

CHRISTIAN EDUCATOR

A MAGAZINE FOR HOME AND SCHOOL

Vol. VII

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No. 6

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To every household and every school, to every parent, teacher, and child upon whom has shone the light of the gospel, comes at this crisis the question put to Esther the queen at that momentous crisis in Israel's history, "Who knoweth whether thou art come to the kingdom for such a time as this?"

MRS. E. G. WHITE.



THE ANNFIELD SCHOOL, MUSSOORIE, INDIA

This school was founded in the year 1911, especially for the children of missionaries and of English believers. It is located on a mountain top in the foothills of the Himalayas, about 7,000 feet above sea level. The money to start it was raised by Supt. J. L. Shaw, through the *Signs of the Times*. Its present value is about \$8,000. Mrs. Edith Bruce was its principal for several years, but has now been succeeded by Geo. F. Furnival. It is a great blessing to the work in India to have this school, removed from the heated plains, in which these children and youth can be all taught of God. May we not expect that many of these students will become future workers for India's millions?

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Education in India

BY A. G. DANIELLS

THE intellectual awakening now taking place in India, and the educational advantages enjoyed by millions of her people today, are due to the earnest efforts of England and foreign mission societies. England has had direct, continuous contact with India since the year 1600, when Queen Elizabeth incorporated the East India Company. The influence and activities of this company continued and enlarged until 1858, when an "Act for the Better Government of India" was passed which transferred the administrative affairs of the whole empire from the East India Company to the British government.

The educational work of foreign mission societies in behalf of India may be said to have begun at the opening of the nineteenth century, when William Carey entered upon his work of translating and printing, and especially when he founded his college at Serampur.

Although India had at times, during the three thousand years of her history, developed her commerce, industries, architecture, etc., to a degree of considerable efficiency, yet, during that long period no practical system of education had been established for the masses. A certain kind of intellectual training had been followed,

but was open to only a favored few.

The subjects of Oriental study related mostly to the theoretical and philosophical questions that had engaged the minds of India's sages in remote times. It was indeed a "lifeless learning," destitute of those utilitarian features required to develop the capacities and sympathies of the people along the lines of Western thought, life, and government, destined to be so fully established in India. And even this education could be secured by only a few of the favored class of men. "It was narrow in its range, exclusive and spasmodic in its application, religious rather than secular, theoretical rather than utilitarian in character. Above all, it wholly lacked any scientific organization, and it was confined to a single sex." It was denied altogether to women.

As this intellectual condition of India came to be understood in all its bearings by British statesmen and Christian missionaries, it came to be regarded as the "greatest curse of the country," and it was felt that but little could be done for the betterment and uplift of the people without maintaining in India a modern, practical system of education. To this end both statesmen and missionaries have steadily



THE NAZARETH SCHOOL, FACULTY, AND VISITORS, SOUTH INDIA

worked to the present time. The aim of the government is expressed as follows by one of its leaders: "There is reason to hope that our educational system will stand out as one of the most remarkable achievements in the history of imperial politics."

It should be remembered by all who trace the development of the educational work in India, that very great obstacles have barred the way to rapid progress. The greatest of these obstacles have been general illiteracy, caste, poverty, prejudice against educating women, heathen superstitions, and Oriental inertia. Yet in the face of all the difficulties to be overcome, most encouraging progress has been made. An educational system has been established which makes it possible for a child to pass from the primary school through the secondary school and the college, and obtain degrees from the university.

The five universities of India are located at Calcutta, Madras, Bombay, Allahabad, and Lahore. Affiliated with these are 176 colleges, of which 161 are for the liberal arts, three for law, four medical, three engineering, one Oriental, one agricultural, and three for teachers. There are 40,784 students attending these colleges. This number is almost equal to the whole number of students in the universities of England, and nearly three times the number attending the universities of Japan.

Next to the colleges are the secondary schools, numbering 3,285. Secondary schools are divided into higher and middle schools. The number of students attending the higher schools approximates 450,000, while the number in the middle schools is close to 550,000.

Under the secondary schools are the primary, which number 127,650, with a total attendance of 6,331,355.

Included in these schools are the government, mission, Moham-medan, and private schools. There are also normal and technical schools. In the normal training schools there are 15,000 preparing for the work of teaching. Six thousand of these passed the pre-scribed tests in 1914.

It is interesting to note that among these students there are nearly a million girls, of whom 414 are attending the colleges, 18,515 are in the high school, 48,252 in the middle schools, and 832,962 are receiving instruction in the primary schools.

If in running over this statement one thinks of the figures only, they will not seem large nor particularly interesting. But if one remembers the ignorance, superstition, degradation, and wretchedness of the centuries of intellectual darkness from which these millions are just emerging, these figures become eloquent. They proclaim the emancipation of the masses, the elevation of women, the death of the caste system, and the prosperity of the nation. Education is already bringing improved sanitation, better medical care, a truer knowledge of the natural resources of the country, and a larger knowledge of the world generally.

It should not be forgotten that the foreign mission societies have held a conspicuous place in this great work. A century ago William Carey founded a Christian college at Serampur. It is still doing excellent work. Today the various missionary societies are conducting 15,000 schools, in which more than 500,000 pupils are receiving some

measure of education. It is a great and imperishable work the Christian church is doing in this one line of endeavor in India.

In most of these schools, "the Bible is extolled, and its truths are held in highest reverence by teachers and by missionaries, and they thus become of supreme value to the young pupils." Thus hundreds of thousands of India's children are receiving what is meant to be a Christian education.

It was the introduction of Western education that gave India its present living literature. India had no newspaper until 1780, when one was started by an Englishman in the city of Calcutta. Others soon followed. In 1818 William Carey and his associates at Serampur began the publication of a paper in the Indian language. As this was the first newspaper ever printed in that language, it laid the foundation of what may be called the native Indian press. There are at the present time 659 newspapers and 2,269 periodicals issued regularly from the presses in India. In addition, about 2,000 different books in English and 10,000 in the Indian languages are printed there.

Whatever may be the defects of India's educational system, and however much remains to be done in behalf of the masses, it must, in all fairness, be acknowledged that the educational work already done has borne fruit in many ways almost beyond the powers of conception, and certainly far beyond expression in this limited space. The providence of God is in this great work.

What Shall I Read This Winter?

BY C. A. RUSSELL

"TILL I come, give attendance to reading."

These words of the apostle Paul were never more applicable than today. We are living in a reading age. Everybody reads, but comparatively few "give attendance," or attention, to reading. The world is deluged with oceans of light, frothy, fictitious literature — no, not literature — printed matter, which is pouring into and filtering through the minds of the young until it is no wonder that they become intoxicated, and lose all taste for that which is pure and wholesome; until those books which are really educative and elevating seem stale and uninviting; until the Word of God appears dry and uninteresting. "What whisky drinking is to the body, novel reading is to the mind." One is as really intoxicating as the other.

One has but to visit any public library to see what the people read. The books upon the shelves devoted to fiction are worn to tatters and must be frequently replaced by new ones, while history, science, and biography beg for patronage.

In a lecture delivered by Prof. T. W. Shannon, of the International Purity League, he says: "Obtaining truth from one's reading is like mining for gold. One might find a nugget of gold in a tar bucket or a slop bucket, but his hand would be soiled in getting it. On the other hand, had he gone to the stream for it, he not only would have the gold,

but his hands, instead of being defiled, would have been cleansed by the environment.

"So with our reading. One may find as pure and wholesome a truth in Ingersoll's writings, or in a dime novel, as could be found in the Bible, but he has been to the devil's tar bucket or slop bucket to get it, and has soiled his mind by the environment. Had he gone to the Bible, his mind would have been purified by the environment."

Henry Ward Beecher once said: "A little library growing larger every year is an honorable part of a man's history. It is a man's duty to have books. A library is not a luxury, but one of the necessities of life. Books are the windows through which the soul looks out. A home without books is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to pay for them."

The very last appeal to our young people from the one whose voice is now silent, whose pen is laid down, was filled with earnest admonition to store the mind with that which will make for success in the work of character building. Under date of March 3, 1915, we quote: "We should advise the young to take hold of such reading matter as recommends itself for the upbuilding of Christian character."

Let all our young people take heed to these earnest words.

Fragments that Count

BY M. B. VAN KIRK

THE old adage, "Time is money," contains a germ of vital truth. "Lost, somewhere between sunrise and sunset, sixty golden minutes, each studded with sixty sparkling gems," is another saying that scarcely comes into mind nowadays. Our teachers and the youth often esteem these rapidly passing seconds of little value. How often we fain would excuse ourselves when conscience or some friend chides us for failure to do our full measure of duty, with the plea, "I had not time"!

Teachers have a great responsibility in training our youth to use wisely the time at their disposal. Sometimes a misguided friend censures the youth for time spent in recreation, and of course is horrified to know of some matured person who takes a bit of time for rest. Time thus properly spent is not lost. This is not the time spoken of in the quotations above. It is the time spent in foolish labor or foolish reading or allowed to be occupied with useless tasks.

Often we hear college students who are preparing to enter some line of our work, excuse themselves from Christian activity, or from taking an interest in the Missionary Volunteer plans, such as Standard of Attainment or Reading Courses or other lines of work, with the plea of no time. Yet these same persons frequently waste much more time than would be necessary to reach the

goals set before our young people. Often a change, such as reading a few chapters in the Bible or a few pages in the books of the Reading Course, would furnish a restful variety in the trend of thought, and would become a stimulus to further study.

Many of the persons who command our greatest admiration have enjoyed far fewer of the advantages now so common to all, than do we. Hard mental or physical work has rarely injured any one's health, when tempered with proper intervals of sleep. Habits of industry and economy of time formed in youth are invaluable. Here is opportunity for valuable help and leadership on the part of the instructor. The teacher in the most elementary school ought so to direct the efforts of his pupils that the habit of dawdling over tasks and wasting valuable time in idleness is not acquired. Far better send a child out of the schoolroom to work off restlessness and indolence in play, than allow him to fritter away his time in doing worse than nothing.

Again, economy of time may be taught by the teacher's having the work so well planned from day to day that what should be done is actually accomplished. Habitual tardiness on the part of the teacher in opening and closing school, and in hearing recitations, breeds an increase of these errors on the part of the student, be he old or young.

Overemphasizing the minor details of a subject, and doing the work in a slovenly manner, assists in forming habits of carelessness. Teaching terms that must of necessity give way to other terms as one advances, causes lack of interest, and is an inexcusable waste of time. No child should be allowed to spend his time in attempting to master any phase of school work when not capable of understanding the technical terms of the subject. The years of school life, crowded as they are with the breadth of the curriculum of the present day, are far too few to be spent in learning something that must be unlearned in the next or a later step of advancement. Likewise it is false economy of time to fail to teach several synonymous terms in some subjects; for instance, that "the construction of a word" and its syntax are the same thing.

A common fault, and a gross waste of valuable time, is that of allowing pupils to slip along, and then a few days prior to examination, announce the day of examination with the admonition "Study hard, or some of you will fail." Students who pass grades under this plan really have failed. No school task should be used as a punishment for failure to study.

Many teachers waste time in doing just what is given in the textbook when the student has already mastered the principle involved in the operation. Assigning tasks and then forgetting they have made the assignment, thus teaching the students to

form habits of carelessness, is far too common, while lack of vigor and life in teaching is the cause of much of the dislike students have for certain branches.

Perhaps the most serious error on the part of a large number of teachers is doing the work that should be done by the student, encouraging the habit of mental laziness and the shirking of difficult tasks. The teacher should seldom tell the student what to do when he asks for help. The only assistance that counts for mental growth is that which by wise questioning leads him to see the thing to be done, then the doing of it by the pupil emphasizes the principle and marks a step in the acquisition of personal power. This is real teaching, and is invaluable as a stimulus.

Last, but far from least, careless habits in maintaining proper decorum and keeping the school in order produce no end of trouble. Far better be too strict than too easy. Quiet positiveness on the part of the teacher, with not the slightest suggestion in tone of voice or in uttered threat that the requirement will not be met, will go a long way toward maintaining proper decorum. The teacher's personal habits of order and neatness, and his requiring every request to be fulfilled, with good judgment in making requirements, will largely eliminate the need for severe punishment.

Careful attention to these fragments, and earnest efforts in the fear of God, will bring many of the desired results, and better teaching in many of our schools.

Teaching Manners in the Boys' Dormitory

BY P. L. THOMPSON, BETHEL ACADEMY

BOARDING schools have long been looked upon as having merit over the day school, and parents who place their children in such schools expect them to receive special training upon various subjects and duties not in the sphere of the average day school. Next to religious and spiritual care of the body, the most important of these special points of training is conduct. This task is a particularly important one in our intermediate schools.

In this matter the school home is more to the boy than any study of books in the whole course. His own room and the rooms of his fellows tell more lastingly upon his personality and character than does the classroom. This places upon those in charge of the home peculiar burdens, for just as there is opportunity for the boy to make great gain under the influence of the dormitory, there is also possibility to retrograde in even the ordinary civilities. Habits of rudeness and incivility, of laxness and untidiness, will be formed unless great care is taken to prevent them. It is easily possible for a boy to be positively harmed by dormitory life. Our school homes should be so directed as to teach carefulness, courtesy, and ease in the amenities of daily social life. School work is far from successful when it gives the boy only knowledge of textbooks. This can be gained in the day schools of the public school system; even the addition

of Bible studies is not sufficient cause for choosing the boarding school over the day school. Parents must be able to count on careful supervision and right social training for the boy when he goes away from home to school.

Courtesy Not Effeminate

Before definite headway can be made in training the boy in habits of gentility and carefulness, there must first be created by studies, talks, and example, an atmosphere favorable to such work. The boy must be brought to see that there is nothing effeminate about kindness and courtesy; he must be shown the commercial, religious, and social value of gentility. With this spirit once created, suggestions and advice are sure to be kindly taken and willingly received. Until then it is useless to undertake specific corrections, and since many students come from homes where bluntness and rude frankness are a boast, and cheap personalities pass for wit, the task is necessarily a slow one, and requires much patient repetition of all lessons. The end desired is nothing short of revolutionary to many boys, and its attainment usually takes a great deal of time.

There is often a call for the most rudimentary instruction in manners. Many a boy does not know that his hat should be removed in the house, that he should not eat with his knife, or how to conduct himself in the presence of ladies.

There are many things that contribute to the creation of a spirit of self-help. First, most certainly, comes courteous and becoming treatment at the hands of the faculty, especially from the preceptor. All other means are futile unless this one is employed.

Readings and talks at worship prove very helpful when given in an evident spirit of kindness and fellowship. Often a talk on some subject of conduct may be followed by an open discussion with good results. Many times I have lent books on etiquette to boys who have studied them seriously with a mind to learn.

Next to the point of practice in the life of the teachers, nothing makes so favorable an impression on the boy as liberality in the presentation of the teachings. Extreme, precise rules have little in them that appeals to his mind. What he wants is not technic in conduct, but spirit, and broad principles. Aside from the fundamental rules of etiquette, it is best to leave to his sense of manliness the working out of details.

Influence of the Well-Trained Boy

Another influence, and by no means an insignificant one, in the cultural uplift of boys is association with boys who are well trained, and who have in former years been molded and imbued with the spirit of the school. One boy who is a gentleman and a Christian can do more in this line than is often realized. In fact, one is sometimes almost led to think that such a student is as valuable a force among his fellows as a teacher, and in a way

rarely possible to the teacher. Such boys should be enlisted by wise management in the work of developing in the home a general disapproval of cheapness in conversation and action. The need of such a class is almost imperative; without such boys the task of the preceptor is threefold harder, and his probable results are much lower. The old student with his correct previous training and school patriotism is an almost indispensable asset in the work of preserving tone and culture in the life of the dormitory.

The Most Delicate Task

But after all is said and done in a general way, there yet remains the more difficult and delicate task of personal instruction upon personal matters. To this task the preceptor must bring all the tact at his command, and much of the grace of God, if he would do it successfully. It can usually be done to the entire satisfaction and helping of the boy. Uncouth habits, even offensive ones, are often unwittingly retained by boys who think they are carefully practicing the lessons given in the general instruction. Nothing but definitely calling the attention of such a boy to the evil will do the work. Then it should be done as a kindness with an offer of help and some words of approval for the things that are commendable in the boy's habits.

Surely our schools should turn out young men whom the world will admire and esteem, not alone for their religious fervor, but also for their pleasing social decencies and for their manly poise.

EDITORIALS

Teaching Faith

AFTER all, the difference between an education that is Christian in its spirit and genius, and one that is not, may be summed up in the one word, "faith." A belief in God, that he is, and is a rewarder of those who serve him, is the supreme lesson of life, for it offers a solution of life's hardest problems. The prime and excellent reason for the schools of the church is to teach this lesson.

Faith, that mighty power which has subdued kingdoms, quenched the violence of fire, stopped the mouths of lions, and wrought righteousness, is after all the simplest of human emotions. It comes without observation and is not obtained by reasoning. It is a gift of God given to every man according to his needs. It grows with exercise, but, like all God's other gifts, if unused, it is lost.

It is a law of the mind that confidence begets confidence. We achieve results because of previous achievements by ourselves and others. What we have done we again may do — and more. Having been given strength to win past achievements, we expect them for future ones. It is for our encouragement that the works of faith of the worthy men of old are recorded.

To teach faith we must see the hand of God in all that pertains to our existence in life; we must appreciate his spirit of loving service. To do this we must count and recount his favors to us and

all men, and recognize that they are unmerited. It must be taught the child that God "giveth to all life, and breath, and all things." This teaching must be persistent, and yet so wisely, delicately, and unobtrusively given that it is almost an unconscious tuition to the child, lest this "line upon line" seem to him as an idle tale. The faith so received should grow from the tiniest of seeds to a great tree whose branches are a resting place and a comfort to others.

But this lesson of lessons can be taught in reality only by those who, having learned it, have won its victories to the salvation of themselves and others. And what opportunities are offered the Christian teacher for such victories! The teacher's work is one which calls for many Christian graces. Faith connects the teacher with the source of these graces. The apostle Paul could say, "Be ye followers of me." His teaching was not a theory, but a life. He was what he taught, and his work has lived well-nigh twenty centuries. He had a love for souls so great that he could wish himself accursed for their sake. It was this love for those whom he taught, and his firm faith in God, that made him such a great teacher of faith. He knew God for himself, and he knew him for others. Paul, next to Christ, is without doubt the greatest exponent of faith the world has ever seen. He was such because of his own experience. So likewise must

the Christian teacher have this deep personal experience if his teaching is to have life. He who has faith will teach faith. G.

Consider the Girls

NOT long ago, while enjoying the hospitality of a Christian home in the vicinity of one of our schools, we were impressed anew with the handicap under which many girls work in getting their education, in comparison with boys. We do not mean that the young woman in this home, now well along in her teens, suffers any more handicap than other girls; for, indeed, the spirit in the home was such that she enjoyed more than ordinary consideration. What we do mean is that the circumstance of our being entertained there created an occasion for observing how many little demands there are on the time and strength of the girl in the family, that the boy escapes. She had a lesson in general history to prepare. We saw her pick up and lay down the book a half dozen times within an hour in order to attend to various domestic and social duties incident to what is expected of her sex in the round of the day. The telephone had to be answered, the grocery boy came, the stove draft had to be adjusted, the cat got into mischief, the guest had to have a glass of water (though he thirsted long before he had the heart to ask for it), a neighbor called on an errand, then the table had to be set for luncheon.

This hour is typical of many such in every home, where these

many interruptions must be suffered alone by the mother or shared by the daughter. And why? It is their lot, society has so ordered it, we say. When father settles down with his newspaper in the evening, and John with his lessons, it is expected that they shall be spared the petty distractions of the household that mother and Mary must continue to bear. John has been out during the afternoon, at work or at play, and it is a change for him to sit down and apply himself to his school tasks. Unless he is more thoughtful than the average boy, he expects Mary to shield him from disturbances such as have been nagging at her all day.

Is it an even race? Is it fair? Is it democratic? Is it Christian?

Thinking on these questions, we are reminded of an editorial we read recently in the *Youth's Companion*, which puts the case so well, and appeals so pointedly for the better protection of girls in work and time, that we reprint it here:

The school year is advancing rapidly, and you watch the progress and condition of your boys and girls with anxious interest. The boys, for the most part, are rugged and contented, absorbed in their sports, perfectly indifferent to their studies, and making you worry only whether they will ever know anything or care if they do not; but with the girls you begin to see that worn, strained look, and to detect in them the nervous irritability that troubled you last spring, and that you hoped had vanished with summer's fresh air and merry forgetfulness.

The difference is, of course, partly a question of mere physical

endurance, but it is still more a question of mental attitude. There is an old saying that a girl studies to please her teacher, and that a boy, when he does study, studies to please himself. It is true, at any rate, that girls are more conscientious in their work, more anxious, more keenly sensitive to failure, to reproof, and criticism.

But there is another very serious difference, not enough allowed for. A boy's study is accepted at home as the main purpose of his life. If he has other work, it is of a definitely specified nature, done at certain times, soon over with and forgotten. A girl, from the moment she can really use her hands, faces a thousand possibilities of interruption and distraction that a boy escapes. There is the care of her room, the care of her clothes, the little tasks about the house that some one must attend to. If she does not, mother will, and it is almost as wearing for her to see tired mother doing them as to do them herself. Then there are the visitors. Aunt Matilda looks in for a moment that stretches to half an hour. Jim cannot talk to her because he has to study. Susan has to study, too, but nobody thinks about that. Being feminine, she is born to those little social obligations, and usually her books get only the tag end of her mind.

It is that distraction of cross-purposes that by spring will net your daughter's face with the lines you do not like to see. It may or may not be a wise thing for her to start the race of book learning against her brother with such a handicap; but if she is to start it, your business is to see that the handicap is made as light as possible. Shield her, protect her, systematize her work and hours. Let her sleep with utter disregard of aunts and cousins. So you may give her at least a fighting chance.

Talking or Doing—Which?

IN spite of all that is written — books, pamphlets, and articles; and that is spoken — lectures, addresses, and talks, we are making but slow progress along the Road of Health for the school child. Hundreds, yes, thousands of lopsided, stoop-shouldered, pale-faced children are in our schools, and we are teaching them that they are made in the image of God! "God made man upright," but man has sought out many school-room inventions — foul, overheated, dirty air; improper light; ill-fitting seats; and "the race is degenerating."

It is more, far more, important, that the child be a good animal than a good student; that he have a good body than a large store of knowledge. Mind and matter are not opposed in child life. There can be no great excellence of mind without vigor of body. While "the life is more than meat, and the body than raiment," yet its joys, if not measured by bodily vigor, are at least immeasurably affected by it.

Why, then, continue this nerve-depleting and body-destroying pace? Why continue to talk about "Christian education" with its chief corner stone neglected? Why teach that the mind must be "trained," "disciplined," and "cultured;" while the body, the house in which the mind dwells, is left to "nature," to grow, Topsy-like, if indeed it grows at all? Oh, the awful tragedy of it all!

Yes, it is "awful" that so great a means of our happiness as is a strong, vigorous, and perfectly

healthy body, should be so lightly regarded by the teachers of children and youth.

Let us call a halt in our degenerating course. Let us either cease our meaningless talk about the "importance of a good physique," or let us give it a meaning by "training," "disciplining," and "culturing" the body in just as deliberate and careful a manner as we do the mind. It is not enough that a young man browse about in the field of knowledge as he chooses. He must be subjected to such direction of the master as will make him think accurately, comprehensively, and rapidly; as will give to him that symmetry and poise of mind that distinguishes a scholar. Now, if a master is necessary for the boy's mind, he is also necessary for his body. Chopping, plowing, and digging, while health giving, do not give symmetry of body nor physical grace, nor indeed the fullest measure of health. They need to be supplemented by a physical education that will correct the weaknesses of the body of the growing child and the grown youth. Who has not remarked many a big-bodied workman with physical deformities and awkwardness of carriage that instantly mark his lack of spiritual grace,—defects which would never have grown upon him had he received a right physical training in early life. A man's walk and carriage is an index to his character; a well-poised body tends to give grace of mind.

Then in seeking to give our students "training," "discipline," and "culture,"—words constantly

used of our educational undertakings,—let us see that they are applied to the body as well as to the mind. Let systematic exercises in proper breathing, standing, sitting, and walking be *required* of all. Let proper physical measurements of our students be taken to determine their weaknesses of body, and then proper exercises be *required*, to overcome these weaknesses. Let us "culture" the bodies of our students as well as their minds; or let us cease our "health talk," which last thing we are more determined than ever not to do.

G.

College Credit for Normal Work

Now that our normal course has been rescued from the menace of being swallowed up by the college curriculum, we are confronted still with the question of how much college credit can justly be given to normal subjects. The council voted to allow five units out of a total of nine, but one of these was specified as Bible, which is already a college subject and therefore does not come into the reckoning as a normal unit. This leaves four purely normal units to be applied on college credit, as the matter was left by the council.

Subsequent balloting, rather to our surprise, raised this number to seven, which together with Bible and manual arts make up the total of nine required for graduation. This vote means to accept the entire normal course, with the one exception of manual arts, on college credit toward the bachelor's degree. This fact led the Di-

vision Department to pass an action postponing the time when this vote should take effect till the normal work can be standardized, although it is understood that this action does not debar from college credit the four normal units agreed upon at the council, viz., two in Education and two in Teaching and Observation.

For the sake of our own enlightenment, it is profitable in this connection to study the general practice of colleges and universities throughout this country in reference to admitting normal work to college credit. Fortunately the facts have been collated by Dean William C. Ruediger, of Teachers' College, George Washington University, in a paper read at the meeting of the Society of College Teachers of Education, at Cincinnati, in February, 1915. The data were gathered from sixty-two American colleges in twenty-four States distributed from the Atlantic to the Pacific. The report is based on "semester hours," which designation we hope all our colleges will adopt, as it is now in virtually universal use in the United States. It is specified that only credits from a standard normal school are referred to, viz., "one whose course is based upon a recognized four-year high school or its equivalent, and extends over at least two years." Further, it is understood that "two years" of college credit means about 60 semester hours, and that a larger number of normal credits than 60 semester hours cannot mean more than half the college course.

Out of the 62 colleges examined, 46 give some measure of college credit to normal graduates, that can be expressed numerically. In terms of semester hours, it was found that—

7 grant from 30 to 40

9 grant from 41 to 50

30 grant from 51 to 65

In drawing an inference from these facts, the report says, "There is therefore a distinct tendency to grant approximately two years of advanced credit to graduates of standard normal schools."

Our task, then, in order to be in harmony with this general situation, is to develop the "standard normal school." Every one will recognize the justice of our Division Department's action in postponing the giving of college credit to the seven normal units that have been voted, till this standardizing can be done. When these seven are given, it will mean the equivalent of 56 semester hours of purely normal work, the Bible required in our normal course making up the full amount for two years' college credit. The four normal units voted at the council make the equivalent of 32 semester hours, which with the Bible added, would make 40 semester hours of advanced credit for the normal graduate, as it stands now, with only 20 more to make up for two years' college credit.

In our judgment, this is, *for us*, sufficiently advanced ground to stand upon until we have had the experience of testing it out, and until we can establish *de facto* standard normal departments in our colleges.

THE MINISTRY

Our Schools and the Ministry

THE object of our schools is to do a broader service than to provide institutions of learning where literary or technical training is offered in the arts and sciences. The world has many such institutions. Public funds are largely used to that end. Persons of wealth make large endowments. Should we wish to excel in science or art alone, the colleges and universities of the land are ready with open doors to receive our young people.

The purpose of our institutions is to save our young people from the world, establish their faith in God, change their ideals, inculcate in their hearts love for others, and train them in the science of soul winning. The keynote of the autumn council was "soul winning, both at home and in the mission fields." To accomplish this end our educational institutions are to act as important factors.

Young men attending our colleges should be carefully observed and counseled. The calling of the gospel ministry should be kept before them. The greatest need of the cause today is for evangelistic workers. Those who give evidence that they could make a success of the gospel ministry, and feel that God has called them to it, should be encouraged to make thorough preparation and devote themselves to that service. Much wisdom is required in advising young men for the ministry. Some of the strongest ministers among us today were

once thought to have little adaptability for that work, and were advised to try some other; but they persevered, and the Lord blessed them and has given them success. God sees not as man sees. All things are possible through him. He can take a tiny acorn and make a spreading oak. When the great need of the cause is for evangelistic workers, we need to be wise in counsel. The measure of the advance of the movement of present truth very largely depends upon the increase of efficient, well-trained ministers and Bible workers.

At the autumn council a request came for six evangelists for England. The population of England is half that of the United States, and yet the workers are few. Urgent requests for evangelistic workers came from many places. The demand is greater than the supply. More than ever we must look to our colleges for evangelistic workers. There is no science more important than the science of soul winning. The young man and young woman who attends one of our institutions, may make progress in the studies assigned them, and yet if they do not catch the spirit and purpose of true education, unreservedly consecrate themselves to God, and train themselves to win souls, their education is to little purpose. They have missed the mark, and the cause of present truth is not advanced by their association with our work.

In order that our institutions may do their part in training young people to work for souls, every teacher should be a soul winner. That is a part of his appointed work. Our colleges are to develop soul winners. At times the work may seem difficult, and their efforts on behalf of the young people unavailing. At such times the words of Daniel come as an encouragement: "They that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Our colleges are to develop stars, not stars of earthly magnitude, but such as shall be stars in the kingdom of God forever and ever. A star in the literary or scientific world may shine for a time, but soon it sets. Those who undertake to turn many to righteousness will shine as stars forever and ever. With this definite end kept constantly in view, our institutions will grow stronger, and the work they are doing will hasten the world-wide movement which is to triumph in the soon coming of our absent Lord. S.

Reading Course Notes

(CONTRIBUTED BY PROF. M. E. KERN)

Assignment: "History of Western Europe," by Robinson, pages 173-353.

The Noon of Papal Power

In the period of history covered by this assignment,—from the middle of the twelfth to the beginning of the sixteenth century,—the papacy is still the center of interest to the student of general history.

Our author has succeeded very well, it seems to me, in giving us a true historical setting, without which it is impossible to understand the medieval church. "The Catholic Church and the medieval papacy were the greatest of the creations

of the first fifteen centuries of the Christian era. The medieval church was not exclusively a religious organization. It was more of an ecclesiastical state. It had laws, lawyers, courts, and prisons. If not born into it, all the people of Western Europe were at least baptized into it. It levied taxes on its subjects. Standards of patriotism and treason were more sharply defined than in the modern state. The evolution of this great organization is the central fact of the first thirteen centuries after Christ. It aimed to control the whole life of its subjects here, and to determine their destiny hereafter." —"*The Rise of the Medieval Church*," by Flick, page 5.

In Pope Innocent III the papacy reached its height. He had the work of Gregory VII (Hildebrand) and Alexander III to build upon, and was quick to seize every opportunity for papal aggrandizement. Boldly he declared his ideas of the absolute supremacy of the papacy, when he said: "The vicegerent of Christ is less than God and more than man. God has given to St. Peter not only the government of the church, but the government of the world. The church is the sun, the empire is the moon shining with borrowed light."—"*A Short History of the Christian Church*," by Moncrief, page 211.

In a sermon based on Luke 12: 42, he said: "I am he whom the Lord hath placed over his household; yet who am I that I should sit on high above kings and above all princes? For of me it is written in the prophets, 'See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant' (Jer. 1: 10). This steward is the viceroy of God, the successor of Peter; he that standeth in the midst between God and man. He is the judge of all, but is judged by no one."—"*The Rise of the Medieval Church*," by Flick, page 548.

How fully these ideas became a reality we have seen. Newman says that the following theocratic principles were established when Innocent III died: "(1) The Bishop of Rome representative of the Almighty on earth. (2) The pope and the priesthood constitute the visible church. (3) Territorial fixity and material endowments belong to the outward body of the church. (4) The title of the church to its possessions, however obtained, indefeasible. (5) The pope the ultimate

judge in religious matters. (6) The pope the sole dispenser of temporal honors. (7) The pope the supreme criminal judge even of princes. (8) The pope the sole guardian of the faith, to repress and exterminate gainsayers."—*"A Manual of Church History," by Newman, Vol. I, p. 518.*

A Papal Interdict

The following are the principal portions of Innocent's interdict versus Philip Augustus:—

"Let all the churches be closed; let no one be admitted to them, except to baptize infants; let them not be otherwise opened, except for the purpose of lighting the lamps, or when the priest shall come for the Eucharist and holy water for the use of the sick. We permit Mass to be celebrated once a week, on Friday, early in the morning, to consecrate the Host for the use of the sick, but only one clerk is to be admitted to assist the priest. Let the clergy preach on Sunday in the vestibules of the churches, and in place of the Mass let them deliver the Word of God. Let them recite the canonical hours outside the churches, where the people do not hear them; if they recite an epistle or a gospel, let them beware lest the laity hear them; and let them not permit the dead to be interred, nor their bodies to be placed unburied in the cemeteries. Let them, moreover, say to the laity that they sin and transgress grievously, by burying bodies in the earth, even in unconsecrated ground, for in so doing they assume to themselves an office pertaining to others.

"Let them forbid their parishioners to enter churches that may be open in the king's territory, and let them not bless the wallets of pilgrims, except outside the churches. Let them not celebrate the offices in Passion week, but refrain even until Easter day, and then let them celebrate in private, no one being admitted except the assisting priest, as above directed; let no one communicate, even at Easter, unless he be sick and in danger of death. During the same week, or on Palm Sunday, let them announce to their parishioners that they may assemble on Easter morning before the church and there have permission to eat flesh and consecrated bread. . . . Let the priest confess all who desire it in the portico of the church; if the church have no portico, we direct that in bad or rainy weather, and not otherwise, the nearest

door of the church may be opened and confessions heard on its threshold (all being excluded except the one who is to confess), so that the priest and the penitent can be heard by those who are outside the church. If, however, the weather be fair, let the confession be heard in front of the closed doors. Let no vessels of holy water be placed outside the church, nor shall the priests carry them anywhere; for all the sacraments of the church beyond these two which are reserved are absolutely prohibited. Extreme unction, which is a holy sacrament, may not be given."—*"Source Book of Medieval History," by Ogg, pages 382, 383.*

King John's Concession

The following is King John's concession by which he gave his kingdom to the pope and received it back as a fief:—

"John, by the grace of God, king of England, lord of Ireland, duke of Normandy and Aquitaine, count of Anjou, to all the faithful of Christ who shall look upon this present charter, greeting.

"We wish it to be known to all of you, through this our charter, furnished with our seal, that inasmuch as we had offended in many ways God and our mother the holy church, and in consequence are known to have very much needed the divine mercy, and cannot offer anything worthy for making due satisfaction to God and to the church unless we humiliate ourselves and our kingdoms:—we, wishing to humiliate ourselves for Him who humiliated himself for us unto death, the grace of the Holy Spirit inspiring, not induced by force or compelled by fear, but of our own good and spontaneous will and by the common counsel of our barons, do offer and freely concede to God and his holy apostles Peter and Paul and to our mother the holy Roman Church, and to our lord pope Innocent and to his catholic successors, the whole kingdom of England and the whole kingdom of Ireland, with all their rights and appurtenances, for the remission of our own sins and of those of our whole race, as well for the living as for the dead; and now receiving and holding them, as it were a vassal, from God and the Roman Church, in the presence of that prudent man Pandulph, subdeacon and of the household of the lord pope, we perform and swear fealty for them to him our aforesaid lord pope Innocent, and his catholic successors and the Roman

Church, according to the form appended; and in the presence of the lord pope, if we shall be able to come before him, we shall do liege homage to him; binding our successors and our heirs by our wife forever, in similar manner to perform fealty and show homage to him who shall be chief pontiff at that time, and to the Roman Church without demur. As a sign, moreover, of this our perpetual obligation and concession we will and establish that from the proper and especial revenues of our aforesaid kingdoms, for all the service and customs which we ought to render for them, saving in all things the penny of St. Peter, the Roman Church shall receive yearly a thousand marks sterling, namely at the feast of St. Michael five hundred marks, and at Easter five hundred marks—seven hundred, namely, for the kingdom of England, and three hundred for the kingdom of Ireland—saving to us and to our heirs our rights, liberties, and regalia; all of which things, as they have been described above, we wish to have perpetually valid and firm; and we bind ourselves and our successors not to act counter to them. And if we or any one of our successors shall presume to attempt this,—whoever he be, unless being duly warned he come to his senses, he shall lose his right to the kingdom, and this charter of our obligation and concession shall always remain firm.”—*Historical Documents of the Middle Ages*, by Henderson, pages 430, 431.

Punishment of Heretics

Just as many now believe that the “incendiary” propaganda of an anarchist should be checked, so it was believed in the Middle Ages that heresy should be promptly met by the execution of the offenders. The results we know. Thomas Aquinas (d. A. D. 1274), who is still the great theologian of the Roman Church, had this to say:—

“As for the heretics themselves, there is their sin for which they deserve not only to be separated from the church by excommunication, but to be sent out of the world by death. It is, indeed, a much more serious offense to corrupt the faith, upon which depends the life of the soul, than to falsify coin, by means of which the temporal life is sustained. Hence, if counterfeiters and other malefactors are justly hurried to death by secular rulers, much the more may those who are convicted of heresy not only be excommuni-

cated, but justly put to a speedy death. But on the side of the church, there is mercy looking for the conversion of the erring. She does not therefore condemn immediately, but only after a first and second admonition, as the apostle teaches. Should the heretic still prove stubborn, the church, no longer hoping for his conversion, shall provide for the safety of others by separating him from herself by a sentence of excommunication. She further relinquishes him to the secular judgment to be put out of the world by death.”—*Translations and Reprints from the Original Sources of European History*, Vol. III, No. 6, p. 18.

Decline of Papal Power

Hallam says, “If the thirteenth century was an age of more extravagant ecclesiastical pretensions than any which had preceded, it was certainly one in which the disposition to resist them acquired greater consistence.”—*The Middle Ages*, page 351.

The clergy came to look upon their paternal monarch as an oppressor, and seemed ready for reform. It was a reform of abuses, however, and not a change of the system which they wanted. “But the laity came to more universal conclusions. A spirit of inveterate hatred grew up among them, not only towards the papal tyranny, but the whole system of ecclesiastical independence. The rich envied and longed to plunder the estates of the superior clergy; the poor learned from the Waldenses and other sectaries to deem such opulence incompatible with the character of evangelical ministers. The itinerant minstrels invented tales to satirize vicious priests, which a predisposed multitude eagerly swallowed.”—*Id.*

The papacy was also opposed by the rising national spirit. “The thirteenth century conflict between popes and emperors had left the popes victorious; but at once new foes appeared to challenge their overlordship. In France and England the people were coming to have a new sense of national unity, and had already begun to rebel against papal authority in temporal matters and to demand that the government of the land should be independent of all papal supervision.”—*Modern History*, by West, page 179.

Yet in spite of its decline, the papacy remains full of life and vigor. See “The Middle Ages,” by Myers, pages 268-269.

THE NORMAL

Opening Exercises

EDITH COLBURN

IF it is true that "well begun is half done," then opening exercises are important, and deserve more careful preparation than is often given to them. It is easy to postpone any thought on that part of the program when the selecting of the song is left to the children any way, and no one is the wiser if the Scripture reading is any chapter one happens to think of after taking up the Bible. In view of the work that *must* be done in preparing for classes, to prepare especially for opening exercises may seem like putting time and thought on nonessentials that is needed for things too important to bear neglect with impunity. But if we remember the value of a good beginning, no time can be considered wasted that is spent in insuring the successful starting of the day's work.

Opening exercises are primarily for the purpose of preparing the children's minds for study. To quote, "The opening exercise draws their minds to a center, the music brings them into a common mood, and the Scripture lesson recalls them from their ramblings, and tones the thought for the labor of the day." It is further stated that "opening exercises are justified on the score of school management." Truly, the effect of interesting exercises in which all have a satisfying part, is to create a feeling of harmony for

the rest of the program. It is like oiling machinery before taking up the day's work, and it goes a long way toward preventing friction later in the day.

But opening exercises should do more than bring multifarious trains of thought into a central station. They should prove so interesting that no one would be willing to miss them for the sake of the doubtful privileges that a little tardiness might offer occasionally.

With a good beginning and a good ending, a pleasant memory of the last hour of school and something of special interest to look forward to the next morning, there would be fewer sighs of relief when four o'clock comes, and less grumbling over the approach of nine o'clock the next morning. For this reason, it is a good idea to make it a practice to have more than ordinarily interesting exercises for Monday morning, and also for Friday afternoon. If these periods are made attractive to the pupil who naturally has the greatest aversion to school, Sunday with its release from imposed duties and regulations, will not seem such a happy, care-free contrast to Monday and the routine of school work.

The surest way, hardly excepting careful preparation of insuring general interest in opening exercises, is to see that each pupil has a definite part in the exercises. The optional one of singing, of

joining in the Lord's prayer, is not always enough to secure their interest and attention. Then, by the exercises being varied, they will feel a curiosity as to what is coming the next morning, that will insure their being interested.

The morning exercises are always and most appropriately of a religious character, but they admit of considerable variety nevertheless. Not widely different, of course, since everything is to be a variation of the Scripture reading; but a change, even if slight, is a change, and adds to their attractiveness.

The Scripture selection should be read responsively, or in turn, and very short; and if it is the Morning Watch assignment for that day, have the memory verse read in unison at the close of the reading. Better than a Scripture reading, I like to have the pupils repeat in concert some psalm, as the Shepherd Psalm, or verses, as the Beatitudes, just before prayer is offered; then have the pupils stand, so there is no noise of shutting up seats in order to kneel, as is the case when they rise directly from their seats for prayer.

To distribute slips each containing part of a verse is an enjoyable drill. For example, on one have written, "Blessed are the merciful," and the rest of the verse, "for they shall obtain mercy," on another slip. Each pupil rises to read his slip in order, and should respond so promptly with the correct one that the reading is almost continuous.

Sometimes pass around slips having on them simply the refer-

ence, the pupil to quote the verse called for. Or, let each think of some memory verse to give in turn.

Occasionally give a written test on the memory verses learned for opening exercises, letting the pupils write all they have time for in one period, and finishing the next morning, if necessary. Then exchange papers for correction. They have a peculiar relish for correcting one another's work.

Reading a few paragraphs from some wide-awake missionary book, two or three mornings during the week, is a help in securing punctuality, for no one likes to miss any part of the story, especially if one makes it a point to stop at the most interesting place in the chapter.

(Concluded next month)

Teaching Maxims

L. C. COLCORD

A SITTING, dreaming, inactive teacher cannot inspire pupils.

Try to inspect the tones of voice you habitually use in the school-room. Avoid a monotone, or a piping, shrill, or strident voice.

The personality of the teacher is the real power in every school. It may either inspire or stupefy, build or destroy.

Do not fret or worry. Power works with ease; weakness frets continually.

Threats are unworthy of the teacher. Nature makes no threats; but a mild, certain punishment follows violated law.

Teachers are sometimes guilty of nagging. "Always at me" should be avoided.

Study your pupils. "There are no duplicates in God's creation."

Timid and dull pupils must be encouraged. Teachers, be generous with kind words. Into the lives of many who come to you is cast much gloom and little sunshine.

Do your pupils wave hands and snap fingers? Not indicative of a thoughtful attitude on the part of pupils.

Privileges abused are privileges denied.

The teacher and the pupils adopt the regulations. This is *double* strength, the cooperative method. Isa. 41:6.

Stand above neighborhood animosities. Antagonize no one. Quietly make friends of all. Unite all in the school work.

Crowd not the memory, but develop the understanding.

Do not be a "one-book" teacher.

Teachers who can find no time to read professional literature or attend teachers' institutes should be relieved of the burden of teaching.

When a teacher has both intelligence and devotion, he should be let alone for the most part. The wise superintendent does not meddle. Yet, he who won't be advised can't be helped.

"It is an everlasting duty, the *duty* to be *brave*."

Jesus says to the Christian teacher: "I am a companion." Ps. 119:63. "I will never leave thee, nor forsake thee." Heb. 13:5.

"As teacher, so school."

Elementary Course by Periods

First Grade — Fourth Period

BIBLE NATURE.—Stories 19-36 of group formerly arranged for the second term, but now beginning with the nineteenth week, or first period of the second semester.

READING.—Reader, pages 90-126.

SPELLING.—Written spelling from dictation.

Second Grade — Fourth Period

BIBLE NATURE.—Stories 19-36. (See explanation under Bible Nature in First grade.)

READING.—Reader, pages 105-163.

SPELLING.—Miss Hale's speller for grade two. In addition to this teach new words as they occur in different subjects. Give much sentence spelling from dictation. Oral and written drills daily. Ten words in written lists.

NUMBERS.—Review of numbers 2 and 4. Write numbers to 50.

Study and use one-fourth-inch ruler, using Latshaw patented quarter-inch ruler.

Use of pound and ounce; $\frac{1}{2}$ pound equals 8 oz.; $\frac{1}{4}$ pound equals 4 oz.

Third Grade — Fourth Period

BIBLE NATURE.—Stories 19-36. (See under First Grade.)

READING.—Reader, pages 155-199.

ARITHMETIC.—Stone-Millis Primary, pages 100-116.

Fourth Grade — Fourth Period

BIBLE.—Bible Lessons, Book One, chapter 9 to lesson 88.

NATURE.—Bible Nature Series, Book One, chapter 10; chapter 6 to page 124.

READING.—Reader, pages 187-249.

MANUMENTAL.—(Same as Third Period. See December EDUCATOR.)

ARITHMETIC.—Stone-Millis Primary, pages 209-227.

Fifth Grade — Fourth Period

BIBLE.—Bible Lessons, Book Two, lessons 63-82. Continue diagram of the "Divided Monarchy." Memorize chapter outlines of 2 Kings, chapters 1 to 15, and Jonah.

NATURE.—Bible Nature Series, Book Two, pages 257-328.

READING.—Reader, pages 182-236.

MANUMENTAL.—(See November EDUCATOR.)

ARITHMETIC.—Stone-Millis Complete, pages 79-100. Intermediate, pages 79-100.

Sixth Grade — Fourth Period

BIBLE.— Bible Lessons, Book Three, lessons 75-96. Continue diagram showing events of Jesus' closing work in Galilee, and at the Feast of the Tabernacles, and events in Perea.

NATURE.— Bible Nature Series, Book Three, pages 287-334.

READING.— Reader, pages 175-228.

ARITHMETIC.— Stone-Millis Complete, pages 216-240. Intermediate, pages 216-240.

Seventh Grade — Fourth Period

BIBLE.— Bible Lessons, Book Four, lessons 60-80 and review. Chapter outlines continued to Acts 28 and memorized from chapter 1. Map of Paul's journey to Rome.

READING.— Reader Six, pages 337-371. During this semester give thorough work on applied articulation, review of the subject of phonetics and diacritical marks. Study intensively the thought of each section with a view to correct understanding and expression. Acquire the proper use of the vocal organs, so that the voice is full and pleasant, and carries well. Give attention to word study and dictionary work in its various phases, and require memory work of both prose and poetical selections from the reader, at least one of each in each period. Before the pupil is excused from reading, he must have reached a good degree of proficiency in all these elements of reading; he must be able to gather quickly and intelligently the thought from the printed page, and read easily to an audience.

GRAMMAR.— Bell's "Natural Method in English," revised, lessons 76-96, pages 117-145.

SPELLING.— (Second semester) Hicks's "Champion Speller," lessons 81-160 and review. Three days each period may be allowed for reviews or examinations. Otherwise give daily written tests of twenty words, ten from the speller, and ten selected from other lessons studied during the day, choosing those which the child is most likely to use in written work on those subjects.

MANUMENTAL.— (Same as Third Period. See December EDUCATOR.)

ARITHMETIC.— Stone-Millis Complete, pages 366-386. Advanced, pages 90-110.

Eighth Grade — Fourth Period

BIBLE.— Bulletin No. 6, Part II, lessons 16-32.

U. S. HISTORY.— Dickson's, pages 329-447.

AGRICULTURE.— Stebbins's "Principles of Agriculture Through the School and Home Garden," chapters 1-15, pages 1-117. (Note the Appendix.)

GRAMMAR.— Bell's "Natural Method in English," revised, lessons 207-224, pages 312-341.

ARITHMETIC.— Stone-Millis Complete, pages 497-520. Advanced, pages 221-241.

Junior Work in Our Schools

ESTHER FRANCIS

(Concluded from January)

BUT the best general meetings of all are the little Friday afternoon prayer and social meetings with the children. After the week of care, and study, for a few minutes the teacher talks to the children about a definite Christian experience in each of their lives, such as repentance, confession, or conversion; or she may read some of those wonderful chapters in "Early Writings," on the time of the end or the home of the saved, and then give the children an opportunity to express their hope and determination. They may be a little backward at first, but if we have patience with them, remembering our first experiences in testifying, we shall be able to lead them to form the habit of always witnessing for their Saviour, not as a cross or duty, but as a blessed privilege. The teacher may feel worn and tired from the week's work, but nothing else can so cheer and encourage the heart as the earnest testimonies of these little ones. Somehow it helps to cast a brighter coloring on the darker side of teaching when we find that in the heart there is a desire to do right, notwithstanding the seeming waywardness.

Then there are those other sea-

sons when the teacher meets with her children in their little prayer bands and tries to instruct them in that all-important lesson, "how to pray." Near the beginning of the term a teacher chose four boys of the more earnest ones, and quietly asked them to remain a few moments on Tuesday evening. There she unburdened her



ON MISS FRANCIS'S PLAYGROUND

heart to them, telling of her need of their prayers in the work, and of God's willingness to hear and answer their prayers. Each one was asked to pray definitely every day for a certain fellow student. The next week the four boys remained again, and with them the four for whom they had been praying. One little fellow in giving his testimony said, "I felt all this week like something was talking to me, and when I was asked to stay to this prayer band I just had to come." He did come in answer to a child's prayer, and a year later he wrote to his teacher, "Those prayer bands did me so much good." This is a time when a teacher can get close to her pupils, find out something of their inner struggles, and as they seek God together their hearts are bound to one another and to this work.

One little boy, when asked about

what he wished his teacher to pray especially for him, said, "For strength to testify in social meeting." He said he wanted to speak, but it seemed as if something held him down. They did pray, and God gave them the victory. Another asked for prayer to help him to quit teasing the little girl in front of him; while still another, with naturally a resentful temper, prayed, "Dear Jesus, please help me to quit punching the boys at school." It is when we gain definite victories over sin that we grow in grace, and even so it is with children. God likes to have us ask for definite victories so he can prove to us his faithfulness by unmistakably giving us the answer.

On Wednesday night the teacher had a little prayer band with the girls. It was purely voluntary, and true Christian interest was often shown in one child's trying to get another to remain; and if such invitations failed to accomplish the desired result, the earnest prayers offered in behalf of those who did not remain, showed that, young as these children were, God was giving them a true burden for souls, the bearing of which makes one strong for him in his service. Before the school year closed, nearly every boy and girl belonged to the prayer band, and quite a number had been baptized and joined the church.

But this was not all. The influence of those prayers changed the very aim and scope of the school work. One little boy's prayer was simply, "Dear Jesus, help our teacher to teach us so that we shall be saved;" and that

prayer was answered immediately by the convicting Spirit of God, which showed to her that often her efforts had been too largely given in helping the children to cover a prescribed course of study in a creditable manner, almost losing sight at times of the great aim to which all others should be but a means to the end—the salvation of our children.

But last of all, we must not forget that it is the personal touch, if that touch be electrified by the Spirit of God, that counts most in soul winning. Jesus is never too busy to listen to our petitions, and we should pray God for an eyesight that discerns quickly that sometimes unspoken desire of the child to unburden his little heart; and we should make an opportunity, either by suggesting a walk or in some other way, whereby we

can be alone with the child and God, and he will give us wisdom to know just what to say.

As one has truly said, "If you live Christ daily before your pupils, your words will have power when you talk Christ to them." And again we quote: "Teachers, what opportunities are yours! What a privilege is within your reach of molding the minds and characters of the youth under your charge! What a joy it will be to meet them around the great white throne, and to know that you have done what you could to fit them for immortality! If your work stands the test of the great day, like sweetest music will fall upon your ears the benediction of the Master, 'Well done, good and faithful servant: . . . enter thou into the joy of thy Lord.'"

On Time All the Time

BERTHA ACTON

AN important factor in the success of school work is punctuality.

The morning that school begins on time, with every pupil in place ready for the morning song, will influence for good the work of the day. The pupil coming late will bring the opposite effect in arrested attention and interrupted class work.

The years of school life are habit-forming, and the habit of punctuality gained will be a most valuable possession.

Children trained in our schools are to give the final message when older voices are silenced. This cannot be done in a haphazard manner. True minutemen of God will be on time at all times.

Mary's Lamb

(See "Nature Month by Month," p. 186)

MARY had a little lamb,
Its fleece was white as snow;
And everywhere that Mary went,
The lamb was sure to go.

He followed her to school one day,
Which was against the rule;
It made the children laugh and play
To see a lamb at school.

So the teacher turned him out,
But still he lingered near,
And waited patiently about,
Till Mary did appear.

Then he ran to her, and laid
His head upon her arm,
As if he said, "I'm not afraid—
You'll keep me from all harm."

"What makes the lamb love Mary so?"
The eager children cry.

"Oh, Mary loves the lamb, you know,"
The teacher did reply.

— Sarah Josepha Hale.

HOME EDUCATION

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

To Mothers

SPEAK gently to the children, nor wound
the tender heart.
The time may not be distant when you
and they must part;
So just forget the worries and the battles
you've to fight,
And in the quiet evening kiss them a
warm "good night."

They, too, are swiftly nearing the battle
field of life;
And lest they should be worsted in the
fight of sin and strife,
Oh, gird them with the armor of a moth-
er's perfect love —
A shining, pure example of faith in God
above.

Ah! then the recollection of a mother's
tender care,
May smooth life's rugged pathway, may
save from many a snare;
And in the hush of even, as in the days of
yore,
In fond imagination they'll feel your kiss
once more.

'Twill cool the burning forehead, 'twill
raise their thoughts to God,
When the loving lips that gave it are cold
beneath the sod;
The hardest heart will soften, the tear-
dimmed eyes grow bright,
At childhood's happy memories, and a
mother's sweet "good night."

— *Selected.*

Nature Month by Month

MADGE MOORE

MOTHER Nature is continuing her work of the preceding month. Perhaps her cold is more intense in the Northern States, but this is her time for purifying the earth and the atmosphere. The ground is swept by her strong winds. The plant and animal life of January is still resting, yet we find some life about us, as in the past month.

First Week

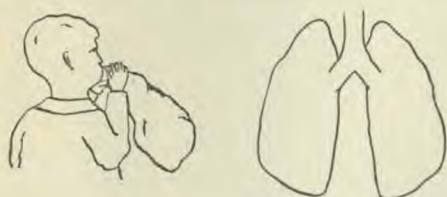
Some still, cold morning, when there is not a stir in nature, perhaps the absence of wind might provoke the question, What are wind and air?

Show the children a toy balloon or a paper bag full of air. Tell them it is filled with something God makes that we cannot see,

taste, feel, or smell. Yet it is all about us, and is for our use. When God first made this world, he covered it with water, and then on the first day he turned a light upon it from his throne that was brighter than our sunlight. We have already learned that sunlight shining upon ocean water causes clouds of vapor to form; so we know that upon this first day the clouds, too, were formed. God didn't want the clouds to be so close to the earth, for he knew that the people he intended putting upon the earth would not like to walk about in a lot of fog and clouds. This would have prevented our seeing the beautiful colors in nature; so he made air on the second day to fill in the

space just above the earth. The clouds were so light and the air was so much heavier that it pushed the clouds up and up.

Air was made for us to breathe. We have two bags in our bodies called lungs, containing the air we breathe in. Without it we could not live. We breathe out of our lungs the bad air we can no longer use. God has planned for that bad air to be breathed in by all



plants. The leaves are the lungs of the plant, and they in turn breathe out pure air to us, and to animals that God has made.

Air fills everything, and we should always try to have plenty of fresh air in our rooms so as to grow strong as God intended us.

BALLOONS.— Toy balloons cut out of colored paper pasted on white paper. Use crayola to make the strings to the balloon. Little number combinations may be grouped in addition and subtraction, or balloons drawn, using a nickel or a quarter for the outline, and letting them color these.

POSTER DESIGN.— Green paper for grass, blue for sky, and cut-out white shapes to represent clouds, these to be pasted on the blue (sky) paper.

Second Week

Wind is the air in motion. What makes it move? The heat from the sun causes the air to become warmer, and it rises. Cooler air rushes in to take the place of the warm air, and so it is moving. The wind pushes the clouds about over the land. It fills the sails on

a boat and moves the boat along. It whirls the windmills, thus helping to pump water.

If there were no air and no wind, we could not hear each other talk or sing. No bells could be heard, no birds' songs, no music of any kind. Just as a pebble dropped into the water makes water waves, so a sound in the air makes little air waves that we cannot easily see; and when these little air waves reach our ears, we hear the music or the voice or whatever is sounding. God gave us ears, and they are made so as to catch these sounds. He even put a little drum in our ear. Let us study the ear more and see where the little sound waves go.

WINDMILL.— Cut out a windmill (see January EDUCATOR, p. 155). Make a paper wheel and watch it rotate near a hot stove (to show circulation). Paper cuttings of clothes on a line.

Third Week

What kind of clothes feels the best in cold, snowy weather— silk, linen, cotton, or woolen? One spring day a tiny white lamb was seen running along by its mother. It was so tiny and clean. With its mother it went to a green pasture. Here after a while it learned to eat grass, and grew a nice fine coat of wool on its back. It played happily in the sunshine, and grew rapidly. One day, when it was older, it with others was driven down to a brook and forced into it. It was very much frightened when some men caught it, scrubbed it well, and with immense shears clipped off its



wool close to its body. Poor little sheep! Frightened and shorn, it ran shivering to pasture and shelter, to begin to grow another coat of wool.

The wool was sold to the mill. The fine, long wool was separated from the short, coarse wool, and put into piles to be washed. After the washing it was scoured, and combed and combed. This was then spun into yarn for mittens and caps, and made into cloth for dresses. It is very homely before it is dyed into the beautiful colors we see. When we wear our mittens and coats, let us think of the little animals whose coats are taken off and given to us. The story of "Mary's Lamb," and what became of her lamb's wool, would be interesting.

Eider down is used to fill quilts, pillows, and cushions. It makes them warm, and very soft and light. Where does it come from?

Along the beach in Norway, in the hollows of the rocks, we may find nests made of seaweed, moss, and twigs. The mother eider duck picks the feathers from her breast, and with them lines her nest, making it soft and warm for the pale olive-green eggs to lie in.

Men and boys find her nest before she hatches the eggs, and steal these feathers and sometimes even the eggs. They sell these feathers as eider down. The little mother bird is brave, for she plucks more feathers out for the remaining eggs, and when she has no more the father bird does the same. These nests are robbed

several times a year. How wicked this is!

On the fourteenth is the anniversary of the birthday of Lincoln. Every loyal American child should know and love him for his part in our country's history, and also for his noble character. The story of the Civil War could be told simply. Show God's hand in it, and that, contrary to the belief of many people Lincoln was a God-fearing man, being a careful student of the Scriptures and a constant believer in prayer. His birth, boyhood, manhood, and presidency, bringing out the lessons of honesty, faithfulness, perseverance, humility, and adherence to the right, could be made a lesson never to be forgotten.

SHEEP.—Trace around a pattern of a sheep (see December EDUCATOR, p. 125). Cut out many of white paper. Make poster design using green for grass, blue for sky, and white for sheep. Paper cuttings of a little dress, cap, pair of mittens.

QUILT.—Let child cut out squares (around a pattern) of different kinds of woolen goods, and if old enough, the pupil might make a quilt of them.

DUCK'S NEST.—Draw pictures of the eider duck's nest and eggs.

Fourth Week

On the twenty-second of this month we celebrate Washington's birthday. We could use the same life outline as for Lincoln. Compare the two Presidents as to character, environment, and life work. Show that they were both used of God in his plan for this country.

FLAG.—A sewing card with picture of large flag upon it. Let child prick the picture and sew in red, white, and blue (see November EDUCATOR, p. 78).

Growing Smiles

A SMILE is quite a funny thing;
It wrinkles up your face,
And, when it's gone, you never find
Its secret hiding place.

But far more wonderful it is
To see what smiles can do;
You smile at one, he smiles at you,
And so one smile makes *two*.

He smiles at some one, since you smiled,
And then that one smiles back,
And that one smiles, until in truth
You fail in keeping track.

And, since a smile can do great good
By cheering hearts of care,
Let's smile and smile, and not forget
That smiles go everywhere!

— Arthur Wallace Peach, in the *Beacon*.

Early Training

MRS. E. G. WHITE

PARENTS do not commence in season. Parents, you should commence your first lessons of discipline when your children are babes in your arms. Teach them to yield their will to yours. This can be done by bearing an even hand, and manifesting firmness. Parents should have perfect control over their own spirits, and with mildness and yet firmness bend the will of the child until it shall expect nothing else but to yield to their wishes.

The mother's work commences with the infant. She should subdue the will and temper of her child, and bring it into subjection, teach it to obey. As the child grows older, relax not the hand.

Parents do not commence in season. The first manifestation of temper is not subdued, and the children grow stubborn, which increases with their growth, and strengthens with their strength. Some children, as they grow older, think it a matter of course that they must have their own way.

True Monkey Stories from Java

LILY M. THORPE

PERHAPS you would like to hear some true monkey stories. One morning, as we came around the veranda to our large, open dining room, imagine our surprise to see a large white monkey dancing around the breakfast table, which was already laid. As soon as we appeared, it made good its escape across the dining room and out into the garden, where it disappeared, leaving its paw marks on the tablecloth.

Soon afterwards, I was riding horseback up the mountain side, and as I turned a sharp corner, I beheld about forty monkeys, perhaps more, seated in the middle of the narrow roadway. They were impertinent gray monkeys, not such as I should wish to lay any ancestral claim to. My horse stopped suddenly, pricked up his ears, and refused to go another step. The monkeys also did not budge, so first of all I endeavored to assure my horse, and then hurled some epithets at the monkeys. They continued to look very hostile, and jabbered incessantly, keeping their small, sharp eyes fixed upon me. When my breath and epithets were about expended, the jabbering things moved off slowly among the bushes to the side of the road, and from there hurled a volley of abuse at me. I was glad enough to escape from them so easily, and made good time getting home.

It is not an uncommon sight to see monkeys spring several hundred feet down through the air into the valley, in order to escape

from some foe; and often a large red one will be seen hugging a jet-black baby monkey, and jumping from tree to tree with it, until out of danger. Some scientists will gravely tell you, and expect you to believe it, that man came from, or was made after, the monkey. But believe it not. "The world by wisdom knew not God." The skeptical scientist of the twentieth century, having turned his back upon that God who only hath immortality, and that Christ who hath brought life and immortality to light through the gospel, says to the monkey, "Thou art my father;" and to the tadpole and the moner, "Thou art my mother and my sister."

The Javanese has no faith in such a scientist's theory, but firmly believes that the monkey emanated from man. This theory is perhaps as correct as, although somewhat in advance of, modern science.

Chats with Correspondents

Mrs. L. M. L.—You ask me if I believe in whipping or punishing a child every time he does wrong, and I answer emphatically, No. Many of the things a little child does he does from lack of knowledge, lack of experience, and not because of any malicious desire on his part. Therefore what he needs most is instruction, kindly and lovingly given. A child two years old should be taught obedience, and he can understand very well the things that he needs to know in his sphere. I am more and more impressed with the importance of parents' requiring absolute obedience from their children. I recently heard of a painful illustration of the danger of disobedience. A little boy was repeatedly told by his parents not to go across the street, where men were building. But he as often disobeyed. One day he found a dynamite cap, brought it home, and touched it with a lighted match. It exploded in his face.

He is at the hospital today; one eye has been removed, and he may lose the other. Had this child been taught obedience, he would not have crossed the road, and would therefore not have met with this very serious accident. Sometimes a child's life depends on his standing still or moving forward in response to the voice of his parents. And so, my sister, as you begin the work with your little boy, in some way try to teach him to be obedient. It takes much patience and much explaining to have a child understand the importance of what is said to him. Sometimes it is necessary to use the rod, but I am persuaded that as a child comes to the years of understanding, it is needed less and less. I am inclined to favor other punishments; sometimes to deprive the child of certain privileges has a wholesome effect.

Mrs. K.—Your name has been suggested to me as one who is interested in the work of mothers. Are you having mothers' meetings or parents' meetings in your church? Are your members situated so that you could have such meetings? We are having some interesting meetings here. We call our society the Parent-Teacher Association. The object is not only that mothers may study such subjects as discipline and the care of their children, but that the teachers in the school may compare notes with the parents, and so each come to understand the other's work better. I should be glad to hear from you with reference to this matter. It has seemed to me that if the parents would come together once a month and read some book or study certain subjects, such as discipline, training in obedience, the importance of family worship, and many other questions with which parents have to deal, they might receive a great deal of benefit. I should be glad to hear from you as to the number of members you have, and what prospect you think there would be of organizing a meeting of this kind. If you feel that you do not have those prepared to lead out in the work, we have so much good literature given us by the spirit of prophecy and in the *Review* that it seems to me, with very little ability, interesting and instructive programs could easily be arranged. Are all your members taking the *Review*? If not, will you not encourage them to do so? I should be glad to receive from you items of interest, or clippings that you may find in your reading, which you think would be instructive and helpful to other mothers.

BOOKS AND MAGAZINES

"THE PRINCIPLES OF AGRICULTURE THROUGH THE SCHOOL AND HOME GARDEN," by C. A. Stebbins, M. S., Supervisor of Agricultural Nature Study and Director of Rural School Extension, Chico State Normal, Chico, Cal. 380 pages. Price, \$1. Macmillan Company.

The title of this book is enough to sell it to the teacher, for it represents the author's viewpoint all the way through. Here is a serious attempt to use the school and the home in a systematic way as a means of teaching the principles and practice of agriculture. The presentation is simple enough, definite enough, and concrete enough to assure gratifying results if the plan is faithfully carried out. It is stiff enough for use up to the ninth grade.

In his note "to teachers" the author says it is his plan "to teach *principles* and a *knowledge of processes*, not *technical matter*." In a footnote to the title of the first chapter, he says, "It may be advisable to assign chapter 7 at once and set the children to gardening." Chapter 7 opens in this way: "Now you are ready to start your garden. You should have a home garden whether a garden is given to you at school or not." Every page in this chapter but one has either a diagram (of plots, check system, irrigation, etc.) or a picture of a garden raising boys and girls—at home, at school, in a vacant lot, in tin cans, in a back yard. The author's view that children are "vitaly alive" is well reflected in the liveliness depicted on every page.

Among many attractive chapter titles are: "Some Characteristics of an Ideal Seed Bed," "Window Boxes," "Beautification of the School Grounds," "Harvesting and Marketing," "Weeds," "How to Grow the Sweet Pea," "The Cow," "The Weather," "The Mosquito and the House Fly."

For general use in the many varied soils and climates of the United States—not excluding California and the South—this is one of the very best books on agriculture we have seen. We have discovered no taint of evolution in it—it is too practical for that. There is no animal treated of but cattle, birds, and poultry. It contains copious illustrations, exercises, questions, home studies, and lists of free bul-

letins. This is the book listed in our Educational Bulletin No. 14, though it was not called to our attention early enough to receive consideration at the California council or subsequent conventions. It was first published in 1913, but the latest edition bears imprint of February, 1915.

"SCHOOL CREDIT FOR HOME WORK," by L. R. Alderman, City Superintendent of Schools, Portland, Oregon, formerly superintendent of public instruction, State of Oregon. 181 pages. Price, \$1. Houghton, Mifflin Co.

Dr. Nathaniel Butler has said, "The duties and obligations which used to rest upon boys and girls to participate in the life of the home are almost unknown, and boys and girls are losing these educative influences." In view of this statement, we are glad to note the increasing success of the plan for school credit for home work as brought out in Professor Alderman's very interesting work. Among other things we find the following important facts: The school becomes the helper of the home; the father and mother are teachers; this credited home work creates additional interest in the school work; that the home is the best laboratory.

It is evident that if the work carried on by the leaders in this movement meets with the same success that it has met in Oregon and other places, we may find our whole elementary system of education revolutionized.

The book gives many an experience which touches the heart of every teacher who is looking for reality and results in his work. (See CHRISTIAN EDUCATOR, October, 1915.) W. C. JOHN.

THE leading article in *Munsey's* for January is an illuminating presentation of South America, of much interest and merit to the teacher of geography and history. This "land of the future" contains many surprises for one who has not read much on its resources and development. Many illustrations in the article show remarkable progress in architecture, municipal and commercial enterprises, and horticulture, as well as natural scenery. Not the least valuable are several up-to-date

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 FREDERICK GRIGGS } - Associate Editors

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maps from a half page to two pages in size, printed in color. One of these is a physical and industrial map of the continent. A current denominational move lends added interest to matter like this article; viz., the fact that two General Conference men — Professor Prescott and Elder Town — are now in South America to assist in organizing our work there into a South American Division Conference.

The New Daily Register and Record Book

THERE has just come to our hands the new Daily Register and Record Book prepared largely by Miss Sarah E. Peck, who is well known to many of the readers of this magazine.

The purpose of this register is to give our elementary and intermediate school-teachers the means by which they can more fully report the work done in the different grades as well as the work of the Junior Missionary Volunteer Society.

The Register is very complete, and will no doubt satisfy the demands of those who desire to keep careful and accurate account of the work done in the school.

In addition to the usual forms, there will be found instructions to teachers, a teachers' merit calendar, lists for library books and teaching apparatus, besides daily program blanks, a visitors' register, etc.

The Daily Register is well printed, and it should find its way soon into every Adventist school.

W. C. JOHN.

Value of the Ground Mole

THERE is a popular belief that the ground mole is a destructive animal. Like many popular beliefs, this cannot be substantiated by facts. Ground moles do not feed upon roots and are not destructive. The ground mole is a subterranean animal. It builds its nest, rears its young, and hunts its prey beneath the earth. It is well adapted to its subterranean life, the shape of its body being cylindrical, gradually tapering to a point at the extremity of its nose. Ground moles visit only those localities where the earth is infested with insect life. Where they are numerous, the ground is interlaced with "runs," or passageways that lead from one feeding ground to another. These little animals deserve protection, because they prey upon all kinds of underground insects, among which are the larvæ of some of the most injurious insects which pass their pupa or chrysalis stage beneath the earth.—*Country Life in America.*

Material for Manual Training

OUR boys are required to pay for the material which they use in manual training. Some of them have difficulty in doing this. So they have organized themselves in groups, and take orders for outside work. Some sample orders are 300 auto trucks; 72 sleds, at 75 cents each; 12 wash stands, at \$1 each. The boys are much interested in this work, and it has tended to make the manual training more practical.—*Superintendent Englehardt, Dunkirk, N. Y.*

Vocational Practice

WE can take care of vocational training in the public schools: 1. By establishing continuation schools. 2. By getting employment for our students. In Boise we have found places for 284 graduates of the schools. 3. By giving real, live problems in our school work. For example, 30 boys were engaged all summer completing the wiring of our high school under the direction of the manual training teacher. Concrete walks, posts, and dairy floors were made. Two \$40,000 buildings were planned, and specifications written, by pupils working under a teacher of drawing who is an architect. 4. By teaching practical agriculture. We send boys out to spray orchards and to test cows. Dairy-men pay boys for such work, and the school gives them credit for it. 5. By beautifying school, public, and home grounds with trees and shrubs.—*Superintendent Meek, Boise, Idaho.*

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