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VOL. XI

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No. 3

EDITORIALS

Things to Be Done This Year

Give the Spirit of Prophecy Its Place

OUTSIDE of the Bible itself, we owe more to the writings of the spirit of prophecy than to anything else for the many excellencies of Christian education as we are endeavoring to give it in our schools. While some of the good things given to us in the spirit of prophecy were taking root years ago in the hearts of a few men who had the vision to see beyond their time, and while more of these principles are finding a substantial place in the schools about us in recent years, yet more than forty years ago the spirit of prophecy gave us light on the essentials to true education, more fully unfolded since they were first given, that put us on vantage ground above all other people and beyond every other system of education. We do not hesitate to say that the system of schools we have developed on these principles is without a peer in spiritual efficiency and in the training that gives young people a broad, balanced, common-sense view of life and its legitimate demands. Whatever superiority these schools possess is owing chiefly to the place given to the Bible and the spirit of prophecy in the teaching and management.

It is needless to say that the writings of the spirit of prophecy have been held in high regard by our teachers, and much used in the instruction given in practically every subject taught. The question that is highly important for us to consider anew, and do something

about, is whether we have been giving the spirit of prophecy the definite place it really deserves in our schools.

In considering this matter at the time of our Educational Council in April, it appealed to the educators present that we ought to do one thing that had never been done before in any adequate way; namely, to give the subject of the spirit of prophecy a distinct place in the curriculum itself. One semester's work in this subject was accordingly assigned to the eleventh grade following the one semester of denominational history. The rise and development of the spirit of prophecy among us was a part of the rise and development of the denomination itself. The subject can therefore be taught to advantage by this arrangement. The history of the denomination cannot be studied without giving proper attention to the spirit of prophecy, and this should be done during the first semester, but the emphasis and more systematic treatment of the subject should be given in the second semester.

At the Bible and History Teachers' Council held in Washington during the summer, a syllabus on the teaching of the spirit of prophecy was prepared along with the syllabi for the teaching of Bible subjects. The aim in this study is defined this way in the syllabus:

"To study spiritual gifts as set forth and demonstrated in the Bible; to establish faith in the manifestation of the spirit of prophecy

among us; to study the relation of the spirit of prophecy to this movement; to gain a knowledge of some of the most prominent teachings in the works of Mrs. E. G. White; and to inspire such a love for these writings as will lead to their continued study."

The scope of the work is given thus:

"The Bible, and selections from the works of Mrs. E. G. White published by the denomination."

The content is defined in this way:

"The subject matter to be of such a character as to help students in Christian living and in the formation of character, and to help prepare them for active Christian work."

As to the textbook it was recommended that one be prepared under the supervision of the General Department of Education. This matter is now under consideration, though nothing can be brought out in time for use the present year. It is very desirable, however, that in the schools where this course is offered the present year, the teacher endeavor to conform as closely as he can to the outline of the syllabus. The results of such effort would constitute a valuable contribution to the development of the textbook itself.

We shall be glad to receive any suggestions from those who teach the subject this year, or who have taught it in the past, on what the content and arrangement of such a book should be. We have in mind in a general way that it should take up a study of the spiritual gifts as they are presented in the Bible, with special attention to the spirit of prophecy itself. Following this, would naturally come the manifestations of the spirit of prophecy in its close relation to the development of our denominational views and work. The latter part of the course could very properly be given to a study of the writings of the spirit of prophecy in much the same way as we study the writings of any author. This would include such study of the life experiences of the author as would throw any light upon the writings; a survey of the writings themselves; selected books or parts of books for intensive study with a view to giving students the

best possible idea of the character and scope of their content, keeping the general aim in view of acquainting the student with the content of these writings and stimulating an interest to follow up their reading and study after he leaves school. Such a study would naturally include the proper use of these writings in the study of the Bible, in the practical problems of life, and in the work of the gospel laborer. These ideas are only general and suggestive. We should be glad to receive suggestions from others.

So much for the teaching of the spirit of prophecy as a subject in the curriculum. In what has been said, one caution should be given, namely, that the introduction of such a course into the curriculum is in no sense intended to take the place of the free use of the writings of the spirit of prophecy in the teaching of the other subjects in the school. The closer we keep to the study and application of these truth-filled writings, interpreted in the broad and balanced way that the writer herself always interpreted them, the more effective will be our teaching in any subject that is thought worthy to be brought within the curriculum of the Christian school. We cannot afford to neglect the great treasury of truth found in these writings. They should not be used any more than should the Bible to whip anybody into line with our personal interpretations, but should be earnestly studied for the deep and forceful appeal of truth that is everywhere abundantly and definitely to be found in them.

In short, we are deeply grateful for the special light and help afforded us through the spirit of prophecy. We may count ourselves fortunate above every other class of educators in having the prestige of their presence with us. We can well afford to give renewed study to their importance and content, and give the spirit of prophecy the place it richly deserves in our schools.

NOTHING great was ever achieved without enthusiasm.—*Emerson.*

Moral Education

In the preceding number of this journal there was presented an outline of important points in character development as prepared by the National Institution for Moral Instruction.

Believing they will be of interest to our readers we are also inserting the essential points of a "Children's Code of Morals for Elementary Schools," prepared by William J. Hutchins:

I

The Law of Health

1. I will keep my clothes, my body, and my mind clean.
2. I will avoid those habits which would harm me and will make and never break those habits which will help me.
3. I will try to take such food, sleep, and exercise as will keep me in perfect health.

II

The Law of Self-Control

1. I will control my *tongue*, and will not allow it to speak mean, vulgar, or profane words.
2. I will control my *temper*, and will not get angry when people or things displease me.
3. I will control my *thoughts*, and will not allow a foolish wish to spoil a wise purpose.

III

The Law of Self-Reliance

1. I will gladly listen to the advice of older and wiser people; I will reverence the wishes of those who love and care for me, and who know life and me better than I; but I will learn to think for myself, choose for myself, act for myself.
2. I will not be afraid of being laughed at. I will not be afraid of doing right when the crowd does wrong. Fear never made a good American.

IV

The Law of Reliability

1. I will be honest in word and in act. I will not lie, sneak, or pretend, nor will I keep the truth from those who have a right to it.
2. I will not do wrong in the hope of not being found out. I cannot hide the truth from myself and cannot often hide it from others.
3. I will not take without permission what does not belong to me.
4. I will do promptly what I have promised to do. If I have made a foolish promise, I will at once confess my mistake, and I

will try to make good any harm which my mistake may have caused. I will so speak and act that people will find it easier to trust each other.

V

The Law of Clean Play

1. I will not cheat, nor will I play for keeps. If I should not play fair, the loser would lose the fun of the game, the winner would lose his self-respect, and the game itself would become a mean and often cruel business.
2. I will treat my opponent with courtesy.
3. If I play in a group game, I will play, not for my own glory, but for the success of my team and the fun of the game.
4. I will be a good loser or a generous winner.

VI

The Law of Duty

I will try to find out what my duty is, *what I ought to do*, and my duty I will do, whether it is easy or hard. What I ought to do I can do.

VII

The Law of Good Workmanship

1. I will get the best possible education, and learn all that I can from those who have learned to do the right thing in the right way.
2. I will take an interest in my work, and will not be satisfied with slipshod and merely passable work. A wheel or a rail carelessly made may cause the death of hundreds.
3. I will try to do the right thing in the right way, even when no one else sees or praises me. But when I have done my best, I will not envy those who have done better, or have received larger reward. Envy spoils the work and the worker.

VIII

The Law of Teamwork

1. In whatever work I do with others, I will do my part and will help others do their part.
2. I will keep in order the things which I use in my work. When things are out of place, they are often in the way, and sometimes they are hard to find. Disorder means confusion, and the waste of time and patience.
3. In all my work with others, I will be cheerful. Cheerlessness depresses all the workers and injures all the work.
4. When I have received money for my work, I will be neither a miser nor a spendthrift. I will save or spend as one of the friendly workers of America.

IX

The Law of Kindness

1. I will be kind in all my *thoughts*. I will bear no spites or grudges. I will not think myself above any other girl or boy just because I am of a different race or color or condition. I will never despise anybody.
2. I will be kind in all my *speech*. I will not gossip nor will I speak unkindly of any one. Words may wound or heal.
3. I will be kind in all my *acts*. I will not selfishly insist on having my own way. I will always be polite. Rude people are not good Americans. I will not trouble unnecessarily those who do work for me. I will do my best to prevent cruelty, and will give my best help to those who need it most.

X

The Law of Loyalty

1. I will be loyal to my family. In loyalty I will gladly obey my parents or those who are in their place. I will do my best to help each member of my family to strength and usefulness.
2. I will be loyal to my school. In loyalty I will obey and help other pupils to obey those rules which further the good of all.
3. I will be loyal to my town, my State, my country. In loyalty I will respect and help others to respect their laws and their courts of justice.
4. I will be loyal to humanity. In loyalty I will do my best to help the friendly relations of our country with every other country, and to give to every one in every land the best possible chance.

While these principles are especially given for preparing boys and girls to become good American citizens, they may be made to exemplify in practical life the great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." O. M. J.

Practical Education

MUCH is said today about practical education, and it is evident that a great change has come about in the aim of both advanced and elementary schools. Where once the school was chiefly concerned with formal mental discipline and speculation, today it is linked up closely with the problems of daily life.

Much progress is yet to be made, however, for we are prone to cling tenaciously to old ideas and have not fully adapted our work to present needs.

The following paragraphs by Dr. W. B. Holden, in a recent number of the *Signs of the Times*, are worthy of the attention of every teacher:

"Our daughters go to school and learn how to paint a loaf of bread that would make your mouth water. But eating a loaf they had made would be more likely to produce colic. Yet we have this idea of education,—to paint well a loaf of bread is 'art,' but to make well a loaf of bread is a 'job.' We put the bread painter in the parlor, but the bread maker in the basement.

"People should know a little about the requirements of the alimentary canal. There is more real chemistry in a loaf of bread than there is in a whole course of chemistry given

in the ordinary college. If you follow a loaf of bread from the kernel of wheat in the ground, up through its growth, its maturity, its harvest, its milling, its baking, its digestion, its assimilation and changes in the body, you have done a good year's work in chemistry. And then you will not have it all. People don't like to study that sort of chemistry. We don't object to studying about iron, and gold, and silver, and some of the precious metals that we would not know if we saw them; but we object to studying about a loaf of bread that we meet very intimately several times a day.

"It seems to be characteristic of human nature to fasten our attention on remote and unimportant objects, and miss the essentials near at hand. We should become interested in the chemistry of a loaf of bread, and have a thorough course in that. We should then produce much better cooks than we are making at the present time. Some people have an idea that cooking is degrading. But a young woman who is able to cook a wholesome meal should be doubly honored. She has something of real value. Cooking can be made as much a pleasure and an art as spreading a little paint on a piece of canvas. And where one can learn to daub paint on canvas poorly, a hundred can learn to cook well."

Art should not be neglected nor depreciated, for it is made use of in the industries. Furthermore, it contributes

to the development of the esthetic nature, thus bringing into the life of the individual the wholesome pleasure of beauty and symmetry.

Chemistry and other sciences enter every department of industrial life, and have their practical value.

It is possible, however, to be acquainted with the principles of drawing and painting, also to know the properties

and reactions of the metals and non-metals, and yet be unable to make neat garments, arrange the parlor, dining-room, bedroom, and premises in an attractive manner, or to prepare wholesome food.

Great opportunities await the schools in developing this branch of education, which has to do with the daily life of every person.

O. M. J.

Teachers' Salaries

OUR denomination has ever been in accord with the principle that the laborer is worthy of his hire, and has endeavored to adjust itself to the financial needs of every one of its laborers. It is well understood by all that the salaries paid our workers are considerably lower than those received by men and women in corresponding commercial lines of work.

Of late there has been considerable agitation of the wage question by teachers in the public schools. There is no question but that teachers have justly had reason to feel that the important character of their work in comparison with that of industrial workers made them worthy of larger financial remuneration.

This same feeling has been shared by our denominational teachers and leaders, and efforts have been made to adjust the wage scale equitably. At the recent Educational Council careful study was given to this problem with the result that the following resolution was passed:

"That we recommend to the General Conference Committee that the minimum wage of teachers in our elementary schools be \$30 a month plus board and room, or \$50 without board and room." (Later approved by the General Conference Committee.)

It should be noted that the rates above are *minimum* rates. We believe that earnest effort is being made by each conference to carry this action into effect in its territory.

The following items of comparison between the income and expenses of an

Oregon public school teacher and a conference church school teacher, sent in by Clyde Lowry (not a teacher), will be read with interest:

"Considerable discussion has been caused by the passage of a law by the recent Oregon Legislature which requires every school district to pay public school teachers a minimum wage of \$75 a month. Strict penalties are provided for failure to pay this amount; and no contract is valid which stipulates less than this amount.

"But there is increasing difficulty in finding or retaining teachers, as they maintain this is not a living wage. One teacher recently wrote her board of trustees, asking to be released from her contract, and summarizing her expense as follows: Board and room at one dollar a day, \$365; clothing and personal incidentals, \$150; services of physician and dentist and loss of time through sickness, \$75; life insurance and sick benefit premiums, \$50; expense for keeping up to teachers' standard of efficiency, educational magazines, institute expense, newspapers, books, magazines, vacation, research and travel, \$50; charity, Red Cross, church, etc., \$50; entertainment and amusement, theaters, games, etc., \$15; moving and other expenses incidental to the brevity and uncertainty of tenure by the teacher, \$50; a total of \$805. The total minimum salary of the teacher being \$888 (according to the law), there remains \$83 for all other expenses.

"All these figures, while interesting, do not interest us as do the salaries and problems of our own church school teachers. A comparison of the expense account of our teachers will be helpful. Take a weekly wage of \$12.50, which is the minimum denominational standard now recommended; deducting the 16 weeks' summer vacation without pay, the average church school teacher may expect a wage of \$450.

"The financial budget of the average teacher will appear something like this; submitting that every item is on a conservative basis:

Salary	36 weeks at \$12.50	\$450.00
Tithe		\$ 45.00
Board and room	52 weeks at \$5.00	260.00
Offerings	52 weeks	10.00
Books and teachers' helps		25.00
Doctor and dentist		10.00
Everything else		100.00
		<hr/> \$450.00

"A few teachers may be able to earn something during the summer vacation; but not if they attend summer school, or take the time for study, sewing, camp-meeting, and recuperation.

"There are probably few places, unless it be in the country districts, where a teacher may obtain board and room for \$5 a week or less. Usually room rent must be paid while the teacher is away. And even when the conference pays board and room and traveling expense to summer school there are additional necessary expenses which more than offset the saving.

"The ten dollars allowed for offerings must include Sabbath school, church, Missionary Volunteer, and all other charities. Note that no

allowance is made for saving, or for extraordinary expenses.

"The allowance for books and helps must cover the Teachers' Reading Course, manuals, supplies, the *Review*, the *Gazette*, the *Sabbath School Worker*, the union conference paper, and other books which teachers are expected to have — and should have.

"The hundred-dollar allowance must cover clothing of all kinds, laundry, incidental expenses, railroad and street-car fare; and all items not specifically mentioned in the budget."

We have reason to believe that every conference is giving careful study to the teacher's wage problem, providing every teacher with an adequate salary. Our teachers are engaged in a noble and highly important work but do not ask for the same remuneration as they would expect to receive in other than denominational schools.

O. M. J.

Thanksgiving Day

We approach another Thanksgiving Day with a feeling of gratitude to God deeper than that felt in any previous year. Though the enemy of mankind has been abroad in the earth, God also hath wrought mightily.

Let us thank God first of all for Jesus Christ and his power to save. Let us thank God for peace, after the most dreadful carnage in the history of nations. Let us thank God that America is still a land of liberty where the hand and heart may yet be free. Let us thank God that the door to missions, once ajar, now stands wide open. Let us thank God for the scores of young men and women who have gone from our schools into the service of Prince Immanuel.

It seems fitting that our schools make Thanksgiving Day one of the most attractive, impressive, and profitable days of the school year.

O. M. J.

Making the Most of the Week of Prayer in Our Schools

MEADE MAC GUIRE

[During no previous year have our schools been in greater need of the Holy Spirit than they are this year. The fruitage of four years of war is already being seen in the moral, social, and industrial worlds. Though every day should be a day of prayer and supplication, we do regard the Week of Prayer as a time when a special spiritual outpouring comes to the church in response to its united appeal. It is well that in every school definite plans for that special service be made early in the year. This article by Elder MacGuire will prove helpful in beginning the preparation for the spiritual feast.—O. M. J.]

Two things seem of supreme importance as we undertake a discussion of this subject. First, that all, both students and faculty, look forward to the week with eager, joyful, and definite anticipation. Second, that the week shall close with no sense of disappointment, but that all shall have received far more than anticipated.

For years I looked forward to the Week of Prayer very eagerly and expectantly, but while great promises were made, and great expectations awakened, there seemed to be something intangible and unattainable about it all. I was left with such a sense of failure and disappointment that I came to look forward to the Week of Prayer with actual dread rather than pleasure.

To avoid this, it seems to me those who lead must have a deep spiritual experience, a clear conception of what they and their students need, and sensible, systematic plans by which to secure the desired results.

Believing in Revivals

With some of the young people there is prejudice against revivals. Not all revivals have been conducted judiciously; this has caused some persons to become possessed with a sense of indifference and aversion to them. There is a way to approach the matter sympathetically and wisely, so as to win the respect and es-

teem even of those who are not interested in spiritual things.

Strictly speaking, revivals pertain to God's people — those who have a Christian experience, but now by the Holy Spirit are revived. They are quickened and stirred to greater earnestness and consecration to God's service. The conversion of sinners may be termed the fruits of a revival. However, the word as generally used embraces both.

That revivals of religion are one of God's most effective agencies in building up the church and saving sinners is apparent from the history of Israel, and even more strikingly from the history of the church, from the great revival of John the Baptist to those of our own generation. The history and permanent results of some of these great revivals may well be presented to the students by way of preparation for the Week of Prayer.

Purpose of a Revival

"A revival of religion presupposes a declension." Sin is so prevalent everywhere, and men are so constantly in contact with it that their spiritual faculties become paralyzed, the senses blunted and benumbed. A revival means the quickening of the spiritual faculties resulting in conviction of sin. Backsliders will be constrained to repent. Faith will be renewed. The power of the world will be broken and its attractions appear empty. The study of God's word will become delightful, and time will be sought for prayer. And, finally, the thoughts of Christians will be turned from themselves, and occupied with the great purpose of glorifying God and saving sinners.

What Produces Revivals

No power but that of the Holy Spirit can produce a true revival. There are revivals produced by a combination of

personality, advertising, and various methods of men, but they are false revivals. On the other hand, we believe, as Charles G. Finney used to say, "A revival is a purely philosophical result of the right use of the constituted means." Men plant corn, cultivate and tend it, and finally harvest it. They do not make it grow—only God can do that. Nevertheless man would never reap the harvest if he did not sow and cultivate. So with revivals—man sows and cultivates, and God produces a spiritual growth which results in the harvest.

Doing Our Part

A few paragraphs from the Testimonies give the key to the attitude one should hold toward this subject:

"Have you not been afraid of the Holy Spirit? At times it has come with all-pervading influence into the school at Battle Creek, and into the schools in other localities. Did you recognize it? Did you accord it the honor due to a heavenly messenger? When the Spirit seemed to be striving with the youth, did you say, 'Let us put aside all study; for it is evident that we have among us a heavenly Guest? Let us give praise and honor to God.' Did you, with contrite hearts, bow in prayer with your students, pleading that you might receive the blessing that the Lord was offering you?"

"The Great Teacher himself was among you. How did you honor him? Was he a stranger to some of the educators? Was there need to send for some one of supposed authority to welcome or repel this Messenger from heaven? Though unseen, his presence was among you. But was not the thought expressed that in school the time ought to be given to study, and that there was a time for everything?—as if the hours devoted to common study were too precious to be given up to the working of the heavenly Messenger.

"If you have in this way restricted and repulsed the Holy Spirit of God I entreat you to repent of it as quickly as possible. . . . When the Holy Spirit reveals his presence in your schoolroom tell your students, 'The Lord signifies that he has for us today a lesson of heavenly import, of more value than our lessons in ordinary lines. Let us listen; let us bow before God, and seek him with the whole heart.'"

When I visit an institution, however cordial and urgent my invitation has been, if all are so busily occupied with their work or study that they scarcely have time for greeting, it is natural to

feel that their invitation was a mere formality, and they really do not desire my presence. We may talk about and pray for the presence of the Holy Spirit, but unless we are willing to lay aside our work and studies, and at least share the time with our heavenly Guest, we only grieve and insult him.

Organizing

Teachers may well take time to encourage the organization of small prayer bands, not for prayer alone, but for definite personal work. While there should be system and order, we must guard against too much formality. Spontaneous effort means much to young Christians. To go voluntarily and invite a schoolmate to engage in prayer means far more than to go because the name has been handed one by a committee. If the teachers practise personal work, their words will have force. And let it be emphasized most earnestly that this practice is not for the Week of Prayer alone, but for the whole year. Then the time may come when no student can say, "If I asked a schoolmate to go and pray with me, he would think I had become a fanatic."

Special Considerations

Today our schools are largely attended by students who have been reared in the message. The majority of them have been moral, outwardly exemplary, and are church members. No effort should now be neglected to set before them the reality of those fundamentals which to many have been only theories. Let them know most emphatically the futility of a profession without genuine conviction of sin, heartfelt sorrow, and thorough repentance. Let them understand the awful nature of sin, and the reality of hell and of heaven. Unless these things take fast hold of the mind and heart there can be no real appreciation of the infinite love of God for sinners and the suffering and death of Christ as our substitute.

Also, the way to exercise prevailing faith, actually to obtain the gift of the Holy Spirit, to experience permanent

victory over habitual sins, and how to work definitely and successfully for souls—these are the vital things.

If any of those who are the natural leaders have not themselves learned these lessons, they surely need to seek God earnestly. Great, indeed, is the responsibility of leading others even over a

road we ourselves have traveled. We cannot hope to accomplish much by pointing out the way we ought to have gone but have not.

“When we have entire, whole-hearted consecration to the service of God, God will recognize the fact by the outpouring of his Spirit without measure.”

Health Supervision in Schools

L. A. HANSEN

MEDICAL supervision of school children is developing rapidly in its importance in the minds of health authorities and educational leaders. It is recognized as a matter that concerns both public health and education. An increasing number of States are enacting laws providing for intelligent health supervision of school children, which indicates that this measure is regarded as a potent means of developing good citizens and of contributing to the welfare of the State in general. Towns, cities, and States are appropriating considerable money to carry it on, thus giving further recognition of its value.

While this movement is comparatively new in its present active form, the importance of child hygiene has long been recognized by some. It may be of interest to note that in 1849 the governor of the Commonwealth of Massachusetts appointed a commission to make a sanitary survey of the State, and that in the following year their report contained these recommendations:

“XVIII. We recommend that, in erecting schoolhouses, churches, and other public buildings, health should be regarded in their site, structure, heating apparatus, and ventilation.

“XXVI. We recommend that measures be taken to ascertain the amount of sickness suffered among the scholars who attend the public schools and other seminaries of learning in the Commonwealth.”

In 1875 and following years, elaborate studies were made of the physical growth of school children in Boston, as appears from the annual reports of the State board of health for 1877 and 1879.

The interest in school health shown so early and continuing with more or less strength through the succeeding years has served to bring Massachusetts to the front among the States showing much development at present in this phase of health activity. The first systematic work under the term “medical inspection of schools” was begun in Boston in 1894. Other cities in the State began similar work soon after and the interest gradually increased until 1906, when the legislature passed a bill requiring school inspection throughout the State.

The importance of physical examination of school children is shown by the findings in both city and rural schools, showing large percentages of children with defects. Many of the defects are such as can be corrected if given early attention, when the child is young; but if allowed to continue they may do much harm in undermining the health and retarding the mental development of the child. Defective eyes, bad teeth, adenoids, and diseased tonsils should have attention before they have done their destructive work and when correction is comparatively easy.

The figures of one year for the examinations in New York and Minneapolis may be an example of general conditions.

	New York City		Minneapolis	
	Number	Per cent	Number	Per cent
Number examined	78,401	100.0	710	100.0
Bad nutrition	4,921	6.3	166	23.3
Defective vision	869	1.1	55	7.7
Defective teeth	39,597	55.0	309	43.5
Enlarged tonsils ..	18,306	23.3	221	31.1
Treatment needed	56,259	71.7	462	65.1

The following table gives the percentage of some defects found in a number of schools in Virginia as compared with the statistical tables of four cities that have had systematic school inspection for four years or more:

Defective	Virginia		Richmond	New York City	Chicago	Pittsburgh
	Rural	City				
Eyes	23.	11.	6.5	22.	15.	17.
Ears	3.4	1.12	1.5	1.1	1.3
Tonsils	50.	65.	5.	12.	14.2
Teeth	62.5	62.7	30.	55.	37.7	42.2

The city of Oakland, Calif., has a staff of ten school health inspectors, including one director, a physician, and nine registered nurses. From a summary of the work done for 1917-18 we select the following items:

Total number physical examinations	62,493
Permits to return to school after communicable disease or after suspicious symptoms	1,604
Visits to schools	2,032
Visits to homes	8,355
Children taken to clinics and hospitals	643
Children treated at clinics	1,620
Minor operations at clinics	363
Children treated at dental clinics	2,251
Children treated at county hospital	56

Something of the results of the work done by the department of health of the Oakland school system may be shown for the time it has been in existence, not including 1917-18 already given.

Averages per year from 1910-17 as far as obtainable:

Routine or regular examination by nurses	19,546
Visits to homes by director and nurses	10,030
Minor operations at clinics	233.6
Percentages:	
Defects found in pupils	64.9
Defects corrected	45.6
Defect of vision	18.2
Defect of hearing	4.9
Defect of glands	9.6
Defect of teeth	39.2
Defect of tonsils and adenoids	18.2
Defect of skin	.6
Defect of skeleton	.6
Malnutrition	4.6

These figures showing health conditions of children in a few cities may be taken as indicative of the conditions that may prevail in greater or less degree among all children. There is no good reason for believing that any part of the

country would show marked exceptions in the general physical defects of school children. All classes are affected and all schools need health supervision.

The terms "medical examination" and "health inspection" do not properly express the purpose and work of the school nurse, as now recognized. "School hygiene" is coming into use as expressing more fully the scope comprehended in this field.

The need and value of school hygiene is not a question of theory. What has been done thus far has been largely a matter of experimenting, or perhaps we should say that what is known of methods and results has been learned by experience. The systematic training of school nurses is just getting under way and is not yet standardized.

The actual needs are the determining factor in solving the problem of what qualifications or training a school nurse should have. The needs are so definite that it is easy to see what ought to be done. It then becomes a question of securing suitable persons to do it.

The following are some of the duties of the school nurse:

1. To discover physical, mental, or other defects of school children.
2. To employ such agencies as may be available to secure correction of existing defects.
3. To put parents in touch with special medical help where necessary.
4. To accompany children, when necessary and where permitted, to dispensary or hospital.
5. To detect evidences of contagious disease in the school.
6. To co-operate with health authorities in preventing the spread of contagious diseases.
7. To assist teachers to establish and maintain a high standard of health.
8. To inspect school buildings, grounds, water supply, toilet facilities, ventilation, and sanitation in general, and to point out any conditions which might endanger the health of teacher or pupil.

9. To give classroom talks on health, and to organize health clubs or leagues.

10. To give public talks in churches or schools for the benefit of the community and especially of the school patrons.

11. To visit the homes of pupils and point out if possible the cause of physical defects and show how to correct them.

12. To follow up absences occasioned by medical inspection, or where contagious disease or conditions are suspected.

13. To render first aid in emergency cases and give instruction for the further care of patient.

14. To be informed on State laws on child labor, vaccination, compulsory school attendance, etc., and to instruct parents when necessary.

15. To aid in maintaining records of physical examinations in each school for all children.

In general, the school nurse becomes a health teacher in the school community. Her work brings the home and the school into closer relation and helps parent and teacher to work in co-operation.

What we have here given may apply largely to our church school work, and the service outlined might consist, in some instances, of the appointment of a nurse as local conference medical secretary. Our Medical Department is urging such appointments, and a number of conferences have already responded. Other fields of health activity are open to such a worker, but what we have here outlined is sufficient for any one worker. It all goes to show the need of such workers.

We may later give further consideration to the question of health supervision, from the viewpoint of our needs in the academy. We also hope to provide material that will be helpful to both the nurse and the teacher in carrying out some of the features of health inspection.

—♦—

OUT of the suffering comes the serious mind; out of the salvation, the grateful heart; out of the endurance, fortitude; out of deliverance, faith.—*Ruskin.*



GIRLS' DORMITORY, 1918, CHINA MISSIONS TRAINING SCHOOL

Clean Speech

RACHEL SALISBURY

WE are living in an age when something novel happens every day, and there is a strong tendency to express new feelings in novel language. A live, wide-awake body of young people wants an expressive way of saying things. The indulgent English teacher may pardon the uneducated for the "metaphorical language" they use, but there seems to be no real excuse for the use of such language by students in Christian schools. Those who represent the great King should be above reproach in their use of language. Their energies should be directed in deeper channels than those of other youth, and should find expression in the purest and most perfect medium possible.

The tenth-grade rhetoric class of Clinton Theological Seminary recently became interested in the question of slang, and resolved that something should be done toward discontinuing its use here. The teacher suggested an anti-slang campaign, and the class immediately favored the idea. The preliminary work for the week's program was done by the class. A collection of the questionable phrases in common use about the school was made, to be used as a check list, during the week's campaign. Any expressions not found in the list were to be approved or condemned by sending the disputants to the dictionary. The class appointed various members to give chapel talks, and to look after the details of the week's work; and also agreed to bear any expense involved.

The campaign opened with stirring chapel talks, given by two students in the rhetoric class. The teacher explained the plan. The members of the school were to make a special effort, for one week, to use no slang. The rhetoric students were the self-appointed critics for the student body. All who were interested in doing their part toward raising the standard of language used in the

school were invited to wear a tag for one week. On the tags were inscribed the words, "Yours for *clean speech*." It is gratifying to say that the tags were in evidence everywhere during the week.

The opening chapel exercise was supplemented on the following days by appropriate remarks by the faculty members, both in chapel and in the classrooms. In the middle of the week the class poet produced an inspiring set of verses with reference to the campaign. The poem was printed, and a copy given to each student, that the weak might take courage and the strong continue to press on.

At the close of the week the Christian's obligation in the use of pure language was emphasized, and each student was presented with a neatly printed pledge card, on which was written, "I pledge myself to do all in my power to use and to establish pure language, that my speech may honor the Lord."

The students took a real interest in the campaign. Every one felt free to question his neighbor on the use of his own pet phrases, and the helpful criticism was taken in a kindly spirit. The appropriate slogans that appeared every day on the bulletin board were significant, and seemed to stimulate the anti-slang spirit. The dictionary suddenly came into favor, one young man going so far as to bring Webster's Revised Unabridged to the dining-room, presumably that he might with authority defend himself and condemn his opponents.

After the campaign was over, a census of the whole school was taken by the rhetoric class, and it was found that there were thirty-eight students who had used no slang during the week. The names of the winners were read in chapel the following morning, and they are justly proud of the reputation they made for themselves.

"Yours for clean speech."

The Increase of Graduates

L. L. CAVINESS

ONE striking feature of our educational work is the greatly increased number of college graduates. The following figures show the number graduating from the sixteenth grade during the past few years:

1914	62
1915	79
1916	100
1917	112
1918	99

Some have felt that a great increase in our graduates would mean that the schools would soon turn out more than could be used in our work, and that some might find it necessary to seek occupation in secular work. This, however, does not seem to be the case, for the present time marks a greater demand for workers both at home and abroad than ever has been in the past; in fact, we face almost a denominational crisis for lack of adequate supply of trained workers in spite of the increasing number of graduates.

It was striking that during the time of the recent war when it was thought that the draft would materially cut down the attendance of our schools, in practically every school the attendance was as large as ever before, if not larger; and now with the high cost of building facing us, practically every one of our advanced schools and many of our academies are finding it necessary to increase their student capacity. There is such an urgent need for this increase that they do not feel able to delay, in spite of the difficulties of building under present circumstances.

Every college, and we believe every Junior college, has been doing some building within the last year. The enlargement represents an outlay from a few thousand dollars to, in some cases, even over \$100,000. We cannot itemize these building projects, though this might be of interest, but in almost every

case they consist of enlargements of dormitory facility.

Not only are these enlargements taking place, but new schools are springing up in various places. What do such things mean in the face of the difficulties which schools meet in building at the present time? Simply this, that God has placed his hand to the finishing of his work, and that there will be such tremendous demands for trained workers in the near future that our present school system would be absolutely inadequate to supply the workers. Our schools are, therefore, universally forced by circumstances beyond their control to increase their plants. Let us not fear that more graduates will be turned out from our advanced schools than we shall need. Judging from the past, even though the number of our graduates should double in the near future, the demand will exceed the supply. We have long said and believed that the last movements of this gospel message will be rapid ones, and now our faith is becoming sight. Still we are certain that the future holds surprises for us in this respect which the most sanguine plans made by any among us have failed to anticipate. Let us not condemn the increasing of school facilities, but remember that under God's blessing they will be one of the great factors in the finishing of the work. May our young people realize their need of training, and rally to the support of these schools, that even with their increased capacity they may be filled to overflowing in the coming year.

The Call

LET'S answer every forward call
That leads to better teaching;
Let's strive anew for what is best,
And save the child that's most oppressed:
Our gain is in the teaching.

— *Kansas School Journal, August, 1919.*

Fit to Fight

HEALTH is an abundance of life. Have you as much of this invaluable capital and commodity as you can reasonably get and helpfully use? If not, you are a slacker of one kind.

Physical fitness means sufficient physical ability and power for the excellent performance of the tasks you are doing or the tasks that may be demanded of you; not simply enough to be acceptable to you but enough to be acceptable to the world. . . .

How about the health and physical fitness of teachers? According to their own testimony, at least 30 per cent of them are below a minimum health standard. Of teachers who have taught five years or more, 30 per cent are in poorer health and less fit physically than they were when they began to teach. While some of the conditions which lower the physical fitness of teachers are beyond their powers of personal control, still the gain in physical fitness within the control of the teachers themselves, would, if demonstrated, make an astounding showing. Ninety per cent of the teachers are living well below the level of physical fitness attainable by them. Where do you stand? Do you belong to the 10 per cent of physically fit teachers? Perhaps.

However, physical fitness is not everything. It is not the main goal of life or of education. It is not even always immediately essential to what is finest in mind, personality, and character. Some of the great men of history have accomplished deeds of immortal distinction in spite of pain and physical disability. However, nothing in such lives can be interpreted in defense or praise of physical weakness or unfitness. It must be conceded that physical fitness is a fundamental requisite for the completeness and best in life.

Signs of Fitness

By what signs, then, may you conclude that you are physically fit? Here are some of them:

1. A sense of physical well-being. This means that you should feel a zest and satisfaction in mental and muscular effort; an interest and joy in work and recreation, kept in sensible proportion and balance; and a freedom from pain—for this inevitably interferes with clear thinking, concentrated effort, and effective work.

2. A feeling of being refreshed and recuperated on rising in the morning after a customary night's rest, and a feeling of healthy fatigue as bedtime approaches. The hang-over of fatigue in the morning, experienced by so many students and teachers, should be escaped from as fast as possible. On the other hand, a feeling of intellectual keenness and brilliancy in the late evening should be viewed with suspicion. It is an auto-intoxication of the nerves.

3. Enjoyment of wholesome food, including a moderately good appetite even for breakfast. To begin the day's work without a fairly nourishing breakfast is just as sensible as for a steamer captain to stoke his furnaces with the chopped-up woodwork from his vessel. This extraordinary expenditure of fuel may, in both cases, be necessary in rare emergencies, but it is highly extravagant and, moreover, harmful to the internal architecture of the man as well as of the ship.

4. Body weight maintained at about the proper standard for height and age. A person who is 10 per cent or more under standard weight is probably undernourished, and to some extent deficient in energy and endurance. The individual who is more than 10 per cent above standard weight is carrying burdensome "excess baggage," which is likely, with advancing years, to prove a handicap to health or perhaps to life.

5. Elimination from the intestines. This should occur at least once daily.

6. Freedom from persistent worry. This is one of the most destructive influences upon life, health, and physical as well as mental fitness.

Becoming Fit

If you are honestly intent upon being physically fit, what should you do?

1. Admit to yourself the limitations upon your health, if such have been imposed upon you by ancestral influence and your own past life; but do not because of these be discouraged, or excuse yourself for being a health slacker. Then do the best you can with what you have. The health accomplishments of some delicate children and adults make up notable chapters, even if unrecorded, of heroic human achievement.

2. Free yourself from physical defects that are wholly or partially remediable, which may lower your physical fitness. A thorough health examination of the human machine, and advice at least once a year for children and adults, detect flaws, will improve power, prevent disease, save the doctors' bills, lengthen life, and increase happiness. The eyes, ears, and teeth should be especially looked after. Defective eyes and ears may obstruct mental development, injure the general health, and produce serious social and economic loss.

Defective and neglected teeth have caused more physical deterioration of this nation than the use of alcohol — and no minimizing of the harmful effects of alcohol is here either stated or implied. Unrecognized teeth abscesses and diseased tonsils cause a majority of all cases of rheumatism and neuralgia, as well as some other ills. Infections absorbed through the teeth and tonsils produce an alarming proportion of organic heart defects. No sentiment or superstition should prevent the removal of diseased tonsils. Correct your physical defects before they cripple you.

3. Eat regularly. Eat slowly. Eat patriotically in accord with the rules of the Food Administration.

Eat some hard food for the sake of the teeth; eat fresh, raw, or green food for the chemical needs of the body; eat meat or eggs only once a day.

Avoid undereating and underweight. Avoid overeating and overweight.

Eat lightly of easily digested food when tired, excited, or anxious.

Drink three to five glasses of water a day outside of mealtime. Never drink when there is solid food in the mouth.

Finally, before putting food into the mouth, always wash your hands.

4. Spend eight to nine hours in bed every night. Very few can maintain physical fitness with less than eight hours in bed daily. Many students and teachers will add much to productive efficiency by devoting nine hours to sleep and rest each day. Sleep out of doors when you can. Sleep as nearly as possible in outdoor air at all times. Outdoor air is the most valuable tonic known. It is also the cheapest and the most neglected of all tonics. Do not expect to sleep and rest well at night unless the body and extremities are warm.

If you are wise, you will also lie down for ten to twenty minutes' rest near the middle of the day, if possible. Forty-five per cent of 1,400 teachers in New York State testify that one of the most unhealthful school conditions affecting them is the lack of a place in which to rest or lie down during the noon hour.

5. Spend at least an hour a day in recreation and exercise, outdoors, if possible; and it is possible, with few exceptions, even in stormy weather, if you plan intelligently enough.

Take exercise that is enjoyable, and vigorous enough to require deep breathing and to open the skin pores.

Exercise daily not only the extremities but the trunk of the body, even if you have to do briefly, in addition, some gymnastics indoors.

6. Acquire and maintain a good posture; weight over the balls of the feet; chest forward; abdomen back; the back not hollowed too much; the top of the head held as high as possible without fatiguing strain.

Seventy-five per cent of students and teachers have faulty, weak postures. Posture reflects and helps to determine mental attitude and efficiency as well as bodily fitness.

Avoid weak or fallen foot arches. Wear as healthful shoes as your rationalized hygienic sense will permit.

7. Take a cool tub, shower, or sponge bath each morning before breakfast. Use a coarse towel and flesh brushes, as the vigorous friction of the entire body surface is of great value. Twice a week take a warm cleansing bath at bedtime.

8. Attend to the evacuation of the intestine daily and with absolute regularity. Constipation is the most common of all physical ailments. It is the trench disease of sedentary workers.

Constipation produces auto-intoxication (self-poisoning) of the body, and may also cause headache, indigestion, biliousness, and other disturbances even more serious. Avoid constipation by drinking sufficient water, eating bulky food and fruit, and taking regular, vigorous exercise. Avoid medicines for constipation, if possible. However, as a last resort, take a mild laxative rather than retain the poisonous waste matter in the body.

9. Get some form of mental as well as muscular recreation regularly. Cultivate some hobby for an avocation.

Cultivate and preserve the play spirit. This is the best elixir of youth for teachers.

10. Avoid worry as you would avoid the plague.

Worry injures the nervous system, and is mentally harmful. Worry depresses the bodily functions, disturbs the secretions, endangers the vital organs.

Worry decreases the resistance of the organism against some forms of communicable diseases and infections. Everywhere, worry is destructive and disintegrating.

Be cheerful. Be unselfish. Preserve a sense of humor. Cultivate your imagination. Be determined to keep physically fit, but don't worry about your health, of all things.

If you are not well, if the condition of the machine disturbs you, get expert advice.

Remember! if you are in fairly good condition, if you are living hygienically, if you are not worrying, hard work will not hurt you. It is the unhealthy living and the worry that do the harm.—*Thomas D. Wood, M. D., in Teachers' College Record, September, 1918.*

The Value of Woodwork

HARRY H. HAMILTON

It is acknowledged that woodwork comes nearer meeting the educational requirement than any other branch of craft work. It is the most suitable handicraft for the young, on account of the many articles that can be made, and also on account of the great variety of tools employed. It is not beyond the natural powers of any youth.

The following are some of the beneficial results of having woodwork in our curriculum:

A CELEBRATED literary personality of the eighteenth century described architecture as "frozen music," thus giving a most happy expression to an artistic conception of the building art.

The models are of such a nature that they can be used.

The work tends to cultivate a respect for rough physical labor.

It trains in habits of order and exactness, cleanliness and neatness.

It cultivates a sense of form.

It is beneficial from a hygienic viewpoint.

It counteracts the evil of sitting still.

It imparts general dexterity to the hand.

Art is not merely a pleasant pastime, but it contributes to the fulfilment of the highest and most earnest purposes of life.—*Grosse, in "Beginnings of Art."*

THE NORMAL

Outline for Oral Bible Studies

For Grades One and Two

(Four Bible lessons a week, one Nature and Home Geography lesson. Some of the review lessons may be given to Nature, if desired.)

SECOND SEMESTER

FOURTH PERIOD — THE STORY OF JESUS

FIRST YEAR

First Week

1. The visit of the shepherds.
TEXT: Luke 1: 1-25.
M. V.: Luke 2: 10, 11.
2. The visit of the wise men.
TEXT: Matt. 2: 1-12.
3. The flight into Egypt.
TEXT: Matt. 2: 13-18.
4. Review.

Second Week

5. Jesus' childhood.
TEXT: Luke: 2: 40-52; Matt. 2: 19-23.
M. V.: Luke 2: 40.
6. His visit to the temple.
TEXT: Luke 2: 41-51.
7. The baptism of Jesus.
TEXT: Matthew 3; John 1: 29-34.
M. V.: Matt. 3: 16, 17.
8. Review.

Third Week

9. The first miracle.
TEXT: John 2: 1-11.
M. V.: John 2: 25.
10. Feeding the five thousand.
TEXT: Matt. 14: 13-21.
11. Blessing little children.
TEXT: Luke 18: 15-17; Matt. 18: 1-6.
M. V.: Luke 18: 16.
12. Review.

Fourth Week

13. Jairus' daughter.
TEXT: Mark 5: 22-43.
M. V.: Luke 4: 18.
14. Healing the leper.
TEXT: Mark 1: 28-45.
15. The story of Lazarus.
TEXT: Luke 10: 38-42; John 11: 1-46.
M. V.: John 11: 25.
16. Review.

SECOND YEAR

First Week

1. The visit of the shepherds.
TEXT: Luke 2: 1-30.
M. V.: Luke 2: 14.
2. The visit of the wise men.
TEXT: Matt. 2: 1-12.
3. The flight into Egypt.
TEXT: Matt. 2: 13-18.
M. V.: Heb. 1: 14.
4. Review.

Second Week

5. Jesus' home and his visit to the temple.
TEXT: Matt. 2: 12-23; Luke 2: 40-52.
M. V.: Luke 2: 52.
6. The baptism of Jesus.
TEXT: Matthew 3; John 1: 29-34.
7. The temptation.
TEXT: Matt. 4: 1-11.
M. V.: Matt. 4: 10, 11.
8. Review.

Third Week

9. Jesus calms the storm.
TEXT: Mark 4: 35-41.
M. V.: Mark 4: 33.
10. Jesus walks on the water.
TEXT: Matt. 14: 22-36.
11. Keeping the Sabbath.
TEXT: Luke 6: 1-11; John 5: 9-16.
M. V.: Matt. 12: 12, last part.
12. Review.

Fourth Week

13. The two blind men.
TEXT: Matt. 9: 27-38.
M. V.: Luke 4: 18.
14. The demoniac child.
TEXT: Matt. 17: 14-21.
M. V.: Isa. 49: 25, last part.
15. The transfiguration.
TEXT: Matt. 17: 1-13.
16. Cleansing the temple.
TEXT: Matt. 21: 12-16; John 2: 13-17.
M. V.: Mark 11: 17; Ps. 100: 4 or 95: 6.

Fifth Week

17. Parable of the tares.
TEXT: Matt. 13: 24-30; 36-43.
M. V.: Matt. 13: 38.
18. The good Shepherd.
TEXT: John 10: 1-18.
M. V.: John 10: 40.
19. The story of the cross.
TEXT: Matt. 26: 36-75; 27: 34-66.
M. V.: Isa. 49: 16.
20. The resurrection.
TEXT: Matt. 28: 1-15; Luke 24: 13-48.
M. V.

Sixth Week

21. The ascension.
TEXT: Luke 24: 50-53; Mark 16: 19, 20;
Acts 1: 1-12.
M. V.: Acts 1: 9.
22. The gospel to all the children.
TEXT: Matt. 28: 16-20.
M. V.: Matt. 28: 19, first part.
23. Review.
24. Review.

Fifth Week

17. Parable of the talents.
TEXT: Matt. 25: 14-30.
18. Parable of the lost.
TEXT: Luke 13: 1-31.
M. V.: Luke 15: 18.
19. The good Samaritan.
TEXT: Luke 10: 25-37.
M. V.: Luke 19: 27.
20. The triumphal entry.
TEXT: Matt. 21: 1-11.
M. V.: Matt. 21: 9.

Sixth Week

21. The story of the cross.
TEXT: Matt. 26: 36-75; 27: 34-66.
M. V.: Isa. 49: 16.
22. The resurrection.
TEXT: Matt. 28: 1-15; Luke 24: 13-48.
23. The ascension.
TEXT: Luke 24: 50-53; Mark 16: 19 20;
Acts 1: 1-12; Ps. 34.
M. V.: Ps. 24: 7 8.
24. Review.

FIFTH PERIOD — THE GOSPEL TO ALL THE WORLD**First Week**

1. Peter and John at the Gate Beautiful.
TEXT: Acts 3: 18.
2. Imprisonment of Peter and John.
TEXT: Acts 4: 1-22.
M. V.: Acts 5: 29 last part or 4: 12, last part.
3. Peter and Doreas.
TEXT: Acts 9: 36-43.
4. Peter and Cornelius.
TEXT: Acts 19: 1-48.

Second Week

5. Review.
6. Story of Martin Luther and the Reformation.
7. Story of the Waldenses.
8. Review.

Third Week

9. William Carey, missionary to Asia.
10. David Livingstone, missionary to Africa.
11. David Brainerd, missionary to the Red Man.
12. Review.

Fourth Week

13. William Miller, the first preacher of the near second advent.
14. The disappointment.
15. Joseph Bates, our first Sabbath missionary.
16. Our first Sabbath-school and the present work of our Sabbath schools.

First Week

1. Early Life and Conversion of Saul.
TEXT: Acts 9: 6.
M. V.: Acts 9: 6, first part.
2. Paul and the jailer.
TEXT: Acts 16: 19-40.
M. V.: Acts 16: 30, 31.
3. Paul at Athens.
TEXT: Acts 17: 16-34.
4. Shipwreck of Paul.
TEXT: Acts 27: 1-44.

Second Week

5. Review.
6. The Dark Ages.
7. Story of Wycliffe and our English Bible.
8. Review.

Third Week

9. The Bible Society and its work.
10. Adoniram Judson, missionary to Asia.
11. John G. Paton, missionary to the brown race.
12. Review.

Fourth Week

13. God's last message.
14. Elder and Mrs. James White, leaders in the last message. The first S. D. A. paper.
15. Uriah Smith, our pioneer editor.
16. Our Medical Missionary and Educational work.

Fifth Week

17. Our work in Africa.
18. Our work in South America.
19. Story of Pitcairn Island.
20. Review.

Sixth Week

REVIEW: Call upon the children to tell the stories they like best.

SIXTH PERIOD—THE SECOND ADVENT OF THE SAVIOUR**First Week**

1. Signs of Christ's coming.
M. V.: Matt. 24: 34.
2. Manner of, and events at, his coming.
TEXT: Rev. 14: 14-16.
M. V.: Rev. 1: 7.
3. The journey to heaven and the hallelujah chorus.
4. Review.

Second Week

5. The thousand years on earth.
TEXT: Rev. 20: 1-6; Isa. 24: 22.
6. Jesus returns to earth with his people.
TEXT:
M. V.: Rev. 21: 2.
7. Resurrection of the wicked.
TEXT:
M. V.: Rev. 20: 5, first part.
8. Events within and without the city.
TEXT: Rev. 20: 7-15.

Third Week

9. The final destruction of sin.
M. V.: Mal. 4: 1.
10. Review.
11. The new heaven and the new earth.
TEXT: Rev. 21: 1; Isa. 35: 1, 2, 6-8; 66: 22, 23; 24: 23; 30: 26; 60: 17-22.
12. Plants and animals in the new earth.
TEXT: Isa. 11: 6, 7, 9; 35: 1, 2, 9; 55: 12, 13; 65: 25.

Fourth Week

13. Man in the new earth.
TEXT: Isa. 65: 17-24; 35: 5, 6, 10; 49: 10; Eze. 34: 19-31; Rev. 21: 3, 4, 7, 24, 27.
14. The Holy City.
M. V.: Rev. 21: 27.
15. Eternity with Jesus, God, and the holy angels.
M. V.: Rev. 22: 12, 14.
16. Review.

Fifth Week

17. J. N. Andrews, our first foreign missionary.
18. Our work in Europe.
19. Our work in Asia.
20. Review.

First Week

1. The time of trouble and the deliverance of God's people.
M. V.: Isa. 25: 9.
2. The first resurrection.
TEXT: 1 Cor. 14: 35-58.
M. V.: Rev. 20: 6.
3. The journey to heaven and the hallelujah chorus.
4. Review.

Second Week

5. The thousand years on earth.
TEXT: Rev. 20: 1-6; Isa. 24: 22.
6. The thousand years in heaven.
TEXT: Rev. 20: 6.
M. V.: Dan. 12: 3.
7. Resurrection of the wicked.
TEXT:
M. V.: Rev. 20: 5, first part.
8. Events within and without the city.
TEXT: Rev. 20: 7-15.

Third Week

9. The final destruction of sin.
M. V.: 2 Peter 3: 10.
10. Review.
11. The new heaven and the new earth.
TEXT: Rev. 21: 1; Isa. 35: 1, 2, 6-8; 66: 22, 23; 24: 23; 30: 26; 60: 17-22.
12. Plants and animals in the new earth.
TEXT: Isa. 11: 6, 7, 9; 35: 1, 2, 9; 55: 12, 13; 65: 25.

Fourth Week

13. Man in the new earth.
TEXT: Isa. 65: 17-24; 35: 5, 6, 10; 49: 10; Eze. 34: 19-31; Rev. 21: 3, 4, 7, 24, 27.
14. The Holy City.
M. V.: Rev. 22: 1.
15. Eternity with Jesus, God, and the holy angels.
M. V.: Rev. 22: 3, 4.
16. Review.

Fifth and Sixth Weeks

For memory verse drills and story reviews, as most needed. Written stories may be included with oral reproduction.

Source Books for Teachers' Use

Period:

1. The Story of Creation—"Patriarchs and Prophets."
2. Bible Heroes of the Old Testament—"Patriarchs and Prophets."

3. In the Land of Promise—"Prophets and Kings."
4. The Story of Jesus—"The Desire of Ages."
5. The Gospel to All the World—"The Acts of the Apostles," "Rise and Progress of

Seventh-day Adventists," "Advance Guard of Missions."

6. The Second Advent of the Saviour—"The Great Controversy" (last part).

General for all periods—Bulletin No. 12, pages 9-41.

A Teacher's Privileges and Victories

BLANCHE HICKS

GREAT is the responsibility of him who takes upon himself the guidance of a human soul. It means that he consents to become a coworker with divine agencies to develop the worthy and suppress the evil tendencies of a human life. "This work is the nicest, the most difficult, ever committed to human beings. It requires the most delicate tact, the finest susceptibilities, a knowledge of human nature, and a heaven-born faith and patience, willing to work and watch and wait."

Teachers, do we realize that God has called us to the greatest work ever given to human beings? If it is the greatest work, surely it requires thorough preparation and entire consecration on our part that we may not mar God's handiwork. If it is the greatest work, it brings the greatest privileges and rewards.

Two sisters were deciding how they could spend their spare time so as to bring the most pleasure to themselves and to others. One accepted a class of children in the Sabbath school and spent all her spare time studying and planning for them. The other turned to art. She painted beautiful roses on velvet and satin. Her admiring friends showered her with compliments for talent and skill. The teacher saw with pleasure every child led to Jesus by her effort. Whose work will last longer? Those souls saved in God's kingdom will shine long after the roses have faded from the satin. One was building for time and eternity, the other only for time.

As we stand before our boys and girls each day and look into their eager upturned faces, do we realize that in a large degree we are responsible for what

they will become? Do we know that consciously and unconsciously we are molding their lives, not only for this world but for the world to come? The influences we place around them will, many times, determine where they will spend eternity.

It seems to me that the supreme privilege of a teacher's life is simply to be a teacher, a real guide for not only mind, but character. A man of distinction, when asked what he studied in school that counted most for success in his career, replied, "I can't remember what I learned in school, but I remember my teachers. My success in life is due largely to the inspiration I gained from their lives." Blessed is the teacher who can plant noble principles and high ideals in the human heart that will grow and bear fruit after many of the minor things are forgotten. Says the inspired pen, "They shall shine as the brightness of the firmament and as the stars forever and ever."

We must not allow our trials to eclipse our privileges. We must remember that great trials are often stepping-stones to great victories. It is the teacher's privilege to live above discouragement. A discouraged teacher is a defeated teacher. If results are not apparent do not become discouraged. Do your duty willingly, whole-heartedly, and trust the promise, "In due season we shall reap, if we faint not."

A young man once came to me on a camp-ground and said, "As you were the main one to influence my decision, I want to tell you I have decided to be a Christian." I was surprised, for I could remember him only as a wilful, stubborn

boy. He had passed beyond my influence and I felt my effort had been in vain. I asked him to tell me what I had done to help him make the supreme decision. He said: "You did a great deal. Do you remember that time you took me alone and prayed with me?" I could not call to mind the incident, but it stayed with him and helped him when I thought all my time wasted.

The greatest victories are achieved when we view our privileges in their true proportions. The personal touch of the right personality, just a word, a look, or one act may mean the turning point of a young life. As nearly as possible the teacher should be a personal friend of every student, enter into his joys and pleasures, sorrows and trials. Be worthy of the child's love and respect. Rarely should a personal interview take the form of a sermonet. Boys especially dislike being "preached at," as they call it. A quiet heart-to-heart talk will often help both the teacher and the child. It will help the teacher better to understand the child, and will help the child feel that the teacher wishes to help him. There are times when it is a privilege to pray with a student. The wise teacher will, of course, know when to do this or when to give a liberal dose of Solomon's "spare not." There are times when prayer with a child may do more harm than good. But it is the teacher's privilege to so study and understand the child

that the best thing may be done, in the best way and in the best place.

The room is quiet and you sit down to review the day. You open the register and look over the names. Some are obedient, studious, lovable, and appreciative; some possess traits of character that make them a trial to you. What a privilege to have the former! But how about the latter? Is it a privilege to have them too? I say yes, if you can give their lives the personal touch that will transform them into beautiful, useful characters. Beneath the undesirable exterior is a human heart, longing for love and sympathy, a soul that was bought with infinite price.

If you would know success, know God, know yourself, and know your students. Know God as the source of your strength. Great victories are often won alone with God. Know him personally, keep unbroken the connection between your soul and heaven. Study and know yourself to see if you are really what you profess to be, what you wish your students to become. Then, know your pupils. Win their hearts. With one hand, faith, take hold of the arm of Omnipotence, and with the other hand, love, take hold of the faltering hand of a little child.

Leave your burdens at the throne. With a pleasant face and a happy heart enter your schoolroom, and thank God for the privilege of being a teacher.

Playground

(One prevention against disease and crime.)

Plenty of room for dives and dens (glitter and glare of sin).	Plenty of room for schools and halls (plenty of room for art).
Plenty of room for prison pens (gather the criminals in);	Plenty of room for teas and balls (platform, stage, and mart).
Plenty of room for jails and courts (willing enough to pay);	Proud is the city, she finds a place for many a fad today,
But never a place for the lads to race (never a place to play).	But she is more than blind, if she fails to find a place for her boys to play.
Plenty of room for shops and stores (Mammon must have the best).	Give them a chance for innocent sport, give them a chance for fun.
Plenty of room for running sores (that rot in the city's breast).	Better a playground plot, than a court and jail when the harm is done.
Plenty of room for lures (that lead the hearts of youth astray).	Give them a chance; if you stint them now, Tomorrow you will have to pay
But never a cent on the playground spent (no, never a place to play).	A larger bill for a darker ill, So please give them a place to play.

— *Winston-Salem News.*

A Happy Thanksgiving

(A True Incident)

BESSIE MOUNT

How shall we celebrate Thanksgiving? The little church school teacher sat at her desk alone and pondered the question one November evening. An "entertainment" was out of the question, for both teacher and pupils had used all their surplus time and energy in making the annual Harvest Ingathering program of the church a success. Yet Thanksgiving could not be allowed to pass by unobserved.

"I think we shall try to enjoy our Thanksgiving this year by making others thankful," said the teacher at last, as a plan began to take shape in her mind. The details worked themselves out as she walked briskly homeward, and a short talk with the children the next morning secured their enthusiastic support.

The Junior Missionary Volunteer program for the Wednesday before Thanksgiving was a Thanksgiving program. A few additions were made to the excellent program in the *Gazette*,—some suitable songs and recitations which the children already knew,—and the result was a simple but interesting program, without the loss of an hour from school work. It was decided to have the Junior meeting in the afternoon that day, just before dismissal.

A little inquiry revealed several families in the neighborhood who could not have a very "thankful" Thanksgiving unless some one came to the rescue. The children were easily interested in helping to provide a Thanksgiving dinner for these needy homes, and the parents entered heartily into the plan. Vegetables,

fruit, canned goods, and other provisions were brought, and several large baskets were bountifully filled.

Lessons were quickly finished Wednesday, and the schoolroom took on an air of expectancy. As the hour set for the program drew near, the parents began to arrive. The presence and assistance of the pastor added to the interest of the occasion, and the true spirit of Thanksgiving pervaded the room as the children rendered their readings, songs, and recitations.

One mother carried a mysterious basket which was opened after the exercises and disclosed a treat of popcorn balls. All enjoyed the few minutes of informal visiting between parents, teacher, and pupils before the time came to separate. With many good wishes for a happy Thanksgiving vacation, the little company broke up, and in small groups went to distribute the baskets to the different families.

One basket of special dainties went to a shut-in woman who had been confined to her bed, helpless, for many years. That day was made brighter for her by the cheery faces of the children, and the songs and recitations they rendered for her. Other baskets cheered the pinched faces of children, or brightened the tired eyes of mothers in needy homes. When the errands of kindness were finished the children returned to their homes assured that it is "more blessed to give than to receive," and prepared to understand more fully the real meaning of Thanksgiving.

CIGARETTES in boyhood are about as useful in building up a strong body as dynamite would be in building a house.
— *W. F. Crafts.*

THE men who try to do something and fail are infinitely better than those who try to do nothing and succeed.—*Lloyd Jones.*

The Superintendent's Influence in the Schoolroom

BESSIE ACTON

THERE is no more fascinating or sacred work than that of training our boys and girls. While as superintendents we do not have the pleasure of the close personal touch that is granted the earnest teacher, yet there is joy in the fact that to us is given a highly important part to perform in their education. Few will be conscious of our work, but results will be seen in the characters we help to form. Our influence should be continually felt in the schoolroom, though personally we may be miles away.

This can be accomplished in many ways as we —

B-ear the teacher and children to God in daily prayer.

U-nderstand the needs of the school and secure help.

I-nterest teachers in devices that will add interest to lessons.

L-ovingly counsel in times of perplexity and discouragement.

D-etect weak points in work and seek to strengthen them.

F-urnish exchange of plans among the teachers.

O-rganize parent-teacher associations.

R-aise the standard of school work and equipment.

E-ncourage teachers to take the Reading Course.

T-ake note of and assist in proper advancement of pupils.

E-nlist co-operation of all in meeting health standards.

R-ally careless or indifferent patrons and pupils.

N-ote methods of discipline and see that right ones are followed.

I-nspire school spirit among teachers and pupils.

T-ake time to become acquainted with the pupils.

Y-oke together with the Great Teacher.

A New Way to Use Flash Cards

GRACE H. SCOTT

"I FEEL entirely undone tonight," said the busy church school teacher to her experienced teacher friend. "Can't you give me some idea that will bring variety into the work just for tomorrow? Over Sabbath and Sunday while I am resting, ideas come to me, but tonight I can't think of anything new. Won't you help me out?"

"Did I ever tell you," answered her friend, "of the way I use flash cards for review work or even for daily lessons, so that I feel rested after a class exercise? Well, I will illustrate it on this cardboard, about three by five inches. By the way, you can obtain quantities of this at the printer's for almost nothing.

"On one side I shall write 'Involun-

tary muscles,' and on the other side, 'Controlled by the will;' then no matter which side is shown the pupil, he can read it and tell the other side. Or I might write on one side, 'Tendons;' on the other side would be, 'Attach muscles to bones.' I have found this helpful," continued the experienced teacher, "in many of my upper-grade classes, such as grammar, geography, and history. Give the card to the pupil who answers correctly, and you will find that without one word from you every pupil will be attentive and interested."

"I thank you for the idea. I must hurry home and get some cards ready for tomorrow," said the church school teacher, as with brightening face she left her friend.

Educational Items

Fireside Correspondence School Notes

A MILITARY prisoner has been converted during his imprisonment, and is taking Bible doctrines by correspondence. In some religious paper he saw a question about the Sabbath and an unsatisfactory answer by the editor. So he began writing to the questioner, and is submitting the entire correspondence to the Fireside Correspondence School. It is very interesting. This prisoner is evidently an able man, and with his Bible and the Bible doctrines lessons and textbooks he is demolishing the assumptions of his correspondent. Moreover, he seems to be a truly converted man, and to have a tender, Christian spirit.

Soon after the beginning of the war, Elder

W. C. Ising, formerly missionary in Armenia and Egypt, was taken prisoner, and has since been retained as a German subject on the island of Malta. He finds study through the Fireside Correspondence School very profitable employment to while away the tedious days. In 1915 he completed New Testament Greek II. Recently he has begun Hebrew. He hoped to be released soon after the signing of the peace treaty.

On September 30 the enrolment of new students was 456 against 457 for 1918. Of old students there were 427 against 310 for 1918. The total is 883 against 767 of last year, and we have three months more in which to increase the gain over 1918.

Give Us Men

God give us men; a time like this demands
Great hearts, strong minds, true faith, and
ready hands:

Men whom the lust of office cannot kill;

Men whom the spoils of office cannot buy;

Men who possess opinions and will;

Men who love honor; men who will not lie;

Men who can stand before a demagogue,

And brave his treacherous flatteries without
winking;

Tall men, sunburnt, who live above the fog,

In public duty and in private thinking;

For while the rabble, with its thumb-worn
creeds,

Its large professions, and its little deeds,

Mingle in selfish strife, lo! Freedom weeps,

Wrong rules the land, and waiting Justice
sleeps.

—J. G. Holland.

BOOK REVIEWS

Health Education in Rural Schools, by J. Mace Andress. Houghton Mifflin Company, Boston, New York, and Chicago; 321 pages.

A book intended chiefly for primary teachers in the rural schools. Little attention is given to the theories of hygiene save as is necessary for practical training, special emphasis being placed on the important problems confronting the average teacher, with suggestions as to how to meet these problems. Some of the more important topics discussed are: Reasons why health education is so important, discussion of the principles of the pedagogy involved, subject matter on hygiene not usually available to teachers, careful plans for getting results in personal hygiene and sanitation. The book contains numerous drawings of homemade hygienic devices. At the end of each chapter is an excellent bibliography for both teachers and students, together with class exercises.

Rural school teachers especially will find this book of practical value in their important work.

Public Education in the United States, by Ellwood P. Cubberley, Houghton Mifflin Com-

pany, Boston, New York, and Chicago; 517 pages.

A textbook designed to acquaint the student or reader with the essential facts regarding the history of education since the Protestant Reformation of the sixteenth century. The first chapter deals with the European background; the next two with the establishment of education on our shores, also its development during the colonial and early national periods; the next four cover the period extending to 1850, showing the struggle to establish education as a function of the state; two chapters are then devoted to the work of Rousseau and Pestalozzi; one chapter covering the period from 1860 to 1890; one chapter reviewing the vast social and industrial changes of the latter half of the nineteenth century; and four chapters dealing with the educational problems of the twentieth century.

The book is not only valuable as a textbook for class use, but will be found intensely interesting and instructive to teachers in both elementary and advanced schools.



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C. L. STONE, Principal

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