

# CHRISTIAN EDUCATION

A MAGAZINE FOR HOME AND SCHOOL

Vol. IV

February, 1913

No. 5

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# Absurd to Stop Now!

**O**UR list has not been trebled yet, nor doubled, but the number of names received the past month is quadruple that received the previous one. How absurd to stop now! We are just getting under headway.

No warfare is waged without a stake to make, a prize to obtain. If the cause is just, the prize must be won at any cost. To lay down our arms before the purpose of our warfare is accomplished, is to acknowledge either that we were not in dead earnest or that the time set was too short. We can not believe the first, we are prone to believe the second. Like Nehemiah's builders, our friends have one hand full of their regular work, while in the other is the weapon of this conquest of the homes—our journal. Our correspondence shows that more *time* is needed. We have therefore decided to set the stake forward another three months and make it

MAY 1, 1913

Let every one say with the dogged persistence of Grant, "I am going to fight it out on this line if it takes all summer."

We are very anxious to push the matter of extending the circulation of the journal into every home in our union conference, and promise to do all we can to increase the subscription list.

Katherine B. Hale.

I am trying to get subscribers for the magazine. I am delighted to have it monthly, and if every number is as practical and interesting as the last one, it should not be a hard matter to treble the circulation.

Winifred P. Rowell.

## THAT PEERLESS GLOBE

We have already sent out twenty-six globes in response to our special offer (see cover page opposite).

I have taken pains to examine quite carefully the large and beautiful globe you sent me, and really I am surprised that you are able to offer so fine a piece of apparatus with a club of only five subscriptions. I shall enter upon a campaign all the more heartily, advising our schools everywhere to work for one of these globes.

Clifford A. Russell.

Parents as well as teachers are showing a strong interest in this very useful article.

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Birthplace of George Washington  
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Country retreat of our first ex-President  
(Fifteen miles down the Potomac from Washington)  
FIRST AND LAST A FARMER

# Christian Education

Vol. IV

Washington, D. C., February, 1913

No. 5

## Stepping-Stones and Pitfalls in Education

### In the Home and in the School

AT this season of the year, when winter begins to loosen his grip and spring to insist upon her rights, the mind naturally reverts to outdoor activities. While the rigor of cold has wrapped mother earth in her annual slumber, and storms have been raging above her insensible bosom, the inside hum of shop and schoolroom and home has gone on undisturbed and unabated. But the voice of the grass—"Here I come creeping, creeping, everywhere"—which we learned to echo in the school-days of our childhood, now falls in sweet cadences upon ears better attuned to its significance. The return of the birds from their southern pilgrimage, the venturing forth of the mystic ground-hog, the waking of insect life, the pushing aside of their leafy coverlet by the spring-beauties and trilliums, all teach us how absurd it is to prolong our hibernation into the lively, lovely spring. Shall we who are called to teach, in school or at home, show ourselves apt in learning this lesson?

The shop has its place, and an important one it is in training young hands to accuracy and order and neatness in constructive effort with material things; the needle, the paring-knife, the chisel, the forge, the composing-stick, the crayon, act no mean part in calling forth into exercise the latent possibilities of mind that education is designed to arouse and develop into working strength and moral fiber. And these must find place the year round; they are requisite to the passing needs of life day by day, and they afford an effective discipline for the larger activities that come later in life. It is worth as much educationally for a boy to stick to a piece of woodwork or a girl to rip out and do over a piece of sewing, till perfection is reached, as it is to persevere in the study of the English pronoun till it is mastered, or in the study of certain laws of motion till pendulums can be seen swinging everywhere. There is a double economy in education, as in all the laws of nature: the very act of acquiring knowledge or of turning out a product of material worth, may be made to yield still richer returns in that discipline of the faculties of mind and in that forming of tastes, which pave the way for greater happiness and higher efficiency in later life.

It does no discredit to the shop, however, to say that it provides a sort of half-hibernating occupation, and is especially suitable to the

shut-in season of the year; or to say further that the breaking up of winter, when mother earth awakes from her sleep and every form of life springs into activity, ushers in the best period of the entire year for the physico-mental phase of the educational process. Why? — It provides for a treble economy in education. In addition to the double economy pointed out above, it supplies the most favorable conditions for the study and handling of *life*, that greatest of all themes for the student. It makes possible an educational work so much superior in value to that of dealing mechanically with inanimate materials that there is scarcely any basis for comparison. Of all forms of manual and industrial effort in schools, nothing can compare in vital results, if rightly conducted, with the tilling of the soil. It was the primeval occupation assigned by the Creator both before and after the fall; it is the one fundamental human pursuit of the present hour; it is to be the chief manual recreation in the life to come. It affords more room for originality, progressiveness, substantial returns, and intelligent cooperation with divine laws than any other natural pursuit.

Teachers, what attitude are you going to assume toward this educational privilege and responsibility when spring opens this year? What response will you make to the voices of nature calling you and your flock out-of-doors? As the mother pushes her eaglets out of the nest when it is time for them to learn to fly, will you push your little ones out of their winter confinement and teach their fingers to plant and sow? The first notes of returning birds you hear will be your warning call to duty. Ye professors of Greek and history and mathematics, will ye turn your bookworms out for a little grass? If you will go with them, it will drive the sallow, jaded look from your faces, and convince your disciples that your learning has deepened your appreciation of the educational possibilities in the Adamic calling. Nothing will rest the nerves faster than the electrical exchange which comes from direct contact of the hands with fresh earth, without glove insulators between. Nothing will rectify crooked theories in history and brush away cobwebs and mist from traditional or speculative reasoning in science, more effectually and lucidly than the study of God in nature in the light of his Word. The mysteries of spiritual law and life find a striking counterpart in the equally mysterious manifestations of physical life. The book of nature is Volume II in the divine series on revelation; in fact, it was originally Volume I, till a key to unlock its treasures and interpret its meaning had to be supplied to minds darkened by sin. To attempt the teaching of spiritual things without an intimate knowledge and use of the natural, is like trying to sail a yacht in the open sea in a dead calm. You can well afford to turn from the fascination of musty tomes to the enchanting freshness of life in the open, in imitation of Him who was accused of knowing not letters, but who made vacant the seats of the learned rabbis, of both pupils and teachers, by the magnetic charm of his teaching in intimate contact with nature.

But it does not serve the purpose merely to carry your books out with you and sit under the trees. Books belong inside; usually the more closely you can be shut in when you are belaboring a book, the better results you will get. Books are for the weakling; if you can not go out and hold the interest of a class without books, you better stay inside with the books where you can use them to the best effect; for as a rule the attractions of nature are so much greater than those of books that the tendency is to demoralize attention. Make the tree itself, or the plant, or the soil, or the sky, your text-book, and draw forth treasures of knowledge new and old. These will afford innumerable lessons to the discerning and capable teacher, which have a more direct bearing on the vital problems of fruitful living than your entire library of books without these.

"But I do not know nature," you say. Ah, that is the pinch! But why do you not know nature? Did you not offer yourself as a candidate to teach? Are you not now professing to teach, and that in the Christian school? Wherefore then should you be ignorant of life in its multiform manifestations about you, teeming with lessons too precious, too vital to the ends of the school, to be neglected? If you can do no better, go, the confessed weakling you are, to the book — to such a book, for example, as "Principles of Plant Culture," by Goff — and let not the month of February pass by till you have made a beginning of knowing some of the wonderful secrets of power and interest for the teacher that lie hidden beneath your feet and all about you. Nothing affords richer material for illustration, nothing will brighten and freshen your inside work more, than a usable knowledge of the operation of divine power in the miracles of life daily enacted before our eyes. You need only to master one little book like that just mentioned, and keep your eyes and ears open, to convince yourself of the truth of all that has been said here. If you make thus much of a beginning, we shall fear but little for the rest.

"But I haven't the time," you urge again. Ah, there is another pinch! But how are you using the time now? Will a man leave the snows of Lebanon for the waters of the valley? You can not do all the good things; you must select a few of the best. Go through your daily agenda one by one; is every item of more importance than what we are talking about here? If not, make some substitutions, and you will find place for what is beyond question one of the fundamentals in successful teaching in the Christian school.

H.



# Push the Manual Training Work

## A Visit and Its Impressions

BY GRACE O'NEIL ROBISON

As I approached the schoolhouse, my attention was at once called to a row of cottages inside the fence on the school grounds. I went inside to investigate, and upon entering one of the cottages I found that this was a sewing-room. It was a bright, sunny room, containing sewing-tables, machines, and other equipment; and a class of sixth-grade girls were just folding and putting away their work in the little cupboard kept for this purpose. As this class was dismissed and went back to the study of their books, another group of girls came in for their sewing lesson. But I was eager to see what was in the next cottage, so I passed on.

This cottage was surrounded by a fence. Many babies were playing inside on the sand pile and swinging contentedly in tiny swings. I went in to inquire why so many babies were found on a school ground, and was told that this was the nursery. Many boys and girls would be forced to stay at home and care for the babies while their mothers went out to work, unless they could bring the little ones to school with them. So they bring the babies when they come to school in the morning, and leave them, with their bottles, at the nursery while they themselves receive instruction in the school. Many of these children have not proper clothing, so the sewing class takes them in charge, and shows special interest in the making of little garments to be worn by the babies in the nursery.

The next cottage I visited was the kindergarten. This building contained over one hundred little folk who were happy and contented in their school home.

Then there were rooms for carpentry and construction work. In other rooms, boys and girls were weaving and doing various kinds of textile work. Simple rugs, but beautifully designed, were nearing completion. These rugs may be taken home by the children for use in their own homes.

But the last cottage in the row especially attracted my attention, for it was a real house, consisting of a bedroom, a living-room and dining-room combined, a kitchen and pantry, bath-room and laundry. I found a domestic science teacher in charge of the house, and I accepted her invitation to stay to lunch, in the meantime asking her questions. I was told that this house was called "The Model Bungalow," and was used to demonstrate actual lessons in housekeeping. Everything in the carpentry line that could be made by the wood-sloyd class had been made for the house by sixth-grade boys; the sheets, pillow-cases, towels, napkins, curtains, and aprons for cooking, had been made by the girls' sewing class; the weaving class was responsible for some of the rugs; so that most of the industrial classes had helped to furnish

the house. I was also told that two teachers live in the cottage. These teachers go to school in the morning, leaving their bed unmade, the house in disorder, and the dishes unwashed. When school begins, the class in housekeeping comes over, sweeps and dusts the house thoroughly, puts it in order, and washes the dishes. Then the cooking class comes over and begins the dinner; for a regular dinner is served every day to ten teachers by these fifth- and sixth-grade girls. When the noon hour comes, the dinner is served on a table neatly set and appropriately garnished. Not until the meal is over is the class dismissed. Of course this leaves the house again in disorder; so the first thing in the afternoon, another housekeeping class comes over and receives a lesson in dishwashing. So the work goes on throughout the day. Once a week the laundry class does the washing for the house in the little laundry on the back porch. Then a class in ironing neatly folds and puts away towels, napkins, sheets, etc.

There is no room inside the yard for a school garden, but this feature of industrial work is not neglected; for space outside the yard around the sidewalk is measured off into plots, and here are grown many of the vegetables used in supplying the cooking class.

I waited until the last class was dismissed, then went thoughtfully homeward with these familiar statements ringing in my ears: "Many of the branches of study that consume the student's time are not essential to usefulness or happiness; but it is essential for every youth to have a thorough acquaintance with every-day duties." "Manual training is deserving of far more attention than it has received. Schools should be established that, in addition to the highest mental and moral culture, shall provide the best possible facilities for physical development and industrial training. Instruction should be given in agriculture, manufactures,—covering as many as possible of the most useful trades,—also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick, and kindred lines."

Was not the school I have told you about following quite closely the instruction that has been given to us?

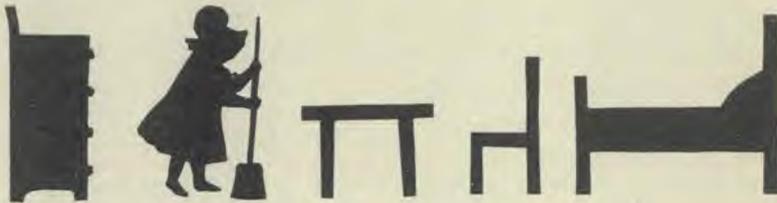
I visited another school that believes thoroughly in the truth that "no line of manual training is of more importance than agriculture." The schoolhouse was in a very undesirable location, surrounded by factories on every hand, and having very little available land besides the playground. But across from the school was the city dump heap, several acres of rubbish, tin cans, rocks, etc. The boys decided that they could have their school gardens there; so they began work. When I visited the place, they were putting in their October garden, and expected to have another before the school year is over. These children care for their gardens all through vacation, and no loiterers are allowed around the vicinity. Last year this garden supplied the vegetables with which the cooking class served a vegetarian meal to some educators of the city. A great deal of time is spent by the class in testing seeds

and soils, and very little theory or book work is given. The work is usually divided into one lesson in theory to four of actual work. Is not this in harmony with the following? "In the study of agriculture, let the pupils be given not only theory, but practise. While they learn what science can teach in regard to the nature and preparation of the soil, the value of different crops, and the best methods of production, let them put their knowledge to use."

Are we as Christian teachers giving these things the place they deserve in our school curriculum, or are we making the excuse, "My program is so crowded now! I have no time for industrial work"? True education is the harmonious development of the physical, mental, and spiritual powers; therefore if we are emphasizing the mental and the spiritual only, we are failing to carry out God's plan in the establishment of our schools.

Every church-school should have a school garden. If there is no room at school, let the work be directed at home. Window boxes may be made, and experiments carried on in a very small space and with very little equipment. Sewing and cooking should also find a place in our manual training period. The thoughtful teacher will find a way to carry on these industries with very little expense, and the blessing received in so doing will far exceed the time and labor spent in planning for them.

Do not neglect your manual training period. Give it the place it deserves on your program, and let nothing interfere with the time set apart for it. Make this the subject of your next parents' meeting. As you study with the parents God's plan for the education of the children, and seek him for wisdom, obstacles will be overcome, and you will have the cooperation you need in carrying out the divine plan which "prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."





# EDITORIAL



## Note

It is refreshing to observe the revulsion of feeling in this country against conferring scholastic degrees on easy terms. Educators are

The A. M. Degree determined to make degrees worth striving for, and to make them mean something when obtained. The United States Bureau of Education informs us that "an increase in significance of the A. M. degree is planned by university authorities. Yale and Rutgers now require two years of study after graduation for this degree, whereas one year has been the requirement heretofore. The aim is to raise the standard of the A. M., so that it will be sought by highly qualified men and women who have no special inclination for the pure research work demanded for the Ph. D."

---

## One Way of Increasing Efficiency

LAST month we gave three reasons for talking efficiency: we breathe it in the atmosphere about us, we feel deeply a lack of it in personal work, we fear that we are not keeping pace with the openings of God's providences for our special work. We should not stop with giving reasons, but should study ways and means of attaining the desired thing.

One of the strongest potential forces in our denominational organization is our schools. If we can develop in them greater working efficiency, they will become a mighty force in giving the onward impulse to the advent movement which is already overdue.

The one chief thing that makes for efficiency in individual attainment, the same thing that has placed public utilities and social and civil organizations on a high pedestal of efficiency, is *specialization* — the doing of one or two things supremely well. What specialization does for the individual and for the public, it will do for the school.

In our plan of education, the work of specialization belongs chiefly to the college. Suppose that in addition to our one college that specializes on medicine and allied work, we had one that specialized on the ministry and allied work (such as that of the Bible worker, the colporteur, the foreign missionary); another that specialized on teaching and allied work; and a third that specialized on science and allied vocational lines (agriculture, building construction, business, carpentry, printing, domestic science, *et al*). Special preparation for literary work, such as writing for publication, translation, editing, proof-reading, and letter-writing, while it should be strong in all three of the schools, since they all aim to give publicity to the truth, might nevertheless be connected in a special way with either the first or the second. These three schools

would virtually provide for what in general parlance are spoken of as the theological seminary, the teachers' college, and the technical institute, or school of applied science. In our work they need not be so denominated, since they all would have one common aim,— to forward the message,— and the missionary spirit would prevail equally in all.

This plan would relieve any one college from attempting more specialties than it can carry to a point of high efficiency with the limited resources we have in competent teachers and in financial support. Such specialization would imply doing the most thorough kind of groundwork in general education in all the colleges the first two years, with an interchange of certain students the last two years, to enable them to pursue, on an elective plan, the specialties of their choice. By this plan these three schools could confine themselves strictly to college work, with suitable entrance requirements, and the academies could concentrate their strength on a high quality of preparatory work (including the vocational) through either ten or twelve grades, according to some well-established principle of adjustment.

Would not such a plan, worked out with care,— specialization and cooperation working hand in hand,— make for greater educational and economic efficiency, and therefore for greater working efficiency in every line of service for which our schools supply recruits? H.

---

### Good Tidings out of the West

**S**INCE writing the foregoing editorial we have received some good news from the Pacific Coast. An educational council for the Pacific Union was held at the college December 23-26, attended by the conference officers, the heads and managing boards of the college and three academies in that union, and by the educational superintendents. We have not yet seen the proceedings, but from personal correspondence gather the following definite results on school cooperation:—

1. To have one normal school instead of three, this one to be at the college.
2. The Lodi and Fernando Academies to continue the elementary normal course for two years, then drop all normal work.
3. The Lodi and Fernando Academies to do twelve grades, and Armona Academy ten grades, of work.
4. All vocational courses to be given at the college, but the Lodi and Fernando Academies to continue the business course.

We recall in this connection that a few years ago the Fernando school refused to be called a college when not equipped for such work, and changed its name back to academy. The principal of Lodi writes regarding the council just held, that he is "glad to report that a better feeling brought about by a better understanding now exists" in that union, and that the schools will "most likely unite to do a strong work." The Pacific Union will reap the rewards of her courageous step in advance, and this line-up for educational strength is worthy of extension.

## An Educational Exposition

IT is farthest from the aims of true education to place itself on exhibition. The dress-parade idea — anything of a pretentious or spectacular display — is hardly compatible with the spirit of a work that seeks as its chief aim to develop inward strength and to adorn with inner graces.

Yet there are times when, in the very pursuit of its ends, it is both expedient and highly proper that educational effort should exhibit such of its results as assume a form suitable for the purpose. At such a time, the aim, of course, should be to inform, not to parade or compete, although in the nature of the case the element of wholesome competition becomes a by-product of no little value.

One of such fitting times is the coming General Conference. There will be gathered delegates from the entire world, the most thinking men and women in the ranks. The growth of the advent movement is assuming such proportions that the education and training of workmen is becoming more and more indispensable to healthy progress. Our schools stand in the first rank of necessities for substantial advancement. It is right that these delegates should see with their own eyes, as far as they can be made to see on such an occasion, what these schools are doing.

General Conference is a very busy time. A great multiplicity of interests must be reported upon and considered. Education can not hope for a very large share of attention by the general body, unless indeed the last four years' experience has sharpened and broadened our conception of what the real function of our schools is in relation to the general work. This contingency we shall devoutly hope for while preparing for the worst.

What we should really like to see is an Education Pavilion, in which there may be neatly and cleverly arranged an exhibit of work from the kindergarten to the college, with capable attendants always on hand between general services, so that delegates and visitors may use their spare moments in acquainting themselves as far as possible with what all this talk about education and schools — these calls for teachers and equipment and funds — really means. They are entitled to know, and would be interested to know, what is actually being done in the schools, and what they may hope from them in the future. Who is going to enlighten them if not we who are carrying on the schools? They have little time to visit the schools where they are, especially outside of their local school, and we must bring the schools to them as far as we can.

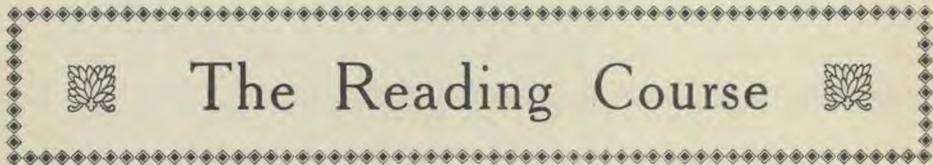
We can not say definitely now what will be, but may suggest what such a plan might include. The pavilion could be divided into five sections — College, Academy, Church-school, Home-school, Text-book. Let each college have its own booth; each academy either its own or one conjointly with others in the same union; for the church-school, each superintendent arrange for an exhibit from his conference, letting as many schools be represented as may be feasible,— best, perhaps, by certain of

his schools contributing a special feature to a joint exhibit; in the home-school, let the correspondence school and the family schools unite; in the text-book section, let the books (including our own and all others actually in use) be classified according to the rank of school using them.

Among the exhibits there may be included photographs taken during the year — not merely of buildings, nor of groups of people posing for a picture, nor of the chapel in gala dress for graduation, but of scenes from daily school life, with teachers and students in action; of the library, the laboratory, the garden, the orchard, the vineyard, the cornfield, the dairy herd, the horses, the poultry. Statistics also may be clearly arranged to show the financial status, growth of enrolment, of graduates, of laborers sent into the field at home and abroad, and to show a comparison of possible student constituency in the territory with the actual enrolment of the past year.

Correspondence about the exhibit should be addressed to the chairman of the committee on exhibit, Clifford A. Russell, 215 Dean Bldg., South Bend, Ind., who has an article on another page of this number.

H.



## The Reading Course

### *Part I: Book, "Special Methods in Reading"*

#### CHAPTER IX

##### Educational Value of Literature

1. WHAT argument shows the value of literature as a means of moral education?
2. How is this education best given, and how does it develop the moral judgment of the child?
3. What lessons in growth of character and fruit of conduct are learned from biography? Note 11.
4. How does the influence of books compare with that of living companions?
5. What does Cooke regard as the purpose of true poetry?
6. With what other element than the moral is a true masterpiece infused?
7. What practical as well as artistic fruit does the creative imagination produce and what may education do to cultivate it?
8. Of what importance is the *form* of a literary masterpiece, and how may this be adapted to the child? Note 12.
9. Summarize the three qualities of a choice piece of literature.

#### CHAPTER X

##### The Study of Masterpieces as Wholes

1. What was the chief aim in the choice of selections for the older school readers?
2. How does the study of a longer complete masterpiece affect the degree of interest developed, and the *kind* of interest?
3. Of what value educationally is the study of a masterpiece as a *unit of thought*?
4. With what figure does Ruskin represent the search for this unit?
5. What has sometimes been the effect of reading mere fragments of literature in school readers?

6. With what illustration does Kingsley show the unfairness of this method?
7. How does the study of wholes deepen the moral effect?
8. What light is thrown upon the history and customs of a nation?
9. Why is this more impressive than history, and what proper appreciation does it give to the child?
10. What use should be made of shorter selections?
11. What is the chief aim in the study of literary wholes, and upon what notion is it based?
12. What difficulties are encountered in this method of study, and how can they be met?

## Notes

11. "Sacred history presents many illustrations of the results of true education. It presents many noble examples of men whose characters were formed under divine direction; men whose lives were a blessing to their fellow men, and who stood in the world as representatives of God. Among these are Joseph and Daniel, Moses, Elisha, and Paul. . . . The same mighty truths that were revealed through these men, God desires to reveal through the youth and the children of to-day. The history of Joseph and Daniel is an illustration of what he will do for those who yield themselves to him, and with the whole heart seek to accomplish his purpose."—*"Education," chapter, "Lives of Great Men."*

12. The principle of adaptation applies to Bible stories also. The following books give these stories in simple form:—

Bible Child Life .....	Steward
The Story of Joseph .....	White
Easy Steps in the Bible Story .....	Evans
Best Stories .....	White

## Part II: Book, "Mistakes in Teaching"<sup>1</sup>

### No. XIX. Whispering

1. How did Miss Preston deal with the problem of whispering?
2. What liberties did she permit?
3. Do you think you could adopt this method in your school without losing control of the situation? Have you tried it? If so, with what results? (Original answer.) Note 5.

### No. XX. Manners

1. What incident led to the discussion of manners at the teachers' meeting?
2. What complaint had been made of the roughness and rudeness of the high-school students? Note 6.

### No. XXI. Dress

1. Show from this paper what an influence a teacher's dress has upon her students.
2. What practical suggestions did Miss Preston make concerning dress materials and colors?
3. What important phase of the dress question is not mentioned in this paper? Discuss it briefly. (Original answer.) Note 7.

## Notes

5. "Whispering in itself is not wrong; under certain circumstances it is delightfully proper. A pupil may whistle in the bounds of duty and propriety; there is no offense in the nature of the act as such. It is only when the pupil, by such means, consents to break the unity of the school that his act becomes an offense. The offense is in the intention. His deed is in his mind. A wrong act, or an offense, is a choice against the spiritual unity of the school. The pupil may remain out of school entirely against his will; then he is spiritually at one with the school. Though absent in body, he is present in mind. Were he present in body by force, willing to be elsewhere, he would still be an offender. The pupil who wills to remain out of school has done that which, if generalized, would destroy the organization, and thus

<sup>1</sup>By Miss Preston's Assistant. Published by Hinds, Noble & Eldredge, New York; price, \$1.

defeat its purpose. An offense in school is always a choice in a line of action which will destroy, or tend to destroy, the school. The end of the school can not be attained if whispering be chosen as a practise. The pupil who whispers, in a way, consents to that which tends to defeat the purpose of the school. The offense is in his mind, and not in his outer deed. And this offense does not consist in the mere fact of consenting to whisper in school. One may whisper in school or other organized body with perfect propriety. Suppose a political speaker or a minister in his sermon makes a good hit, an auditor might well nudge his neighbor and whisper, 'That's good, that's good!' And when the fervor of the occasion waxes warm, the shout of an 'Amen' might further the interests of the occasion. The evil lies only in the consent to do that kind of whispering which if generalized would defeat, or tend to defeat, the purpose of the organization."—*School Management,* by Tompkins.

6. Read in this connection page 240 in "Education."

7. Read here "Healthful Dress," on page 199 in "Education."

## OUR ROUND TABLE

### Educational Exhibit

BY CLIFFORD A. RUSSELL

THOSE who were in attendance at the last General Conference will recall that the Educational Department provided an exhibit of hand-work in several of its phases. Since that time some progress has been made in this kind of work, and we greatly desire to present in concrete form an illustration of what can be accomplished by our schools in manual and industrial training. We desire also that this exhibit embrace material gathered from all features of our school work.

We wish to group the exhibit under three heads; namely, Elementary School, Academy, College. The work will be arranged according to unions, giving to each school in the union represented a definite place.

We trust that each department in our advanced schools will be well represented. Surely the normal department will be able to furnish an abundance of material. The commercial department is expected to add much to the interest of this exhibit. We hope that those schools operating a mechanical department will feel it a privilege to contribute; and we greatly desire all schools that own or operate farms and gardens to make a creditable agricultural and horticultural exhibit.

The following comprise a few of the many suggestive lines of work to be embraced in such an exhibit: sewing; dressmaking; patchwork; caning; mat weaving; paper and cardboard folding; wood-work; clay modeling; map drawing; pulp and salt relief-maps; pencil and crayon sketching; water-coloring; composition work; preserved botanical and zoological specimens; samples of actual work from the commercial departments; grains, flowers, fruits, and vegetables when possible to be preserved; photographs of buildings, departments, equipment, and of local exhibits, etc.

We greatly desire that this exhibit be the largest, the best, the most representative, and the most educational and inspirational ever conducted by our Educational Department. To make it such will require the hearty cooperation of all our educational workers. Will you not begin *now* to plan definitely for this work so that your school and your conference may be creditably represented?

Any suggestions with reference to this exhibit or the manner of its arrangement will be gratefully received by any member of the committee, which consists of Prof. M. B. Van Kirk, College View, Nebr.; Miss Bertha Allen, College Place, Wash.; and the writer, 215 Dean Bldg., South Bend, Ind.

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## A College Industrial Plan

BY FRED GREEN

THERE are five main industrial departments connected with Emmanuel Missionary College: the farm, the fruit department, the printing department, the mechanical department, and the kitchen. Each of these has a capable overseer. As subdivisions of the farm, we have the dairy and the poultry; of the fruit, the cannery.

Student help is distributed from the business office according to the needs of the departments. The college requires each dormitory student to do forty hours of labor each school month. At two o'clock in the afternoon the students working in each department meet the overseer at the appointed place for assignments of work.

There is a regular meeting of the heads of departments each school month, at which time the rate of wages is set for each student, plans for work are discussed, and any other items pertaining to the welfare of the industries receive attention. Each department keeps a record of its receipts and charges in blank books prepared for that purpose. At the end of each school month these items are delivered to the business office, and record is made on the regular college books. The sphere of each department is closely guarded. By this means each one connected with the industries knows how his and the other departments are running.

By keeping a record of the receipts and expenditures of each department, and watching the balance from month to month, there is less danger of spending money too freely; and it also gives the board opportunity to know whether or not it is profitable to maintain certain industries from year to year.

The student labor is charged directly to the place where the work is performed. No industry receives this labor gratis. We do not consider that an industry is paying unless it shows a gain above all its expenses, including the student labor.

The industrial features of the school have been developed to the place where about eight thousand dollars' worth of labor each year can be furnished to students.



# THE NORMAL



## Sanitation in the School

BY G. H. HEALD, M. D.

If asked what quality is most valuable to any person, one might answer truthfully in a word, *efficiency*. What is education unless it prepares a person to take a worthy place in the world, and enables him to do things worth doing?

One of the most essential prerequisites to efficiency is good health, and any education which neglects the care of the health is to that extent a failure. For this reason instruction regarding the preservation of the health is one of the most fundamental features in all true education. Such teaching is not accomplished by giving a series of lessons in some text-book on physiology, but by the daily example and precept of the teacher who realizes that the schoolroom itself is one of the most important battle-fields between health and disease.

This paper is not written at random, but with the painful knowledge that not a few teachers who are attempting to teach reading, 'riting, and 'rithmetic, and the various side dishes that are served with these, even including text-book physiology, are absolutely oblivious to the insanitary condition of their schoolrooms and grounds. It is written with some hesitancy, too, because it is a notorious fact that when people have learned to be friendly to dirt, it is next to impossible for them to take any other attitude toward it. The sense of decency, the desire to have things clean, is best acquired in early life. It is not easily cultivated later, and often no amount of reading or study will help the person who in his younger years grew up on terms of friendship with dirt and disorder, and no amount of demonstration will easily convince such a person of the necessity of his personal reform.

So in writing on this topic I trust that I am speaking largely to those who have been trained to the horror of dirt in all forms. If there are those who have not had this training, I urge them to consider the seriousness of attempting to teach school without having this first prerequisite of cleanliness and order.

**DUST.**—The teacher, first of all, should not tolerate dust. Dusty, dirty floors should by all means be prevented, for a dusty schoolroom will surely have more cases of contagious disease than one that is clean.

**THE FLOOR.**—The floor should either be scrubbed at intervals or have a coating of some preparation that will hold the dust. The room should be swept frequently, but always with windows open, in such a manner as not to raise the dust, and not before school. Desks and seats should be wiped with a moist cloth. The teacher who has the ability to train his children to take pride in keeping the room clean, is to that extent a true educator.

**THE DRINKING-CUP.**—The public drinking-cup should never be tolerated in the school. At the breakfast table we do not expect to drink from a cup used by some one else, or to eat with the knife and fork used by another. Why should we drink water from a cup used by others, especially from a cup which is used by dozens or scores, and which is never washed? If we could with a microscope see on the edge of the cup the skin and bacteria from other mouths, and if we realized that practically all diseases are transmitted by the mouth, we should certainly be more careful in this regard. The teacher should insist that each pupil bring his own cup, and should permit no common cup to be used.

**THE TOWEL.**—In the same way, common towels convey some of the most dangerous and loathsome diseases. There should be no roller-towel for general use, but the teacher and each pupil should have his individual towel. So impress the minds of the pupils with the danger in the use of promiscuous towels that they will instinctively hesitate to wipe on a soiled towel.

**THE TOILET.**—The teacher should feel a responsibility for the condition of the toilets. In some schools these are filthy and indescribably bad, a reflection on the homes and parents of some of the pupils, and also on the teacher, and a menace to all the members of the school. No self-respecting teacher should continue to teach in a school where he can not maintain a condition of decent cleanliness. If the closet is within the school building and the plumbing is defective or out of order, as has been the case in some schools, the teacher is justified in refusing to hold school until the fault is remedied.

**SPITTING.**—Spitting on the floor or within the building should not be tolerated under any circumstances. It is a filthy custom, and may spread disease. The pupil who does not seem able to control himself in this respect should be excused from the school.

We shall begin with ventilation in our next article.



(See next page)



## Lessons in Drawing

BY DELPHA S. MILLER

**BLACKBOARD.**—Suppose we go back to the blackboard this month, just to draw trees. Do you love the trees? Do you take pains to notice their family characteristics? Do you sketch them frequently on the blackboard or on large sheets of paper before the class? Do they know *this* is an oak, *this* is a poplar, *this* is a maple? *How* do they know this is an apple-tree? Could you draw a *cherry-tree*? If you had not told a cherry-tree story for a few years, would it seem uninteresting to tell it now? Let the children copy these trees with brush and ink or with crayola, at their desks; later, draw from memory, and then they may draw them on the board.

**PAPER CUTTING.**—The Bible story of how Jesus worked, may furnish inspiration for development of home duties, and also of trades. Allow children to cut freely, illustrating some chosen occupation, especially one with which they may be familiar.





PICTURE STUDY.—Hofmann's "Christ and the Doctors," and Doré's beautiful picture of Jesus walking on the water, are two masterpieces that may be presented this month because illustrating two of the oral Bible stories for the month.

CRAYOLA.—Continue crayola drawings of simple landscape, but use various color schemes. Call attention frequently to choice scenes in the immediate neighborhood.



## THE OCCUPATION PERIOD

- TWENTY-FIRST WEEK.**—1. A simple blackboard sketch of a little home in Nazareth may be copied with crayola on drawing-paper, and mounted in the book. A few sentences descriptive of the home of Jesus should accompany the picture. Draw from the class the descriptive sentences; write them upon the board, and allow the class to copy them.
2. A picture from Set III, card No. 16, may be used, or a story written.
  3. Copy memory verse. Eccl. 9: 10.
  4. Illustrate memory verse from card No. 22.
  5. Teacher select occupation.
- TWENTY-SECOND WEEK.**—1. Copy memory verse. Matt. 3: 1, 2.
2. Copy memory verse. John 1: 29.
  3. Cut and mount from card No. 23 on page with Matt. 3: 1, 2.
  4. Cut and mount from card No. 24 on page with John 1: 29.
  5. Teacher select occupation.
- TWENTY-THIRD WEEK.**—1. Copy memory verse. Jer. 30: 17.
2. Cut and mount from card No. 25 to illustrate above.
  3. Study Doré's "Jesus Walking on the Water," and write a story.
  4. Copy last half of Mark 10: 14.
  5. Teacher select occupation.
- TWENTY-FOURTH WEEK.**—1. Hectograph outlines of five pansies. Color to represent the five races.
2. Copy memory verse. Eph. 6: 1.
  3. Cut and mount from card No. 26.
  4. Copy John 1: 11.
  5. Teacher select occupation.

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## Outline in Geography

BY GRACE O'NEIL ROBISON

### II. EUROPEAN DIVISION.

1. *British Union Conference:*—  
England, Scotland, Wales, Ireland. (Study pages 123, 124, 125.)
2. *Scandinavian Union Conference:*—  
Denmark, Norway, Sweden, Finland, Iceland. (Study pages 133, 134, 99.)
3. *West German Union Conference:*—  
Western Germany, Netherlands, Belgium, Northern Switzerland, Northwestern Austria. (Study pages 127, 132, 133.)

NOTE.—Study Austria with the East German Union Conference, and Switzerland with the Latin Union Conference.

4. *East German Union Conference:*—  
Eastern Germany, Austria-Hungary, Roumania, Bulgaria, Servia, Montenegro. (Study pages 129, 130, 135.)
5. *Russian Union Conference:*—  
Russia. (Study pages 128, 129.)
6. *Latin Union Conference:*—  
Spain, Portugal, France, Italy, Switzerland, Algeria, Tunis. (Study pages 131, 132, 130, 128, 155, 156.)
7. *Siberian Union Mission:*—  
Siberia. (Study page 147.)
8. *Levant Union Mission:*—  
Greece, Turkey, Arabia, Egypt, Sudan, island of Crete. (Study pages 134, 135, 147, 148, 154, 155.)
9. *Mission Fields Under the Direction of the European Division:*—
  - a. Persian Mission: Persia. (Study page 148.)
  - b. Abyssinian Mission: Eritrea, Abyssinia. (Study page 157.)
  - c. British East African Mission: British East Africa. (Study page 154.)
  - d. South Para Mission: German East Africa. (Study page 156.)
  - e. Victoria Nyanza Mission: German East Africa. (Study page 156.)

# Oral Bible in Grades One to Three

BY ELLA KING SANDERS

## SECOND TERM

### Lesson 16

MEMORY VERSE: 1 Tim. 6: 10

AIM.— In the study of Balaam's life, to lead the pupils to avoid mistakes that he made, and to emphasize God's care over his people.

INTRODUCTION.— Review sufficiently to locate the children of Israel in their journey. Ask a few questions to bring out the results of dallying with the temptation.

LESSON.— Tell of the fear of the Moabites, of Balak's call for the help of Balaam, once a servant of God; how one wrong step led to another; his determination to follow his own inclination; how he asked God to do what he knew was wrong. Note his cruelty to the dumb animal, and what he beheld when his eyes were opened. Picture the encampment of the Israelites just on the border of their earthly home. Make the story real by telling of the joyful expectation of the children in the camp, of their talking of their new home. God's children are safe as long as they are true to him. Moab led them into idolatry, and the blessing of God was withdrawn. Balaam wanted his own way, and he lost his life.

CONCLUSION.— Balaam continued asking when God said, "No." Make application— children teasing. Read Prov. 12: 10 and Ps. 145: 9, when applying the lesson of the treatment of dumb animals. Show how one sin opens the door for another. Be sure that the lesson about the protecting care of God is impressed. Simple questions will test the understanding.

### Lesson 17

MEMORY VERSE: Joshua 1: 9

AIM.— To teach something of Joshua's life, and in the study, to help the children draw practical lessons.

INTRODUCTION.— Talk about Moses' last visit with the people, his lonely death, the people mourning for him, and his view on the mount.

LESSON.— Tell of the new leader, and of the great preparations for crossing the Jordan. Picture the beautiful land beyond, and the bright hopes for the new home. Get the story of crossing the Jordan from some child, if any know it. Make vivid by talking of the boys and girls who really crossed the river, and how in after-years they talked of God's wonderful care during that journey. Note the monument reared to remember God's goodness. Tell of Joshua's courage as one of the spies.

CONCLUSION.— Moses was appreciated after he was gone. Teach that we should appreciate our loved ones while they are with us. Apply especially to kindness to parents and those who are old. Joshua had been faithful in his work, so he was entrusted with greater work. He could bravely say, "No," when tempted to sin. He remembered God's goodness, and taught the people to do so. Let pupils draw twelve stones, and write on each something that they wish to remember that God has done for them. Clinch the points in the lesson by questions.

### Lesson 18

AIM.— To strengthen the faith of the children in God's willingness and power to deliver his people when they call upon him in humility.

INTRODUCTION.— Show some wheat; talk of how it is threshed, and tell how this was done in Canaan. By questions, recall the entrance into Canaan; tell how God wanted them to own the whole land, but they wanted their own way, so God let them have trouble. Num. 33: 55. Their enemies were as "thorns in their sides." (Explain how.)

LESSON.— Tell about the Midianites' invading the land, and the sore trouble of the Israelites. Take an imaginary journey with the children to visit Gideon as he is threshing wheat at the wine-press. Why safe there? Note his humility as the angel visits him. He must know that God would be with him in the work he was asked to do. Try to impress the lesson in the test given the soldiers: the ones to be trusted

did not consult their own comfort; they had a work to do, and their eyes were kept on that. God wants servants who are forgetful of self. God selects those whom he can trust. Gideon and the three hundred went forth by faith to overcome their enemies.

CONCLUSION.—We do not have to battle with the Midianites, but we have enemies. Self is the giant one. Apply to temptations of children. God will deliver all who are determined to overcome, and they may shout the victory. Trust and obey is the only way.

#### Lesson 19

MEMORY VERSE: 1 Sam. 2: 2

AIM.—In the study of the life of Samuel, to teach the children something of Christian education and to strengthen their faith in God's Word.

INTRODUCTION.—Question about answered prayers.

LESSON.—Tell of Hannah's prayer and its answer. Samuel "asked of God." She wanted him to honor God and to be a blessing to all about him. Tell of his faithful work while but a child, and how God called him. He feared the Lord. Prov. 9: 10. "The great work of life is character building; and a knowledge of God is the foundation of all true education." Samuel was "trained to see God alike in the scenes of nature and the words of revelation. The stars of heaven, the trees and flowers of the field, the lofty mountains, the rippling brooks,—all spoke of the Creator."—"*Patriarchs and Prophets*," chapter 58. Try to help the pupils to hear the "voice of their Creator" as they behold nature. To the trained ear it speaks volumes. Tell of the "school of the prophets" and its work,—the mental, physical, and spiritual education.

CONCLUSION.—Our whole being is to be employed for God's glory and for the uplifting of our fellow men. Samuel was faithful at home and at school. Show how children can be the same to-day. Any one in trouble needs the help that Jesus alone can give. He can use boys and girls to carry these messages. As they labor for and think of Jesus, they will be changed into his image, and this is the true object of Christian education. Samuel knew God's voice, and he was ready to obey it. God fulfilled his promise to Hannah, and he is the same to-day.

#### Lesson 20—Story of David

MEMORY VERSE: Psalm 23

AIM.—To bring out lessons worthy of imitation.

INTRODUCTION.—Talk of Saul's failure as king, and the message of God to Samuel to anoint another to take his place.

LESSON.—Sketch a home on the hillside, and describe Samuel's visit there. Speak of the precious lessons of trust David had learned while tending the sheep; spare moments spent in study, not only of nature, but of music, which he used to the glory of God. ("*Patriarchs and Prophets*," pages 601, 602.) Call attention to the Psalms, especially the memory verse. Describe the friendship of David and Jonathan. Tell why Jonathan's love was unselfish. Neither frown of father nor loss of kingdom stood in the way. Tell how David was finally crowned king, and how God helped him to conquer his enemies. Talk of his love for God; his desire to build a house for him. Give God's message to him, and his message to Solomon, and tell how quickly he confessed his sin when it was pointed out to him. He honored God, and was greatly blessed of him.

CONCLUSION.—Teach that youth is the time to store the mind with useful knowledge; spare moments must not be wasted. Note the lesson of being true, brave, and faithful. David was not ashamed to confess his wrong. Teach that it is brave and noble to confess when we do wrong. He returned good for evil toward his enemy. References: 1 Sam. 16; 17: 17-50; 26: 7-21.

#### Lesson 21—Story of Solomon

MEMORY VERSE: Ps. 111: 10

AIM.—To show that he made a wise choice. To help the children to see that life is a succession of choices, which if unselfishly and wisely made will bring blessings.

INTRODUCTION.—Talk about David's death, and the great kingdom over which he ruled. Talk of wishes, and ask the children to tell what they would wish if they had but one wish to make.

LESSON.—Tell of Solomon's first sacrifice after his father's death. 1 Kings 3: 4. Tell his dream. Verses 5-14. He wished for knowledge and he studied to obtain it. Speak of how he studied nature, not from books. He traced the journey of the rain-drops, and understood the path of the wind. Eccl. 1: 6, 7. He knew all about the ant. Prov. 30: 24-28. Emphasize the choice, and show how it was unselfish — it was for the good of the people. Tell some of the proverbs, and explain what a proverb is. Tell of the wonderful house he built for God. Sketch map, and trace the way the timber was brought for building the temple. We may help to build houses for God now. Tell how Solomon made unwise choices in his companions, and was led away from God.

CONCLUSION.—The right and the wrong are ever before us, and we must daily make our choice. The wisest choice that Solomon made was when he decided to love and obey God. We want to be wise, so begin by fearing God,—that is, fear to displease him. Decide to choose this way every day. The unselfish choice is the wise one. By simple questions, find out how many of the points are grasped.

### Lesson 22 — Elijah's Life

MEMORY VERSE: Ps. 34: 10

AIM.—To teach loving trust in God, to listen to the "still small voice," and that the prayer of faith will be answered.

INTRODUCTION.—Talk about idols, and tell how Ahab led Israel to sin. Speak of messages, and the agencies God uses to carry his messages. A messenger is one sent.

LESSON.—Talk of Elijah's sudden appearance before the wicked king, and his message and how he fearlessly gave it. Describe its fulfilment. Emphasize his faith in God and the reward. Show the unnatural methods,—water from a brook in a drought; meat brought by a bird that feeds on carrion; provided for by a poor widow in a famine. He walked by faith. Briefly tell the story of the test at the altar, and the answer of the prayer for rain. In the story of his flight and return, emphasize the "still small voice," and show how the Voice speaks to us. Picture the final reward of his faith and trust.

CONCLUSION.—Elijah was fed by trusting in God. Others were starving while the widow's family was fed. Why? Show that by sharing, things increase. Read what Jesus says, and explain. John 6: 35, 51. Tell how we are near the time when many will be rewarded as was Elijah,—go home without dying. If we want this reward, we must walk and talk with Jesus. References: 1 Kings 17; 18: 1, 2, 17-46; 19: 1-21; 1 Thess. 4: 13-17; Prov. 11: 24; 2 Kings 2: 1-11.

### Lesson 23 — Life of Elisha

AIM.—To draw the following lessons: Our thoughts are known to God; we have unseen helpers; God alone can cleanse us from sin; treat others as we like to be treated.

INTRODUCTION.—Talk of Elisha's taking up work of Elijah. His first great act was the same as the last of Elijah's. By questions recall similar miracles.

LESSON.—Speak of the preciousness of life, and the Giver of life. Note the hospitality of the mother at the Shunammite's home, and the appreciation on Elisha's part. Make vivid by presenting the boy's side of the story after he was restored to life, as to how he must have felt. Would he try to please the Giver of life? 2 Kings 4: 8-37. In the story of Naaman, note that it was his pride that hindered his immediate restoration. When he was humble and obedient, he was cured. 2 Kings 5: 1-14. The experience at Dothan teaches that faith sees things unseen and that God watches over his children. God told Elisha what his enemy said in his bedroom. Give word-picture of Elisha and his servant surrounded by the enemy. Prayer opens the eyes. Emphasize the kindness shown his enemies. 2 Kings 6: 8-20.

CONCLUSION.—Jesus created all things and gave to all life; he alone can raise to life. Read John 11: 25. He put the spirit of Elijah into Elisha's heart; he will give us his own loving Spirit; and when he comes, he will give us eternal life. When we say naughty words or do anything wrong, that leaves sin in our hearts; then we, like Naaman, are sick, and we must be cleansed or we must perish. Who alone can cleanse? Show steps to be taken. Emphasize the thought that God knows our thoughts. Simple questions will reveal how much is understood.

# HOME EDUCATION

## EDITOR'S NOTE

This department is conducted by Mrs. C. C. Lewis, of St. Helena, Cal., who is the author of all unsigned articles. Parents are invited to send in to Mrs. Lewis or to the editors, questions or brief accounts of experience suitable to the purpose of this department.

### My Garden

In my little garden bed,  
Raked so nicely over,  
First the tiny seeds I sow,  
Then with soft earth cover.



By and by the little heads  
From where they've been  
sleeping,  
Reaching upward to the sun  
Through the earth come  
peeping.

— Selected.

Shining down the big round  
sun,  
Smiles upon them often,  
Little rain-drops pattering  
down  
Help the seeds to soften.



## Every Home a School—No. 5

### Training a Child Not to Tease

TEASING is one of the most common evils in family life. Children are creatures of habit. If therefore they habitually tease, it must be because they have formed the habit of teasing. The question naturally arises, Who is responsible for the habits of the children in the household? The answer is self-evident. The parents have themselves trained those children to tease.

Children tease because they have found by experience that that is the easiest way to obtain their desires. Willie comes rushing into the sitting-room, and says, "Mama, may I go to skate with the Smith boys?" The mother is busy, and without looking up, simply answers, "No." But Willie wants to go, he wants very much to go, so he begins, "Mama, why can't I go? Do let me go, mama. Please, mama, won't you let me go?"

"Now run away, Willie; I don't want to let you go," says the mother.

By this time Willie is ready to cry. "O mama, all the other boys are going. I don't see why I can't go; do, mama, let me go a little while, just this once, mama. If you will let me go this time, I won't ask to go again for a long while."

And the mother, tired with his continual tugging, says, "Well, run along now, but don't stay long."

As Willie dashes off down the walk, he chuckles to himself, "Goody! I knew she would let me go if I teased her long enough."

Why do parents train their children into this disagreeable habit? They answer too quickly, without due consideration, and as the child make his plea, they see reasons for changing their minds. I do not like to say it, but some parents are so in the habit of saying no first and yes afterward that they do it without stopping to think anything about it.

My heart often aches for little children who are thus treated. They have their plans interrupted, their desires refused, and their wills crossed in many unnecessary ways that would completely upset older persons; and yet it is all done ruthlessly, and without any consideration for the little folk. I like the thought expressed by Ella Wheeler Wilcox, "Little children should have every request granted that will not injure themselves nor any one else."

A parent should take time to consider a request; if necessary, to learn its bearing upon other circumstances. When he has decided what is best, let the answer be given freely if he can grant the request; if he must deny it, then let it be done very kindly and tenderly, but firmly. It is possible to grant a request in such a way as to make a person feel he would almost rather have been denied. It is also true that a parent may show so much sympathy in his denial of a request as to take away the disappointment and make the child feel he does not suffer alone.

It is said of Susannah Wesley that her children learned very early that they never received anything they cried for. Consequently, when they wanted a thing, they were sure not to cry. If there were more mothers like Mrs. Wesley, it is safe to say there would be more men like John and Charles Wesley.

Here is a bit of counsel from a godly mother that is worth committing to memory:—

"Children have sensitive, loving natures. They are easily pleased, and easily made unhappy. By gentle discipline in loving words and acts, mothers may bind their children to their hearts. To manifest severity and to be exacting with children is a great mistake. Uniform firmness and unimpassioned control are necessary to the discipline of every family. Say what you mean calmly, move with consideration, and carry out what you say without deviation."

#### Teaching a Child to Speak Correctly

It is known to the best educators that children will learn a foreign

language easily while quite young. They get a better pronunciation and a more correct accent than grown persons do. If this is true of a foreign tongue, is it not emphatically true of the mother tongue? Then why let our little children use incorrect forms of expression? Why not carefully lead them to use the right form of the verb, the noun, and the pronoun when they are first learning to talk?

The mother is the child's first teacher. She may double the child's capacity for learning if she will. Some one has said, You can tell by a man's table manners whether he is cultured or uncouth. The same might be said of the way in which he uses his mother tongue. Many persons are careless and thoughtless — we might almost say slovenly — in their habits of speech. Few speak as well as they know. They have allowed themselves to become thoughtless in this respect. But parents can not afford to do this. They should put themselves on guard, and if necessary brush up their knowledge of grammar that their minds may be fresh on the subject of correct language.

Some mothers seem to think there is a special tenderness attached to what we sometimes call "baby talk," and so the nursery language is corrupted. But this is a mistake. There is nothing stronger or more beautiful, or more cunning, even, than pure, simple English from the mouth of a child. A mother who wants her child to do good work in school may increase its power for learning and for expressing itself, while it is yet under her own immediate care; and this in such an easy, natural way that neither she nor the child will ever miss the time in which they did it.

In teaching a child to speak correctly, the positive method is preferable to the negative. Some persons are always saying "Don't, don't," when it would be more effective and much more pleasant to say "Do." So in helping the child to use the correct form, ignore the mistake as far as you can, but give the correct form, and have the child repeat its request in that form. For example, Nellie comes running in saying, "Mama, can me and Minnie make mud pies?" The mother looks up from her sewing with a bit of surprise in her face, and says, "I don't know whether you *can* or not; you mean, *May* Minnie and *I* make mud pies?" Then let Nellie repeat her request correctly. The sensitive nature of the child has not been wounded, and the correct form of expression has been more forcibly impressed.

Parents can not be too careful in this matter of pure language. They should see to it that the associations of the little children are so guarded that incorrect habits of speech may not be formed. The hired help, too, should be put on guard. It is possible so to teach children that they will even notice when others speak incorrectly, and in turn will become teachers of pure English. I am here reminded of the little girl of six who complained to her mama about Sara, the housemaid, who said, "I done it," instead of "I did it." Eternal vigilance and painstaking is the price of success in child training.

# Answering Children's Questions<sup>1</sup>

BY ALMA E. MC KIBBIN

"WANTED.—For several hours each day a man and a woman to answer the questions of two small children, and thus relieve their weary and overtaxed parents."

This advertisement recently appeared in one of our popular magazines, and though printed in the column devoted to humor, it is not altogether a joke. Perhaps no one ever actually advertised for help in answering questions, but there are many who have wished for assistance; in fact, some have earnestly desired that they might be relieved of the responsibility altogether. There are others, and we are glad that they are not a few, who welcome the child with his questions because each interrogation represents to them a golden opportunity, an open door to the child's soul.

If we would be successful in our work as parents and teachers, we must understand our children, must know the complicated workings of the mind, the bent of the disposition, the hidden impulse of the soul. It is useless for us to *demand* this knowledge, for they can not give it if they would. Childhood has no power to express to us in a formal manner the emotions of the soul, its desires and purposes.

Sometimes the joy of possession is lost by parents when they realize that though the child is their own, yet he is not after all wholly theirs. His individuality is as separate and distinct from all other beings as is their own. He is not a piece of mechanism that, like the clock, may be adjusted at our will to run fast or slow. He himself has control of the mainspring. We may teach him how to wind it up, but after all, it remains with him to do the winding. That is beyond our province. God himself respects the individuality of every being that he has made. He does not permit us to do what he will not do.

We may train, teach, direct, and persuade, but we may not enter the temple of the soul and assume control. We must ever remain in the outer court. How then are we to know what is passing in that inner sanctuary, that holy of holies?—Ah! our little man, or woman, hangs out many a sign of what goes on in his brain and heart. Every fleeting emotion is pictured on his expressive face. His restless little body tells us a thousand things all unconsciously to himself. His play, his work, his choices, all let the secret out.

But, we think, in no other way does he so fully reveal himself as in his *questions*. It is almost the only verbal expression he ever gives of his own individuality. By his questions we learn the subject of his thought, what interests him and what perplexes him. By these he makes known to us how much he comprehends and how little.

A man took a band of little children for a short walk. When he started, they were all strangers to him; when he returned, he was well acquainted with each little one in his company. Did each tell the man his history, formally express his emotions or his likes and dislikes?—Nothing of the kind; they merely asked questions. One, two, three?—

<sup>1</sup> Reprinted by request from Vol. II, No. 3, of this journal.

O no, dozens, yes, scores of them, one after another, sometimes not even pausing for an answer! One wanted to know where they were going. Another, why a little boy can not run as fast as a little dog. Another wanted to know why the clouds sometimes look like a band of sheep, sometimes like chariots and horses, and at other times like beautiful fluted ribbons. While still another, a little girl, was interested to inquire the age of the man himself, why he walked with a cane and wore eye-glasses; did he have any little girls; did he think buttercups as pretty as baby blue-eyes.

Simple questions that we hear every day; not anything in them, you say. Be not so fast. This man thought there was *much* in them, for he was a wise man; and by those simple questions, because he was a wise man, he read the minds of all those little boys and girls, and being patient as he was wise, he answered every question. The children therefore went home wiser than when they started, and with love and respect in their hearts for the big man who answered little children's questions; for the patient answering of children's queries does beget love and respect. And is not this a great reward for so small a deed?

A mother took her twin boys through the crowded city street,—people, people everywhere. All their questions were, of course, about people. One little twin said: "Mama, do you know the man in the big machine? How fast can he go? Mama, do you see the boy with the blue cap and the brass buttons? What does he do? Mama, may I be a bootblack? Mama, do you see the pretty lady with the shiny dress? Why don't you have a dress like that? Why does that man hurry so fast? When I grow up, do you think I can have a big store with lots of clerks in it, and candy and automobiles to sell?"

The other little twin asked questions, also. They were like these: "Mama, what makes that old man's back so crooked? Why did he go blind? Where do the newsboys live when they are at home? Do they have nice mamas like you? Mama, do all the little children in that carriage belong to that lady? Is that the doctor who lives where all the sick people are? O, say, mama, when I grow up do you think I could be a doctor in the children's hospital?"

A careless passer-by said: "Those boys are as much alike as two peas. They must be twins." But the mother said, "My boys are not alike, not at all alike." She knew, for she heard and answered their questions.

Daniel Webster was once asked how he had gathered so much useful information. He replied, "I never was afraid to ask a question." Some little children could not say that, for they *are* afraid to ask a question. They want to. O, yes, and they have tried to, but they have been told that children should be seen and not heard; that their questions are foolish; or that if they would use their eyes and ears, they would not need always to be asking questions!

If Mr. Webster had met this sort of reception, it is doubtful that even

so courageous a man as he could have said, "I never was afraid to ask a question." But no, when the great Daniel Webster closed a sentence with the rising inflection, men, even great men, dropped all matters of interest to themselves, and racked their brains for a correct and suitable answer to his question. It was a privilege, an honor to give information to the great orator-statesman, but it is a stupid bore to have to devote time and thought to the answers we give our little children. We forget that when they come into this world they know nothing, absolutely nothing. They have everything to learn, with no previous experience to guide them. The great world to which they come is a mystery. They do not understand one of its laws, either physical or social. They must learn it all, but how? They can not read, and they reason but slightly. They want to know, O, how much they want to know, all about this great, wide, beautiful, wonderful world, and the people that live in it! What do they do? What is the only thing they can do? — They ask questions.

*(Concluded next month)*

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## A Study of Peas

"THIS is a cold, stormy day, children, and I have planned something for you so we can have a nice time in the house."

"Are you going to finish that story about the seeds, mama?" said Edna.

"We may not finish it, but we shall study some more about them. This time we shall study mostly about peas. I put some to soak last night, so when I dry them off a little they will be ready. Edna, here is one for you, and one for you, too, Elvira, so we can examine them. We shall take off this little outside coat, and see what we find. What do you find, Edna?"

"It looks like a bud," said Edna.

"Does yours have a bud, too, Elvira?"

"Yes, I think so."

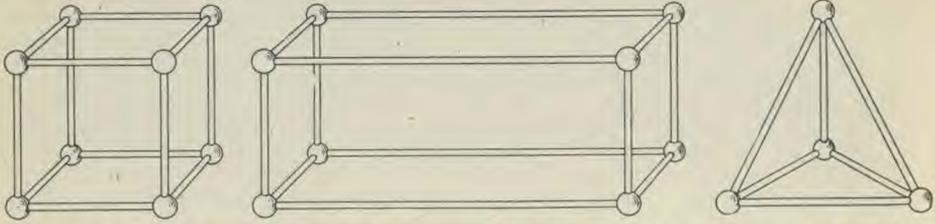
"Mine has a baby pea wrapped up inside. These two sides of the pea we shall call the mama pea, and this tiny thing we see is the baby plant. Let us look at the peas we put in the window a few days ago. [A glass of water with a piece of cotton laid on the water, had been previously set in a warm place, and served as a garden, in which some peas had been planted.] Come, children, see what has happened to our peas which were planted in the glass."

"O, how pretty they look!" cried both children at once.

"I shall now get those we set away in the dark, and see how they look [bringing out a box with some earth, in which the peas had been planted, and showing the lack of heat, moisture, and light]. Elvira, what has happened to the peas in the glass?"

"They have cracked open, and the baby plant is putting up its head," said Elvira, with much interest.

"Dig up some of the peas in the box, Edna, and see how they look. [Edna did so, and was much disappointed to find their condition had not changed at all.] Why did the peas grow in the window, Edna?"



"I think it was because they had sunshine," said Edna, thoughtfully.

"What else did the peas in the window have, Elvira, to make them grow?"

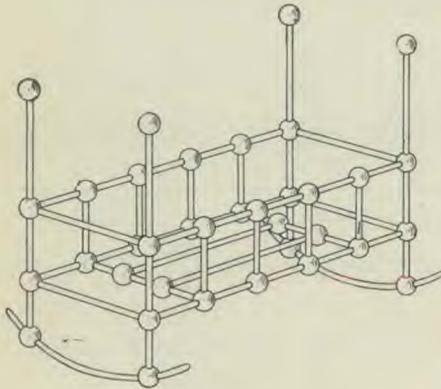
"They had a nice, soft bed."

"Do you think, children, if I should place some peas in the window in a box of cotton they would grow?" [The children were puzzled and did not answer.] What did we do to the garden last summer when it did not rain for a long time?"

"O, I know! I know!" cried both children at once, "we sprinkled it."

"That is right. Then what was it that made the peas in the glass grow, Elvira?"

"It was water that helped the peas to grow, but I did not know that peas could drink," said Elvira, with a new



interest in her eyes as she gazed at them curiously.

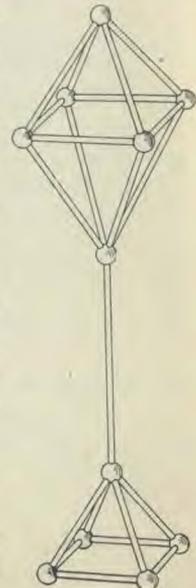
"Yes, children, the plants must eat and drink, or they can not grow. Let us examine the peas in the glass. I shall give each one a few of them."

"Mine has burst open," cried Elvira, "and it has little strings at one end!"

"This is the plumule, and in a few days we shall see some green leaves. And this is the radicle, and from this grow out the little roots, which look like threads. These we call rootlets. Elvira, take this sponge and dip a little piece in water, and tell me what happens."

"The sponge drinks the water all up," said Elvira, wondering what this had to do with the peas.

"In much the same way do these rootlets take up the moisture from the cotton in the glass or the soil



in the garden. They also take up food from the soil. If we should leave the peas in the glass, by and by they would die, because they would not get sufficient food to make them full-grown peas. So we find that plants have mouths and must have food, moisture, heat, light, and air to make them grow. Children, who sends the rain and the sunshine?"

"The Lord sends the rain and the sunshine."

"Let us learn together this verse from the Bible:—

"The rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater.' Isa. 55: 10.

"Now, here are some toothpicks, and you may make some pretty things. Next time we shall learn some more about how plants grow. Edna, take one of the sticks and put a pea on each end of it. What does it look like?"

"It looks like our dumb-bells," said Edna, with much interest.

"Very well, you may make dumb-bells for us all. You may also make a triangle, a square, an oblong, and a box. I think that is all we shall have time for to-day."

#### A Word to Mothers

The lesson on peas is one that is capable of great results. With this, as with all nature lessons, it can be made very simple, or one can quickly go deeper into the study as the children may require. The same is true of the busy work with peas. With sticks or wires of different lengths, there is almost no limit to the things that can be made.

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## Talks to Children

BY MRS. MATTIE KELLEY

### Talk XIII

AFTER Jesus became a man, the time was near when God wanted him to preach to the people, and tell them of God's love for them.

Only a very few people yet knew that Jesus was God's Son, who had come to be their Saviour, to save them from their sins.

So God spoke to a prophet whose name was John the Baptist, and told him to go and preach to the people, and tell them that Jesus, the Son of God, was coming to preach to them. And John the Baptist did as God told him. He told the people to make ready to see Jesus. He told them to repent, that is, to be sorry for all the wrong things they had done.

John was preaching near a river called the Jordan. It had a great deal of water in it. And when the people believed John's words, and turned from doing wrong, he took them down into the river and baptized them. A great many believed, and were baptized in the Jordan.

As John the Baptist was baptizing the people, Jesus came there,

# Christian Education

H. R. SALISBURY

W. E. HOWELL

Editors

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## Wild Bird Protection

THERE is now pending in the United States Senate the McLean Bill for Federal Protection of Migratory Birds. It is requested that every friend of the birds write, either individually or conjointly with his family or school, to his State senators at Washington, before March 4, urging them to support the bill.

## A New Mission Field Open

THE territory in West Africa recently ceded by France to Germany is almost half as large as the German Empire, and contains more than a million inhabitants. It has no Protestant missionaries, since the French government would not permit other than a French society to commence work, and the Paris Missionary Society was unable to enter the open door. In the southern part of the district the inhabitants are Bantu heathen without culture or civilization, while the northeastern part is inhabited largely by Sudan Negroes who have become Mohammedans.—*The Argonaut*.

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and asked John to baptize him, too. Then John took Jesus into the river and baptized him.

After Jesus had come up out of the water, a wonderful thing happened. God sent his Holy Spirit, which looked like a beautiful white dove, to rest upon Jesus' head; and a voice spoke from heaven. It was God's voice, and it said, "This is my beloved Son, in whom I am well pleased." Matt. 3: 17.

### Questions

1. After Jesus became a man, what did God wish him to do?
2. Did many of the people yet know that Jesus was God's Son?
3. What did God tell John the Baptist to do?
4. Did John tell the people to repent, that is, to be sorry for their sins?
5. Near what river was John when he preached to the people? Was there much water in this river?
6. When the people believed the words of John the Baptist and turned from wrong, what did he do to them?
7. Were a great many people baptized?
8. As John was baptizing the people, who came and asked to be baptized?
9. After Jesus had come up out of the water, what wonderful thing happened?
10. Whose voice spoke from heaven? Repeat the words that God spoke.

# BOOKS AND MAGAZINES

## "The Rural School-Teacher"

UNDER this caption, the *Ladies' Home Journal* is running a month-to-month series of suggested plans, nature talks, stories, poems for recitation or reading, pictures for study, etc., all adapted to the season of the year.

## A Dictionary of the Bible

One of the strongest helps to the Bible student is a good Bible dictionary. The best one we have examined was first published in 1898, its author being John D. Davis, Ph. D., D. D., LL. D., professor of Oriental and Old Testament literature in the Theological Seminary at Princeton, N. J. In 1911, this dictionary was "revised throughout, somewhat enlarged, and greatly enriched." Built on the usual two-column style, it contains sixteen full-page illustrations on special inserted paper, fourteen full-page and one double-page maps in color, besides numerous full-page and smaller cuts and maps all through the text. It covers the canonical books of the Old and New Testaments, in both Authorized and Revised Versions, together with the First Book of the Maccabees in the Revised Version. "The book aims to be a dictionary of the Bible, not of speculation about the Bible." It gives the pronunciation, latest spelling, and where needed the derivation and meaning of terms, including proper names. A thoroughly up-to-date book in content and mechanical workmanship, and worthy of a place in every home and school library. Pages, 840. Price (cloth), \$2.50, postage 25 cents extra. The Westminster Press, Philadelphia.

## "Summary of United States History and Civil Government"

This digest of American history and of American government is not modeled after any particular text-book, but contains gleanings from more than a score of them. It can be used advantageously with any text-book, being, possibly, still more serviceable where no text-book is had. The "guide" merely forms a skeleton, or center, around which historical facts should be clustered. Completed to Dec. 30, 1911. The outline of civil government begins with the family and proceeds synthetically to the nation. By H. B. Fehner. Pages, 104. Price, 30 cents. Concordia Publishing House, St. Louis.

## "Aus Nah Und Fern"

A periodical for students of German, used as a text for second- and third-year classes. Features: Letters from Germany, Travel Sketches, Description of Real German Life, Current Topics, Songs, Jokes, Vocabulary, and Notes. Used by such schools as Dartmouth College, University of Nebraska, McKinley Manual-Training High School (Washington, D. C.), Wisconsin State Normal. Issued in October, December, February, and April. Price, 50 cents a year; in clubs of 6 or more, 40 cents. Single copies, 15 cents; 6 or more, 12 cents. The Francis W. Parker School Press, Chicago.

## "Das Kalte Herz"

Best known of Hauff's writings, suited for intermediate German reading. With notes, vocabulary, and exercises for composition. (1912.) Pages, 168, 16mo. Price, 35 cents. American Book Co.

## IN THE FIELD

### Teachers' Institute

AN announcement of unusual neatness and good taste, printed at the college, gives full information about "A Special Teachers' Institute," being conducted at Pacific Union College from January 1 to May 6, a period of eighteen weeks. The instruction is given by the following seasoned teachers: C. C. Lewis, Mrs. Robison, Miss Hale, Mrs. McKibbin, Mrs. Miller, Mrs. Newton, and Miss Andre. The length of time and the teaching equipment augur substantial results.

### Educational Conventions

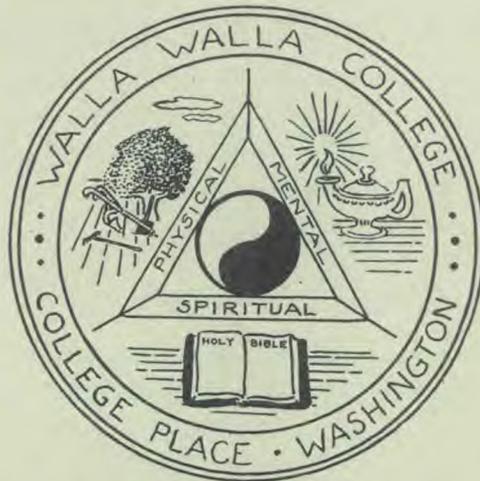
EDUCATIONAL conventions from two to four days long have been held in six of the seven conferences of Lake Union this winter. Secretary Russell writes: "I am hammering away hard on the problem of efficiency. I am convinced that our school work will forge ahead by leaps and bounds when we shall have developed a teaching force spiritually and professionally competent to accomplish that for which Christian education stands."

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