

CHRISTIAN EDUCATOR

A MAGAZINE FOR HOME AND SCHOOL

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"As a result of what has been done, is being done, and will be done, there already is an increased interest in the educational branch of our work. I expect, too, that when all the results are in, the CHRISTIAN EDUCATOR will have a bigger audience in South Dakota. I am sure this great movement is growing rapidly."

BERT RHODES,
*Educational Superintendent,
South Dakota Conference.*

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*Educational Secretary,
Southwestern Union Conference.*

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Headquarters at Sandakan



Company of Believers



School near Sandakan



The Caribou and His Cart

CHRISTIAN EDUCATOR

W. E. HCWELL, Editor

O. M. John, Associate Editor

VOL. X

TAKOMA PARK, WASHINGTON, D. C., DECEMBER, 1918

No. 4

SPIRITUALITIES

THE second advent movement is a spiritual movement, or it is nothing. It was born and cradled as spiritual. It has grown to world-wide proportions as spiritual. It will finally merge into a spiritual kingdom.

The seventh-day Sabbath is a spiritual institution, or it is nothing. Its origin was altogether spiritual. It is a dominant feature of the second advent movement. It will carry over into the spiritual life of the future world.

The Seventh-day Adventist denomination is a spiritual organization, or it is nothing. It was formed and exists to promote a spiritual movement. Its aims are altogether spiritual. Its leadership and morale must ever be entirely spiritual.

WHAT IS THE SCHOOL?

Every Seventh-day Adventist school is the child of a spiritual movement, the champion of a spiritual cause, the servant of a spiritual organization.

The Seventh-day Adventist Christian school is therefore itself a spiritual institution, with spiritual aims, spiritual leadership, and is designed to deliver a spiritual product. For this reason its function is vitally different from that of giving a traditional, secular, general education.

The Christian school can really function only as its teachers spiritually vitalize the instruction given in every subject, in every department; only as the students draw spiritual vitality from every subject pursued; only as our denominational leaders find in its product recruits that they can harness immediately into spiritual service.

Christian Education in Borneo

From a report sent us by Sec. K. M. Adams

WHEREAS, Our church schools have proved an effective means of bringing up Seventh-day Adventist children in the truth and of preparing them for gospel workers;

We recommend:

1. That wherever there are several of our children in a community, steps be taken to establish a church school.

2. That the workers in the British North Borneo Mission continually keep before the minds of the believers the importance of their children's attending our schools, and that they do their best to have every child enrolled in one of our schools.

WHEREAS, There are about fifteen Seventh-day Adventist young people in the British North Borneo field who have passed the first four standards, and are now without school facilities so far as our own schools are concerned;

We recommend:

1. That a church school be conducted under the auspices of the mission, in Sandakan, to cover the work done in Chinese primary and middle schools.

2. That arrangements be made to care for boarding students.

3. That Seventh-day Adventist young people living outside of Sandakan, who have finished the primary school, be urged to attend this school.

4. That this resolution be brought before the Malaysian Union Conference biennial meeting in 1919, with a request for its careful consideration.

WHEREAS, There is a great desire among the Chinese believers in British North Borneo for their children to receive instruction in English; and,

WHEREAS, If English is not taught in the proposed school in Sandakan, many of our youth will be put by their parents in other mission and heathen schools;

Voted, That we request the Malaysian Union Conference, in session in 1919, to study this problem carefully in connection with the proposed school in Sandakan.

ADDITIONAL CONSTRUCTIVE MEASURES

1. That all young people over twenty years of age who have finished the primary school be urged to continue their education at the Singapore Training School.

2. That we invite all the Seventh-day Adventist teachers in British North Borneo to attend the teachers' institute to be held in Singapore in the first part of 1919.

3. That all the schools in British North Borneo observe the same holidays and vacations as far as possible; and that the fixing of these holidays and vacations be discussed at the teachers' institute to be held in Singapore.

4. That school fees in our church schools be charged for twelve months in the year.

5. That our church schools have not less than 200 sessions in each year; and that the school-year be counted as beginning after the Chinese New Year, and ending just before the next Chinese New Year.

6. That the school sessions be not less than five hours each day, five days in the week.

7. That careful consideration be given to the preparation of a course of study for use in British North Borneo schools; and that this course be decided upon at the teachers' institute in Singapore in 1919.

8. That Ku Hyuk Min be asked to teach a Bible class in the school of Brother Pan Ki Hang twenty minutes each school day; and that Pastor Mershon assist him in making a definite outline of subjects for this class.

9. That the British North Borneo Mission pay native workers' passage of Pan Ki Hang, Chi Ki Tet, and Pang Siew Yin to and from the teachers' institute to be held in Singapore in 1919.

10. That the school at Membakut be continued; and that a subsidy of ten dollars local currency per month be given to the teacher, Pang Siew Yin, till the union conference meeting in the first part of 1919, provided that he do Bible work outside of school hours.

EDITORIALS

What Is Spiritual Education ?

IN a word, spiritual education is spiritual growth. That is, its result is growth. Its means are God's Word, his works, and our personal experience. Its methods are the interpretation of these three by the Spirit, and their interpretation and exemplification by Spirit-filled teachers. In the latter method, spiritual growth comes directly into the field of education.

There can be no spiritual growth without a continual widening and deepening of spiritual vision. By experience the true teacher has a broader and clearer spiritual vision than do the boys and girls who come under his tuition. He can therefore interpret spiritual things, point out the spiritual goal, and lead the way. More than this, the teacher exemplifies the spiritual things that he interprets. Otherwise he is not giving a spiritual education. For no man can teach well without illustration, and in this case personal illustration is especially helpful. Like Jesus, he must both *do* and *teach*.

Spirituality is not mere religion. Religion is a thing of creed and the observance of its requirements, not necessarily resulting in spirituality. Spiritual education is therefore not religious education alone. For example, one may observe and teach all the forms of Adventism, and not be really spiritual; he is only religious.

Thinking and Acting

As the child grows, thinking and acting go together. He has hands and a head, both usually very active. Giving proper direction to their combined use constitutes manumetal education. This is of great enough importance almost to count as a fifth leg to our educational platform, but since it requires essentially the union of two others, we do not so reckon it. To think as one acts and

to act as one thinks, is nevertheless fundamental in true education.

The Spiritual Element in Education

SPIRITUAL education is not a department of education. It is not represented in only a part of the curriculum. It is not confined to the Bible class, nor to the prayer band, nor to the Sabbath. The spiritual is an ever-present element in *all* the instruction given in a really Christian school.

In the words of another, "The Bible should be the subject matter and the groundwork of the education given in our schools." In the Bible classes, chapel exercises, morning and evening worship, and the Sabbath meetings, the Bible is made the subject matter of study and instruction. In the science, history, mathematics, English, language, and commercial classes, the Bible should be the groundwork of study and instruction.

What is meant by "the groundwork of education"? It means much, and surely not less than the following:

1. Make the Bible the touchstone of truth in every subject taught. Let it answer the question, What is truth?

2. Make the connection between scientific truth and spiritual truth. They are related. They are in harmony. The Word throws light on God's works. The works throw light on his Word. Revealed truth and natural truth go hand in hand, and are mutually helpful to spiritual understanding.

3. So also do historical truth and mathematical truth throw light on spiritual truth, illustrating, enriching, and clarifying it — *if only* the connection is made between them in teaching and study.

4. There is no richer field than the English and other languages for broadening and strengthening the comprehension of spiritual truth in its application to society and the world of thought —

if these ends are not lost sight of in the pursuit of their study.

5. Even commercial studies themselves bring into requisition the spiritual faculties in studying the principles of honesty, justice, and unselfish integrity, in answer to the question, Who is my neighbor?—*if only* taught from these viewpoints, or so as to include them.

6. Nothing is better for the practice, illumination, and appreciation of the real principles of Christian living than the study and persual of the various trades—*if only* the teacher sees and uses his opportunities to make his work count in this direction while the student is pursuing manumetal study.

In short, every subject taught in the curriculum of a Christian school should be made to contribute to spiritual ends. The spiritual element must permeate *all* the spiritual instruction given, so that it may not fail to head up in the chief objectives of the Christian school—to build character, to spiritualize knowledge, to qualify gospel workers.

If these results are not achieved, the Christian school has little reason for existence separate from the secular school, and our large expenditure of money and effort is in vain.

Our Work and Prayer

To us as educators the week of prayer comes as a timely season. Never before have our responsibilities been heavier or our opportunities greater than they are today. Intrusted with the task of training future leaders of Christian thought and service, we cannot do otherwise than draw heavily on the spiritual resources at our command, and make adequate appropriations for our work.

The success of any endeavor is largely dependent upon careful planning, which takes into account the magnitude of prospective efforts, the expenditures they demand, and the availability of necessary resources.

In order to ask and expect great things of God, we must plan big things for him. With a large program, we may

go boldly to the throne of grace, fully confident of receiving even more than we ask for.

Before we can bring into our work that spiritual touch which will properly mold the lives of our students, we must have our own mechanism overhauled and cleaned up. With the psalmist we can say, "Create in me a clean heart, O God; and renew a right spirit within me." There may be need of replacing weak parts of character, making delicate adjustment of purposes, cleaning out accumulations of selfish motives, and anointing all parts with love, that our contacts be perfect.

Let us earnestly work and pray that our schools may become spiritual fortresses where our youth may be trained and equipped for valiant Christian service.

O. M. J.

How Can a Faculty Make Its Work Stronger Spiritually?

How a teacher can spiritualize his own work has already been suggested. But there are three ways worth mentioning in which a faculty can do good team work in developing the spiritual interests of the school.

One of these is to have a daily prayer period of ten or fifteen minutes. We recommend the prayer band for students. Why not have a faculty prayer band as well? If this is kept in mind in making up the daily program, time may be provided when teachers and students may meet in their several places for a few minutes' communion with God. Some schools have this period just before the opening of the school session in the morning. Others have it just before chapel. If necessary, one teacher may supervise study in the chapel during this period for those who do not attend the prayer bands, if there are any such. Such a period brings a reverent spirit into the chapel or class work.

Another way the faculty may work together is in a weekly meeting for spiritual purposes, preferably sometime during the Sabbath. Here let the teachers

confer on how to improve the spiritual tone of the school. Let each one report on individual student cases that may need help. Often one teacher can throw light on a student's experience that another does not know about. After conferring on all cases the teachers care to bring up, it can often be agreed on who will do certain personal work for the students that would be helpful—perhaps help them over a hard place, and maybe save a soul. Nothing helps the whole situation like giving careful attention to its parts.

Another kind of very helpful team work is for the faculty to have a meeting once a month in which some head of a department reports on how he teaches his subject from the spiritual viewpoint. The science and history teachers can do excellent work of this nature with the materials of knowledge in those fields. We have heard some of the most spiritual lessons impressed by a mathematics teacher in his regular class work, and surely the English and other teachers can give very helpful studies on how they inculcate spiritual truth without detracting from scientific or other related truth in the least. Such a meeting is sure to prove richly suggestive and stimulating to others who have thought less in this field.

As the teacher is in his vision, his spirit, his practice, so will the student most likely be, and so will the entire school be. We do not desire to teach mere literature, mere history, mere accounting, as such, else our students might well go to other schools at less expense. What we do want is to see, and lead students to see, in *everything* taught, those lessons that will help most in restoring the image of God in the soul.

There is no inconsistency between spirituality and a thorough knowledge of a subject, between spirituality and a high state of discipline in a school, between spirituality and the most cultured refinement of spirit and practice, between spirituality and diligence in study

and in the practice of hygiene. *If only* the teacher will make the connection properly, will make the right blend in all his instruction and relations to the students, there may be realized in spirit and in truth such a school life as will fully justify our operating Christian schools.

Educate All Our Young People

THE remedy for shortage in qualified workers must be found in bringing to our people a *compelling message to educate their children*. Had the denomination realized this need years ago as we see it now, we should be in a far different condition. With the increase of 23,000 in church membership, which is more than one third net gain during the last five years, it is evident that the school facilities which would accommodate a constituency of 63,000 in 1913 will not equally well accommodate a membership of over 87,000 at the present time.

There is a still larger work that we must do in order to fill our schools. Fifty per cent of our young people of school age are either not in school at all or are not in our own schools. It is self-evident that the world, however qualified to conduct a strong educational system, will not train our young people to become workers in our cause. A campaign should be set on foot at once that will reach every member of the constituency in North America, with the objective of persuading *every child of school age* to take training in one of our denominational schools. Means should be made available by which children whose parents are too poor to send them to school can be trained by the church.

A Contrast

THE owner of fine horses will spend a part of each day with his trainer. This is as it should be. The parents of fine children will visit the school once a year if the teachers will prepare an exhibition.—*Kansas Superintendent*.

The Christian College

BY THE ASSOCIATE EDITOR

THE present age is a challenge to the Christian college. We boast of our intellectual and moral enlightenment, as well as our remarkable scientific progress. We rejoice that the Bible has been translated into so many languages, and has had so wide a circulation.

But in the face of all this, the Christian world is confronted with a spiritual famine. Speculative philosophy, theology, and science, keeping pace with commercialism in its phenomenal growth, have well-nigh stifled the Spirit of the word "which quickeneth."

We naturally look to the church to stem this overwhelming tide of worldliness; but back of the church stands the Christian college. If the church has failed, the college has failed; for it is the college that trains those who become the leaders of the church.

What Wittenberg did in its time, the Christian college should do today. That university, surrounded by the darkness of a degenerate church and the influences of an atheistic school of philosophy and theology, became the exponent of the living Word of God, whose regenerating power broke down these barriers, again opening up the world to the beneficent rays of divine light.

The success of this institution was largely due to the high character of its teachers. In fact, its greatest influence may be traced to the Spirit-filled life of one young professor, Dr. Martin Luther.

Though holding the chair of philosophy, Dr. Luther broke away from scholastic philosophy and theology, and lectured on the Bible. Students in his classes eagerly drank in the spiritual truths vitalized by experimental faith. Thus the spiritual reformation, begun in the life of this godly professor, gained a foothold in the lives of students and auditors, and even extended its influence to the present generation.

The directors of Christian colleges and training schools should select as instruc-

tors men not only thoroughly educated and possessing pedagogical ability, but also of strong Christian character and influence, which will attract and mold the lives of their students. With these teachers, God's Word alone should be the standard of life and instruction. Instead of endeavoring to harmonize the Bible with human theory, these should be tested by its teachings.

Again, the successful teacher does not separate himself from the world, with his interests and aspirations foreign to its needs. On the other hand, he is awake to the movements and problems of both the local vicinity and the world at large. He studies the past to understand better the present, and his life is dominated by one purpose,—to lead those about him to a higher plane of life and a broader field of service.

The student body of such schools should be recruits training for commissions in the Master's great army. We look to them to carry the banner of the cross in these days of world perplexity and of reconstruction. Through sorrow and distress, human hearts are torn and bleeding, and await the healing balm of Gilead—the saving gospel of Jesus Christ.

The late war has uprooted and demolished old standards. The present interim of changing ideals and systems is the time for the gospel to speak and find a hearing. When the heart is empty, Christ can fill the aching void.

It is in college that the great life purposes are molded. It is here that the student should learn to love the Word of God, as he sees it in the setting of human knowledge and experience. Here its truths should be theoretically mastered and experimentally demonstrated.

Thus, when the Christian college is manned with efficient, devoted instructors, whose lives and teachings ring true to the principles set forth in God's Word; when it is sending forth from

its halls thoroughly trained men and women, inspired with a heavenly vision and possessed with the one great purpose of unselfish service in behalf of mankind, then the college is fulfilling its proper function, and with the resultant quickening of the life of the church, the gospel of the kingdom will be heralded with new power.

Let the Christian college answer the challenge by rededicating itself to the purpose of its existence; and stripped of all unnecessary adornment and encumbrances, let it enter the campaign today, whole-hearted, resolute, and triumphant.

More Soul-Saving Work

C. L. BENSON

Do our schools meet the demands of the field? Some of the conference and field workers say that many of the students coming from our schools are unsteady in their faith, cannot do a man's full work in tent effort or other field work; that they are practically on a level with the young man who has never attended one of our schools; and though possessing a knowledge of books, have but little, if any, practical experience in soul-winning.

What is wrong with our schools? We are equipping them with buildings, laboratories, and libraries. We are increasing the salaries of our teachers, and furnishing them work the year round, but they do not seem to be fully meeting the needs of the field. What is the trouble? Is it due to the teachers, to our course of study, to our methods of teaching; or have we expected too much of the schools?

Conference workers also point out the fact that professional and trade schools graduate students trained for practical work. Cannot our schools do more to help in manning the field? The Government is face to face with the same problem of securing practical men. They took over one hundred forty-seven of the colleges and universities, and are employing them to train skilled mechan-

ics in carpentry, metal working, blacksmithing, automobile repair work, and other mechanical activities useful in the army. They prescribe the courses to be given, and demand that the faculty consist of practical, experienced men. "It is continually impressed upon the instructors that the work they are doing is very important; that if one fourth of the men they train prove to be poor mechanics, it is just as serious, or probably more serious, than if one fourth of the shells made in a munition plant should fail to explode."

The men to be trained are given laboratory or shop work, together with theoretical instruction. The whole character of the work is practical. No more theory is given than is absolutely necessary. Many thousands of soldiers have been trained by these schools, and the War Department has expressed itself as well pleased with the work done.

This practical training is given to the students attending the professional schools. Law students study real cases. They observe regular court proceedings, where cases are receiving consideration. Medical students do practical work. They have their clinics, where they watch operations. They visit the hospital and dispensary, and diagnose and prescribe for patients under the physician's direction. The students in engineering have shop or laboratory work in addition to their textbook studies. Schools of theology give more than book instruction. They offer opportunities for the students to gain experience in the field. They have college settlements, missions, and appointments, where the students preach. The teachers' colleges and normal schools have their practice work.

All these schools offer practical training along with the theoretical. This is the plan Jesus followed in his training of the twelve and of the seventy. They were given theoretical instruction, then were sent out two by two. They healed the sick; they preached the gospel; they cast out demons.

The insistent demand for qualified workers, the shortness of time in which to work for judgment-bound men and women, and our conviction that time and energy are to be conserved to the greatest degree possible, should lead us to examine our educational system closely, to learn if we can more effectively train workers to supply the field. "Counsels to Teachers," page 545, sheds light on the question: "Our schools should be so conducted that teachers and students will constantly become more and more efficient. By faithfully *putting to a practical use* that which they have learned, they will increase in ability to use their knowledge."

I am convinced that our courses should be so adapted as to bring a closer sympathy between our schools and the field, and a more intimate understanding of their respective needs. "Counsels to Teachers," pages 545, 546, says: "It is necessary to their complete education that students be given time to do missionary work—time to become acquainted with the spiritual needs of the families in the communities around them. They should not be so loaded down with studies that they have no time to use the knowledge they have acquired." Again: "Companies should be *organized and thoroughly educated* to work as nurses, gospel visitors, and Bible readers, as canvassers, ministers, and medical missionary evangelists." On page 547: "Wherever possible, students should, *during* the school year, engage in city mission work. They should do missionary work in the surrounding towns and villages. They can form themselves into bands to do Christian help work. Students should take a broad view of their present obligations to God. They are not to look forward to a time, after the school term closes, when they will do some large work for God, but should, during their student life, study how to yoke up with Christ in unselfish service for others."

In order to train our students in practical soul-saving work, there should be

regular school time devoted to field missionary work. This time should be regarded as the laboratory periods, and should receive college credit. The results accruing from such an arrangement would be manifold:

1. Field work helps the student to sense his need of God, and of a better preparation to meet the needs of the people.

2. Students are brought into living contact with needy, suffering humanity.

3. Students are enabled to study human nature and to learn how to meet people.

4. The student becomes conscious of the relations that should exist between the worker and the people.

5. It furnishes the most natural and helpful preparation for later work.

6. It vitalizes the school, especially the Bible, history, English, and music classes. The people will ask the student questions which can receive consideration in the classroom.

7. Our courses will be shaped to meet the needs of the field.

What the Field Expects of the School

B. G. WILKINSON

THE school is the product of the field; the field is not the product of the school. The one is derivative, the other is original; and as the derivative hangs upon the original, so should the school hang upon the field. Produced by the field, it should live for the field, and it should not live for anything else. In this respect we might say that the field stands *in loco parentis*. It has a right to expect that the school will fulfil the purpose for which the field created it. How absurd it would be to think that the school should not live for the purpose for which it was created, or that either field or school should live contrary to that purpose!

Let us take a concrete case or two: Suppose the Bible teacher in a school should teach doctrines absolutely contrary to the fundamentals of the third

angel's message. Nobody, not even a worldling, would call that a sensible proposition. The field created the school in order that it might teach the fundamentals of the third angel's message. In fact, a Seventh-day Adventist school exists for no other purpose. It exists undoubtedly for subsidiary or auxiliary purposes. One of these is, we might say, to prepare the pupils to deliver by speaking or by other means that which has been taught in the fundamentals of the third angel's message. Many other such derivative purposes might be stated. Generally speaking, however, Seventh-day Adventist schools exist for the spread of the third angel's message. That is the purpose to be fulfilled, and it would be suicidal to continue in his position a teacher whose classroom work runs directly counter to that purpose.

Another illustration: We take it for granted that the business department teaches correct business principles. But suppose that the school should conduct its own business in a way that was absolutely subversive of the principles taught the students in the business department. No matter how well those principles might be set forth, unconsciously the very operation of such a school would tend to undermine the influence of the teaching, and to that extent would come short of fulfilling the purpose for which it was created. The field, however, has a right to expect that the school in its general management, in its policy, or in its general attitude, shall in no wise undermine the influence of the principles taught.

Another thing which the field has a right to expect of the school, and a point which, to my mind is of paramount importance, is that the school keep in harmony with the spirit of the message. Nothing could be more destructive to the success of the institution, or a more deadly leveler of the hopes entertained by the field, than a Seventh-day Adventist school which breathes an air of uncertainty into the minds of its students. It would be far better if a school of that

character had its doors nailed up and the building stood idle. The obligation resting upon us to present to all the world in a speedy manner the certainty of a soon-coming Redeemer, will not permit an institution founded by this movement to react upon it with adverse sentiments of uncertainty. The school is to cry aloud and spare not. The school is to give the trumpet a certain sound. In fact, we may say there is an obligation resting upon the institution far in advance of that resting upon the local church. The local church dwells in a community whose sentiments are uncertain, if not adverse to this doctrine. The local church does not have the same array of qualified teachers to build her up and to combat outside influences as does the school. The field, therefore, has a right to expect that a Seventh-day Adventist college will live up wholly to its obligation, not only keeping in the spirit of the message, but also being a prominent leader of the same.

Moreover, the student should return to the field with definite qualifications. It is a pity that any Seventh-day Adventist school should take pleasure in teaching its pupils glittering generalities. It has been my unfortunate experience, on one or two occasions, to meet products of some institution, or some certain teacher, who were unable to give a definite reason for their faith. Ask them if they believed in the unconscious state of the dead, and they would reply, "Yes." Ask them to present the texts of Scripture upon which their faith was based, and they were immediately confused. Or if asked concerning some of the erroneous religions current at the present time, they would probably agree with you in the fact that they were erroneous, but would be unable to quote from official documents or standard works to prove exactly by page and chapter wherein such and such a doctrine denied the atonement of Christ, or was in some respect unacceptable as a basis of faith. Such should not be the case with any Seventh-day Adventist

boy or girl who has spent a year or more in one of our institutions.

Moreover, the time is long past when the students in our schools should receive a general training without special practice. The whole mentality of the world is changed; times are vastly different from what they were. The world in general does not expect its institutions of learning to spend long years in beating about the bush. The cry everywhere now is for quick training, definite training. The whole current of thought is against years of preliminary preparation before the student undertakes the thing for which he is in training.

The field has a right to expect that Seventh-day Adventist schools will understand this situation, and adapt their courses accordingly. If they do not, they will find that the adversary of souls has outdistanced them in a quick and practical training of those whose mission is not that of carrying forward the gospel or endeavoring to save souls from ruin. It is therefore highly necessary that Seventh-day Adventist schools give more careful thought now than they ever have in the past to the needs and demands of the field.

The Spring Week of Prayer

A. G. TAYLOR

IN several of our schools the spring week of prayer receives equal attention to that of the regular period held early in the winter. It has proved to be a time of similar importance in view of the results. It affords an opportunity for another spiritual effort in the school, under a program allowing special time for prayer, study of the Bible, and personal work.

These special weeks of prayer cannot in any way take the place of daily effort on the part of teachers and Christian students to bring souls to Christ. They do not remove the need of daily prayer in the organized prayer bands or the other phases of spiritual activity. The spring session, however, provides for a particular effort on behalf of those not

won to Christ during the first session, and furnishes new strength to all, before entering upon the summer's labor.

At Union College we have found it best to change our school program during this week. Assignments for classes, as well as the length of class periods, are lessened one half. The chapel hour is given double time. The prayer bands meet as usual preceding the service in chapel. At the regular hour of evening prayer, all gather in the chapel for a short Bible study, followed by a prayer-and-praise service.

Several days before the special week of prayer our committee on missionary activities publishes the outlined topics for the week, and informs each faculty member of the study he is to give. It is the plan that the talks be arranged so as to form a connected series. A program based upon the subject, "Goodly Pearls, or The Sevenfold Preciousness of Christ," was as follows: Monday, "The Precious Blood," 1 Peter 1:19; Tuesday, "Like Precious Faith," 2 Peter 1:1; Wednesday, "Exceeding Great and Precious Promises," 2 Peter 1:4; Thursday, "Trial Much More Precious Than of Gold," 1 Peter 1:7; Friday, "A Living Stone,—Precious," 1 Peter 2:4; and Sabbath, "A Chief Corner-Stone,—Precious," 1 Peter 2:6.

These public efforts count for most when coupled with organized personal work and earnest prayer. Early in the year each student is assigned a faculty adviser. The teacher's knowledge of the particular needs of any in his group is valuable information as the faculty body assembles for prayer. The months of contact with the student prior to the spring week of prayer, make it possible for the teacher to work intelligently for his students during that period.

Since the chief aim in our schools is to lead the youth to Christ and prepare them to carry the gospel of salvation effectively to others, it would seem that we have found in the spring week of prayer one of the strongest factors in the accomplishment of our purpose.

Chapel Exercises

H. A. MORRISON

I HAVE always regarded the chapel exercise as one of the most important exercises in the school program. I have maintained that the work of this hour should be so conducted that it would be a time that all students would enjoy and look forward to as a special feature of the day's program.

Next to the Friday evening meetings, these gatherings should be of such a nature that after the student has left school he will look back upon them as among the most beneficial hours spent during his college life.

I have not considered it necessary to make the chapel talk distinctly religious, but it should be of such a nature as to inspire the young people to do their best in anything they undertake. It should be an hour of real uplift. While the talk may not be of a religious nature, yet if the exercise is conducted properly, it will lay the foundation for the very best Christian living. Although it does not seem necessary to have *every* chapel exercise distinctly religious, yet I do feel that very often talks of a strictly religious nature should be given.

It is during this morning exercise that the president and the faculty have the opportunity of coming in contact with the entire school body, and it is their privilege to mold the ideas and plans of the students in a special way.

It is an opportune time to create a strong interest in the mission fields, and awaken in the young minds the idea of becoming missionaries for God. During the chapel period many a young man has made his decision to become a minister of the gospel, and large numbers of students have made the decision to dedicate their lives to the work of God.

Summing it all up: I believe the chapel exercise should be planned for most carefully, as it gives great opportunities to open before the young people their possibilities. At the same time it gives the opportunity to stir them to strive to meet the same. The chapel

exercise should be interesting, inspiring, and uplifting. It should lift the student out of his ordinary thought, and give him visions of noble deeds. It should move the heart to holier emotions, quicken the brain to brighter thoughts, and carry the whole assembly on to a higher life.

How We Conduct the Prayer Bands

G. G. ANDREWS

IN reflecting upon the apparent results coming from our prayer bands in past years, I cannot escape the conclusion that they are a vital force, not only aggressive, but also as a holding factor in the spiritual life of our school. The results of the prayers offered and the encouraging words spoken in these brief seasons will be known in their fulness only when the Master shall reveal all things. I have never known of a young person's losing his hold upon God who regularly attended a prayer band and took an active part in its work. Not that the prayer band is the most effective religious service, but because the prayer band is a feeder to every religious exercise in the school and church, and is a very reliable indicator of the real spirituality of the institution.

Here at Union College we give the fifteen minutes before chapel on Monday, Wednesday, and Friday to the prayer bands. On Tuesday morning this fifteen-minute period is added to the chapel hour to give us sufficient time for our Missionary Volunteer program, and the same arrangement is made on Thursday for our ministerial seminar.

During the prayer-band period the young men and the young women meet in their respective rooms in groups of from five to twelve each. Although some of our bands are larger, we feel that the ideal band is made up of five or six members. We plan to have each prayer band led once a week by some member of the faculty. This is very much appreciated by the students, and gives our faculty an opportunity for spiritual leadership that cannot always

be obtained in the classroom. The programs on the other two days are entirely in the hands of the students themselves. Usually one of these periods is devoted exclusively to prayer, while the other is given over to reading some of Sister White's books. Last year one of our young men's prayer bands practically read through Volume IX of "Testimonies for the Church" in this way. Another read "Early Writings," while a third studied "Steps to Christ."

The members of each prayer band make out a list of their friends in school who are either unconverted or need help and encouragement, with the idea in mind of praying and working especially for them. This fosters a missionary spirit, and many young men and women are led to Christ every year through the efforts of their classmates and friends. Thus opportunity is given in school for actual soul-winning experience, and it is of untold value to those who participate in it.

Perhaps the greatest of all the benefits of the prayer band is the help and encouragement it gives to the young person who has just surrendered his life to Christ. At no time in his experience is he more in need of the strength that comes through an unbroken connection with the Almighty and association with Christian friends. Just as soon as a student is converted we make a systematic effort to place him in a prayer band, and we urge him by all means to take an active part right from the start. Many a young person's Christian experience has withered and died for lack of the very things that the prayer band will supply. It is indeed good to pray.

In this dark hour of the world's trial these beautiful verses of Coleridge bring a living message:

"Be not afraid to pray — to pray is right.
Pray, if thou canst, with hope; but ever pray,
Though hope be weak or sick with long delay;
Pray in the darkness, if there be no light.

"Pray to be perfect, though material leaven
Forbid the spirit so on earth to be;
But if for any wish thou darest not pray,
Then pray to God to cast that wish away."

Foreign Mission Bands in Our Schools

ROBERT B. THURBER

OUR missionary efforts are sometimes spoken of as belting, or banding, the globe. The part of the belt in the homeland is the foreign mission band in each of our schools; for those who clasp hands of missionary fellowship in preparation over here are the ones who later touch finger tips in maintaining the connection over there. It is indeed an inspiring thought to a foreign missionary in the field to hear in answer to his urgent call of "Come over and help us," the cheery response from hundreds of loyal hearts, "We're coming; just a little while, and we'll be ready." Ninety-five per cent of our foreign missionaries come from our schools.

Having had the inestimable privilege of helping stretch the belt on both sides of the earth, the writer would place increasing importance on foreign mission bands in our schools. Perhaps we cannot have bands for everything, but the band that binds is the band that finishes the work. Our schools and colleges hold the key to the mission problem, and they cannot afford to be without the active agency of a foreign mission band.

Begin early. The end of the first two weeks of school should see the band in operation. But before school begins, plans may be laid for the work. The officers of the previous year or the faculty adviser can be the connecting link with past work. During the summer the counselor can get in touch with the head of our school foreign mission band work in Washington, and receive advice, a suggestive constitution, and pledge cards. Mission literature is voluminous and cheap, and missionary band activities are exceedingly numerous. If there is any line of endeavor where we "enter into other men's labors," it is in this. If at all possible, hold the band meetings when all students may have an opportunity to attend. The ones who are most interested in other school activities are usually the most desirable members. Make it a select band, without being

exclusive. The president of the school and the teachers who have the missionary spirit may stir the first meeting with inspiring talks. The call for membership will divide the students into three classes: the real prospective missionaries, those whose interest may be awakened with a little effort, and those who do not care anything about the work. In our schools the last group is usually very small; the first group is the real band. Its members pledge themselves to engage in every activity of the band, and to go to a foreign field if God opens the way. The second group may be classed as associate members, and always presents a rich field for exploitation of missionary genius.

Very often the personnel of the officers of the band spells success or failure. Your best leaders are the ones whose hearts are already in the field. Spirit, rather than talent, counts most.

Concretely, as to organization, invite every one to the first meeting who expects to enter God's work. After inspirational talks, pass slips asking all to sign their names and state whether they wish to be active or associate members. In order to reduce your active membership to workable size and nonshirkable quality, ask them to promise to take part in the program when requested, engage in local missionary work, and pay a fee of twenty-five or fifty cents to help in general band expenses. Select officers from among those who already are voluntarily taking an active interest. Always let a committee have several days to choose candidates for offices.

Have live programs. Helps and suggestions can be had almost for the asking. Get materials from the missions department of the *Review and Herald*, the *Church Officers' Gazette*, the *Missionary Review of the World*, and from missionary books in the library. If the library is not supplied with two or three hundred mission books, let the band start a campaign to get some. The Student Volunteer Movement, 25 Madison Ave., New York, will send price lists and pub-

lishers. There are books devoted especially to missionary programs, such as those of Miss Belle Brain; but usually it is best to plan your programs, suited to local needs.

The value of book study in connection with foreign mission bands is coming to be recognized more and more by missionary leaders. The Student Volunteer Movement furnishes free a booklet each year, giving a syllabus for book study. This opens up a great and interesting field to the prospective missionary. It is a good plan to alternate program meetings with study meetings. For the latter, divide the members into smaller bands for the study of books on fields in which each is most interested. Thus the whole band can divide, as Sabbath school classes do, going into separate rooms if possible. There are many books on every field and on every phase of missionary activity, arranged for such study.

The band must ever keep in mind that "missionary work begins at home," and act on this knowledge. It is the greatest of mistakes for a candidate always to have his eyes "in the ends of the earth." Members can very profitably correspond with mission bands in some of our other schools, and with missionaries actually in the field, especially those who have gone from their school. Their letters will add great interest to the programs. But besides this, all kinds of missionary work right around the school should be engaged in. If such work is not done here, it will not be done over there. To this every missionary will testify. Wherever we are, missionary work begins "next door." This kind of work should be definitely planned and organized by the band officers.

Above all, a love for soul-winning should be cultivated,—a love not based upon admiration or desirability, but on need. This is a love to help. When a student finds himself loving his fellow men more, and sees a possible angel in every human being, sinful though that person may be, that student is on the threshold of the gateway to service.

The College Sabbath School

M. W. NEWTON

THE Sabbath school is just as essentially and vitally a part of the work of our schools as is that of the regular day school. In the church school and smaller academy the Sabbath school is more closely related to the church, as it is largely made up of a membership that is not directly connected with its day school; but in our colleges either a separate Sabbath school or one in which the influence of the college is uppermost, is usually maintained. There is no less reason why a college should turn over the control of its Sabbath school to those outside its membership than to give to these same persons the control of its day school.

Where the college is established at some center having a large permanent membership, it is far better that the college conduct its own Sabbath school, even though a general preaching service follows. Here at Pacific Union College, the church membership is practically made up of teachers and students; yet the few resident members must be made to feel at home in the Sabbath school, and when specially fitted for service, given some work of responsibility. The idea is; that because of its importance, the same discipline and regularity should hold for the Sabbath school as for the day school.

If the student has come from a home that was careless regarding his attendance at Sabbath school, he may not think it at all necessary to attend while at college; but if the Sabbath school has its proper place in the college, I see no reason why the same regularity in attendance should not be required of him for the one as for the other. We may differ somewhat as to how this can be most successfully accomplished, but I have seen no plan work better than the one we follow here, of placing the Sabbath school on the weekly program of every student, and of requiring from him just as satisfactory an excuse for

his absence from Sabbath school on Sabbath as from chapel exercises on Monday, or from his class in geometry on Tuesday. The one is enforced by exactly the same authority and procedure as the other, and it puts the Sabbath school before the student as being just as important and necessary as any exercise on his program.

If the student is required to attend, members of the faculty can surely not do less. They should feel the same responsibility to the management for doing their duty here as in the classroom during the week.

Since the Sabbath school is a real exercise to every teacher and student of the college, and not a side issue, all are interested alike in its success. While in most instances some member of the faculty is chosen for superintendent, perhaps a majority of the officers and teachers are students. There must be perfect confidence and co-operation between the two. The superintendent should have well-thought-out plans to present as he meets in counsel with his assistants, and then, with them, decide on the details and ways of carrying out these plans. The final execution may be largely, or perhaps wholly, left to the student assistants. Thus a feeling of confidence, trust, and real helpfulness, which is absolutely necessary to success, is cultivated. This same feeling of mutual interest must extend to teachers and to every member.

In our daily classes we are often perplexed and put to our wit's end to know what to do with the disinterested student. The general solution for such is *work*. Get the disinterested one busy on some assigned task, and have a real interest yourself in seeing that he performs the task, and his disinterestedness soon disappears.

The real purpose and work of the school is to save souls. But what means and what helps shall we use to assist us? In the college Sabbath school there is usually an abundance of talent in music and other arts which can be used.

We must, however, carefully guard against letting the Sabbath school degenerate into a musical or literary entertainment, and only appropriate music should be used. The same word, "appropriate," must apply to every other exercise. Does it help us in things divine? Has it a direct bearing on the lesson of the day? Or is it simply for entertainment? In our daily classes we strive to diversify and illustrate by bringing in things outside the text, and so does the Sabbath school worker; but the text must not be crowded to a place of second importance.

Next to the thought of the lesson the thought of most importance is that of our gifts to missions. Here is where an exercise, a short story, or a five-minute reading can be used to excellent advantage. It is not too much to say that every Sabbath there should be some reference made to our gifts, seldom in the way of a reproof for not giving, but to strengthen the missionary spirit and help the members to appreciate the blessings of giving. Missionary talks by our ministers and returned missionaries are useful, if not too long; but a spicy talk of not more than five minutes by one of our own students will generally fit the case exactly.

We have two regular Sabbath school teachers' meetings each week, one for lesson study on Thursday morning, immediately after chapel exercise, and a prayer service during the half hour before Sabbath school on Sabbath morning. Here again we must insist on regularity and faithfulness. It is very doubtful that any one, either professor or student, should be given the responsibility of teaching if he cannot or does not attend teachers' meeting. Let the meetings be so conducted that they will be a vital help, or else dispense with them. "Better not do a thing than do it carelessly," applies to the Sabbath school as well as to any daily task. Let us unite to give to our Sabbath school the place it deserves in our college work, and its results will tell in eternity.

How to Follow Up the Week of Prayer

F. M. BURG

As we near the season when God's people are to devote a week of their time to seeking him and drawing near to him, our faith begins to take hold anew on the promises, and all of us expect to receive much from his bountiful hand. We have never had cause to look for more of his blessing than in these days of stress and trouble, and we shall all be glad for the return of our annual week of prayer.

All of us need an uplift in spiritual things, and we shall receive according to our asking, if we seek God in faith. But there are many associated with us who stand in special need of help from God, — the backslider, and those who have never made a surrender to him. Our faith takes hold upon the sure promises, and we expect to see many of these dear ones begotten to a life in Christ. We have reason to hope that such results will follow this season of seeking after God. But how often have we heretofore seen a similar forward movement during the week of prayer, only to be saddened soon after by a fatal relapse on the part of many of the "newborn babes." Is it possible for such a disaster to be averted? How can it be prevented?

A few suggestive thoughts may be worth our attention relative to this question: First, I may say, it is possible to prevent so much loss as is often seen of the gains made during these annual revival seasons, if those who are of fuller age in their Christian experience will awake to their responsibility and duty toward the "little ones" who may be born among them as the fruit of the church's travailing to bring them forth.

A newborn child needs to be fed; and in order that it may have food, and the food that is adapted to its age, those who are older must not fail to give it the necessary attention in this respect. How many "newborn babes" are left to find their own food or to go without, and, as a result, die within a short time after the week of prayer!

A child may be nourished until it begins to walk; but how uncertain is its step! A mere trifle in its path may cause it to fall, and a fall may prove very serious. Here is another demand upon the spiritual adults to give the necessary attention to these "little ones." Often a hand extended toward a toddling child of the kingdom would have prevented its fall. Will teachers and others in our schools and in our churches allow themselves to become so absorbed in their many burdens after the week of prayer as to forget the danger of falling that these new converts are sure to encounter? Or will they not this year address themselves as never before to their responsibility for those who are newly converted? Parents give definite and special attention to the little ones who are trying to walk. They try to teach them how to walk, and encourage their efforts by assuring the little toddlers that they will not be permitted to fall, or that they will help them up again if they do stumble.

So must a child of the kingdom be taught how to walk. Give him simple walking exercises, adapted to his tender age. How many new converts would learn to walk and become strong and sure on their feet if some one would drill them for a time in various lines of Christian exercises, and thus call their spiritual faculties and members into activity. This is a duty that our faculty members, our Missionary Volunteer society leaders, and our parents should not fail to see when the week of prayer is over, with its large fruitage of spiritual children.

When a child comes to the age when he appreciates family relationships, he has a right to expect from all members of the household expressions of welcome and appreciation of his presence. So should these "little ones" among us, as members of God's family, find a welcome from us who are older in Christ. They need special personal attention shown them to cause the cords of love and attachment to grow, by which they may

soon be anchored in the church and secured against the danger of drifting when the winds of temptation blow upon them. How many young Christian lives are chilled to death because we older ones are too busy, or forget our duty, and for weeks after they are born into our family we fail to show them the personal attention they long for and had a right to expect!

"Good morning, Charlie, my boy. How are you getting along? I am so glad to see your bright face this morning. You seem to be one of our happiest boys since you were baptized. Come in and have a little visit with me, when you can, Charlie." A cheerful greeting like that does not take much time. It is no task. And did you think that the flame of spiritual love in Charlie's breast, that had possibly begun to flicker, was fanned again to a perfect glow by the timely breeze? We would not quench the smoking flax; no, indeed! but we should not neglect the flickering fire until it dies. Shall we not this year, so near the end as we are, be more watchful for the welfare of those whom God brings to birth among us during our annual season of prayer? Faithfulness in this has abundant compensation.

The Conference Hours of the Teacher

MRS. WINIFRED P. ROWELL

EVERY teacher feels the need of a closer personal contact with his students than is provided by the ordinary class exercise. The Christian teacher feels this need, not only in helping his students to solve their mental problems, but in giving the soul-culture which is the most important part of his work. He must provide especially for the diffident and the indifferent, who will not at first voluntarily seek his personal help.

To meet these needs of my work I have for many years found a definite conference period with my students invaluable. I have found it exceedingly important in teaching composition, since composition is an individual problem, and one

can in fifteen minutes alone with the student clear up difficulties that weeks of classroom work barely touch. But I have found it of greater importance in trying to give the soul-culture that is even more essential than intellectual training. To do this with a class membership often aggregating more than one hundred fifty, has required careful planning. Following are some of the details of the plan I have found most workable:

To begin with, let it be understood that these conference periods will make full days for the teacher. He must be prepared to work "overtime" if need be. But the work is so delightful in itself that he will not realize the passage of time. He, like the Master, will "have meat to eat" that others know not of.

The schedule I have used is very simple. I rule a large sheet of paper in such a way as to provide spaces for fifteen-minute (or sometimes twenty-minute) "conference periods" from two to six o'clock, making between twelve and sixteen for each afternoon, as shown in the accompanying diagram.

Afternoon periods which I wish to reserve for another purpose I rule out. As shown above, I have reserved the periods from 2:45 to 3:15 on Tuesday for a class meeting. I find it possible to arrange for fifty such periods a week.

In a school year divided into semesters there are six six-week periods. I try to see all, except my most advanced students, at least once in each of these six weeks. I devote a few minutes in each class, as soon as possible after organization, to arranging this schedule for the first six weeks. After explaining my purpose in wishing to meet my students individually,—for our mutual benefit,—I arrange the hours to suit. I call, let us say, for one who would like to take the two-o'clock period on Monday. Several hands are raised, but Mary Good's is the first one my eyes light on, and her name goes down. So I go through the hours and days till all the class is arranged for. If I find some who need special hours because they work after-

noons, I see that they are provided for outside my schedule. I then post the schedule outside the classroom door as a reminder. I also specify definitely what is to be brought to the conference—for the first one, the notebook, the textbook, and either pen or pencil.

This first conference period, after dealing with points of difficulty that have thus far arisen in the work, and explaining the details of notebook keeping as practiced in my department, I devote to just "getting acquainted." For the past five years I have kept a card catalogue of my students from cards filled out at this interview, with

| P.M. | MONDAY | TUESDAY | WEDNESDAY | THURSDAY |
|------|-----------|---------|-----------|----------|
| 2:00 | Mary Good | | | |
| 2:15 | | | | |
| 2:30 | | | | |
| 2:45 | | X | | |
| 3:00 | | X | | |
| 3:15 | | X | | |
| 3:30 | | | | |
| etc. | | | | |

name, birthplace, present home address, date of birth, church membership, date of baptism, and plans for future work. If I had such a record for other years, it would seem a priceless treasure.

In dealing with church membership and baptism, the way is open at once to speak of spiritual things simply and naturally. I often find that a student who has just been baptized at camp-meeting, is coming to college to get better grounded in the truth or to prepare for work. I also find students who have not yet been baptized, who have come because they feel the need of connecting with the church, and who expect to be baptized soon. Then I find some indifferent ones who have come because of a parent's anxiety. I try, of course, to use extreme tact, and to make the student understand that the data asked for on the card is not to feed an idle curiosity, but to help me to know how best to help him.

I find as many points of contact as possible in this opening conference. I try to be altogether informal. I enjoy

it greatly myself, because it adds another potential friend, or, as I have come to feel in these later years, another son or daughter to my already numerous family. My enjoyment will be reflected in that of my pupil. Above all, I guard against giving him the impression that I am going through a mechanical routine.

In a six-week period I devote the second, third, and fourth weeks to regular conferences, leaving the fifth open to any who wish to see me for special help on their own initiative, and the sixth and the first for examination papers and the thousand and one details that enter into the teacher's work.

After-conferences are guided by circumstances. The first conference has usually laid the foundation for great freedom in later visits. I suggest to my students that they think of me, not merely as a teacher of English, but as one interested in all that concerns them, and that if there are things they would like to talk over with such a friend, I want them to feel free to bring them to me. I find that most young persons are only too glad to talk over their problems with an older one who cares. There are many ways in which a teacher can help, if he will be content to suggest and lead gently without forcing his views. Many times one is able to speak the word in season that will keep a student from following the path that will lead him astray. Sometimes the necessity of severe discipline is avoided. The undercurrent of student thought comes to light. Sometimes one finds that a fellow teacher is being seriously misunderstood. A word to the teacher as well as to the student may clear up a clouded atmosphere.

I believe that the finest qualities of a teacher may find play in these periods of personal contact. All his resourcefulness, his originality, grace, tact, sympathy, insight, breadth of vision, spirituality, every quality that makes him fit to feed the lambs of the flock, will be called into action. But how discreet,

how close in touch with God, must he be in order that these opportunities may be rightly improved! Woe to the teacher who betrays a confidence, or who does not realize his responsibility to God for the youth under his charge. The closer he comes to the life of his students, the more awful becomes his responsibility. It may be that the destiny of a soul depends on a chance word or the turn given a conversation. "Who is sufficient for these things?"

The Teaching of Modesty

FREDERICK GRIGGS

ONE of the most important elements that enter into true education is modesty; however, it is often overlooked. True modesty is to character what perfume is to the rose. There comes from the life of a truly modest person a delightful influence.

Christian education aims directly at the development of the finest and purest sentiments of life. It seeks to create a love for all that is noble and elevating. The individual so educated delights in refinement, while the coarse and rude are offensive to him. There is a fundamental relation between modesty and a love of the beautiful, because modesty is the manifestation of a refined and delicate nature. The ditch digger as well as the artist may delight in the beautiful.

God made all things beautiful and good. To appreciate the beautiful in nature is to recognize the fine harmonies of color, form, and sound. He who does not have this discriminative mind cannot be a lover of the beautiful. This is true both in nature and in character, for the beauty of life comes from its fine shades of feeling.

Our lives are refined by care and effort. The rejection of every unkind and base thought; the inhibition of careless, coarse expression of gesture, voice, or look; the studied effort to use pure language, to be gentle and kind in manner, — all leave a permanent impression of

refinement upon the life. He who desires these qualities will go to their source, the Word of God. He will choose as his associates only those whose lives exhale an atmosphere of nobility. He will read only those books which stimulate high resolve and worthy achievement.

True modesty shuns the vain and coarse. The truly modest person seeks to place a just value upon himself and his abilities. He wishes to pass for just what he is worth. He does not seek attention, nor shun it when it is properly shown. Our Lord taught in his parable that those bidden to the feast should not choose the chief place.

True modesty shows itself in matters of dress and deportment. The dress should be neat, plain, and unobtrusive. One does not remember the dress of the modest person whom he meets, but he takes with him the feeling that he has been with a well-dressed person. Christ wore modest and becoming dress. His garments were of enough value to cause the Roman soldiers to divide them and cast lots for the seamless garment. The modest person pays due attention to matters of personal hygiene,—to the hair, nails, teeth, and care of the clothing. He regards himself as a man among men, and as a representative of God here upon earth. He esteems himself highly enough to be careful of his person, dress, and demeanor, but not to make himself obnoxious.

How can the principles underlying modesty be taught to children and young people? First, by the influence of the teacher. He whose life is pure, whose ideals are high, and who guards himself in the manner of expression, unconsciously teaches these principles of a modest life. Second, by precept. The teacher should teach true modesty in a definite way. Practical instruction should be given in public and private, and it may be imparted in such a manner as to appeal to the better nature of the student. A practical discussion of this phase of education may well con-

sume some time in the meetings of the parent-teacher association. Third, by proper surroundings. Great care should be taken in our school homes to see that provision is made for the students to develop the modest and refined elements of their nature. I have visited schools where there were but scant opportunities for privacy in bath and toilet, and naturally there could be but little, if any, direct and forcible teaching in matters of modesty in personal hygiene. This lack tends to break down all the finer sentiments of the students, and manifests itself in coarseness and carelessness of dress, manner, and speech.

We are to teach our youth to be ladies and gentlemen, not simply in form, but in heart. But we are in duty bound to teach them the forms of good society and gentle breeding. We should not content ourselves with simply setting before the child the principles of Christian religion, but we should assist him in making a practical application of these principles to the minutest details of his life. Expression and impression are the complements of each other. It is only when an individual expresses, even with painful effort, his impressions of reason or emotion, that these impressions become fixed. Consequently, as Christian teachers, we must encourage our students to give definite expression to the fine feelings of the noble virtue of modesty.

The Teacher

I SAW them in a dream; as stars on high,
With an unclouded radiance they shone,
Spreading their glory through the spacious
zone.

E'en as the world-old poets, keen of eye,
Oft saw, as they looked far into the sky,
The glowing stars as human forms alone,
So I beheld a vision like their own —
Truth-speaking, wondrous,— scene that will not
die.

Lo! Daniel's voice speaks out from Holy Writ,
He makes it known — yea, he interprets it:
"Ye that be wise eternally shall shine,
The brightness of the firmament is thine.
All ye that turn your feet in paths of right,
Shall shine as stars amid the realms of night."

— Emma Grant Salisbury, in *Teachers' Magazine*.

Sacred Music in Education

BIRT SUMMERS

It is said of Franz Liszt, one of the greatest of pianists, that even in his seventy-fifth year he never lost his enthusiasm. What a wonderful thing to say about any one!

Enthusiasm is something that is not sold by the pound nor put up in bottles, and yet there are some folks who seem to have much of it. This is what is needed in the third angel's message. If it could be said of every Seventh-day Adventist that he never lost his enthusiasm,—and it ought to be said, if we are in the greatest business in the world, that of soul-saving,—our music, which is part of the work, should be upon a high plane. Our choir directors, our choruses, our solo singers, and our players on orchestral instruments should have a corresponding standard.

Here are two books I would suggest to those who may do choir directing or assist in singing: "Choir and Chorus Conducting," by F. W. Wodell, Theo. Presser, Philadelphia; and "Twelve Lessons on Breathing and Breath Control," by G. E. Thorp, G. Schirmer Co., New York. These lessons on breathing are very helpful, and any one who does any singing at all, be it ever so little, will be greatly benefited by reading this little pamphlet of fifty pages.

Students often say, "I want to learn just enough music to play a few hymns." To such I reply, "Do not get the cart before the horse. One cannot play hymns well without a proper drill in technic and various studies to insure proper playing of them." Hymn tunes should be practiced by the average piano player, because they are not so easy to play correctly as might seem at first thought. Again, the pianist should be able to do some accompanying; for if he limits his work to mere hymn tunes, his services are limited, hence not so valuable.

Players of orchestral instruments could be of help also, especially in tent efforts and at camp-meetings.

We plan this year, at Emmanuel Missionary College, during our morning chapel exercises, to spend about fifteen minutes in singing. Different ones will be called upon to direct the music, having been notified beforehand and given some advice on directing, thus helping to prepare choir directors by giving them actual experience.

Permit me to refer to my article on "The Psychology of Music" in the *CHRISTIAN EDUCATOR* of January, 1918, which contains many helpful points on sacred music. This article gives in detail many features which cannot be repeated here.

All conductors should understand something of orchestral instruments, musical form, voice instruction, and sight singing. I would suggest the following books: "The Orchestra," by Corder; and "Musical Form," by Goetschius.

A conductor should own the following: A light-weight baton; a music rack; a flexible, leather-covered copy of "Christ in Song," that will remain open easily; four copies each of several men's and ladies' voice collections of gospel songs; about three copies each of various gospel songbooks, in order to secure appropriate duets, solos, quartets, etc. A conductor can make good use of the red pencil for marking his book, so that all expression marks may be quickly observed. It is also advisable to have on hand a list of good anthems.

Those who can possibly play or sing should value every opportunity to assist in helping at our tent efforts or camp-meetings. We as a people are limited in numbers, and it behooves all who possess talents along this line to offer their services willingly. It is certainly discouraging to a director to have to run about and hunt up singers to appear at services, when there should be a more sincere response on the part of those who can help.

Enthusiasm is needed, and to be a faithful soldier of the cross requires a higher plane of life and broader field of service.

THE NORMAL

JESUS AS A TEACHER

"What he taught, he lived. 'I have given you an example,' he said to his disciples, 'that ye should do as I have done.' Thus in his life Christ's words had perfect illustration and support. And more than this: what he taught, he was. His words were the expression, not only of his own life experience, but of his own character. Not only did he teach the truth, but he was the truth. It was this that gave his teaching power."—*Education*.

The Successful Teacher

EDITH SHEPARD

THE course of study is absolutely necessary, but it cannot make a successful school. A room adapted to the school needs, maps, wisely chosen pictures and library, all the equipment of a standard school,—these solve many problems, but cannot make a successful school. No system of grading, however carefully planned and carried out, no examination questions, promotion exercises, or certificates, not even large numbers in attendance, can make a successful school if the teacher, the right type of teacher, be lacking. Such a teacher will make use of as many of these means as possible, but he, and not they, will make the school a success.

The successful teacher works with a purpose. Why are you teaching this year? Is your purpose to get the reward—a salary? It is right to earn your living, but that is not enough. It may be that you love children, enjoy being with them, and wish to spend your

time carefully guiding their instruction, and watching their development, and find deep satisfaction in leading them into larger fields of knowledge. This also is right, but not sufficient.

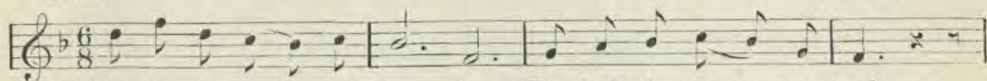
Why do you teach geography? To give knowledge of people, places, and industries? Yes, but you will do more than that. Every lesson must be taught for itself in the best possible way, but unless each subject in the school curriculum is planned to teach the pupils how to live, and unless it has definite value in the formation of Christian character, it might better be dropped, and the pupils sent out of doors to learn lessons from trees, flowers, and birds.

Yes, the true teacher is one with a purpose, and that purpose is to influence life and character. He will teach the Bible,—its great characters, its wonderful laws and poetry, its history and geography,—but he will teach more; he will teach that the God of the Bible loves his boys and girls, and he will lead them to give their lives to their heavenly Father.

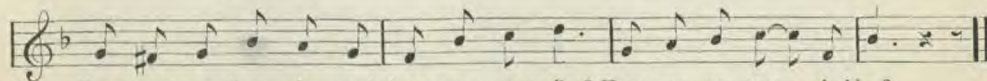
DEAR LITTLE SUNBONNET BABY

A. A. P.

ANNA A. PIERCE



1. Dear lit - tle sun - bon - net ba - by, Why don't I ev - er see you?
2. Where are your cheeks of ros - es? Where are your gold - en curls?
3. Where are my smiles and dim - ples? I have them hid - den, don't fear,



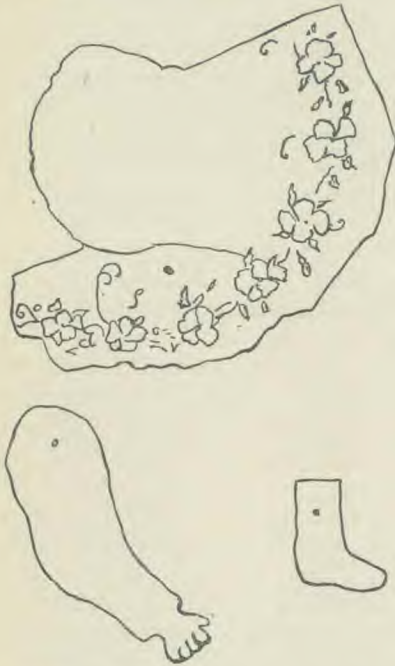
Have you no dim - ples, and have you no smiles? Have you no eyes of blue?
Where is your mouth, and your wee lit - tle nose, Dear lit - tle sun-bon-net girl?
Hid - den a - way at my work and my play, Un - der my bon - net, dear.

TEACHING NOTES—GRADE BY GRADE

FIRST GRADE—Anna A. Pierce

"Little Sunbonnet Baby"

THE music on the preceding page and the accompanying outlines may be of interest to little ones.



SECOND GRADE—Rose E. Herr

Music.—Martin Luther said, "Music is a discipline, and a mistress of order and of good manners." We find that music has a refining, elevating influence upon our boys and girls in the schoolroom; and good songs learned at school are repeatedly sung at home, carrying the same influence there. Singing makes most children happy, and a happy child is very likely to be a good child.

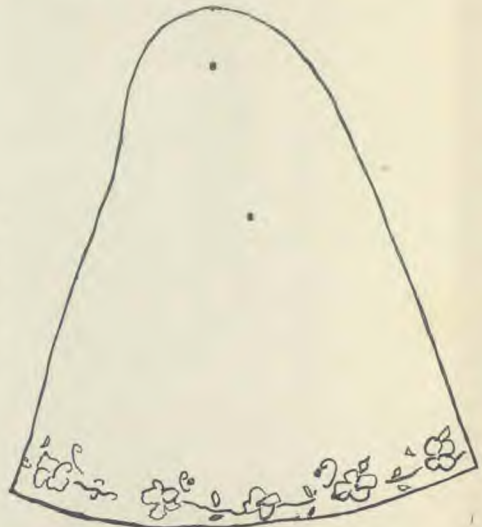
We need to emphasize the beauty of soft, sweet singing instead of loud singing. Watch vigilantly the pronunciation of words, and correct every mistake at its discovery. It is common to hear careless enunciation by grown people in the singing in our church services; but with our boys and girls, through the medium of phonics we should be able to work a reformation in this direction. A very helpful plan is to ask each child to sing alone. This enables the teacher to discover the individual needs of each voice.

In addition to the songs regularly taught for the purpose of giving drill on easy intervals of tone, many songs may be taught for their thought value.

One of the most effective methods of presenting a new song is to sing it for the children as a special feature at the opening exercises, the missionary meeting, or at the regular period for music, whichever seems appropriate. Then ask the children how many would like to learn that song to sing at home or at a program, or at a missionary meeting. This incentive is usually sufficient to bring up every hand in response.

The next step is to tell the story of the song. If there is a published story, use it; otherwise make up one, with the poem itself as a basis for our suppositions. Just as we must use our imagination in studying any work of literature to get the author's picture, so must we do with songs if we are to get the real truth and beauty there is in them.

A song taught to primary pupils for the sake of the sweet home atmosphere it furnishes, is that beautiful lullaby of Alfred Tennyson's—"Sweet and Low." This will serve as an illustration in learning a new song.



The following story will draw upon the pupils' imagination, especially when illustrated on the blackboard by rough sketches of the fisherman's house, and the beach, sea, ship, clouds, and moon, made by simple, rapid strokes:

"Out by the seaside was a little house where lived a good father, a loving mother, and their dear little baby. The father was a fisherman who spent much time in his sailboat out on the waves of the sea.

"One night while the father was away, the mother sat at the open window, with her baby in her arms, and watched and watched for the father's boat. He had been gone so long! She sings this song to her baby:

"Sweet and low, sweet and low,
Wind of the western sea;
Low, low, breathe and blow,
Wind of the western sea."

"When she sings, 'Sweet and low, wind of the western sea,' she thinks of the wind that will fill the sails of the boat and drive it along.



She knows that a strong wind might drive the boat upon the rocks and destroy it, so she wants a sweet, low wind to blow. As she looks up, she can see the moon making the water gleam and glow. She calls it the dying moon because each night after it is full it seems to grow smaller and smaller. She wants the wind to blow in the right direction, too,—from the west,—where she sees the moon hanging like a big lantern to light the way.

"The mother sings softly to her baby,

"Sleep and rest, sleep and rest,
Father will come to thee soon."

"She speaks of the home, and calls it a nest. She knows that God will send the father safely



home, and that she soon will see the white sails of his boat shining like silver in the light of the moon, as the wind carries the boat gently along."

After the story has been told, and while the pupils are in sympathy with the situation, sing the song with them very softly. This probably will occupy the entire music period for one day.

The next day, before time for the recitation, write the poem on the board. Then as they

sing with the words before them, the task of memorizing the song is minimized. While learning it, notice the expression, so no bad habit will be formed, to be overcome later.

Select songs appropriate to the season as well as those that serve to illustrate our Bible and nature stories. "America" and "The Star-Spangled Banner" are dear to every American child, so we try to learn these. Several appropriate songs may be found in "The Golden Book of Favorite Songs," published by F. A. Owen Publishing Co., Dansville, N. Y., at fifteen cents. "Kindergarten Chimes," by Kate Douglas Wiggin, published by Lyon & Healy, Chicago, at a cost of about one dollar and a quarter, contains many gems of song. "Song Stories for the Kindergarten," by Mildred J. and Patty S. Hill, published by Clayton F. Summy Co., 220 Wabash Ave., Chicago, at a cost of about one dollar, is especially good for trade songs and nature songs.

A wise plan is to collect suitable songs from every possible source, since it is hard to find a book that is wholly usable.

THIRD GRADE—Hazel Gordon

A Parents' Day.—If we can give the children a very interesting motive for doing things, with how much more zest will they take up their work! December is rather an easy month in which to motivate work. This is a good time to give a program and invite the parents to the school. Let it not be a program foreign to the school work, and requiring hours of outside drill, but let it be an example of childish work, and let this program motivate the work for the month. For instance, since it is Christmastide, presents may be given, and something ought to be prepared in school for the parents. One of the most acceptable gifts the child can make for the parent is a portfolio containing the school work the child has done during the month.

To make the portfolio, choose some heavy, colored paper,—brown, green, or blue,—and fold it in the center to make a cover in which the work may be fastened. Fold the edges in to make the portfolio more firm. A unit of design may be made, and painted with color in harmony with the paper. The evergreen tree conventionalized, holly leaves and berries, and the poinsettia, all make seasonable subjects for design.

The reading lessons this month will help out on the program, too. "The Ill-Natured Brier" and "Poor Robin" may be memorized and recited by the one who can do so the best. "Taught by a Parrot" may be dramatized. Of course this will be much more interesting if a stuffed parrot is secured, and the child who reads the parrot's part is hidden somewhere. Perhaps some child may find a good Christmas story which he would like to read to the parents.

The Bible lessons will also help out. Children are naturally full of life and enthusiasm. A vivid, enthusiastic telling of the story of "How Elijah, by Prayer, Obtained Rain," or "Esther, the Girl Queen," by a child, would be intensely interesting to parents. Sticks from the woods, decorated with evergreen, could be used in an attractive wand drill.

Arithmetic.—This month's work is still on multiplication. This process will be much simplified by using care in grading the work. First, take up work where each multiplication is complete in itself, as 313×2 ; then take up examples in which the last number is so large that when multiplied it gives two periods, as 912×4 . Next, introduce the carrying process, being careful to start it in just one number, and begin with having the carried figure just one, as in 118×2 . Take up carrying in more than one place next, then introduce carrying with larger figures than one. Be sure to keep up an alert mental drill of not more than four minutes at the beginning of each period. If one has a model store, making out bills for the store will keep multiplication interesting.

Nature.—Trees, even stripped of all foliage, are pretty. Third graders would be interested to find out just how true this is. They will enjoy noting the plan of branching, then drawing the same. It is interesting, too, to note the advantage to the tree of not having leaves in the winter.

Evergreen trees may be profitably studied this month. Interest in these may be aroused by telling of Christmas decorations; how little birds find a hiding place among their branches in cold, windy weather; also how they shelter deer and other wild animals during stormy weather. Hunters and travelers, too, have often made warm, comfortable beds with their boughs. Perhaps the children have felt the sticky gum on a twig. Tell them that the tree uses this gum to cover cuts and broken limbs, so that they will heal before insects can attack the wound.

It would be well to have the children learn to recognize some of the common evergreens:

1. Black pine: Leaves are three to five inches long in groups of two; short sheaths.

2. Spruces (in general): Leaves are short needles, somewhat four-sided, point all ways, not clustered.

3. Hemlocks: Leaves flat, narrowed to short stem, arranged on opposite sides of twigs, appear to be two-ranked.

4. Firs: Leaves like hemlocks, but with no stems.

FOURTH GRADE—Sydney Bacchus

Bible.—Chapter 8 of "The Story of Joseph" is studied this month. "Patriarchs and Prophets" gives additional help in teaching these lessons.

Before taking up the Bible lesson for the day, let one child tell the story of the preceding lesson.

Follow the map with the lessons this month.

A very helpful set of cut-out patterns for illustrating the story of Joseph by the use of the sand-table may be obtained from the Eden Publishing Co., St. Louis, Mo., for eight cents.

Bible booklets may be made with the best compositions which the children have written, and illustrated with the Perry Pictures.

Arithmetic.—Give mental drills daily.

A good deal of board work may be given this month, as there are not many pages to cover in the book. Explain carefully the process of multiplying by two figures, as given on page 192. *Be thorough.*

Let pupils read the number stories carefully, then close their books, tell what is called for, and explain. Occasionally these may be written in story form.

Pupils enjoy a few minutes spent in playing this game for drill on the tables: One child stands before the class and says, "I am thinking of two numbers in the table of the 4's." Another child asks, "Is it $4 \times 4 = 16$?" If this is not correct, the first child responds, "No, it is not $4 \times 4 = 16$." So the guessing goes on until the right numbers are named. The child guessing correctly then stands before the class, and the game is repeated.

Show pupils how to prove multiplication by adding out the nines. This gives those who get through early, extra work to do.

Spelling.—A Santa Claus booklet may be used this month.

As a change from making the spelling booklets, pupils enjoy this plan: Have each child take a sheet of tablet paper, fold in center, crease, open; fold right edge to center, crease, open; fold left edge to center, crease, open. This makes four columns. Write Monday's words in first column, Tuesday's in second, etc. Collect papers each day, and distribute at spelling period. For Friday's lesson turn the paper over. The dictation lesson may be written on the back, also words that have been missed during the week. Let pupils carry their spelling papers home on Friday evening to show father and mother. They will work hard to make each column one hundred per cent.

Reading and Language.—When the habit of reading for the thought has been acquired, more attention can be given to rapid silent reading. This may be done by providing easy selections. The Owen Publishing Co., Dansville, N. Y., puts out a number of five-cent classics which are especially good. Children's books may be secured from the city library. Care should be taken that these contain the right kind of reading matter. Have the class report on what has been read. Remember, "Ability to read becomes *educative* only when

it is coupled with a desire to read the *right* kind of papers and books."

FIFTH GRADE—Mrs. Myrta Kellogg Lewis

Reading.—The first step in teaching a reading lesson should consist of the assignment of the next day's lesson. At this time the teacher should awaken interest and perhaps also curiosity in the lesson. To do this, a few questions may be asked, or some fact of interest stated, which will show why or when the selection was written. For instance, if the lesson is "Eleanor's Letter to Lulu," found on page 92 of the Reader, the teacher may turn to the "Exercise for Conversation and Study," on page 95, and quickly ask a few of these questions. The children will be able to answer some of them, and if they become curious about the others and wish to find out about them, there will be no trouble about their interest in studying that lesson.

In this grade the children should be able to use the dictionary very well—and by the way, each child should be provided with a small dictionary for ordinary use. They should be able to locate places on the globe or map, and to look up little points, with the help of the teacher, in the school reference books. They should be expected to know the meaning of all new words when they come to the recitation. This preparation should make up the main part of the study in preparing for the class work.

Articulation drills should be given whenever the children have trouble in pronouncing hard combinations. Review those on page 33 all through the year. The thirteenth and fourteenth are especially well liked by the children. They will commit them to memory, and no doubt practice at home, if given an opportunity to recite them occasionally.

Bible.—In this study, also, the assignment on the previous day is of the utmost importance to give a setting for the lesson and to add interest.

Review the map work. Have an outline map on the blackboard, where new places may be located as they are studied. If space is lacking, use heavy paper. When you have finished the study of David's "outlaw" life, can the children give in order the places where he stopped?

Spelling.—When assigning the spelling lesson, call attention to the words which are irregular in spelling and apt to be misspelled. Some words require no study after having been carefully examined.

Monumental.—During this month let the children gather used clothing from their friends, to be repaired and used as gifts for the poor and needy ones in the neighborhood. They will enjoy sewing on patches and buttons and darning stockings much better with a real helpful Christmas present in mind for some one. A lesson or two on cleaning and removing

spots from woolen goods, will be very interesting at this time.

The boys might enjoy making a feeding board to hang just outside the window, where the hungry birds may find a dinner after the ground is covered with snow. It would be interesting to begin the spring bird study in December, and note how many different kinds accept the school's hospitality.

Arithmetic.—Do the children really understand the problems when they fail to solve them? In other words, the trouble may be the child's inability to read and "see" what he reads. Let him use the globe in solving problems like number 9 on page 52, if he wishes.

The drill work may be made play if a record of scores is kept. Let each child watch his own progress, and note any improvement. The dull child may get much help from this. Try to encourage him all you possibly can; he needs it.

SIXTH GRADE—Sara K. Rudolph

Bible.—Before we take up the study of the first two tours Jesus made through Galilee, let us consider the country and its inhabitants. These tours were made during the year 28 A. D. Galilee is renowned for its variety and beauty. There are rugged, snow-capped mountains, from which rush rivers, fertilizing verdant valleys. On these mountains and in these valleys, live and grow animal and vegetable life adapted to various climates. Over this luxuriant country, like a net, are spread highways along which travel streams of heathen civilization. It was a populous country, filled with prosperity and gayety. The Galileans were open-minded and kind-hearted, with noble and generous impulses. Through contact with foreign nations, they had a broader outlook and a more versatile character than the people of Judea. They had a high standard of virtue and honor, and preserved zealously their religious and patriotic ideals.

The lake of Galilee lay under a tropical heat at the bottom of a deep mountain valley. The towns which lined its shores, were flourishing centers of industry and commerce, in which people of all nationalities took part.

In such a country and among such a people Jesus began his work. The stories of his experiences on his tours are familiar to the children. For this reason do not spend so much time on the story, but seek to impress spiritual lessons.

Suggestions: Compare sin with leprosy; make a short Bible study of texts giving reasons for Sabbath observance; memorize the beatitudes; some of the tares sown in the heart raise storms of temper, which Jesus can still as he stilled the tempest on the lake; the demoniacs are examples of how Satan can cause one who serves him to degenerate; but how much more powerful is Christ than Satan!

Nature.—Lessons 54-61 are not to be given as regular class work. There are parts of these lessons, however, that will be of interest. Most children have many questions in their minds regarding the eclipse of the sun or the moon, and comets. Discuss these with the class. Omit the first lessons of chapter 8, and take up the work again with lesson 61. The following is an outline given by C. F. Hodge, suggesting topics for study:

LESSONS ON ANIMALS

1. Domesticated animals: Pigeons, domestication, habits, feeding, care, use.
2. Birds: Maryland yellowthroat, rose-breasted grosbeak, hairy woodpecker, crossbills, wood pewee, veery, house wren, warbling vireo, white-throated sparrow, fox sparrow.
State laws for protection of birds.
3. Frogs and salamanders: Wood frog, red-backed salamander.
Rear from eggs and make feeding tests with insects.
4. Fishes: Bass-rock, large and small mouth; black.
5. Insects: Borers — peach-tree and others; cabbage worm and parasites, tiger beetle, squash bug, botfly, apple maggot, house ant.
6. Miscellaneous animals: Earth worm, mole, shrew.

Language.—A thorough review of the work previously suggested should be given in preparation for the midyear tests. Give more time to composition work and the study of the correct use of words. A list of words is given in front of the reader. Words may be found in the pupils' written work that can be used. By this time the children must be interested in writing letters, so let them write more. In the new letters teach the use of quotation marks for direct quotations, names of books, etc. Write these letters long enough to paragraph.

SEVENTH GRADE — Mrs. C. M. Sorenson

Spelling.—A seventh-grade pupil should be able to find words quickly in the dictionary, and understand the signs that indicate syllabication and accent. The pronunciation, meaning, and use of a word should be known before the spelling is studied. This may be looked after at the time the assignment is made.

No written paper in any subject should be accepted if it contains a misspelled word.

Language.—Much attention should be given to oral and written composition. Care should be taken to ask questions in all recitations that require long answers. One recitation period each week can well be used in reading and discussing pupils' compositions, as they will then feel that they are writing for an audience. Papers should be carefully corrected as to writing, punctuation, and spelling, and returned to the pupil, so that a correct copy may be put in the notebook. The compositions in this

grade should not be long, and the subjects should, as far as possible, touch the child's experience.

In grammar we explain why the grammatical forms in language are correct. The plan in the text should be quite generally followed, with as much variation as is possible in the recitation. Charter's gives a simple form of written work, which may be followed at first: "The king of Spain may come to America in June." Kind of sentence — simple, declarative. Subject — king. Modifiers — (1) the (2) of Spain. Predicate — may come. Modifiers — (1) to America (2) in June."

The use of some simple method of diagramming often saves much time in written work, but it should never take the place of verbal analysis. A leading educator has recently said, "The abuse of diagrams, which were so common a few years ago, has led to their general condemnation; yet when properly used, the diagram is often of great assistance."

Geography.—In addition to the text, the school should have access to a set of geographical readers; such books as "How the World is Clothed," "How the World is Fed," "How the World is Sheltered," and as many books of travel as can be secured for our school libraries. In many of our schools, books may be borrowed from the public libraries.

EIGHTH GRADE — Myrtle E. Schultz

Spelling.—The purpose of teaching children to spell is to give them tools with which they may express themselves in writing. Therefore, the child's spelling lists should contain words for his writing vocabulary only, and those in common use. Words must be taught, not merely be assigned for study and pronunciation in formal test. The aim is to have children gain spelling ability, the more important factors of which are: (1) Observation of words; (2) observation of sounds; (3) ability to group letters of word into syllables; (4) ability to translate sound into letters; (5) memorizing by using all possible forms of educational stimuli and association.

A few new words should be taught each day, and any misspelled words should be retaught and presented again and again until correct spelling has become habitual and automatic. For variety one might dictate a paragraph containing words taught the previous day, together with review words. Then the words might be spelled correctly, or one could write the paragraph on the board correctly, and have each child correct his own work. Finally, re-teach all the misspelled words.

Instead of contextual spelling, column spelling makes a nice change. Let the children write the lesson for the day and exchange papers among themselves. After the papers have

(Continued on page 126)

HOME EDUCATION

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

The Parent-Teacher Association

MRS. R. B. THURBER

REALIZING the value of co-operation between parents and teachers for the benefit of the Training School of Emmanuel Missionary College, this community has formed a Parent-Teacher Association.

Early in November of last year, the Normal Director sent out invitations to the parents and patrons of the school, asking them to be present at the school building on a certain Thursday afternoon. The large attendance at the stated time showed the interest that all felt. The needs of the school were presented, and a committee was appointed to form a constitution and select officers.

At the meeting held in December, the constitution was adopted and the officers elected. The constitution contains four articles dealing with the name of the organization, the aim, its time of meeting, and the officers.

It might be of interest to give our aim: "The purpose of this association shall be to promote a spirit of co-operation between parents and teachers; to discuss problems involving home and school; to study questions pertaining to school management and child training; to consider the needs of our training school, and devise plans for meeting these needs; to provide means for making it possible for every boy and girl to secure the blessing of a Christian education; and through earnest prayer to invoke divine guidance in the feeding of the lambs of the flock."

The time of meeting is the first Thursday in each month. The officers are a president and a secretary, who, together with the regularly employed teachers of

the training school, constitute the executive committee. Four subcommittees were appointed, each consisting of three members. A Library Committee collects money and books for a suitable school library. An Equipment Committee is planning to supply the necessary articles to teach Domestic Science and Sewing. An Advertising Committee keeps the community informed regarding what is being done by the association. Lastly, the Finance Committee raises all funds and keeps in touch with the financial condition of the children, assisting those who need help.

The association has raised over \$100, which, added to the allowance of the college board, will well equip our training school. This is a great encouragement.

Now a word about programs. We have a short devotional study on some topic from the Bible or "Counsels to Teachers." Our committees give their reports. At each meeting, two or three parents are appointed to visit the school and report on the work. We hope to start a "Round Table" at a future meeting. This is planned for parents, who may present their child problems and receive help from those who have successfully met these problems. It is planned also to have a little five-minute exercise by the children,— a memory verse drill, a map hunt, a phonic drill, a story — just simple little things from the children's class work, that will require no extra preparation by the teacher.

After our meeting is over, nearly all linger to examine the displays of the children's work.

Teaching Notes — Grade by Grade

(Continued from page 124)

been corrected, let the children keep their own papers for use in studying the words which they misspelled. Next day, let them write the same list to be handed in, and the new lesson may be written for their own use in studying, after having been corrected. Once a week all the words of the past week, and those in common use in all their studies, should be reviewed.

Arithmetic.—The work for this month is based on percentage, and its practical application to agriculture, interest, taxes, insurance, customs, duties, trade discount, profit and loss, and commission. The principles which are the basis of this work are:

1. Percentage = base \times rate.
2. Rate = percentage \div base.
3. Base = percentage \div rate.

These principles apply to interest, taxes, discount, etc., and it is one's privilege to help the children understand that it is so. Let them compare the above statements with those used in interest, etc., and formulate statements for each of the topics studied. Be sure they thoroughly understand percentage, for then they can understand the application.

The children in this grade should become very familiar with the terms "premium," "policy," "insurance," "real estate," "personal property," "taxes," "duties," "income tax," "internal revenue tax," etc.; and should use them as frequently as necessary. Try also to obtain official documents illustrating the forms used, or blanks to be filled out. Other texts should be used as supplementary helps. Some of the arithmetic in this period might very nicely be correlated with civics.

Opening Exercises.—Important birthdays during this period are:

1. John Milton, December 9.
2. Beethoven, December 16.
3. J. G. Whittier, December 17.
4. President Wilson, December 28.

These may be used to advantage, referring to the important and interesting facts concerning the life and work of each character.

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