

CHRISTIAN EDUCATOR

A MAGAZINE FOR HOME AND SCHOOL

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In the Spring

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Summer Council

An educational gathering of far-reaching importance has been appointed for August 1-8, at College View, Nebr. It is to be called a

Normal Council

Its purpose is to study in detail the entire scope of elementary education, giving especial attention to the problem of thoroughly training a sufficient number of teachers to man our elementary schools. The delegates to this council will include the heads of schools that conduct Normal Departments, the Normal directors, and the Union secretaries. Plans are already well developed, and we look for an excellent season together.

August 1-8, 1917



OUR LANGUAGE SCHOOL IN NANKING, CHINA

(See article on page 299)

CHRISTIAN EDUCATOR

VOL. VIII

Washington, D. C., June, 1917

No. 10

Educational Conditions in India

BY FREDERICK GRIGGS

I DESIRE to present the educational conditions of India, China, and Japan, as I understand them, in three articles, devoting one to each country. It is not my purpose to speak particularly of the educational work of Seventh-day Adventists, but rather of those general conditions which naturally affect the problems of our own work.

The East, the great Orient, is awakening from its centuries of mental sleep, and without controversy, educational movements are among the chief causes of the new life which is everywhere beginning to beat, and which even a passing traveler may easily discern. As surely as Europe during the fifteenth century awakened from the Dark Ages to a new day and a new life, so surely are the multitudes of the Far East experiencing a renaissance not dissimilar in general causes to those of the European Renaissance.

There is, however, one distinct difference between the Renaissance of Europe and that of the Orient, and that is in the matter of time. There is being accomplished in the Orient in a decade that which it took a century to accomplish in Europe. This is not to be wondered at when we consider that those agencies which conspire to develop a nation and a race are ready at hand. The telegraph, the printing press, and the rapid means of locomotion, electrical and steam, make the gathering and dissemination of knowledge a very easy matter. The means for the development of the marvelous resources of these lands, resources of fabulous wealth, are playing their part in this awakening; and last,

and perhaps most important of all, is a century and more of mission enterprise and sacrifice which has aroused a certain moral consciousness and a spiritual stimulus which are giving direction to this new life.

India has 147 languages and eight distinct religions. Its nearly 320,000,000 people are divided by its caste system into approximately 2,000 social divisions. India does not present the solidarity of Japan, nor even of China. More than one fourth of the country is still under the rule of native princes, who are tributary to the British crown. Its lowlands, its great plains, and its sky-reaching mountains present a diversity of soil and climate which only adds force to the diversity of its people. It has been said that India with its different nations might not improperly be called a continent.

But there are great cords of unity running through the social structure of India, which are rapidly drawing this diversity into unity. These cords are government, commerce, language; and religion, with which the educational movements are directly connected.

It must needs be that a continuous and beneficial government will discover and cement the elements of similarity and common interest in its people; and this is what England has done and is doing in India. There is a railway system in the country approximating 35,000 miles, and a post-office system which handles about 1,000,000,000 letters and articles yearly. There are nearly 80,000 miles of telegraph lines in effective operation, and its irrigating system, covering more

than 46,000 miles, is as fine as can be found in the world. This system has already redeemed nearly 22,000,000 acres of waste land. There is a medical department with about 3,000 dispensaries, treating annually nearly 30,000,000 patients.

The policy of the English government is manifestly not one of oppression but of progression, and the Indian people are given a larger part in the administration of affairs as rapidly as they are qualified therefor. The channels of commerce and the reins of government most naturally tend to make one the people of all India, especially so when connected with what the government or its pact is doing in the All-India Movement conducted by the Indian leaders themselves. This movement held its annual conference in Lucknow while I was there, and the addresses, resolutions, and work of the conference as a whole, when combined with the manifest attitude of the government, speak strongly for a united people.

But even more contributory to unity than the development of the national resources and commerce of the country, are its educational and religious movements. The steady advance of Christianity is certainly doing its part in breaking down the barriers of caste and class distinction. The government, in matters of religion, is very impartial. This is manifested in its attitude toward religious instruction in schools.

The schools of India are of two classes, public and private. Public schools are not only those which the government directly maintains, in which religion is not taught by the government, but those also to which grants in aid are made by the government in which the religious views of those conducting them may be taught. Private schools are those which may be taught by any one, without leave or license, and which are supported by offerings and tuition.

The growth of commerce and travel—and the native travel is enormous—necessitates a common language, and

naturally this is the English. Accordingly there is a desire for English instruction, which makes possible mission school enterprises.

The government provides a code, or course of study, in which the vernacular and English are combined, with vernacular predominating in the lower grades and English in the higher. In those schools which it financially assists by grants in aid, this code must be followed; it is also followed in a general way by a majority of the schools which do not receive this aid. Government recognition of schools depends not only upon conformity to the code, but also upon the number of teachers and their qualifications. The code is subject to a construction so liberal as to make it possible for us to obtain recognition for our schools on about the same basis of conformity as that which we observe in conforming to public school grading in the United States.

Grants in aid do not necessarily attach to recognition, as such recognition may be had without financial aid. Those schools to which such aid is granted are more closely supervised than those which are recognized but do not receive it.

Education has made very rapid advance since 1854, when the secretary of state for India issued a dispatch on education which greatly advanced it. When we consider the many difficulties in ways and means which have been met and overcome, we value the more the work done. Eddy, in "The New Education in Asia," gives the following table of statistics of India's schools and their enrolment for 1915:

	Institutions	Students
Arts (or academic) colleges	140	29,648
Professional colleges	46	6,636
Secondary schools	6,370	924,370
Public primary schools	123,578	4,988,142
Private institutions	39,893	651,996
Miscellaneous	6,198	179,929
	176,225	6,780,721

While much has been accomplished, much more remains to be done. There are less than 7,000,000 children and

young people of all races and creeds in the schools of India and Burma. Out of approximately 37,000,000 children of school age, 30,000,000 are growing up without school advantages.

The percentage of Christian Indian children in school is much larger than those of the other religions of the country. Relatively considered, eight times as many Christian Indian children are receiving secondary education as Hindus, while four times as many Christian children as Hindus are in the primary schools. While this is encouraging, yet there is still much to be done, as only a little over forty per cent of the Christian children are in school. The Hindus, Mohammedans, and Buddhists are increasing the number and efficiency of their schools in which government aid is received and in which their religions are taught. This is done in part to offset the mission schools; so if the relative advance of mission schools over heathen schools is maintained and increased as it should be, there must be greater efforts put forth in Christian education in the future than in the past.

One of the large educational problems in India is the education of women, and for the advance of Christianity its solution is very important. "The stronghold of Hinduism is in the home among the women. The men lord it over the women in material things, and the women lord it over the men in spiritual or religious things."

The number of girls and women in India receiving education is relatively very small. The government Quinquennial Report on the Progress of Education in India shows that the percentage of girls in school as compared with that of girls of school-going age varies in the different provinces from 1.2 per cent in the United Provinces to 8.4 in Burma. This variation is due somewhat to the *purdah* system. In the United Provinces it is strong, while in Burma it does not obtain. A great hindrance to the education of girls is the Hindu idea of household happiness. It is generally thought

that a woman of education will be neglectful of household duties.

The great majority of girls in school are in the primary grades. Here they learn a little reading and writing, very elementary arithmetic, and needlework. This amount of education, while it does little good, can from the viewpoint of the Hindu do little harm. According to a government report on education, "the bulk of the female education in India is provided by missionaries." However, there are others, private individuals, religious bodies such as the Theosophists, and local governments, that are beginning to operate schools for girls. *Zenana* teaching is carried on, but to a relatively limited extent, by missions and Indian associations. In the Bengal Province about fifty missionary women are engaged in *zenana* teaching. There ought to be thousands, for this work yields most satisfactory results.

One lady missionary, in reporting to the Commission on Education appointed to report to the 1910 World Missionary Conference, said: "I believe that the true and permanent change in the position of women will come, not so much from the noisy efforts of (quasi) reforms, as from the true heart of the community, i. e., the home. Our great aim must therefore be to fit our girls to work out the change in their own sphere of influence."

Until a marked change is effected in the age at which Hindu and Mohammedan girls marry, anything like higher education, or indeed the education of Indian women as a whole, will be slow. But in turn, education must play its part in bringing about this change.

Two motives obtain in the educational work of missions: First in importance is the upbuilding of the church of believers, and second, the preparation of the people to receive the direct teaching of the gospel. Of the first it may be said that the same needs and reasons exist for an elementary school to be connected with every church, and for advanced schools to which the elementary school

pupils may pass, as in homelands; but with that added force which comes from the conditions of ignorance which the general society and home life present. A church, to be a living church, must be one that has power within itself; its religion must meet its needs. For the message of truth to prevail in any land, the believers must be educated and trained to disseminate it, and the teaching must be in their language and adapted to their life and customs. It must not be foreign, but indigenous; then may the truth take root and grow thriftily, and a strong Christian community will result.

The second motive for missionary educational effort — that of a preparatory, leavening work — brings to the school the child direct from his heathen home. It seeks, with the impartation of secular knowledge, to implant the spiritual truths from the Bible lessons and Christian exercises which are daily participated in. It seeks the conversion of the pupil, and to reach the home through him. Thus does it hope to diffuse Christian ideals throughout the community.

While these mission schools do and ever will play an important part in gos-

pel advance, yet they can be effective only when combined with direct evangelical work, through the preaching of the word and the use of literature. They may also be said to stand by the side of the medical dispensary in gospel work.

As one sees the multitudes without Christ, and contented in their ignorance, he is moved to pray for the Holy Spirit to do his work of convincing the world (not the church, but the sinful, satisfied world) of sin, of righteousness, and of a judgment to come. Unless the Spirit does this work, there is no hope for India. Education in itself will not save her; her hope is solely in the Spirit's leading to repentance. But the Spirit works with a praying, zealous church. India, after all, has been only touched by the Christian worker. Where in the past there have been a few hundred bearers of the gospel, there must now be many thousands who will carry this last message throughout the length and breadth of the country. Let prayer be offered anew for those who may be not only reapers but also leaders of reapers. "Our schools hold the key to the situation."

A Voice Divine

LEWELLYN A. WILCOX

Composed for the occasion and read at a Nature Program, on a Saturday evening at Pacific Union College.

HERE in this secluded spot,
Here amid the quiet,
Here where tumult cometh not
Nor the city's riot,
Here where strife of passions cease
In the calm of tranquil peace;

Here, apart from life's mad rush
And its care and sadness,
Here in nature's hallowed hush,
Speaks the voice of gladness,
In the freshness of its flower,
Breathing beauty, hope, and power.

In the shelter of the hills,
Mystic in their whispers;
Through each vernal glade that thrills
With the breath of vespers;
Every tree, sky-crowned and strong,
Vibrant with the sound of song;

Far away from that which mars
Skies that might be clearer,
Visions of the stately stars
Lift my spirit nearer,
Till in nature's heart I see
Hidden oracles for me.

Here within some sylvan shrine
Where the glories glisten,
Speaks to me a Voice divine
When I wait and listen
Deep within the templed woods,
In the silent solitudes.

The Relation Between Home and School with Respect to Health Problems

THE home and the school are two agencies of paramount importance to the welfare of society. In the past much has been said concerning their mutual relations regarding things social, mental, and spiritual; but there still exists another relationship which may well be emphasized, that of coöperation for health development, first for the sake of the pupils, second, for the sake of the home, and third, for the sake of the community.

The teacher occupies a position of leadership, where he can instil into the minds of his pupils ideals of healthful living, and by his personal example and direction encourage their practice.

Likewise every Seventh-day Adventist parent should be a teacher of hygienic living, not only for the good of the family, but as a part of the home missionary work which falls to his share of responsibility as a worker for Christ.

Through these two agencies Adventist families should become leaders in their respective communities in matters of school and home sanitation.

In the following study we have endeavored to summarize certain principles and facts in such a way as to be of help to parents and teachers in the maintenance of healthful conditions in the school and in the community. For the sake of clearness and brevity, these have been arranged in the form of questions and answers.

Health Principles and Practice

1. What important principle should underlie the relations between home and school?

"It would be helpful for the youth, and for parents and teachers as well, to study the lesson of *coöperation as taught in the Scriptures*. Among its many illustrations notice the building of the tabernacle,—that object lesson of character building,—in which the whole people

united, 'every one whose heart stirred him up, and every one whom his spirit made willing.' Ex. 35:21."—"*Education*," by Mrs. E. G. White, p. 286.

2. Where does the training of the child in hygiene properly begin, and where should it be carried forward?

"Children should be early taught, in simple, easy lessons, the rudiments of physiology and hygiene. The work should be *begun by the mother in the home*, and should be *faithfully carried forward in the school*."—*Id.*, p. 196.

3. What should be regarded of greatest importance in the education of the child?

"For the first eight or ten years of a child's life the field or garden is the best schoolroom, the mother the best teacher, nature the best lesson book. Even when the child is old enough to attend school, his *health should be regarded as of greater importance than a knowledge of books*."—*Id.*, p. 208.

4. Mention some of the more important features of home training in hygiene and their relation to the school.

"The young child on entering school brings with him the habits of hygiene which have been taught him at home. If his mother has taught him *good habits of eating, good habits of excretion, good habits of bathing, good habits of exercise, and good habits of rest*, the problem of his hygienic instruction during his elementary years in school is much simplified. In fact, he has already received a quality of instruction which from the standpoint of his physiological well-being and efficiency will never be surpassed at any other time in his life."—"*Encyclopedia of Education*."

5. How can parents help teachers in giving the proper physical training to their children?

"The parents' *intimate knowledge* both of the character of the children and of their physical peculiarities or infirmi-

ties, if imparted to the teacher, would be an assistance to him. It is to be regretted that so many fail of realizing this."—*"Education," p. 284.*

6. What is the value of the teacher's practice and example in principles of health?

"For almost every other qualification that contributes to his success, the teacher is in great degree dependent upon physical vigor. The *better his health, the better will be his work.*"—*Id., p. 277.*

"In every line the teacher should scrupulously observe the principles of health. He should do this not only because of its bearing upon his own usefulness, but also because of its *influence upon his pupils.* He should be temperate in all things; in diet, dress, labor, recreation, he is to be an example."—*Id., p. 278.*

7. In what ways may the teacher give instruction in hygiene to the pupil?

"The teacher will have profitable recourse to *informal personal talks* and the use of simple *charts, pictures, and diagrams.*"—*"Encyclopedia of Education."*

8. How are some of the most contagious diseases transmitted to pupils?

"Measles, diphtheria, scarlet fever, influenza, and common colds are mainly transmitted by the *expulsion of infectious material from the mouth and nose in coughing, sneezing, and talking.* . . . This occurs frequently before the child appears to be ill."

"When a child coughs or sneezes, he is apt to expel into the air visible droplets or an invisible spray containing bacteria and other germs which cause the diseases above mentioned."

9. How may teachers and parents keep pupils from being a source of contagion or from being infected?

"Children should be instructed as follows: *a.* Each child should be urged to *provide himself with a clean handkerchief.* It should be carried conveniently, so that it will be available for immediate use. *b.* Children should be instructed, when coughing or sneezing, to *guard the*

mouth and nose with a handkerchief, so that none of the infectious material will be cast upon his associates or distributed throughout the room. The impulse to sneeze is often so sudden that this cannot be done. The child should therefore get into the habit, when he coughs or sneezes, of *turning the head away from his neighbors,* and should guard the mouth and nose with the hand; but every effort should be made to make proper use of the handkerchief."

"The most recent medical investigations have demonstrated beyond doubt that the diseases mentioned above are transmitted by coughing and sneezing, and that these precautions against infection will do much to eliminate them."—*C. Ward Crampton, M. D., Medical Record, N. Y., 1914.*

10. What should be the attitude of parents and teachers toward hygienic and medical inspection?

"There should be hygienic and medical examination supported by a requirement that *reasonable hygienic and medical advice must be respected.* This combined instruction in principles and practices will tend, even at a very early age, to establish principles and practices in the thoughts and acts of the child."—*"Encyclopedia of Education."*

11. What should be the scope of hygienic instruction in the school?

"As a rule, however, the young child on entering school, particularly the city child, is in need of more or less forceful instruction in the habits of hygiene, and has a faulty knowledge of even the simpler principles of hygiene."

"The individual need for and the character of instruction must be *determined by the teacher or the authorities in charge.* It is obvious that such matters as cleanliness of the body and wearing apparel, care of the teeth, eyes, ears, nose, hair, and nails, habits of play, excretion, and posture, will figure prominently in this early instruction."—*Id.*

12. What are some of the teacher's duties with respect to children who are ailing?

"It is the teacher's duty to *dismiss from school any pupil who shows signs of sickness*, or who has an abnormal temperature. The teacher ought to have a thermometer, and know how to use it. He ought *not to receive back into school* such a student until he has received a certificate from a physician, or a verbal message from the attending physician, that the child is no longer dangerous. No teacher should be a judge as to when a contagious case should reënter school. It is also the privilege of the teacher to *call a physician into the school in case of sudden illness*. Almost every district has a health officer or a doctor for those who are unable to pay for medical attention."—*H. W. Miller, M. D.*

13. What relation has the nonhygienic condition of a pupil to discipline?

"A teacher who willingly permits stu-

dents to go day after day in a careless and unclean condition and mingle with the other students of the school, is *not maintaining proper discipline*. One of the great causes of sickness is the lack of cleanliness that exists in certain districts; and many well-known diseases are due simply to filthiness of habits."—*Id.*

14. What will be the result if our pupils are taught to obey the laws of health?

"Students at school should have had their moral sensibilities aroused to see and feel that society has claims upon them, and that they should live in obedience to natural law, so that they can, by their existence and influence, by precept and example, *be an advantage and blessing to society*. . . . The first study of the young should be to know themselves, and how to keep their bodies in health."—"*Counsels to Teachers*," p. 84.

Foreign Language Teaching

BY L. L. CAVINESS

STANDARDIZATION is one of the principles of efficiency; and surely if anything needs to be efficient, it is the foreign language teaching of our denominational schools. With a message which must go to every nation, kindred, tongue, and people, we should expect to see the young people going out from our schools to the foreign fields in increasingly large numbers. Shall we send them out at great expense without knowing that both by natural aptitude and by careful training they are prepared to grapple with the difficult languages which they must master in their respective fields?

In standardizing our teaching in this department we find greater problems in the modern languages than in the ancient. All the teachers of the latter are more nearly following the syllabus prepared by the Language Section at the time of the Berrien Springs Educational Convention, than are those of the former. With comparatively slight revision it will be possible to have a syllabus which will represent the actual working plans of

our teachers of Latin, Greek, and Hebrew. Among the modern language teachers, on the other hand, there is a great diversity of opinion as to texts, methods, and amount of work to be covered in a year. It may require some time and considerable correspondence to fix a standard which will bring even approximate uniformity.

As the amount of work to be done, and, to a degree, the method to be used, depend upon the intellectual maturity of the pupils, we come to another difficulty, which shows itself also more in modern language teaching than in ancient. Comparatively few students take Latin in their college course, and probably more take Greek or Hebrew in the academy. This means that the Latin teacher has a class made up of academic students, while the Greek and Hebrew teachers have only college students in their classes. This makes standardization of the work to be done comparatively easy.

In the modern language classes it is different. As our course of study allows

a student to take a modern language in the academy instead of Latin if he desires, and as none of our advanced schools feel financially able to employ teachers to conduct such work for academic students, there is laid on the modern language teacher the difficult, and pedagogically impossible, task of conducting class work so as to meet the needs of both academic and college students in a joint class. Many a teacher has been unable to understand why one pupil did so well and another did so poorly, until he found out that the first was in the fourteenth or fifteenth grade, while the other was only in the eleventh or twelfth.

Such mixed classes make it difficult to use proper methods in teaching modern language. Psychology has shown that the imitative faculties wane (more rapidly in some than in others) as the pupil grows older, while at the same time the logical faculties grow stronger. This indicates that with young pupils the direct method should be used with little or no formal grammar; with older pupils, however, more appeal must be made to the logical faculties, and less expected from mere imitative memory. If this is neglected, the teacher will be unable to understand why the method he uses fails so signally with some members of his class.

Another requisite for the standardization of work in any department is that there should be a responsible head. Because of local conditions only two of our colleges have any head to their foreign language department. It is generally recognized that student-teaching is at best a makeshift; but no department suffers so much from student-teaching as does the foreign language department. Technical training and experience are now

recognized as the *sine qua non* of efficiency. In no line are technically trained experts among us so few as in foreign language teaching. It is a matter for our school boards to guard, not in this department only, but in all. Let them see that the teachers employed in our colleges are technically trained and have specialized in the very line in which they are asked to teach. If such a one cannot be obtained, it should be made possible for the teacher chosen to get this training in the course of a few summers by attendance at some good summer school.

A very large responsibility in this matter rests with the foreign language teachers themselves. They should insist on having a chance to obtain such a thorough preparation for their line of teaching that they may be able to discharge their responsibility in a way to bring creditable recognition of the foreign language work done in our schools, and afford a thorough training of our young people who may be called to serve God in foreign fields.

If school boards will see that the foreign language teaching is departmentalized under an expert, technically trained department head; if student-teaching is minimized; if all the language teachers determine on a thorough preparation for their work; and if school faculties avoid organizing joint classes for academic and college students, either by forming two classes, one for the academic and one for the college, or by alternating these classes, the efficiency of the work of this department of the schools will be very appreciably increased.

May God help each to do his part in bettering the equipment of our recruits who will soon be off to the front of Prince Emmanuel's far-flung battle lines.

Our Language School in Nanking

BY S. L. FROST

IN September, 1916, the Asiatic Division was facing a situation which demanded thought and action, relative to the language study of our missionaries in China. Hitherto, our missionaries had been allowed to enter, without question, the Nanking University to pursue the study of the Mandarin language; but at this time, some question had arisen in the minds of those of other denominations as to the matter of mission comity. In harmony with our belief as a people, that God has called us to a *world-wide proclamation* of a special message for this time, our people have felt that they certainly could not join with those of other denominations in dividing up foreign-mission territory. The board of the university asked us to hold back our students, for whom we had already asked admittance, until we replied to their letter, setting forth our position relative to this question, and explaining the charge of proselyting which had been made against us.

After some discussion of the conditions, the secretary of the Division was authorized to write a letter to the board of the university, defining our position. While waiting a reply from them, we were considering what course we should pursue, should our missionaries not receive admittance to the university. A short time brought a reply favorable to their entering, but under the existing conditions it was felt that it would be exceedingly embarrassing for them to do so, and at the same time would tend to compromise us as a denomination. We also believed that God was calling us to an advance move in the history of our language work in this field, by leading us to maintain a language school of our own. Action was accordingly taken by the Asiatic Division Committee to plan for such a school. Dr. A. C. Selmon was asked to take charge of it, and he at once selected a corps of Chinese teachers to assist him in laying a good work-

ing foundation in the Mandarin language, for the ten families placed under his care. Arrangements were made to use the compound at Nanking, which had already been engaged for carrying on the work of the school.

In Dr. Selmon, who has had thirteen years' experience in both school and field work in China, these missionaries have found an able instructor in this difficult language. At the time of writing, early in March, when school has been running five months, we can report that excellent progress has been made in the language. Mrs. Selmon has assisted in teaching and in helping the students to get a start in the language. We believe that by this arrangement much greater progress has been made than could have been made in the university.

The daily program of the school is as follows:

- | | |
|--------------|--|
| 6:30-7:30. | Chinese teacher. (One member of a family.)
Breakfast. |
| 8:30-8:45. | Public worship. |
| 8:45-9:45. | Class work No. 1.
Chinese teachers for Class No. 2. |
| 9:45-10:45. | Class work No. 2.
Chinese teachers for Class No. 1. |
| 11:00-12:00. | Chinese teacher. (One member of a family.)
Dinner and recreation. |
| 2:00-3:00. | Class work No. 1.
Chinese teachers for Class No. 2. |
| 3:00-4:00. | Class work No. 2.
Chinese teachers for Class No. 1. |
| 4:00-5:00. | Chinese teachers. (One member of a family.)
Recreation and lunch. |
| 7:00-9:30. | Study. |

We feel that God has blessed in this new enterprise, and we ask our people to remember at the throne of grace this company, whose pictures appear in the frontispiece, that God may bless each one to the enlightenment of this dark field with his own glory.

Physical Culture Drills

BY JEAN B. HENRY

Breathing Exercise.—With hands on hips, take a deep breath, exhale. Repeat.

Take another deep breath, bend trunk to right, then to left, straighten to position, and exhale. Repeat, each time bending each way an additional number of times before exhaling.

The pressure of the bending on the lungs when they are inflated will crowd them temporarily with air and make greater breathing capacity.

Arm Exercise.—Raise right arm slowly and gracefully forward and

upward with hand relaxed and wrist leading, on counts 1, 2, 3, and 4.

Lower with wrist leading on counts 5, 6, 7, and 8. Repeat 4 times in all.

Repeat with left arm.

Repeat with both arms.

Variation.—With the hands relaxed, bring them slowly together in front of chest, finger tips touching.

From this position raise right arm gracefully, diagonally upward (to right) while lowering left diagonally downward (to left), wrist leading in each case, on counts 1 and 2.

Bring them back on counts 3 and 4.

Repeat 4 times in all.

Change, and raise left arm diagonally upward and lower right arm diagonally downward, 4 times in all.

Alternate 4 times in all.

This is in imitation of pulling candy. When the candy becomes stiffer, the pulling is harder, and it will take 4 counts to raise the arm and 4 to lower it.

This exercise will contribute to ease and grace of movement. It is more pleasing when given with music.

Trunk Exercise.—Step backward with right foot, at the same time place the closed hands together as if grasping the handle of an ax, and bring them up over right shoulder, ready to strike, on count 1.

Step forward with right foot, and bring hand forcefully down, as if chopping a piece of wood, on count 2.

Continue for 8 counts.

Repeat, stepping backward and forward with left foot, and raising hands over left shoulder (as left-handed people do), for 8 counts.

Variation.—Vary this exercise by seeming to use a heavier ax, which is much harder to lift. In this case step backward, raise hands over shoulder on counts 1 and 2, step forward, and chop on counts 3 and 4.

Repeat 4 times each way.

This exercise develops the imagination. It brings into play various muscles, particularly of the back, abdomen, and arms.

Leg Exercise.—With hands on hips, jump lightly forward, gaining not more than 2 feet, on count 1. Jump lightly backward to place on count 2.

Continue for 8 counts.

Repeat.

In this exercise spring from the toes, having the knees bent, and alight upon the toes with the knees bent.

Variation.—*a.* Vary the distance of jumping.

b. Vary the speed, jumping forward and backward with rapid counting.

c. Take 2 or 3 jumps forward and 2 or 3 jumps backward.

Jumping strengthens the extensors of the legs and develops elasticity.



Sanitary Activities on the Pennsylvania Railroad

How this company cleans an average of 700 passenger-cars a day, is thus told by itself:

"First, the carpets are removed and cleaned. Every carpet must be thoroughly cleaned once every four days. Every particle of dust is removed by a blowing process—the blast of air has 110 pounds of pressure behind it. Not a particle of dirt can escape the gust of air that searches out every fiber and makes it clean.

"After every particle of dust has been

blown away, men with mops and linseed-oil soap start on the floors."

A case of contagious disease is dealt with in this way:

"When a passenger on a train is found to be suffering from a contagious disease, the car in which he has ridden is immediately taken out of service and turned over to the health authorities for fumigation. The car is not placed in service again until the health authorities give official permission."

EDITORIALS

After College—What?

THE number of our young men and women who complete full college courses and secure the Bachelor of Arts degree, is increasing each year. It is now about four times what it was eight or ten years ago. This has come about through no special effort on the part of our educators, for more attention has not been paid to college work than to other grades; but our young people have felt the call of the times for keen minds as well as a pure faith. They have been influenced by the spirit of our Missionary Volunteer Societies, by the church schools which they have attended, and by the constant discussion of Christian education in our papers, our homes, and our churches. We fully believe that this increasing number of men and women who have completed a full college course is in the order of the Lord in the proclamation of this last message of salvation. There is need of many times our present number of graduates each year, and may it be greatly and quickly increased.

With this growth in college work and the increasing number who have completed college courses, there has come also a movement to secure advanced degrees which presents a danger that merits the consideration of our educators, students, and people generally—the danger that our students shall have their minds and hearts set upon the honors of the degree and the name of having secured it, rather than upon that preparation of mind and heart for service in God's cause for which their courses of study should qualify them. There is a growing tendency to continue in regular course work leading to the Master of Arts degree, directly upon completing the sixteen-year college course. We recognize that this may be done because of an honest desire to be most highly equipped for gospel work. But except in rare instances it would seem that ac-

tual work in the chosen field would be of far greater value than further regular course study at that time.

Sixteen years in regular school work should, in most cases, qualify one for effective service in our cause; and should have given him an ability to pursue private courses of study independently and successfully. The gospel worker should be a deep and broad student, and as he works he should study. This combination of work and study is of the greatest value to him. He should have been taught during school days to combine field work and study; he should have engaged at intervals in his chosen work before completing his college course.

I do not mean to indicate that no one should take postgraduate work in his course. There is need for those who stand at the head of departments in our training schools to have such work, for a teacher ought to have studied two or three years in advance of the grade he is teaching. Those who come to stand at the head of departments in our colleges should have had an experience in teaching and study which has shown their fitness for these positions and their call to them,—a call that should be quite as pronounced as that of the gospel minister.

Now the motive for all study by our students should be for humble and valuable service, and not for position and honor. The ideal ever held before them should be "Any work, anywhere He calls me." This will direct them in making their study very practical, and give them that feeling of responsibility which makes their school days a success and their after-work of great value to the cause of truth.

A man is responsible for what he has, and a course of study in a Christian college should place the one who takes it, under a new debt to the world; and it will if his course has been of the right character. The Christian college should

give such a course of training as to make those who take it efficient ministers of God's grace to a needy world. Those who take such a course should justly render a larger measure of Christian ministry because of the larger ability which they have acquired.

The teaching in a Christian college should be so filled with the spirit of God's message of love to men as to enkindle within the lives of the men and women who receive it a flame of love for a perishing world which will in no case be put out. The word of God should be in their hearts as it was in Jeremiah's "as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." A college course of such instruction will place upon the students the same impelling force that rested upon Paul when he exclaimed, "The love of Christ constraineth us." Such a course of study is practical; it deals not with Christian service as a theory, but in a manner to make practical gospel workers of the students. They do field work in connection with their school work.

We are earnestly endeavoring to make our educational work commensurate in strength with the needs of our cause. We need well-educated workers, but it would be most disastrous to our educational work, and to our cause as a whole, if we should to any degree whatever develop an educational aristocracy, and set a wrong value upon courses of study and degrees. They do not in themselves make winners of souls, and soul-winners alone are what we must seek and work for in all our schools. Let us endeavor most earnestly to keep that perfect balance in educational endeavor which will provide us with workers who are properly educated, and yet who are deeply devoted to God and his cause.

After college—what?—Work, actual, whole-hearted work in soul-winning; and let the future, and the counsel of those of large experience, determine any further advanced study in school.

Our students must have as their sole

aim the gaining of that preparation of mind and heart which will enable them to be of that class described by John Wesley. He said, "Give me one hundred men who hate naught save sin, who fear naught save God, who know naught save Jesus Christ and him crucified, and I will shortly set the world on fire." When our students seek to be men and women of such qualifications, there will be no danger of their having low standards of education, nor of placing an undue estimate upon educational attainments.

FREDERICK GRIGGS.

Preceptorial Training

It was a matter of much gratification to us recently to learn of a plan of training that is being carried out by the preceptress of Emmanuel Missionary College. Miss Graf is secretary of the School Homes Section of the Lake Union Conference. As such she is keeping in touch with the preceptresses in the six academies of that Union, giving them the benefits of her experience in a larger institution, and exchanging views with them. To aid her in this service, as well as to make her own work more effectual in the college home, she is following a plan that is worth passing on for the consideration of others.

The dormitory over which she presides, has three stories. To help look after details, and to gain an experience in this work, three young women have been appointed as assistants, one for each floor. The one on the first floor is known as the assistant preceptress, those on the other two as monitors. Each has responsibilities assigned her, varying with ability and experience. Like Jethro's plan for Moses of old, the weightier matters are brought to the preceptress for counsel or decision. This brings the opportunity for educating these young women in a very concrete way. The girls are taught to respect them the same as the preceptress herself, and do so with much grace. This plan brings enough relief from details to enable the precep-

tress to teach two classes in the college, and, what is more important, to plan very definitely for the spiritual and cultural work among her family of seventy or more girls. What the range of the latter work is, may be readily seen from the following list of topics presented at the worship periods by either the preceptress or some one appointed for the purpose. At our special request, permission was given to print the list here.

I

Why Attend Seventh-day Adventist Schools?

A Desirable Roommate.

Neatness and Order.

How to Read a Book.

Results of Light Reading.

The Gait Beautiful (physical poise).

Womanly Attributes: Purity, modesty, quietness, reverence, domestic tastes.

Christian Habits.

Good Form: At home, at church, at school, on the street, etc.

Faith and Prayer.

Victory in Christ.

Work of the Holy Spirit.

Choice and Culture of Friendship.

Power of Influence.

Respect for Parents.

II

Guarding Our Health.

Simplicity in Dress.

Faithfulness to Duty.

Obstacles Develop Character.

Economy.

Discipline of Our Schools (based on Testimonies).

Institutional Leaks and Common Honesty.

Proprieties in the Association of Sexes, Social Purity.

Blessings of Obedience.

Divine Guidance.

Mannerisms: Remedy.

What We as Girls Owe to Christ.

Speak Evil of No Man (criticism).

How to Develop Good Judgment.

Make the Sabbath a Delight (Bible studies and Testimonies).

Lives of Missionaries.

Forgetfulness.

Some fifty preceptresses are employed in our various boarding schools. Com-

paratively few of these have had any special training for their work. Quite a number of these fifty must be replaced every year, for one cause or another. On our colleges rests the responsibility of training preceptorial competents as well as any other class of workers. In our estimation, this class of teachers stands in the highest rank, and we ardently hope that adequate attention will hereafter be given to their development in our colleges.

A California Development

THE annual report of President Wilbur of Stanford University brings to light an interesting educational development to the effect that the two great universities in California—Stanford and Berkeley—are unable to accommodate all the students that apply, and that arrangements have been made with the high schools in fifteen or twenty cities of the State to take over a part of the undergraduate work. These schools thus become junior colleges, preparing students for sophomore or junior years at the university, and so help to make the higher institutions universities in fact as well as in name.

There is an interesting coincidence on a smaller scale in our own school work in California. About two years ago Pacific Union College found itself with more students applying than it could accommodate, while Lodi Academy was carrying only ten grades. Consequently we had the unique spectacle of the college's throwing open its doors to such students as desired to go to Lodi Academy, and the latter school advanced to twelve grades. As a sequel to this move, and in the face of apprehension by some at the time, the college had its record enrolment the present year,—240 the first two weeks,—and the academy is well filled on the advanced basis. Hence the college has a larger proportion of really college students, and the academy is thriving. We cannot help hoping that the time may come when other of our

colleges may safely push back some of their lower grades to the more local schools, and both alike prosper.

It will always be true with us, nevertheless, as it is the case with the California universities, that "the ambition of the local communities to offer junior college courses without a willingness to provide adequate teaching staffs [and equipment], is one of the dangers of the movement." It will also be true in our case, as with California, that "it will be necessary for the State [Union and General] department of education to supervise these developing colleges with more than ordinary vigor."

Progressive School Measures

THE governor of Montana recently signed a bill providing free textbooks for all pupils in the public schools. Thus by adding a few mills on the assessable property of taxpayers throughout the State, every child is assured the necessary books and supplies for the eight-, ten-, and twelve-grade schools supported by the State. The average taxpayer is not out of pocket any more than by purchasing books direct for his children, while the poorest parent is assured school supplies by the overflow from the well-to-do. May we not find a more rational system than mere pledges to assure school supplies to all our own children in the elementary school? While the local church provides facilities and teacher, how great a blessing it would be to supply textbooks by some local or Union Conference system. Our largest Union now maintains a two-per-cent fund, based on the tithe, for school and camp meeting expense. Perhaps it and others may see light in appropriating a definite portion to provide free textbooks and supplies, since this would distribute a legitimate expense upon the entire membership of the church instead of laying a burden on the few.

Two more bills are under consideration in the Montana Legislature, one providing for the establishment of normal

schools and junior colleges (fourteen grades) over the State, the other for the development of teacher-training departments in accredited senior high schools (twelve grades). The junior college is finding a definite place in the school system of our country, marking as it does the termination of the educational post-adolescent period, and the entire disappearance of secondary methods of instruction, leaving the next two years of the college course to lecture and research methods, which are more in harmony with the needs of the more adult mind. We now have eight such schools in a more or less complete stage of development, two of them bearing the name of junior college.

The establishment of teacher-training departments in accredited high schools is the result of a pressing need of more trained teachers than the normal schools are supplying. No need is pressing itself more upon our school work today than that of very largely increasing the supply of trained teachers. If meeting this demand makes it advisable for us to add a teacher-training department to certain accredited and approved academies, we shall not be treading new and untried paths. It is the practically unanimous sentiment of normal school presidents that the developing of short normal courses in the high school will not detract from, but rather add to, the attendance and efficiency of the standard normal schools. While we can take no hasty steps, there is food here for thought.

Studying the Science of War

THE University of Pennsylvania, at the opening of the current school year, introduced an elective course in military science, and has enrolled four hundred and sixty-five students. The United States government will provide an armory, furnish uniforms and equipment, and give graduates competitive examinations for commissions as second lieutenants in the army. No one can blame the govern-

ment, or the schools whose avowed purpose is to "make good citizens," for taking these measures for self-protection and self-perpetuation. Since, however, the mission of our own schools is to save life instead of to destroy it, and since our young men sooner or later will be brought face to face with the question of serving their country, why should not special provision be made in our schools for instructing and training young men and women in first-aid and nursing? It would serve the double purpose of better qualifying them for gospel service at any time, and would go far toward solving the question of military service in time of war, since they would be eligible to serve in the hospital or other noncombatant corps.

Outdoor Life

WHAT a strictly outdoor life will do for domestic animals is illustrated in the case of a pet tabby that strayed from a mountain cabin in Oregon about five years ago. Answering the call of the wild, it had wintered in ten feet of snow, escaped coyotes and other predatory animals, including hunters and trappers, and during this wild life had doubled the normal size of a domestic cat. It is said, too, that during the long Canadian winters, work horses on the farm are turned loose in the wild to roam at will and make their own living till spring returns. In spite of blizzards and weather that runs down to fifty or sixty degrees below zero, these horses grow sleek, fat, and playful, living on prairie grass that they paw away the snow to reach, and eating snow itself for drink, their hairy coats growing three or four times the normal length.

In what contrast do we puny men and women, boys and girls, shut ourselves up in heated houses, ill-ventilated school-rooms and bedrooms, pursue our sedentary habits till we grow sallow and sickly, and even fear to hold our gymnastic exercises out of doors if it is frosty or snowy, with only a few minutes grudgingly spared now and then at that!

A Paint-and-Powder Crusade

ACCORDING to the news dispatches, a crusade against the use of paint and powder by schoolgirls has been undertaken by the Teachers' Club of Philadelphia. Banners or placards have been suggested, which, if they are not actually used, still indicate the sentiments of the crusaders, as follows: "Down with the Painted Beauties," "Off with the War Paint," "Art Is out of Place on the Face," "Let Nature Alone." One of the teachers said in an interview:

"The high-school girl is in the superlative age. She cannot be moderate. If it is good to wear short skirts, it is still better to wear them a little shorter. If a little powder is a good thing, a little more is still better. If high shoes are good style, our girls are more than stylish and want their shoes higher than the average.

"Only the Sphinx might be able to explain why the young girl paints, when her own skin is smooth, clear, and fine, with the tone best suited to her eyes and hair. I only attempt to tell the cause of the exaggerated use of powder and paint.

"Follow Mother's Example

"Their mothers do it. Their aunts and big sisters do it. It's the style. To come to school with a clean, undecorated face would stamp the young girl as not up to date. I don't think you will find any girl of school age with any deeper reason for her abuse of powder and paint than that 'everybody does it.'

"The teachers alone will not be able to cope with the problem, so the women's clubs of the city have been asked to cooperate with the teachers. Mothers will be urged to set a good example to their daughters. Men, too, especially those whose clients come in daily contact with their office force, have felt the overwhelming number of painted beauties in the labor market, and have bemoaned the disappearance of the old-fashioned girl.

"A first-class stenographer told me that before she was taken in the position she now fills, the corporation lawyer who employs her told her she must not paint or powder while in his office. Perfumery was also tabooed."

THE Bible, "independent of its divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be collected from all other books."—*Sir William Jones.*

THE NORMAL

Two Experiences

BY ELLA A. IDEN

"RAINY days don' come ter stay,
Dry yo' eyes, my honey.
Wind will dribe de clouds away,
Dry yo' eyes, my honey."

I wish that we all could be optimists, like this old mammy in the song, and remember that when the clouds hang heavy and all is dark and gloomy, soon 'twill pass, and the sun will shine again. The schoolroom ought to wear its cheeriest smile on a stormy day. I wonder if it always does?

Little Miss Brown decided one morning that she would take the following Wednesday to visit a near-by church school, expecting to get some helpful suggestions for her own schoolroom. The day came, and with it a pouring rain. Miss Brown looked out of the car window and said, ruefully, "I almost wish I hadn't attempted this; but since the board has granted me the day for visiting purposes, I must use it."

As the conductor called Mayville, Miss Brown hastened from the train and was soon walking briskly toward the little schoolhouse, which was but a short distance from the station. She knocked softly on the door, thinking meanwhile, "This teacher is an old hand at the profession, and I shall learn a great deal."

But this was blue Wednesday at Miss Weston's school, and everything was at 7's and 6's. The weather had evidently affected the teacher, for the corners of her mouth drooped sadly, and she appeared to be very much depressed. After the opening exercises, which were as dreary as the day, lessons were taken up. Every one reflected the teacher's gloom, and no one seemed to have studied his lessons.

"John, you may stay in at recess if I see you whispering again," said the teacher sharply as one little chap tried to create a diversion by slyly making a re-

mark to the boy in front of him. Then Mary upset her ink bottle, and Charles dropped the eraser while working at the board. Each occurrence called out a reproof from the teacher.

Fifteen minutes was allowed for recess, and all the children with the exception of the "bad" ones, trooped out to play. "I am really sorry you came today," apologized the teacher. "It is so dark and cheerless that I think it affects the children's work."

"Do you go out with the children at recess, usually?" asked Miss Brown. "I don't have time," was the weary reply. "If I should let these children out at recess without having their lessons, I soon wouldn't be able to do anything with them."

Presently the children were called in, wet feet tracking up the already untidy floor, which was strewn with papers and pencil sharpenings. When the day had dragged heavily by, and Miss Brown was on the train speeding back to her own little flock, she said to herself with a queer little smile, "I didn't get many pointers today on new ways of doing things, but I at least learned what *not* to do!"

Months sped by, and another visiting day rolled round. And would you believe it, again it was raining! "O dear!" thought Miss Brown, "am I doomed to another day like the one I had last fall?"

As she entered Miss Jackson's school at Rileyville, the sight which met her eyes was one of the pleasantest you could imagine. It was just nine o'clock, and the children were in their seats, with smiling faces, and an expectant look in their eyes. The teacher came forward to welcome Miss Brown, and when she learned her visitor's errand, she said cordially, "I am glad you came, for we always like visitors, especially on rainy days. They help to cheer us."

Miss Brown glanced swiftly around the room when she had been shown a seat, and she was struck with the general air of cheer about it. At the top of the blackboard was a bright border of autumn leaves made with a stencil, while at one corner had been sketched a little rainy day picture showing two jolly-faced children under a big umbrella. The teacher had a knot of blue ribbon at her throat, and looked fresh and dainty in her clean little ruffled white apron.

them march around the room a few times in time to music. Then they took their seats and repeated in concert Longfellow's poem "The Rainy Day." It was done in perfect unison. After this they sang a song about the rain, and even the larger boys and girls joined gleefully in the tapping of desks as twenty pairs of hands imitated the pitter-patter of the raindrops. A spirited five-minute mental arithmetic match concluded the recreation period, and how interested Miss



Teachers and Students of Battleford Academy, our new school of ten grades at Battleford, Saskatchewan, Prof. C. B. Hughes, Principal.

When the opening exercises began, the teacher asked how many had selected a sunshine song to sing. Several eager hands were raised, and soon twenty clear voices were singing, "There's sunshine in my soul today," and after this, "I'll be a sunbeam for Jesus." Then followed a helpful missionary story read pleasingly by the teacher from a little book of mission sketches.

All the morning the classes moved along pleasantly and smoothly, and the teacher seemed to find ever so many things to commend in the work of the children, with never a word of scolding. When the recess period arrived, it was still raining steadily, and instead of dismissing the pupils, Miss Jackson had

Brown became, as she watched the eagerness with which even the little fellows in the third grade took part in this drill.

Ten minutes before noon the children put away their books, and when all was quiet, Miss Jackson told them a little story, showing how even the cloudiest day may be bright and sunshiny if you but have sunshine in your heart, and try to make others happy.

When the bell tapped for dismissal, and the children filed out, they found that the rain had ceased, and the clouds were beginning to break away. As the little flock disappeared down the road, one tiny tot lingered a moment to whisper, "Teacher, I hope we'll soon have another rainy day. I just love them!"

Teaching for Love's Sake

BY EDITH A. CUMMINGS

ORDER is heaven's first law. And it must be the first law of earth if there is to be any resemblance between the two places. Order is law, and law is order. When God first made man and woman, he put them into a place where order reigned, and gave them a law.

The nation and the States have laws. These laws are necessary for the orderliness of the country. Men must obey these laws, or take the natural or inevitable consequences.

Each home must have certain laws, by which order, peace, and safety are maintained. These laws must be taught the child, not only that he may cause no discord in the home, but that he may take his orderly part in the community in which he lives, in the school, in the church, in the universe at large.

Love is the great disciplinarian, the supreme harmonizer, the true peacemaker.

Kindness will transform even a vicious horse into one of the most affectionate of animals. A certain man owned a little Indian pony. She was wild and nervous. The man worked day after day, trying to *make* the pony do as he said; he pulled and jerked and beat her, and still he was unable to drive her. One day when he was leaving his usual round-up,—as he called it,—his wife stepped out and walked up to the pony and began to stroke her neck (they had had many friendly visits in the barn). "Keep back," the man shouted, "she will kill you; she has been kicking and tearing around worse than ever this morning." "Yes," said his wife, "I have been watching her from the window, and came out to soothe her. I should like to ask you to step back a few minutes." Seeing a change in the actions of the pony, he reluctantly stepped back. His wife talked to the pony, petted her a little while, and soon took hold of the lines, got into the buggy, and rode around a block or two, the very thing

her husband had been trying to do for a week.

Thousands of parents, by being so severe with their children, scolding and criticizing them and crushing their childhood, drive them away from home, and make them secretive and deceitful instead of open and transparent.

How easy it is for a parent or a teacher to change a naturally positive, creative mind into a negative, nonproductive one, by simply discouraging the child constantly, telling him he is dull and stupid and good for nothing.

We all know that under encouragement and praise boys will work like troopers. Many teachers know this, and how fatal the opposite policy is.

There must be no ill feeling between the teacher and the pupil, or between the teacher and the parent, if the best results are to be obtained. Unless there is co-operation between the home and the school, the teacher's work will be hard and unsuccessful.

Did you ever hear any one say, "If I had those boys, I'd shake them; I wouldn't stand such nonsense"? One person who said this, afterward became the teacher of those very boys. There was Joe, who came from a home where he heard nothing but threats, and received no kind treatment whatever. Would a shaking do him any good? Peter's parents were the good, gentle, easygoing kind who never did any punishing. George and John had parents who were always criticizing everything and everybody; so if anything went wrong at school, they told pa and ma, and things were settled in their favor, at least they thought so. Paul wouldn't dare tell his father if he was ever punished at school, for then he would get another, only more severe, punishment at home.

You can see very quickly that that teacher and those boys would never work well together. She was continually talking about what she would do if they did so and so, but never carried out her threats. When the school board made a strong effort to get another teacher for

the following year, a number refused because there were so many bad boys in the school. Others said they could not teach where there was no coöperation on the part of the parents. Finally little Miss Sharp was asked to take this supposedly disagreeable task. To the surprise of the board, she answered, "Yes, I will gladly take the school. I have been observing some of those boys on the street and in the Sabbath school, and thought how interesting they are. Will you please give me their names?" This done, she said, "Thank you very much; these will help me a great deal in becoming acquainted with them and their parents before school begins."

Miss Sharp spent considerable time thinking and planning how to meet each parent, having received a queer report of each as the name was given. She remembered the beautiful words of Bonar:

"Thou must be true thyself
If thou the truth wouldst teach;
Thy soul must overflow if thou
Another's soul wouldst reach.
It needs the overflow of heart
To give the lips full speech."

After a few moments alone with God, the little teacher decided first to visit Peter's home. She introduced herself as Peter's new teacher, and was heartily welcomed by the mother. The boy was called, and introduced by the proud parent. He was a sweet, bright-looking lad. He said, "I will be so glad to have a new teacher, for the one we had never gave us a chance to answer any questions in the Bible or Nature classes. She did all the talking."

"I am so glad to know that I shall have at least one boy whom I can depend on to have his lessons every day," said the teacher.

"Our little boy is much interested in his Nature lessons, and often brings his book home to study, but it is quite discouraging for him not to be called on to tell what he knows. I know he has got into mischief at school, but if he has a teacher who will keep him busy, he will make no trouble."

"I am sure we shall have no trouble, Peter and I; and I shall expect his mother to visit the school often," were the teacher's parting words.

The house across the street was Paul's home. His father, Mr. Strong, answered the doorbell, Mrs. Strong not being at home. Miss Sharp was invited to come in. "I am Paul's new teacher, and I came to get acquainted with him and his parents."

"I am glad to make your acquaintance, Miss Sharp; I never knew much about Paul's teachers. I always tell him to go along and behave himself, and if I hear of any mischief that he has been into, I will attend to him."

"If a boy gets his lessons, he will not get into mischief. I am sure Paul won't, will you, Paul?" asked the teacher. She received no reply, for the boy dared say nothing, but she noticed a guilty look on his father's face.

"I suppose you have most of your books all ready to begin school Monday?" ventured the teacher, knowing that he had not had all he needed the year before.

"I'll tell you, Miss Sharp," answered the father, "that boy didn't have a Bible book all last year. I thought he could get his lessons from my Bible, but he didn't seem to care to read it very much; but if you say he needs a book, why, he shall have it. Will you have a perfect lesson every day, if I get it, Paul?"

"I'll try hard, father," was the son's timid yet joyful reply.

The teacher hardly knew what to say next, but ventured, "Paul's lessons in Bible may be hard this year, not having had the book last year, but you might do as my father used to do with the Sabbath school lessons when I was a child, read the lesson scripture at family worship. I couldn't understand all the words, but he often explained them to me. He was a man about your build—"

"Oh, that would take so much time, and our worship often has to be short on account of so much work to do," interrupted Mr. Strong.

The teacher continued, "I was going to say, father was a man about your build, busy from morning till night, but he loved his children, and wanted to see us grow up to be Christians. He used to say:

"We must not hope to be mowers,
And to gather the ripe golden ears,
Unless we have first been sowers,
And watered the flowers with tears.
It is not just as we take it,
This wonderful world of ours;
Life's field will yield as we make it,
A harvest of thorns or of flowers."

"I have stayed longer than I expected to, so must go, but remember, I shall

Besides, she was the complaining kind of woman that we have all met. Everything and everybody was all wrong. She had too much to do, and was always wanting to do something different.

Miss Sharp called just as Mrs. Jones was nicely started at her sewing. Baby was asleep, and the other children were out at play. Mrs. Jones began as usual, after the formal introduction of Miss Sharp, to tell how much she had to do, how other folks had rest and ease and good times, but she could only work, work, work, from morning till night.

Miss Sharp talked kindly to her, and said, "As I thought of my new position



Teachers and Students of Southern Junior College at the Industrial Period.

expect you and Mrs. Strong to visit our school, for I am sure you are much interested in your little boy's welfare."

As Miss Sharp returned home, she prayed that the few words she had spoken might fall into good ground, and spring forth and bear fruit.

Wednesday morning, after her room work was done, she stepped over to see her neighbor Mrs. Jones, a little mother of six children. The two boys, George and John, and little Nellie would be members of her school. This woman thought her children were real little angels, and if any one said anything to the contrary, she was sure to go and see about it.

as teacher in the church school here, I thought what a great, good work it is. But this morning, as I was doing my room work, I thought of you, what a great and precious task you have before you, and I almost envied you. Just think, the mother of six beautiful children! Then I remembered of reading a poem some time ago that reminded me of you."

"Did you bring it? Oh, I see you did!"

"Yes, I brought it, and I know you want to hear it."

"Yes, I have so little time to read anything," replied the mother.

"It is one of Margaret Sangster's poems, and to me, though only a teacher, it is most beautiful:

"For Love's Sake

"Sometimes I am tempted to murmur
That life is flitting away,
With only a round of trifles
Filling each busy day;
Dusting nooks and corners,
Making the house look fair,
And patiently taking on me
The burden of woman's care;

"Comforting childish sorrows,
And charming the childish heart
With the simple song and story
Told with a mother's art;
Setting the dear home table,
And clearing the meal away,
And going on little errands
In the twilight of the day,

"One day is just like another!
Sewing and piecing well
Little jackets and trousers,
So neatly that none can tell
Where are the seams and joinings.
Ah! the seamy side of life
Is kept out of sight by the magic
Of many a mother and wife!

"And oft when ready to murmur
That life is flitting away,
With the selfsame round of duties
Filling each busy day,
It comes to my spirit sweetly,
With the grace of a thought divine,
'You are living, toiling, for love's sake,
And the loving should never repine.

"You are guiding the little footsteps
In the way they ought to walk;
You are dropping a word for Jesus
In the midst of your household talk;
Living your life for love's sake
Till the homely cares grow sweet,
And sacred the self-denial
That is laid at the Master's feet."

Mrs. Jones and the teacher spent a profitable morning. Miss Sharp helped with the sewing until noon, at the same time talking hope and courage to the mother, and offered to help her all she could, especially with the three oldest children, who would doubtless become very dear to her, as pupils should to a teacher.

We shall not take time to follow the little teacher farther. We have seen enough of her to know that her work was not done as a mere duty, but through love.

It has been said that duty is forced like a pump, but love is spontaneous like a fountain. Christianity is based on love, not duty, but duty and love must be combined to make our Christian service a success.

Love alone can awaken a responsive love in the child's heart; love alone can give the parent or teacher that influence over the child that is necessary to success. This love—Christ love—comes only through our personal consecration to God.

It is not too much to state that without true love there is no real discipline, whether in the home or the school.

Discipline should be considered as leading and guiding, not driving and compelling.

Webster says that to discipline is to train to obedience or efficiency. Let us train ourselves to teach "for love's sake."

What to Tithe

ONE tenth of ripened grain,
One tenth of tree and vine,
One tenth of all the yield
From ten tenths rain and shine.

One tenth of lowing herds
That browse on hill and plain,
One tenth of bleating flocks,
For ten tenths shine and rain.

One tenth of all increase
From counting-room and mart,
One tenth that science yields,
One tenth of every art.

One tenth of loom and press,
One tenth of mill and mine,
One tenth of every craft
Wrought out by gifts of Thine.

One tenth! and dost thou, Lord,
Ask but this meager loan,
When all the earth is thine,
And all we have thine own?

—*The Churchman.*

Teaching Children the Prayer Life

BY FLORA H. WILLIAMS

WE are Christian teachers. What shall we teach? Arithmetic? geography? history?—Yes, and we should teach these subjects better than any other class of teachers. Shall we teach music, nature, and the Bible?—Yes, we must teach the children to see God the Father, and his Son Jesus Christ, through the written Word and through the works they did and are still doing in creating and upholding the world.

A message comes to you. Mr. Brown, whom you have never seen, sends you word that ten miles from Detroit there are forty acres of the finest land in the United States; that he has erected and furnished a house there, and that it is yours for a home. You go to it. You stand on a little eminence and look out over the farm. Every portion of it is carefully laid out; the crops for the year are planted. You notice that every row is straight, that every corner is nicely filled out, that the fences are in perfect order, that even the pasture lot has no thistles or weeds in it.

You turn toward the barn. Here you find a team of sleek, fat horses; their harness, clean and black, is hanging near on pegs. The wagon and carriage are standing in their appointed places; the necessary tools for the little farm are in exact order, are in good condition, and are under cover.

You pass into the well-built, carefully painted house through the kitchen door. Everything is scrupulously clean, and every utensil is in its exact place. In the dining-room the table is spread with a snowy-white cloth, and in its center is an artistically arranged bouquet of delicately tinted roses. Passing on to the living-room, the first thing you notice is that one side of the room is lined with neat bookcases. The window hangings are carefully drawn aside to admit plenty of light. Three or four choice pictures adorn the walls. Here are several religious papers and magazines and a clean

newspaper. There is a fine selection of books,—books on Christian living, books on doctrine, books of history and travel, biographies of missionaries and other good men. On the table is a Bible which has many passages carefully marked.

You have never seen your benefactor. But do you know anything about him? Can you tell any of his qualities? Yes, you can tell much about him; you can see him through his works; you are beginning to know him, and you know he loves you.

But listen! you hear a whistle; it is the postman's. He is just driving away from your box. You find there a thick letter, and quickly tear it open. You read page after page explaining how your benefactor loves you, what he has done for you, and his purpose in doing it. It tells you just the right methods to use in caring for the farm and house, so that they will always be just as good as they are today. It tells you of his attributes. It also tells you how you may reach him to talk with him personally every day.

As you viewed that beautiful home, purchased, planted, builded, and furnished to the smallest detail, you beheld your benefactor through his works; you "loved him for his love." As you read what was written, you felt that you knew him better, and your longings to see him and talk with him were intensified. You felt that you must find him and pour out your gratitude to him. It does not take you long to find him, and as you look into his face, you see the tenderest love beaming forth on you. You talk with him, and somehow that longing to be like him which you first felt when you saw his work for you, and which was intensified when you read his words of love, promise, and encouragement to you, grows to be the one passion of life. You have seen him and talked with him.

What shall we teach the children? We have spoken of important things—arithmetic is important, nature is more important, but what is most important?

There is nothing so important as to teach the children to talk to their great Benefactor, and to be still and let him talk to them.

The question is asked, How can we do this? The letter he has sent us (the Bible) is our guide, and we must find out by studying it. First the children must learn to think of God as a real being, as one who has done a great deal for them, and done it because he loves them; they must think of him as our Father; they must know that his thoughts toward us and his desires for us are those of a parent.

Watch the baby toddling along; all at once he falls; the little head is bumped. Does he crawl off by himself? Does he notice you or me?—Oh, no; he cries and looks imploringly toward his mother. That look, that cry, are his prayer to her. When the loving parent lifts him up, kisses the hurt place, and wipes away his tears, his prayer is answered. Next time he will be more likely to reach his hand up to mother's to prevent a fall. His strength is weakness, and he must depend constantly on his parent for help. So we, God's little children, whether we are in physical childhood or are children grown tall, must be constantly looking to our Father to hold our hand and to keep us from falling. When we feel our feet trembling beneath us, our hearts must turn instinctively to him, as the little child looks to his mother. No matter where we are, on the street that bristles with life, in the busy schoolroom, in the church, on the farm, in the kitchen, or in the parlor where there is laughter and fun making, we can look to our Father, and then we shall not fall. We fail just here because our minds are not stayed on him. "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

Then the children are to be taught the necessity of going alone to God, of having a regular time for prayer, and of being faithful in keeping the appointment. There they must not rush through

a form of words, for that is not prayer at all. These little verses may help them to understand this:

"To say my prayers is not to pray,
Unless I mean the words I say;
Unless I think to whom I speak,
And with my heart his favor seek.

"In prayer we speak to God above,
We seek the blessed Saviour's love,
We ask for pardon for each sin,
And grace to keep us pure within.

"Then let me, when I try to pray,
Not only mind the words I say,
But let me try with watchful care
To have my heart go with my prayer."

We should not stop here; we should teach the children that to say a set form of words without thinking, without faith, is sin. The younger the child can be taught these lessons, the better. The very little child seems to grasp God's promises more easily than the older one; the baby has complete faith in its parents, and keeps that faith till something occurs to shatter it. Older people often-times shatter the child's faith in God. Let us take great pains to instil into the children's minds the fact that if God says a thing is so, it *is* so, even if those people whom we count as best may *act* as if it were not so. Therefore, I say unto you, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Believe without seeing; believe because God said so, without doubting or wavering. The one who questions or wavers is compared to the restless waves of the sea, and of him the Lord says, "Let not that man think that he shall receive anything of the Lord."

Children deal with the concrete—they can understand it; therefore put before them many examples of perfect faith. Choose from the Bible, from their missionary books, from your own experience. Such stories as those of George Müller and the fog or George Müller and his orphans will help, but better than all is some experience of answered prayer in your own life.

Children must be taught that God makes certain conditions to the answering of prayer. Our requests must be "in his name" and "according to his will." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. We must keep the commandments if we wish our prayers to be answered. 1 John 3:22 and Prov. 28:9. And "if I regard iniquity in my heart, the Lord will not hear me." Ps. 66:18. I must not hold a grudge in my heart against any, for this would hinder my prayers; for "if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6:15.

One further condition ought to be mentioned. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your pleasures." James 4:3, margin. Many instances are told of children whose prayers were answered when they did not comply with this condition. God graciously answers prayer many times when through ignorance the conditions are not fully met. He is so good that he does this in order to strengthen our faith.

And having received the answer to prayer, we must follow the directions he gives us. He may by his Spirit tell us to do something which naturally we do not want to do; for instance, to confess a fault. But we must obey the voice of God. He gives us only those things to do which he knows will be for our good. He turns his face from the one who refuses to obey his commands. Now as never before we need to pray. Only by prayer and thinking of God's word to us can we have power and wisdom to live the Christ-life. "It was in hours of solitary prayer that Jesus in his earth-life received wisdom and power. Let the youth follow his example in finding at dawn and twilight a quiet season for communion with their Father in heaven. And throughout the day let them lift up their hearts to God. At every step of our way, he says, 'I the Lord thy God will hold thy right hand. . . . Fear not;

I will help thee.' Could our children learn these lessons in the morning of their years, what freshness and power, what joy and sweetness, would be brought into their lives."—*Christian Education*, p. 259.

How a Robin Taught Her Young

BERYL R. GIBSON

(Age 11)

ABOUT eleven years ago a pair of robins came to my grandma's house, and began to build a nest. They brought small twigs, weed stalks, grasses, and mud with which they fastened the materials together.

After the nest was finished, the mother bird laid four greenish-blue eggs, and began to sit. Her mate came and sang to her each day. Once or twice a day they would fly off to get some worms, then she would go back to the nest.

After two weeks the eggs hatched. They now gathered worms to feed the little birds till they were big enough to fly. Then the mother bird pushed them out of the nest and they fluttered to the ground.

One was a stubborn little fellow, and would not try to fly, so his mother went down and hopped around him and chirped to him. Finally she hopped away and he came to her. This was repeated several times. Once she hopped about three feet and chirped to him, but he did not come. She went about half way back and chirped again; still he did not come. Then she flew at him and pecked him on the head. This time she flew about six feet away, and he followed her immediately, and still followed her as she flew to the fence. Now he had learned his lesson, so she flew away.

GENUINE Christianity cannot be hidden under a bushel, nor confined within prison walls. Its possessors may be imprisoned or shut away from the world, but the holy influence of their lives will break down every barrier, and go out to cheer and bless those in need.

HOME EDUCATION

Fathers and Mothers, you can be educators in your homes.--- Mrs. E. G. White.

June

"AND what is so rare as a day in June?
Then, if ever, come perfect days;
Then heaven tries earth if it be in tune,
And over it softly her warm ear lays:
Whether we look, or whether we listen,
We hear life murmur, or see it glisten;
Every clod feels a stir of night,
An instinct within it that reaches and towers."
— Lowell.

Nature Month by Month

MADGE E. MOORE

First Week

MAY is the month of the greatest spring migration of birds, and we find June doubly interesting, as the birds are then at home with their families. In early summer the flowers are prettier and more abundant. The warm days bring forth the insects. Ants and bees are many; frogs cease their crying, and dark-colored toads may be seen in the garden.

By this time squirrels have full-grown families. The mother is alone with the young ones. The gray fox and red squirrels may often be found nibbling at maple keys or on hard chrysalids and beetles. The red squirrel especially is an enemy of the birds.

Field mice and rabbits are ready for their second families by now. Snail and snake eggs may be found on the ground. Compare these

with those of fowls. Foxes, skunks, and minks are old enough to find hencoops. The roe and fawn are together seeking food and shelter, and the buck is nursing his aching brow, for his antlers are sprouting.

Birds' nests now have the shelter of full-grown foliage. The sky above is blue, with clouds tinged with gold. Winds waft the perfume of blossoms, and carry on their gentle wings the birds' sweetest songs. Bees are lazily sipping honey and scattering pollen as they flit here and there.

"The flush of life may well be seen,
Thrilling back over hills and valleys."

Second Week

Listen! Learn to distinguish the birds by their notes. During this month and until early fall observe the following points about our feathered friends:

Shape and relative size (compared with robin or wren); bill, food, manner of eating; color of eyes; toes, (how many?) nails, legs; feathers (tail, wing, breast, down); tongue; nest (structure, builder, location); eggs (number, size, color); the young (feathers, eyes, education); songs and special habits.

Educational leaflets may be secured at



MULLEIN



two cents each from the National Association of Audubon Societies, 1974 Broadway, New York City. Practically all the common birds are listed. Upon request this list will be sent.

Where shall we look for the different birds? Quite a number of them follow water or may be found near it, as the swallow, warbler, scarlet tanager, kingfisher, sparrow, catbird, bobolink, thrush, blackbird, wren, and humming bird.

At the edge of the woods and in open fields look for blackbirds, kingfishers, meadow larks, bobolinks, swallows, orioles, robins, woodpeckers, quails, and grouse.

Farther in the woods are woodpeckers, nuthatches, thrushes, grouse, hawks, owls, whippoorwills, tanagers, and warblers.

Near the house, in shade trees, gardens, or orchards, observe the robin, wren, sparrow, rose-breasted grosbeak, bluejay, kingbird, oriole, woodpecker, catbird, blackbird, warbler, nuthatch, phoebe, chickadee, cedar waxwing, and humming bird. Under the eaves is the swallow. In the chimney or hollow tree find the swifts, martins, bluebirds, and wrens in bird houses or improvised shelters.

The Baltimore oriole's eggs are four to six, dull-white with dark-brown blotches. The nest is often in an elm or shade tree.

The goldfinch nests toward the last of June in an orchard or shade tree. There are five or six bluish-white eggs.

Our chipping sparrow nests in an apple tree or low bush, and has four light bluish-green eggs, with dark markings near the large end.

The eggs of the song sparrow are four or five in number, of a greenish-white color marked with brown.

In a nest under the eaves of a house or the rafters of a barn are the barn swallow's four to six white eggs with purple and brown marks.

The cedar waxwing, or cherry bird, has four or five bluish-white eggs spotted with lilac and brown. It usually nests in an apple or evergreen tree.

The catbird's nest is in thick shrubbery, sometimes near the house, and in it are four or five bluish-green eggs.

The house wren lays from six to nine eggs thickly spotted with brown.

The chickadee's nest in a hollow stump in the woods or orchard contains white eggs spotted with brown.

In a hollow of dry leaves the whippoorwill deposits two white eggs spotted with lilac.

The meadow lark's nest of grass in an open field has four or five eggs marked with orange and lilac spots.

The bobwhite's nest on the ground contains ten to eighteen white, pointed eggs.

Woodpeckers' eggs are mostly all pure white, and are from four to possibly eight in number.

The kingfisher's four or five eggs are white spotted with brown.

Bluejays lay four or five brownish or greenish eggs spotted with yellowish brown.

The red-winged blackbird lays four white eggs scrawled with brown lines.

"The little bird sits at his door in the sun,
Atit like a blossom among the leaves,
And lets his illumined being o'errun

With the deluge of summer it receives;
His mate feels the eggs beneath her wings,
And the heart in her dumb breast flutters and sings;
He sings to the wide world, and she to her nest,—
In the nice ear of Nature which song is the best?"



EVERLASTING



MONARCH



BUCKEYE



INDIAN PIPE.

— Lowell.

Third Week — Flowers

During the summer and early fall, probably some of the following flowers will be found in your locality. Review the ones given in the last number of this series.

The chrysanthemum, English and ox-eye daisies, the everlasting flower, sunflower, bachelor's-button, and burdock are all of the same family.

Clematis, buttercups, and larkspur are of the crowfoot family.

Observe also the bleeding heart, bluebell, poppy, calla lily, cat-tail flag, poison ivy, water lily, snapdragon, sweet pea, evening primrose, forget-me-not, fringed gentian, dogwood, goldenrod, heliotrope, honeysuckle, Indian pipe, tiger lily, milkweed, mustard, mullein, pansy, nasturtium. Use a magnifying glass to review the parts of a flower. Compare flowers.

"The cowslip startles in meadows green,
The buttercup catches the sun in its chalice."
— Lowell.

Fourth Week — Butterflies

Watch for the Monarch, Mourning Cloak, Cabbage, Buckeye, Tiger Swallowtail, Black Swallowtail, Great Spangled, and Roadside butterflies.

The Monarch's colors are orange and very dark brown at the outer edges of the wings and veins. White spots are on the brown.

The wing of the Mourning Cloak is mostly brown. The opposite edges are yellow, with a very dark brown strip or band with lilac spots next to this yellow edge.

We all know the little white Cabbage butterfly with its six brown spots.

The Buckeye is brown with orange and yellow markings.

The large Tiger Swallowtail, with its deep fringe of black and also the peculiar markings on the front of the wings, is easy to distinguish. Its wings are mostly yellow.

The colors in the wings of the Black Swallowtail are just the reverse, being black with yellow spots. This butterfly is similar in form to the large Tiger, though smaller.

We will follow the Cabbage butterfly on its journey through life. As it flits about over the garden and rests upon some leaf, watch. Examine the leaf, for it may have been the mother depositing a little yellow egg. Carefully pick the leaf, if this is the case, place it in water, and watch for the appearance of a little green worm or caterpillar. As soon as hatched, it begins to feed ravenously upon this leaf. As it grows it sheds its coat. When full grown it is about an inch long, and is covered with soft, thick hair. The body is divided into parts, with a breathing pore in each.

The mouth is large, and on the sides



CABBAGE

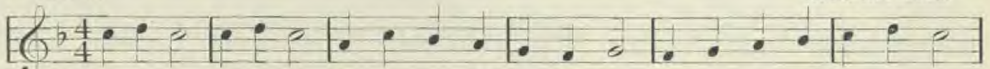
TIGER SWALLOW-TAIL

GREAT SPANGLED BUTTERFLY

LULLABY

A. A. P.

ANNA A. PIERCE.



1. Lul - la - by, lul - la - by, Twinkling stars shine out on high, All the world is going to sleep,
2. Lul - la - by, lul - la - by, Bird - ies rock in tree tops high, Each tucked in his co - zy nest;
3. Lul - la - by, lul - la - by, All things now in slum - ber lie, Flow - ers droop their pret - ty heads,
4. Lul - la - by, lul - la - by, Moth - er sings a lul - la - by, Lit - tle chil - dren go to rest,



God a - bove his watch doth keep, Slum - ber time is draw - ing nigh. Lul - la - by, lul - la - by.
Rob - in, blue bird, and the rest, Moth - er bird - ie hov - ers nigh. Lul - la - by, lul - la - by.
Ev - 'ry hon - ey - bee has fled, Fold - ed wings, the but - ter - fly. Lul - la - by, lul - la - by.
Each tucked in his co - zy nest, Moth - er dear is watch - ing nigh. Lul - la - by, lul - la - by.

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of its small head are several small eyes. On the underside of the body are little legs with which it clasps its food and crawls. The last time it molts, it finds a dry spot under a board or the underside of a leaf, and here weaves a silken band about its body, casting off its coat. It does not now resemble a worm, but is a chrysalis. Within this cocoon, or chrysalis, many changes are taking place. After two or three weeks it emerges, dries its wings, and flies off. Now instead of an ugly worm with an enormous appetite, we have a dainty, beautiful white butterfly gathering nectar from the flowers.

Moths have heavier bodies. Their antennæ are feathered, whereas those of the butterfly terminate in knobs.

The cocoons we find in the fall will probably remain unchanged until spring, and are thicker skinned—more protected.

"And there's never a leaf nor a blade too mean

To be some happy creature's palace."

—Lowell.

Activities

Collect butterflies, moths, beetles, and other insects to examine at close range.

Collect flowers, examine and press.

Collect leaves and flowers, and blue-print them. (See a previous number.)

Visit parks and zoölogical gardens for animal and bird study.

Let children color the outlined bird as given with the Educational Leaflets. A colored copy is given also.

Collect insects, mount them in a box, and study under a glass.

Observe the time of sunset, and the sun's position during summer.

Tend flower and vegetable gardens.

Collect seeds in the early fall.

Collect cocoons and eggs of insects.

Put cocoons in box covered with fine net.

During summer make a book of pressed leaves.

Make daisy chains and wreaths.

Arrange artistic bouquets.

Put up boxes for birds.

Keep cats and stone-throwing boys away from birds' nests.

Books and Magazines

"OUR FLAG AND ITS MESSAGE." A booklet published by J. B. Lippincott Company, Philadelphia. Price, 25 cents. The flag in four colors on a white label on the front cover: red stands for courage, white for freedom, blue for loyalty. The booklet is intended to interpret the meaning of the President's appeal upon "the entrance of our own beloved country into the grim and terrible war for democracy and human rights," as he puts it. All the publishers' profits will be given to the Red Cross Society.

HOME NURSING AND SIMPLE TREATMENTS is the title of a series of lessons based on Amy E. Pope's "Home Care of the Sick," and Dr. G. H. Heald's "Colds: Their Cause, Prevention, and Cure." These lessons have been examined and indorsed by the Division Conference Medical Department. They are designed to meet the needs of mothers in the home, and of others who wish to do missionary nursing, but are unable to take a full course of instruction at one of our sanitariums. The total cost, including textbooks, is \$5.50. Those who are interested should write at once for full particulars to the Fire-side Correspondence School, Takoma Park, D. C.

Important Notice

HEREAFTER all books and supplies for Fire-side Correspondence School courses of study should be ordered from the school instead of the Review and Herald, New York.

C. C. LEWIS, *Principal*.

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