

# CHRISTIAN EDUCATION

A MAGAZINE FOR HOME AND SCHOOL

Vol. III

January-February, 1912

No. 3

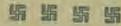
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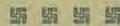
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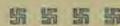
# The Price of Christian Integrity



The strongest evidence of man's fall from a higher state is the fact that it costs so much to return. The way of return can be gained only by hard fighting, inch by inch, every hour. By a momentary act of will, one may place himself in the power of evil; but it requires more than a momentary act of will to break these fetters, and attain to a higher, holier life. The purpose may be formed, the work begun; but its accomplishment will require toil, time, and perseverance, patience and sacrifice.



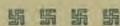
Beset with temptations without number, we must resist firmly or be conquered. Should we come to the close of life with our work undone, it would be an eternal loss.



Paul's sanctification was the result of a constant conflict with self. He said, "I die daily." His will and his desires every day conflicted with duty and the will of God. Instead of following inclination, he did God's will, however crucifying to his own nature.



God leads his people on step by step. The Christian life is a battle and a march. In this warfare there is no release; the effort must be continuous and persevering. It is by unceasing endeavor that we maintain the victory over the temptations of Satan. Christian integrity must be sought with resistless energy, and maintained with a resolute fixedness of purpose.



No one will be borne upward without stern, persevering effort in his own behalf. All must engage in this warfare for themselves. Individually we are responsible for the issue of the struggle; though Noah, Job, and Daniel were in the land, they could deliver neither son nor daughter by their righteousness.  
— *Vol. VIII, pages 313, 314.*

# JOURNAL TALK



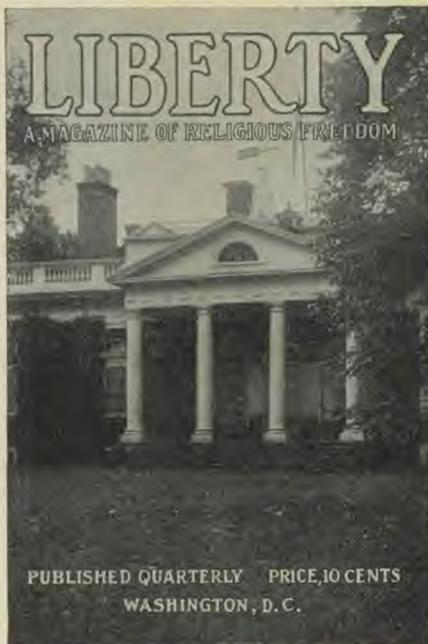
CORRESPONDENCE keeps coming in to us which shows that our most progressive educational workers, especially superintendents and normal directors, are wide-awake to the value of a medium like this journal in advancing the interests of their work. These are not satisfied to read it themselves and have their teachers and teacher-candidates read it, but are pushing it out into the homes, as a few scraps from our mail-bag will show.

One superintendent writes that he has completed a personal tour of all the schools under his supervision, and says further: "Next time around I am going to look for opportunities to push the home-school work and to increase the circulation of the journal. May it soon be a monthly." He had already sent in twenty-one subscriptions, all for teachers, of whom he has twenty-seven. The director of one of our most productive normals, writes: "I am sending you a few (twenty-three) subscriptions to CHRISTIAN EDUCATION, but not so many as last year (thirty-one). I may be able to send a few more later. I require all my normal students to be subscribers."

Another superintendent says: "I expect to hold a meeting for parents in a week, in which I am going to advertise the journal largely, and hope as a result to send in a number of subscriptions."

A very active superintendent says: "My teachers are all taking the Reading Course, and I am taking it along with them and enjoying it very much." This indicates that they are all subscribers to the journal, and are making use of it.

The same superintendent says further: "I am enjoying my work very much and am proud of my band of teachers. It has been a pleasure thus far to visit every schoolroom." Those who are really doing the most at home seem to have the most time to push the wider interests.



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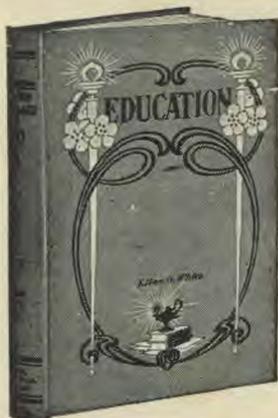
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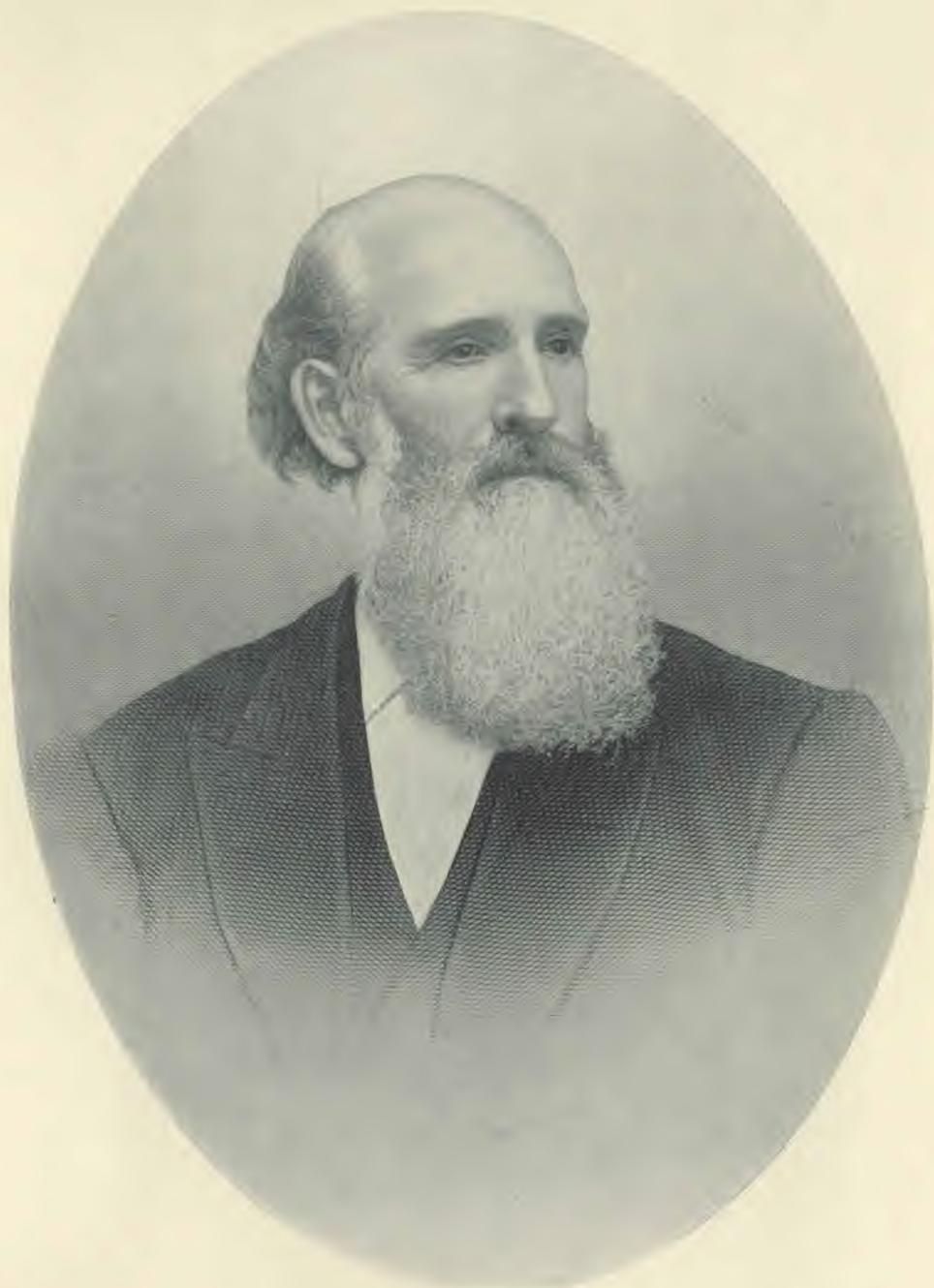
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JAMES WHITE

# Christian Education

Vol. III

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No. 3

## The Normal-School Problem

BY THE ASSOCIATE EDITOR

THE president of a State normal school said not long ago: "There is no field where the service of scholarship is more needed than in the problems of public elementary education, nor are there problems whose solution will more fully minister to the welfare of society." That the pupils of the elementary school deserve the best teaching talent in the land, becomes obvious upon examining the case. Childhood is the most impressive age in the human span of life. The credulous mind of the child assumes a receptive attitude toward every word, look, action, or influence of the teacher, and its retaining power is greater than at any other period. It is the time when truth in its purest, simplest form should be assimilated by the growing intelligence, that it may become as a fast color in the views and judgments of later life; for truly "the child is father to the man."

As to the teacher, he reproduces himself in the child, lives on in him beyond his own natural life, to a fulness surpassed by the parent alone, and to a degree that he does not and can not in the adult. Only when he is a master in his calling can he meet adequately the needs of the child, or establish him in his natural rights. Who is most able to reduce a great truth to a form so simple that it can be grasped by the budding comprehension of a little child? — None so well as he who has grasped most of that truth himself. Who uses the simplest language in imparting knowledge? — He who knows enough to humble himself in his own estimation. Who strips his teaching most fully of technical, arbitrary terms, and is most independent of artificial methods and textbooks? — The real schoolmaster. In confirmation of these answers, contemplate the work of the Master Teacher, who brought heavenly, eternal truth within the comprehension of the most simple-minded; who couched the teaching of mighty verities in language of childlike simplicity; who would none of the lifeless, superficial formalism of the traditional school; who, in short, was a master of the teacher's art. The protoplasm of the soul is delicate and plastic, and the impress made in the molding is so deep and lasting that only the touch of the master hand is befitting to the task. The greatest crime against humanity is to teach a little child wrong, either wilfully or through ignorance, so to mar the vessel that it is fit only to be cast among the potsherds; only that power which works above the laws of nature can restore such a one.

The fundamental and far-reaching importance of elementary education was recognized by Solomon a thousand years before Christ, when he said: "Train up a child in the way he should go: and when he is old, he will not depart from it." He might have added, contrariwise: Train up a child — or let him grow up — in the way he should *not* go, and when he is old he will not depart from it — unless he is helped out of that evil way by miraculous power. The Catholic priest says, "Let me mold the child up to twelve years of age, and I care not who has the child after that." Frank DeWitt Talmage said about two years and a half ago: "Mark me, on account of the parochial school, the Catholic Church is to become the universal or the conquering church of America's future;" and that church thought enough of his sentiment to print it in one of its leading organs. The parochial school corresponds to the elementary school of our denominational system, more familiarly the "church school." The task set before this denomination is the teaching of present truth not only in America but to the uttermost parts of the earth, and this truth will conquer every honest soul, wherever found. Through what means is this denomination to recruit and reenforce its working strength?

According to the quotation at the beginning of this article, educators in the secular schools recognize that scholarship is indispensable to maximum results in elementary education, especially in its bearing upon the welfare of society. By scholarship we understand here, or at least choose to understand, educated ability — knowledge of sufficient scope to grasp truth in its broader aspects, skill to adapt it to the understanding of the uninitiated, and sufficient maturity of experience to see and reveal its close relation to daily life. If such ability is vital to the highest interests of secular education in its elementary stage and ultimately to the welfare of civil society, what shall we say of its imperative necessity in the case of a people who are not only to help compose the salt of the earth but who are commissioned to carry the last gospel warning to the ends of the world? This too, when our work is not alone to educate diligently the youth growing into manhood and womanhood, but to rear the lambs of the flock in view of the time when "the Spirit of God will come upon the children and they will do a work in the proclamation of the truth which the older workers can not do, because their way will be hedged up." How solemn the declaration that "our church schools are ordained by God to prepare the children for this great work."

There is only one work which, if possible, would seem even more responsible than the direct teaching of these children, and that is the training of the teachers who are to teach them. This is the burden of the normal school. How can it best be carried? The question is easier to ask than to answer. There are, however, some considerations that ought to have weight: —

First, if we are right in saying that the problems of elementary edu-

cation require the best educated ability, surely the normal director or any other teacher of teachers ought to have breadth to his own education — at least up to the college standard, as a rule. The college graduate who goes back to the rudiments of education will find them greatly enriched as a result of his broader glimpse of the field of knowledge. More than that, I make bold to say, he will find problems there which will test his scholarship to the extreme. He should therefore apprentice himself first to teach the youngest ideas how to shoot, and persevere in pouring out his soul into his work from day to day and year to year, until he has solved by experience the vital issues of elementary education to his reasonable satisfaction — surely thus much before he presumes to train others in soul molding. He will find this the richest part of his educational experience hitherto.

Next, that the prospective teacher of children may reckon himself to some degree worthy of taking up the sacred work of his choice, he should lay a solid substructure of education before he presents himself for admission to the normal class. Let his minimum be the completion of a high grade of college preparatory work, and where possible let his standard be the completion of a college course. If a college course is good for anything, it is supremely good for him who chooses teaching as a profession. And let no college graduate deceive himself or allow any one else to deceive him, into thinking that he is stepping down to a place beneath his dignity when he enters the elementary school. I have already endeavored to show that the work of the elementary teacher is more effective, more lasting, and productive of greater ultimate results than that of the teacher who is occupied in trying to mold misshapen pottery and discarded potsherds into new vessels.

Where shall our normal work be done? We are safe in saying that our work of training teachers is yet in the initial or infant stage. We are also strong advocates of the idea that children ought to be kept under their mother's exclusive care till their childish ways give way somewhat to a sense of individual responsibility (say eight to ten years of age), and that they should continue under the parents' fostering care throughout adolescence (say till about sixteen). By analogy, the normal child (the school, I mean) should remain under the maternal roof till it is at least past puberty; which is to say, till it has demonstrated its ability to produce, and has developed sufficient strength and recognition to stand on its own legs, if separation from the parent stock should ever become advisable. In plainer language, our normal work, to be most economically (in men and means) and not too ambitiously carried on, will do better at the present stage and doubtless for some years to come, as a department of the college or at least of our older and stronger schools, than as an independent school or attached to a school so youthful that in the nature of the case it has scarcely established individual identity or gained a standing in the confidence of the people best able to judge. There is strong opposition by the best American educators

to secondary schools for agriculture, domestic science, and the trades, separate from the regular high school. Like these, our normal work needs the fostering, supervising care and the educational atmosphere of a strong, well-established parent school.

How many such normal departments or affiliated schools shall we have? Surely not one in every independent school, and surely not near enough together for their shadows to meet. The training of teachers is serious work, and we ought to take it seriously. Considering the clay that the teacher-potter uses, his training can not be slighted nor entrusted to incompetent trainers. More than that, our constituency, our teaching force, and the number of our candidates for teaching, are not such as adequately to support and fill a very large number of training centers. We know of one college normal department without one enrolment the current year. During the past three years, our five strongest normal departments have produced a total average of twenty-four graduates a year, of all kinds — advanced, elementary, music, and special — that is, a bare average of five each. The provision made for the training of secular-school teachers ought to be some guide in the matter of how many normals we should attempt to operate. One of the most progressive States, having a population of 2,459,424, operates five normal schools for the training of teachers for its public schools. In that same State, with a denominational constituency of 8,274, we have three normals, thus necessitating a division of the territory and a multiplication of the teaching force, for an enrolment that would really but form the nucleus for one strong normal. The multiplying of training centers beyond a just proportion, scatters our energies and our means, and tends to weaken rather than strengthen the cause of education among us. To one of our schools aspiring to wear a man's clothes when three years of age, this instruction was given: —

It is not wise for a new school to lift its banner and promise a high grade of work before it has proved that it is fully able to do preparatory work as it should be done. It should be the aim of every intermediate school [that is, intermediate between the elementary school and the college, for this school aspired to college ranks.—Ed.] to do most thorough work in the common branches. . . . This is a matter that should be faithfully considered by our responsible men in each union conference.

The procedure outlined here is rational in every way, and if the spirit of this instruction were carried out, the foundations of our educational work would receive a needed strengthening, the fruit of our labors would be much more satisfying, and our educational progress would be normally rapid and substantial.

# A Danger in the New Pedagogy<sup>1</sup>

BY JAMES Y. JOYNER, EDUCATIONAL SUPERINTENDENT OF NORTH CAROLINA

A DISTINCTLY undesirable tendency of American education is otiosity — the antithesis of strenuosity. It is noticeable in elementary, secondary, and college education. Elementary and college education probably suffer most from it. In the elementary school it is probably an extreme reaction from the old education of grind and drudgery. It threatens, however, to end, if unchecked, in an education of gush and dissipation. The old education of grind was based too much, perhaps, upon the pedagogy of birch to force the child to unpleasant tasks. There is danger that the new education will become too dependent upon voluntary interest and will develop no power to drive the will to the discharge of unpleasant duties and to the performance of unpleasant tasks.

Will you pardon me if I suggest that I sometimes fear that a fault too common in many of our best American schools is that of making the way too easy for the child, of leading him too constantly along the line of least resistance, of helping him too much, of explaining too much for him, of working too hard to save him from working? In some of our elementary schools it has come to pass that the children are even forbidden to take books home or to do any studying upon their own initiative, in their own way, out of school, and that little time has been left from recitation for independent study in school. May we not expect from such made-easy and rapid-transit methods a crop of intellectually spoiled children, flabby of mind, weak of will, superficial in character, inaccurate in scholarship, doing nothing well except what they like to do? Should they not be taught or trained to do well whatever it is their duty to do, and to find a stimulus of interest in tasks at first unpleasant in the very joy of mastering them?

In seeking to make the way too easy for him, in lifting him too quickly over the hard places, in depriving him of the intellectual and moral struggle from which come strength and power for self-guidance and self-reliance, the teacher wrongs the child. Out yonder in life there will be rough places in the road, there will be mountains of difficulty to overcome, there may be nobody there to help. The child should learn in the little world of the school, which is his life then, to face difficulties bravely, to grapple with them courageously, to rely upon himself to overcome them, and to acquire in overcoming them the strength, the courage, and the confidence to overcome other and greater ones. Thus passing from strength to strength will he be fitted at last for the greater struggle and the greater victory in the greater world.

May not we modern teachers, with all our boasted new pedagogy, still learn some valuable lessons from the old-fashioned schoolmaster, who, if he taught nothing else worth while, taught industry and duty and obedience and self-reliance, hatred of shirking and willingness to

<sup>1</sup> From a paper read before the National Education Association in 1910, when Mr. Joyner was president of that body.

drudge where drudgery was necessary for mastery? There is no mastery without drudgery; there is no strength without struggle.

In the moral, the spiritual, and the intellectual world, things worth having have been divinely hedged about with difficulty, with hardness even, mayhap that those attaining them might in the very struggle for their attainment gather the strength that will make them worthy of them, and teach them how to appreciate and use them when attained. The wise in all ages have recognized this great truth. It has found expression again and again in the proverbs and the philosophy of pagan and Christian, even in the myths of the child races. The golden fleece still is guarded by the fiery dragon; Jacob still must wrestle with the Almighty before he wins a new name and has power as a prince with God and man; the flaming sword still stands by the gate of Eden, and *work, work*, is still man's doom and blessing.

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## Inspiring Principles for Teachers and Students

BY HATTIE ANDRE

ONE of the essentials to success is to be possessed of right principles. Knowing these, and being strengthened to live by them, make for true progress and development.

Reading the life of Mary Lyon, the founder of Mount Holyoke Seminary, has been such an inspiration to me in my work that I feel constrained to pass on a few of the good things to my fellow teachers who may not have read it. These paragraphs are selected from "The Life and Labors of Mary Lyon:"—

### The Absorbing Purpose for Pupils

The seminary was to be Mary Lyon's home. Its inmates were her children entrusted to her by the Heavenly Father to be brought up for him. Like a true Christian mother, she had no joy comparable to that of seeing them walk in truth and peace. She regarded each pupil as selected and sent to the seminary on purpose to be molded into his likeness. She sought not merely their conversion, but their enlistment in the great work of saving a lost world. It was the end and aim of all her efforts to make the seminary a nursery to the church. She diligently prayed and sought that all the genius and learning, talent and tact, there gathered, might be baptized into the spirit of the gospel. Whatsoever would interfere with this object she scrupulously avoided. Hence her rule, that on the Sabbath's sacred hours no visiting should be allowed out of the house or within it. "The Sabbath," she would say, "is a key to unlock treasures for the week. It is the day that God most honors in the conversion of sinners, and the strengthening and comforting of his people. Let us each be in our place, so that if the blessing should descend, we may not miss it."

In fact, every plan of Miss Lyon, whether it referred to the disposing of the outward circumstances or the controlling of the inward life of the pupils, had their spiritual welfare for its end and aim. In all her arrangements, the invisible world and the everlasting life were taken into the account as easily and naturally as the present and tangible. From an exercise in spelling to the giving of diplomas, and from washing the glasses to preparing the anniversary dinner, everything was definitely intended to fit these beloved daughters, as she delighted to call them, for service in the church; and had Miss Lyon been asked, she could have shown in any case the connection between these passing engagements and their future usefulness.

### Studies

"Never pursue any study," she often said to the pupils, "merely because you will be called to teach it. Study and teach nothing that can not be made to help in the

great work of converting the world to Christ." She assigned every hour of the twenty-four its appropriate duty, not merely to make her pupils industrious and efficient women, but that Satan might not be able to find mischief for idle brains and idle hands to do. She allowed them to take but two or three studies at a time, lest they should become distracted by too great a variety of pursuits, or perverted by overmuch business, from thinking of God and their obligations. She inspired them to aim at entire fixedness and concentration in study, that they might be able to pray without wandering thoughts. Mental culture was with her, not an end, but a means. She sought to discipline and enlist the mind, that it might be a keener and more effective instrument in the service of the Lord.

She made constant reference to the Bible. She had a test for every principle, every hint, and every theme. When requesting her pupils not to visit each other on Sabbath, she would say, "It is not in our power to make you keep the day holy in your hearts, but we are bound by the fourth commandment to see that you keep it externally." When requesting them to attend meeting on the Sabbath, she would quote the words of the apostle, "Not forsaking the assembling of ourselves together, as the manner of some is." The psalmist's comparison of a good man to "a tree . . . that bringeth forth his fruit in his season," was her favorite sanction of punctuality. In the time of green fruit, Paul's direction to the jailer, "Do thyself no harm," was enforced upon the pupils. Violations of physiological laws, such as overindulgence of the appetite, thin shoes, or tight waists, were shown, to the satisfaction of the pupils, to be violations of the sixth commandment. By the eighth, using things without leave, injuring or not returning borrowed articles, defacing furniture not their own, and all careless use of common property, were shown to be forbidden.

### Rules and Regulations

In so large and complicated an establishment, numerous rules and regulations were necessary to the comfort and order of the house. In all these Miss Lyon sought to have the pupils obey, not herself, but God. She could show any of her rules to be but an offshoot of the first or second great commandment. Family devotion, public worship, and private prayer were the natural details of the first: "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." Putting everything in its place, promptness to meals, faithfulness in domestic work, were but the carrying out of the second: "Thou shalt love thy neighbor as thyself." She was accustomed so to set forth this view that the heart of that great school and its hundreds of beaming eyes would respond a full amen. She led them to see and to feel that everything, from hanging up a holder or setting away a flat-iron to watching by the side of the sick or praying with the impenitent, was to be done as to the Lord, and not to their teachers. Thus the humblest service was raised to the dignity of a solemn duty. Its connection with eternity elevated ordinary housework to a level with the work of breaking the bread of life to a benighted mind in Africa or India. "A lady who has the genuine missionary spirit," she would say, "will carry it to the kitchen as well as to the monthly concert." Most of the pupils, after observing the rules for a few weeks, saw and felt that they were adopted and enforced for their good. The moral effect upon young and susceptible minds, of bringing conscience to bear so universally and equally on the daily life, in small matters as in great, was overpowering. If they violated a rule of school, they felt that they violated the great law of love. They walked in the open air and studied in their own rooms, equally under a sense of duty. This made it easier to keep all their appointments. It made them sober and vigilant, without a conscious effort.

Miss Lyon kept all the rules herself. The language of her lips and life was, "We will all do right together." "God in his providence," she would say, "has placed us teachers, in a sense, over you. Not that we are any better or any more worthy of respect than you, but in our position it is our duty to see that you keep the rules. It is easier to conform to a law than to oblige others to conform to it. We hope that you will not impose upon us this painful necessity. We hope that each of you will do right of yourself; but if any should not, we must not forget the case of good old Eli. Now we mean not only to explain the rules, but to see that you keep them. This is the work God puts upon us, and we do not intend to shirk it. Your predecessors have made it a very pleasant task, and you, we hope and trust, will do the same." When it became necessary, she could apply the amputating knife, severing the unruly member from the body to which it was a damage. But it has been said that she would expel a pupil in as good humor as she would receive one. "I am sorry for you," she would say, "but the good of this beloved institution requires it." When urging a pupil to some self-denying act, like taking an uncongenial, a slack, or an indolent roommate, it was an understood principle in all her reasonings, that the young lady with whom she was conversing had as tender a regard for the well-being and personal comfort of the roommate in question as for her own, and that she would do as much to promote them. She would say, "Of course you would be glad to do her good, wouldn't you?"

Some self-denial, no doubt, but then you can not do much without self-denial. I made up my mind on that point many years ago." She would talk on in this way, until the young lady would go away counting it a privilege granted her by the Saviour to receive that forlorn companion to her own room, and take care of her as a sister, without money and without price.

#### Secret Devotion

In the construction of the house, as great care was taken to secure facilities for private devotion as for sleeping. For the first and every successive set of pupils, Miss Lyon took as much pains to provide seasons for secret prayer as for unbroken study. Before breakfast, at the ringing of a bell, every pupil, except the few who were busy in the domestic hall, was expected to be alone, either in her room, or in the large lighted closet with which each room was furnished, and to remain there until the second bell gave notice that the half-hour was ended. A similar arrangement was made for the evening. Early in the year Miss Lyon illustrated and enforced the precept of our Saviour, "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." "Christ," she would say, "has given the command. We are seeing you have the opportunity to obey it. The responsibility of keeping it is now on you, and not on us. We can not make you pray if we would. The matter is between God and your own soul. If you count it a privilege to spread out your wants before God, you have the opportunity. If you misuse the time, you, and you alone, must answer for it."

She would at the same time or at some other time give to young Christians who wished to grow in grace, directions for spending the time profitably. They were much in the following strain: "Read a portion of Scripture. Look up to God before you begin, and while you are reading, for light from his Holy Word. Read in course; you will be more likely to read regularly.

"Before you kneel to pray, consider what you want to ask God to grant you. You need not be careful about your words. When you pray with others, you have to seek out acceptable words, but when you are alone, use any language that comes easiest to you. Bring everything before him; spread out all your wants. Confess your sins, your secret sins. Recount your mercies; thank God for his goodness. When love flows in upon your soul, tell your Saviour that you love him, that you will gladly serve him, that you will go anywhere and do anything for his sake, that you will receive what he sends, and submit to what he asks. Pray for those you love at home; pray for them by name. Plead for God's Spirit on your teachers, your companions, on those who have gone out from the seminary, especially on those who are laboring far away among the heathen. You will find your half-hour entirely too short. How often when the bell rings for its close, it seems to me as though it had just begun! You will not know how to leave your Father and your God. You will want to stay longer in his more immediate presence."

The pupil, if she desired, might be sure to find other opportunities to go to God in prayer. Many of the inmates of the house knew what it was oftener than twice a day to make known their requests to their Heavenly Father. But on these set seasons, the silence was as deep, the seclusion as perfect, the stillness as impressive, as though they had been on Tabor's sacred hill, and to many it was a season scarcely less refreshing. The Christians in the school, of course, took thankfully the moments thus assigned to communion with Heaven, and grew in holy love thereby. Serious and reflecting minds also, although unaccustomed to prayer, often received an abiding impression. An hour a day alone, an hour which the scholar may, to be sure, spend as she pleases, but which she distinctly understands is given her to commune with her own heart and with God, and which she well knows is thus used by a large majority of her companions, has a powerful influence to lead her to think of her moral relations, to open the Bible, and to bow before her God. Said a pupil who entered the seminary unconverted: "My conscience would not let me study anything in my half-hour less serious than Wayland or Butler." To these quiet half-hours, many refer their first abiding interest in divine things.

The example of Miss Lyon illustrates *the nature and secret of the highest success in teaching*. It is not the whole of true success to make a pupil's mind thoroughly expert in all its intellectual exercises. He is the teacher of teachers and winner of the prize who is favored of Heaven so highly as to be enabled to mold the character and shape the moral course of his pupils aright for both worlds. It is the love that sides with God and lives to his praise, that listens to his voice, and patterns after the example of his Son; the love whose work is doing good, and its rest, the happiness found in doing it; the love that cleaves to the right though it be weak, and shuns and withstands the wrong though it be popular and mighty,—it is commending and instilling such love, it is being the channel and instrumentality through which it descends to the heart and penetrates and molds the character of others, that constitutes the teacher's highest success and brightest crown.

# EDITORIAL

## Notes

**M**ANUSCRIPT intended for a given number of this magazine should be in our hands by the first of the month preceding the date the issue is to bear. Shorter contributions, such as brief discussions, notes of experience, questions, or answers to questions, may often be used as late as the fifth of the month, but it is not safe to reckon upon this date, as we purpose to have the journal in the hands of its readers by the first of the month of issue. Matter intended for the March number should therefore be in our hands February 1.

**I**T has been found that the spelling lists referred to in the previous issue will occupy too much space to be printed complete in the journal. We therefore give a sample in this number, and call attention to our special notice on the third cover page.

**O**UR brief treatment of so broad a subject as the study of literature almost demands an apology, but as space is too precious to fill that way, we hasten to say that in subsequent articles we hope to consider: The Place of the Bible in the Study of Literature; What Authors Shall We Study in the Christian School? Qualifications for the Teaching of Literature.

**W**E read somewhere recently that "the day of the big barn-door, overworked, pen-art, curio diploma is about over. A small, plain, high-grade, simple, businesslike document is taking its place." We sincerely hope that this is a true statement of the case, and that all our schoolmen who have anything to do with certificates and diplomas will see to it that their documents are examples of modesty and good taste such as befits our profession.

**W**HILE this issue of the journal is in the making, there is being held at College View, Nebr., a council of union secretaries. So far as we are aware, this is the first gathering of these officers only, in our educational history. In 1908, there was a council of school principals at Cleveland, Ohio. In 1909, the educational sessions at the General Conference dealt largely with elementary education. In 1910, the convention at Berrien Springs was chiefly in the interests of secondary and collegiate education. In 1911, comes this council of union officers. We are now looking forward with deep interest to the holding of our next general convention. Historically speaking, this sounds like progress the past five years. Our greatest concern is that it shall mean fully as much as it sounds like, in the daily work of student and teacher, in the production of mental fiber and moral character, glowing with zeal for service. A report of the council will appear in our next issue. W. E. H.

## Schoolroom Heating and Ventilation

**W**E are now at the season of the year when careful attention needs to be given to the proper heating and ventilation of school and dormitory rooms. Neglect of this important matter may, yes does, seriously impair the health of student and teacher, to say nothing of how it impedes and nullifies mental effort, and benumbs spiritual apprehension. The principal of the school is primarily responsible for regulating these matters, and next to him the teacher. Parents should refuse to place their children in unevenly heated or ill-ventilated school-rooms.

To secure uniformity of heat, not only in the same room but in the several rooms of a building, reliable thermometers should be used. Place one in each recitation-room, and in the chapel when there is one; also in each assembly-room and main corridor in the home. Charge the one who is responsible for the firing, to keep these thermometers registering as uniformly as possible, seventy degrees. Any considerable departure from this standard is just cause for complaint by teacher or student. Overheating produces more bad effects than underheating, as a rule, but there is no need of suffering from either. The thermometer is necessary because the feelings of either teacher or student are not a safe guide, as indeed the feelings of the same person at different times, are not.

Bad air is easily detected by the first sniff or two after coming in from the fresh open air. Hot-air systems of heating in which the inlet is constantly fed from out-of-doors, solve in themselves the question of ventilation, provided that proper escape for used air is not lacking. In the case of hot-water and steam heating, the air must be kept moving by some other means. One of the simplest and safest is to lower the upper window sash, which allows the heated, used air to pass out at the top and the fresh air to enter between the sashes, tending upward, as it does, then settling gently, thus avoiding direct contact with the person. It is still better to have open ventilation at the ceiling for the passing out of bad air, in which case the placing of a close-fitting board of proper width under the lower window sash provides for the inlet between the sashes. In the case of stove-heated rooms, a good plan is to have for the inlet one or two holes in the floor under the stove, so that the cold, fresh air is immediately heated. If the room or building has a tight underpinning, a pipe should be used to conduct the outside air to the openings in the floor. In all situations, windows and doors should be thrown open from one to three minutes at every intermission, or at regular intervals, to give the room a thorough flushing out.

Physiologists tell us that in an air-tight room one man renders impure four thousand cubic feet of air in one hour; that is, in a room 20 x 20 x 10, only one person should be allowed to sit one hour, or ten persons to sit six minutes, without a change of air. Of course the ordinary room is not air-tight, but there is far more danger of too little than too much fresh air.

W. E. H.

## Why Do We Study Literature ?

THIS seems like asking a fundamental question, and so it is; but it is often refreshing and instructive to look anew into the motives that lie at bottom in those educational procedures whose value is taken for granted, yet whose purposes and benefits are vague in the minds of some and capable of considerable clearing up in the minds of many. Such a procedure is the study of literature in our schools. Into the reasons for its pursuit it is a pleasure to probe, even though it must be briefly, as in this case; for it always results in a keener enjoyment of reading worthy authors and in an appreciation more nearly just, not to say adequate, of the place properly occupied by literature in the scheme of education.

That the consideration of this question should give rise to differences of opinion, is in the very nature of the case to be expected. In truth, it is one of the chief disciplinary functions of this study to develop the judgment, which of course does not always take the same direction with all persons. Ability to recognize and appraise merit at its trade value must ever vary with the individual. As by divine arrangement there is an infinitude of variety in face and figure, so must there be allowed a wide variation in the capacity of the individual to appreciate and utilize what is wholesome and uplifting in life. Since literature is a reflex of life, we should expect the same law to hold good among its students and teachers.

This diversity of opinion on the value of literary study is made needlessly wide and dissonant, however, by wrong methods of gaging its worth. We approach literature in too "scientific" an attitude of mind. We allow our attention to be occupied too much with its forms and technique, with minor, petty details of history and philology and biography connected with it, and attempt to reduce its production to rules and regulations. We bring our tape line and try to show that three plus two minus one equals four — there you have it! See! We apply the forceps and extract old roots, pointing out a small abscess on the tip of one, a curious curve in another, a freak of nature in the third, and exclaim in triumph, See how it was done! With our compass we describe a circle on the plane of literature and say, "What is inside of this circle is good, what is outside is bad." With as much propriety might we fence off an acre in the heart of some city and say that all the people living on that acre are good, all the rest are bad. Applied mathematics is a good thing, but not when applied to literature, for literature is not mathematically or — dare we say it — "scientifically" built. People live in literature as they live in a city — all mingled together, good, bad, and medium. Truth and beauty, error and ugliness, dwell together in literature like trees in a forest. Analytical, dissecting, piecemeal processes do not work well in discovering any of them.

[I went out into the woods the other day to gather some autumn leaves to decorate the house. Selecting a tree of gorgeous beauty, I

plucked a choice branch. But on taking it away from the tree I was disappointed in not finding it as beautiful as it had appeared on the tree. Taking it out of its setting had weakened its luster. I returned and gathered other branches, and on putting them all together and holding them a little distance from me the massed effect approached more nearly the natural beauty that had attracted me at first. There was some beauty in the single branch, but the more nearly I could reproduce the original setting the more of beauty could I carry away with me.]

The value of literature must be judged in somewhat the same way. It is not so much the gem of beauty here and the morsel of truth there that constitute the worth of a production, but what is the massed effect — what the influence upon my life that I can neither gage in inches nor decompose into its chemical elements, though I may be certain it is uplifting? The impression I carry away with me is what tells.

But why do we study literature? we started out to ask. The general and primary purpose has already been suggested: to gather inspiration and food for nobler, broader, more fruitful living. Many of the acts of our lives receive their first impulse from without. What others about me think and say and do, and what others before me have thought and said and done, has influence upon my course of action. It is providentially so. We are meant to learn from others and to emulate the good we see in their lives. "Be ye followers of me, even as I also am of Christ." God has many interpreters of himself among men, and wherever we find God interpreted, there we should eagerly resort. When we say God, we do not mean merely the theological God nor the God of what in a restricted formal sense we call religion — not that alone, but God the Father and Maker of us all, and God as he has expressed himself in and through his works, including man the masterpiece. When I can see and read the thoughts of God all along the wayside, in the mute stone as well as in the babbling brook, in the modest strawberry as in the blooming apple tree or in the leviathan oak, in the thunderstorm as in the cerulean blue — and more and above all this, when I can see and learn in my daily experience and in the experience and work of others, the ways of God in dealing with men, I feel myself lifted nearer my Maker and my Saviour, and into closer sympathy with my neighbor; I see more clearly what God would have me be and have me do, and I feel a new inspiration and determination to be and do that thing.

Now good literature is an interpreter of nature, including human nature, and of experience. It is likewise an interpreter of the character of God, so far as sincere men have discerned that character. In God's effort, so to speak, to express himself to our finite comprehension, he does not use least but rather most, that one of his creatures which he made most like himself. He is continually speaking to man through man, and no man ever discovers or gives utterance to truth, apart from God — no matter how much he may pride himself upon it or be lauded

for it by others — any more than the moon ever sends a ray of light to the earth that it did not receive from the sun. “As the moon and the stars of our solar system shine by the reflected light of the sun, so, as far as their teaching is true, do the world’s great thinkers reflect the rays of the Sun of Righteousness. Every gleam of thought, every flash of the intellect, is from the Light of the world.” To search out truth thus caught and adapted to our assimilative powers, even as physical food is prepared and served to us in digestible form, is one of the chief aims in the study of literature. How the touch of one skilled in cookery transforms the raw material provided us in original packages by the God of nature, into delicate and nutritious viands! Even so does God supply food for the soul that the human touch may make easier to appropriate, and designedly so. Even so has he done supremely in the Bible, and effectually also in other masterpieces of literature. Thither would we resort and partake.

To be a little more specific now, we may say that we pursue the study of literature for subjective reasons: personal culture and personal enjoyment. We must get outside of our own small circle of thinking and consider what other men and women have thought and said. What a man sets down in cold print for his contemporaries and for subsequent generations to read, may safely be said to be the very best he has to give. Reading the best thoughts of others is a powerful stimulus to our own thinking. By communing with the best minds, our own tastes are formed. We do not expect all the product of any one mind to be all good; “there is none that doeth good” only; but with the Supreme Book our touchstone of truth, and experience our guide, we may separate the wheat from the chaff, as on the summer threshing-floor. In truth, this very exercise whets our wits, quickens our judgment, and stimulates enjoyment in a high type of culture.

We study literature also for an objective reason, one that runs parallel to the subjective: to increase our power of effective expression. The thing of next importance to knowing the truth is to give it adequate expression; first, of course, in the life, then as a reflex of that, through the medium of language. The first impulse of the generous soul who discovers truth is to impart it. Just as there is no better way of getting truth than by communing and associating with those who know it better than we, so the best way of gaining the power to communicate it, is by being much in the company of those who are masters in the art of expression. This is an art that can not be acquired by rule, nor by technical disquisitions, but by masticating and digesting and absorbing and assimilating — nay, not even thus alone, but by dwelling sublimely in its very atmosphere!

One of the errors we make in judging the merits and demerits of literature study — and it can easily be made demeritorious as well as meritorious — is that we expect too great returns from little effort, and concrete results from each day’s work. As one educator has said, “True

education is a great constructive labor requiring infinite patience, and demanding no immediate sweeping results." This is preeminently true in the study of literature. We must not forget that literature is like life. We often work the entire day without being able at its close to lay our finger upon anything definite or palpable that seems worthy of the time and effort we have spent. Yet if that day's work had gone undone, we should soon be made sensible of a decided loss. So it is with the more delicate processes of mind culture; we must toil on in faith and patience, with the assurance that no well-meaning, well-directed effort is wasted, and that in due time we shall reap if we faint not.

W. E. H.

# TEACHERS' READING COURSE

YEAR ONE

## *Part I: Book, "Education," by Mrs. E. G. White*

*Assignment:* Chapters XIII-XX, designed to cover the months of January and February.

### CHAPTER XIII

#### Mental and Spiritual Culture

1. Give the law, and the primary means, of mental and spiritual growth, according to God's plan.
2. Express what you understand by "The Bible contains all the principles that men need, etc.," in paragraph 2, sentence 1.
3. How only may the greatest benefit be gained in the study of the Bible?
4. Are the truths of the Bible designedly placed where they may not be reached without diligent effort? Note 9.
5. Show that Bible truths, though apparently scattered, form a complete, harmonious structure when fitted together. Of what is this an evidence?
6. Define clearly the two forms of mental culture in Bible study. Compare the Bible with other books in this respect.
7. Wherein does the chief power of the Bible lie? What bearing has this fact upon man's relation to God and upon the possibilities of his development?
8. Write a paragraph on the variety of content and style in the Bible.
9. Word in at least two ways the central theme of the Bible.
10. Express the universality and eternity of the science of redemption.
11. Explain God's law of creative energy, and man's free moral agency in reference to it.
12. What possibilities of companionship are open to us?

### CHAPTER XIV

#### Science and the Bible

1. Through what two means may we progressively acquaint ourselves with God?
2. What conflict is erroneously supposed to exist between science and revelation?
3. Show the absurdity of this view (a) from the Word, (b) from conditions in the earth.
4. What other false theory is akin to this error?
5. Enumerate reasons why the theory of man's evolution is baseless.
6. In what two general ways does God exercise his creative power?
7. Give some evidences of God's personality; of his greatness.
8. What is the effect of studying deeply into the mysteries of God's works?
9. Mention various ways in which we may think God's thoughts after him.

## CHAPTER XV

## Business Principles and Methods

1. Make a list of business principles drawn from the Bible and expressed in your own words in modern business phraseology as far as you are familiar with it.
2. Draw in your own language a word picture of a prosperous man.
3. Mention the results of departure from right business principles in dealing with God and man.

## CHAPTER XVI

## Bible Biographies

1. Write a paragraph on the educational value of Bible biographies.
2. Write a digest, in three sentences, of each biography in this chapter.

## CHAPTER XVII

## Poetry and Song

1. Where is the first poetry in literature to be found? When and by whom was the earliest poem written? Who is the speaker in this poem? What is its theme? Write a title for it.
2. Note the simplicity of the selection on springtime. What is the relation of simplicity to beauty?
3. Under what circumstances was Balaam's prophecy uttered? Note its frankness and fairness, and how in the simplest language the thought movement steadily rises to a climax of sublimity.
4. Memorize the earliest recorded song, and repeat it every day for a week.
5. Study the apostrophe to the well. In simplicity of theme, in melody, and in dignity of conception, this apostrophe is perhaps unexcelled in any language: princes and nobles digging and delving with scepter and staves—spring up, O well!
6. Write a paragraph on the mission of sacred song. Cite several examples of its use.
7. Study the rest of the poetical selections in this chapter with reference to their expression of peace and disquietude, comfort and sorrow, sweetness and bitterness, travail and triumph; and note the majesty and rhythm of the language.
8. What is the value of song as a means of education?

## CHAPTER XVIII

## Mysteries of the Bible

1. To what extent does God reveal himself to our comprehension?
2. How may we know the divine authority of God's Word? Of what are its mysteries an evidence? Why?
3. Point out the marvelous adaptation of inspired truth to human needs.
4. What marks the limit to our grasp of the truth? How may this limit be extended?
5. What knowledge furnishes a key to the mysteries of the Word?
6. What eternal possibilities does this knowledge open to the soul?

## CHAPTER XIX

## History and Prophecy

1. Describe the Bible as a historical masterpiece. Contrast it with human history.
2. Study and memorize the "words of matchless beauty and tenderness" which set forth God's purpose in human history.
3. Upon what does the prosperity of nations depend, and how is their real strength measured?
4. Note the successive steps in Babylon's career.
5. What truth is symbolized in Ezekiel's first vision?
6. What is the scope and purpose of prophetic history? What climax are we now rapidly approaching?
7. Read with care the scripture passages portraying the final scenes in the world's history.
8. How are men now occupied, and what is their great need?

## CHAPTER XX

## Bible Teaching and Study

1. Give a striking testimony to the value of the Bible as a means of education.
2. Make a list of the various means of interesting and instructing children in the Bible.
3. In what ways may we study the Bible effectively?
4. Against what tendencies and influences must we guard?
5. How may a real love for the Bible be awakened and cultivated?

## Note

9. A comparison with the first paragraph on page 171, makes it plain that there is nothing arbitrary in the concealment of truth where we must dig to obtain it. In the natural world many things are opaque to our vision because our eyesight lacks penetration. The processes of life that are constantly going on in the root and the leaf and the stalk of a plant, we can not see, though the veil between is so thin. A diamond or a nugget of gold may be hidden a few inches beneath our feet, and we not suspect it. Scarcely a useful metal or mineral lies on the surface; men must search it out and dig for it. Some food-yielding plants grow spontaneously, and their fruit may be plucked directly and without previous effort, but for the most part men must dig and toil and sweat before the nutritive elements hidden in the soil and the air assume a form that can be appropriated by the human body. So must we obtain food for the soul. So must spiritual treasure be brought to the surface. As the X-ray renders an opaque substance transparent to the natural eye, so does the X-ray of the Holy Spirit illuminate and clarify truth that is otherwise without the limit of the soul's vision.

*Part II: Book, "Way-Marks for Teachers," by Sarah Louise Arnold*

In the natural division of the lessons, spelling, which appears in the March-April number of the journal, would naturally have appeared in this number with reading, but to divide the book more equally we have placed the spelling with the next assignment.

## GENERAL TOPIC—LANGUAGE LESSONS

## I. Purpose and Plan. Assignment, pages 119-151

1. What is the first aim of language lessons?
2. What relation do the Bible, nature, geography, history, or reading lessons sustain to the language lesson?
3. What is the relative value of a knowledge of the rules of speech, the example of the teacher, and the oral practise of correct form?
4. What should form the basis of these oral language drills? When should they begin?
5. How can fluency of oral expression be secured?
6. How can the best thoughts be cultivated?

## II. Written Work

1. What is the relation of oral and written language?
2. What is a safe guide in assigning written language work?
3. Which is of first value without the form of expression?
4. How may a pupil be brought to correct mechanical expression in written language?
5. What punctuation marks should early be taught? In what order? How? What use of capitals?
6. When and how should the paragraph be taught? The forms in letter-writing?
7. How only can correct habits of written work be established?

## III. Lessons From Pictures

1. How may picture study be conducted to become a permanent help to the pupil?

2. What is the logical order of study? Of written expression? Of picture study?
3. What should characterize a good picture for study?
4. Of what value is picture study in other lessons than language? In what grade?

#### IV. Lessons on Word Form

Study these questions with the following points in mind: —

The form to be taught; manner of varying the drill; emphasis given to correct rather than incorrect form.

#### V. Poems and Stories as Language Lessons

1. How do the Bible stories compare in value with the stories usually given as bases for language lessons?
2. What teacher will make these stories more fascinating than "myths, fables, and traditions"?
3. What will help a teacher to become a good story teller?
4. What memory gems can compare with those truths that express the love and care and kindness of our Heavenly Father?

### GENERAL TOPIC — READING

#### I. Aim. Assignment, pages 152-176

1. What is the important twofold aim in teaching reading?
2. What further, deeper aim will every Christian teacher keep constantly in view?
3. Distinguish between *word study* and *reading*.
4. How can reading be made to develop the "power to see and to remember, to feel and to imagine"?
5. How does experience increase the power to read?
6. Why was Jesus able to read the Scriptures with such power?
7. In what way does Bible study, nature study, etc., aid a child to read?

#### II. Preparatory Lessons

1. How do conversational exercises prepare the pupil for a reading lesson?
2. Why are they necessary to the teacher?
3. What will prevent these exercises from degenerating into aimless "prattle"?

#### III. How to Get Expression

1. What is the basis of all expression?
2. How can you awaken a desire in the pupil to express thought?
3. What expression drills will help the pupil to acquire good reading?
4. Why should not these begin in connection with the reading of the lesson?

#### IV. Suggestive Hints

1. Of what value is a pupil's effort to picture with pencil the thoughts of his reading lesson?
2. When and why should a teacher read to his pupils?
3. What should be the nature of supplementary reading?
4. What danger lurks in concert reading? When can it be used to advantage?
5. What is the difference between sight reading and supplementary reading?

#### V. Lesson in Reading

1. What steps should form the teacher's lesson plan for reading?
2. What bearing has the "preparation," or the "study" of the lesson?

#### VI. Primary Lessons

1. In the primary lessons given, notice the following points: Character of thought, development of thought, length of sentence, vocabulary, thought phrases, and seat work.
2. Why is script preferable to print in the child's first reading lessons?

## Notes.— Language

1. "We may say candidly that it is very difficult to bring a child to a ready use of good English in all his lessons. It may be simple and tedious and easy to teach him all the trivial items in a language book, but to get him to use good English on all occasions where good English is wanted, this is no small matter; indeed, it is a first-class problem, and one we can apply all our skill to solve."—*McMurry*.

2. "It is proverbial that the application of knowledge is far more difficult than its mere acquisition. Language, of all studies, is long and strong on the side of application. It never halts. It is absolutely persistent. One must become either a master of speech or a bungler. Some studies, like grammar or geometry, may be chiefly theoretic, but language is for use, and for use in constantly new and varying situations. At every step, in every step, there must be a mental alertness and tension to get correct utterance adequate to the thought."—*Idem*.

## Notes.— Reading

1. "There must be established the conception that reading is not something new and strange, but is the very simple process of talking, with the slight difference that some one else supplies, through the medium of the written or printed page, the thoughts that are to be uttered by the one talking. This is so old and so well known that it seems trite, and yet it is the kernel of the whole matter. It is accepted as a truth, but is a truth for theory only, and it has not become a working principle in the every-day life of the schoolroom. Only in exceptional schools do children read as they talk, and when they do, it is because exceptional teachers have caused them to recognize and feel the real nature of reading. Once let this idea be established in a school, and reading becomes a source of unlimited pleasure to teacher and pupil alike."—"*Essentials of Reading*," *Sherman and Reed*.

2. "The chief aid of questions is to arouse vigor and variety of thought as a means of better appreciation and expression. Children read poorly because they do not see the meaning nor do they feel the force of the sentiment. They give wrong emphasis and intonation. A good question is like a flash of lightning which suddenly reveals our standing ground and surroundings, and gives the child a chance to strike out again for himself. His intelligence lights up, he sees the point, and responds with a significant rendering of the thought. But the teacher must be a thinker to ask simple and pertinent questions. He can not go at it in a loose and lumbering fashion. Lively, and sympathetic and appreciative of the child's moods and feelings must he be, as well as clear and definite in his own perception of the author's meaning."—*McMurry*, in "*Special Methods of Reading*."

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## Mexico's Cry for Knowledge

THIS thirst for knowledge is quite as strong in Mexico to-day as it was in the Japan of a generation ago. They are beginning to recognize that they are possessed of one of the most desirable and potentially rich countries of the world. They have seen the wealth of their country unlocked and converted into comfort, well-being, and education, and other desirable things by the stranger that is within their gates, and they would follow his example. They recognize that their greatest need is education, and when Dr. Francisco Vasquez Gomez, the first of the revolutionary leaders to return to the capital, told the hundred thousand people who waited his coming for many hours, though half clad and in a chilling rain, "We will build schools, and we will build roads; every road will lead to a school, out of every school a road will lead to higher things; we have nothing to fear in Mexico but ignorance, and that, if we work together, we will annihilate,"—the people cheered and cried, cried and cheered.—*Stephen Bonsal*, in *North American Review*.

# TEACHERS' ROUND TABLE

## *And Question Box*

The readers of this journal are invited to participate in our Round Table and to send in questions that would be of interest to others as well as to themselves. Respectful attention will be given to all such questions, and the best answers obtainable will be given.

## Martin Luther and Music

BY KATE SIERKE

THE great Reformer, Martin Luther, not only had a deep appreciation of music, but he knew enough about it to do quite a reformatory work. When a boy he was very poor, and earned his scholarship, which in those days was not very high, by singing from house to house. There is a custom in the old country, especially in Luther's home land, that some weeks before Christmas, little boys and girls with good voices go into the houses of the people to sing the best-known hymns. This is very pleasing and indispensable to the German heart at this joyous time of the year, when the air seems charged with expectancy. The little folks are received as welcome guests in nearly every house, and are given a few cents for the pleasing songs. Fortunately Luther aroused the interest of a wealthy lady, who helped him more liberally through his school years. So his interest for music was awakened early in life, and never ceased, but helped him in many times of need. Luther poured out his soul in song when difficulties surrounded him, and swept them away by the sweetness and power of music. What is inexpressible in words may be sung; darkness flees before light, when through song the soul is lifted heavenward.

The bold spirit of native vigor which called the German Reformation into being, could not find any better musical expression than in the hymn in which Luther has so remarkably expressed his own vigorous nature. It is well known that the forty-sixth psalm gave the key-note to the wonderful hymn, "A Mighty Fortress Is Our God."<sup>1</sup> The music is simple, but full of power. When in trouble and danger Luther sang this hymn in spite of Satan and his army around him. The harmony in it is close but decided, and does not allow the air at any time to go out of its natural course. It is a conquering hymn, and it conquers. Napoleon, attracted by the singing of German soldiers the evening before an important battle, thus expressed himself to his aide-de-camp, on hearing this hymn: "It will be impossible to conquer this army, whose soldiers are filled with words and tunes of this character." The words and the tune are blended together; for Luther's poems were at the same time stirring songs, which escaped from him in the very midst of his conflicts and necessities, and were, as Heine expresses it, "like a flower

<sup>1</sup> See "Christ in Song," new edition, No. 681; old edition, No. 618.

making its way between rough stones, or a sunbeam gleaming amid dark clouds." The "Mighty Fortress" is a masterpiece. The great battle-hymn which helped to win Luther's own battles has never lost its spirit. It was not born for one man, but for a nation — a world.

Luther had published before this his collection "Geistliche Lieder," which was followed by other hymns and chorals. They are sung still to-day, and while not so well known as the "Mighty Fortress," accomplished the building up of a style of sacred music in those early days, whose influence has been lasting.

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## Simple Accounts

MILTON P. ROBISON

"CHILDREN should be educated to understand figures, *to keep their own accounts when very young.* They may go forward, advancing step by step in this knowledge."

In a church-school manual which I have before me, I find the foregoing quotation on a certain page where eighth-grade mathematics is discussed. Immediately following the quotation are these words: "Of the many systems of bookkeeping now on the market, the one published by the Sadler-Rowe Company, Baltimore, Md., known as the 'Budget System,' is one of the best for church-schools."

It has appealed to the writer that we reason very carelessly when we conclude that any system of bookkeeping introduced into the eighth grade will teach the children the keeping of simple accounts when very young. "Very young" must apply to children before they reach the eighth grade.

There is an age when the commercial instinct in the child begins to have an influence. You may coax or hire a child to do something for a penny, which he expects to spend for candy or something that will please his appetite; but there is a time when he will work to make money. This is not a wrong tendency, but only one that should be carefully guided.

In the study of figures, the work should be made practical. Let every youth and every child be taught, not merely to solve imaginary problems, but to keep an accurate account of his own income and outgoes. Let him learn the right use of money by using it. Whether supplied by their parents or by their own earnings, let boys and girls learn to select and purchase their own clothing, their books, and other necessities; and by keeping an account of their expenses, they will learn, as they could learn in no other way, the value and the use of money. This training will help them to distinguish true economy from niggardliness on the one hand and prodigality on the other. Rightly directed, it will encourage habits of benevolence. It will aid the youth in learning to give, not from the mere impulse of the moment, as their feelings are stirred, but regularly and systematically.—"Education," page 238.

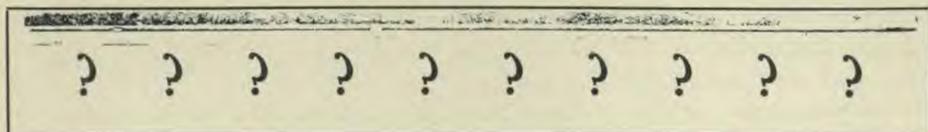
This tendency appears in the child of from ten years on, according to environment and heritage. Do you not remember in your own experience, or from observation, how enthusiastic he becomes as a wage-earner, and how he prizes his little bank, and frequently counts his money, and as frequently plans just how each cent shall be expended? This is the time the child should be taught how to be a bookkeeper; but

the training he needs at this time (and all that the average person ever will need) is not that which is necessary to keep books for a large business concern — not double entry, but simple accounting. This may be at first only a cash account. Then “they may go forward, advancing step by step in this knowledge” as their business experience demands.

Here is a brief description of the plan followed by the writer in his effort to have the school do its part in this matter. We planned to have a school garden, but had no seeds nor supplies; so we started a fund by donations. We now needed a treasurer and accountant. It was decided that the teacher be treasurer, and the pupils be bookkeepers. A small safe was provided by one of the children. Ruled ledger paper was given each child, and the account was started, the amounts being entered in the proper column. The terms debit and credit were used from the first. Money had to be expended for string to mark beds, for seeds and other things. As this was done, the bookkeepers recorded the transactions, and they took great pride and interest in their work. The gardens grew rapidly under the careful attention of the children and God’s blessing. When produce was sold, the money was brought to the treasurer, and at a given time the transactions were recorded. We had plenty of variety to make the work interesting.

After a time the teacher asked the bookkeepers to determine the status of the business. They were shown how to take a balance and find the amount on hand. When this was done, we would open the safe and find that the amount was there. This was done often. The payment of tithe and the making of offerings formed a part of the business. Books were balanced monthly. The children were taught to write receipts and to make out bills. The bills given by the firms from which we bought seeds or other things gave good examples to study. The children had an experience in making change when disposing of vegetables. They learned points of salesmanship,—that their produce must be clean, neatly arranged, and must appeal to the purchaser as having a money value. This work was practical. It was comprehended by the children.

One of the boys left before school was out, and among some of his things was found a small memorandum-book. In it he had started a private account, and was keeping an accurate record of moneys in his possession, and also of *time* when he worked for others.



*Question 5.*— How can you definitely base instruction in the sciences, especially in chemistry and physics, upon the Bible and the principles of Christian education?

O. R. C.

[Here is the response of one of our science teachers to this question. The subject is a very important one, and is still open for discussion. — ED.]

Some studies, like history, readily lend themselves to direct moral teaching; others, like mathematics, do not. With most subjects in school curricula, the moral teaching must be indirect. In all subjects, not excepting the Bible, the attitude and spirit of the teacher count for infinitely more than any assignable amount of formal moralizing.

Occasions for direct moral teaching in physics and chemistry are comparatively few. There is neither reason nor religion in attempting to convert these studies, any more than mathematics or surveying, into branches of natural theology or ethics, or into Biblical commentaries or homilies. If the teacher is a genuine Christian, believing and living his Bible, he need have not the slightest worry that he is missing some profound or subtle method of relating the Bible to the subjects he teaches. A person whose mind is informed on the Bible, his conscience guided thereby, his heart controlled by the Holy Spirit, will find his method as a bird builds its nest, or a duck swims.

As to how often the Bible shall be brought into physics and chemistry, there is no different rule to be given than for other subjects; namely, whenever occasion requires it, and not oftener. If your book of physics defines gravitation in such a way as to leave the impression that matter is *self-sufficient*, point out the defect in such a definition. If your book says that gravitation is "that property of matter by virtue of which —," direct the mind of your pupils to the scriptures which show that the *power of the word of God* is that "by virtue of which" all the laws of nature operate. A few general principles in these two studies will probably be all that will require direct reference to the Bible. Saturate yourself with Bible truth, and trust the method to take care of itself.

Remember that when you are studying science, you are as truly studying the word of God as when you are dealing with the Bible. They are but two different phases of the same thing; and just as you often find that parts of the Old Testament throw light on the New, or the New on the Old, so the written Word and the book of nature are correlates. With this thought in mind, the reverent spirit will as much marvel at and adore the wisdom of a law of nature when the law is stated in clear, definite, scientific language, as when it is garnished with texts whose only relation to the matter in hand is the mention of it in the texts. For example, there are many texts that speak of light, but our knowledge of the physical composition or structure of light, is advanced by none of them.

Michelangelo painted pictures and built cathedrals. Certain aspects of his mind are revealed in each. So nature is God's thoughts on certain subjects, as is the Bible his thoughts on others. In contemplating each of many of nature's phenomena, we shall know more fully the aspect of the divine mind of which each phenomenon is an expression than we could by any verbal description alone. Not even the sublime Isaiah can so awe us with the starry heavens as can a good telescope.

# THE NORMAL

"The masses still believe that anybody can teach school. They confess that the lawyer, the minister, and the physician should be professionally trained, but not the teacher. They believe that the watchmaker should serve an apprenticeship under skilled workmen, but not the teacher. Now the mechanism of a watch is simple when compared to the complex mechanism of the mind. The study of the mind of another is a subtle art. The complex character of a teacher's work is known only by those who have made a study of the science of education, and been properly trained in the art of instruction. A teacher ignorant of the laws of mental development and of child nature is, at best, a mere pedler of text-book facts. Teaching is more than recitation hearing. Any human machine can hear pupils recite the words of a text-book, but it requires a teacher to train pupils to think."

## Oral Bible in Grades One to Three

ELLA KING SANDERS

### Lesson 24

MEMORY VERSE: Ps. 1: 3

AIM.—To teach vegetation of different countries.

INTRODUCTION.—Talk of the different things created on the third day — grass, herbs, flowers, and trees.

LESSON.—Show some plants and garden vegetables. Draw or show pictures in absence of the real. Write names of kinds of trees, flowers, and herbs of child's own country. Show picture or sketch trees and plants of other countries. Tell of the wonderful growth of vegetation of tropical countries. Why? Take an imaginary trip to a desert. Why no vegetation?

CONCLUSION.—If we love and obey Jesus, we are like trees by the river or those that have plenty of sunshine and rain. Then we shall bear much fruit.

### Lesson 25

MEMORY VERSE: Gen. 1: 14

AIM.—To teach something of the part the sun acts in God's created works.

INTRODUCTION.—Review the part that the sun acts in this world.

LESSON.—By questions bring out the necessity for light and heat to make the vegetation of the third day's creation grow. By the same word the great sun came forth. Tell something of its enormous size; talk of its daily journey, and the effect of its rays upon all nature. Without its rays all life would soon be extinct. Call attention to the common sight of animals lying in the sun. The natives of uncivilized countries when ill, will do the same thing. Speak of the plants in a room reaching for the light of the window. Many are the sunlight blessings. Sun rules day.

CONCLUSION.—Let sunshine into our homes; cures disease, kills germs, and brings happiness. Emphasize the thought that our lives are to be as sunlight in the world.

### Lesson 26

MEMORY VERSE: Ps. 148: 3

AIM.—To help the child to get a glimpse into God's great created works beyond our world.

INTRODUCTION.—Review the part that the sun acts in this world.

LESSON.—Sketch moon and stars or show pictures; talk of how created — greater lights and lesser lights. Illustrate how moon gives light, why it does not always look the same. Tell something of our solar system, according to ability of pupils to understand. Call attention to the numberless multitude of stars, all doing God's bidding and praising him as their Creator.

CONCLUSION.—We shine by doing right. Jesus told us that we are the lights of the world. In him was life, and that life was the light of men. If Jesus is in our lives, we shall be the light of men. Tell story to illustrate how children may be lights.

### Lesson 27

MEMORY VERSE: Gen. 8: 22

AIM.—To teach divisions of time: day, week, month, year, and seasons; and to impress the fact that God fixed these divisions.

INTRODUCTION.—Review Gen. 1: 16-18. Talk of conditions of nature when night, the period of rest, comes; how all nature wakes with morning.

**LESSON.**—Teach that the evening is when the sun sets, and that is the beginning of the day. Mark 1: 32. The same day that Adam had, twenty-four hours long, one turn of the earth on its axis. Six of these days, then comes the Sabbath, which makes the week. God gave this mark for the week. They will have the same week in the new earth. Isa. 66: 23. Explain the month and year, enlarging on seasons as time permits.

**CONCLUSION.**—Impress the lesson that day is twenty-four hours long, from sunset to sunset. Our lives are like a day; we should so live that when night comes and we sleep the sleep of death, Jesus will waken us in the morning of the resurrection.

#### Lesson 28

**MEMORY VERSE:** Gen. 1: 20

**AIM.**—To teach about the creation of the water and air animals.

**INTRODUCTION.**—Review the steps in creation thus far. Earth beautiful, but not a living creature to enjoy it. Picture the silence—no sound save rustling leaves.

**LESSON.**—God spoke, and the songs of birds and hum of insects were everywhere. Give a word picture of the waters with their living army of moving creatures. Let pupils name kinds of birds and fishes.

**CONCLUSION.**—All animals created for God's pleasure and glory. Ps. 148: 10, 13. Teach kindness to animals.

#### Lesson 29

**MEMORY VERSE:** Ps. 145: 9

**AIM.**—To teach how water animals move and breathe, and how God gives to all creatures life.

**INTRODUCTION.**—Have a breathing exercise, and talk of how we breathe and why. It is an involuntary action. Show wisdom in this.

**LESSON.**—Name animals that move about in water. If possible have fish and observe movements and breathing. Otherwise sketch or show picture and question on movements and breathing. Talk of the coat of the fish, suited to its environments. Question as to results if he were clothed with the bird's coat. Why not the fish have lungs as land animals? God gives to all life, and created them, giving to each creature just the things it needs.

**CONCLUSION.**—Read Ps. 145: 9, 16. God's love and tender care over all his creatures calls for praise from his children. "In him we live, and move, and have our being."

#### Lesson 30

**MEMORY VERSE:** Ps. 107: 24

**AIM.**—To teach something about the whale, star-fish, and other water animals.

**INTRODUCTION.**—Review the previous lesson.

**LESSON.**—Take an imaginary journey on the ocean. Describe the noise of whale, and excitement of watching to determine cause. Explain how the whale breathes—not like a fish, for it belongs to the mammals; nursing its young as the cow does. Sketch starfish or show picture. Explain how it eats and moves about. Tell about another water mammal—the seal. Let pupils find out all they can about this animal. Is he a fish? How he cares for the baby seals; how men catch seals; etc.

**CONCLUSION.**—Read Jonah 1: 17; Matt. 12: 40. Try to impress the fact that when God prepared the fish and said it swallowed Jonah, he did it, no matter what wise men say about it. By faith we know he did it.

## Wood-Work—No. 3

BY CLIFFORD A. RUSSELL

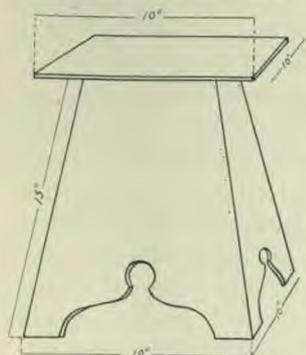
Fifth Grade (Continued) <sup>1</sup>

MODEL 4 is a simple tabouret. The coping-saw again comes into play in shaping the bottom. Follow with knife and the half-round rasp. If you have a draw-shave, you will find it very convenient in tapering the sides in this, as well as in Model 3. Follow, of course, with the plane. See that the pupil carries the plane properly. He will not learn this in

<sup>1</sup>By an oversight the dimensions of model 3 in the article "Wood-Work, No. 2," in the preceding issue, were omitted. These dimensions are: Base, 7 inches and 10 inches; height, 14 inches and 16 inches; width at top, 10 inches.

one lesson, nor in two. The top may be left flat, as in the figure, or the edges may be beveled, as desired.

Model 5 looks easy. It is really much more difficult than any of the preceding. It is a pencil, trinket, or curio box. You may well congratulate yourself, if when it is completed, the joints are tight, and the box is square in all dimensions. I have found it useful to sketch the finished article upon the board, along with the following dimensions: —  
 2 pieces 2 inches by 8 inches — sides of box  
 2 pieces 2 inches by  $3\frac{1}{4}$  inches — ends of box  
 2 pieces 4 inches by 8 inches — top and bottom  
 2 pieces 1 inch by 8 inches — sides of cover  
 2 pieces 1 inch by  $3\frac{1}{4}$  inches — ends of cover

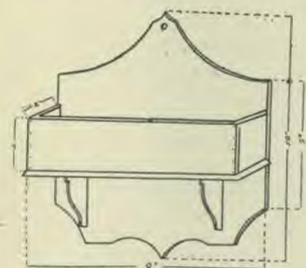


MODEL 4

See that every piece is straight and square. Nail the sides to the ends, then nail on the bottom and top. Space the nails. See that all joints fit, using the rasp if necessary. See that the box itself is square. Put on the top with brass hinges and a brass catch. Thoroughly sandpaper with No. 1, finishing with No.  $\frac{1}{2}$ .

MODEL 6.— After completing No. 5 satisfactorily, the average pupil will experience little difficulty with No. 6, which you will readily observe is an attractive design for a comb-case. Let

this design be drafted first upon paper, full-sized. The dividers may be used to get the approximate curves, but as they are not true arcs, some free-hand work must be done. First, cut out the back, using coping-saw, knife, and rasp, as before suggested. Next cut out the two brackets.



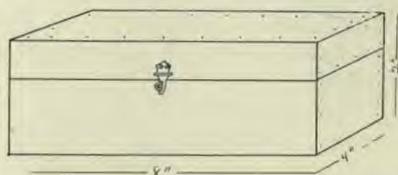
MODEL 6

Bevel the bottom, as shown in the figure, allowing it to project. Fasten all together firmly with brads. Thoroughly sandpaper, finishing with No.  $\frac{1}{2}$ .

These models may be stained a desired color by applying a good quality of wood stain, according to directions. The stains can be obtained in any quantity from a dealer in paints and oils. If the natural wood is desired, cover with a coat of shellac, and follow with a coat of varnish. These should be applied with a brush,

the same as paint. Some may prefer to burn a design upon them, as basswood is the wood exclusively used for this purpose. Shellac and varnish may be applied afterward, if desired.

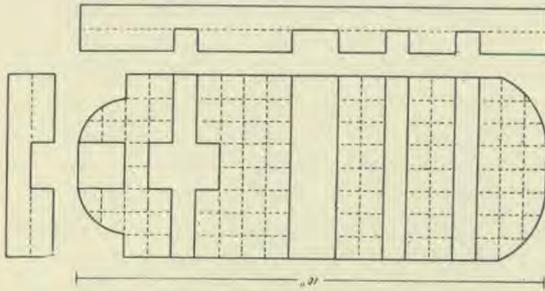
But few pupils are able in one grade to complete more work than is here outlined. Many will not be able to accomplish all this. Let your motto be, "Not how much, but how well."



MODEL 5

## Sixth Grade (Continued)

**MODEL 3: CHISELING.**—Lay out your design. Very carefully saw the eight lines. Choose a chisel a little narrower than your groove. Work from each edge toward the center. Do not try to take it all down



MODEL 3

at once, but a little at a time. Of course, while doing this use the vise for holding your model solid. In shaping the ends, use a chisel slightly wider than the thickness of the board. Use a light mallet. Always slant your chisel with the grain, never against it. Now carefully work out the rectangular designs near the end, using a narrow chisel, and going half way through, as indicated. Rasp the ends smooth, and sandpaper as before.

In my judgment, as said above, this course should be given pupils of higher grades who have had little experience in the use of tools, before they are allowed to attempt cabinet work.

## Graded Spelling Lists

WE give below samples of a graded series of spelling lists for the elementary school, which are now in preparation. Sixteen lists of ten words each are provided for a month's work, leaving one day a week for review. In each list there are two new words (in bold-faced type for the lower grades) and eight review words.

### Second Grade — First Month<sup>1</sup>

1. new	2. child	3. wood	4. they
school	read	pret'ty	their
girl	good	wade	bird
boy	love	hope	nest
look	did	green	sing
book	and	grass	sang
each	sand	blue	any
teach	stand	flow'er	man'y
oth'er	see	took	song
moth'er	like	brook	does
5. what	6. food	7. earth	8. loud
where	once	for'est	ground
best	drink	low	sky
rest	wa'ter	high	fly
she	swe't	trees	made
sheep	ride	Lord	rain
boat	sing'ing	grand	stones
fish	rest'ing	wind	call'ing
beast	see'ing	hear	fall'ing
lit'tle	feed'ing	fear	roll'ing

<sup>1</sup> This list is selected from the first twenty pages of True Education Readers, Book Two.

9. bus'y	10. lamp	11. win'dow	12. strong
draw	stars	hark	round
sun	shine	dark	sound
moon	say	sink	count
shine	day	pink	leaf
bright	sleep	think	leaves
light	say'ing	one	great
night	sleep'ing	two	tree
gold	come	name	three
sil'ver	speak	came	a way'
13. head	14. ask	15. which	16. world
eye	know	thank	won'der
leg	tail	spark	just
arm	mail	lark	must
ear	keep	mark	how

Third Grade — First Month<sup>1</sup>

1. shep'herd	2. re store'	3. val'ley	4. com'fort
pas'ture	right'eous	through	pres'ence
Lord	right'eous ness	ta'ble	pre pare'
mak'eth	re stor'eth	be fore'	pre par'est
lead'eth	good'ness	head	a noint'est
be side'	shad'ow	oil	run'neth
wa'ters	e'vil	death	mer'cy
soul	staff	dwel	fol'low
paths	rod	sure'ly	for ev'er
walk	house	yea	heav'ens

## Blackboard Suggestions for Oral Bible Nature

BY DELPHA S. MILLER

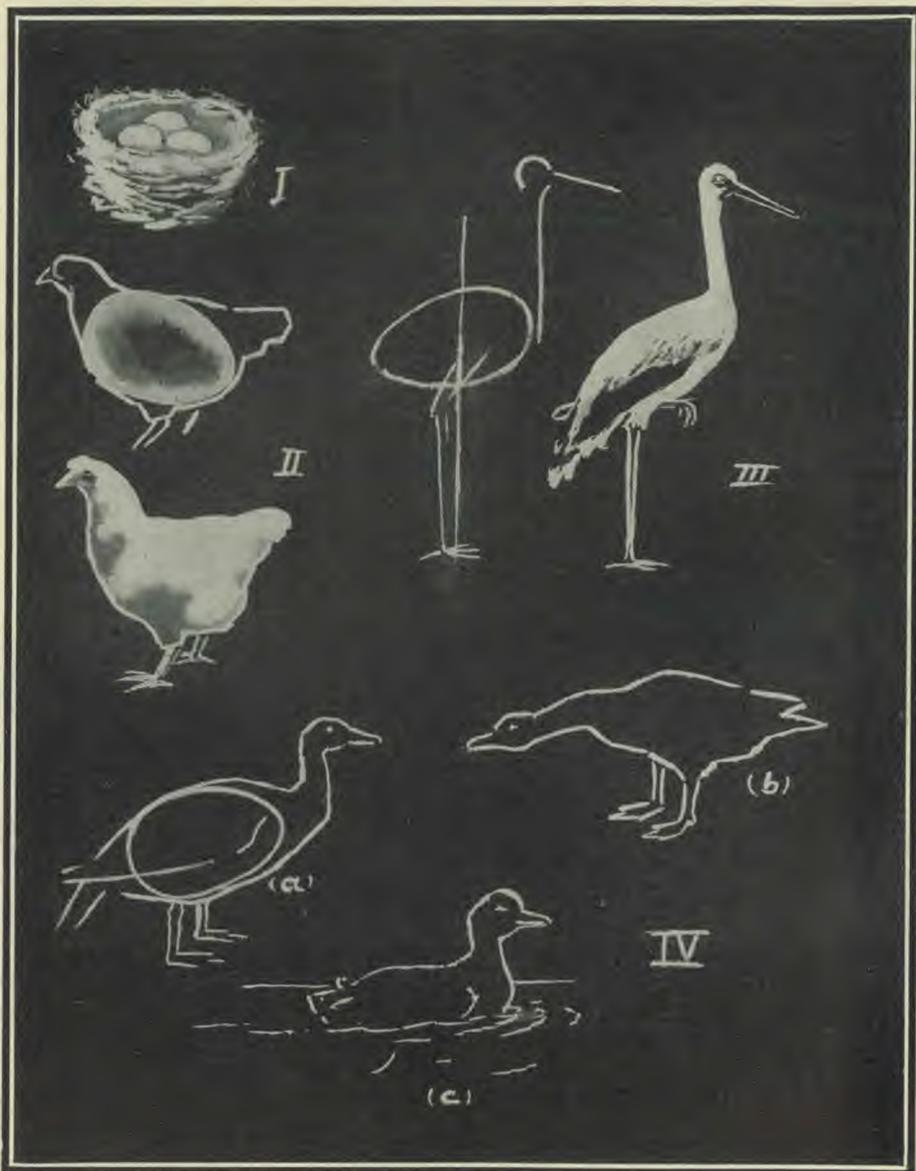
THE blackboard illustrations in this issue are to be used in connection with the lesson stories in the ninth, tenth, and eleventh weeks of the first-year outlines in the "Church School Manual," page 177. These drawings are not intended for memory-verse illustrations, but are to be sketched by the teacher before the class, as she talks.

In telling the story of birds and their homes, an ellipse is drawn lightly with the side of the crayon in order to locate the top of the nest and place the upper contour of the eggs. Holding an inch length of crayon near the end and flat upon the board, give a circular twist, placing these strokes near the lower edge of the ellipse. Sketch in quickly the broad, flat strokes that form the nest. With the fingers go over the background behind the eggs and also the lower part of the eggs. Put on the heavy touches with the chalk held flat to give the hard, white appearance to the eggs (see Plate I, page 30).

By reference to the September-October number of this journal, the method of drawing birds will be seen. The egg shape is drawn at different angles, the head placed in various positions, then the rest of the body located by a vertical line drawn through the center of the body and falling between the feet. This done, the most difficult part of the drawing is accomplished. The adding of the feathers gives character, in a measure, to the bird.

Plates II, III, and IV illustrate the scratchers, waders, and swim-

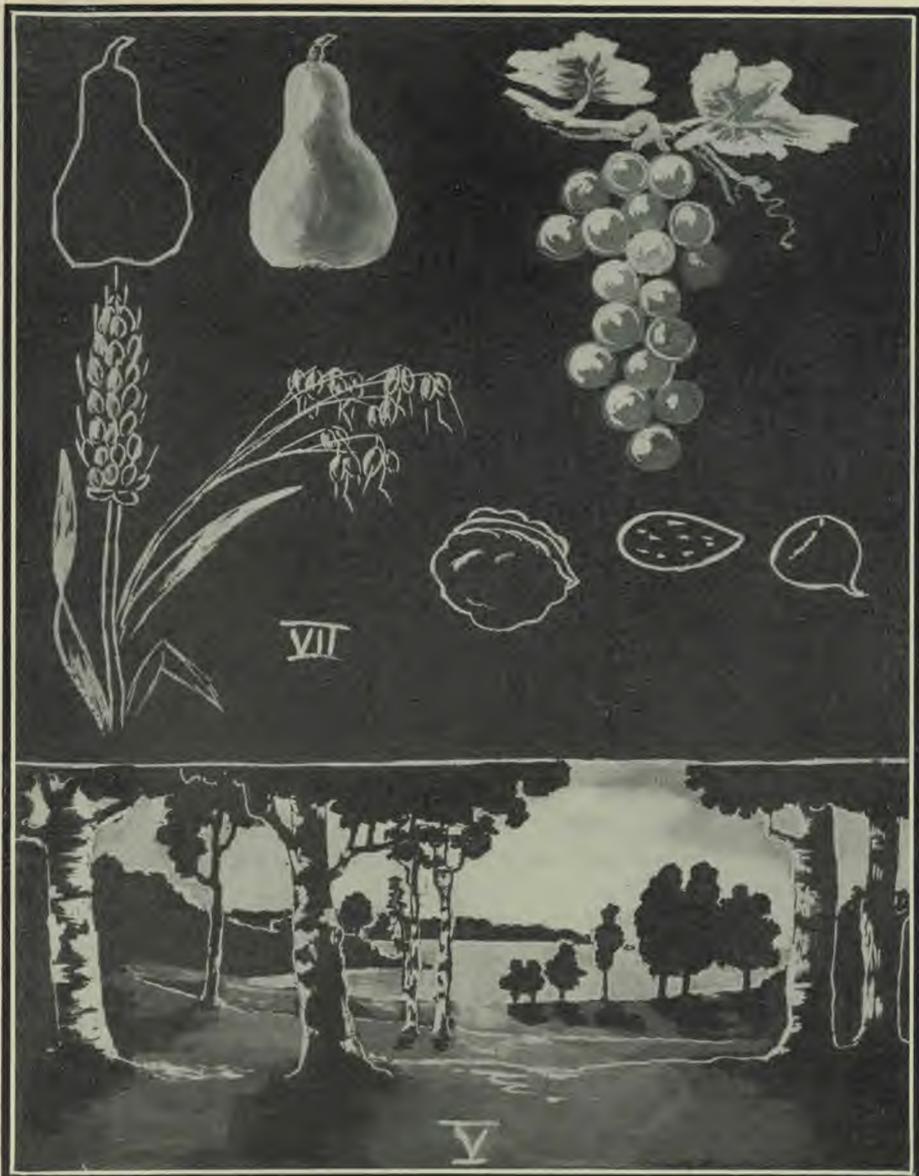
<sup>1</sup> This list correlates with reading, language, and Bible and Nature for the first month of the third year.



mers. The hen has been "blocked in" with straight lines, but the egg form is shown in the first drawing. Place the chalk on rather heavily, blending with the fingers to make the feathers look soft and fluffy. Use charcoal about the eye and also on the head, wings, and tail of the stork.

The geese are blocked in. Draw these, using the straight lines for practise. Remember the characteristic shape of the head, with the eye placed near the top, the long, boat-shaped body, flat feet, and legs placed far back. The duck is much the same, with shorter neck and body.

Block in the pear (see page 31), and blend chalk with the fingers. The grapes are drawn in lightly, with twists of the crayon,



blended, with the fingers and the "high lights" added with the end of the crayon. The leaves are drawn with the flat side of the crayon, and the strokes toward the center or midrib.

Plate V may be used to illustrate Adam's home. Locate the terraced hillsides reaching down to the shore, by horizontal lines curving slightly upward at the ends. Cover the sky with chalk, and blend. Add heavy strokes near the horizon for the brightest light. Draw in and blend the surface of the lake. Make the hillsides gray with a lighter blending of chalk. Sketch in the trees with chalk and eraser, and add charcoal for black masses, and chalk for white.

# Primary Language

BY FRANCES A. FRY

OBSERVING the steps followed in the suggestive treatment of the verb *went*, we shall give a few additional concrete examples. The verbs selected are those in constant daily use.

Devices for teaching *saw*: —

1. Go to the window and look, and returning to your desk say, "I saw some trees." Send as many children to the window as you have time for, having them return to their seats and say, "I saw a ——."

Hold up a picture before the class. Allow the children to study it a few moments. Then turning it around say, "Now, tell me what you saw."

Put a number of objects on your table, such as a knife, cup, apple, ball, doll. Allow the children to visit you for a moment at your desk, and on returning to their seats have them tell what they saw.

2. Get this sentence from the children, "I saw you." Write it upon the board in different places around the room. Allow the children to copy the sentence on paper a number of times. Later, erase the sentences on the board and have the children write from dictation.

3. STORY.—In their journey to the promised land, the Israelites stopped at the river Jordan. They wanted to go across, but they were afraid. So they sent Joshua and eleven other spies across to look over the land beyond the river. The spies *saw* great giants. They *saw* large clusters of grapes. They *saw* plenty of honey and milk. They *saw* that the land was beautiful. They went back to the people. They brought some grapes with them. They had much to tell the people about what they *saw*.

Devices for teaching *brought*: —

1. Have each child bring you something from his desk, saying as he does so, "I *brought* you a ——."

Allow the children to build a house with blocks. John may go to the box and bring four blocks. Edith may bring three blocks. As the children deposit the blocks on your desk they say, "I *brought* —— blocks."

Tell what was *brought* for the barrel of clothing for the South; for the Thanksgiving offering; for the missionary fund; for the little sick boy on —— Street.

2. Get two simple sentences from the children containing this verb and treat them as was suggested for *saw*.

3. STORY.—God told the Israelites to build a beautiful temple. He wanted to come into the temple and be with his people. So the people *brought* many things to build the temple with. Some *brought* gold. Some *brought* silver. Some *brought* boards. Some *brought* fine linen. Some *brought* skins. Some *brought* money. They built a temple.

Devices for teaching *came*: —

1. Play store at your desk. As a child thinks of something he wishes,

he is allowed to come to the store, and says, "I *came* to buy bread;" or, "I *came* to buy fruit," etc.

Play that you *came* from different places. I *came* from Oakland. Tell me where you *came* from.

Stand at the window. Have a child come to you and say, "I *came* to you at the window." Stand at other places in the room, calling on the children to come to you, and having them say, "I *came* to you at the \_\_\_\_\_."

2. Get as many simple sentences from the children as they are able to handle readily, and write them upon the board. Have them read and reread. Select one or two for copy dictation.

3. STORY.— Adam and Eve once lived in the Garden of Eden. It was a very beautiful garden. They saw the beautiful flowers. They ate the lovely fruit. There were many who *came* into the garden. The angels *came* into the garden. God himself *came* into the garden. One day a serpent *came* into the garden. He brought much trouble to Adam and Eve.

The purpose of this work is to teach the child to use unconsciously the correct form. The idea is to center his attention upon the correct form in its proper setting, and then drill sufficiently to make it a perfect reflex with him. He then uses the correct form because it "sounds better," not because he has learned a rule. Our purpose is to educate the ear; not to instill abstract principles.

Additional short stories which may be used in connection with other drills: —

SPOKE.— When Jesus was on earth he did many wonderful things. He *spoke*, and water was turned into wine. He *spoke*, and the leper was healed. He *spoke*, and the blind could see. He *spoke*, and the deaf could hear and the dumb could speak. He *spoke*, and the lame could walk. When Jesus *spoke*, many people were made happy.

DID.— When Jesus was about to leave this earth he told his disciples to do many things. He told them to heal the sick. They *did* it. He told them to be kind to the poor. They *did* it. He told them to preach to the people. They *did* it. They *did* all the things that Jesus told them to do.

I HAVE NO.— One day as Peter was going into the temple he saw a poor lame man at the gate. He begged Peter to give him some money. Peter said: "I *have no* gold. I *have no* silver. But such as I have give I to thee. In the name of Jesus rise up and walk." The lame man was healed and went into the temple praising God.

IT IS I.— One time the disciples were crossing a sea in a boat. A great storm came up. It grew dark. Soon they saw some one walking toward them on the water. They were afraid, for they did not know it was Jesus. He said to them, "Be not afraid. *It is I.*" Then they were glad when they heard Jesus say, "*It is I,*" for they knew it was he by his voice.

# Construction Work

BY FLORENCE HOWELL

## PRIMARY DIVISION

### First Week, Lessons 1 and 2

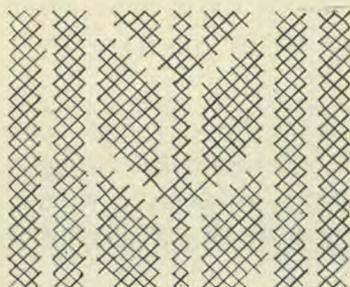
**STOCKING CAP.**—Pasteboard  $3\frac{1}{2} \times 10$  inches, notched one-fourth inch apart at ends. String same as for rugs, but string both sides. Weave around the loom, first one side, then reverse. Tear away pasteboard and gather one end. Finish with tassel.

### Second Week, Lesson 1

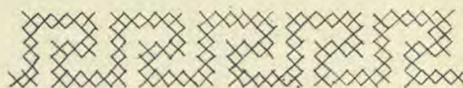
**KITCHEN HOLDER.**—Two pieces checked gingham  $8 \times 8$  inches. With twine and darning-needle place upon it some neat pattern in cross-stitch. Buttonhole edges together after padding with two thicknesses of cloth.

### Second Week, Lesson 2

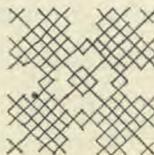
**TURNOVER COLLAR.**—Coarse scrim  $2 \times 13$  inches. Hem. Work running pattern in cross-stitch, using crochet cotton.



KITCHEN HOLDER



COLLAR



NEEDLE-CASE

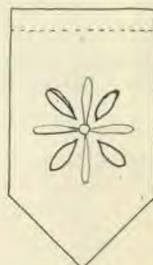


FIG. 9

### Third Week, Lessons 1 and 2

**NEEDLE-CASE.**—Penelope canvas  $3\frac{1}{2} \times 6$  inches. Two pieces white pressed flannel same size. Buttonhole all edges with light-blue crochet cotton. Fold on short diameters, place canvas outside for cover, tie together with blue ribbon. Work cross-stitch design as border on cover.

### Fourth Week, Lessons 1 and 2

**SEWING-BAG.**—Three pieces unbleached crash toweling  $6 \times 11$  inches. Fold lower corners to form right angles, cut off (Fig. 9). Transfer accompanying design to center of each piece by means of carbon paper. Use crochet cotton, and work solid in satin stitch. Sew edges together with feather-bone stitch. Hem down one inch at top. Run ribbon through them.

### First Week, Lesson 1

**RAFFIA NAPKIN-RING.**—A piece of strawboard  $2 \times 6$  inches; lap the ends one-half inch and sew firmly together, using a drawing-needle threaded with raffia. Buttonhole the ring all around the top, laying the sticks so closely side by side that the strawboard is covered. Then lay backstitches all around the bottom edge, making one stitch around each strand of raffia. This will give the appearance of a buttonhole stitch at each end (Fig. 1).

### First Week, Lesson 2

**PICTURE-FRAME.**—Strawboard the size and shape desired for the frame, either circular or oval. Buttonhole the outside edge, laying the raffia stitches close to cover the strawboard (Fig. 2). Fit with a picture.

### Second Week, Lesson 1

**BLOTTER.**—Four two-inch circles of strawboard covered with raffia the same as circular picture frames. Fasten these together in a diamond shape and tie with ribbon to a piece of blotting paper that has been cut to fit (Fig. 3).

### Second Week, Lesson 2

**BRAIDED MAT OF RAFFIA.**—Make fifteen or twenty strands of raffia into a firm, even

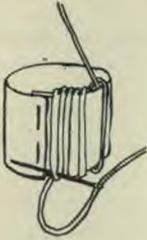


FIG. 1

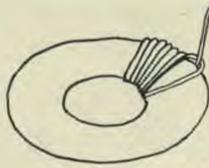


FIG. 2

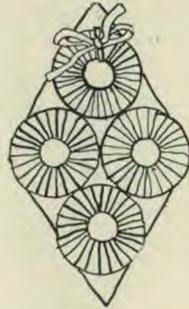


FIG. 3

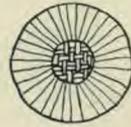


FIG. 4

braid. Sew into a circular mat by coiling the braid, edges touching, and taking care to keep it flat. A new braid is added by splicing.

### Third Week, Lesson 1

**BRAIDED BASKET.**—Work the same as for the mat, and when large enough for the bottom turn the braid on edge and draw tighter as you sew, thus forming the sides. Finish the top with a strip of colored braid.

### Third Week, Lesson 2

**DOLL'S HAT.**—Sew a braid of raffia as above. When the top of the crown is made the desired size, form the sides by placing the braid at right angles to the top. The brim is formed in the same way, at right angles to the side of crown.

### Fourth Week, Lessons 1 and 2

**BASKET OF SMALL CIRCLES.**—Cover six two-inch circles with raffia, as for blotter; also cover a three-and-one-half-inch circle. Stand the small circles around the large one, edges touching. Sew together. Weave back and forth to fill the center of the large circle, which forms the bottom of the basket (Fig. 4).

## ADVANCED DIVISION

### First Week, Lessons 1 and 2

**WASTE-BASKET.**—Four pieces bindery board cut as indicated, 10 x 16 x 8 inches (Fig. 10). The sides curved in about one-half inch. Four pieces unbleached crash toweling cut one inch larger every way than foundation board. Stencil design on crash, then cover the boards, gluing edges neatly on other side. Cover inside with ingrain wall-paper in a color that matches stencil, and tie together at sides. A piece of bindery board 8 x 8 inches covered with ingrain paper on both sides, should be tied in place one inch from bottom. You can find a cotton cord at dress-goods counters for two cents a yard. The bindery board can be had from any printing-office. Many wall-paper stores will give away old sample-books, and the paper thus obtained can be used in many ways.

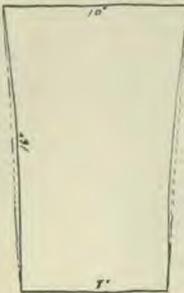


FIG. 10

### Second Week, Lessons 1 and 2

**PILLOW TOP.**—Eighteen-inch square of coarse scrim. Use two harmonizing shades of crochet cotton. Work in cross-stitch.

Third Week, Lessons 1 and 2

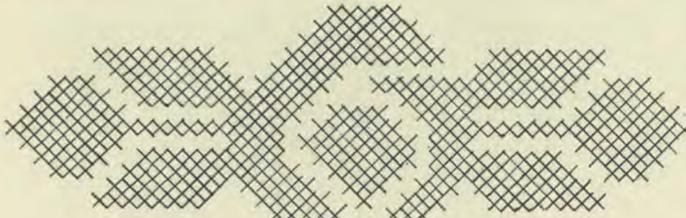
DRESSER SCARF.—Make of scrim and cross-stitch across ends.

Fourth Week, Lessons 1 and 2

APRON.—Use barred muslin. The cross-stitching of dogs, done in blue on the white, is very pretty and interesting for a child's play apron.

First Week, Lessons 1 and 2

BOOK-SATCHEL OR SHOPPING-BAG.—Place twenty-four brads, one inch apart, in a row along the edge of the window-sill. Put the middle of a strong strand of raffia over

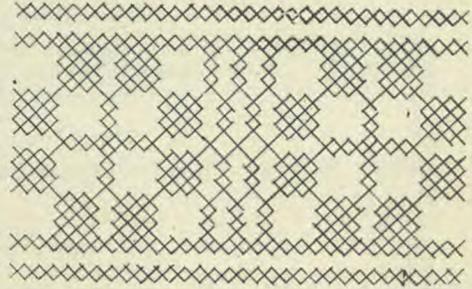


PILLOW TOP

each brad and tie a four-in-hand knot one inch from the brad (Fig. 8). Now take the left-hand strand from one knot and the right-hand strand of the next and tie again, taking care that the knots are in regular rows left to right. Leave the right-hand

strand loose. Continue tying knots in this way until the work is about twelve inches deep, then place the sides together and join by means of the loose strand (Fig. 9).

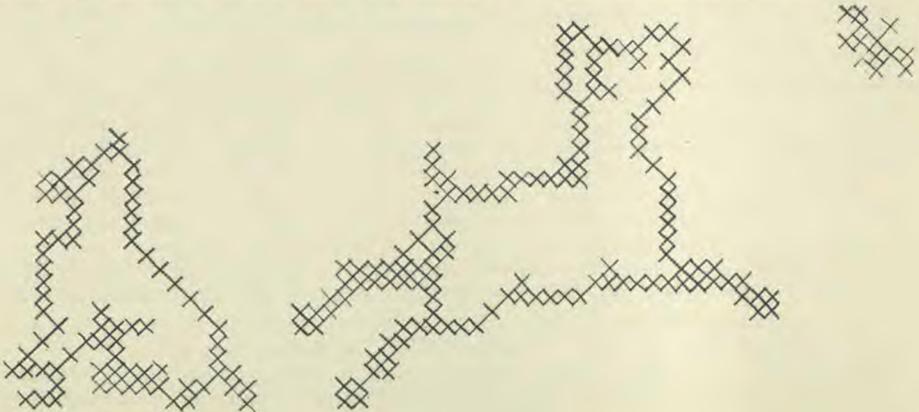
Fasten the bottom by tying the opposite sides together. Trim the ends, allowing two inches for fringe at the bottom. Shred the ends with a needle, making fine and fluffy. A flat braid of raffia is used for the draw-string through the loops at the top.



SCARF

Second Week, Lessons 1 and 2

KNOTTED BAG OF RAFFIA.—A loop one inch in diameter, knotted together, is used at the bottom of the bag to start the knotting from. Twelve strands of raffia, each one folded in half, are fastened to the ring by a buttonhole-stitch (Fig. 10). Take the strands in pairs and tie an overhand knot (Fig. 11) in each pair about one inch from the loop. When one row of knots is completed make a second row about one and one-fourth inches from the first, and after that a row about one and one-half inches from



APRON

the second. Now take twelve more strands of raffia to make the buttonhole bars through the center of the bag. Each new piece of raffia is to be folded in half and fastened with a buttonhole-stitch around the last knots (Fig. 12). Now hold the foundation strands with the left hand and with the right make a buttonhole-stitch around them, using the new strand on that side. Then reverse the process, holding the foundation strands in the right hand and making a buttonhole-stitch around them with the left hand. Continue in this way alternately until eleven stitches have been made with

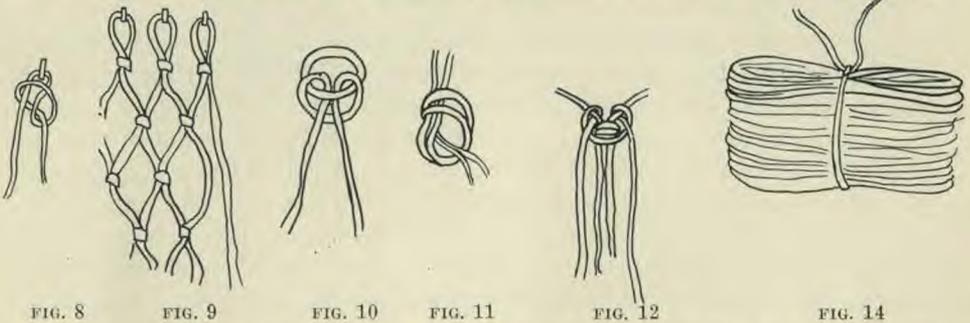


FIG. 8

FIG. 9

FIG. 10

FIG. 11

FIG. 12

FIG. 14

each hand. Push them up firmly together and tie an overhand knot with the foundation strands over the ends of the new strands. They may then be cut off as closely as possible to the knots. When the twelve bars are finished lay the bag on a drawing board or a piece of cardboard, spreading it out flat, and arrange the bars at equal distances apart, putting a pin through each and into the board underneath, so that it is held firmly in place, as shown in Figure 13, then divide the foundation strands, taking one from each of the bars that are side by side; tie them with an overhand knot so that they form a circle at the ends of the bars. Add three more rows of over-

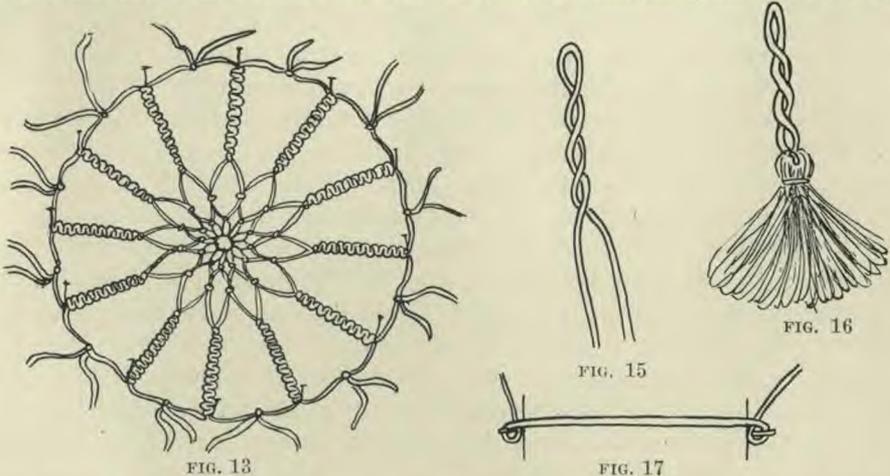


FIG. 13

FIG. 15

FIG. 16

FIG. 17

hand knots, allowing the meshes to grow smaller and smaller, which makes the bag draw in at the top, and make an inch loop at the ends. Use a flat braid of raffia for the draw-string,—or a ribbon is very neat for this. The bag should then be lined with a piece of plain silk, of a color to harmonize with the bag.

### Third Week, Lessons 1 and 2

**CLOTHES-BRUSH.**—Wrap thirty or forty strands of raffia around a text-book. Slip off and tie firmly through the center (Fig. 14). A piece of No. 4 rattan that is pliable from an hour's soaking should be bent in the middle and twisted three or four times (Fig. 15). Put the ends around the raffia, one on each side, and cross underneath. Fold the raffia down over the ends of the reed and tie around very firmly (Fig. 16). Cut the loops of raffia and trim the ends. Comb out the ends with a strong needle.

(Concluded on page 48)

# THE HOME SCHOOL

## The Child's Second Mother

BY J. L. HARBOUR

NEXT to the mother herself, it is doubtful if any one has quite so much to do with creating character in the child and fitting it for the duties of life as the teacher in the day school and in the Sunday-school. So close and intimate are the relations between the teacher and the child that the teacher might with propriety be called the second mother of the child. For this reason the relationship between the real mother and the teacher should be much closer than it usually is. The writer spent a few days recently in a home in which there were five healthy, happy, and interesting children. One day at luncheon the mother said:—

“I shall have Miss Blank and Miss Smith here to dinner this evening, and shall be glad to have you meet them.”

“Who are they?” I asked, in the rather meaningless way in which one asks such questions.

“Miss Blank is the Sunday-school teacher of my two younger children, and Miss Smith is the public-school teacher of my two older children. I have them to dinner about once a month. You see, it helps us to understand each other in regard to the children, and I always make it a point to know the teachers of my children.”

Here was a wise mother. If all of the mothers of the world made it a point to know the teachers of their children, and to establish friendly and intimate relations with those teachers, the children of the world would be greatly benefited. When the teacher in the schools does her work faithfully, she is really a second mother, who supplements and continues the work of the real mother in the most helpful way. This is true in particular of the teachers in the primary and secondary schools, the children of which are particularly impressionable, and who usually regard their teachers with the utmost confidence. Many of us can recall the lasting impressions for good made upon us by these second mothers of our childhood, and some of us can recall how delighted we were as little children when “teacher” came to tea or to dinner in our homes.

Unquestionably the greatest character builders, next to the mothers, are the teachers of the children, because they are the constant associates and instructors of childhood in its most plastic age. How, then, can thoughtful parents give their children over to the teacher to fashion, to instruct, to influence, without knowing or caring to know anything about who or what the teacher may be? The real mother and the second mother should always work together in the teaching and training of the children.—*Mother's Magazine.*

# When Does the Child Begin to Learn?<sup>1</sup>

BY MRS. W. N. HUTT

A CERTAIN amount of knowledge and memory is awakened at a very early age. The babe in arms is influenced by color, light and shadow, and the tone of voice. If a lively tune is played on the piano, the babe laughs; a loud, noisy ragtime, and it grows fretful and nervous; a soft lullaby, and it is lulled to quietness and slumber.

Did you say that babies are thinkless things,  
With no other light than what instinct brings,  
With brains as downy as butterflies' wings,  
And heads as empty as a bell that swings  
When muscular motion is moving the strings?  
Did you say that babies are thinkless things?  
Then when does the think begin to grow?  
And when does the mind begin to show?

Since the child has memory and intelligence, it is possible for a certain amount of education to begin. By this, I do not mean the would-be education which is evidenced by the repressive command with the usually appended threat or punishment. It is, "No, baby, not touch;" or, "No, no, not drop spoon; mama slap hands, mama spank." Instead of being trained to development, the child is trained to repression. By the time a child is a year old, it would have learned many things that will stand it in good stead, things which unlearned at that age will mean trouble later. By that time it should have acquired the art of self-entertainment, personal regularity of habit, and acquaintance with the law of obedience. Of course as yet that must be obedience to higher authority and not obedience to a sense of right and wrong. Such knowledge comes later.

Between the first and second years the memory of the child becomes astonishingly developed. There is related of Helen Keller a very interesting example of the early development of memory. She became deaf and dumb in her nineteenth month. As is known, she hears music by placing her hands lightly on the piano and receiving the vibration. Her mother obtained two songs that Helen had heard sung when she was an infant in Alabama, but that she had not heard since. The minute they were played she clapped her hands and said, "Father carrying baby up and down, swinging her on his knee. 'Black Crow,' 'Black Crow!'" "Black Crow" was a third song her father had sung. It is wonderful what early impressions the plastic mind of a very young child can receive. In its tenderest years it may have absorbed the beautiful impression of a well-ordered home, presided over by a loving and intelligent mother, or an impression of confusion, bare walls, and irritable tones. The nurse, kind and cheerful in the presence of superiors, but cross and neglectful when away from them, may cause the child to use similar methods with those who later come under its power.

<sup>1</sup>From a paper read before the National Education Association in July, 1910, entitled "Education of Women for Home-Making."

While sitting one day on my veranda, I noticed children playing house during recess-period at a school across the street. A number of them sat on a low fence while the would-be mother stood in front of them. Her idea of parental bliss seemed to be to thrash and scold her family to her heart's content. After a while it became the turn of another little girl to be mother. For a moment she looked smilingly at her charges, then quietly said, "Mary, it's time for you to practise on the piano. Flora, you take little Sara for a walk," all the time wrapping her up to the point of suffocation. Then she took on her lap the infant, really a girl as big as herself, and began to sing her to sleep. If the mothers of those two children had been there to look with seeing eyes, they would have learned a lesson well worth their while.

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## Stories of Home-School Children

ANNA E. RAMBO

### I

My mama has joined the Home School Band, and is going to teach me herself instead of sending me out to the kindergarten.

We began yesterday, and I like it. We hurried through with the morning work, and I helped all I could. At ten o'clock we sat down together and sang from "Christ in Song," "I Washed My Hands This Morning." I hope we shall sing it every day until I know the words myself. Then we sang "Bright Jewels," and knelt down and asked Jesus to help us. Mama read the Sabbath-school lesson out of the *Little Friend*, and I tried to learn the memory verse.

It was time then for mama to begin to get dinner, so she gave me a large sheet of white paper and a pencil, and showed me how to make circles by drawing around the lid of a cold-cream box. I tried to make circles as good as mama's, and filled the paper on both sides.

After dinner was over we sat down again, and mama took the Bible and told me how God made the world. He did not have anything to make it with as we do when we make things, and it was all water and all dark at first. "And God said, Let there be light: and there was light." So there was night and day, and that was the first day.

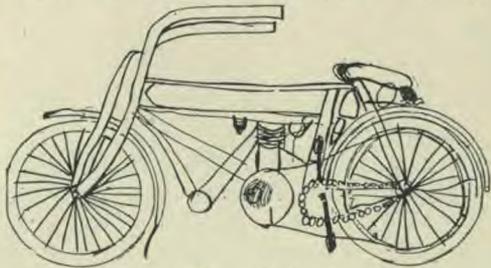
Mama gave me two crayons, a blue one and a black one, and helped me color the circles I drew in the morning. I colored the first one blue, to make me think of the earth all water, and the next one black, to remember that it was all dark. The next one we did not color, and that made us remember the light. After I had finished the paper of circles, mama drew a large circle on a square of cardboard and made little dots around on it. I pricked them with a darning needle, and then mama threaded the needle with some of her darning cotton, and I sewed all around the circle. We talked about the things that God has made that are round like the earth,—apples and oranges and peaches and pump-

kins. She marked music, Bible, and busy work on my report card for the day.

## II

We have belonged to the Home School Band over two years. Mama teaches us every day. We are almost through the first reader. We both help mama to get the work done quickly, and then start our lessons. We study the Sabbath-school lesson a little every day and write the memory verse very carefully. We study our reading and spelling lessons, and write them. After mama hears these lessons she gives us some number work. Then she begins to get dinner. Our number work papers have to be very neat and so does our written work. When this is done, sister sets the table and helps mama, while I practise my music lesson.

After dinner we have a lesson from "Bell's Bible Lessons," No. 2, a short reading lesson, with spelling and writing and drawing. Sister has to practise her music lesson, and she likes to sew. I like to draw. I watch the things I see and try to draw them. The man across the street has a motorcycle. He left it standing against the fence, and I drew it.



Here it is.

We like the report cards. Before we had them we were not so particular about having our lessons every day. Now we do not want to miss a mark on the report card and try to have every lesson.

During 1910 the mother of these children reported weekly, the summary of lessons being as follows: Bible, 307; reading, 333; busy work, including number work, 281; writing, 286; music, 344; spelling, 120; sewing, 15.

Our Heavenly Father alone can estimate the influence of this mother's faithful work over her children. It has been done in addition to the usual work incident to a family of four.

## Teaching Chivalry

MY little boy has always been very chivalrous in his attitude toward me. This trait I make use of now, when he comes from school saying, as most small boys do at one time or another, "I don't like the teacher." I talk about the large number of little boys the teacher has under her charge, how tired she must get, how much she needs strong, manly little boys to help her, and my son decides at once that he'd like to be a brave, strong knight to protect the teacher. He always goes back in a helpful frame of mind.—*B. E., in Harper's Bazar.*

# The Kindergarten in the Home

## *Progressive Occupation and Sense Training*

BY KATHERINE B. HALE

### Gift Two

THE second gift consists of a sphere, a cube, and a cylinder. They are made of wood, are of the same color, are smooth, are heavy, and, most delightful of all — they can speak! They are usually presented as a whole in the little long box that exactly contains them, but they may be brought forward singly for introduction. These little wooden friends who live together in the long brown house, are each distinct and unlike the other. Let us open the tightly closed door and look within. As the little lid slides back we catch our first glimpse of the wooden ball. Ho! Ho! Is this our playfellow of Gift One? No, but the similarity of form is recognized, and the child reaches for the sphere of his new gift. He claims and appreciates the new friend because of its similarity to the known. How like a child to enjoy the new because he finds in it an element of the old, and we allow him to carry away the sphere, which now becomes for a time his playfellow.

As far as possible, encourage him to repeat the games played with Gift One. Here are some of the things that he will discover in his play with the wooden ball. First of all, it resists his grasp, while woolen ball yielded to it. Next, sphere, unlike the old ball, is capable of making a noise upon the table. Delightful! Children enjoy sound. They delight in noise for its own sake until they are led through it to its rhythmic development in music. So we do not restrain action, but guide it. The mother or kindergartner in the home suggests that the child play concert, mother being bandmaster and counting the strokes. Lift the ball,— one, two,— knock! Lift the ball,— one, two, three,— knock! Lift the ball,— one, two, three, four,— knock! etc.

Imagination changes the sphere to many new things. It is the carpenter's hammer,—

“Ring! ring! ring!  
Hear the busy sound  
As the hammers ring  
And the augers turn around!  
Marking off boards,  
And measuring them, too;  
O see what good work  
Our carpenters can do!”

It is a blacksmith's sledge,—

“Let me learn a busy trade  
And be a working man,  
I'll show you how to shoe a horse;  
Be a blacksmith if you can.”

It is a capering companion full of life and activity. Let it run to

mother across the floor. She will send it back. Let it run to brother or sister while we sing:—

“Roll over, come back here  
Merry and free—  
My dear little sphere  
Is playing with me.”

Compare the woolen ball with the sphere by saying:—

“My soft ball is a kitty  
Running round and round;  
She has cushions on her feet,  
And never makes a sound.”

When rolling the sphere:—

“Sphere is a little pony  
Trotting round and round,  
He has hoofs upon his feet—  
They strike upon the ground.”

Having taught all we can with the sphere, we bring forward the cube. The contrast between sphere and cube makes a decided impression. Sphere obeyed the slightest impulse to move. Cube stands solidly upon one face, refusing to roll. Cube suggests big stones and other material for building. How interesting is its solidity and security! The child may be too young to *count* the number of faces, but he can easily get the impression of *many* and opposite faces by cutting out large colored squares and pasting them upon the several faces of the cube. Paste upon the top and the bottom—the upper and the lower faces—large red squares; on the front and back faces paste blue squares; on the left and right faces paste yellow squares. Now let us play that our cube is a house in which are beautiful, colored glass doors. Let us play that sphere is a little boy who wishes entrance at the house. He knocks at the front door. What color is this door? He runs to the back door. It is the same color. He tries the door at the left—what color is it? Then he knocks at the right door. How many doors has he found? He will enjoy counting the sides of the cubes as he strikes the faces one by one.

Call attention to the corners and edges of the cube by letting the child make a little dent on his hand with the corner and a little crease with the edge. Run a finger along the edge, and count as many corners as you can find. Six sides, eight corners, and twelve edges give a splendid chance for counting, and the number possibilities of the cube will not be exhausted in many days.

The cube in the box that has “something the matter” with its corners and edges is indeed a study. But it does not take the average child very long to discover that the little rattan in the box will fit exactly into the holes in the cube, or to notice that if he only had a string, he could put it through the little “rings” that he sees on corner, edge, and face. The peculiarities of the cube when suspended and set in motion will afford lively pleasure. Sphere in motion presents one and

the same appearance, while cube shows a marked difference of form. Fasten the string to one corner or to the middle of any edge, and whirl the cube. Suspend it from the center of one of its faces, and whirl it. This "spinning" of the cube, as the children call it, is very fascinating play.

When the wonder and the pleasure in sphere and cube are no longer new, we bring to the child the cylinder. Did you ever see any form that can roll and stand, too? Cylinder can do this. It can roll, for it has one round face. It can stand and rest, for it has flat faces. Cylinder has curved edges but no corners. Encourage the child to roll the cylinder to hit the cube.

'Roll over, come back here,  
So merry and free—  
Cylinder now is  
Playing with me.'

The cylinder may also be suspended by a string. Twist the string and let the child hold it while it "spins." He will be delighted as he sees the cylinder form merge into other forms and then come back to the first form. When curved from the middle of a curved face, a ball is seen with a shadowy rim surrounding it. If whirled from the middle of a flat face, a double cone appears. When twirled from the edge of a flat face, a cone appears from the side and a ball is seen as the child looks down upon the spinning form.

Having played with each form separately, much pleasure is next derived from play with the box. Its shape is noticed. It is long. It contains his three friends. It is just large enough for them all to get inside, each in his own place, and close the door. The ball lies always at the door end of the box. This is his place. The cube is always placed at the left end, and the cylinder rests in the middle. There are two round sticks in the box that fit into the holes in the lid, and there is a square stick that goes on the top of them. The box may be fitted up with paper sails for a boat, loaded with cylinders for barrels, cubes for boxes of freight, and spheres for fruit; or it may be loaded with different things, as seeds, plants, vegetables, etc., according to the season. The boxes may be turned down on the side as an oven, and the lid placed upon the table as a kneading-board. The perforated cube may be used as an oven, with the stick for the pipe in the stove. The plain cube may serve as a kitchen table. The cylinder may be a barrel of flour, or, by putting a round stick through the hole, it may become the rolling-pin. When the bread is rolled and molded for baking, it may be put into different-shaped tins, and these may be put into the oven for baking. Tiny dishes and cooking utensils may be cut or folded from paper to use upon tables and stove.

As soon as the child becomes familiar with the forms of Gift Two, they become to him the types of the things about him. He is very quick to observe and classify. The sphere is a symbol of earth and all heav-

enly bodies. The cube symbolizes the mineral kingdom, while the cylinder is the prevailing type of animal and vegetable life. Encourage the child to collect objects and pictures of objects that are spherical. Do likewise with cubical forms, and also cylindrical. The pictures may be pasted into booklets. On the sphere's page will appear pictures of apples, plums, cherries, peaches, bird's-nests, etc. On the page belonging to cube will be houses, boxes, etc. On the pages of cylindrical objects will appear the tall trees, the stems of plants, the picture of the baby's chubby wrist and fingers, the tall telegraph poles, etc. Decorate the booklet cover with bright squares and circles, and present it to papa when you carry him his slippers in the evening.

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## Talks to Children

BY MRS. MATTIE KELLEY

### *Talk V*

AT one time very, very long ago, before any person had ever lived upon this earth, it was covered with water, and it was all dark. But God wanted to make it a home for man. So he began to make it beautiful, for he wanted the people to be happy.

First God made light. Then he made the air that we breathe. Then he divided the water, so that there were land and sea and rivers. And he made grass, and flowers, and trees to grow.

God also made the sun, and moon, and stars to give light. Then he made the birds, and fish, and all the animals.

Last of all, God made a man and a woman. The name of the man was Adam. The woman's name was Eve.

God took six days to do all this work. And Jesus was with God, his Father, in all that he did.

Then God rested the seventh day, and blessed it, and made it his holy Sabbath.

The earth was much more beautiful than it is now. There were no thorns nor weeds growing, but only those things good for food or pretty to look at. The animals were all kind and gentle, too.

Adam and Eve were very happy in the house that God made for them.

"And God saw everything that he had made, and, behold, it was very good." Gen. 1:31.

#### Questions

1. A very, very long time ago, before any person had lived upon this earth, what was it like?
2. What did God want to make of it?
3. Why did he begin to make it beautiful?
4. What did God make first?
5. Tell about the other things he made.
6. What did he make last? What were their names?

7. How long was God in all that he did?
8. Who was with God in all that he did?
9. What did God do on the seventh day? What did he make of that day?
10. Tell about the earth as it looked then. What about the animals?
11. Were Adam and Eve happy in their new home?
12. Repeat a Bible verse that tells how the earth looked at first.

### Talk VI

When Satan saw what a beautiful world God had made, he wished to be the ruler of it himself, and make the people obey him instead of God, their kind creator.

So Satan came to Adam and Eve, and told them things that were not true. The place where they lived was called a garden. It was full of plants and vines and trees, and had many flowers and all kinds of fruit in it. One of the trees was the tree of life. Adam and Eve might eat of the fruit of this tree, as much as they pleased. It made them feel strong and happy.

(Concluded on page 48)

## How to Cut Stars<sup>1</sup>

### The Seven-Pointed Star

Fold a square on a vertical diameter. Bisect the fold, and divide the upper half of the fold into fourths. Crease the fourth next the middle of the diameter, as in Fig. 11. (This crease should be three eighths of the whole length of the diameter from the top.) Folding at the center *d*, bring the lower end of the diameter until it will touch a

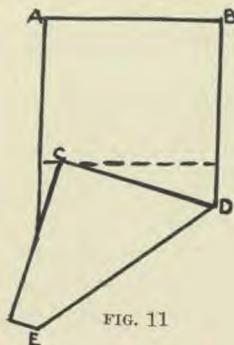


FIG. 11

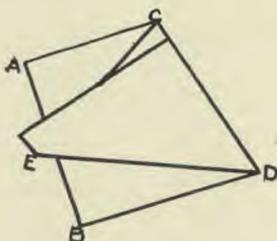


FIG. 12

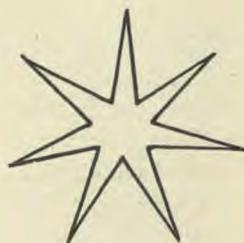


FIG. 13

point on the fold made, and near the left end of it at *c*. Fold back the upper part of the oblong evenly along the folded edge *c d*, making Fig. 12. Fold back the right-angled triangle *d b e*. (This should be one half the width of the three parts folded together.) Fold the edge *c d* onto the edge *d e*. Turn the paper with the right angle that was folded back, toward you, and bisect the fold *b d*. Cut from this point of bisection as in the five-pointed star. (See the preceding number of this journal. Unfold the completed star. Fig. 13).

<sup>1</sup> Taken largely from "Paper and Scissors in the Schoolroom," by Emily A. Weaver.

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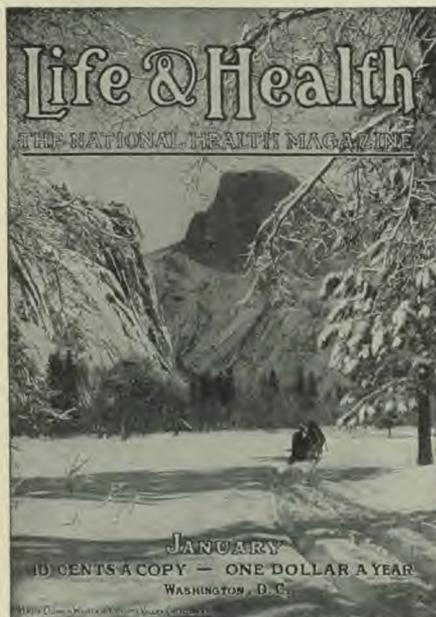
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# Christian Education

H. R. SALISBURY - - - Editor  
W. E. HOWELL - - - Associate Editor

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Entered as second-class matter, September 10, 1909, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

## Poster Patterns

WE have received from the Pacific Press Publishing Association sets I-III of Bible and Nature Poster Patterns for memory verse illustration, coloring, and paper-cutting for the first three years of the primary grades, prepared by Mrs. Delpha S. Miller. These outline drawings are artistic, and will be welcomed by the teachers as a desirable way in which to impress the memory verse.

Reference has been made to their use, and three of them were reproduced in the September-October number of the journal.

## Construction Work

*(Concluded from page 37)*

**SOFA PILLOW TOP.**—Use an 18 x 18 inch board for the loom. Place brads one-half inch apart along opposite sides. Use six or seven pieces of raffia to form a strand. Fasten on opposite brads by twisting around once with the ends underneath and drawing tight (Fig. 17). Leave six inches of the ends for fringe. Take strands of some harmonious color for weaving. As you remove from the loom, knot the strands in pairs, then comb out the fringe with a needle and trim evenly.

## Talks to Children

*(Concluded from page 46)*

But there was one tree God told them not to eat the fruit of, for it would make them unhappy, and they would die. Satan told them that they would not die,

and would know more than they did then.

So Adam and Eve disobeyed God, and ate of this fruit. Then they grew afraid, and were very unhappy, just as God had said. The animals became fierce and wild, and the earth was not so beautiful as it was before.

They did not die right away, but had to leave the garden, and go out and work for their food, as we do now.

So instead of the bright, happy home God had made for his people, Satan brought sin and trouble and death.

But though Adam and Eve had disobeyed God, still God loved them, and promised to help them to overcome Satan.

## Questions

1. When Satan saw what a beautiful world God had made, what did he want? What did he do?

2. What kind of place did Adam and Eve live in? What was in it?

3. Of what tree might they eat the fruit?

4. How did the eating of this fruit make them feel?

5. Why were they not to eat the fruit of one tree?

6. What did Satan tell them about this tree?

7. What did Adam and Eve do? How did it make them feel?

8. How about the animals then? About the earth?

9. Did Adam and Eve die right away?

10. What did they have to do?

11. So instead of the bright and happy home which God had made, what did Satan bring?

12. Did God still love Adam and Eve? What did he promise them?

## Don't Worry So

Don't flurry so. Just wait, keep cool.

Your plans are all upset?

Ah, well the world whirls on by rule,

And things will straighten yet;

Your flurry and your fret and fuss

Just make things hard for all of us.

Don't worry so. It's sad, of course,

But you and I, and all,

Must with the better take the worse,

And jump up when we fall.

O, never mind what's going to be,

To-day's enough for you and me.

—Alice Allen.

# SPECIAL NOTICES

## Spelling Lists

We now have in hand the manuscript for the first instalment of a graded series of spelling lists for use in the elementary school, and have promise of the second soon. A sample of these lists is given elsewhere. We desire to have these lists tested by actual use before putting them into permanent form. As it requires too much space to print them all in the journal, we shall probably print them first in inexpensive bulletin or leaflet form, to be tested and criticized by the teachers, then revised, and printed in a more substantial form. The cost in this trial form will be very light. Will all our elementary teachers please inform their superintendents at once how many they can use, and will the superintendents report to the General Department as early as possible? One superintendent has already said that she should want five hundred copies.

## Maps in the Year Book

It is a pleasure to announce that the denominational Year Book for 1912, to be ready about the first of the year, will contain outline maps of the United States and of all the union conferences and missions, revised to date, of a size and kind similar to those in its issue of 1910. In view of the increased interest in the teaching of geography, especially its missionary phase, we believe every teacher will appreciate this feature, and will not fail to provide himself with a copy of the book. Besides the maps, the Year Book contains a large amount of information that every wide-awake teacher ought to have. If there is a demand for them, extra copies of these maps may be printed from the plates and supplied in any quantity, at a low rate, for the

use of pupils. Will all teachers who are interested please write their superintendent and the superintendent write the General Department what number of each (about 25 in all) they can use if the price can be made satisfactory?

## Pioneer Pictures

The frontispiece in this number is the first of a series of pictures of pioneer workers in the denomination. The plan is to print extra copies of these on fine enameled paper for use in our schools. They will be supplied in sets of four, the first set to contain James White, Joseph Bates, J. N. Andrews, Uriah Smith. Size,  $6\frac{3}{4} \times 9\frac{1}{2}$  inches. Price to one address, post-paid: 1 set, 10 cents; 3 sets, 25 cents. Order from the General Department.

## Elementary Course of Study

The superintendent of the Southern California Conference has prepared, in printed form, a course of study for the elementary schools under his supervision. This course follows closely the outline adopted at the General Conference in 1909, and embodies certain features passed upon at the union convention in Oakland, Cal., last summer. It lays out the work for each grade by subject, somewhat on the plan of a syllabus, including the names of text-books. The last six pages contain a series of twenty-two lessons in the keeping of simple accounts, prepared in harmony with the article on that subject in our Round Table. The contents of the pamphlet are well arranged, and the printing is a model of neatness and quality worthy the cause it represents. Copies may be procured for ten cents apiece by addressing the tract society of that conference at 424 South Broadway, Los Angeles, Cal.

## The Beauty Excellent

The means, therefore, which unto us is lent  
Him to behold, is on His works to look,  
Which He hath made in beauty excellent,  
And in the same, as in a brazen book,  
To read enregistered in every nook  
His goodness which His beauty doth declare ;  
For all that's good is beautiful and fair.

Thence gathering plumes of perfect speculation  
To imp the wings of thy high-flying mind,  
Mount up aloft through heavenly contemplation  
From this dark world, whose damps the soul do blind,  
And, like the native brood of eagle's kind,  
On that bright sun of glory fix thine eyes,  
Cleared from gross mists of frail infirmities.

Ah, then, my hungry soul ! which long hast fed  
On idle fancies of thy foolish thought,  
And, with false beauty's flattering bait misled,  
Hast after vain, deceitful shadows sought,  
Which all have fled and now have left thee naught  
But late repentance through thy follies' prief ;  
Ah ! cease to gaze on matter of thy grief,

And look at last up to that Sovereign Light,  
From whose pure beams all perfect beauty springs ;  
That kindleth love in every godly sprite,  
Even the love of God ; which loathing brings  
Of this vile world and these gay-seeming things :  
With whose sweet pleasures being so possessed,  
Thy straying thoughts henceforth forever rest.

— *From Spenser's "Hymn of Heavenly Beauty."*