's soon coming. We are to give to men the last call to the gospel feast, the last invitation to the marriage supper of the Lamb. Thousands of places that have not heard the call are yet to hear it. Many who have not given the message are yet to proclaim it. Again, I appeal to our young men: Has not God called upon you to sound this message?

The number of workers in the ministry is not to be lessened, but greatly increased. Where there is now one minister in the field, twenty are to be added; and if the Spirit of God controls them, these twenty will so present the truth that twenty more will be added.—*Selected from "Gospel Workers."*

"The Reminder"

THE second year's course is nearing its completion, and yet there are a large number of our members from whom we have not yet had a report concerning their reading. We hope for such a report from each reader within the next few weeks, signifying the completion of the course. We can then issue to him the card of credit for having completed the course.

The next year's course will begin Jan. 1, 1916. This course will be fully as strong and helpful as the one now being pursued, and those who have reported upon the present course, without exception speak of it as a very helpful and inspiring one. Every minister of the gospel needs such help as will aid and encourage him in his delicate and arduous work; and these courses give this help.

In this connection an extract from two or three of our readers is to the point:—

Though I have thus early finished the 1915 Ministerial Reading Course, I have reread all the books, some with special study and interest. The last one will be a valuable companion as long as gospel work needs to be done. . . . I have highly valued the Reading Course. . . . May the good accomplished by this plan of ministerial education go on.

Another reader says:—

I also feel to thank the General Conference brethren for calling this Ministerial Reading Course into being. I am sure many, if not all, do appreciate the benefits thereof, especially the junior members. We do appreciate the selecting and recommending of these valuable books, for systematic reading is inestimable.

And still another:—

This book, "Gospel Workers," has been of the utmost benefit to me, and I am

profoundly grateful for the instruction it contains. I have been helped greatly in my ministerial labors as I have endeavored to put into practice the principles it lays down. I have also appreciated the other books of the course for this year. I look forward with interest to the course for 1916.

The Department is giving careful study to the selection of the books for the 1916 course, and we hope to announce them next month. We are also preparing an announcement of the course to be sent to our ministers throughout the world. It will count for much when all our ministers in all lands follow the Reading Course year by year. We look for a large increase in the enrollment for the Reading Course for 1916. Plan your reading and study for it.

G.

How to Study History

M. E. KERN

As it is not what we eat that builds up the body, but what we digest; so it is not what we read, but what we retain and assimilate, that strengthens the mind and gives us a store of useful information. Some read much but retain little. There are students who go to school for years but never really learn how to study.

The first requisite for successful study is to learn how to concentrate the mind, a second is to know how to classify material and recognize what is of value to retain, and a third is to be able to retain these essentials.

I should suggest that whenever you take up the book you are reading, even for a short time, you make a mental effort to locate yourself in the history. Review what has just been read, note the

period of history in which you are reading, and the period to follow. If you cannot do this without help, read again the "Preliminary Survey" or "Summary," which will help you to do it.

In reading, seize upon the events that have large meaning, and allow lesser things to cluster around these. The book is well arranged for this method of study.

If the reader has time, it is well to pursue important topics farther. The topics for reading, oral reports, and written papers, given at the close of chapters, as well as the bibliography in the appendix, furnish excellent references for this supplementary reading.

For review of what you have studied, the excellent charts in the book are a great help. After reading the history one can very profitably spend some time in studying such charts as the one between pages 206 and 207, looking back, of course, to read again of any important events which cannot be recalled. Much time should be given to charts, maps, and important illustrations.

Notes on the Reading Course

Socrates

XENOPHON tells us that Socrates was condemned on the following indictment:—

"Socrates offends against the laws in not paying respect to those gods whom the city respects, and introducing other new deities; he also offends against the laws in corrupting the youth."

The following, according to Plato, was part of his defense:—

"Let the event be as God wills; in obedience to the law I make my defense. . . .

"Some one will say, And are you not ashamed, Socrates, of a course of life which is likely to bring you to an untimely end? To whom I may fairly an-

swer: There you are mistaken: a man who is good for anything ought not to calculate the chance of living or dying; he ought only to consider whether in doing anything he is doing right or wrong—acting the part of a good man or a bad. . . .

"If you say to me, Socrates, this time we will not mind Anytus, and will let you off, but upon one condition, that you are not to inquire and speculate in this way any more, and that if you are caught doing this again you shall die, if this were the condition on which you let me go, I should reply; Men of Athens, I honor and love you; but I shall obey God rather than you; and while I have life and strength, I shall never cease from the practice and teaching of philosophy, exhorting any one whom I meet after my manner, and convincing him, saying: O my friend, why do you who are a citizen of the great and mighty and wise city of Athens, care so much about laying up the greatest amount of money and honor and reputation, and so little about wisdom and truth and the greatest improvement of the soul, which you never regard or heed at all? . . .

"I tell you that virtue is not given by money, but that from virtue come money and every good of man, public as well as private. This is my teaching; and if this is the doctrine which corrupts the youth, my influence is ruinous indeed. . . .

"I do believe that there are gods, and in a far higher sense than that in which any of my accusers believe in them. And to you and to God I commit my cause, to be determined by you as is best for you and me. . . ."

Socrates has been called "a pagan Christian, since we find in him not only the belief in a Deity who rules our lives, who can be reached by prayer, and who rewards the doer of good and punishes the evildoer, but also in him we find the hope of immortality, and, above all, the clear perception that the highest and most worthy life of man is spiritual, and that purity, truth, and obedience to the gods are the noblest aims of existence." His condemnation will not seem so strange when we remember that religious unity and loyalty to the national faith were considered essential for the stability of the state. His teaching was the more alarming, perhaps, because of the strong sympathy shown him by the small majority of votes cast for his condemnation. Such teaching as his undoubtedly tended to produce doubt in the minds of the people concerning the gods, and to prepare

the way in a certain sense for the spread of the gospel.

Was Alexander's Kingdom Greek?

Some books convey the impression that Greece as a nation passed away with the Macedonian supremacy, while in the Bible, Alexander is called king of Grecia. While the word Macedonian attaches to the work and kingdom of Alexander, it was essentially Greek, as is clearly indicated in our textbook. Sheldon, in the "Teacher's Manual," says: "That Alexander felt and made himself the representative of the Greek world is clear enough; chosen general in chief of Greek forces by a congress of Hellenic states, sanctioned by Delphi, sacrificing to the Greek deities, dedicating his spoils to the Athena of the Acropolis, and establishing Greek political forms in the cities he founded and conquered, the pupil of Aristotle and the lover of Homer seemed to be Greek in all but name. That the Greeks themselves were uneasy under the Alexandrian rule militates not in the least against this view, since throughout their organization and history, their little city states were always uneasy under any attempt at centralization, whether native or foreign." On the achievements of Alexander, Botsford says: "He was in his thirty-third year when he died, but the work which he accomplished in his short career fills a larger space in the world's history, perhaps, than that of any other human being. His mission was to make Hellenic civilization the common property of mankind. This he accomplished chiefly by means of his colonies. In every part of his empire he planted cities, more than seventy in all, each with a Greek nucleus, beginning usually with the worn-out soldiers of his army. These settlements held the empire in allegiance to their king, bound the several parts of it together by the ties of commerce, and spread Greek culture among the natives. He improved greatly the administration of the empire."

Divisions of Alexander's Empire

The death of Alexander was followed by a period of strife for the empire, with varying fortunes and many changes. Because the kingdom of Lysimachus was short-lived, some do not reckon it as one of the divisions of the empire. Nearly all agree, however, that the battle of Ipsus (301 B. C.) "finally settled the divisions of the Alexandrian or Hellenistic kingdoms," and at that time there were four

great divisions. Reference to the chart opposite page 238 shows that there were four divisions in 301 B. C.

Myers, in his "History of Greece," says: "Consequently the vast empire created by Alexander's unparalleled conquests was distracted by the wranglings and wars of his successors, and before the close of the fourth century before Christ had become broken into many fragments. Besides minor states, four well-defined and important monarchies rose out of the ruins. Their rulers were Lysimachus, Cassander, Seleucus Nicator, and Ptolemy, who had each assumed the title of king. The great horn was broken; and instead of it came up four notable ones toward the four winds of heaven.

"Lysimachus held Thrace and the western part of Asia Minor; Cassander governed Macedonia, and claimed authority over Greece; Seleucus Nicator ruled Syria and the countries eastward to the Indus; and Ptolemy held sway over Egypt.

"The kingdom of Lysimachus soon disappeared. He was defeated by Seleucus in the year 281 B. C., and his dominions were divided. The lands in Asia Minor were joined to the Syrian kingdom, while Thrace was absorbed by Macedonia. The other monarchies were longer lived, but all were finally overwhelmed by the now rapidly rising power of Rome."

Providences of God

It is well to think of the providences of God in history, for "as the wheel-like complications [in Ezekiel's vision] were under the guidance of the hand beneath the wings of the cherubim, so the complicated play of human events is under divine control. Amidst the strife and tumult of nations, he that sitteth above the cherubim still guides the affairs of the earth."

Do you see any providence of God in the outcome of the Punic Wars? What, apparently, would have been the results to civilization, and what to the preparation of the world for Christ, if Carthage had won?

Are You a Charter Member?

If not, the way is still open for your name to be added to our roll of charter members of the Reading Course. Your part is to complete the prescribed reading for the two years 1914 and 1915, and report to us.

THE NORMAL

Merry Autumn¹

It's all a farce,—these tales they tell
About the breezes sighing,
And moans astir o'er field and dell,
Because the year is dying.

Such principles are most absurd,—
I care not who first taught 'em;
There's nothing known to beast or bird
To make a solemn autumn.

In solemn times, when grief holds sway
With countenance distressing,
You'll note the more of black and gray
Will then be used in dressing.

Now purple tints are all around;
The sky is blue and mellow;
And e'en the grasses turn the ground
From modest green to yellow.

The seed burs all with laughter crack
On feather-weed and Jimson;
And leaves that should be dressed in black
Are all decked out in crimson.

A butterfly goes winging by;
A singing bird comes after;
And nature, all from earth to sky,
Is bubbling o'er with laughter.

The ripples wimple on the rills,
Like sparkling little lasses;
The sunlight runs along the hills,
And laughs among the grasses.

The earth is just so full of fun
It really can't contain it;
And streams of mirth so freely run
The heavens seem to rain it.

Don't talk to me of solemn days
In autumn's time of splendor
Because the sun shows fewer rays,
And these grow slant and slender.

Why, it's the climax of the year,—
The highest time of living! —
Till naturally its bursting cheer
Just melts into THANKSGIVING.

— Paul Lawrence Dunbar.

How Much Work Ought a Teacher to Carry?

ELLA IDEN

How many of you have ever heard a little church-school teacher say, with a note of pride in her voice, "Yes, I taught all eight grades, from the first up. I didn't have one minute to spare from nine o'clock in the morning until four in the afternoon." Of course you have all heard just these words, and perhaps have tried yourself at sometime in your experience to carry eight grades, which is full measure pressed down and running over.

I well remember the experience of a church-school teacher I once knew. She had made up her mind that a teacher must be accommo-

dating at all costs; for that, she supposed, was the only way to gain the support and good will of her patrons. On the day for the opening of school, a few minutes before nine, one of the mothers in the church came in with two of her children, aged sixteen and eighteen. She said that Mary and John were behind in their work, having missed considerable time in school. John would need a special class or two where he could forge ahead as fast as possible, and catch up with the grade where he should be; while Mary, aged eighteen, would like to take ninth-grade work. She asked the teacher if she could arrange to give them the desired classes.

¹ Courtesy The Century Company.

If that young person had been a little older and a little wiser, she would have said no at once to this request; not, perhaps, as Longfellow says, "a *thundering* no, point-blank from the mouth of a woman," but a firm, kind no that would have convinced the mother that what she asked would not be best for the school; for the teacher already had seven grades represented in her school. Had she explained this, showing Mrs. K. that one simply cannot do good work with so many classes, necessitating such short recitation periods, Mrs. K. would undoubtedly have seen the point, and made other arrangements for John and Mary. But the young teacher, with a smile, said she thought she could form the extra classes; and the mother, well satisfied with her success, left her boy and girl at school and went home, thinking the teacher a very nice person indeed.

So it was that this teacher began the difficult task of trying to please every one; and in so doing she failed to do justice to herself, to the children, or to the parents.

Her program was already full; but now she set herself to rearrange her classes so that she could get in the extra work. Some class periods were cut down to five minutes each; the afternoon recess was dropped out; the noon hour was shortened. In this way the teacher managed to get time for the ninth-grade studies. But instead of having forty-minute periods, as we do in our academies, they were crowded into recitation periods of ten or fifteen minutes' length.

Thus the teacher sought to accommodate her patrons; but it was at the expense of the lower grades and of herself. Evening hours which should have been spent in planning ways to make the work of the children more interesting, were devoted to solving algebra problems and reviewing ninth-grade Bible and history. All this was a mistake, wasn't it? And before the year was over, the teacher learned her lesson, but it was by hard experience. By the time those nine months had rolled round, she had resolved that another year she would not sacrifice thoroughness to please any one who might ask her to do more than it is possible for any teacher to do and do well.

This same teacher was asked during her first year to open a night school for some young people who were anxious to take up studies. The church people thought it would be so nice for the teacher, as these young folks would pay her for her services and so increase her salary. I am glad to tell you that she had the good sense to draw the line at this proposition, and the night school did not materialize.

This case may be a little out of the ordinary today, though it was a common occurrence a few years ago. It *is* true, however, that there are many, many schools today where the teacher endeavors to teach all the grades from one to eight inclusive. As I write, I recall a teacher of last year who had every class in every grade filled, from the little beginners' class on up. It was her first experience as a teacher. She had

her program divided up systematically into periods of ten minutes' length. There was not a moment of the day in which she was not either hearing recitations or answering questions. She tried to hold strictly to her program, and planned to close each class promptly even though she were unable to begin it on time. Often during the passing of classes as many as ten or fifteen little hands would be raised, demanding her attention; and by the time she had answered all the questions, perhaps *half* of her ten-minute class period would be gone. You can imagine how deeply she was able to go into her subject in the remaining five minutes. This way of doing things continued through the entire year. Is it any wonder that at the end of that time the teacher was worn out? What a pity that she did not understand how to combine her work, or that she did not have the counsel of some experienced person who could have helped her in reducing the number of her classes.

In our elementary schools it is seldom necessary for every year's work in every subject to be provided for in the daily program. By a careful study of her pupils and their needs, a teacher will find that different classes may be united without retarding the progress of the pupils. Parents will sometimes object to combining in this way, and often the little folks themselves have the grade idea so thoroughly in mind that they find it hard to submit to being placed in a class with some not so far advanced in other studies as they. But if the teacher will tactfully

and kindly explain the advantages to be gained, and show them that much more thorough work will be done by combining in this way, the parents will usually cooperate with her in her plans for reducing the number of classes.

In the first three grades correlation will greatly help the teacher to solve her problem. Spelling and language unite well with reading, and Bible with nature; while penmanship and drawing may each be reduced to a single class for the entire school, the teacher giving individual help to the pupils as needed.

The educational council recommended that six grades constitute a teacher's full work. I wish it were possible for us to say *five* or *four*. But six is better than eight. Let us be thankful for that much improvement. Now "six grades," as used here, does not mean, as some have supposed, that the teacher is recommended to teach only the first six grades, and nothing above them; but that her work should be equivalent to six.

Efficiency! Efficiency! is the great call in the world today, and in our own ranks as well. Year by year we are raising the standard in our schools, and are seeking to lift them to the high plane which their importance in training our youth demands. One way to raise the standard is to lighten the burdens of our teachers, and so make it possible for them to do the good work for our children which every earnest, conscientious teacher desires to do. Adapting a phrase from Horace Greeley, "The way to help our teachers is to *help* them."

A Visit From the Indians

NELLIE D. PLUGH

BELOW is a little piece of work done by the fourth-grade language class in our model school. The children had been told the story of the Pilgrims, and then were allowed to write a dramatization of the story. It is a composite story; that is, the children in the class contributed parts as they felt inspired to do so, until the whole was finished. It had been written on the board by the teacher as the sentences were given, and later copied, and each child given a copy.

The children were then permitted to act it out, doing all the planning for the costumes and kitchen setting, which was very simple. The work was done almost entirely by the children, from first to last, the teacher finding it necessary only occasionally to make a suggestion.

The final dramatization was used in our Thanksgiving program. We found it valuable in making the Pilgrim story real, giving spontaneity and naturalness to the language lessons, and developing self-reliance and organizing ability, besides the work in language which it was at first aimed to give.

I am sending it, thinking it might be suggestive to our church-school teachers for work they might do along this line.

Characters: Governor Bradford, Mrs. Bradford, Ruth Carver, John Carver, Faith, Prudence, and the Indians, Massasoit, Samoset, and Pawsha.

Scene: A Pilgrim kitchen. Mrs. Bradford peeling potatoes, Ruth teaching the children to piece blocks for a quilt.

Mrs. Bradford: It is nearly dinner time, and as soon as Aunt Ruth helps thee

with the red-and-white block, Faith may set the table, and Prudence may go to the field to call father and Uncle John.

Ruth: Can I help thee, Sister Priscilla?

Mrs. Bradford: Oh, there isn't much to do here! It will soon be winter, and it will be best to get the quilt done. We were not always warm during last winter's cold.

Ruth: Prudence and Faith are learning to help nicely.

Prudence (to Faith): Look, you have sewed those two pieces wrong.

Faith: Oh, yes, Aunt Ruth! How shall I sew them?

Ruth: This is the way.

Mrs. Bradford (looking out of window): Why, there are father and Uncle John running up the path. What can be the matter?

(Governor Bradford and John rush into the house.)

John: The guns! Quick! The Indians are coming!

(The men get guns. Children run to mother, frightened.)

Mrs. Bradford: Where? Are they near?

Faith (crying): O mother, will they hurt us?

Ruth: They may not be unfriendly. It may be the friendly Samoset bringing his chief.

(A rap is heard outside. Governor Bradford opens the door. Enter Samoset, Massasoit, and another brave carrying a sack of corn.)

Governor Bradford: O Samoset, we are glad it is you. (Shakes hands with him.) Is this your chief?

Samoset: This is my chief, Massasoit, and Pawsha.

Governor Bradford (shaking hands with other Indians): We are indeed glad to see you.

Mrs. Bradford: Welcome to our house. At first we feared thee might be coming to take our children.

John: Or burn our home.

Samoset: Me good Indian. Me no come to burn home. Big Chief Massasoit, he friend to white man. Him heap good Indian to Big White Chief.

Massasoit: Ugh, ugh.

Samoset: Me bring white man present. (Gets sack from brave.) It is maize. White man grind with stones, and white squaw make bread.

Mrs. Bradford and Ruth: Oh, thank you, Samoset!

Faith: O mamma, may I give my beads to Samoset?

Prudence: May I give mine to the big chief?

Mrs. Bradford: Yes, children, you may. (Children give beads to Indians.)

Indians: Ugh, ugh.

Governor Bradford: Since God has been so good to us as to send such good friends, I think we must have a feast together. Our harvest is but a month away. In three moons, Samoset, you bring your chief and all his braves and we will have a great feast prepared for you.

John: And we will teach you of our God, whom we thank for our harvest and our friends.

Samoset: Good, good. Me and Big Chief come. Now we go.

Mr. and Mrs. Bradford: Good-by, come again.

Children: Good-by, good Indians.

Samoset: Good-by.

Other Indians: Ugh, ugh.

Free Course in Penmanship

AT our recent Educational Council, the following recommendation was passed:—

That our superintendents urge their teachers to take the free course in penmanship provided and conducted by Mr. A. N. Palmer.

Mr. Palmer's own announcement of what he calls "The Palmer Method Normal Course by Correspondence," reads thus:—

Any teacher whose training in penmanship has proved to be inadequate may become eligible for our Normal Course by Correspondence, free of charge, by having her pupils, according to their grade in school, supplied with individual copies of either Writing Lessons for Primary Grades or The Palmer Method of Business Writing. We are training thirty thousand teachers a year to demonstrate practical business writing skillfully, and to teach it successfully.

On satisfactory completion of the Normal Course the teacher is awarded a "Teacher's Certificate," signed by Mr. Palmer. Word has just come that Director Robison, of the Union College Normal Department, and his four critic teachers have already enrolled in this course.

Address The A. N. Palmer Com-

pany, 120 Boylston St., Boston, or 30 Irving Place, New York, or 32 S. Wabash Ave., Chicago, or Palmer Building, Cedar Rapids, Iowa.

Elementary Course by Periods

IN the October issue some of the subjects were outlined for the year without being divided into periods, and are not repeated here; such as Penmanship, Music, Physical Culture, Geography, and part of the Manumental. If these subjects are followed as outlined in Bulletin No. 14, and as supplemented with more detail in the EDUCATOR, their scope will be well understood and covered.—ED.

First Grade—Second Period

BIBLE NATURE.—Stories 18-34.

READING.—Blackboard and chart work continued. Reader, to page 56.

SPELLING.—(First and second periods.) Recognition at sight of words as wholes; phonics; word building; series spelling.

PENMANSHIP.—Continue throughout year as outlined in First Period in October EDUCATOR.

MUSIC.—Same plan as in Penmanship.

PHYSICAL CULTURE.—Same plan as in Penmanship.

Second Grade—Second Period

BIBLE NATURE.—Stories 18-34.

READING.—Reader, pages 30-59.

NUMBERS.—Write number scale to 20. Study and use of foot rule, showing inches and half inches only. Use Latshaw patent half-inch rule.

Study of number 3 in triangle; of 4 in 4-inch square; of 5 in nickel, in number of school days in week; of 6 in form of snowflake, in half dozen, in half foot. Counting serially to 56 from Reader pages.

Third Grade—Second Period

BIBLE NATURE.—Stories 18-34.

READING.—Reader, pages 58-108.

ARITHMETIC.—Stone-Millis Primary, pages 67-83.

Fourth Grade—Second Period

BIBLE.—Bible Lessons, Book One, chapters 4-6; Abraham, Isaac, Job, Jacob.

Develop outline maps, showing travels of Abraham, Isaac, and Jacob. Diagram of family of Abraham. Continue chapter outlines of book of Genesis.

NATURE.—Bible Nature Series, Book One, chapter 5.

READING.—Reader, pages 71-126.

MANUMENTAL.—Raffia and reed: reed mat, raffia hand bag, knot stitch basket. Study of materials used.

ARITHMETIC.—Stone-Millis Primary, pages 173-190.

Fifth Grade — Second Period

BIBLE.—Bible Lessons, Book Two; lessons 24-44 and review. Map showing kingdoms of David and Solomon. Diagram of Solomon's Temple. Finish memorizing chapter outlines of First Samuel. Begin chapter outlines of First Kings.

NATURE.—Bible Nature Series, Book Two, pages 77-141.

READING.—Reader, pages 71-127.

MANUMENTAL.—(Second, Third, and Fourth Periods.) Sewing: Review stitches for both boys and girls; even basting, running stitch, backstitch, half backstitch, overhanding, overcasting, hemming. Advance stitches and exercises for both boys and girls; hemstitch flat fell, French seam, binding, sewing on buttons, simple buttonhole. Advance exercises for girls only—gathering, featherstitch, sewing gathers into band, straight facing, bias facing, sewing embroidery on edge, matching embroidery, sewing lace on hem, tucking, sewing ruffles up on gore, hemming a placket, sewing on hooks and eyes, making eyelets and loops.

Models for girls: Doll's apron, petticoat, nightgown, combination, dress, kimono, coat. Each girl to make from two to four for a doll at least fifteen inches long.

Models for boys: Woodwork apron, and hemstitched handkerchief, or handkerchief case.

Thin woodwork for boys: Tools needed: knife, scroll saw, file, sandpaper, rule, pencil.

Materials: Half- or quarter-inch basswood, oak, black walnut, or any suitable wood with fine grain. Wood stain, or dyes, and wax.

Make working drawings of all models to be constructed, designing for decorative purposes.

Suggestive models: Plant mark, match strike, garden bed mark, shelf, bracket, bookrack, pencil rack, easel, photograph frame, calendar back, thermometer back, toothbrush holder, whisk broom holder, etc. Each pupil should make from four to six models.

ARITHMETIC.—Stone-Millis Complete, pages 25-57. Intermediate, pages 25-57.

Sixth Grade — Second Period

BIBLE.—Bible Lessons, Book Three, lessons 28-51. Map showing countries in time of Christ. Diagram of the Herods of the New Testament. Diagram of the Life of Christ, showing events in Jesus' early life, his early public ministry, and his ministry in Judea.

NATURE.—Bible Nature Series, Book Three, pages 89-169.

READING.—Reader, pages 77-128.

ARITHMETIC.—Stone-Millis Complete, pages 159-185. Intermediate, pages 159-185.

Seventh Grade — Second Period

BIBLE.—Bible Lessons, Book Four, lessons 21-42. Chapter outlines continued to Acts 18. Map of Paul's first and second missionary journeys.

PHYSIOLOGY.—Coleman's Hygienic, pages 79-183.

GRAMMAR.—Bell's "Natural Method in English," Revised, lessons 26-50, pages 57-86.

MANUMENTAL.—*Sewing for girls:* This is the last year given wholly to hand sewing. The models are for the most part to use in dining room and kitchen, the sewing correlating with the cooking for this year.

Review: Embroidery buttonhole, even basting, uneven basting, backstitch or half backstitch, overhanding, herringbone stitch, featherstitch, chain stitch, cross-stitch, plain buttonhole, and sewing on buttons.

Advance: Barred buttonhole, hemstitching around corner, patching table linen, darning table linen, French hem, sewing on tape, tying a fringe, whipstitch, French knot, seeding, satin stitch, embroidered monogram.

Models: Sewing apron, workbag, dusting set (duster, bag, apron, cap), broom cap, tea towel, table napkin, tray cloth, table mat, sideboard scarf, cook's apron and cap, serving apron, baby's bib. The sewing apron, workbag, dusting apron and cap, cook's apron and cap are required and are to be used in the domestic class for this year.

Sewing for boys: Review hemming, backstitch, overhanding, basting, herringbone stitch, darning, sewing on buttons, hemmed-down patch, herringbone-stitch patch.

Models: Darning at least two pairs boys' stockings, sewing on buttons and patching

(Concluded on page 96)

HOME EDUCATION

Fathers and mothers, you can be educators in your homes.—*Mrs. E. G. White.*

Such a Little While¹

WE'VE such a little while together, So short a way To keep through storm and sunny weather — Then, day by day, Let's strive the journey brief to gladden, And watch that we No fellow traveler's heart may sadden; Let's patient be And forward march, with love sustaining The weak that fall, New strength for our own burdens gaining By sharing all. Let's guide the faltering feet, upholding When courage fails; With pity sweet, sad lives enfolding Through life's dark gales.	Let's strive to make the march less dreary, With light and song, And loving deeds, till hearts aweary, With hope grow strong. So let us keep the way together, And faithful be, Through all life's fitful, changeful weather, Till, fair and free, Behind us lies the path love-lighted For other feet, Through heart wounds healed, through dark wrongs righted, Through kindness sweet. So short the journey is to heaven — Let's make it bright; For every fellow traveler ever Spread joy's clear light.
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Good News to Mothers

YES, we have a Mothers' Normal. It is a department of the Fireside Correspondence School, a school managed by the General Department of Education, and conducted by Prof. C. C. Lewis, one of our oldest and most experienced educators and fathers.

The aim of this normal department is to help mothers in the care and teaching of their children until they are eight or ten years of age. The lessons were prepared by Mrs. C. C. Lewis, who has now gone to rest. It was her "dearest wish"—to use the language of her husband—"to help our mothers," and the spirit of helpfulness and Christian sympathy is breathed all through the lessons.

The first course is called "Early

Education," and consists of twenty lessons, based on two books written especially for mothers. This course covers child life from infancy up to five years of age.

The second course is called "First Grade," since it corresponds quite closely to the first grade of our elementary schools. It is prepared for mothers with children from six to eight years old, who do not have access to our own schools, or for those parents who prefer to follow the instruction in the spirit of prophecy by teaching their children at home till they are eight or ten years of age. This course also contains twenty lessons.

More Good News

Through a generous offer of Professor Lewis's daughter, Mrs. Caviness, herself a mother, the

¹ Ida L. Reed, in *Christian Herald*.

school management has been able to reduce the tuition fee for these two courses to *one half* the former amount, or from \$6 to \$3. It is hoped that this reduction may bring the course within reach of every mother who wants it. In order to make the entire plan clear, we set the facts down here in tabular form:—

Early Education Course

Registration fee	\$1.00
Tuition fee	3.00
Return postage50
Book, "Talks With Young Mothers"	1.00
Book, "Child Training"	1.25
Total	\$6.75

First Grade Course

Registration fee	\$1.00
Tuition fee	3.00
Return postage50
Book, "Education"	1.25
Book, "First Reader"60
Total	\$6.35

N. B.—The registration fee of one dollar entitles the applicant to a permanent membership in the school. Any one who has previously taken work in the school does not have to pay this fee for either of these two courses. Any one who has never paid this fee, pays it only once for both these courses or any other courses in the school.

How to Begin

Send the money for all but the books to Fireside Correspondence School, Takoma Park, Washington, D. C.

Send the money for the books to Review and Herald, 32 Union Square, East, New York.

If you prefer to pay the tuition fee of \$3 in installments, send only one dollar of it in your first remittance, then send one dollar a

month for two months following.

Be sure to tell your neighbors and friends about the Mothers' Normal.

How Should Children Be Taught Before They Are of School Age?

MRS. W. E. A. AUL

IT would be well first to find out what the proper school age is. In doing this I shall quote extensively from the writings of Mrs. E. G. White. While we are ascertaining the age, we are also getting definite instruction on what and how the children should be taught.

For the first eight or ten years of a child's life, the field or garden is the best schoolroom, the mother the best teacher, nature the best lesson book.—"Education," page 208.

Parents should be the only teachers of their children until they have reached eight or ten years of age. . . . The only schoolroom for children from eight to ten years of age should be in the open air amid the opening flowers and nature's beautiful scenery.—"Testimonies for the Church," Vol. III, page 137.

It is the nicest work ever assumed by men and women to deal with youthful minds. . . . The education of children, at home or at school, should not be like the training of dumb animals; for children have an intelligent will, which should be directed to control all their powers. . . . The human mind must be taught self-control.—"Counsels to Teachers," page 73.

Before the child is old enough to reason, he may be taught to obey. . . . Few parents begin early enough to teach their children to obey.—*Id.*, page 111.

The little ones should be educated in childlike simplicity. They

should be trained to be content with the small, helpful duties and the pleasures and experiences natural to their years.—*Id.*, page 142.

Mothers, let the little ones play in the open air. . . . Teach them simple lessons from the book of nature and the things about them; and as their minds expand, lessons from books may be added, and firmly fixed in memory. . . . The children should be given something to do that will not only keep them busy, but will interest them.—*Id.*, page 146.

Instead of sending her children from her, that she may not be annoyed by their noise or troubled by their little wants, let the mother plan amusements or light work to employ the active hands and minds. By entering into their feelings, and directing their amusements and employments, the mother will gain the confidence of her children, and she can the more effectually correct wrong habits, or check the manifestations of selfishness or passion. . . . By patient, watchful love, she can turn the minds of the children in the right direction, cultivating in them beautiful and attractive traits of character.—*"Ministry of Healing,"* pages 388, 389.

Unitedly and prayerfully the father and mother should bear the grave responsibility of guiding their children aright. It is chiefly upon the mother that the work of child training devolves; but the father should not become so absorbed in business life or in the study of books that he cannot take time to study the natures and necessities of his children. He should help in devising ways by which they may be kept busy in useful labor agreeable to their varying dispositions.—*"Counsels to Teachers,"* page 127.

We are living in an age when almost everything is superficial. There is but little stability and firmness of character, because the

training and education of children from their cradle are superficial.—*"Testimonies for the Church,"* Vol. III, page 143.

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." John 17:15.

This is where we are today, when almost everything is superficial; and we earnestly ask the Lord to keep our children from the evils.

A Suggestion

Not all mothers can teach their children until they are eight or ten years of age. Where they can, they should do so. Sometimes it may be that the mother has not had sufficient training herself, or her health may not permit her to do all she would like to do. Another may have an unbelieving husband, who desires the children to be sent to school at a much earlier age. Then again, a mother may have to labor for the support of her children, and cannot give them the attention they deserve.

Therefore, is it not best if the child for some cause is deprived of the right training in the home, that the church should provide a way? In this age the kindergarten has reached such a degree of perfection that we might make it a part of our schools, especially in the large centers.

Some, yes many, will send their children to school at an early age, even though they must send them to a worldly school. If their first impressions are received in a school of the world, they are very likely to continue in the same school.

The Lord has left the command, "Feed my lambs." Then let us hasten to provide kindergarten

schools, and not only gather into the fold our own children whose mothers cannot rear them properly, but also make a place that other parents may feel is safe for their children.

Success in Teaching Reading

MRS. C. C. LEWIS

THIS mother can best tell of her success in her own words:—

“The teacher should give much time to ear training. Teach the child to tell words by hearing the sounds of which they are composed. I find that this method of teaching beginners is far ahead of the old method of learning the letters. When teaching the sounds, I put one sound on the board,— ‘s’ for instance,—and after talking to F—— about the sound, I go to my work in the kitchen, and he goes with me. Then we think of all the different things in the kitchen whose names begin with that sound. In this way he becomes very much interested; and often, when nothing is being said about sounds, he tells me of something else he has thought of that begins with a certain sound.

“I never tell him a word which I think he is capable of finding out for himself [a fundamental principle of education.—MRS. C. C. L.], and now he seldom asks me what a word is, but at once begins to separate it into its sounds.

“He is improving quite fast in writing. I often see him writing words in the air with his finger.”

This is genuine success. And how much better for the mother to teach the elements of education to her child in loving association with him about the daily duties of

the home than to send him away to school to receive less rational instruction from a stranger. Hundreds of our mothers ought to be pursuing this course of instruction with their children, and laying for them the foundation of a moral character that will endure throughout eternity. It will cost a little, to be sure; but the price is within reach of the average mother, and the results will be beyond computation.

Letter From a Mother-Teacher

DEAR BROTHER: I received your good letter. I have had a growing interest in the educational work since I read your letter. I should love to take a teacher’s course myself. I have taught my children at home several months—two winters, and two months another winter. At first I felt wholly incapable of teaching, as I myself had not been in school for so long. When I once began teaching, “with the Lord as our guide,” why, it was enjoyment. I could not wish for better success than was ours. There is so much work to be done in a farm home that the children could see that mamma must have help. Although at first it seemed almost too hard, as time went on,—and we are at the close of school now,—I could see it was a blessing in disguise from the start. It is truly a blessing to be able to teach one’s own children. They have both learned to do so many things about the house, which they never knew before.

I shall be so thankful for any suggestions you make. Please place my name on the mailing list for plans, suggestions, etc., for making the home school a success.

Our means are very limited, but with the Lord's help we can press forward.

Your letter was a source of encouragement to me. It has opened my heart to what is best for the children. Thanking you, oh, so much, for the same, and hoping to hear from you soon, I remain,

Yours in hope of eternal life,
(Signed) MRS. M. D. SCHRIER.

Animal Stories From Java

LILY M. THORPE

ON one side of our Soemberwekas property there is a thick jungle, just such a one as you have often read about in British India and Africa. A very deep ravine separates our land from this jungle. Our house is situated directly on the edge of the ravine. It is this jungle, or part of it, which we have petitioned the government for. At the present time it is alive with snakes and wild animals. The wild animals consist of large and small tigers, leopards, panthers, and deer, besides many smaller animals indigenous to the Java forests, together with gray, black, and large red monkeys.

It is pitiful to hear the cry of the wild deer as the tiger springs upon it. Night after night the forest resounds with the discordant cry of some wild animal. The monkeys lead the tigers a chase, but it sometimes happens that even a monkey is not smart enough for a tiger. The monkeys are very destructive, but also very cute. Just as soon as the corn is planted, the gray ones are on the alert. The black and the red monkeys eat only the leaves from certain trees. The gray monkeys

will swarm in the trees surrounding the edge of the garden; and as soon as the corn is a few inches high, they will dig it up in order to eat the seed. If these animals do not destroy the corn while it is young, they wait until it is just ready to be plucked, and then it is a race to see which will get the corn first, the planter or the vigilant monkey. Sometimes it happens that the wild pig is there before the monkey; and by the time he gets onto the scene of action, the corn has been plowed up by the snout of that miscreant. We have our garden stream plowed up about every three or four nights by the wild pigs which come in search of earthworms.

A night or two ago a number of flying bats settled on our kapok trees and began to quarrel and eat the kapok. The native boys came running to my husband and begged him to bring the gun. These flying bats are very destructive. They are also good to eat, the Javanese tell us. The one that my husband shot measured seven feet across from wing tip to wing tip. The result was that we had more orders for flying bats than we could fill. The large tree squirrel is also very destructive here. It eats the young coconuts and the pineapples and bananas.

Puzzle Life of the Child

AN exchange gives an impressive list of the perplexing things the ordinary child meets with from day to day. They are worth a careful reading for the help they will be in determining whether any of this sort of treatment finds place in our dealing with children.

The child's rights are sacred, and should be so regarded by his elders. The exchange says:—

Consider some of the puzzling and unsettling difficulties a child has to deal with in an average home.

One parent forbids him to do a thing, and the other permits him.

He is merely reproved for transgressing some law which is really fundamental, such as treating an animal cruelly, and is violently punished for something which is only on the borderland between the accidental and the careless, such as spilling his bowl of milk on the table. To be sure, the latter causes his mother more trouble, but should our inconvenience or the child's wrong intent be the criterion of the severity of a punishment?

First Laughed at, Then Scolded

He is laughed at for saying something funny, and scolded without due explanation when he tries to arouse laughter by repeating it.

If he has unreasonable fears, instead of having them intelligently explained away, they are often used as a means of scaring him into obedience.

If he is naturally without fear, he fre-

quently has fears instilled into him to keep him from doing this or that.

He hears the secret things of his heart which he has been foolish enough to confide to his grown-up friends blazoned abroad, and perhaps laughed at.

People Who Think It Is Funny to Lie to a Child

The many lessons which he must learn about life are confused and complicated by the misinformation which people give him in answer to his questions, either carelessly or with the idea that they are thereby showing an exquisite wit.

He is spoken to in high-pitched, irritable tones by the grown-ups whose nerves he has disturbed, and then scolded for responding to the nervous atmosphere by what these same people have the effrontery to call crossness.

Of course children are a great deal of trouble, and it is easier to treat them carelessly than thoughtfully. But if you invited a guest to your house, you would do your best to treat him courteously and fairly, wouldn't you? And what are children but the guests whom we have invited to our homes, and to whom we consequently owe courtesy and consideration as well as food and shelter?

BOOKS AND MAGAZINES

Note to Readers

We invite our readers to contribute to this column short reviews of good books and magazine articles, in somewhat the same style, though not necessarily the length, of the two following.

"EFFECTIVE PUBLIC SPEAKING," by Prof. Frederick B. Robinson, Department of Public Speaking of the College of the City of New York. Published by the La Salle Extension University, Chicago.

The book is arranged in twenty-five lessons (for class use), each lesson consisting of instruction and illustrations, an assignment of work for each of the five school days of the week, and suggestive questions for the student to use in testing his knowledge of the principles of the lesson. This arrangement makes the book convenient for private study as well as for class use.

The matter of this volume is classified

under four general topics: (1) The organization of a speech; (2) the details of its composition; (3) practical problems in its delivery; and (4) practical directions for speeches on special occasions. Developing these general topics, the author considers the following subtopics: Under the first head, Organization of Ideas, General Plan of a Speech, Purpose of the Introduction, Arrangement of Matter in the Body of the Speech, and the Conclusion. Under "Composition" he discusses Images and the Mind of the Audience, the Expression of Images, Vocabulary Building, General Ideas or Concepts, Arguments and Their Presentation, Inductive and Deductive Arguments, Argumentation, Briefing and Floor Tactics, and Appeal to Action. "Delivery" is presented under its Physical and Personal Aspects, Speech Material and Its Preparation, Attention of the Speaker and of the Audience, Purpose of a Speech, Expressiveness of

Christian Educator

W. E. HOWELL - - - - *Editor*
 J. L. SHAW }
 FREDERICK GRIGGS } - *Associate Editors*

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 No subscription accepted for less than half-year

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 REVIEW AND HERALD PUB. ASSN.,
 WASHINGTON, D. C.

Entered as second-class matter, September 10, 1909, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

Voice, Gestures, and Hygiene for Public Speakers.

The author's style is clear and forceful. His illustrations are interesting and to the point. The selections of model speeches for study are made with discrimination and good judgment. The remarks upon hygiene are unusually good. Deep diaphragm breathing, the salt water gargle and mouth wash, large turn-down collars, long walks, fresh air, early retiring and rising, daily cold bathing of throat and chest, and careful cleansing of teeth and mouth are all recommended. Tight clothing, the use of alcohol and tobacco, sipping water while speaking, late hours, and overeating are condemned.

We heartily commend this volume for class use and for private study.

C. C. LEWIS.

"THE ESSENTIALS OF PSYCHOLOGY," by W. B. Pillsbury, Professor of Psychology, University of Michigan. 343 pages. \$1.25. The Macmillan Company, New York.

Professor Pillsbury, who is well known on account of his book on attention, has given us a textbook which will be quite acceptable to normal schools, as well as colleges that give a brief course in psychology.

The author starts with an appreciation of the behaviorist school, and gives due emphasis to the results of experimental work. He does not go to the extreme of ignoring introspection, but rather shows briefly the relation of the different viewpoints and their corresponding values.

Considerable space is given to the physiology of the nervous system, especially to the synapse and its relation to habit formation. The illustrations which belong to this section are well chosen and clear.

The student of education will enjoy his statement of the laws of learning, especially with respect to the relative capacity of the adult and the child to learn. He holds that the capacity for learning increases with age till maturity, remaining constant until old age. This is quite contrary to the older theories, but is in harmony with some of Thorndike's experiments. This will be encouraging to all mature students.

Pillsbury accepts the Weismann theory of inheritance of acquired traits, instead of the older Darwinian theory. This is of educational importance. Likewise the old faculty psychology is criticized.

In general, the accustomed topics of psychology are dealt with in a clear and concise manner, and are reenforced by suitable exercises and experiments to be worked out by the class.

W. C. JOHN.

Special Notice

ALL educational supplies, such as blanks, bulletins, pioneer pictures, which have heretofore been ordered from the General Department of Education, should now be ordered through the tract societies or branch publishing houses, the same as books. This plan will make for uniformity and the convenience of all concerned.

Elementary Course

(Concluded from page 89)

boys' garments, making carpenter's apron for use in woodwork class. Boys may enter woodwork class as soon as sewing work is finished.

ARITHMETIC.—Stone-Millis Complete, pages 318-341. Advanced, pages 42-65.

Eighth Grade — Second Period

BIBLE.—Bulletin No. 6, lessons 26-47, pages 9-16.

U. S. HISTORY.—Dickson's, pages 100-218.

CIVICS.—Forman's, pages 85-167.

GRAMMAR.—Bell's "Natural Method in English," Revised, lessons 163-183, pages 245-272.

ARITHMETIC.—Stone-Millis Complete, pages 449-471. Advanced, pages 173-195.

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EDUCATIONAL BULLETINS

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No. 2. Blackboard Suggestions for Oral Bible, 12 pages	.20
With illustrations and directions for drawing.	
No. 3. Elementary Woodwork, 12 pages	.08
With drawn models and directions for work.	
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Based on "Special Method in Reading" and "Mistakes in Teaching."	
No. 8. Lessons in Drawing, 28 pages	.07
Directions for work by months, and occupation period by weeks. [Illustrated].	
No. 9. Outline in Geography, 16 pages	.04
Based on Morton's Geography and General Conference organization.	
No. 10. Educational Council (1913), 16 pages	.05
Report of Council at the General Conference.	
No. 11. Teachers' Reading Course, Third Year, 26 pages	.05
Based on "Counsel to Teachers" and "School Management and Methods."	
No. 12. Primary Bible Nature, 42 pages	.15
Outlines and Methods for Primary Grades.	
No. 13. Educational Council (1915)	.05
Courses, standards, and certificates.	
No. 14. Elementary Course of Study	.05
Specifications in detail by semesters.	
No. 15. Teachers' Reading Course, Fourth Year	.05
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