

CHRISTIAN EDUCATION

A MAGAZINE FOR HOME AND SCHOOL

Vol. III

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No. 4

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Treasures in the Bible



The Bible has been placed in the background, while the sayings of great men, so-called, have been taken in its stead. May the Lord forgive us the slight we have put upon his Word. Though inestimable treasures are in the Bible, and it is like a mine full of precious ore, it is not valued, it is not searched, and its riches are not discovered. Mercy and truth and love are valuable beyond our power to calculate; we can not have too great a supply of these treasures, and it is in the Word of God we find out how we may become possessors of these heavenly riches; and yet why is it that the Word of God is uninteresting to many professed Christians? Is it because the Word of God is not spirit and is not life? Has Jesus put upon us an uninteresting task, when he commands us to "search the Scriptures"? Jesus says, "The words that I speak unto you, they are spirit, and they are life." But spiritual things are spiritually discerned, and the reason of your lack of interest is that you lack the Spirit of God. When the heart is brought into harmony with the Word, a new life will spring up within you, a new light will shine upon every line of the Word, and it will become the voice of God to your soul. In this way you will take celestial observations, and know whither you are going, and be able to make the most of your privileges to-day. — *Christian Education,* page 80.

The Bible Our Guide-Book

Shall we not make the Bible the man of our counsel in the education and training of our youth? The Word of God is the foundation of all true knowledge, and Christ teaches what men must do in order to be saved. Hitherto the designs of the enemy have been carried out in bringing before our students such books as have taught specious errors, and presented fables that have tempted their carnal appetites. Shall we bring into our schools the sower of tares? Shall we permit men who are called great, and yet who have been taught by the enemy of all truth, to have the education of our youth? or shall we take the Word of God as our guide, and have our schools conducted more after the order of the ancient schools of the prophets? — *Christian Education,* page 82.

JOURNAL TALK

IT IS GRATIFYING to note the spirit of friendly cooperation shown toward this journal by men in conference responsibility, as well as by those engaged directly in educational work, and by lay members.

I find that the teachers in our church-schools are almost unanimously taking the magazine, and they find it very helpful. I hope that the church-school teachers will use their influence in favor of a wider circulation of the journal, enlisting parents in its support, and obtaining subscriptions from as many families as possible.

ALLEN MOON, *Pres. Lake Union Conference.*

The journal is certainly coming to the front in its contents; they are good, better, best.

ELLA KING SANDERS.

I am reading every word of CHRISTIAN EDUCATION this year. My class in methods have all subscribed for it, and are using it to good advantage.

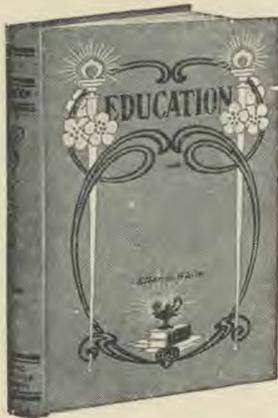
FRANCES A. FRY.

I assure you that I appreciate the magazine, and that I stand ready to do what I can in the spread of this excellent number [January-February]. I have spent a number of years in the schoolroom, both in the public schools and in our own schools, and am deeply interested in the question of Christian education. We are not doing what we ought to. I feel that our parents should make this matter of Christian education a subject of deep thought and study. I want to do what I can to help work up subscriptions to this magazine. What would you think of the plan of having a set day or week when there would be a general movement by our people in soliciting subscriptions for this journal?

C. R. KITE, *Pres. Colorado Conference.*

I am interested in education, and in the magazine, and I want you to know that I appreciate what you are doing for our young people.

MELVIN O. BRADFORD.



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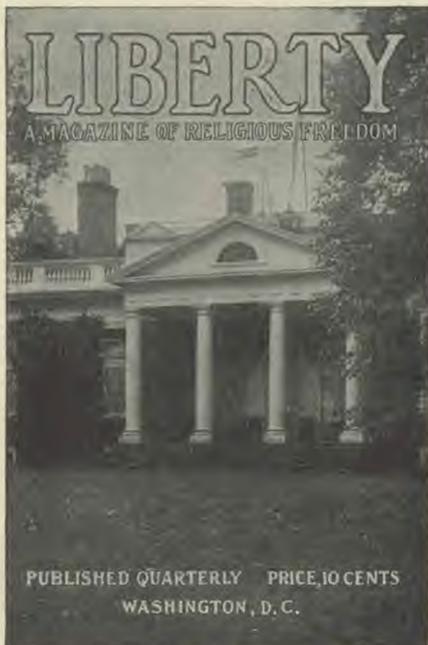
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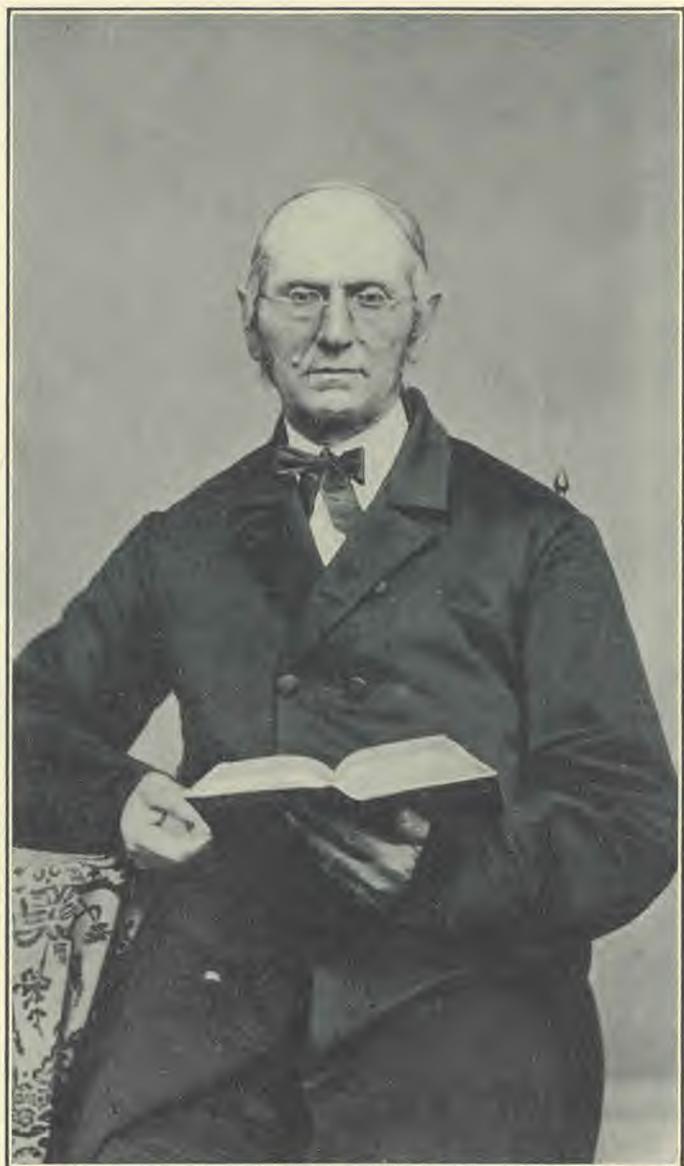
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JOSEPH BATES

See Pioneer Pictures, third cover page.

Christian Education

Vol. III

Washington, D. C., March - April, 1912

No. 4

The Bible in the Study of Literature

BY THE ASSOCIATE EDITOR

I DO not hesitate to accord the Bible the first place in English literature — first in value, and therefore of first importance in study and in teaching. There are several very cogent reasons for placing it in the rank of superiority over a world of other books. The mere mention of some of these reasons makes them well-nigh obvious, yet it is profitable to canvass them a little for the sake of bringing them out into a clearer light, if possible, and of studying how to apply this priority, as rationally as may be, to schoolroom practise.

Some Cogent Reasons

1. *The Bible holds in fact, on its own merits, the first place in literature.*

The Bible exemplifies to a supreme degree the best literary qualities: simplicity, directness, charm of diction, truthfulness, beauty and sublimity of perception, grace and melody of phrase, transparency and depth of thought. In the entire realm of literature there is scarcely a parallel to the story of creation in simplicity of language, in clearness of outline, and in brevity. Cædmon, "the Milton of our forefathers," used more than ninety words to paraphrase the first two clauses of Gen. 1:2. Milton himself required two hundred eighty-five words, a number of which will send the ordinary reader to the dictionary, to tell the story recorded in the first ten words of the Bible. What modern writer would not need an introductory chapter before he could say simply and directly, "In the beginning God created the heaven and the earth," and say it thus grandly and transparently? The beloved John condensed the mighty theme of salvation into a single statement, childlike in simplicity, yet profound and comprehensive in import: —

"This is eternal life, that they know thee the only true God, and Jesus Christ, whom thou hast sent."

Who of our literary heroes has ever matched in detail and in dramatic effect, the account of Sisera's tragic end? —

"He asked water, and she gave him milk;
She brought him butter in a lordly dish.
She put her hand to the nail,
And her right hand to the workmen's hammer;
And with the hammer she smote Sisera.
She smote him through his head,
Yea, she pierced and struck through his temples.
At her feet he bowed, he fell, he lay:
At her feet he bowed, he fell:
Where he bowed, there he fell down dead."

Or surpassed this touching piece of pathos? —

“Through the window she looked forth, and cried,
The mother of Sisera through the lattice.
‘Why is his chariot so long in coming?
Why tarry the wheels of his chariots?’”

Or pronounced a eulogy like this by Balaam? —

“How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river’s side, as the trees of lignaloes which the Lord hath planted, and as cedar-trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.”

Or terrorized an enemy as he did Balak? —

“God brought him [Israel] forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.”

Few of our esteemed poets have excelled in graceful melody and in dignity of conception, this apostrophe: —

“Spring up, O well; sing ye unto it:
The well, which the princes digged,
Which the nobles of the people delved,
With the scepter, and with their staves.”

Or this from the prelude to the song of Moses: —

“My doctrine shall drop as the rain,
My speech shall distil as the dew,
As the small rain upon the tender herb,
And as the showers upon the grass.”

Or this from Moses’ farewell at Pisgah: —

“There is none like unto God, O Jeshurun,
Who rideth upon the heavens for thy help,
And in his excellency on the skies.
The eternal God is thy dwelling-place,
And underneath are the everlasting arms.”

No more caustic satire was ever uttered, couched at the same time in such innocent and ingenuous terms, than the refrain of the dancing women who went out with song and music to meet King Saul, after the slaying of the giant Philistine: —

“Saul has slain his thousands,
And David his ten thousands.”

No portrayal of the exercise of God’s personal power in the operations of nature could be more vivid and realistic than these words: —

“He sendeth out his commandment upon earth;
His word runneth very swiftly.
He giveth snow like wool;
He scattereth the hoarfrost like ashes.
He casteth forth his ice like morsels:
Who can stand before his cold?
He sendeth out his word, and melteth them:
He causeth his wind to blow, and the waters flow.”

Scarcely could a wiser, more touching appeal be made by a father to his son than Solomon’s: —

"My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."

What literary device would appeal to both the eye and the heart more strongly than this on the efficacy of prayer: —

"Ask, and it shall be given you;
 Seek, and ye shall find;
 Knock, and it shall be opened unto you:
 For every one that asketh receiveth;
 And he that seeketh findeth;
 And to him that knocketh it shall be opened."

What more graphic picture of the soul's intense struggle for deliverance when under conviction of sin, could be drawn than that by the apostle Paul: —

"For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that I do. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"

Was ever more eloquent plea made to the sinner than this? —

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Space fails me to multiply examples; they are everywhere. You can scarcely open the Bible blindly at any page without finding a masterly exhibition of literary power in one form or other. From Genesis to Revelation, there is employed, repeatedly, every device and expedient known to the profession of literature for the effective impression of thought. The Divine Mind has seemingly exhausted every resource of human language to express himself to our comprehension. The Bible is without a parallel in literature, in both variety and power, when considered on its own merits alone as a piece of literature, or, indeed, as a whole literature in itself.

2. The Bible is pregnant with the element most vital to the usefulness of literature — interest — human interest.

The best literary structure, on the noblest of themes, with the purest, most altruistic motive, falls short of its purpose if it is lacking in interest. In order to attract the attention of the reader and hold his interest till the message is delivered, a literary production must touch his soul on at least one of the many sides of daily human experience. In the Sacred Book the range of interest is universal. The common people hear and read gladly, and kings come to the light of its rising. Among its characters are found the babe, the boy and the girl, the

man and the woman; the father, the mother, the son, the daughter, the foster-child, the widow; the cousin, the nephew, the bridegroom, the mother-in-law; the peasant and the king; the swineherd and the king's cupbearer; the doctor and the lawyer and the judge and the demagogue and the tax-collector; the virgin, the concubine, the harlot; the beggar and the money lord; the leper and the priest; the fisherman and the sailor and the soldier; the carpenter, the potter, the silversmith, the baker; the wine-bibber and the glutton and the sluggard; the demon and the saint; Lucifer and Gabriel; Judas and Jesus; Baal and Jehovah; the friend that "lifted up his heel against me," and the friend "that sticketh closer than a brother;" and so on *ad libitum*.

The range of subject-matter, as well as the range of characters, is universal in interest: prayer and praise and protest; invective and encomium; murder and theft and arson and incest and rape and polygamy and simony; adulation and execration; love and hate, hope and despair, rejoicing and weeping, life and death; prophecy and parable and panegyric; lyric and idyl and romance; oratory, rhapsody, bombast; song and music and dancing; jurisprudence, philosophy, metaphysics; sickness, poverty, and crime; health and wealth and wisdom; interest and loans and debt and foreclosure; redemption and inheritance and bequests; dreams and visions and trances; repentance, confession, forgiveness, immortality; etc.

But all this variety of characters and material would fail of the highest interest were it not for the inimitable style sustained throughout, revealing itself in pure and simple diction and in plot of every device. How freighted with human interest, intensified because they are true, are the stories of Cain and Abel, the flood, Lot's deliverance from Sodom, the wooing of Rebekah, the mess of pottage, Jacob and Laban, the selling of Joseph, the childhood of Moses, the return of the spies, Balaam and the ass, the taking of Jericho, the call of Samuel, David and Goliath, Elijah and the raven, Elisha and the ax, Queen Esther, Ruth and Boaz, Jonah and the whale, Daniel in the lions' den, raising of Lazarus, stilling of the storm on Galilee, deliverance of Peter from prison, conversion of Saul, Paul and Silas in jail, and scores of others. No stories were ever told better than these, and rarely so well.

But if in the ordinary sense truth is stranger than fiction, it is safe to say that the literary inventions of the Bible do not fall a whit behind its true stories in absorbing interest; for in their trueness to life, the lesson enforced, and the masterly way in which they are told, the reader experiences the same sensations as when reading historical fact. For example, read anew that touching parable of the ewe lamb (2 Sam. 12: 1-4). King David was so moved by this realistic recital that he took the story to be true, and swore that the rich man should be put to death after restoring four ewe lambs to the poor man. Then came the climax—"Thou art the man." The effect of this story on David was his sincere repentance of a great sin. Read also the invention of Joab spoken to the king by a woman of Tekoah, which accomplished

its purpose (2 Sam. 14: 1-11); and Jotham's parabolic fable to Abimelech, which came true (Judges 9: 7-15). Do not fail to read in this connection a few of the matchless parables of our Lord, such as the goodly pearl, the ten virgins, the prodigal son, the unjust judge, the lost sheep; for in these the art of invention is brought to its highest pitch of perfection for practical purposes, bringing the imagination into such active play that we see the characters, incidents, and plot of each, as *real*, we speak of them as real, and the lesson indelibly written on the heart *is* real. The impression made on the reader or hearer is, in general, in direct proportion to the interest aroused.

3. *The Bible is an exhaustless means of moral uplift to the individual, the family, and the nation.*

The crucial test of any book is the influence it exerts on the life. If that influence is uplifting, ennobling, refining, the book is a good one. Any one who forms the habit of reading the Bible with an open mind and a sense of need, will soon learn that if he neglects it a single day, he suffers a sensible loss. He gains spiritual refreshment and mental uplift from reading the simplest narrative of the Old Testament as readily and really as when he reads a chapter in John or the Hebrews, and sometimes more so. Lingering even a few moments in the atmosphere of almost any page in the Sacred Volume at any hour of the day revives the spirit from leanness or weariness, and fortifies it for the next task. Read together in the family, it soothes differences, deepens sympathy, and sustains and elevates the home ideals. On its teachings as on those of no other book or books, rest the pillars of the most enlightened and progressive nations and the substructure of good society.

To the influence of this Book we are indebted for all the progress made in true civilization, and to this we must look as our guide in the future.—*U. S. Grant.*

In according the Bible the first place in literature, I would not fail to recognize that—

4. *The influence of both the literary excellence and the spiritual power of the Bible has been felt and affirmed by many of the best thinkers of the last five centuries.*

The reader is here referred to a previous number of this journal (Vol. II, No. 4) for considerable testimony to this effect. Limitations of space allow the reprinting of only a few brief passages here:—

O Lord God! sithin at the beginning of faith so many men translated into Latin to great profit of Latin men, let one simple creature of God translate [the Bible] into English for profit of English.—*Wyclif.*

To give the history of the Bible as a book would be little else than to relate the origin, or first excitement, of all the literature we possess.—*Coleridge.*

A book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power.—*Macaulay.*

Eloquence is not in the words, but in the subject; and in great concerns, the more simply anything is expressed, it is generally the more sublime.—*Goldsmith.*

Its style is the perfection of our English language.—*Hallam.*

If I am addressed as a man of letters, I would simply say that I owe my education as a writer more to the Bible than to any other hundred books that could be named.—*Sir Edwin Arnold.*

If there is anything in my style or thoughts to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures.—*Webster.*

When I want something really good to read, something that is charged full of energy and human emotions, of cunning thought and everything that arrests the attention and thrills or soothes or uplifts you, according to your mood, I find it in the Bible.—*Senator Beveridge.*

I know the Bible is inspired because it inspires me.—*D. L. Moody.*

As an educating power, the Bible is without a rival.—*Mrs. E. G. White.*

In the Literature Class

In considering the priority of the Bible in its relation to school-room practise, this question naturally arises: If the Bible holds the first place in literature on its own merits, why should not the study of literature be confined to the Bible? Why go dipping in muddy pools when we can draw from the mountain spring? Why recognize and eulogize the superior literary merits of the Bible, and go right on studying and teaching other writings to the extent we do? Why not have only the best, and have it all the time?

There are two important considerations in the answer to this question. The first and chief one is that the Author of the Bible does not confine himself to it as a means of teaching and guiding us. Four of "God's lesson books" are definitely named for us: useful work, study of the Scriptures, study of nature, the experiences of life. These are said to be "the Heaven-appointed sources," the text-books, in "the divine plan of education," the plan followed by the child Jesus as he "grew, and waxed strong in spirit, filled with wisdom." These four books are said further to be "full of instruction to all who bring to them the willing hand, the seeing eye, and the understanding heart."¹ Of these books, one is the Bible, which we are dealing with directly in this article. Another is useful work; this is the theme of some of the finest passages in literature, singing its praises, confirming it as the blessing it is under the curse, dignifying its place in the human economy, and inspiring men to lay the hand to the plow and look not back, lest they lose the lessons God would teach through useful labor. Another is the book of nature — the handiwork of God, a chapter in God's autobiography, a companion volume to the Bible; no theme has been more potent in calling forth the best efforts of the best writers of all ages than the beauty, the power, the wisdom, the eternity of God's works in the physical universe. The fourth book is the experiences of life — the laboratory, the furnace, the forge, the pottery, in which the elements of character are assorted, melted up, hammered out, shaped into comely vessels meet for the Master's use. It is the ponderous tome to which the Bible is the key — yes, the very sources, the library itself, of the world's literature; for literature is a transcript of life's experiences.

The other important consideration in answering the question before us is that in practical life we can not confine ourselves to the reading of the Bible only, and school work should always closely parallel actual

¹ See "Education," page 77, last paragraph.

life, always cast the die of the future. As we are obliged to do subsequently, so should we learn to do well while in school.

It is God's purpose in education, then, to lead us to the sources of instruction appointed by himself: useful labor, the Bible, the book of nature, the book of experience,—but the greatest of these is the Bible, for it is the handbook to all the others. In addition to instructing us itself, it bids us go to the others also, and acts as our guide and our interpreter. Book four, the book of experience, is the hardest one to master. It requires the most illumination, the clearest discernment, the most untiring perseverance. By life's experiences we do not understand personal experiences only, but we are to learn from the experiences of others also,—from history. In the book of experience the whole question of literature is involved, since literature is a reflex of life. The Bible itself deals largely with human experience in the light of divine revelation. The experiences of men, like men themselves, are both good and bad. Both kinds are recorded in the Bible, both kinds are recorded in other literature; but with the vital difference that the Bible always clearly distinguishes between the two, and records evil only to reveal the consequences of sin and the remedy for it; while in other literature evil is often confused with good, and recorded for mere amusement, for the defense of error, or for the indulgence of a perverted moral appetite. It is the work of the teacher to acquaint the student with the best in literature, develop his taste for it, and help him to abhor and avoid the evil (at least so far as it does not serve the same purpose as the recording of evil in the Bible), just as he should be helped to avoid evil companions when he can not do them good.

What Shall We Do?

What, then, shall we do with the Bible in the study of literature in school? In the light of what has been said already, this simple answer may be given, Do just what you would in daily life. I think there is wisdom in the following counsel:—

1. Do not take too much for granted on the student's familiarity with the Bible, but seek to impress him early with its superlative value as a storehouse of literary wealth and as a guide in every-day affairs. Even though the student may be familiar doctrinally with the Bible, or may think he is, he is now approaching it from a new view-point, and it is the teacher's privilege to make it a new book to him, one he will never want to part with.

2. If the teacher himself is prepared to do the work well, the first six weeks in the literature class may profitably be spent on the Bible.¹ If the student is introduced to the various types of literature through the Bible, where they are so well illustrated, it will not only add much to the force and beauty of the content studied, but it will cast a halo

¹ In making this recommendation I have in mind the plan of deferring the study of the historical development of literature to the college course, the reasons for which I purpose to give in a subsequent article. I am here speaking chiefly of reading and study in academic literature, though the same principles apply to the reading part of the college work, as suggested in par. 5.

over these types that will never leave them. More than this, it will impress the student with the practical use that can be made of these types,— the suitable occasion, theme, and audience or readers for each one,— and will suggest to him how he can cast some of the vital truths for this time into these various molds. The Bible is so closely connected with the excitement of literary activity in its early development in English that, on taking it up in the reading course, the teacher could and should give a preliminary lecture or two on this subject.

3. When the reading of other literature is taken up, let the Bible fall into its place naturally, as it will. If you are studying an epic or an oration or a lyric or an essay or a sonnet or an elegy, the corresponding type studied in the Bible will be naturally called up, and comparisons can be made in form, in diction, in purpose, in content.

4. In studying the historical development of literature, special attention should be given to the influence of the Bible from the very dawn of English literature to the best-written articles in the March magazines. This work should include a study of the historical setting and sequence, as also of the authorship and general character, of the books in the Scripture canon.

5. As a fitting climax, the collegiate reading and study may close with a six weeks' advanced study in Biblical literature, taking up the purpose, content, and structure of the more difficult types, such as the epistle, the oration, the drama, the more intricate psalter, and the prophetic rhapsody.

By the suggestive plan here outlined, literary interest and activity are stimulated, a right taste is formed, and the Bible becomes both a literary model and the habitual touchstone of truth in the reading of other literature.

Success Is Readiness

IN his reminiscences General Sherman explains his victorious march to the sea by saying that during his college days he spent a summer in Georgia. While his companions were occupied with playing cards and with foolish talk, he tramped over the hills, and made a careful map of the country. Years passed by. The war came on. Ordered to march upon Atlanta, his expert knowledge won his victory. Readiness for the occasion brought him to fame and honor. To-morrow some jurist, merchant, statesman, will die. The youth who is ready for the place will find the mantle falling upon his shoulders. Success is readiness for occasions.— *Hillis*.

The Reliability of the Tuberculin Test

BY LOUIS A. DAHL

[We make no apology for presenting the following article to our readers. Its fitness will become apparent by the reading of it. Before deciding to print it, we asked the opinion of our confrère, the editor of "Life and Health," on the reliability of the content; he pronounced it "scientifically sound." We then addressed a letter to the Bureau of Animal Industry in the United States Department of Agriculture, of this city, asking for information on the latest scientific status of the matter. In reply, Mr. R. W. Hickman, chief of the Quarantine Division, says: "The Bureau considers the tuberculin test to be the most reliable method for the detection of tuberculosis, its results being accurate to at least ninety-eight per cent when applied by qualified veterinarians or other specially trained persons."—Ed.]

IN view of the fact that there is considerable difference of opinion in our schools on the advisability of testing our dairy herds by means of the tuberculin test, it seems appropriate that the question be considered in its relation to our educational work. There are just two positions that we may take with reference to the question,—either that the test is advisable, or that it is not. If the tuberculin test is not reliable, the question does not concern us in the least. If the test is reliable, it is not only advisable that we test our school herds, but it is a disgrace to the cause for any of our schools to own untested herds. Surely the question is not one to be decided offhand, but is worthy of our most careful consideration.

Those who declare that the tuberculin test is unreliable may take one of three positions: (1) that all cases of tuberculosis do not react to the test; (2) that all reacting animals are not tuberculous; (3) that the test is absolutely unreliable, producing a reaction in a large proportion of healthy animals, and failing to cause a reaction in a large proportion of affected animals. The last position includes the first two, and need not be considered separately. We will, however, consider the first two objections, and endeavor to make clear our duty in regard to this matter.

We can not deny the first charge, that all cases of tuberculosis do not react; nor can we deny that those cases which do not react are the worst cases, animals in the most advanced stages, so accustomed to the large amount of tuberculin formed in their own systems that they will not respond to the ordinary dose of tuberculin. These cases, however, are quite readily diagnosable without the tuberculin test if the veterinarian is competent. Inspection for tuberculosis should therefore include direct clinical examination, the tuberculin test alone not being ordinarily a guaranty that an animal is free from the disease. Suspicious cases may be retested with a double or triple dose.

Now for the sake of dealing with the subject in all its bearings, let us yield the point, and assume that only half of all cases of tuberculosis respond to the test. Provided that healthy animals do not react, this

means that instead of the tuberculin test's discovering all the affected animals for us, it discovers only half. Shall we keep fifty tuberculous animals just because we are sure that there are fifty more undiscovered in the herd? Surely the objection, even if true, is not valid. As a matter of fact, the only cases of tuberculous animals not reacting are the advanced cases and those animals that have been subjected to a recent previous test. A reacting animal will not respond to a second test for about six weeks.

The second charge, that all reacting animals are not tuberculous, is more serious. But here we have the most accurate statistics to supply us with the needed information. Large numbers of reacting animals have been slaughtered and examined post mortem. In 1897 Voges compiled statistics concerning tests that had been made. Of 7,327 animals tested, errors were made with 204, or 2.78 per cent. In the work of the Pennsylvania Live Stock Sanitary Board 4,400 reacting animals were given post-mortem examination. The disease was found in all but 8. Statistics might be multiplied, but these represent the average of all careful tests. In 1898, Bangs, of Copenhagen, one of the highest European authorities, in a paper presented to the congress for the study of human and animal tuberculosis at Paris, said: —

When tuberculin produces a typical reaction, we may be almost sure that there exists in the body of the animal a tubercular process. The cases in which a careful examiner has not succeeded in finding it are very rare, and I am led to believe that when, notwithstanding all the pains taken, it has escaped discovery, the reason is that it is located in a part of the body that is particularly inaccessible. Nevertheless, it is not to be denied that a fever, entirely accidental and of short duration, may in some rare cases have simulated a reaction. However this may be, the error committed in wrongly condemning an occasional animal for tuberculosis is of no practical consequence.

The tuberculin test works no hardship upon any one. It is to the financial advantage of any dairyman to test his own stock without being compelled to do so by the enforcement of stringent laws. His success is to a large extent dependent upon the health of his herd, and it is easy to keep the disease out when the process has once been started. But it is not at all surprising that many, not realizing the value of the test to them, should let prejudice sway them in the wrong direction, so that they oppose the test. Ignorance may be an excuse for them, but it is not so in the case of educational institutions. It is not consistent for us to maintain sanitariums for the dissemination of health principles, and at the same time expose the health of our students, and train them to do their part in the dissemination of the germs of this dreadful disease. We should be in the foremost rank in such reforms as this, not wavering reluctantly until pressure is brought to bear upon us from the outside, forcing us to do that which is manifestly our duty.

EDITORIAL

Notes

MATTER intended for the May number of this magazine should be in our hands April 1. We note some increase in voluntary contributions and correspondence, and should welcome a freer use of this medium by our teachers, parents, and others who are interested.

IT may be of interest to our readers to learn that, so far as we know, the picture in our frontispiece has never appeared in print before. It is enlarged from a photograph loaned us by G. W. Amadon, of St. Joseph, Mich., who knew Elder Bates well, and who is himself one of our veteran printers and pioneer workers in the message.

WE are glad to offer in this number the first of two articles on primary sewing. The second deals largely with methods, and will appear in the next issue.

OUR article on the reliability of the tuberculin test for tuberculosis in the dairy herd is worthy of a careful reading by our school managers and others who have not given this important matter adequate attention. We append here a few authoritative statements:—

After years of observation, the tuberculin test has been found to be a more nearly infallible means for diagnosing tuberculosis than any we have for diagnosing other diseases of men and animals.—*E. C. Schroeder, M. D. V., Superintendent of Experiment Station, U. S. Bureau of Animal Industry (1907).*

Reports of tuberculin tests made in the fifteen years from 1893 to 1908 by federal, State, and other officers, with tuberculin prepared by the Bureau of Animal Industry, show that out of 24,784 reacting cattle slaughtered, lesions of tuberculosis were found in 24,387, a percentage of 98.39.—*John R. Mohler, A. M., V. M. D., Chief of the Pathological Division, U. S. Bureau of Animal Industry (1909).*

That tuberculin, properly used, is an accurate and reliable diagnostic agent for the detection of active tuberculosis; that tuberculin has no injurious effect on healthy cattle.—*From resolution 2 in the report of the International Commission on the Control of Bovine Tuberculosis (1910).*

Specially to be recommended as a remarkably clear statement in untechnical language, of the facts concerning tuberculosis in animals, is Farmers' Bulletin 473 (1911), including symptoms, how the disease is spread, what tuberculin is, reliability of the test, suppression of the disease. It contains eleven excellent cuts of infected animals and parts of animals. This bulletin, as well as Farmers' Bulletin 351, and Circulars 118 and 175 of the Bureau of Animal Industry, from which the extracts above are taken, may be had without charge by application to United States Department of Agriculture, Washington, D. C. Considering the fact that human beings and cattle are the "chief victims" of this terrible disease, it is worth while to inform ourselves on the results of long and painstaking experimentation on its detection and avoidance.

W. E. H.

Summer Campaign Number

THE enthusiasm of a campaign depends largely upon the enthusiasm of its leaders, and the enthusiasm of the leaders depends upon their appreciation of the object to be accomplished through the campaign.

What is the object of the educational campaign we conduct every summer?

It is the arousement of fathers and mothers to the educational responsibilities of parenthood, accentuated by the special claims of the third angel's message.

It is the stirring of our sturdy youth to redouble their efforts to qualify themselves for efficient service, energized by a sense of the shortness of time and the greatness of the work.

It is to inspirit anew our veteran leaders and burden-bearing laborers with the assurance that reenforcements are coming, supported by our activity in gathering in recruits.

It is to bring our toiling teachers out into the open, to meet face to face and talk heart to heart with patrons and youth, to counsel and labor with field workers, and so to feel the pulse of need at the forefront that they will return with a deeper sense of the sacredness of their work and of its vital relation to the progress of the cause.

The editors of this journal would feel recreant to their trust if they did not do all they could to make it a helpful factor in this campaign. To this end they are already maturing plans for the annual campaign number which they hope will make it still more useful than heretofore. We urgently request our school and conference managers to plan early how to make the most effective use of this number, and to be free to make suggestions to us on its content. It is to be ready June 1.

W. E. H.

The Adaptation of School Life

THE idea that school life should be adapted as far as possible to the needs of common experience is worthy of emphasis. Children and youth are in school during their most impressive years, and they are there to learn the secret of living a full, fruitful life. Keeping the artificial and the mechanical down to a minimum in the student's daily routine, and holding as closely as expedient to the conditions of normal life beyond the schoolroom, are of prime value in a work whose success is measured by subsequent results.

The way in which some subjects are taught — abstracted from the real thing the student is studying *about* — tends to form a chasm between theory and practise that few bridge over easily. It ought to make a teacher think soberly to see a student at the end of the term sell his book to the second-hand store for a few cents, or toss it, with a sense of relief, to his little brother. No teacher should rest till he has so taught a subject that his pupil can not be hired to part with his book — the subject it represents has become too much a part of his life.

But it is in the school home where things of routine tend most to be overdone, and on the Sabbath, perhaps, above all other days. Home managers feel responsible for how students spend their time (and they are); they therefore arrange a program in which every hour is *occupied* (and it should be). The fault does not lie in either of these conceptions, but in the occupying of a student's entire time *formally* — in a meeting of some kind. The Sabbath program reads about like this, beginning with Friday evening: —

Vesper service
 Prayer bands
 Study of Sabbath-school lesson
 Students' prayer and social meeting
 Silent hour
 (Go to bed)
 Morning prayers
 Sabbath-school teachers' meeting
 Sabbath-school
 Sabbath sermon
 (Go to dinner)
 Young people's meeting
 Vesper service
 Ministerial or Foreign Mission Band
 Seminars
 Silent hour
 (Go to bed)

Every student is supposed to attend all these meetings unless it be the teachers' meeting, and some of the bands. While it is true that much depends upon the enthusiasm and despatch with which these services are conducted, yet where is the room for reading, for spiritual recreation in the open air, and for individual initiative in other directions? Where is the likeness of carrying out a program like this to how a person normally spends the Sabbath after school is over? In community life, expedience does require system and order, even to the frequent denial of individual preferences; and such discipline has its value; but should not the student have part of the Sabbath time, and some time on other days, at his own command? His relations to God are individual, his relation to future responsibility is individual, and without opportunity to develop individual strength he becomes like the slender sapling in a crowded grove.

The argument for the packed program is that students are recreant to duty and propriety in the use of open periods — some of them much of the time, and all of them some of the time. This is frequently so. Yet if the student can not learn to use short open intervals to advantage while in school, what hope is there for him after graduation, when all his time is open? Why retain such a student longer in school? Or, if retained, why conform the program for all to the special needs of the recreant few? To learn how to make effective use of open time is one of the most important lessons a young person can learn in school; for it is not so much how a man employs set time as how he uses his spare time, that affords a true index to his worth. Where, if not here, is room for the teacher's personal influence, for control by suggestion and coopera-

tion rather than by authority and regulation only? For example, the teacher may say: "Most of you have an hour's spare time to-day; I would suggest that you use it in reading something a little out of the regular line of study (making a few remarks on the value of establishing the reading habit). To aid you, we have prepared two lists of books we think suitable,—one for the Sabbath, and one for other days. You will find the lists on the bulletin-board, and the books at the library. Give this suggestion a trial, and by and by we'll ask you to report on the progress you are making. If you want any individual advice about what to read, I shall be glad to spend a few minutes with any of you." Keep in close personal touch with the following up of the suggestion, and later give opportunity for students to tell what they have been reading, allowing one or two perhaps to give a brief digest of something of special interest he found in his reading. It is easy to work up enthusiasm in this way, and in time the students will welcome a "reading hour" in the weekly program, on Sunday morning, perhaps, instead of the regular morning study hour; and on Sabbath somewhere for suitable Sabbath reading.

Another example: "We have reserved a half-hour between the afternoon industrial period and the evening study period, for physical recreation. We want you to use it for this purpose. It is a time to unbend a little from the restraint of a close-fitting program. We have provided so and so for the boys, and so and so for the girls. It is a time for you to do just as you please within the limits of propriety and honor. Mind and body need a little of this kind of recreation, and we want you to enter into it as heartily as you do the more serious work. The teachers need it, too, and you need not be surprised to see them join you at times. You will recover the time by increased mental vigor during study period, and you will show your self-command by changing promptly and entirely from one exercise to the other."

The secret of the teacher's power is to mingle with the students freely and informally, without the loss of true dignity, cooperating and suggesting and observing, not failing to rebuke overt evil as sternly as occasion may require, but entering sympathetically into all their interests. In short, if he follows Paul's advice to Timothy, "Give thyself wholly to them," he will find less need of rules and occupation meetings, and will mold and control without seeming to. Better still, he succeeds in working into the life habit of the student while in school some of the very things he can go right on doing, individually, after his school-days are over.

W. E. H.

The Boy's Beatitude

BLESSED is the man who never forgets that when he was a boy, he spake as a boy, he understood as a boy, he thought as a boy, and who does not expect boys to put away boyish things until they become men.
— *School and Home.*

Literary Approach to the Bible

THE Bible has become endeared to us through long and constant use. It has been the handbook of most of us from our youth up. We are attached to it for the wonderful doctrines it contains. It is deeply satisfying to trace out the prophecies, to study the form and meaning of the ceremonies and institutions of the organic church, to reason of faith and righteousness and judgment to come; then to weave our understanding of these teachings into a system of doctrines which we call present truth. All this is right and necessary, and has its proper place in the school.

But after all, what makes the Bible wear well, as the daily, inseparable companion that it is, is the spiritual sustenance we draw from it at any hour of the day when we feel a sense of soul hunger. We find it a help meet for every need that overtakes us. It matters not when or where we tap the Fountain of Life, we obtain a refreshing draft. When we can express our heart longings in only rude and broken accents, we find the Sacred Page packed with divine eloquence — our petition is worded for us. He to whom the Bible is a bosom friend and a constant companion can not easily be taken off his guard, and he need not suffer from spiritual hunger or thirst.

It is this practical side of the Bible that is emphasized when we study it from the view-point of literature, *if* we are guided by the true spirit of literary study. What is that? — Approaching the content with open mind and inquiring, What does it *say*? Under what circumstances is it said? To what end is it said? How is it said? How would you tell it to others? Doctrinal study is interesting, and profitable withal, and should not be neglected; but its tendency is to pursue a theory, seek a proof, defend an institution, discover heresy. This is right in its place; but as for the youth in our schools, should we not seek first to acquaint them thoroughly with the Biblical content in the spirit of true literary approach, as pointed out above? In the case of the Bible this does not imply or involve questioning the truth of what is said, but it seeks to determine, as fundamental, *what the truth is*; that is, what the Bible says when we approach it without any preconceived opinion or bias. Important in its bearing upon this, when studying a given part, is to consider what called it forth; for even the truth is usually adapted in its phraseology to the definite purpose for which it is uttered, the particular situation it is intended to meet. To ascertain this setting, it is highly important to consider incidents, episodes, stories, letters, sermons, conversations, messages, as *wholes*. When the truth and its setting become clear, the next natural step is to consider how the truth is made forcible and beautiful in its utterance. Lastly, the student should have opportunity to reproduce what he has studied, first in its own setting, then in any setting or adaptation that may appeal to him, or may be suggested to him by his teacher, to fit present-day conditions.

It is not our chief aim to make our children and youth controversialists, but to make them Christians. We do not want so to imbue them

with the idea of preaching the gospel to somebody else that they will forget to study it for themselves, and to live it in their own lives from day to day. If boy and girl preachers are to supplant the older ones in the closing of the message, we should not necessarily infer that they will do their work just as we do now, else their way might be hedged up, too. The important thing is to get the truth into the inward parts, let it be a living, growing thing in the daily development; then the doctrines will have a solid foundation to rest upon, and will be seen to be the natural superstructure of the gospel. If we can so approach and study the Bible as to accomplish this result, we shall fortify our youth against the time to come, and establish in them the habit of true literary investigation outside the Bible.

W. E. H.

A Caution

ONE unfortunate result of studying the Bible from a literary viewpoint would be to make that study so technical and formal that the spirit of the content is killed. This happens too often in the study of ordinary literature, but in the case of the Bible it would be insufferable. In all events, the letter killeth, but the spirit maketh alive. Better not attempt the study of the Bible as literature at all, than to resolve it into a spiritless study of literary technique.

W. E. H.

An Efficacious Prescription

(CLIPPING FROM M. P. ROBISON)

FOR hatred of school and dislike of study, take the following ingredients in the proportions named:—

Thorough knowledge of the subjects being taught	50 per cent
Careful preparation for each recitation.....	10 per cent
Interest and enthusiasm in the subject.....	10 per cent
Sympathy with the pupil's difficulties.....	10 per cent
Appreciation of pupil's efforts	10 per cent
Kind, gentle, cheerful tones of voice when teaching.....	10 per cent
Mix thoroughly.	

This disease is most successfully treated when the doctor instead of the patient takes the medicine, and the patient gets the effect of the medicine by pleasant association with the doctor. Therefore, it is recommended that the teacher take a large dose one hour before breakfast. Then, beginning with 9 A. M., take a dose each hour until 4 P. M. In very bad cases the teacher may take a dose one or two hours before retiring at night. Continue the treatment during the entire term, unless the pupil is cured sooner. If properly administered, it rarely requires over thirty days to effect a cure. But, to prevent a return of the disease or other pupils' catching it, it is recommended that the teacher keep a supply of the medicine on hand, and take a dose whenever any symptoms of the disease appear.—*The Western Journal of Education.*

TEACHERS' READING COURSE

YEAR ONE

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

NOTE.—Questions have been raised by some as to how the work of this course can be best done. It is understood that it is a reading course, but no teacher should be satisfied till he can give an intelligent digest of each chapter as he progresses. The questions and directions are intended as an aid to this end. No one is *required* to write answers to the questions, but the one who does will get the most out of the work. In certain places the direction is to write or make a list; in these cases it should be done. The least one can do in using the questions is to answer them definitely to himself, whether he writes all his answers or not. "Education" has become a new book to the author of this outline, and it is fervently hoped that it may become so to every one who is pursuing the course. A faithful following of the outline will help much to make it so.

Assignment: Chapters XXI-XXIX, designed to cover the months of March and April.

CHAPTER XXI

Study of Physiology

1. What is the natural reason for the promotion of physical health?
2. What striking comparison between health and character is here made?
3. Note carefully what the last sentence of the first paragraph actually says.

Note 10.

4. What renders the knowledge of physiology ineffectual?
5. Point out the relation of physical vigor (a) to successful enterprise, (b) to the hope of life in the world to come.
6. What is the proper range in the educational period for instruction in physiology and hygiene? At what point only should it stop?
7. Mention three general truths, usually neglected in the study of physiology, that deserve fundamental consideration.
8. Make a list of particular things on which pupils should be faithfully instructed.
9. What is the "great requisite" in the teaching of physiology?
10. Show how God regards the physical organism.

CHAPTER XXII

Temperance and Dietetics

1. Why should every youth understand the relation between plain living and high thinking?
2. What are the effects of using alcohol, tobacco, and like poisons?
3. Trace to their sources the results of intemperance.
4. In the instruction of pupils, what attention should be given to the beginnings of this evil?
5. Show that the selection of food should be regulated by knowledge of food properties rather than by the appetite alone.
6. How should the combination and quantity of food be adapted?
7. Of what importance are the time, regularity, and good cheer of meals?
8. In view of the high destiny set before him, what princely practise should every youth adopt?

CHAPTER XXIII

Recreation

1. Make a clear distinction between recreation and amusement.
2. What schoolroom conditions make special attention to proper recreation a necessity?

3. What is the child's best schoolroom the first eight or ten years of his life? his best teacher? his best lesson book?
4. What conditions should be assured after he enters school? Note 11.
5. Show how the same principles apply to the advanced school.
6. Point out the dangerous tendencies of athletic sports; of parties of pleasure as usually carried on.
7. Mention valuable substitutes for harmful recreations (?).
8. How should the teacher relate himself to student recreations?
9. What safeguard against evil is more effective than any number of rules?

CHAPTER XXIV

Manual Training

1. Show that labor was appointed as a blessing both before and after the curse.
2. How can the true dignity of labor be taught?
3. Why should the element of usefulness enter into the physical activities of the youth?
4. What results are produced by the feeling that labor is degrading?
5. Enumerate some every-day essentials to usefulness and happiness.
6. What provision should be made for manual training in the schools?
7. What is the minimum of practical results to be accomplished?
8. What are the advantages of agriculture over other pursuits?
9. How can it be best carried on in school work?
10. What classes of people could be greatly benefited by its pursuit?
11. How may students become masters of labor and take pleasure in it?

CHAPTER XXV

Education and Character

1. Why is character to be valued above mere acquisition of knowledge? Note 12.
2. Make a list of dangerous features of popular education.
3. What teachings and influences abroad in the world must the youth be fortified against?
4. What "one safe and sure rule" is a safeguard against all these evils?

CHAPTER XXVI

Methods of Teaching

1. Point out a fundamental fault in educational method, which is hoary with age.
2. What moral bearing has this fault?
3. How does error usually insinuate itself into the mind?
4. How may power to discriminate between right and wrong be developed?
5. To what does the highest type of teaching pay regard? Give examples.
6. What will be a strong element in the work of the true educator?
7. Upon what does the success of the student primarily depend?
8. What breadth should there be to his development?
9. By what means should the teacher make his work effective?
10. What personal element will greatly aid in this effort?
11. How may definite results be secured?
12. How far may a student be properly encouraged to advance? under what conditions?
13. Of what importance is a thorough knowledge of essentials? Note 13.
14. Make a list of important things to be corrected and to be promoted in the teaching (a) of language, (b) of history, (c) of numbers.

CHAPTER XXVII

Deportment

1. What are the elements of power in true courtesy?
2. Show the proper relation between rules of etiquette and genuine courtesy.
3. What is the essence of true politeness?
4. How may real refinement of manner be acquired?
5. Memorize the Bible code of etiquette.
6. Point out other graces in deportment.

CHAPTER XXVIII

Relation of Dress to Education

Read this chapter thoughtfully, and cast into a single sentence the gist of each point developed.

CHAPTER XXIX

The Sabbath

1. What is the educational value of the Sabbath?
2. Show that the Sabbath is a remnant of God's original plan for the family.
3. How may the Sabbath become to us a memorial of creative power?
4. What means of intellectual training does it afford?

Notes

10. Some have misread or misinterpreted this assertion, as if it said, "Physiology and hygiene should be the basis of all educational effort," and would therefore attempt to build up a curriculum of studies based artificially on physiology. While physiology is a fundamental, indispensable subject for instruction in the school, as is borne out in the rest of this chapter, yet the assertion here is that our effort to educate children and youth should be based upon a knowledge of physiology and hygiene. Whatever obligation to teach health principles faithfully is here set forth, it surely implies that teachers and school managers should give careful attention to such matters as proper ventilation and heating, sanitary drinking-cups and towels, personal and schoolroom cleanliness, suitable playgrounds and garden plots for outdoor exercise, and above all, a daily program which has due respect for nerves and normal development, and which avoids cramming and superficiality in the multiplicity of studies and other exercises. (Cf. chap. xxiii, par. 2.)

11. The means of education here pointed out as best for the first eight or ten years of the child's life, are strongly suggestive of how he should be treated during school life. Make health first always, for it is the primary requisite to mental and spiritual vigor. The more nearly school life, especially the elementary, can be made a continuance of well-ordered family life, the better. Give the child all the freedom from nerve strain possible, consistent with order. Good discipline in the schoolroom does not necessarily imply unnatural stiffness or arbitrary restraint. Direct, rather than check, spontaneous activities. Seek to perpetuate the naturalness and ease of the normal home life.

12. While intellectual acquirements without a moral basis to rest upon, fall short of the educational ideal, and may even increase power to do evil, yet it should be borne in mind that real character, such as true education calls for, is diligent in acquiring knowledge of the right kind. Moral integrity in no sense countenances sloth, nor does piety excuse ignorance. "Each one is to improve his talents to the utmost; and faithfulness in doing this, be the gifts few or many, entitles one to honor."

13. The application of this standard may be illustrated by language. No more should the teacher allow errors in spelling, punctuation, use of capitals, or careless construction to pass by unnoticed in arithmetic or Bible or philosophy, than he would in grammar. If it is worth while to learn the correct use of English, it is worth using everywhere and all the time. The *habit* should be established while in school.

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

Assignment: Pages 177-217, for March and April.

GENERAL TOPIC — SPELLING

1. Explain how accurate observation of form is a step in learning to spell. What exercises will help to develop this power?
2. Distinguish between "sight" spelling and "phonic" spelling. Separate the following words into these two classes: might, through, finger, scholar, paragraph.
3. What is the relative value of oral and written spelling? Note 1.
4. What steps should be taken in directing a pupil how to study his spelling lesson?
5. What is the value of using words in sentences?
6. Name at least twelve ways of grading spelling lists. What principle is involved in the following words: daily, valleys, winning, there, receive, tongue, compelling, singeing, wearing?

7. What two classes of dictation exercises may be used to advantage? What is the advantage of each?

8. What advantages are there in allowing a pupil to correct his own spelling paper? in one pupil's correcting another pupil's? in the teacher's personal correction?

GENERAL TOPIC—GEOGRAPHY

I. Aim and Plan

1. What is the great aim in studying geography? How would you modify this in the light of the principles of Christian education? Note 2.

2. How does the study of plant and animal life, climate, land and water divisions, etc., aid in realizing the great aim?

3. In what way is nature study the natural basis of geography?

4. What relation has the book of Genesis, especially its first chapter, to geography?

5. When do pupils generally receive their first lessons in geography? In our church-school work, when and how do they receive their first lessons?

6. Of what value are field excursions in these early lessons? a knowledge of the local occupations of the people? of home, school, and town government?

7. What is the basis of map study?

8. What is the relative value of map work and the real life study of our world?

9. Give illustrations showing how geography should teach a pupil to think for himself.

10. What are the steps in the child's more advanced study of geography?

11. How should the summing up differ from the detailed study?

12. How may geography help the pupil to realize the truth of the Scripture, "The field is the world"? What bearing has this study on preparing our children to carry the third angel's message to all the world?

II. Suggestive Lessons

After studying "Suggestive Lessons," pages 194-203, write a lesson on any one of the following subjects, showing how the principles of Christian education should mold the work: Lesson on Snow; Lesson on the Wind; Lesson on Plants; Lesson on Animals; Lesson on Climate.

The following suggestive outline may be a help to some:—

Chief aim or object of lesson

Points to observe

Points to learn which can not be observed

Influence on our lives

Physically

Spiritually

Condition at creation

Present condition

New earth condition

GENERAL TOPIC—NUMBER

1. Discuss the object of the study of number. Note 3.

2. Give an illustration showing how number develops observation, one showing how it develops thought; expression.

3. What is the difference between a "development" lesson and a "drill" lesson? What is the purpose of each?

4. Show how to lead a pupil to recognize and understand the general truth $6 + 2 = 8$.

5. How may a teacher prevent the pupil from forming slow, indifferent habits of thought? Note 4.

6. What are the addition, subtraction, and multiplication tables?

7. How are subtraction and multiplication related to addition? division to multiplication and subtraction?

8. How should the idea of denominate numbers be introduced?

9. Of what value is the analysis of problems? What are its dangers?

10. What is the test of a child's understanding of the process of a problem? of a teacher's ability to teach number?

Notes

1. "The first spelling a pupil does is, of course, written; and as almost the only practical use he will have for orthography all through life will be when he is writing, it seems clear that most of his drill in it should be by writing."—*Roark's "Method in Education," page 127.*

2. "The fundamental question in geographical instruction is not what knowledge of the earth and its inhabitants will be helpful to little John Jones in his future activities, but what knowledge and training will be useful to pupils as a class (including John Jones), not only in their outer activities, but also in their inner life. The value of geography as a school study is not measured chiefly by its industrial and commercial utility, but rather by what it does to furnish a basis for a knowledge of current world events, for the intelligent reading of history, especially contemporary history, and, above all, by what it does to train the imagination and to broaden and enrich subjective experience and enjoyment. It is a happy fact that these results are reached by essentially the same general method of instruction."—*White's "Art of Teaching," page 273.*

3. "One of the chief values of arithmetic as a school study is the mental discipline it affords. This is true, however, or should be made true, of every subject in the public-school curriculum. But in no other subject as much as in arithmetic is 'mental gymnastic' made an excuse for wasting the pupil's energy upon material whose only value is that it affords exercise in the tricks of the number contortionist. Such tricks are not without benefit, certainly, but equally as good exercise as they afford can be had from problems that are drawn directly from the real business of the household or the market. Only such problems should find a place in a text-book on arithmetic, and all arithmetical conundrums should be rigidly excluded."—*Roark's "Method in Education," page 261.*

4. In teaching arithmetic, as in teaching every other subject in the curriculum, the aim should be to secure clear *thinking* and skilful *doing*.

"To say that arithmetic lacks culture value is not at all to say that it lacks *disciplinary* value, for it has this in a very great degree. The results of good arithmetic teaching are exactness in analysis and quickness and correctness in the manipulation of figures. Along with these also goes increased neatness of written work done according to prescribed forms. . . .

"Much stress has, at times, been put upon 'intellectual' or mental arithmetic, as contrasted with written arithmetic. All arithmetic is, of course, 'mental,' and there seems to be no good reason for the production and use of special text-books called mental arithmetics. What is needed is not a special text-book, implying a vicious and false distinction, but teachers who can, with any text-book or with none, give thorough and persistent drill in the *thought processes* involved."—*Id., page 262.*

The Friendly Hand

BY JAMES WHITCOMB RILEY

WHEN a man ain't got a cent, an' he's feelin' kind o' blue;
An' the clouds hang dark and heavy an' won't let the sunshine through,
It's a great thing, O my brethren, for a feller just to lay
His hand upon your shoulder in a friendly sort o' way!

It makes a man feel curious, it makes the tear-drops start,
An' you feel a sort o' flutter in the region of the heart,
You can't look up an' meet his eyes, you don't know what to say,
When his hand is on your shoulder in a friendly sort o' way.

O, the world's a curious compound, with its honey an' its gall,
With its cares an' bitter crosses; but a good world, after all,
An' a good God must have made it, least ways that's what I say
When a hand rests on my shoulder in a friendly sort o' way.

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.

How Shall We Deal With Sentimentalism and Foster Purity

BY MRS. CARRIE E. MOON

THE church-school teacher has a place of great responsibility, and of great difficulty. If we could have a school composed of children from *model* homes, the task of the teacher would be a delightful one. But, alas, the majority of children receive a wrong education from babyhood. Strange as it may seem, many parents begin to train their children to sentimentalism as soon as the little ones can understand the meaning of words.

Who has not heard innocent little girls, hardly past babyhood, teased about their "little sweethearts"? Young boys and girls who play together in the innocence of childhood, often have wrong ideas put into their minds by older persons' laughing at them about making love to each other.

An example of this unwise procedure is very vivid in my mind, though years have passed since it occurred. Picture to yourself a tiny girl just old enough to toddle around the room. A little neighbor boy, only ten days older, had been her playmate from the time when they were first able to crow and laugh to each other. One day a discussion arose in the family as to which was the taller, and while being measured, the little fellow turned and gave a hearty kiss to his playmate. As long as these two children lived, they were occasionally tormented about that innocent, childish action.

Is it any wonder that children, under such an influence, are very likely to become sentimental by the time they reach school age? Is it strange that teachers find this one of the most difficult problems they have to meet?

Some children have been born with a physical tendency which makes them extremely susceptible to the influence of the opposite sex. This is no proof that they are evil, but they must be carefully watched and guarded to keep them from being *led into* evil till their principles are strongly fixed for good.

Others who need just as careful guarding are the boys and girls who are physically developed beyond their years, but are mentally backward. As one writer has said, "They must be carefully guarded for a few years until their minds catch up with their bodies."

First of all, the teacher must have the perfect confidence of the pupils. Make them feel that you are their friend, that you are constantly trying to do what will be for their best interest, and that you have not forgotten your own youth.

It is a lamentable fact that, in many cases, there is not that perfect confidence between children and their parents that would lead the children to tell father and mother all the little incidents of their daily life. Parents *should* be the confidants of their children; but if that is not the case, happy is the child or young person who can go freely to his teacher for advice in the affairs of life. The teacher must study *how* to secure this confidence, but secure it he must if he would save his pupils.

This care and watchfulness must begin even with the youngest pupils; but do not make them feel that you are watching them. Just keep in touch with them all the time; be a companion to them, and know all the time what is going on. Do not think this vigilance is not needed because the children come from Seventh-day Adventist homes. Satan is determined to destroy all children of the present day, but his efforts are especially directed toward the children of Seventh-day Adventists.

One great mistake that is often made is in allowing two children to be absent from the schoolroom at the same time. From personal observation, I have been led to believe that more seeds of evil are sown in this way than in any other way while in school. Never should the teacher allow children to be together while at school unless he is where he can know the subject of conversation all the time. This is a very serious matter, and should not be passed lightly by.

If recesses are given in the old way, allowing the children to play out of doors, the teacher should be with them, not as a watchful monitor, but as a companion. All the time he should know everything that is going on, and just where every child is. I realize that the teacher longs for these few moments of freedom for himself, but his presence with the children at this time is indispensable.

The same caution should be observed during the noon hour if children remain at the schoolhouse. The teacher must remain, also, even though his boarding place is near by, unless other absolutely safe arrangements can be made.

Right here I wish I might sound to every parent a note of warning against the custom, which is quite common in some places, of allowing children to "stay all night" with other children. I believe the devil laughs in fiendish glee when he succeeds in so blinding the minds of parents as to make it possible for them to allow such a thing. If parents could listen to the conversation that is often carried on under such circumstances, they would be horrified. Teachers can help to discourage this custom.

Teachers should try to become acquainted with the home life of their pupils, with conditions in the families from which the school is made up. Are the children receiving a Christian training? Is there any way in which you can help the mother to understand better her relation to her children, without seeming to be trying to interfere, or seeming to be

trying to help? Who are the associates of the children? What do they read? These are some of the questions that the earnest, conscientious teacher often asks himself, and tries to answer.

Too much importance can not be attached to the reading of children and young people. The Bible says: "As he thinketh in his heart, so is he." Prov. 23:7. Our thoughts are very largely governed by what we read. If you can learn what your children read, you can readily tell what they are.

Many of the books written especially for children, including Sunday-school books and the public-school readers, are unfit for children to read, because they teach sentimentalism and wrong ideas of life.

The reading of fiction is one of the greatest enemies to spiritual growth that beset young people of the present day. Such reading keeps a person in an unreal life, and unfits him for practical duties and experiences. Many boys and girls have been led into sentimentalism, resulting in early and disastrous marriages and wrecked lives, just because they were left to choose their own reading, and they chose the wrong kind.

Dr. J. H. Kellogg, in an address on social purity, made the following remarks:—

Many of the papers and magazines sold at our news-stands, and eagerly sought after by young men and boys, are better suited for the parlor of a house of ill repute than for the eyes of pure-minded youth. . . . The fact that a book is a "Sunday-school" book should not be sufficient recommendation to a mother who wishes to preserve the simple-hearted purity of her children. . . . Sentimental literature, whether impure in its subject-matter or not, has a direct tendency in the direction of impurity. The stimulation of the emotional nature, the instilling of sentimental ideas into the minds of the young, has a tendency to turn the thoughts into a channel which leads in the direction of the formation of vicious habits. The reading of works of fiction is one of the most pernicious habits to which a young person can become devoted. . . . The reading of fictitious literature destroys the taste for sober, wholesome reading, and imparts an unhealthy stimulus to the mind, the effect of which is in the highest degree damaging. . . . I have met many cases of serious nervous disease in young ladies in which the real cause was nothing more nor less than habitual novel reading. The unhealthy state of mind engendered, reacted upon the body in such a way as to set up morbid processes, resulting in serious disease.

The teacher should help the children to see the effect of what they read upon character building, and help them to form a taste for the right kind of reading.

(To be concluded)

The Teacher's Office

WHEN Benjamin Franklin's father thought it was time for the boy to choose a trade, he took Benjamin about the town and showed him men at work in all the trades then practised in Boston, and it was only after this comparative survey that Benjamin decided to be a printer. A very skilful printer he became by the time he was eighteen years old. American schools should perform this office for all pupils who ask for such guidance.



THE BIBLE AND SCIENCE

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 another of our science teachers.— ED.]

No other book can be a basis of the sciences, and consequently of scientific instruction; for without the Bible there would be no certain knowledge concerning this and other worlds, which furnish the materials for our science study and investigation.

The facts stated in the first ten verses of Genesis, with facts given in other places in the Scriptures, tell us who is the author of the material creation, and when and how these materials were made. The land, the water, and the air are the first materials brought to our attention. The forces, light and heat, dealt with in physics, are presented to us as in operation during the first days of the creation week.

The remaining part of the first week was spent by the Great Chemist and Physicist in forming organic structures — plant and animal — which are considered in organic chemistry. Besides combining the elements, forming the numberless chemical compounds, the forces were balanced and set into operation upon the materials vitalized with life, so that growth and development was the result. What was done during the first week of time — the materials created and organized, the forces originated, correlated, and ordained — is considered by the student of physics and chemistry to-day.

We begin to build in and on the Word, and then reach out to consider what man has learned as a result of his study and investigation; but we bring his conclusions back to the Word, and measure them by the unerring standard. The student or teacher does not build on the sayings or writings of men, and make occasional reference to the Bible to support their views, but rather he builds on the Word of God, and reads the sayings of men to see how many have the Bible to support their views of science.

The Bible, besides being a basis for all science instruction, illustrates how the laws and materials of creation are to be used to teach spiritual truths, or lessons, which are to influence the life and conduct of the student. Christ used this method in his parable teaching. Only as the student of science becomes familiar with the lessons of Scripture can he become acquainted with the lessons taught in nature.

Nothing can so impress us with the greatness of God and give a sense of the sublimity of his works as viewing them through the telescope of his Word. The scientist who without the telescope beholds the heavens through Isaiah, is more deeply impressed with their sublimity and

grandeur than the scientist who without the prophetic vision chooses to view the heavens with the telescope alone. Both the prophetic and the telescopic vision are essential, but the former is by far the more sublime.

Note the following instruction: —

The same laws obtain in the natural and spiritual world.

Knowledge and science must be vitalized by the Spirit of God in order to serve the noblest purposes. The Christian alone can make the right use of knowledge. Science, in order to be fully appreciated, must be viewed from a religious standpoint. Then all will worship the God of science.

The Bible is God's great lesson book, his great educator. The foundation of all true science is contained in the Bible. Every branch of knowledge may be found by searching the Word of God.

The Bible is not to be tested by men's ideas of science, but science is to be brought to the test of the unerring standard.

OUTLINE FOR LITERATURE CLASSES

Question 6.— Please give a suitable selection of supplementary or outside reading for literature classes in our schools. A. L. M.

In offering a suggestive list of selections for reading and study in our literature classes, we are keenly sensible of the delicacy of the task. The range of literature is great, and the methods of teachers vary much. What a piece of literature becomes to a student depends quite as much on the teacher's handling of it as it does upon the content itself. To attempt the arranging of a list that should be exclusive, or that should be followed in every particular, would be folly. Literature gives large place to the exercise of individual judgment and taste, and the teacher must be guided largely by his own convictions and experience. Yet it would seem that the aims of our school work are sufficiently distinct to justify us in attempting to mark out a course that will be safe to follow. More good usually results from definite than from general suggestions; therefore, with the valued assistance of Professor Olsen, teacher of English in the Foreign Mission Seminary, and of others who are accessible, we offer the suggestive outlines given below.

As intimated on another page of this number of the journal, we believe that the needs of academic students can be best served by deferring to the college course the systematic study of the historical development of literature, the reasons for which will be given in our next number. The list here offered has been prepared partly with this plan in mind, and is therefore somewhat full for use in connection with historical study. We purpose to give in the May number a list of readings to accompany historical study, supplementary to that here given for reading and study; also a suggestive outline for the study of Biblical literature in harmony with the plan proposed on pages 9 and 10 of this number.

FOR ACADEMIC READING AND STUDY

English

Chaucer — Prologue, Modernized Version (selections).

Tyndale — Translation of the New Testament (selections).

John Foxe — Book of Martyrs (selections).

Bacon — Essays; such as, Of Truth, Of Gardens, Of Studies, Of Friendship, Of Great Places, Of Boldness, Of Ambition.

- Milton — *L'Allegro, Il Penseroso, Lycidas, Paradise Lost* (Books 1 and 2).
 Richard Baxter — *Saints' Everlasting Rest* (selections).
 Bunyan — *Pilgrim's Progress*.
 Thomas Fuller — *Worthies of England* (selections).
 Addison — *Spectator Essays: Vision of Mirza, and others*.
 Pope — *Essay on Man* (selections).
 Thomson — *The Seasons*.
 Gray — *Elegy in a Country Churchyard*.
 Goldsmith — *The Deserted Village*.
 Burke — *Conciliation With the American Colonies*.
 John Wesley — *Journal* (selections).
 Cowper — *The Task, Letters, Hymns* (selections).
 Burns — *The Cotter's Saturday Night, To a Mouse, To a Mountain Daisy*.
 Wordsworth — *Ode to Duty, Expostulation and Reply, The Tables Turned, A Phantom of Delight, The Solitary Reaper, To a Cuckoo, I Wandered Lonely as a Cloud*.
 Coleridge — *Morning Hymn to Mt. Blanc, Ode to France*.
 Hazlitt — *Table-Talk* (selections).
 John Foster — *Essays on Decision of Character*.
 Macaulay — *Essays: John Milton, Hampden, Von Ranke's History of the Popes, John Bunyan*.
 Carlyle — *Heroes and Hero Worship* (selections).
 John Keble — *Christian Year* (selections).
 Tennyson — *The Holy Grail, The Defense of Lucknow, Ode on the Death of the Duke of Wellington*.
 Ruskin — *Sesame and Lilies*.

American

- Franklin — *Autobiography* (selections).
 Webster — *Bunker Hill Oration*.
 Irving — *Sketch-Book* (selections), *Tour on the Prairies*.
 Bryant — *Thanatopsis, Death of the Flowers, To a Waterfowl*.
 Emerson — *Essays: Friendship, Books, Compensation*.
 Hawthorne — *The Great Stone Face, The Gentle Boy*.
 Longfellow — *The Children's Hour, Building of the Ship, Evangeline*.
 Whittier — *In School-Days, Snow Bound, To William Lloyd Garrison, The Farewell of a Virginia Slave Mother, The Barefoot Boy, Songs of Labor, Tauler, The Two Rabbis, Eternal Goodness*.
 Holmes — *Old Ironsides, The Chambered Nautilus*.
 Thoreau — *Excursions* (selections).
 Lowell — *Vision of Sir Launfal, Fable for Critics, Books and Libraries*.

The following outline assumes that the student has previously done the work of the academic course, and that he may pursue this one either in connection with the historical work or apart from it. It is therefore left partly with the teacher to determine what selections in this list shall be read entire, and what in part.

FOR COLLEGIATE READING AND STUDY

English

- Chaucer — *Prologue* (original version), *Clerke's Tale, Knight's Tale*.
 Wyclif — *Translation of the Bible*.
 Spenser — *Faerie Queene, Book I*.
 Sir Philip Sidney — *Apology for Poetrie*.
 Bacon — *Essays* (selections).
 Shakespeare — *Merchant of Venice or Julius Cæsar* if not previously read, otherwise *Hamlet or Macbeth*.
 Milton — *Comus, Paradise Lost* (complete), *Paradise Regained, Areopagitica, Sonnets*.
 Bunyan — *Grace Abounding, Holy War*.
 Tillotson — *Sermons* (selections).
 Locke — *Essay on Human Understanding, Civil Government*.

- Burnet — History of the Reformation.
 Swift — Battle of the Books.
 Addison — Spectator Essays (selections).
 Steele — Spectator Essays (selections).
 Pope — Essay on Criticism, Iliad.
 Butler — Analogy of Religion.
 Johnson — Lives of the Poets, Vanity of Human Wishes.
 Gibbon — Decline and Fall of the Roman Empire.
 Gray — Progress of Poesy, The Bard, Letters.
 Collins — Ode to Evening, and other selections.
 Goldsmith — The Traveler, Vicar of Wakefield.
 Burke — Essay on the Sublime and the Beautiful, Reflections on the French Revolution.
 William Blake — Songs of Innocence.
 Wordsworth — Excursion, Sonnets.
 Sydney Smith — Essays.
 Coleridge — Biographia Literaria (selections).
 Lamb — Essays of Elia.
 Chalmers — Sermons (selections).
 Hazlitt — Essays (selections).
 Macaulay — Essays (selections).
 Carlyle — Sartor Resartus, Essay on Burns.
 Mill — On Liberty.
 Tennyson — In Memoriam, Idylls of a King (selections).
 Ruskin — Modern Painters.
 Matthew Arnold — Essays and Poems (selections).
 Stevenson — Essays (selections).

American

- Jefferson — Notes on Virginia, Declaration of Independence.
 Madison, Hamilton, Jay — The Federalist.
 Channing — Discourses (selections).
 Webster — Speeches (selections).
 Irving — Tales of the Alhambra, Life of Washington.
 Bryant — Thanatopsis, Flood of Years, A Forest Hymn.
 Emerson — Essays: Character, Beauty, Conduct of Life; Representative Men (selections).
 Hawthorne — Mosses From an Old Manse.
 Longfellow — Resignation, Hiawatha.
 Whittier — The Vaudois Teacher, The Preacher, The Crisis, Among the Hills, and others.
 Holmes — Autocrat of the Breakfast Table, Essays.
 Thoreau — Walden, Cape Cod.
 Lincoln — First and Second Inaugural Addresses, Gettysburg Speech.
 Lowell — Among My Books, My Study Windows, Commemoration Ode.

Any teacher who does not readily find these selections in suitable form, will be cheerfully helped by any educational publisher, on making his wants known. We invite correspondence also on any feature of this outline. There are some which we wish to discuss more fully later.

W. E. H.

“FATHER,” said little Tommy one day, “what is an equinox?”

Father: “Why, er — it is — ahem! For goodness’ sake, Tommy, don’t you know anything about mythology at all? An equinox was a fabled animal — half horse, half cow. Its name is derived from the words ‘equine’ and ‘ox.’ It does seem as if these public schools don’t teach children anything nowadays.” — *Selected.*

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

BY ELLA KING SANDERS

Lesson 31

Read Ps. 104: 24-30

AIM.—To see God's wonders in the deep, and to study about the sponge.

INTRODUCTION.—Ask for the names of the animals already studied.

LESSON.—Take an imaginary trip with a diver to the bottom of the sea, describing dangers passed and the strange things seen, such as the sea-flowers, starfish, and octopus. Gather some sponge, and return to land for its examination. Have specimens of sponge on hand to examine, explaining how it is prepared for use. If possible, show pictures of some of the wonders seen in the deep.

CONCLUSION.—Read the text and talk of God's wonders in creation. Draw lessons from the sponge. Be not like it, always selfish, never giving unless forced to do so by pressure.

Lesson 32

MEMORY VERSE: Ps. 104: 25

AIM.—To teach about coral, and to help the child to see the part little things have to do in our lives.

INTRODUCTION.—Review the sea journey, halting at a coral island on the return.

LESSON.—Examine some coral, and then explain the process of its formation. Tell about the islands built up in the warm ocean waters. Show picture or sketch of coral reef, explaining how vegetation starts on these islands, if the pupils can not tell.

CONCLUSION.—The day is made up of little seconds, the sandy beach of tiny grains of sand, the ocean of tiny drops of water, etc. Our lives are made up of little acts, performed day by day. Our lessons are learned little by little. Our acts should be such that when we are through with life, we may leave something worth looking at. He did such and such a kind, noble deed.

"One stitch and then another, and the longest rent is mended,
One step and then another, and the longest walk is ended."

(Lesson in Florence Bass's "Animal Life.")

Lesson 33

Read Micah 7: 16, 17

AIM.—To help the child to appreciate small creatures and to be tender toward them, by studying the earthworm.

INTRODUCTION.—Talk about the farmer's plowing and hoeing to loosen up the soil. Why?

LESSON.—Have pupils tell what tiny creature is like a farmer. Call attention to the castings left by the earthworm. Explain how its body is used as a basket to carry up earth to the surface, in places even burying stones and other objects, thus loosening the earth, like the farmer. He is a useful little creature. Why?

CONCLUSION.—We should learn lessons from the busy worm. Discourage the cruel practise of using the worm for fishing. Picture its struggle for freedom. Have pupils measure the surface and gather castings to see the work done in one night. (Classed with water animals because they can live in water. Do they rain down?)

Lesson 34

MEMORY VERSE: Isa. 1: 19

AIM.—To teach something of the crusted water animals, and to show how God provides all his creatures with the things they need, and that loving obedience brings the same provision to his children.

INTRODUCTION.—Review the lesson on the fish, especially how he is provided with a suitable coat, and with other things according to his needs, as fins, gills, and cold blood.

LESSON.—Show the turtle (at the right season it can be provided by some boy) or a picture of one; also pictures of other crusted animals. Talk of their coats, how suited to their environment; how the head is protected; house right over him, etc.

Tell of the size of turtles, very large ones found on the Galapagos Islands.

CONCLUSION.—Who provided for these creatures? Refer to the alligators of the river Nile, and how God cared for the wonderful babe among them.

The tortoise is slow but sure. If the child can not make rapid progress, yet, if he keeps at his studies, he will succeed.

Lesson 35

MEMORY VERSE: Matt. 6: 36

AIM.—To teach about the creation of the fowls and God's care for birds.

INTRODUCTION.—Review the work of the first four days; the work of the fifth day. Read Gen. 1: 22, 23.

LESSON.—Call for names of birds, and write them as given. Talk of the general features. By questions bring out the fact that all have bills, feathers, two legs, two wings, two eyes, etc. Why do they have hollow bones? Talk of the foods of different birds: Some eat grubs and worms; others, seeds and fruits; others, the flesh of animals. Do not try to classify them in this lesson.

CONCLUSION.—Talk of memory verse, and apply to pupils' lives. Who provides our food?—same source. They work for theirs, we work for ours. Talk of the activity of birds in securing food. Job 38: 41; Ps. 147: 9.

Lesson 36

MEMORY VERSE: Ps. 104: 17

AIM.—To teach about the homes of birds, and to draw lessons from their industry.

INTRODUCTION.—Review names of birds from previous lessons; great variety; many we can not name or never heard of.

LESSON.—Show nests and pictures of different kinds of birds. Every kind of bird has a peculiar way of building its home. Tell of the peculiar home of the tailor-bird—leaf sewed up; of the titmouse—a long nest of grass covered over the top, with entrance under one side, and hanging out over water to protect from animal enemies.

Talk of the faithful work while building homes. No quarreling, or shirking of duty.

CONCLUSION.—Birds of Adam's day made just the same kind of nests. They do not have to learn how—first as good as last. Created perfect. Man was, too; but disobeyed, so he has to be taught now how to do things right.

Lessons 37 and 38

MEMORY VERSE: Luke 12: 25

AIM.—To teach the families of birds.

INTRODUCTION.—Review the nature of birds. All animals covered with feathers are birds. Domestic fowls are birds.

LESSON.—Talk of domestic fowls—where they live. Classify as to those that scratch, those that swim, those that wade. The latter of course are wild fowls. Talk of the different families as to their mode of building, their ways of getting food, their manner of moving about. Why the legs of the duck are farther back on the body; why webbed feet; nature of bills, why some are flat; why waders have long legs and bills.

To which family the ostrich belongs, talking of his strength and swiftness; builds no nest; has no care of young.

CONCLUSION.—Direct minds to the wisdom in the wonderful provision for all these creatures. Read Luke 12: 22-26.

Lesson 39

Read Cant. 2: 11, 12

AIM.—To teach about the migration and the songs of birds, and to direct the child's mind to the thought of praise in song.

INTRODUCTION.—Talk about singing; the gift of song, and the voice to produce that song.

LESSON.—Talk of the opening spring, and the songs of the birds. Where they spent the winter. Why?—Food not obtainable here. No song while South. Return to build homes and rear young. Male birds sing and feed mother bird while nesting. Note of praise.

Talk of the migration of birds. Who tells them when and where to go? Some change dresses and have different manners in their winter homes. Winter birds here live on seeds, and are not songsters. Give something of curious birds, as the pelican, which has a pocket for food.

CONCLUSION.—Read Psalms 148. Everything is to praise God. How we can praise by song, words, acts, and thoughts.

Lesson 40

MEMORY VERSE: Rom. 8: 28

AIM.—To lead the child to see God's guiding hand over us in all that comes to us.

INTRODUCTION.—Review the lesson on nest building.

LESSON.—Tell of the eagle, which builds on high ledges. Show a picture, and tell how the eagles obtain food, etc. Tell how they train the young to fly.

CONCLUSION.—Read Deut. 32: 11, 12. Parents watch that no harm comes to children, so God watches over us. He lets us have trials, but he always sends us help.

NOTE.—Excellent help will be found in "Bible Nature Studies," chapter 9.

Blackboard Suggestions for Oral Bible Nature

BY DELPHA S. MILLER

THE blackboard drawings given herewith illustrate stories in the second and third terms of the first year.

In the natural progression of the stories many have by this time been presented to the children for which no illustrations have been given, and partly because of this I have tried to give in a few drawings some suggestions covering a wide range of subjects. It will be seen also that no successive steps from simple to more difficult problems have been followed in trying to present usable illustrations in a limited space.

Plate I shows Eve before the forbidden tree (Lesson 2, page 177, "Church School Manual"), her shining garments diffusing a halo of light about her. The surrounding landscape may be made as plate V in the previous number of this journal. The light about Eve is drawn in with the side of the crayon and blended with the fingers. The high lights are put on last of all with heavy pressure of the chalk. The advancing figure of Adam may be omitted if thought best for proper development of the story.

Plate II shows the ark on the tossing waves. The lights on the horizon are blended upward from the horizontal line. The light on the wave in the foreground is not blended. Foam is drawn with quick strokes with the side of the crayon.

Blend a soft gray background for the figure of Abraham. Erase



for the figure, and blacken with charcoal. Touch up the edges with chalk, and add the stars. (See Lesson 11, page 178.)

Plate IV may be used for Lesson 24 or 25 — a blended light in a sky behind a dark hill, and sheep drawn in with charcoal on the brow of the hill. The sheep in the middle distance are drawn with firm touches of chalk, and blended. The back and head of the sheep will be found easiest to draw, and for this reason the feet are eliminated by the position of the body. The figure of the shepherd is suggested only, and, while all detail is omitted, the result satisfies.



In the announcement to the shepherds a gray background is drawn and blended, the figures of shepherd and sheep erased, and charcoal used to darken. The angel group is drawn with heavy strokes of chalk. Place the group of angels higher on the board than represented here, in order to give a more pleasing perspective.

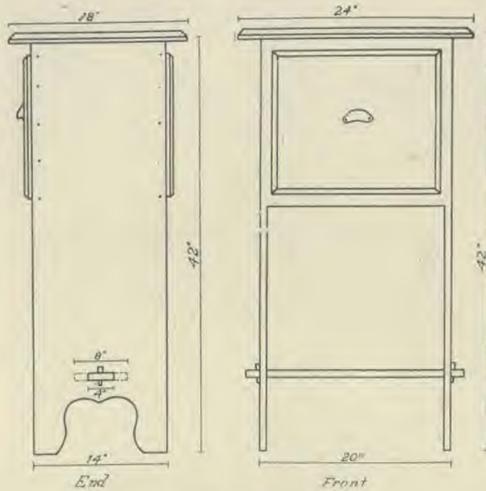
A simple sketch, as in plate VI, may help to make the shipwreck of Paul more real.

In plate VII we see the New Jerusalem descending to the earth. Clouds and earth are blended, with heavy strokes for accent.

Wood-Work — No. 4

BY CLIFFORD A. RUSSELL.

A MUSIC cabinet made after this design is simple in construction, yet makes an attractive piece of furniture for any home where there is a musical instrument. The drawer is just the right size to receive sheet music placed on edge, with cardboard filing strips alphabetically placed so that any desired piece of music may be readily found.

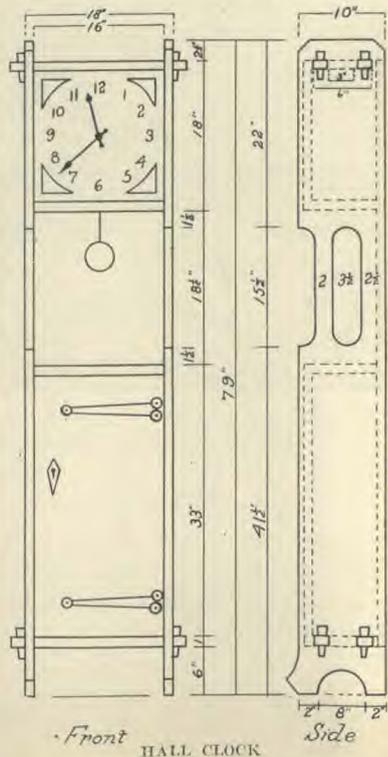


MUSIC CABINET

This piece should be made of oak thoroughly kiln-dried. The back side should be cased and covered with a board beveled and finished as carefully as the front of the drawer. The slides for the drawer should be made perfectly smooth and fairly close-fitting, so that while the drawer may slide freely, it will not "bind."

The top is to be neatly beveled on the edges. It will probably be necessary to use two pieces for the top. In that case, carefully plane and glue the edges together, leaving them clamped for a day or two for the glue to harden. If one prefers, instead of a drawer, the front may be hinged, and the ordinary compartments made within to receive the music.

The hall clock may appear somewhat formidable, but it is in reality of very simple construction. Oak is fine for this piece. Whitewood or cyprus would work well, using a dark mission stain in finishing. Buy some good large figures for your dial. Cut out several large "hands" from sheet brass or tin, which may be painted to suit the fancy. The lower part may be used as a cabinet, the door to be hung with strap hinges. Seven-eighths material should be used for this piece. The back may be boarded up with half-inch stuff. A door should be hinged back of the clock. A good eight-day movement should be procured. This will be an ornament and convenience to any home.



HALL CLOCK

Primary Reading

BY KATHERINE B. HALE

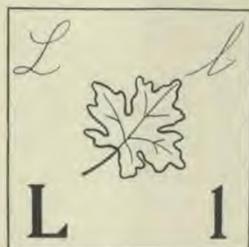
Foundation Work; Analysis of the Word

To become an independent reader, a child must be given power to determine new words. He must be given a key, as it were, by means of which he can unlock new words for himself. Hence the sentence-word method previously described and illustrated, which possesses undisputed merit during the first stages of the work in teaching reading, becomes inadequate in time.

In order to prepare the child to become self-helpful in solving word problems, he must be taught to break up his words into syllables and analyze them into their phonetic parts. His ear must be trained in the perception of phonetic blend, and his eye in the recognition of the sound symbols.

While it is true that there are many irregularities in the spelling of English words, yet it is also true that there are more words that conform to some system than there are words that do not. It is said that seventy-five per cent of the common words in English are phonetic. More than half a century ago efforts were made to utilize this fact by devising a method of teaching reading in which the sounds of the letters composing a word should receive paramount attention. These earlier efforts, while they attracted a large number of adherents, were narrow; and the "phonic method," as it was called, received but scant support among the leaders in educational progress. Nevertheless, it was and is generally recognized that the true method of teaching reading must be based somehow upon the phonetic relationship of words; and there have been presented, during the past few years, many modifications and variations of the original phonic system, which have received the generous commendation and support of educators throughout the country.

To illustrate the phonic analysis of a word, place on the blackboard the word *light*. As the children watch your lips, slowly pronounce the word; they hear you slightly prolong and make prominent the initial sound *l*. Have the children tell what sound comes first in speaking the word. Place other words that begin with the same sound upon the board,— as, *love*, *let*, *like*,— calling attention to the fact that all these



words have the same initial sound: "the first letter in all these words is the same, and speaks the same sound." Erase *ight* from the first word written on the board; erase the last part of each of the other words listed, leaving in a column the initial consonants only. After pronouncing the sound of the letter, let the children write the symbol, or phonogram, and associate it and its sound with some object pictured upon the chart or blackboard. The picture of the cracked bell which says *l*, or the picture of a leaf, will suggest the sound of this letter.

The purpose of the card is to impress upon the memory, through the

association of ideas, the letter sound for the particular phonogram. Other consonant sounds should be presented one at a time, selecting first such sounds as may be indefinitely prolonged; as, *m* from *m-ade*, *n* from *n-ight*, *s* from *s-eed*, *r* from *r-ed*, *f* from *f-lower*.

In the first presentation of each sound, great care should be taken on the part of the teacher to observe that the consonant is correctly enunciated by the pupils. This is the time to get the correct sound of the letter. Danger lies in giving to these separate consonant elements sounds that they do not possess; for, when given alone, some are correctly expressed by a breath only, with lips and tongue in position.

After teaching each consonant as suggested, review them by objective association; as, "What is the first sound in *leaf*?" "What does the old cow say?" "Begin to say *baby*." "What does the cross dog say?" the children responding *l*, *m*, *b*, *r*, etc., giving the sound only. When the consonants are fairly well known by sight and sound, they should be reviewed rapidly without any association. Here perception cards may be used to great advantage. Teach the phonogram both in script and in print.

Since certain of the consonants have two sounds, each sound must be represented by what is practically a separate character. This is done by use of diacritical marks, each letter with a different mark being considered and taught as a distinct consonant.

Certain combinations of letters that occur and recur in the common words of our language, as, *ight*, *ing*, *er*, *ent*, may be presented and learned in much the same way as the consonants. They should be drilled upon in the same way as were the stock words, and are always recognized by the children as wholes. By the use of these compound phonograms hundreds of long and hard words are practically transformed into short and easy ones. The child has no more parts to recognize and blend in the word *l-ight-n-ing* than he has in the word *l-e-f-t*. In both words he recognizes and puts together four separate sounds. The fewer phonograms contained in a single word, the less difficult the phonetic problem. Study such words as *land* = *l-and*, *night* = *n-ight*, *right* = *r-ight*, *seed* = *see-d*, *your* = *you-r*. The foregoing list contains but two phonograms each. The following list contains three phonograms each: *lift* = *l-if-t*, *singing* = *s-ing-ing*, *heating* = *he-t-ing* (the *a* does not speak in this word), *ringing* = *r-ing-ing*, *mill* = *m-ill-er*.

The presentation of an initial stock of phonograms including certain consonants, the long sounds of the vowels, and a few selected phonetic parts, should constitute a part of the daily drill during the foundation period and onward. Thus provision is made for phonetic reading; and when such reading has once been commenced, it may be carried on continuously and with sufficient wealth and variety of material to prevent the phonetic work from offering any serious impediment to the thought getting. As the child's perception of the blend becomes quicker and clearer, the proportion of phonetic words is constantly increased. Finally when this perception has become automatic, or nearly so, the reading may be made almost wholly phonetic.

Cultivate expertness. No other part of the work exceeds in importance the daily drills in the recognition of the individual phonograms and the reading of single phonetic words. Thus only is successful phonic reading made a possibility.

Ear Training

A very necessary preparation for phonetic reading is the training of the ear in the perception of the phonetic blend. This should be carried on daily from the very first. One authority says that with brisk work five minutes a day will suffice for this drill. In this drill the teacher pronounces to the children phonetic words. He may at first introduce here and there a single phonetic word as he tells a little story, or gives to the children some such direction as the following: "Children, *f-old you-r h-and-s.*" "You *m-ay s-t-and, s-it.*" Let children perform the command or speak the word as soon as you have thus pronounced it. This ear training, or oral blend, facilitates the pronunciation of the written blend, upon which power the child must constantly depend in phonetic reading.

Construction Work

BY FLORENCE HOWELL

PRIMARY DIVISION

First Week, Lessons 1 and 2

Box.—Two 4-inch circles, one for the top and one for the bottom of the box, prepared as the basket of round circles previously described. Make a strip for the cylindrical sides like a napkin-ring, large enough to fit the outside edge of the circles. Sew around the bottom of the box, and fasten the lid at one place to serve for a hinge.

Second Week, Lessons 1 and 2

PENCIL-HOLDER.—A piece of T. K. matting 6 x 6 inches. Baste a half-inch strip of strawboard across the top and bottom edges and up one side. Cover with buttonhole-stitches of raffia (Fig. 5). Sew the two sides together, making a cylinder. Lap the one with the strawboard edge a half inch over the other side. Fit a small circle of strawboard inside at the bottom, sewing it in place. Sew a short braid of raffia at the top for a handle. These

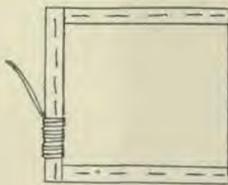


FIG. 5

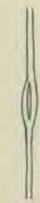


FIG. 6

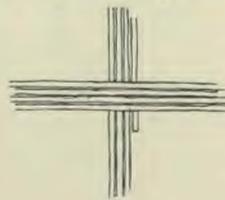


FIG. 7

little cases hung at each desk are a decided improvement over the noisy "pencil box."

Third Week, Lessons 1 and 2

RATTAN MAT.—Eight strips of No. 4 rattan, 20 inches long. Place these with a coil of No. 2 rattan in a basin of water, and soak for an hour. Then take four of these strips and cut a short vertical slit exactly in the middle of each one (Fig. 6). Slip the other four strips through these slits to form a cross (Fig 7). Next cut off one strip two inches from the center to make the uneven number of spokes. Spread the spokes to regular intervals. Take No. 2 reed and, beginning at the center, weave in a circular manner over and under the spokes, keeping the mat perfectly flat. To splice the reed, run the ends down along the spokes. When sufficiently large, finish by curving the spokes and running the ends down alongside the spokes to the right.

Fourth Week, Lessons 1 and 2

RATTAN BASKET.—Work the same as above for the bottom of the basket. Then turn the spokes up at right angles to the bottom, and draw the No. 2 reed tighter as you weave. Shape the basket into any form you desire. Finish top as you finished the edge of the mat.

ADVANCED DIVISION

First Week, Lessons 1 and 2

INDIAN COIL BASKET.—To make this, strands of raffia are collected at one end,



SEE VOL. III, NO. 2, PAGE 37

wrapped with another strand, and sewed into a coil. The stitches holding the coil together may be around two coils (Fig. 18), or they may pierce the inner coil (Fig. 19). The stitches should never be more than one-half inch apart. When the winding and sewing strand becomes too short, it is simply dropped into the coil, and another one taken. As the coil begins to taper, it can easily be replenished by adding a few strands at a time; the winding strand will be smoothly wound over all ends, and will conceal them. This sort of basket may be made any shape or size desired. To weave in a little pattern of color, drop winding strand into the coil, and use a colored one; then drop the colored strand into the coil, pick out the natural-colored one, and go on winding with that, changing in this way from one to the other as desired. Plan the colored spaces to come at regular intervals. The Indian designs are particularly effective for decoration, but any square-cornered design may be used.

Second Week, Lessons 1 and 2

SPLINT BASKET (OR PAPER).—Use splints or strips of paper about one-half inch wide or less. Weave fourteen-inch strips across twelve-inch strips. Shift until it is woven closely and exactly in the center for the bottom of the basket, then fold up the ends of the strips until they stand perpendicular to the bottom. Now take a long strip and weave around, passing the ends over each other to hold firmly in place. When the sides are high enough, fold one or two ends down over the top strip on each side. This will keep the sides in place. Cut off the rest of the ends even with the top.

Third and Fourth Weeks

REED AND RAFFIA BASKETS.—Soaked No. 4 rattan is used for the foundation of the coils. Wrap with raffia as in the raffia coil basket. The stitches are various, each



FIG. 18

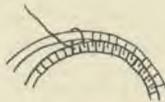


FIG. 19



FIG. 20

making a different basket. The coils may be buttonholed together; or the stitch joining the coils may be loose and twisted between, giving a lacy appearance; or two coils may be wound together for one-fourth inch at quarter-inch intervals, the next row winding between these squares and dividing the coils joined by the previous winding (Fig. 20).

Primary Sewing

BY RUBIE OWEN

ALL successful teachers of industrial education, especially those who have given much time to its development, have recognized its close interrelation with the general interests and occupations of school life. For this reason no course of study is practical which is not flexible enough to meet the new and ever-varying interests of the pupil.

In the teaching of manual training we need to come especially close to the heart of the child if we expect to succeed in weaving delight and joy with the work of our hands. If we fail here, we fall far short of what should be gained by its introduction into school living.

The study of any industrial art should not only be a delight because of its own sake, but should serve as an inspiration to the subject with which it is interwoven. As we learn to correlate the various subjects more closely, courses of study simplify, and more time is thus given to the immediate use of knowledge gained.

In sewing, after the principles of the new stitches are taught, and the work is well started, pupils should

work frequently without the supervision of the teacher. One division of the school may be reciting, another studying, while still another may be engaged in handwork. Some successful teachers have allowed pupils to take out their sewing for a few minutes at a time, whenever assigned work was satisfactorily completed. This has proved to be an incentive

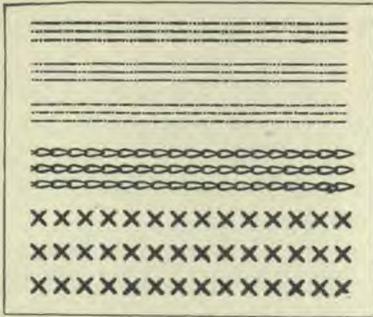


PLATE 1

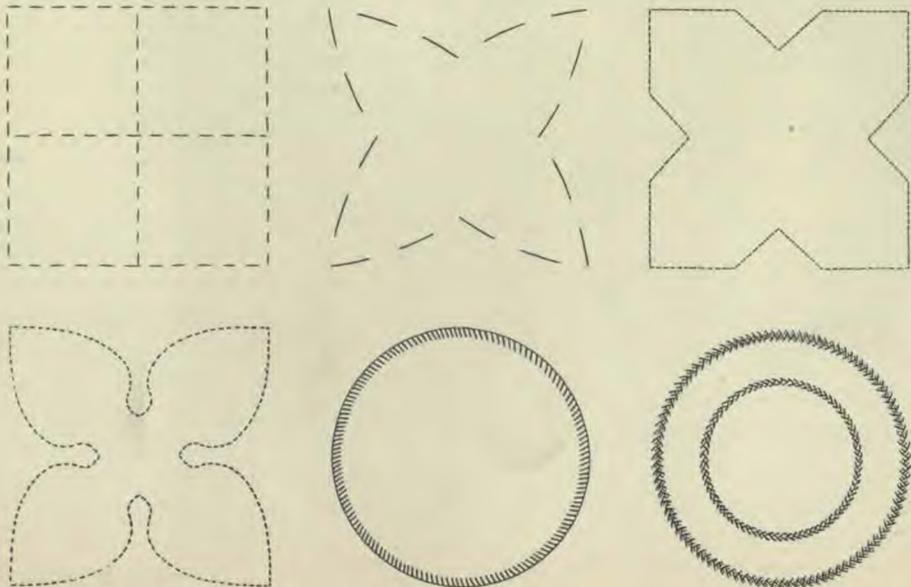


PLATE 2

to many an active mind to finish a lesson in the shortest possible time, in order to sew on an article that the child is eager to finish.

One of the new and interesting features that have served to add interest to the normal course in sewing is the color work and stenciling usually done on burlap. Choose all coarse material for the first year of sewing, which begins in the third grade. Teach the first stitches on a sample of double-barred canvas (Plate 1), which makes the work easy of dictation, and enables the child to make the very first stitches neat and accurate with almost no effort. Checked gingham is another material that is good for the first models, such as a needle-book cover, holder, apron for a doll. There, as before, we find the checks of the gingham a great help in spacing the stitches. After the first model or two, go back to the canvas sample, and add a few more stitches.

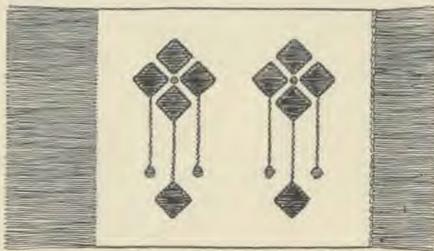
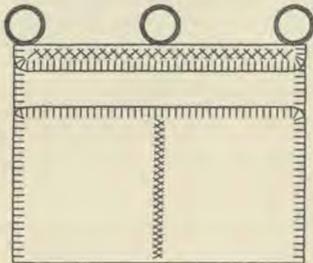
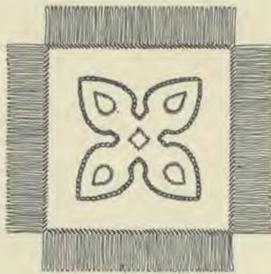
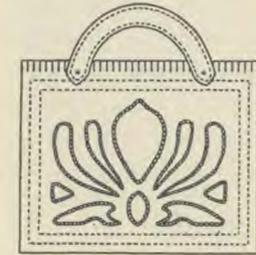


PLATE 3

draw around them, with a soft lead-pencil, on their piece of burlap. Outline, chain-stitch, or backstitch your outline, and fill in the design with Easy Dye, using your water-color brush. Chain-stitch is a favorite with children.

Easy Dye is very satisfactory for school use, as it is easily prepared by mixing in cold water with a stiff brush. It does not soil the hands

Now we are ready for a little drill work on four-inch squares of Indian-head cloth on which has been traced figures (from the teacher's set of "Educational Squares"), previously cut from the bonnet board (Plate 2). Here we have a line to follow in making the various stitches, but no help as to spacing. These squares are worked in different colors of sansilk, and may be made up into a doll's quilt or a sofa pillow.

We have now had instruction and practise on all the fundamental stitches (and all stitches are variations of a very few) and a number of ornamental ones, and are ready for a few burlap models, which we will sew and stencil. Mats are the best to give first, after which a variety of articles may be made (Plate 3). Prepare a number of stencils from bonnet board or regular stencil board, and let the children

or brush, and whatever is left may be saved in the dish and used again, as the water evaporates and leaves the dye as good as ever.

Large balls of knitting cotton may be made into skeins, and dyed by allowing them to stand for a short time in the cold dye. Rinse well, and dry in the shade. Carpet warp is also good for working on burlap.

It is well to continue the use of burlap in the fourth grade, where mercerized threads and raffia stitches may be used with good effect (Plate 3).

In all the models for the third grade, choose those that can be made in a short time; if you wish to make something large, let it be community work rather than individual.

Primary Language for Grades One and Two

BY FRANCES A. FRY

Suggestions for Written Work

1. COPYING of sentences written upon the blackboard.
2. Copying of short exercises from the reader.
3. Original sentences using the past tense of verbs.
4. Grouping of easy words to form a sentence.
5. Using one verb with each of a list of nouns; as,—

<i>saw</i>	<i>ate</i>	<i>brought</i>
a dog	an apple	the books
the flower	some fruit	my pencil
the green grass	two nuts	a ruler

6. Changing telling sentences to asking sentences.
7. Changing subject from singular to plural.
8. Story-writing from suggestive words and phrases; as,—

is the light God can see good made the flowers need L
for you for me the birds

9. Copying a short story from the board, and drawing a picture to illustrate it; as,—

Frank lives in the country. He likes to climb a tree and pick cherries. Now he is filling a basket with cherries for his mother.

10. Change these words to mean more than one: —

boy seed girl bird flower nut book nest

11. Write all the words on page 32 of your reader that are the names of things.

12. Write the following words in two columns, in the first the words that mean one, in the second the words that mean more than one: —

flowers doll trees dogs baby mother birds leaf

13. Write the names of —

Three things that are green
Two things that are sweet
Four things that are hard

Two things that fly
Two things that crawl
Three flowers

If possible, all seat work in language should be done under the immediate supervision of the teacher. Careless habits are sure to creep in unless the little child is carefully guided in all his work. From the first, there should be uniformity in the form and arrangement of all written work.

Harry Brown

Language

Jan. 23, 1912

It would be well to keep on the board before the children a heading similar to the one above until the children form the habit of using it. It is not necessary to mark the papers except to grade them E, G, or F, as the case may be. But careful note should be made of all the mistakes, which may be used as a basis for further work.

Suggestions for Oral Exercises

1. One pupil may think of some object, and pupils and teacher, by asking questions, try to guess the object in question.
2. Let each child take the part of a character in a story, and tell his part of the story.
3. In describing an object, have the children tell —
 - When they saw it
 - Where they saw it
 - How it looked
4. In describing a person, have children tell —
 - Who he is
 - Where he is
 - What he is doing
5. Write present forms of verbs in a column, and have the children give the "yesterday's" form (past tense).
6. Have the children do something, then tell what they did.
 - I went to the window. I ran. I jumped. I brought you my book.
7. Write a verb on the board. Erase it quickly, and ask for a sentence.
8. Tell one child to be ready with a *came* sentence, another a *saw*, another an *ate*, etc. Have the children stand in a line, and quickly give the sentences.
9. Use flash-cards on which are drawn objects. Have the children tell what they saw, and what they ate.

Outline for Second Grade

Continuation of work in first grade: —

Capital letters	{	Months of the year
	{	Days of the week
	{	Places
Apostrophe	{	Possessives
	{	Contractions
	{	Words in a series
Comma	{	After direct address
	{	To separate too when it means also
Abbreviations	{	Months of the year
	{	Days of the week

THE HOME SCHOOL

The Kindergarten in the Home

Progressive Occupation and Sense Training

BY KATHERINE B. HALE

Gift Three

"Do give me something to play with!" We place before the child Froebel's third gift, a cubical box. What does it contain? Shall we find out at once? Be very careful then to listen as I explain just how your new gift is to be opened, for there is a right way to open the box, and there is a wrong way, too. The right way always gives greatest pleasure, so be careful.

Inside this box are tiny wooden playfellows. We are eager to find out just how many there are, aren't we? And you wish to know their shape, I am sure. We shall need them, every one, as we make the interesting things we talk about as we build to-day, for this is a building gift hiding away from you in the beautifully polished box I am talking about.

First of all, if you have no regular kindergarten table covered with little one-inch spaces to help you in building, perhaps your mother will give you a large square paper to spread upon a box or little table, so that you may have a definite building space. If she can find time to rule the paper so that the lines will form a definite number of one-inch squares, you will enjoy placing the tiny cubes just where she tells you, and perhaps you will enjoy counting the tiny spaces thus made. Mother will teach you to point to the upper edge of your table, to the lower edge, and to the right and left edges. She will teach you to point to the right upper square of your table space. What fun to find the square! She will teach you to point to the left lower, to the right lower, to the left upper, and to the center squares.

Now, when you are given the cubical box, you may place it exactly in the center of your building space so as to cover four tiny squares. Can you do this? Then take hold of the box with the right hand, and invert it upon the table. Now we are ready to remove the cover. With the left hand draw the cover out from beneath. Now be very careful to do just what I am about to tell you *next*. Which is your *right* hand? With the right hand carefully raise the box from its place. What do you see? A large cube stands in the exact center of your space, a cube whose parts you can easily separate and put together again at pleasure. How delightful! I am sure you will not be long in discovering this interesting thing about these parts of your cube: they are precisely like the larger cube that at first stood unbroken in the center of our building space, except in size. When you break your doll or toy-engine, it can not be easily mended, can it? This is always a disappointment, is it not? You will be delighted to find that this is not true of the building cube before us. Its broken parts can be built into a perfect whole

again. It can be divided vertically as mother cuts the bread. It can be divided horizontally, and spread out over eight square inch spaces. Then it will show the upper faces of the four lower cubes, as well as the upper faces of the four upper cubes. You can build up the whole again by placing the upper half of the cube upon the lower half, just as mother places the upper layer of cake upon the lower when she makes a cake with jelly between the layers.

Now count your cubes, placing them one *behind* another. Count them again, placing them in turn one *at the right* of another. Count them, placing them one *upon* another. Ask your mother what to do next. It may be that she will dictate to you some one of the forms pictured upon this page, and tell you a story as you build. Perhaps she will know *such* a nice story to tell you as you build the two chairs for grandma and grandpa. (Fig. 1.)¹ It may be that she will want to

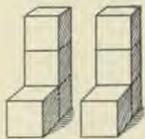


FIG. 1

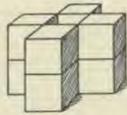


FIG. 2

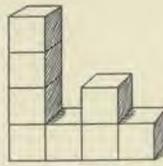


FIG. 3

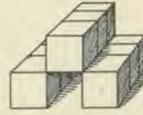


FIG. 4

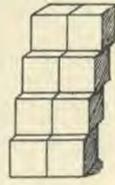


FIG. 5

tell you a Bible story to go with your building of the well. (Fig. 2.) If your papa is an engineer, you will have a story all your own to go with Fig. 3. Fig. 4 might go with the same story. Fig. 5 suggests to me the beautiful dream of a very lonely man who once slept and awoke in a desert country. Surely he was no longer lonely with the beautiful angels for companions!

Before your play and story time is over, you must be sure to rebuild the large cube, and put the eight little wooden friends away to rest. First build up the cube in the center of your table space, then *carefully* lower the box over the cubes. Next draw the box toward the edge of the table so that you may slip the cover beneath. Now reverse the box, and replace the cover.

You have been building "forms of life." You will enjoy laying "forms of beauty" also with the building blocks. Here are a few for you to reproduce.

Further Occupation

To teach form, encourage the child to draw the square face of his tiny cube. He may draw six squares for the six faces of the cube. How many faces has one cube? How many faces have the eight cubes? Can you draw and count that many squares? Color the squares you have drawn. Cut them out. Mount them into "forms of beauty." The mounted design can be tied into a little booklet, and given to mother or auntie.

¹From "Paradise of Childhood."

Emmanuel Missionary College

LOCATION

The school is most beautifully located on a large farm in the fruit belt of Michigan, twelve miles from Lake Michigan, and about one hundred miles from Chicago.

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Talks to Children

BY MRS. MATTIE KELLEY

Talk VII

THE people who lived after Adam and Eve, were often tempted by Satan to disobey God, and many of them grew to be very wicked.

At one time God sent a great flood, which destroyed all the people then living, except eight persons.

These eight were willing to obey God.

But in time, there were many more people in the world, and again some of them became very proud and wicked.

But there have always been some good people upon the earth, who were willing to obey God.

In many ways God showed his love and care for his people. He often spoke to good men, called prophets, and told them what the people should do. Sometimes angels were sent to help those who were in trouble. And God gave the people his holy law. This was ten commandments, written by the finger of God upon tables of stone. We may read and learn

these commandments from the Bible. They are found in Ex. 20: 3-17. But the best gift that God ever gave to this world was Jesus, God's own dear Son that he loved so much.

Jesus was the king, with God, of many worlds. He had a pure, bright home in heaven, and was very happy. Yet he loved us so much that he was willing to come to this world to live, and suffer, and die to save us from sin and Satan, so that we might have a happy home with him by and by.

"God so loved the world, that he gave his only begotten Son." John 3: 16.

Questions

1. What happened to the people who lived after Adam and Eve?
2. At one time, what did God send to destroy the earth?
3. How many persons were saved?
4. After a time, when there were many more people in the world, did many of them become proud and wicked?
5. In what ways did God show his love and care for the people?
6. Where may we find God's holy law of ten commandments written?
7. What was the best gift that God ever gave to this world?
8. Was Jesus a king in heaven?
9. How much did he love the people of this earth?
10. Repeat a Bible verse telling how much God loved the world.

"SUBJECTS of prime importance whose principles have the widest application are especially fitted to cultivate accuracy, perseverance, and endurance."

SPECIAL NOTICES

Reader Six Ready

By the issuance of Book Six of the True Education Reader Series, bearing copyright date of 1912, the reader series of seven books is completed. Book Six contains 440 pages, bound in substantial green cloth, printed in black, with illustrations. It was prepared by Sarah Elizabeth Peck, author of Books Four and Five, who has spared no pains to make it a strong textbook. Accompanying each selection is a large amount of correlated work, chiefly in language, occupying one third of the page space in the first three fourths of the book, but omitted in the last hundred pages. Teachers will welcome this helper to the schoolroom. Though the largest book of the series, the price is kept at \$1. Order in the usual way.

Spelling Lists

We now have in hand the complete manuscript for a graded series of spelling lists for use in the elementary school, and expect to put it in print soon. A sample of these lists was given in the previous number. 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 would want five hundred copies.

Pioneer Pictures

The frontispiece in this number is the second 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.

Maps in the Year Book

It is with pleasure that we announce that the denominational Year Book for 1912 contains 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 report to the General Department what number of each (about 25 in all) they can use if the price can be made satisfactory.

The Harp of God

Harry Trumbull Sutton

* * * * *

'Tis not the singing of morn,
'Tis not the rolling worlds of light;
'Tis not the voice of thundrous form,
Nor yet the lowly luting night:

'Tis not the orchestra of storm,
'Tis not the crashing beat of hail;
'Tis not the wind's wide-sounding horn,
'Tis not the wild harp in the gale:

'Tis not the ocean's organ boom,
Nor yet the mountain's fair reply;
'Tis not the evening pipes a-croon,
Hung westward 'gainst the flaming sky,—

Not these, nor all earth's choral parts,
However grandly joined in one,
Can sing for God like human hearts
Resolved on duty to be done.

Ah, 'tis the heart has master strings,
It is the harp God waits for long;
For when it rings, then great truth sings,
And worlds sweep forward with the song.

—*School and Home.*