

CHRISTIAN EDUCATOR

A MAGAZINE FOR HOME AND SCHOOL

Vol. VII

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No. 4

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Sanitation and Planting Day

There is inspiration in a concerted movement in a good cause. Spring is the cleaning-up season in country and city. Schools profess to teach ideals of living, and should be models of cleanliness and enterprise to the community. Let every school set a day in April for improving its sanitary conditions and for planting trees and flowers. We suggest Tuesday, the eleventh, but any day will do. For a suggestive program and material, see page 233, inside.

Spring Week of Prayer

Some of our schools have been observing a week of prayer in the spring. Our June educational council recommended such a season to all our schools,— elementary to college,— suggesting the first week in April. Let every school arrange for it. The times demand it.

Council Proceedings

The complete report of our Educational and Missionary Volunteer Council held last June is ready. The proceedings of both Departments are included. The contents are as follows:—

- All the papers read.
- Much of the discussion.
- The talks by Elder Evans.
- All the recommendations.
- All the committee reports.

The price is 50 cents. All orders given last summer and paid for will be filled at once. All who gave orders without pay should send in their money immediately. All others should do likewise. Order of Review and Herald, or through your tract society.



PROFESSOR G. H. BELL

CHRISTIAN EDUCATOR

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No. 8

Goodloe Harper Bell

A Sketch

EMINENTLY worthy of recognition among the pioneer builders of our denominational work, is Professor Goodloe Harper Bell. It was said fittingly of him at the time of his tragic death, "Of a truth a father in Israel has fallen." He was one of the chief pillars in our educational structure, if not indeed the founder of that type of school among us which we call Christian. Of sturdy New England stock, the eldest of twelve children, spiritual in temperament, and inured to the hardships of frontier life, he early developed those sterling qualities of character that set him off above his fellows as man and as teacher in later life.

His own educational opportunities were meager. Born in Wattertown, N. Y., in 1832, after the first migration of the family westward from New England, living for a time at Oberlin, Ohio, then at Hillsdale and Grand Rapids, Mich., his unflagging ambition to gain an education led him to lay plans for returning to Oberlin College, where he had made a beginning while living there. His plan was frustrated by the death of his father, leaving to him the responsibilities of the eldest son. He was thwarted, but not defeated. He could not and would

not give up the idea of securing an education. He set to work to educate himself by *studying*, and did it so well that at nineteen he began teaching public school in the country, then taught in various city schools, till he became known as "one of the most thorough, successful, and intelligently progressive educators in Michigan."

Coming to Battle Creek for his health in 1867, he accepted the Adventist faith, gave up his place of distinction and a good salary among public educators, and soon found himself teaching a small private school of Adventist children, with uncertain pay. Two years later he became editor of the *Youth's Instructor*, but continued his school work till the opening of the Battle Creek College in 1875, when he was chosen as head of the English department. He retired from this position seven years later, to establish South Lancaster Academy, of which he was principal the first three years. He then returned to Battle Creek and established the *Fireside Teacher*, an educational monthly, to which, it may truthfully be said, but with modesty, that the CHRISTIAN EDUCATOR has the honor of becoming the ultimate successor.

From this time on, Professor Bell devoted himself to the teaching of private pupils, to literary work, and to original research in the laboratory of nature. Though now approaching sixty years of age, this was one of the most fruitful periods of his life, considered from the viewpoint of the permanent influence of his work. His aptness as a teacher first drew to him the attention of our denominational leaders. In the forthcoming denominational history by Dr. M. E. Olsen, the following story is told of how it came about:—

“While engaged for the sake of his health in light outdoor labor on the sanitarium grounds, he was very companionable with the boys of the neighborhood, who occasionally consulted him about their lessons, and invariably found his suggestions exceedingly helpful. Presently the White boys, Edson and Willie, told their parents that Bell’s explanations of difficult problems in arithmetic or puzzling constructions in grammar were a great deal more convincing than those given by their teachers, and asked why they could not take lessons of him instead of going to the public school. Other persons heard of Bell’s genius as a teacher, and he was encouraged to start a school, and he did so, conducting it at first in a cottage on Washington Street, near the sanitarium.”

Henceforth throughout his busy life, no matter what his chief occupation was, pupils continually sought him out for private instruction. On the very day when he met an untimely death by the running away of his spirited horse, he was on his way to fill an appointment with private pu-

pils. To this day it is the uniform testimony of every one who was so fortunate as to come under his instruction, that never a teacher taught him like this man.

His literary works are well known. His three volumes of the *Fireside Teacher* teem with instruction so vital and fundamental that it is as helpful now as the day he wrote it. His first book was “Natural Method in English,” a masterpiece in the teaching of grammar, which has just been revised for use in our schools. “Guide to Correct Language” soon followed, and later his graded language series: “Primary Language Lessons from Life, Nature, and Revelation,” “Elementary Grammar,” “Complete Grammar,” “Rhetoric,” and “Studies in English and American Literature.” At the time of his death, at sixty-seven years of age, he was engaged in developing a series of Nature Study books, four in number, of which he had completed only the first, much to the loss of the schools that would have benefited from them during the years before our present series was brought out by Prof. M. E. Cady. His love of nature, however, is clearly seen in all his literary work.

Equally far-reaching and permanent in its influence was the work of Professor Bell in the development of the Sabbath school. During the fifteen years while he was superintendent of the Battle Creek Sabbath school, he brought the same qualities of thoroughness and efficiency into its work that had characterized all he did in the day school. He was not

only a leading spirit in organizing the International Sabbath School Association, acting as its president for several years, but he did what was still better,—prepared a graded series of Sabbath school lessons covering eight years and adapted to pupils of different ages. Many who read this sketch studied those neat little books as children. The merit of these lessons was so great that they are still used for Bible study in places where they can be secured, especially in mission schools.

We cannot better close this meager sketch of a great educator and a pioneer builder of our denomination, than with a quotation from his latest published writing, illustrative as it is of his exquisite literary style, and of his exalted conception of the true aim in education:—

“One of the best tests of any piece of writing is the state it leaves us in when we have finished reading it. If it leaves us with a deeper reverence for the Creator; a tenderer feeling toward mankind as a whole; with a warmer admiration for the works of God in nature, both animate and inanimate;—if it leaves us with a keener sense of our obligations to God and to our fellow men; with a more profound feeling of gratitude for the benefits we enjoy; with a stronger desire for some part in the work which the Saviour of the world has undertaken for man; with a more gentle, tolerant, and generous spirit,—it has been a good thing for us to read.

“But there is an all-important test which may be applied to lit-

erature, as well as to everything else in life,—*the test of permanent value.* The question to be asked in regard to any production is this, Will it be useful hereafter?—not simply in this life, but in the life to come? It is generally believed by good men that we may secure attainments here that will enhance our happiness in the future life. The better we learn to love God now, the greater power we shall have for loving him then, and the more perfect will be our happiness; for unselfish love is the spring from which the highest happiness flows. The more fervently we enter into the work of doing good, the more fully shall we be able to enter into the joy of our Lord, when he shall welcome home those who have been saved through him. The more we delight ourselves in admiring the works of God in nature, the more we shall, to all eternity, enjoy the wonderful creations which he has yet to make known to us. It is in this way that we may all be laying up treasures in heaven; and the kind of reading that aids most in this work is the most profitable.

“The knowledge, the literature, the training, which teaches us how to gain a competency here, how to succeed in business, how to gain a title to respectability, is useful in its way, and should not be neglected; but that which fits us to take a loving part in our Master's work, is better. It is part of that higher culture which prepares us to stand in the presence of God and the angels, and to share in the exalted joys prepared for us by the Author of our being. This is a practical education in the truest sense, and the literature which tends to promote it is as much higher in usefulness than that with a lower aim as heaven is higher than the earth.”

The Place of Our American Foreign Seminaries in Our Educational System

BY M. L. ANDREASEN, PRINCIPAL OF DANISH-NORWEGIAN SEMINARY

It is hardly necessary to remind the readers of this magazine that for a number of years this country has received into its bosom more than a million immigrants a year. These people have come from almost all countries of the earth to share the temporal blessings which God in great abundance has showered upon America.

It is no exaggeration to say that at this time the eyes and hearts of millions in Europe are turned to America, hoping and praying that in some way this country may make its voice heard to stop the awful carnage now going on. Whole countries, as Belgium, Serbia, and Poland, are dependent on American generosity for their daily bread. America is to them their hope. And in the hearts of millions of mothers in these stricken countries the prayer is daily ascending that God will spare their little ones, that in some manner the way may open for them to escape the fate of the millions of young men already now dead on the battle field,—a fate which surely awaits them as soon as they are old enough to bear arms. Their only hope seems to be to escape to America. And so millions have come and many more millions are coming to this country. The eyes of the world are turned to the United States with a mute appeal for help. Shall we, to whom God has

given this wonderful truth, turn a deaf ear to this appeal? or shall we be true to the call of God and do all we can to enlighten these millions with the important message for these times?

What Is Our Responsibility?

If we admit our responsibility toward the millions of foreigners coming to our shores, the next question to engage our attention is how far this responsibility goes. If it were possible to reach these multitudes through the English language, the problem would present no unusual difficulties. As a matter of fact, however, most of these people, if reached at all, must be reached through their mother tongue. Many of them never learn the English language, a goodly number learn only enough for ordinary business purposes; but their heart and home language, the language of their thought and religion, remains their mother tongue. Many of these people cannot conceive of true religion being possible—or if possible, of being capable—of expression in any other language than their own. With a peculiar force do the expressions which they learned in childhood at mother's knee seize them, as, in a strange land, they hear the well-known words repeated. They may have strayed far from the path of rectitude, but an appeal to them in their mother tongue leaves an

impression not easily effaced. No other language contains—for them—the beauty of expression or heart appeal as does their own. And this is not to be wondered at. An American in a strange land would probably feel the same.

It remains, therefore, that if we are to be successful in helping these foreigners, some must learn the language of these nationalities, or better still, a sufficient number of those who have already a working knowledge of these languages should be encouraged to work for their own nationality. But to do this work successfully schools are required where these languages may be learned. These schools must be of no secondary order, where work of an inferior character is done. These foreigners are not all uneducated. Indeed, if we compare the education of the priests and ministers of foreign nationalities, whom our workers in these languages must meet, with the education which our workers generally receive, we do not find the comparison unfavorable to the foreigners. On the contrary, we find the educational standard of these foreigners in many cases much higher than any standard we have as yet set, or probably could set. To meet these men successfully requires no mean order of intelligence. It will not do to send out men who do not know their mother tongue and who make too many grammatical errors. Correct use of language covers a multitude of educational sins and shortcomings. The study of the mother language must always be considered of first importance. This is as true of the

foreign language as of the English. If we are to make a success of our foreign work, we must have men who are acquainted with the language in which they are to work. This proficiency in a language cannot be gained by merely studying it in the classroom. To be able to use it efficiently the student must speak it daily, he must hear it spoken, he must be surrounded by an influence favorable to the acquirement of the language. This cannot be done in our English schools as successfully as in separate schools established for the purpose. For this reason the German, the Swedish, and the Danish-Norwegian Seminaries have been established.

Create a Love for the Foreign Work

In establishing these schools this denomination recognizes its duty to educate workers to labor for the foreign nationalities. This is by no means an easy task. The allurements of the English work is ever before the young people. To them it seems much easier to go into a place, pitch a tent, distribute handbills, and in the evening speak to a large congregation of interested hearers, than to go into the same town and go from house to house seeking some certain nationality, meeting opposition, hearing jeering taunts of "dago," "squarehead," or the like. The foreign work is a smaller, harder, less attractive work, but a work which some must do, and which should have all reasonable encouragement. In an English school where there is also a foreign department there is a daily contrast between the two

languages. The English department is, of course, the larger; the foreign department, because of its very size, inferior. Under these circumstances it is almost impossible to imbue the students with the thought that the foreign work — their own work — is the great work, the important work, the glorious work. The argument is all on the other side. On the contrary, in a school where the special object and whole aim is to create a love for the foreign work, where every lesson taught and sermon preached has this thought as a basis, it is much easier to imbue the student with the same spirit and with a deep love for the foreign work — for the millions of neglected and often passed-by foreigners. And without this deep love for the foreigners the work will be a failure.

In the management of these schools great care is needed. While a love for the foreign work should be inculcated and encouraged, no foreign spirit should be tolerated. The work is one. Unity must be preserved. There must be no drawing apart, no building up of separate interests. Thorough instruction should be given in the mother tongue, but this must not be done to the exclusion of the English language. The history of the fatherland should be studied, but American history must not be neglected. Love of the mother country and respect for it should be encouraged, but love for the adopted country and respect for its institutions must come first. A strong spirit of love for the foreign work should prevail, but this love must

never become partisan or national. Ever must be held before the student the great fact that the work of the Lord is one. No national barrier must be raised to separate those who are to be one in Christ.

A Distinct Work

Our American foreign seminaries should not cater to nor accept American students. They have a distinct work to do, and should be left free to do this work. Their field is the families and churches of their respective nationalities, regardless of conference lines. They should conscientiously keep away from American churches and American families in their endeavor to secure students; but wherever families or churches of their respective nationality are found, there is their legitimate field, and to these families and churches they should have undisputed access.

What, then, is the place of our American foreign seminaries in our educational system? Their place is to supplement and complete the system of education given to this people. They can do a work which our American schools in the very nature of things cannot do. As surely as the educational work has a place in this message, so surely have the American foreign schools a place in the educational system. The one without the other is not complete; together they form a complete and harmonious whole.

Wherever students are found that rightfully belong to these seminaries, they should be encouraged to attend them. In these matters our American brethren can greatly aid us.

School Sanitation and Planting Day

It is proposed that all our schools arrange for and observe a School Sanitation and Planting Day — sometime in April. It is customary for the newspapers in our progressive cities to promote a "clean-up day" for their citizens, in the interests of health and beauty. A profitable day could be spent by our schools in a specially arranged program on sanitation, hygiene, and planting. It is an essential part of our religion to keep clean and neat, in person, buildings, and premises. It ought therefore to be a part of our education.

Practical demonstration is worth more than theory. A day spent in making things as clean and orderly as they ought to be, is a stimulus toward keeping them that way. Cleaning up and putting things in order is an essential part of beautifying them. Planting seeds and setting out plants and trees is an excellent help toward perpetuating beauty and order.

We give below a suggestive program in three parts, for our elementary schools, leaving it to the colleges and academies to develop their own. Some may want to have three distinct parts to the program, at different times of the day or on different days. Others may want to select and combine into one program. All we urge is that a program of some kind be carried out — in college, academy, and local school. Make it as much of a day for patrons and the community as may be found feasible.

With the program we give the poems suggested for recitation.

We specially request all who observe the day as suggested here, to send a report to the EDUCATOR.

School Sanitation and Planting Day

Chairman and Director: The Head Teacher.

Broom and Bucket Brigade: The Boys and Girls, each with a leader.

Tools and Materials: Brooms, pails, mops, scrub brushes, dust cloths, soap, Dutch Cleanser, Bon Ami, drying cloths; rakes, shovels, hoes, spades, gunny-sacks, baskets, hammer, saw, nails; trees, plants, and seeds.

Inspection Committee: To inspect the work after it is done.

Program

PART I

1. Song, "Let Us Work for the School," "Christ in Song," No. 607.
2. Prayer. By church elder or member of school board.
3. Purpose of the Day. Teacher.
4. Recitation — "The Robin's Lecture," Seventh Grade Pupil.
5. Essay — Personal Things We can Do to Improve Our Health. Fifth Grade Pupil.
6. Recitation — Short selected passages on Health and Hygiene. By group of boys and girls.
7. Music — "God Made Them," "Christ in Song," No. 426, or Instrumental piece.
8. Essay — How to Make and Keep Our School Sanitary Indoors. Seventh Grade Pupil.

PART II

1. Song — "The Springtide," "Christ in Song," No. 428.
2. Sentence Prayers.
3. Essay — How We Can Improve Our Grounds. Eighth Grade Pupil.
4. Recitation — "The Voice of the Grass," Sixth Grade Pupil.
5. Essay — Ways of Beautifying Our Schoolroom and Premises.
6. Remarks by the Teacher on Cleaning Up.
7. Recitation — "Clean-Up Day." Response by Pupils.

PART III

1. Song—"Harvest Home." "Christ in Song," No. 629 (first two stanzas).
2. Repeat the Lord's Prayer in concert.
3. Recitation—"Our Tree."
4. Essay—Shall We Have a School or Home Garden? Eighth Grade Pupil.
5. Short Talks—(a) My Favorite Flower, and Why I Like It. Five Pupils. (b) My Favorite Tree, and Why I Like It. Five Pupils.
6. Receiving Plants and Seeds Brought by Pupils.
7. Song—"Beautiful Flowers." "Christ in Song," No. 578, or "Hold On," No. 570.

April and May

APRIL cold with dropping rain
Willows and lilacs brings again,
The whistle of returning birds,
And trumpet-losing of the herds;
The scarlet maple-keys betray
What potent blood hath modest May;
What fiery force the earth renews,
The wealth of forms, the flush of hues;
What joy in rosy waves outpoured,
Flows from the heart of Love, the Lord.
—Ralph Waldo Emerson.

The Robin's Lecture

I HEARD a bird lecture one morning this
spring,
And 'twas this that he said almost the
first thing:
"I've been off for awhile where the win-
ters are warm,
But now have come back and am preach-
ing reform.
"I've heard other lecturers say I would
find
It a very hard thing to enlighten the
mind,
But, nevertheless, my success I shall try
All over the country, wherever I fly."
And his musical voice through the old
orchard rang,
For the lecture I speak of, a sweet
robin sang.
"Oh, do not feel hurt," this he said in
his song,
"But I very much fear you have been
brought up wrong.
"Do open your windows and let in the
air,—
I know you'll feel better and look far
more fair;
Now, just look at me, why, I never take
cold,
And in excellent health I expect to
grow old."

Then he stepped back and forth on the
limb of the tree,
But I know all the while he was look-
ing to see

If what he had said my attention had
caught,
And made the impression upon me it
ought.

And then he went on: "I have known
in my day

A great many birds all reared the
same way;

Their cradles were rocked to and fro
by the breeze,

And the roofs of their houses were
leaves of the trees.

"But I never have known a birdling to
droop,

Nor, old as I am, seen a case of the
croup,

Nor heard a bird say that so sore was
his throat

That he, for his life, could not raise
the eighth note.

"And one with dyspepsia, too gloomy to
sing,

That he should consider a terrible
thing;

Consumption has never unmated a
pair——"

Here the bird commenced warbling an
ode to fresh air.

"Our habits are good, and our natures
are quiet,

We hold but one error, and that's in
our diet;

We love grain and fruit, but now and
then eat

(I might as well own it) a tidbit of
meat.

"We lave in the brook, and we drink
nothing strong

(If I'd time, I would sing you a 'cold
water song');

And when earth's great lamp has gone
out in the west,

You'll find our lays hushed, and our
bodies at rest.

"We birds are so happy; but I must not
stay,

For sev'ral appointments await me to-
day."

Then he stepped back and forth on the
limb of the tree,

And flew out of sight, wishing long life
to me.

—Selected.

(Concluded on page 246)

EDITORIALS

Spring Week of Prayer

FOR a number of years some of our schools have been holding a special week of prayer in the spring. At the Educational and Missionary Volunteer Council, held last summer at St. Helena, the following resolution was passed: "That our schools observe a special week of prayer in the spring of each year, the first week in April being suggested as a suitable time." The experiences of those schools that have conducted this season of consecration during the past years have been favorable ones; and now, in view of the action taken at the Council, the time is propitious for the establishment of an annual week of prayer in the spring in all our schools of all grades.

The advantages to our schools from such a special season of devotion are not far to seek. It comes near the close of the school year, when the students are leaving for their homes and to engage in gospel work. They must have a renewed consecration for this work. Those who are going to foreign fields and into the home conferences need to be thoroughly consecrated to the cause of truth which they are serving; and even those who are going into their homes require a spiritual preparation for the heavier responsibilities which will come to them. It is but natural that the people in the home churches should look to these students to be of special

help to them in the Sabbath school and in the church and missionary meetings, and for this work our students need the blessing of God in a special measure. They are going back to mingle with young people who have not had the advantages which they have had and they must be a light and a power in their homes and in the churches.

What has just been said applies in a special sense to our students in academies and colleges, away from their homes, but the same principles apply where the students are living in their own homes, as is the case in our elementary schools, and with many whose homes are located in the vicinity of the college or academy. The benefits of this season of devotion to our elementary schools also, may be very large.

Special programs should be provided. It is well to have the program printed or written, so that it may be in the hands of the students, and that they may know from day to day what is to be presented to them. A general topic, such as "Prayer and Power," "Growth in Grace," or "Faith and Its Victories," may be suggested for the week. This topic can then be considered under eight different headings, one for each day of the week of prayer. It has been found helpful in some of our colleges and academies to take the thirty minutes usually devoted to chapel exercises for a special study, and

then at the time of the evening worship, to call all the school together for a devotional service. At a proper time during the last of the week, revival efforts may be held, the week of prayer continuing eight days, from Sabbath to Sabbath, inclusive. For the week of prayer to be of greatest success, careful preparation must be given to the program by those who are arranging it as a whole, and by those who take the daily topics assigned.

These special seasons of devotion are not new with our schools. They have been held from time immemorial in schools whose special aim was the preparation of men and women for God's service, and they have been found of inestimable value. The hay-stack prayer band is but an illustration of a spontaneous movement on the part of students to seek a higher religious life. This concerted consecration movement of our students throughout the world can but result in the upbuilding of the kingdom of God in their hearts and in their schools.

FREDERICK GRIGGS.

The Measure of a Teacher

WE ordinarily measure a teacher by his ability to impart instruction and to discipline his school; and in one way these are correct standards of measurement, for we employ the teacher to instruct the child in knowledge and in conduct. But there is another standard of measurement, which, while not so apparent nor so easily reckoned with, is after all of larger value. It is the ability of the teacher to impart to

his pupils, by an unconscious tuition, a desire for a noble life. This means of teaching was well expressed by President James A. Garfield when he said of Dr. Mark Hopkins, that a university was a log in the woods with Mark Hopkins on one end and James Garfield on the other.

The student soon forgets the classical instruction of his teachers. He forgets many of their requirements concerning his conduct and their moral injunctions; but there is a *something* that is unexplainable, and yet most lasting, which he takes away from the school each day, each month, and finally carries with him throughout life. This *something* is the life of the teacher, his bigness or littleness of soul, his nobility or ignobility of life. Emerson well expressed the force of this unconscious teaching when he said, "I cannot hear what you say, for what you are speaks so loud."

It was the deep, wide, pure soul of Dr. Hopkins that made him a "university" to James Garfield. It was the pouring out of a noble, strong life that taught him most. It was the burning of soul within them as they talked with their Master by the way that remained longest with the disciples and taught them most. We teach what we are. The big-hearted, kindly teacher gives to his pupils a *something* that teaches them the highest meaning of life, and leads his pupils to strive for high and noble standards.

The student presents himself before the teacher with all the avenues of his being wide open to receive, and the master's smile

or frown, his restlessness or composure, are indelibly writ in the pupil's eye; and his harshness or gentleness of voice takes permanent abode in the ear. The avenues of the soul are never more open between two beings than between pupil and teacher. How important, then, that the teacher's life be a holy one, that in its fullness his pupil may find satisfaction!

"Howe'er it be, it seems to me
'Tis only noble to be good;
Kind hearts are more than coronets,
A simple faith than Norman blood."

FREDERICK GRIGGS.

A National Reading Circle

WE have had occasion to mention before in this magazine, a movement among educational leaders in this country to establish a national reading circle for rural teachers. Such a circle has now been announced by the United States Bureau of Education, which took the initiative in the matter. It may be looked upon as one more product of Commissioner Claxton's determination to place rural teachers on an undeniably equal basis with others in the fundamental policy of the Bureau. The announcement says:—

"The vital factor in education is the teacher. Without the well-educated, broad-minded, sympathetic teacher any system of education can only be a lifeless mechanism. Therefore, we must look to the country teachers and their preparation, and see to it that they shall be men and women of the best native ability, the most thorough education, and the highest degree of professional knowledge and skill.

"It is to assist in finding and equipping such educators that the United States Bureau of Education, with the assistance of a committee of the Association of State Superintendents, has recently arranged the first Rural Teachers' Reading Circle, open to the teachers of every State under such rules as are set forth in this letter."

The "rules" are substantially these:—

Only teachers residing in States which express a desire to cooperate will be permitted to join. Forty-three States have already joined the circle.

The work will be without cost to members, except for books read, and these may be procured from libraries or borrowed, if desired.

The course will cover two years, 1916 and 1917.

The books to be read are classified under five heads, as, Nonprofessional Books of Cultural Value, Educational Classics, General Principles and Methods of Education, Rural Education, and Rural Life Problems.

To those who give satisfactory evidence of having read intelligently not less than five books from the general culture list and three books from each of the other four lists—seventeen books in all—within two years from the time of registering, will be awarded a National Rural Teachers' Reading Circle Certificate, signed by the United States Commissioner of Education and the chief school official of the State in which the reader lives at the time when the course is completed.

Better Music Teaching

STUDENTS in the high schools of Washington, D. C., are being credited with music as a major subject. A plan has therefore been laid before the educational board for raising the qualifications of music teachers to the proper standard. It is proposed to give teachers' examinations in music the same as in other subjects.

This is suggestive of a needed step to be taken in our own secondary schools. Now that music has been made eligible to major credit toward graduation, we are confronted with the same situation as the Washington board, namely, the necessity of standardizing our music teaching. This work naturally begins with the teacher. His qualifications must be on a par with those of teachers of other subjects. The efficiency of the music teacher will be one important item to be considered in accrediting our academies. This should include not only his technical preparation and aptness to teach, but also his spirituality and his appreciation of the place that sacred music should occupy in the curriculum of the Christian school. The same principles apply in the college department of music. In fact, the college, being the accrediting institution, should set an example to the preparatory schools of what education in music in a Christian and evangelistic institution comprehends.

That improvement in the teaching of music in our schools needs to be made, and that just now we have a prime opportunity for giving it the attention it deserves, no thoughtful person will question.

A Point in Punctuation

THE story is told in an exchange that when bananas were not on the free trade list as they now are, the tariff was suspended for an entire year because of the misplacement of a comma by a clerk in copying a tariff bill. Among the items listed as free of duty was "all foreign fruit-plants." By substituting a comma for the hyphen, the clerk made the list include "all foreign fruit." Consequently oranges, lemons, bananas, grapes, and the like were admitted free of duty, the misplaced comma costing the United States about \$2,000,000.

Another Point

In our January issue there appeared by oversight under the cut in the article on junior work this title, "Miss Francis's School." Any one who tries to enunciate these words distinctly will readily see the fault in adding *s* after the apostrophe, since it gives four successive sibilant sounds. The best rule to follow is not to add *s* to the apostrophe when the word already contains two *s* or *z* sounds one of which is final, especially when the other immediately precedes it. The rule is often applied, too, when a word ends in a sibilant sound and the next one begins with one, since it creates the same condition from the viewpoint of enunciation. Always seek to avoid three successive sibilant sounds.

Another Point

Whether we regard the thief on the cross as being in paradise today or not depends upon the placing of a comma — or would if we had no other texts to study.

THE MINISTRY

The Choice of an Occupation

THE specific place appointed us in life is determined by our capabilities. Not all reach the same development or do with equal efficiency the same work. God does not expect the hyssop to attain the proportions of the cedar, or the olive the height of the stately palm. But each should aim just as high as the union of human with divine power makes it possible for him to reach.

Many do not become what they might, because they do not put forth the power that is in them. They do not, as they might, lay hold on divine strength. Many are diverted from the line in which they might reach the truest success. Seeking greater honor or a more pleasing task, they attempt something for which they are not fitted. Many a man whose talents are adapted for some other calling, is ambitious to enter a profession; and he who might have been successful as a farmer, an artisan, or a nurse, fills inadequately the position of a minister, a lawyer, or a physician. There are others, again, who might have filled a responsible calling, but who, for want of energy, application, or perseverance, content themselves with an easier place.

We need to follow more closely God's plan of life. To do our best in the work that lies nearest, to commit our ways to God, and to watch for the indications of his providence,—these are rules that

insure safe guidance in the choice of an occupation.—“*Education*,” page 267.

Flowers

YOUR voiceless lips, O Flowers, are living preachers,
Each cup a pulpit, every leaf a book,
Supplying to my fancy numerous teachers
From lowliest nooks.
Floral apostles, that in dewy splendor,
Weep without woe, and blush without a crime,
Oh, may I treasure deep your sacred teaching
Of Love divine!

—Horace Smith.

Reading Course Notes

(CONTRIBUTED BY PROF. M. E. KERN)

Assignment: “History of Western Europe,” by Robinson, chapters 33-41.

MOST of the events of history seem far off and quite unreal, but in this month's assignment we have recorded many things that have happened in our own time, and we are made acquainted with the great movements which have led to the present national and international conditions. The reading of these chapters will form a good introduction to the study of the present European situation.

The source book which accompanies this part of the text (Robinson's “Readings in European History,” Vol. II) will furnish further information, and enable one to appreciate more fully the spirit of the times. Excellent bibliographies are given, which will enable the student to pursue the subjects further. Such study is almost necessary to a good understanding of

the present European situation. Surely those who speak on these great world issues should be thoroughly informed.

American Liberties

The history of England is of special interest to Americans, for it was in England that the great principles of liberty were developed. It was for their rights as Englishmen that our forefathers fought. This was recognized in England at the time, as the following extract from a speech made in the House of Commons by the elder Pitt, Jan. 20, 1775, shows:—

"This resistance to your arbitrary system of taxation might have been foreseen; it was obvious from the nature of things and of mankind, and, above all, from the Whiggish spirit flourishing in that country. The spirit which now resists your taxation in America is the same which formerly opposed loans, benevolences, and ship money in England; the same spirit which called all England on its legs, and by the Bill of Rights vindicated the English constitution; the same spirit which established the great, fundamental, essential maxim of your liberties, that no subject of England shall be taxed but by his own consent."—*Robinson's "Readings in European History," Vol. II, p. 354.*

The following, written by Count Ségur many years after the American Revolution, concerning the intervention of France in that war, will also be of interest:—

"At this time liberty, which had been hushed in the civilized world for so many centuries, awoke in another hemisphere, and engaged in a glorious struggle against an ancient monarchy which enjoyed the most redoubtable power. England, confident of its strength, had subsidized and dispatched forty thousand men to America to stifle this liberty in its cradle; but a whole nation which longs for freedom is scarce to be vanquished.

"The bravery of these new republicans won esteem in all parts of Europe, and enlisted the sympathies of the friends of justice and humanity. The young men especially, who, although brought up in the midst of monarchies, had by a singular anomaly been nurtured in admiration for the great writers of antiquity and the heroes of Greece and Rome, carried to the point of enthusiasm the in-

terest which the American insurrection inspired in them.

"The French government, which desired the weakening of the power of England, was gradually drawn on by this liberal opinion, which showed itself in so energetic a manner. At first it secretly furnished arms, munitions, and money to the Americans, or permitted supplies to reach them by French ships; but it was too weak to venture to declare itself openly in their favor, affecting on the contrary an appearance of strict neutrality, and so far blinding itself as to imagine that its secret measures would not be suspected, and that it might ruin its rival without incurring the danger of meeting it in the open field. Such an illusion could not last long, and the English cabinet was too clear-sighted to let us gain the advantages of a war without incurring any of its risks.

"The veil became more and more transparent daily. Soon the American envoys, Silas Deane and Arthur Lee, arrived in Paris, and shortly after the famous Benjamin Franklin joined them. It would be difficult to express the enthusiasm and favor with which they were welcomed in France, into the midst of an old monarchy,—these envoys of a people in insurrection against their king. Nothing could be more striking than the contrast between the luxury of our capital, the elegance of our fashions, the magnificence of Versailles, the polished but haughty arrogance of our nobles,—in short all those living signs of the monarchical pride of Louis XIV,—with the almost rustic dress, the simple if proud demeanor, the frank, direct speech, the plain, unpowdered hair, and, finally, that flavor of antiquity which seemed to bring suddenly within our walls and into the midst of the soft and servile civilization of the seventeenth century these sage contemporaries of Plato, or republicans of Cato's or Fabius's time.

"This unexpected sight delighted us the more both because it was novel and because it came at just the period when our literature and philosophy had spread everywhere among us a desire for reform, a leaning toward innovation, and a lively love for liberty. The clash of arms served to excite still more the ardor of war-loving young men, since the deliberate caution of our ministers irritated us, and we were weary of a long peace which had lasted more than ten years. Every one was burning with a desire to repay the affronts of the last

war, to fight the English, and to fly to the succor of the Americans. . . .

"The young French officers, who breathed nothing but war, hastened to the American envoys, questioned them upon the situation, the resources of Congress, the means of defense, and demanded all the various bits of news which were constantly being received from that great theater where freedom was fighting so valiantly against British tyranny. . . . Silas Deane and Arthur Lee did not disguise the fact that the aid of some well-trained officers would be both agreeable and useful. They even informed us that they were authorized to promise to those who would embrace their cause a rank appropriate to their services.

"The American troops already included in their ranks several European volunteers whom the love of glory and independence had attracted. . . . The first three Frenchmen of distinguished rank at court who offered the aid of their service to the Americans were the marquis of Lafayette, the viscount of Noailles, and myself."—*Id.*, p. 371-373.

The French Revolution

This great cataclysm of history has been treated from many viewpoints. Perhaps all would agree with Adams in the following statement of the result to Europe of the Revolution:—

"During the eighteenth century France had not been able to maintain her leadership in the international politics of Europe, and in the struggle for colonial empire she had been defeated by England; but in another direction, in intellectual influence, and in the preparation of the nations of Europe for the next great stage of political advancement, through revolution and war to civil liberty, France exercised a leadership which was a compensation, in its real service to mankind, for all that she had lost. At the close of the century she led again in the Revolution itself. And in the wars which followed, with enormous loss and suffering, though with great military glory, which is dear to the French heart, she opened the doors of all the continent of Europe to the forms of free government which the Anglo-Saxons had long enjoyed."—*Adams's "European History,"* p. 427

It is probably true that the religious side of the French Revolution has never been thoroughly worked out from the sources. I give here a few quotations rather at random, without any attempt

at completeness, or to establish any theory.

The relation between the attitude of France toward the Protestant Reformation of the sixteenth century and the French Revolution of the eighteenth, is a very interesting question. One writer says:—

"The last spark of liberty died with the capture of Rochelle; and two centuries of unrelenting oppression were required to awaken the people generally to a sense of the value of those blessings which their armies had formally torn from the Huguenot brethren. France could have done more at the Revolution if she had done more before it."

That the Catholic Church was largely responsible for the revolt against Christianity is set forth in the following:—

"It was inevitable that in this breaking down of religious authority and faith, morality itself should also have lost its authoritative elements, and to this cause must be largely attributed the spectacle of a society almost perfect in its outer habits lost in perverse immorality and selfishness.

"All this in time was to react with fearful violence upon the church itself. The sight of the luxury of the higher clergy, righteous indignation that they should wring their dues from peasants already overburdened with taxes, was working a fierce hatred of clergy and church alike. If the Revolution seems godless, the cause is to be found chiefly in the godless church of the Old Régime. Faith, indeed, there was in France, but a faith that had its grounds in philosophy, not religion. Reformers there were in France, and reforms—but nothing needed both more than the church of France. The friend of the rich, living off the poor, the enemy of intellectual freedom, the champion of abuse, the sharer in moral degeneracy—the salt had lost its savor; wherewith could it be salted?"—"*The French Revolution,*" by *Shailer Mathews*, pp. 50, 51.

"All Catholicism was involved, in the popular mind, with tyranny and treason. Sheer panic, aggravated by treason and treachery, caused the Terror; and, driven by panic, France became for a while bitterly anti-Christian. . . . The Reign of Terror was exactly parallel to the Inquisition: it was an attempt to suppress opposition by killing out opponents. . . . Liberty of worship was decreed again in May, 1794."—"*Church and State in France,*" by *Arthur Galton*, pp. 106-108.

The Worship of Reason

On the establishment of the Worship of Reason, Shailer Mathews says:—

"Quite as revolutionary was the Convention's treatment of religion. The philosophy of the day and the struggle over the nonjuring priests had made the Jacobins fierce haters of Christianity, and among the necessities of the regenerate nation and the new epoch they were establishing was a new religion. On Nov. 7, 1793, Gobel, the Bishop of Paris, and his chief ecclesiastics appeared in the Convention and solemnly abjured the Christian faith. Their action was emulated by many of the sections of Paris. As to what the new religion should be, the Commune and the Committee of Public Safety differed, but until Robespierre's brief supremacy, the Commune was able to carry out its plans. As usual with this party of brutality, they were coarse and irrational. On Nov. 10, 1793, the Convention established the Worship of Reason. Decked out in red liberty caps, the deputies went in a body to the Cathedral of Nôtre Dame, and consecrated it to the Goddess of Reason, whose representative, a beautiful actress, sat on the altar, while women of the town danced the *Carmagnole* in the nave. Then the 'service' in the noble church degenerated into a shameless orgy.

"This atheistic debauch was approved neither by the people at large, nor the Convention as a whole, nor even by all the Jacobin minority. It was one result of the influence of the Commune of Paris, under the lead of Hébert.

"Desecration of the churches by the Jacobins was common. At Lyons, during a festival given in honor of Chalier, a donkey was adorned with a miter, made to drink out of a consecrated cup, with a crucifix and Bible tied to his tail. Marat's heart was placed on a table in the Cordelier Club as an object of reverence."—*The French Revolution*, pp. 247, 248, including footnote.

From the above it is clear that the Commune (or local government) of Paris led out in the attack on Christianity. There are good authorities which maintain that the Convention never passed a decree ordaining the worship of reason and closing the churches. C. A. Fyffe says:—

"The statement, so often repeated, that the Convention prohibited Christian worship, or 'abolished Christianity,' in

France, is a fiction. Throughout the Reign of Terror the Convention maintained the State Church, as established by the Constituent Assembly in 1791. Though the salaries of the clergy fell into arrears, the Convention rejected a proposal to cease paying them. The nonjuring priests were condemned by the Convention to transportation, and were liable to be put to death if they returned to France. But where churches were profaned, or constitutional priests molested, it was the work of local bodies, or of individual Conventionalists on mission, not of the law. The Commune of Paris shut up most, but not all, of the churches in Paris. Other local bodies did the same."—*History of Modern Europe*, Vol. I, p. 261.

While, as Dr. A. H. Newman says, "the destruction of religious objects (pictures, prayer books, hymnals, etc.) would probably include the Bible, if copies were found in the churches," I have found very little on the question of legislation against the Bible or concerning its destruction. Oliphant says, "In the Revolution every Bible that could be found had been burnt, and the works of the old Reformers had to be buried in the ground."—*Rome and Reform*, Vol. I, p. 467.

The Imprisonment of the Pope

The imprisonment of the Pope in 1798 is thus described by a Catholic writer:—

"When, in 1797, Pope Pius VI fell grievously ill, Napoleon gave orders that in the event of his death no successor should be elected to his office, and that the Papacy should be discontinued. But the Pope recovered; the peace was soon broken; Berthier entered Rome on the 10th of February, 1798, and proclaimed a republic. The aged pontiff refused to violate his oath by recognizing it, and was hurried from prison to prison into France. Broken with fatigue and sorrows, he died on the 19th of August, 1799, in the French fortress of Valence, aged eighty-two years. No wonder that half Europe thought Napoleon's veto would be obeyed, and that with the Pope the Papacy was dead. . . . Yet since then the Papacy has been lifted to a pinnacle of spiritual power unreached, it may be, since earliest Christian history."—*Rev. Joseph Rickaby, S. J., in "The Modern Papacy," p. 1. (Catholic Tract Society, London.)*

THE NORMAL

Teaching Literature

MAX HILL

OFTEN when teachers are talking together regarding their work, one hears the question, "How do you teach literature?" Another asks, "Do you study the grammatical construction of the sentences?" And still another, "Do you have the children reproduce the poems and stories they read?"

Now as to the first, it is out of the question to "teach" literature. We do use the term, but in an accommodated sense at the best. The gems of literature that we want the children and young people to know must be made a part of their lives, assimilated by them—"chewed and digested," as Bacon says of some books. The teacher must love them and understand them, and then pass them on as something desirable, something worth while, as of value. It will not help so much to speak of their value as to show a real appreciation of them as the study progresses. The children will catch the spirit—if there is any.

Then as to the second question, "Do you study the grammatical construction?" My answer would be, "Indeed not! I want the children to enjoy literature, to love it. And what child loves to diagram and analyze and explain everything he reads?" This, it seems to me, is one of the great causes of the failure that marks the efforts of so many who "teach literature." Take Gray's "Elegy," and explain the historical allusions and a few words not usually

known to all young people, read it in a way that the poetry and the thought stand out, and it is a queer person who does not learn to love it. If you want to spoil it completely, pick it to pieces "grammatically."

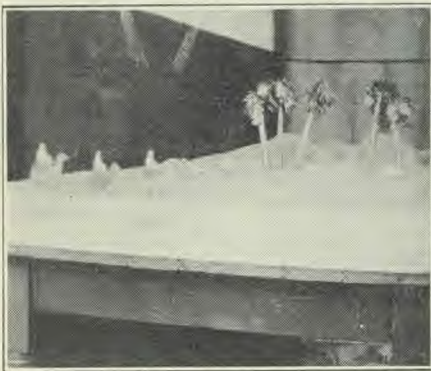
As to requiring pupils to reproduce what they read, the answer is similar to the second: "Not very often;" it might be safe to say, "Never." No child can hope to improve a masterpiece. Did you ever try to have a music pupil "reproduce in your own words" a piano selection from one of the masters? What were the results, if you were so foolish? Then why should we do it with poetry? Naturally, it will be necessary to explain the peculiar constructions, point out the figures of speech, make clear the allusions, and make sure of the new words. Do that first; and then, when the pupil is able to grasp the correct thought, throw yourself into it and enjoy it. Never worry about the children—they know a good thing when they find it and are allowed to enjoy it in a natural way. Memorize the best thoughts—many of them; then the pupils can "reproduce" the best, and in the very best way.

If you have no poetry in you, teach prose; there is a world of it at hand. But read it well, and teach the children to read it well. In the meantime, study poetry. It was one of the subjects in the ancient schools of the prophets, and surely it should have place in the modern schools.

We are neglecting one of the most refining influences at our command when we fail to include literature in our work, or when we make it a burden to our classes. The latter course is surely worse than to leave it out, for the children must love it if they are benefited by it.

Sand Table Work

IN the normal department of Emmanuel Missionary College, Director Kellogg and her student-teachers have been working out some of the possibilities of the sand table. Three of these scenes are given here, with a description of each by the one who originated and developed it.



A Desert Scene

This sand table might be used to illustrate the story of "The Three Wise Men" or a desert scene in geography. The three men on camels in the foreground were traced on heavy brown paper from a pattern taken from *Primary Education*. The covering on each camel was colored with brightly colored chalk to give the appearance of an Oriental rug or mat; the garments and turbans of the men, with white chalk; and the beard and features, with black pencil. To make the oasis in the center, the sand was hollowed out and blue paper put in to represent a pool of water. The trees were made of tubular rolls of brown paper, and feathery looking leaves were made of green tissue paper inserted into the

opening at the top of the trunk. The camp scene at the side was made of an oblong piece of chamois skin and camels taken from other patterns. The ostrich was also traced from a pattern, and the eggs in its nest were carved from bits of chalk. The pyramids at the foot of the hills in the background were made of gray paper.

LOUISE DEDEKER.



A Swiss Scene

This little Swiss sand table scene can be used to illustrate a geography lesson on Switzerland. In the background are the Swiss mountains covered with snow, to represent which, flour was used. At one side of the mountains is a small Swiss hospital, and in front a little to the other side is a chalet. In front of the mountains are a few little Swiss children with their pet animals. To the left is the small corner of a lake, on which is a sailboat.

FLORENCE BYLSMA.



A Christmas Story

This picture represents a scene at the time of Christ's birth. In the center is the cave with Joseph and Mary standing at the entrance. In the foreground is a shepherd watching over his flock on the plains, while behind him are the wise men

on their way to visit Jesus. To the right, nestled among the hills, is the town of Bethlehem. The patterns for this scene are very easily made. Small boxes made from heavy cardboard are used for the houses, and the people and animals can be copied from pictures in magazines and cut from Bristol board.

LORRAINE FANKHOUSER.

A Missionary Pumpkin

EVERY one will agree that the pumpkin in the following true story told by Miss Leola Winne, an east Michigan teacher, was the means of doing good missionary service both at home and abroad:—

"A little boy sat in church listening to the appeal of a missionary for funds for the heathen. His heart was deeply touched, and he longed to be able to help the little children who were neglected and abused because their parents had never heard of the Saviour. But Harold lived with his grandmother, who was old and very poor. So he knew he could not give any money. But when the plate was being passed, he showed a pumpkin seed to his teacher. "I haven't anything but this to give," said he. "It is a good kind to plant. Perhaps the heathen like pumpkin pies." His teacher suggested that he plant it himself and sell the pumpkins he raised, and give the money. So that evening Harold sought out a good place in his grandmother's untidy back yard in which to plant his treasure. He rejoiced in the earliest green shoots, removing everything in the way of the vine. Soon that corner of the yard was swept and garnished, for a missionary pumpkin must have a clean place to grow in. Then Harold, seeing that there was still a chance for improvement, set about to clean up the whole space, carrying away and burning rubbish, piling up wood, until his arms were tired and his back ached. But he was rewarded with as tidy a back yard as one could wish to see. From his missionary garden he was developing habits of neatness.

"Little Harold raised a mammoth pumpkin that took first prize at the county fair. Its story was told, and it was sold at auction, bringing him ten dollars for the heathen."

Elementary Course by Periods

First Grade — Sixth Period

BIBLE NATURE.—Stories 16-30 of the group formerly arranged for the first term, but now beginning with the thirty-first week, or the third period of the second semester.

READING.—Reader, pages 165-190.

SPELLING.—Writing short, easy sentences from dictation. By the close of the year spell a minimum of one hundred stock words selected from Reader First Grade.)

Second Grade — Sixth Period

BIBLE NATURE.—Stories 16-30. (See under Bible Nature in First Grade.)

READING.—Reader, pages 218-240, and review.

SPELLING.—See February EDUCATOR.

NUMBERS.—See March EDUCATOR.

Third Grade — Sixth Period

BIBLE NATURE.—Stories 16-30. (See under First Grade.)

READING.—Reader, pages 252-292, and review. See that pupils have a thorough knowledge of all diacritical marks.

SPELLING.—See March EDUCATOR.

ARITHMETIC.—Stone-Millis' Primary, pp. 136-154.

Fourth Grade — Sixth Period

BIBLE.—Bible Lessons, Book One, chapter 10. Joshua. Review work of last semester. Develop map of Canaanite tribes, division of land among tribes of Israel. Develop and memorize chapter outline of Joshua.

NATURE.—Bible Nature Series, Book One, chapters 12-16, and review. Develop nature notebook.

READING.—Reader, pages 301-345.

MANUMENTAL.—(Fifth and sixth periods.) See March EDUCATOR.

ARITHMETIC.—Stone-Millis' Primary, pages 244-256, and review.

Fifth Grade — Sixth Period

BIBLE.—Bible Lessons, Book Two, lessons 103-122, and review. Outlines of the three decrees of Ezra. Chapter outlines of Ezra and Esther. General diagram of Old Testament events from Creation to Malachi, including "400 years of silence," and extending to the birth of Jesus.

NATURE.—Bible Nature Series, Book Two, pages 329-432. Develop notebook.

READING.—Reader, pages 293-347.

MANUMENTAL.—(Fifth and sixth periods.) See March EDUCATOR.

ARITHMETIC.—Stone-Millis' Complete, pages 121-136, and review; intermediate, pages 121-136, and review.

Sixth Grade — Sixth Period

BIBLE.—Bible Lessons, Book Three, lessons 122-134, and review. Finish diagram of the life of Christ, showing the remaining events of the passion week, the resurrection, the forty days, and the ascension. Make plain the Marys and the Johns of the New Testament.

NATURE.—Bible Nature Series, Book Three, pages 170-204, and review. Develop notebook work.

READING.—Reader, pages 286-336.

MANUMENTAL.—(Fifth and sixth periods.) See March EDUCATOR.

ARITHMETIC.—Stone-Millis' Complete, pages 261-276, and general review; Intermediate, pages 261-276, and general review.

Seventh Grade — Sixth Period

BIBLE.—Bible Lessons, Book Four, lessons 101-120, and review. Arrange and memorize texts for short Bible readings on Baptism, the Heavenly Sanctuary, the Judgment, the Second Coming of Christ, Signs of Christ's Coming, the Resurrection, the Millennium, the New Earth. Teacher or pupil may select other topics.

READING.—Reader, Book Six, pages 408-437. See February EDUCATOR for directions for reading during this semester.

GRAMMAR.—Bell's "Natural Method in English," revised, lessons 117-137, pages 175-209.

SPELLING.—See February EDUCATOR.

MANUMENTAL.—(Fifth and sixth periods.) See March EDUCATOR.

ARITHMETIC.—Stone-Millis' Complete, pages 405-420, and review; Advanced, pages 129-144, and review.

Eighth Grade — Sixth Period

BIBLE.—Bulletin No. 6, Part II, lessons 53-83, and review.

U. S. HISTORY.—Dickson's, general review.

AGRICULTURE.—Stebbins's "Principles of Agriculture through the School and Home Garden," chapters 31-41, pages 239-344. (Note the appendix.) Correlate with school gardening.

GRAMMAR.—Bell's "Natural Method in English," revised, lessons 242-258, pages 373-398.

MANUMENTAL.—(Fifth and sixth periods.) See March EDUCATOR.

ARITHMETIC.—Stone-Millis' Complete, pages 545-566; Advanced, pages 263-290.

Sanitation and Planting Day

(Concluded from page 234)

The Voice of the Grass

HERE I come creeping, creeping everywhere;

By the dusty roadside,
On the sunny hillside,
Close by the noisy brook,
In every shady nook,

I come creeping, creeping everywhere.

Here I come creeping, smiling everywhere;

All around the open door,
Where sit the aged poor;
Here where the children play,
In the bright and merry May,

I come creeping, creeping everywhere.

Here I come creeping, creeping everywhere;

In the noisy city street
My pleasant face you'll meet,
Cheering the sick at heart
Tolling his busy part,—

Silently creeping, creeping everywhere.

Here I come creeping, creeping everywhere;

You cannot see me coming,
Nor hear my low sweet humming;
For in the starry night,
And the glad morning light,

I come quietly creeping everywhere.

Here I come creeping, creeping everywhere;

More welcome than the flowers
In summer's pleasant hours:
The gentle cow is glad,
And the merry bird not sad,

To see me creeping, creeping everywhere.

Here I come creeping, creeping everywhere;

When you're numbered with the dead
In your still and narrow bed,
In the happy spring I'll come
And deck your silent home—

Creeping, silently creeping everywhere.

Here I come creeping, creeping everywhere;

My humble song of praise
Most joyfully I raise
To Him at whose command
I beautify the land,

Creeping, silently creeping everywhere.

— Sarah Roberts Boyle.

Clean-Up Day

W. C. JOHN

Boys:

Away to the task, boys, and clean up the school,

Come along with a shovel and broom,
Come on with your rakes and a big gunny-sack,

For this is the day of dirt's doom.

All:

Away with the rubbish heap, standing
"eye-sore,"

Cart away the ash pile in the back,
Pick up all stray papers and sticks on the grounds,

Leave no brick, stone, or can in your track.

Girls:

Away to the task, girls, your aprons tie on,
The floors mop and scrub-brush demand,

Now roll up your sleeves, make the window panes shine,

Let nothing your ardor withstand.

All:

Let's make a great bonfire and burn all the trash,

Let nothing escape our sharp eye.

Let's mend the old fences and fix up the gate:

Come on, boys and girls, make things fly.

Our Tree

ONCE a little tree stood growing,

Growing in a shady glen;

Through the tangled bushes round it

Came three stalwart little men:

Saw its straight and perfect beauty,

Knew it would of all be best;

Straightway took the pick and shovel,

Dug it from its early rest.

Down into the school yard bore it;

Wond'ring, frightened little tree,

Did not know its glorious purpose,

What a famous one 'twould be;

How its tender upright branches

Gleaming in the sunset's gold,

Full of promise for the future

Brightness, joy, and hope foretold.

See, its boughs are pointing heavenward,

And its roots are firmly set,

And the lesson that it teaches

We, as pupils, won't forget;

We must look for help from Heaven,

Pray for help from God on high,

Lay more firmly our foundation

As each school year shall pass by.

— *Ethel Amidon.*

The Budget Plan Works Best

A BIT of interesting history in the financing of a local school in South Dakota is told in the union paper by Bert Rhoads. Since this story sounds remarkably like that of some other schools, and since it led up to the final adoption of the budget plan, as the most successful of all, our readers will be interested to read it:—

"Because the Elk Point school is the oldest one in the State, having been in operation more than twelve years, it may be of interest to recount some of its struggles and achievements. Our greatest difficulty all along the way has been the securing of proper financial support. Twelve years ago the method of getting funds to run the school was about as follows: Let all send their children, give as they feel able, have faith in God, and somehow everything will go all right. This was a beautiful plan, except that it didn't pay the teacher. She had to wait long and patiently for part of her wages. She was getting \$15 a month and boarding herself.

"Then we tried another plan of support! No pupil to be received as a member, or allowed in any classes, without a certificate from the treasurer showing that tuition had been paid a month or more in advance. This made the teacher some extra work, but we blossomed out at the end of the school year with a paid teacher and twenty-four cents in the treasury.

"But this plan seemed a little stiff and harsh, so the next year we mollified its harshness by permitting three days of grace in which to bring the tuition. The three days of grace degenerated into several days of graft, and we came up to the end of the second year short in our funds.

"Then we adopted the plan of having school keep as long as we had, or thought we had, money for it. School might close Friday and not start again Monday. Pupils could never finish any line of work under such a régime, and we were nearly discouraged. I think we should have fallen out altogether if it had not been for the excellent care and oversight of our educational superintendent.

"Now we feel sure that we have come out into the light on the matter of financing our church school. About the

time the agitation was on for the present school year, we called a meeting and estimated the cost of the school for the year (eight months). Pledges of support were called for to be made good at once, either in cash or bankable paper, bank notes having been brought for the occasion. When all had either signed notes or paid cash, there was still lacking \$50. We made out a joint note for this amount, and we all signed it, with the understanding that any donations or pledges that might be provided for later should apply on that note. This arrangement is working splendidly."

Notice

In the January number of CHRISTIAN EDUCATOR the article entitled "Helps for the Schoolroom" includes among school exhibits furnished by manufacturers the name of Cassella Color Company as furnishing an exhibit of dye stuffs. Word from this company informs us that these are no longer available.

It is Working Well

I CAN heartily recommend the plan of giving school credits for home work. There are several things one might speak of in its favor.

One mother told me that her boy was usually so busy at the barn he didn't often see things to do in the house. Of late, however, she said there had been a change. When he sees her taking out ashes or doing other tasks, he remarks, "Mother, let me do that," until she says it is delightful to have such a gentleman around.

We have tried it for ten weeks, and there seems to be no lack of interest now. Using the marking given on the blank, except for first grades, I allow the scholars whatever credit they can attain. No one has received less than ninety, and some have received as high as one hundred and eighty-five credits.

Briefly, it makes the pupils more willing and cheerful, and gives them splendid

A School Boardman's Desire

G. M. WOODRUFF

You ask what the school board expects of the teacher:
 About the same virtues that grow on the preacher.
 The teacher that I am now looking to find,
 Is one who is gentle, and patient, and kind;
 Who is neat on the Sabbath, and neat every day,
 And as prompt in her work as collecting her pay;
 Who loves the prayer meeting, acting her part,
 And has a religion that comes from the heart;
 Who goes to Sabbath school, also to meeting,
 And is always in mood to exchange friendly greeting;
 Whose adorning consists not in flower and feather,
 Nor in styles that change like the wind and the weather;
 Who cares more for her health than she does for the fashion,
 And when gently reprov'd does not fly into passion;
 Not enticed by the theater, circus, or show,
 When assailed by the tempter can plainly say, No.

Now, to sum it all up in a few simple lines,
 The teacher I like is the one whose light shines.
 If she's faithful to God, and walks by his rule,
 You have nothing to fear when she enters the school.
 But if form and book learning is all you desire,
 The public school gives it, without extra hire.
 Or if you want fables and stories called funny,
 These you can get and not spend hard-earned money.
 'Twon't pay to keep cows and get milk to sell,
 If you can pump the same thing from the well.
 These words may sound strange from my pen here now falling,
 But I want a teacher who's not missed her calling.

drill in addition and concentration, or, rather, stick-to-it-iveness, causing them to keep a daily record.

The articles from teachers in the CHRISTIAN EDUCATOR have been very helpful. I should like to see more of them.

GRACE H. SCOTT.

We have been giving a good deal of attention of late to the matter of introducing school credits for home work into our schools. I find a very hearty response from parents and children, and I am thoroughly convinced that this phase of education is one of great importance. We shall continue our work here along this line until every child is receiving its benefits. A few children seem averse to it, but they are the very ones who need it most. I am so glad that it is placed on the same basis as any school subject. Surely this is as it should be, for it certainly is a very important line of education.

SARAH E. PECK.

I wish to indorse heartily the Home Workers' Report Blanks. Of the various devices — and really they have been many — that I have sent to my teachers, which I thought would be helpful to them in their work, there is not one which has received so hearty a reception as has this one of the Home Workers' Blank. I just placed an order today for one thousand more.

G. R. FATTIO.

Weeds and Seeds

A NAUGHTY little weed one day
Poked up its tiny head.

"Tomorrow I will pull you up,
You Mr. Weed," I said.

But I put off the doing till,

When next I passed that way,
The hateful thing had spread abroad,
And laughed at my dismay.

A naughty little thought one day
Popped right into my mind.

"O-ho!" I cried, "I'll put you out
Tomorrow, you will find."

But once again I put it off

Till, like the little weed,
The ugly thing sprang up apace
And grew into a deed.

So, boys and girls, heed what I say,

And learn it with your sums:
Don't put off till tomorrow, for
Tomorrow never comes.

Today pull up the little weeds,

The naughty thoughts subdue,
Or they may take the reins themselves,
And some day master you.

— *The Sunday School Times.*

Our Question Box

ANSWERS BY MAY COLE KUHN

QUESTION 5.— *Should children be allowed to leave their seats without permission?*

At stated periods, yes. The leading educators are recognizing that there is no psychological nor physical advantage in keeping a child in one position for five hours. During reading they should remain quietly in their seats, working.

QUES. 6.— *Should a teacher of eight grades act as janitor for the school?*

No; unless the eight grades contain one pupil each. Then the children should help.

QUES. 7.— *Is it permissible for pupils to mark their books?*

Not for children. Older pupils, as those in our academies, may be excusable in so doing, provided that it aids in their study to make notes in the margin, and underline certain passages. Even these should have some guidance.

QUES. 8.— *Is it necessary for the pupil to do all the memorizing in reading and in Bible?*

It is an advantage, not a necessity, and may be very easily done, if illustrations are used to aid the pupil's memory. By all means let the child memorize something good; if he doesn't, he will memorize something undesirable.

QUES. 9.— *Suggest some good indoor games.*

"I Saw It," a language game; "I Put My Left Foot Out," a calisthenic game.

QUES. 10.— *Please tell us generally what we need to improve in most.*

(1) Personally: in breadth of mind, and in disposition.

(2) In the use of plenty of illustrations and object lessons. Recognize that the children must be reached through the eyes, the ears, or the feelings.

(3) In composition and English.

QUES. 11.— *Does not the teacher's authority extend from the time the children reach the school until they reach home?*

Yes; his interest goes beyond even that portal.

HOME EDUCATION

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

My Work is Best for Me

Let me but find it in my heart to say,
This is my work, my blessing; not my doom;
Of all who live, I am the only one by whom
This work can best be done in the right way.

Then shall I see it not too great or small
To suit my spirit and prove my powers;
Then shall I, cheerful, greet the laboring hours,
And cheerful, turn, when the long shadows fall
At eventide, to play, and love, and rest;
Because I know for me, my work is best.

— *Henry van Dyke.*

Letter from a Mother-Teacher

Dear Mothers of Little Children:

Are some of you situated as I am, with little children to educate and no church school in your vicinity? Then why not follow the Lord's plan, and teach them yourself? The servant of the Lord has told us that mothers should be the only teachers of their children until they have reached the age of eight or ten years. After teaching my child for three years, I wish to tell you some of the advantages gained.

It is the highest hope of every Christian mother to see her children saved in the kingdom of God. God has given to her the work of teaching her children, and upon her faithfulness in this work depends to a large extent their salvation. It is the work of the public school to educate the children for this

world, but it cannot educate them for the kingdom of God. And how can you be successful in educating them for God while you send them to a school which teaches some things contrary to God's Word?

How much better it is for the little child to learn from mother the sweet Bible stories than to have his mind filled with the fairy tales and folklore taught in the public schools! As you teach him to read, you have the opportunity to develop his taste for the good and true in literature. Then when you teach him the Bible story of creation, you lay the right foundation for all his future work in science, and he is able to meet, with the Word of God, the theories of men concerning the origin of all things.

When his playtime comes, he is not exposed to contact with evil which he is almost sure to meet in a mixed school. You cannot afford to run the fearful risk of placing a child of six in association with evil companions. How much better to keep him in the pure atmosphere of the Christian home until he has developed sufficient strength of character to resist evil!

It is much better for the young child's health to teach him at home. It requires but a few minutes' time for his lessons, and then he is free to run and play instead of having to sit still for hours in a crowded schoolroom.

The same work may be accomplished in a much shorter time in the home than it takes to do it in the schoolroom. Then there is time to teach him to be helpful about the home. You have the opportunity to teach him the "joy of unselfish service, which is the great lesson of life."

Do you feel that you do not know how to teach? There is help for you. Any mother with an ordinary education ought to be able to take Miss Hale's "Primary Reading Manual," and "True Education Reader," No. 1, and be successful in teaching her child to read.

Try it, mothers, and prove the wisdom in following the Lord's plan in the education of your children. When you have tasted the joy of teaching your little children, you will not wish to give up the task to another. This pleasure rightfully belongs to you.

MRS. MAGGIE COREY.

Nature Month by Month

MADGE MOORE

"THE South wind's balm is in the air,
The melting snow wreaths everywhere
Are leaping off in showers."

April weather is uncertain. Often in places we find traces of snow. Yet the balmy days when they do come have a wonderful influence upon the growing vegetation. The sap begins to flow, the plant is kept moist with frequent rains, and the leaves are ready to unfold.

Notice the general hue of the woods. Is it not a delicate green and a pale red? Even at the end of the month the forest is not entirely leaved out. How good the tender grass seems to the hungry pasture animals!

First Week — Flowers and Chickens

In the children's report let them notice the buds, flowers, leaves, birds, and insects as they appear. The following diagram might help them to be observing: —

Date	Object Seen	Where	Description

Why are the winds strongest in early spring? They melt the snow, dry up the mud, blow up the rain clouds, and carry the pollen from one plant to another.

The spring rains are warm. They wash the ground, and, soaking into it, start the little seeds to growing. The trees and grass also need water.

Watch for the hepatica, blood-root, Dutchman's breeches, anemone, trillium, trailing arbutus, and violets. The flowers at this time of year are of a delicate shade, frail, and short stemmed. There are also the tame flowers—the crocus, daffodil, tulip, and the blue flag.

Let Mary or John have a good healthy missionary hen. The children could find a clean box, turn



it so that the hen will be sheltered, and place in it straw or hay for a nest. Feed her well with grain while she is sitting on her eggs—say thirteen. After perhaps nineteen days, the little chicks peep out. Give them nothing to eat for twenty-four hours. Then some bread crumbs, corn meal, and broken or ground shell will make them a fine meal. A soft food of corn meal, bread crumbs, and skimmed milk could be mixed and given three times a day. Corn and wheat ground fine are good dry food, and should be given every few hours. If the weather does not permit them to be out, put chaff or bits of hay upon the floor, scatter a little grain on it, and let them take their first lesson in scratching. Little tender tips of grass are good for them. For grit with which to grind their food, broken egg shells will do. They soon begin to like Dutch cheese. Give

them plenty of water. Fill a tumbler or glass jar to the brim, and over it place a shallow dish, invert the jar, and the water will run out just right for them. Clean the dish and change the water often.

“It has been estimated that chickens and their parents have twenty-three different notes.” Let us learn the chicken language. Notice the pathetic note when fluffy is lost, the warning cluck of the hen, the call to dinner by the mother, and the contented peep of the chick when safe under mother's wing.

See how he grows. How funny his growing feathers make him appear. Now is a good time to notice his body as to shape. Compare his wings with those of other birds, also his feet and legs. Notice his ears, eyes, shape of bill,

feet, and the little “perch toe” on the back. Talk about his relatives. The tame ones are the turkey and guinea



hen; the wild ones are the quail, partridge, and grouse. Bring out the family characteristics.

The children will surely learn to love their chickens, and will not want to “eat” them, but rather to protect them, and through them learn to love and protect others of God's creation.

Second Week—Animal Life

In this spring month when all plant and animal life is beginning, in answer to the child's

question, "Where did I come from?" the story of life may be told and beautifully illustrated by the little flowers, the budding trees, and the domestic life of birds, and others of God's creatures. The meadow mice build nests on the ground, the squirrels in holes of the trees, the toads and frogs go to the ponds to hatch their young. The queen bees visit the early flowers of the



willow and other blossoms to gather nectar, and start new nests — under shelter, sometimes using old mouse nests. Even the ants are preparing their colonies, and the fly comes out from his winter retreat to deposit millions of eggs in refuse heaps. More birds come north and outdo each other in singing. The father bird in his brightest frock, and with his happiest note, coaxes the mother bird away in search of a suitable location for their home, and they are soon busily at work. Show the system, order, and beauty in creation and also why it is now marred. The kingfisher, whippoorwill, vesper and chipping sparrows, barn swallow, brown thrasher, and house wren are usually here by the end of the second week. Toward the last come the humming bird and the wood thrush. The robin and chickadee nest about the third week, and the bluebird and crow perhaps a little earlier.

Third Week — Budding

April is the month to go budding. Collect twigs from the maple, elm, poplar, chestnut, lilac. Notice the structure of the buds. We noticed shapes and kinds last month. Are they scaly? Leaf or flower? Draw the different shapes showing the arrangement on the stem. On your chart date the opening of different kinds of buds. Study the little leaves as they appear as to margin, shape, parts, veins, and purpose.

When the buds have leaved, try some blue print work and see how fascinating it is. It helps in studying flowers and leaves. Blue print paper can be obtained at any drug store. Have a piece of glass about eight inches square, common window glass will do. Cut a cardboard the same size. Place a



piece of the paper in the center of the cardboard. Select a leaf or flower and place it on the paper quickly and carefully (not in a bright light while putting it together). Over this place the glass, secure the edges with clothespin clips, place in a strong sunlight until that part of the paper not covered by flower or

leaf turns an even grayish blue. Then remove clips, take off glass, lift paper carefully by one corner, shake off the leaf or flower, and place the blue print in a dish of clean water. Rinse it until no color will wash off. Place between blotters, and press between books.

The latent buds are interesting. Find these tiny buds — some only



as large as a pinhead. They do not open when the others do, but if the twig or tree is broken off, these and the larger buds are left, then these fill the emergency and from them come forth large limbs. They are sometimes in the trunk of a tree asleep for years — but do their work when needed. Take a twig, break it off just above this little bud. Take another and break off the large buds. Watch the little latent buds spring forth and swell up.

Fourth Week — Seed Germination

Give the child a little box of sawdust, also some Lima beans. Notice the little mark where the bean was fastened to the pod. Put beans in a glass of water, and watch them swell. Next day take one; feel of its soft, loose skin. Taking it off, we find the bean to be in two parts. Opening these halves like a book, inside we find a little white lump. On the end of the lump see two tiny leaves. In these leaves is stored up enough food for the little plant

until it feeds itself through its roots. Plant some soaked beans in the sawdust. Place a few in cotton in a glass of water, and watch the roots grow.

In three days let him dig up a bean from the sawdust, and see what has happened to the white lump. It has pushed out, and formed a little stem with several little roots from it. In a few days the bean pushes up through the sawdust. Its skin is dry and hardy and almost off. This drops off soon, and the little green leaves are seen peeping out between the halves of the bean. The leaves unfold and show a little bud between them. The two halves of the bean die and drop off, leaving a little bean plant.

There are many little poems that are good to teach with this lesson.

Influence of Environment on Children

SARAH STICKLE

(Concluded from last month)

Ray and Paul

IT was not an ideal schoolroom, this one that Ray had spent his first two school years in. No, it was not, although it might have been. As we look at the teacher, we do not blame Paul any for saying, "I wish she looked like Miss Sanders" — a very neat and tidy-looking person who taught Paul's Sabbath school class. This teacher looked just the opposite. As we looked around the schoolroom, we could not help but think that everything looked a great deal like the teacher. On her desk were books, papers, and what not, in a very chaotic condition. And of

course the pupils' desks looked very much like the teacher's.

When asked to see her daily program, she said that she had found out that she could get along just as well without one. So she did not use one now.

She first called for the second grade reading to come up to recite, which we were very glad of, for this was one of Paul's classes, and we had come especially to visit Paul's school. There were four pupils in the class, none of whom did remarkably well. One of the little boys went so far as to say that he had forgotten where his lesson was. So of course he could not study it. The teacher promptly told him, and sent him to his seat to study it.

Several years have passed since our visit to this school. It still exists, but with a different teacher and different pupils. On inquiring about Paul, we hear that he is attending an academy near by, taking the commercial course. We are very glad to hear this, for we expect to visit this academy in a few days.

We have always been much interested in bright-faced little Ray, as he still seems to us. But as he walked forward to greet us, we felt rather disappointed. Something about him does not seem as we expected.

On inquiring of his teacher about Ray's work, she said, "Well, it is too bad; he has such a keen mind, but his work will never pass. He seems to think as long as he gets it done any way, it is all right. We are trying very hard to reform him, and to get him to see

that unless he does his work more neatly, he will never get a position. There must have been a mistake in his teaching somewhere." Of course our minds at once turned back to Ray's early school years, and we related the story to his teacher. "How sad!" she replied. "Oh, if our teachers could only realize the importance of the child's early surroundings! I do not know whether Ray will ever be able to overcome this element of untidiness that enters into all his work, and is especially detrimental to bookkeeping." We felt sorry for Ray as we left, for we knew that it really was not his own fault.

Ray had spent only two years in this environment that had such a terrible effect on his life; but they were two of the most important years. It is the little foxes that spoil the vines.

Books and Magazines

"GETTING ACQUAINTED WITH THE TREES," by J. Horace McFarland. 241 pages. Price, 50 cents. Macmillan Company.

If you are a lover of the trees, you will want to read this little volume, for you will be refreshed by the delightful outdoor atmosphere of its pages, and you will feel still better acquainted with the objects of your pleasure. If you are not a lover of trees, you need to get acquainted with them for the new pleasure and interest you will conceive in the common varieties of trees that frequent the hills and lanes and dooryards about you. The book is written in an untechnical, easy style, by one who sought the companionship of trees for recreative purposes, and found so much of pleasure and profit in observing the changes from naked winter through budding, blooming, and bearing, that he has set down his observations in an informal, chatty style that will entertain the young and inspire

Christian Educator

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the teacher. Opening with "A Story of Some Maples," the chapters glide along through the seasonal story of the oak, pine, apple, willow, poplar, elm, tulip, nut-bearing, and "other trees," like the birch, holly, dogwood, sycamore, persimmon, etc. Just the book for the season.

"SELECTIONS FROM AMERICAN POETRY," edited by Frederick Houk Law, A. M., Ph. D., head of the department of English in the Stuyvesant High School, New York City. 122 pages. Houghton Mifflin Company.

With the usual excellent qualities of judgment, taste, and workmanship characteristic of the Riverside Literature Series, the Houghton Mifflin Company has just brought out a little cloth-bound volume of poetical selections that is "just the thing" for American adolescent life, and also meets the present college entrance requirement. It gives special attention to Longfellow, Whittier, Poe, and Lowell, but includes Bryant, Emerson, Holmes, and Whitman. In the back of the volume are "Helps in Reading," "Biographical Notes," and a list of Reference Books. An introduction gives some very helpful suggestions on "Method of Study" in poetry.

In the January and February *World's Work* are two very illuminating articles on the "pork barrel" versus the budget system of appropriating Uncle Sam's money. The articles are entitled: "Shall We Have Responsible Government?" They expose, with many concrete ex-

amples, the evils resulting from access to the treasury funds through appropriation measures originating with Congressmen who have a constituency to serve. In view of our present interest in the budget plan, its superior merits from an economic viewpoint, as set forth in these articles in contrast to "pork" methods, make very interesting and profitable reading.

Recognized

OUR Singapore training school has received recognition from the government school inspector. He visited the school several times, and finally said that it came more nearly to his ideal of a missionary school than any other in the city.

New Studies by Correspondence

The Fireside Correspondence School, Takoma Park, D. C., desires to announce lessons in the following new subjects: Logic, Geology, Reporting and Punctuation, and Bible for grades four to seven. Those interested should write to the foregoing address for further information and for our booklet entitled "The Fireside Correspondence School in a Nutshell."

C. C. LEWIS, *Principal*.

The New School Register

THE new school register is now used in all the schools in both the California and the Northwestern California Conference, and it is meeting with general favor. The teachers say that it is easier to make out their reports than from the register we used last year. From the superintendent's point of view, I can say most assuredly that we are getting better results in the way of reports. I am certain that our present register is going to be a strong factor in strengthening the Junior work in our schools, and in helping the teachers to feel that it is a regular part of the school work.

SARAH E. PECK.

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No. 2. Blackboard Suggestions for Oral Bible, 12 pages03
With illustrations and directions for drawing.	
No. 3. Elementary Woodwork, 12 pages03
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No. 4. Construction Work in the Elementary School, 16 pages04
With drawings, directions, and weekly assignments.	
No. 5. Language in the Primary Grades, 10 pages02
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Directions for work by months, and occupation period by weeks, illustrated.	
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