

CHRISTIAN EDUCATION

A MAGAZINE FOR HOME AND SCHOOL

Vol. IV

November, 1912

No. 2

CONTENTS

Frontispiece — The Children's Friend	
Stepping-Stones and Pitfalls in Education	67
Manners of the Teacher	70
Editorial Notes	71
Missionary Work in the Church-School	72
The Reading Course	73
Our Round Table	75
Bible Teaching	
Books for Young People	
A Grammatical Absurdity	
Outline in Geography	78
Physiology and Hygiene	79
Lessons in Drawing	82
Junior Missionary Volunteers	86
Every Home a School, No. 2	87
A Thanksgiving Story	89
Home Occupations	91
Talks to Children	93
Among the Schools — How They Opened	95

Published Monthly By

Review and Herald Publishing Association
Washington, D. C.



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NOW A MONTHLY

BEGINNING with this number, CHRISTIAN EDUCATION will be issued monthly from September to June,—the usual period for educational journals,—this year only to include July. This change has been made in response to repeated and urgent requests from our readers since the magazine was started. More frequent issue makes possible much better service to the schools, and opens the way for fuller entrance

INTO THE HOMES

The Home and the School must work hand in hand. We can not talk about education without including the home. Our Home Education department can now be strengthened, and we want every parent and occupant of the home to join hands with us in upbuilding the interests of education by making this journal a monthly visitor to every Christian home.

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TREBLE OUR LIST

To aid us in meeting the increased expense of raising our journal to a monthly, we want to *treble our list within the next three months*. This can easily be done if we carry the campaign into the home, for this journal is as much for the home as for the school. If every one now on the list will secure two new names, our list will be trebled. Surely we can average two each. You will find a subscription blank enclosed in this number.



PESTALOZZI, THE CHILDREN'S FRIEND

One of Pestalozzi's fundamental ideas was "that education is to center in the home, and not in a separate institution; that this education is to begin at the cradle; and that the first few years are of the greatest importance." He has been called "the chief founder of modern pedagogy." Lived 1746-1827.

Christian Education

Vol. IV

Washington, D. C., November, 1912

No. 2

Stepping-Stones and Pitfalls in Education

In the Home and in the School

THIS is no formal attempt to gather out the stones of stumbling and cast up a highway to educational success. It is rather my purpose to discuss informally a few of the merits and demerits of the educational process in common acceptance, with special reference to their application in the Christian school. Finalities in education are few, but this is the greater reason why we should study its problems continually, and with diligence.

Stepping-stones imply progress, a way over or through difficulties which are easily seen. When, in our walk, we come to a stream or a marsh, the obstruction to advancement is obvious; we know exactly what we have to deal with. Stepping-stones provide a way over, and we go on our way rejoicing as if no impediment had retarded our feet.

Pitfalls are blind holes dug by the crafty or the coward, to catch the unsuspecting victim alive. They may be unwittingly dug by the ignorant or the well-meaning, and just as really fasten in their toils many who do not look beneath the surface. Pitfalls are the greatest danger in the way, because of their strong resemblance to safety; they are fallacies that deceive the unthinking and the superficial.

What is a school? What is education for? There was a time when neither existed formally; they have always existed in essence. If we can have the form without diluting the essence, let us have the form; otherwise, give us the substance in full strength. (Bear with me, reader, if I seem to dwell somewhat, in an introductory way, upon certain "principles;" for we have not "had enough principles" until we know what they mean in intelligent and effective application.)

The essential idea in education is to give the young the benefit of experience accrued by the elder. It is so to direct the expanding powers of the youth that he may have the advantage of wisdom and knowledge beyond his years in living a more fruitful life than he otherwise would or could. This idea dates from Eden. When the first man was yet innocent,—God's own ideal,—he still had need of being instructed daily by One who was his superior in understanding. In that first garden, where the trees and plants were without insect foes, where growing conditions were perfect, those trees and plants were somehow

benefited by the man's dressing and keeping them. So in the economy of creation, the wise was to teach the unwise; the superior, the inferior; the elder, the younger.

The *place* where this work was originally intended to go on, is where it was originally begun — in the home. This is the place where it must still go on, and where, under proper conditions, it should chiefly be done. The family has always been the social unit and mainstay of the race, and such it will continue to be as long as civilization lasts. The first stepping-stone, then, toward educational success is,—

1. *To recognize the home as the ideal center of education — the essential school.* The parent is first and last in responsibility for the child. He knows his own child better than any one else does, he is the most interested in its welfare, and he alone will teach it from a purely unselfish standpoint. No couple should marry and become father and mother until they are qualified, between them, to be the sole teachers of their children up to a minimum age of ten years, and as much farther as the sense of parental privilege may aspire. Kindergartens and primary schools have their place, but not for the ideal home. What that place is will be shown farther on. The pit into which many of us have fallen is,—

1a. *To regard the school as having a monopoly of child education.* Such a conception leads the parent, sometimes unconsciously, to neglect the teaching of his child in natural ways before it is of school age. He is satisfied to look after Johnnie's physical needs, teach him to say his prayers, and in various profitless ways manage to "occupy" his and Mary's time and "keep them out of mischief," till the happy day arrives when tradition says he shall turn them over to the schoolmistress. Such a father or mother misses the sweetest and richest experience in parenthood, fails to improve the greatest opportunity of a lifetime — of his own and of his child's. What! put the mind-training of my child into the hands of a stranger — one who does not know his temperament or his strength, and most likely not a parent himself — and have my child machine-dressed? Only one consideration can induce me to do so, that I, as parent-teacher have carried him as far as I am capable, and that to keep him at home longer would deprive him of his just deserts in the way of expert instruction. Thus much I must suffer as a penalty for my shortcomings.

The Origin of the School

The origin of the school is found at the door of the delinquent home. The first formal school of which we have any record was established at Ramah, the home of Samuel the prophet, who was its head and chief instructor. "God had commanded the Hebrews to teach their children his requirements, and to make them acquainted with all his dealings with their fathers. This was one of the special duties of every parent, — one that was *not to be delegated to another*. In the place of stranger lips, the loving hearts of father and mother were to give instruction

to their children." But "fathers and mothers in Israel became indifferent to their obligation to God, indifferent to their obligation to their children. Through unfaithfulness in the home, and idolatrous influences without, many of the Hebrew youth received an education differing widely from that which God had planned for them. They learned the ways of the heathen. *To meet this growing evil*, God provided other agencies [schools] *as an aid to parents* in the work of education." It is too much to say that conditions are essentially different to-day. Ideal homes are as scarce as olive leaves after the deluge. The next stepping-stone, then, to educational success is,—

2. *To recognize the school as a necessity, but as a crutch to parents, as an adjunct to the home.* Herein is to be found the justification for the academy, for the more local elementary school,—yes, even for the kindergarten.¹ How many parents, reader, do you know in your own community, who scarcely dare to read aloud before others, or let their writing be seen outside the family, or can recite an ordinary Sabbath-school lesson without their Bibles open? How about these for teachers of their children? How many boys and girls (you can hardly call them more) in the range of your own acquaintance have you seen marry before they have completed eight grades of education? What educational ideals do they have for their children, and how far toward those ideals can they carry them? Assuredly, the school is indispensable. It is for you, noble teacher, to act the role of repairer of the family breach, restorer of paths to dwell in. The pit into which we fall, both parents and teachers, is,—

2a. *To regard the school as an independent social institution, to be maintained for its own sake.* The school needs often to be reminded of its origin — to aid parents in the work of education — lest it grow too far apart from the home and lose sight of its reason for existence. There can be no higher aim for a school, no nobler tone given to all its work, than to fit its students for the adequate discharge of home duties and privileges. It will do a young man far more good, from the standpoint of manly development, of usefulness to the world, and of honor to God, to gain a true insight into his prerogatives in the home — his right relation toward his mother and sister, his father and brother, his neighbor and friend — than to be able to recite Homer by the yard or to construct an efficient electric dynamo. The young woman who has been led to appreciate her high privileges in the home as daughter and sister, in the cultivation of her finer instincts and gifts, in the development of matronly qualities, in discerning her high destiny as queen of a household of her own, is better qualified to serve God acceptably and her fellow beings efficiently, than is she who can merely excel in algebra or on the piano.

While the horizon of the school should extend "beyond the seas," its vision should be through the telescope of the home; for no man or

¹The place of the college will be noticed later.

woman will make a better missionary, to the civilized or the uncivilized, than he who has passed well the test of home efficiency. That this includes the highest cultivation of mental and spiritual qualities hardly need be said, but it does need repetition that such culture should be put, as far as possible, in a home setting. H.

(To be continued next month)

Manners of the Teacher

SOME time ago, in the course of certain psychological experiments conducted by a well-known educator, nearly two hundred high-school pupils were asked to name the quality or characteristic of their teachers which had impressed them most deeply. Twenty out of the twenty-three boys, and one hundred twenty-three of the one hundred sixty girls, made the same reply—"The teacher's manner."

It was a significant response. With the unconscious insight of youth, these young people passed by the acquired, the artificial, the temporary, no matter how imposing. Scholarship, eloquence, enthusiasm, ability to impart knowledge, these, accounted greater gifts in the judgment of later years, were of no consequence in comparison with the teacher's daily bearing in the presence of the day's demands and duties; in other words, the unconscious revelation of the teacher's character.

In a small cottage a few years ago there was an old teacher of a course in the "humanities." Few students came to his classes,—both subject and methods were of a past generation,—yet his influence was probably greater than that of all his colleagues together. The "boys" laughed at his little oddities; imposed upon him; even occasionally, it must be confessed, cheated him; but no one, not even the hardest and most scoffing, was ever known to say a word against him. No student went forth from that college without knowing, and knowing that he knew, what was meant by the fine old word "gentleman."

There is comfort here as well as warning. No normal school offers a course in manners; no university has endowed a chair of courtesy. Yet everywhere men and women, oftentimes perhaps the very ones whose sorrow it is that life has refused them opportunity for the wider knowledge their hearts craved, are day by day teaching better things than any to be found in the books,—courage, gentleness, enthusiasm, sincerity, all the high honor of well-born souls. These, no less than men and women of scholarship and genius, are among the world's great teachers.—*Selected.*



EDITORIAL



Notes

IN response to your hearty solicitations, many times repeated, CHRISTIAN EDUCATION has decided to call on you monthly during the school year, ten times in all. If we seem tardy in our decision, it has not been due to reluctance on our part to come, but we could not arrange to leave home quite so often. Family affairs have been readjusted now, however, and we are just starting on our first round with the moon. The venture may seem a little bold, but we are relying upon the integrity of our mission, and the cordiality of our reception, to keep our spirits up.



IN order to make the most of our swing around the circle, we want you to make us some appointments in your vicinity. It is understood already, thanks to your gracious hospitality, that we call on you, for the date has been set. But we want to get the ear of as many of your neighbors and friends as we can, and shall feel greatly obligated if you will arrange a schedule for us in your community. It may seem presumptuous in us to say so, but we feel sure that if through your friendly offices you will gain admission for us to the families and friends of your acquaintances, we shall not need to trouble you further on this score, except for new appointments; for we shall greatly enjoy cultivating our own acquaintance after appropriate introduction. On another page you will find mention of the painful necessities that precede our coming, but we pledge the most conscientious exercise of the best skill in us to pour healing balm on the wounds of our friends.



IN our general article on stepping-stones and pitfalls in education, it may seem to some that the effect of exalting the place of the home in education, is to reflect upon that of the school. But let it be recognized that in this introductory article, the purpose is to magnify the office of the home; the school will have its turn later. It must remain forever true that in God's plan the home is the real workshop where the sterling qualities of manhood and womanhood are forged; and that if the steel is to ring true anywhere, it must take its key-note from the pitch-pipe at the paternal hearth. In so far as the home falls short of its high mission, the school must take the potsherds from the family hearthstone and fashion them anew for the Master's use.

FROM October 25 to November 30 there is to be held in Baltimore a missionary exposition on a world-wide scale, to be known as "The A Missionary World in Baltimore." It is under the auspices of the Exposition Missionary Education Movement, and is the third one held in the United States. Its purpose is to awaken interest in missions, by reproducing the scenery of all lands where Christian missionary effort is going on, and demonstrating to the eye the life of the native peoples, showing what Christianity has done for them, and what remains to be done. A prominent part of the exposition will be the Pageant of Light and Darkness, a musical drama representing great events in the history of missions. For populating the scenes in the exposition and impersonating natives of every country, more than five thousand men and women from the churches of Baltimore and its vicinity will take part, and in the pageant there will be a grand choir of three hundred voices. If kept within proper lines, these enthusiastic gatherings will contribute much to the world-awakening of missionary activity in the final proclamation of the gospel. H.

Missionary Work in the Church-School

AT the union summer school held conjointly by the Pacific and North Pacific Union Conferences near Portland, Oregon, during the past summer, a committee of seven was appointed to study the interests of missionary work in the church-school. As the result, a series of eleven recommendations was submitted and unanimously adopted by the teachers and educators in attendance, the General Secretary being present. The eleventh of the series was a recommendation that the preceding ten be submitted to the General Department for consideration. At a joint meeting of the Education and Missionary Volunteer Departments of the General Conference, held in Washington, September 22, this report was unanimously approved and adopted, with two or three changes, as follows:—

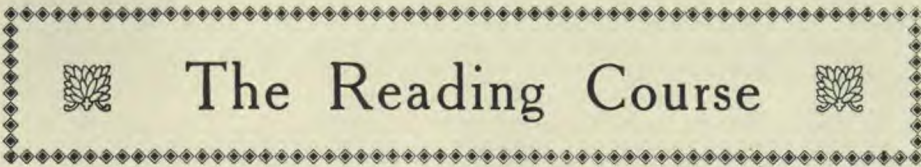
Your committee appointed to consider the better organization of the pupils in our church-schools for missionary work, respectfully submits the following recommendations:—

1. That each church-school be a society regularly organized, and known as the Junior Missionary Volunteers.
2. That the meetings occupy the time of the devotional exercises in the church-schools each Wednesday morning.
3. That we adopt the outline prepared by the teachers assembled in summer school at Portland, Oregon, 1912, for the studies to be pursued in these meetings for the school year 1912-13.
4. That we request that this outline be published in CHRISTIAN EDUCATION.
5. That we accept the proposal of *Our Little Friend* to cooperate with us in this plan by publishing material based on this outline; also that we invite the *Youth's Instructor* to assist by publishing material suitable for the upper grades in the church-schools.
6. That the schools be encouraged to engage in appropriate lines of missionary work, and to make offerings for missionary purposes.

7. That suitable Junior blanks be provided by the Missionary Volunteer Department.

8. That duplicate summaries be sent to the educational superintendent of the conference.

It is gratifying indeed to see this important work put upon a better basis, and we apprehend that excellent results will follow the faithful carrying out of the plan. The report blanks will be furnished by the Missionary Volunteer Department through the regular channels, as needed. The outline of study will be found on page 86 in this number of the journal. H.



The Reading Course

Part I: Book, "Special Method in Reading,"¹

Chapter III

1. WHAT two purposes does a good story serve when told to children in the first primary?
2. What are the essential qualities of a good story for children?
3. What counsel is suggested as helpful in story-telling?
4. In the oral treatment of the story, of what value is reproduction on the part of the pupil, and why does this continue to be interesting?
5. What lessons may be learned incidentally from stories?
6. How is the story made to furnish thought material in learning to read?
7. How are thought and symbol brought into firm connection?
8. Trace the analytic-synthetic process involving sentence, word, and sound (phonic element). Note 6.
9. What other school activities are combined in the reproduction of stories?
10. How is the power to use good English cultivated?
11. Why should children in the first primary be held to the best models of spoken language?

Chapter IV

1. What is the advantage to children of the study of home and the home neighborhood?
2. What is the peculiar function of the school in developing a taste for good literature?
3. How may construction work be correlated with story-telling?

Notes

6. "The material which the child reads, while it must be simple enough to come within his easy comprehension, must contain real thought, and thought which is interesting from the child's point of view. The first reading lessons, therefore, should consist of short sentences derived from the children's guided conversation on interesting topics, such as their pets, toys, games, nature lessons, and child literature.

"These are written, sentence by sentence, upon the blackboard, read and reread, erased, written again and read repeatedly until mastered.

"When from three to six sentences have been learned, the important words are selected by the class. Thorough and often-repeated word drills, by varied and interesting devices, make these words familiar to the children.

"A sufficient number of words is mastered, they are recombined to form short new sentences for class reading.

"The next step is the breaking up of words into phonic elements with drill on

¹By C. A. McMurry, published by The Macmillan Company; price, \$1.25.

the same; and word building, or the blending of phonic elements to form new phonetic words."—*Teaching Beginners to Read,* by Katherine B. Hale.

It will be noted that in the questions on these chapters the *method*, not the material suggested in the text, is to be studied. It is suggested that primary teachers send in lists of books adapted to use in the primary grades, which they consider helpful, and which are free from objectionable matter. From these lists a regular line of child literature may be compiled for use in the primary grades.

Part II: "Mistakes in Teaching"¹

No. VIII. Teachers' Examinations

1. What is Miss Preston's criticism of the ordinary teachers' examinations?
2. What would she emphasize instead of facts and figures?
3. Do you think she underestimates the importance of a teacher's being thoroughly acquainted with her subject? Why?
4. What two suggestions does she make for the giving of teachers' examinations? Do you agree with her? Why?

No. IX. Prize Giving

1. What objections are urged to the giving of prizes?
2. What did Miss Preston substitute for prize giving to win the good will of the students?
3. Do you give prizes at all? If so, how do you avoid the evil results mentioned in this paper? (Original answer.)
4. In this connection read Note 3.

No. X. Numbers

1. Outline briefly Miss Preston's method of teaching primary numbers.
2. How is the concrete idea of numbers associated with the figures representing the numbers?
3. How can multiplication, division, and subtraction be taught concretely?
4. Does this method eliminate the necessity of memorizing the multiplication tables when the child is older? (Original answer.)

No. XI. Primary Arithmetic

1. How does Miss Preston help the dull student to understand the process of borrowing in subtraction?
2. How may compound numbers be taught concretely?
3. How would you supplement these concrete methods to develop rapidity of calculation? (Original answer.)

Notes

3. "The chief fault with prizes is that they stimulate only a very few, and those are the ones who are working hard enough. The large majority in the class make little if any effort to attain them, and those who need the incentive most are absolutely indifferent. The late Dr. White, one of the wisest and most conservative schoolmen that America has produced, says 'that the prize system has an appalling list of victims who have died early, or who are invalids for life. Superiority in scholastic attainments is dearly bought at the sacrifice of health and physical vigor.'"
—*School Management,* by S. T. Dutton, page 102.

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

I do not recommend pleasure parties where young people assemble together for mere amusement, to engage in cheap, nonsensical talk, and where loud, boisterous laughter is to be heard. I do not recommend this kind of gathering, where there is a letting down of dignity, and the scene is one of weakness and folly. Many times young men for whom heavenly intelligences have been waiting in order to number them as missionaries for God, are drawn into the gatherings for amusement, and are carried away with Satan's fascinations.—*Mrs. E. G. White.*

OUR ROUND TABLE

BIBLE TEACHING

I HAVE read the article by Prof. J. N. Anderson, and find many good suggestions in it. It seems to me that it is written from the viewpoint of how Bible is taught and emphasized in other Bible schools. I believe, with him, that the Bible teacher should know where to place the emphasis, and should do it. It seems to me, however, that there is a reason in our schools for giving special emphasis to the books of Daniel and the Revelation. As Professor Anderson says, while all the prophecies of the Bible are helpful to us at this time, every book was written for a special people to be warned by its messages, and was intended in a special sense for a certain time. Now while the prophets of the Old Testament here and there foretell events of our times, yet the books of Daniel and the Revelation, especially the latter, are present truth, and were written with our times specially in mind, and so should be given the special emphasis which I believe due them in our schools. My experience in connection with the schools in this country is not sufficient to warrant me in stating whether too little emphasis is placed on these books, or too much, but I am inclined to think that it is not the latter.

I feel that Professor Anderson has given us many helpful things in his article, and hope that this subject may be continued in your journal.

H. W. M.

BOOKS FOR YOUNG PEOPLE

DEAR EDITOR: I've been planning some for my literature class for the coming year, and I want your opinion. Here is one thing I've been thinking about. First, I'll quote a paragraph from *World's Events*:—

"World's Ten Best Books"

The editor of *World's Events* some years ago asked fifty leading educators, authors, and statesmen to name a list of the *ten best books* for young people under twenty-one years of age. Among those who responded were Francis E. Willard, Frederic B. Meyer, Arthur G. Pierson, Lew Wallace, Eugene Field, Wayland Hoyt, David Starr Jordan, Capt. Charles King, Frank W. Gunsaulus, Lyman Abbott, and Ainsworth Spofford, librarian of Congress. The following volumes secured the greatest number of votes, and can therefore safely be called the world's *ten best books* for young people:—

"Robinson Crusoe," "The Pilgrim's Progress," "Ivanhoe," "Tom Brown's School-Days," Dickens's "Child's History of England," Plutarch's "Lives," "Black Beauty," "David Copperfield," "John Halifax," and "Heroes and Hero Worship."

Now these are not what we would select as the best books for young people, but they are popular books. As far as I am able to foresee, I shall have about ten students in my class, and I've been wondering how

it would do to use this list of books, giving one to each student. After the books have been read, let each present in a short talk to the class the narrative (if it be one), the character development, and the lesson. In other words, let them read with the idea of discovering the value. In this way each one will have an idea of each book without taking time to read all. I also thought of having each one say whether he thought the book worthy of more study by those who have not read it. I believe I could do this with the class I shall have this year, though it might not be best with every class. What do you think of the plan? I would try to distribute the books somewhat according to the individuality of the students. If you see any light in this plan, please tell me; and if there is any danger, I do not wish to do it. I have not read quite all the books myself, so if there are some you would not advise using this way, feel free to make any suggestion you think best.

L. B.

This consensus of expert opinion is certainly worthy of our respect. Your question on the advisability of using this list in our academies involves several considerations. The list was evidently made out for young people in the world at large, Christians and non-Christians alike. While this fact does not necessarily make the selection a bad one, and while there is little, if anything, in these books that would harm any young person, yet if we can find books of the same exquisite literary style in which most of those in the list are written, but whose content is of more value, we have gained so much toward realizing the specific purpose of our own schools.

You will notice that seven out of the ten books are fiction, in whole or in part. But we can not rule them out on this technical ground alone, else we should have to cut out entire articles in the *Signs of the Times*, the *Youth's Instructor*, *Our Little Friend*, the *Review and Herald*, and other of our publications, as well as some of the best parts of the Bible itself. We should have to do some sorting in this journal. We should have to close our ears to many of the stories told by teachers and preachers, and curb our imaginations in a most arbitrary way. All of this means that in testing good reading, we can not merely apply the touchstone, Is it literally true? There is much truth in the world that is not only stranger than fiction, but far more harmful. We should rather ask, What good will it do? Is it better than some other I might read in its stead?

We have not said thus much to encourage the reading of fiction, nor to confuse any one's mind — far from it. We only want to avoid the fault of using such narrow judgment that its exercise will do more harm than good, or the greater fault of making our judgment so liberal that it will expose any one to evil. There is no arbitrary rule that can be applied to the choice of a book any more than to the choice of a friend. It is a matter of judgment. For the choice of books to be placed in the hands of our students, the teacher must depend ultimately upon his personal conviction, enlightened by his own experience, the best information and counsel he can obtain, and by the leading of the Holy Spirit.

In our judgment, of the seven books of fiction in this list, "Pilgrim's

Progress" is the best, "Black Beauty" is entirely wholesome, "Robinson Crusoe" harmless and entertaining but of little value in content, "Tom Brown's School-Days" may be of some use if handled with skill; while, for academy students at least, "Ivanhoe," "David Copperfield," and "John Halifax" should be displaced by such books as Irving's "Sketch-Book," Dana's "Two Years Before the Mast," Parkman's "The Oregon Trail," Franklin's "Autobiography," Henry Martyn's "Journals" (of missionary experiences in India), Livingstone's or Drummond's "Travels in Africa," Hawthorne's "Great Stone Face," and books of like excellent style and content.

We think the *plan* of your class work excellent.

H.

A GRAMMATICAL ABSURDITY

THE absurd extent to which a technical, senseless rule of grammar is sometimes carried, is illustrated by the following passage clipped from an otherwise well-edited magazine. It purports to explain a new form of cafeteria service, and succeeds in making the description about as distasteful as is the process described:—

On a tray, which *one* gets for *one's* self from a pile, *one* puts whatever *one* chooses, drawing it *one's* self from its box; collects the necessary knife, fork, and spoon, and paper napkin from a convenient ledge; and, pausing at a desk near the railing which divides those about to lunch from those lunching, has an inventory taken of *one's* luncheon, and receives a check. Going on to the filter, *one* fills *one's* own water-glass. Then *one* seats *one's* self at an uncovered table. Luncheon over, *one* carries *one's* tray of empty dishes to the "slide;" and, at another desk, pays *one's* bill. It is a smaller bill than at either of the three previously described places. The cost of service is almost nothing. *One* has served *one's* self.

There is no reason why the personal pronoun *he* can not be as properly used with the indefinite pronoun *one* as antecedent, as it can with a class noun, such as *student, author, engineer*. To convince himself of how much more smoothly a passage reads with the rational use of *he* in this way, one needs only to make the substitution in the foregoing quotation; thus:—

On a tray, which one gets for himself from a pile, he puts whatever he chooses, drawing it himself from its box; collects the necessary knife, fork, and spoon, and paper napkin from a convenient ledge; and, pausing at a desk near the railing which divides those about to lunch from those lunching, has an inventory taken of his luncheon, and receives a check. Going on to the filter, one fills his own water-glass. Then he seats himself at an uncovered table. Luncheon over, one carries his tray of empty dishes to the "slide;" and, at another desk, pays his bill. It is a smaller bill than at either of the three previously described places. The cost of service is almost nothing. One has served himself.

Let us apply to grammar the same principle that the Great Teacher taught us concerning the Sabbath: Grammar was made for the language, not the language for the grammar.

H.

NOTE.—For a story in simple, coherent, idiomatic English—a model in story-telling—see "Talks to Children," page 93. It is worth memorizing to get the style.

THE NORMAL

Outline in Geography

BY GRACE O'NEIL ROBISON

THIS is the second part of the outline begun in the preceding issue, and continues the study of the world in general.

OUTLINE

V. VEGETATION OF THE EARTH.— Study pages 27-29 to "Animal Life;" also pages 47, 109, 119, 139, 153, 160. For vegetation of the islands, study pages 93, 94, 98, 99, 103, 104, 123-125, 146, 149, 161. As this study progresses, the next page in the geographical note-book should be prepared. Another outline map of the world should be painted as the preceding map, and this lettering placed upon it: "Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind."

1. Study of vegetation.

- a. Do not study the entire vegetation of each continent first, but take some particular feature of vegetation and study it throughout the earth; as, study the lumber belts of the entire world, the fruit section of the world, the cotton section, etc.
- b. Make a comparative study of the vegetation of the continents; as, compare the wheat regions of the world as to latitude; also the fruit regions. Under what climatic conditions do we find cotton regions? What climatic conditions generally prevail in timber belts?
- c. For review work, give the sets of questions found on page 43, sixth set; page 115, fifth set; and the fourth set on pages 105, 135, 149, 157. Also for review, the student may place on his outline map from memory, as you name them, the different products of the world.
- d. Each student may now be given a large sheet of cardboard on which to make a product map, or one large map of this kind may be made by the class. This will be the first real map drawing, and will be an outline map of the world. By the block system measure off the cardboard into squares, and enlarge the map from a smaller one in the geography. An old map of the world may be marked up and reproduced, or the teacher may make the map and hang it up before the class, the student making his from the teacher's. When this is done, trace it with ink, and with lettering place oceans, equator, tropics, latitude, and longitude. Let it then be tinted with crayons, and you are now ready to place products. Lumber, rice, cotton, coffee, tea, gold, silver, wheat, and other products may be glued on the map in their proper places; and when the child has finished this, he has an excellent idea of where these things are found, not only in his own continent, but in the entire world. Besides the help to him in fixing the world's products in mind, it is a valuable drill for him in map drawing and in fixing the continents in mind for future study.

2. *Note-book work.* The important products of the earth should now be written in their proper places on the outline map of the world prepared at the beginning of this study.

VI. CLIMATE OF THE WORLD.— First make a study of the chapter "Heat; Its Distribution and Effects," pages 14-19. Then study page 21, "Weather and Climate," to page 22, "Changes in the Earth's Surface;" also "Changes Made by the Atmosphere," page 25.

1. *Study of the seasons.*

Make a careful study of the seasons, and be sure that every child can explain the causes. The next page in the note-book should be made now. It should be done on drawing-paper, and should be a drawing of the earth's positions illustrating the seasons, like that on page 7. On the drawing, place this lettering: "Let there be lights in the firmament of the heaven," and, "Let them be for signs, and for seasons, and for days, and years."

2. *Study of climate.*

a. Now study the climate of the entire earth as taken up in the study of the continents and islands. See pages 47, 55, 109, 119, 139, 153, 159, 93, 94, 98, 99, 101-103, 161.

b. Make a comparative study of the climate throughout the earth. Study places in the same latitude but having a striking difference in climate; as, New England and the countries of the northern Mediterranean, Vancouver and Newfoundland, Nova Scotia and England, etc. Give reasons for this.

c. Study carefully the review questions found on pages 43 (fourth and fifth paragraphs of questions), 95, 105, 115, 139, 149, 157 (third paragraph of questions).

d. For review work, give the student an outline map of the world, and have him place from memory ocean currents, trade-winds, etc., or place the isotherms.

Physiology and Hygiene

BY G. F. WOLFKILL

THIS issue covers the work in the three chapters included on pages 36-101, in Coleman's "Hygienic Physiology:" "The Skeleton," "The Muscles," and "The Circulation."

The Skeleton

"He knoweth our frame; he remembereth that we are dust." This is a very important chapter. Talk to the class about buildings. Show that the value of a building depends upon a good foundation and framework. Perhaps some of the class have seen a steel-frame building in process of erection. The most important thing for the builder to know is that there is no weak spot, either in the material or in a joint of the framework. The building may be covered with the best of brick or wood. It may have beautiful windows, doors, and trimmings, the very best paint and roof; but if there are flaws in the framework, or skeleton, the building may be blown over by the wind, or shaken down by a slight earthquake. So with our bodies; we can not see the skeleton, but by study we learn how to keep it strong and well-shaped, and how to repair it when broken.

One who has a hunchback, or a crooked, stiff spine is looked upon with sympathy. So also one who has deformed ankles, or any deformity making crutches necessary. Some of these conditions have been brought on by accident, and some by carelessness. Use these points to emphasize correct habits of standing and sitting, also care in work and play.

Since we can not see our own bones and joints, it is very essential that a good variety of human and animal bones and joints be brought to the class. Many of these may be obtained at the meat market. A bird's

leg or foot can be used to show the action of cords. By pulling on the cords of the leg, the different toes may be moved. Obtain the joint from the leg of a calf or sheep, and study its action and construction. With a sharp, strong knife, the bones may be separated to show the tendons, ligaments, and joints. Procure a vertebra and as many other human bones as you can. Perhaps some one can bring a skull, at least one of an animal. If your school is in the country, the pupils can often find dry bones where some animal has died. These may be brought at any time, and kept on a shelf or in a box until needed.

Be sure to perform Experiments Nos. 10 and 11. For No. 10, let one of the boys burn the bones on a fire at home. The muriatic acid for No. 11 may be found at any drug store, and the experiment performed in the schoolroom. To save the teacher's time, this also may be done by one of the pupils. To illustrate the rapid action of acid on mineral, obtain from the druggist five or ten cents' worth of nitric acid, and pour some of it on a penny in a glass or china dish. This may be done outside at recess, as the fumes are unpleasant. In five or ten minutes, the penny will be nearly dissolved.

In the note-book, pupils may copy some of the drawings from the text-book. Figs. 35, 36, 43, and 50 are suggested. For written work, it would be quite sufficient for the class to write three short stories on "The Use of Bones," "The Shape of Bones," and "How Bones Are Fastened Together." From the "Thought and Practical Questions," select topics for oral recitation and class talks. A few of these questions may be omitted if there is lack of time. It is well to assign the topics when the study on the skeleton is begun; then the talks may be given as the subject develops, instead of having them all at the close of the chapter.

The Muscles

It is perhaps necessary to add but little in connection with the chapter on muscles. It is well presented in the book. The same general suggestions given in connection with the other chapters may apply to this one.

The Circulation

"Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23. The ancients believed that the heart was the seat of the feelings, affections, and emotions of the mind. This is quite a natural conclusion, for under excitement or emotion the heart beats faster. This is why we speak of "a large-hearted person," or "a kind-hearted man," although we know that the heart has nothing to do with these qualities of character.

From the following quotation we learn that the Lord is directly responsible for every heart-beat. This seems almost too wonderful to be true. We must impress upon the minds of the children that God is not only a God of the infinite, but also of the infinitesimal — that which is inconceivably small.

"It is not because the mechanism that has once been set in motion

continues to act by its own inherent energy, that the pulse beats, and breath follows breath; but every breath, every pulsation of the heart, is an evidence of the all-pervading care of Him in whom 'we live, and move, and have our being.'"¹

As the basis of a short moral lesson, 1 Sam. 16:7; Ps. 51:10; Jer. 17:9; Matt. 5:8; Ps. 44:21; Eze. 11:5, may be used as memory verses.

An interesting exercise to show the effect of sin upon the heart can be prepared by obtaining from the druggist a piece of blue litmus paper. It may be necessary to paste several pieces together, as it sometimes comes in small strips. Cut this in the shape of a heart, and place it where it can be seen by all the class. Now with a stick or a glass rod, place a drop of acid upon the paper. It will immediately turn red. This represents sin. Now if a few drops of some alkaline solution be placed upon the red spot, it will turn back to blue. This represents forgiveness, when the blood of Jesus cleanses the heart.

In studying this chapter, the teacher can do no better perhaps than to follow carefully the plan of the book. Emphasize those parts that give instruction for developing a strong, healthy body; such as, proper exercise, the effect of tobacco and alcohol. Following are a few additional exercises, which may serve as a diversion:—

1. Each member of the class may bring ten original questions from the lesson.
2. One pupil may stand before the class and from memory question the rest of the class.
3. This pupil may be questioned in turn by other members of the class.
4. Assign topics from the lesson upon which the pupils may write, either on the board or on paper.

If it is possible to obtain a microscope, let the children see blood-corpuscles. Prepared slides of the blood of the bird and the frog are excellent.

Here are suggested a few additional facts for the teacher's use, which may serve as a little spice in the class work:—

1. The blood is about one thirteenth the weight of the body.
2. There are five million red corpuscles to every cubic millimeter of blood.
3. The width of a red corpuscle is one thirty-two-hundredth of an inch, its thickness one ten-thousandth of an inch. (Illustrate the meaning of these fractions.)
4. The red color of the corpuscle is due to the presence of hemoglobin. This absorbs oxygen very freely.
5. The chief birthplace of red corpuscles is in the red marrow in the ends of long bones.
6. More than one thousand red corpuscles are formed every minute.
7. Red corpuscles live about ten days.
8. White corpuscles serve as street cleaners in our bodies. If a foreign particle gets into the body under the skin, they surround it in great numbers, and seek to remove it. They also attack invading disease germs.
9. The period of muscular contraction of the heart is about three tenths of a second; it then relaxes, and rests for about five tenths of a second.
10. The heart beats independently of the nervous system. The nervous system merely regulates its speed. The wisest men do not know what makes it beat. The most popular theory is that it is due to certain salts contained in the blood, chiefly sodium, calcium, and potassium. The heart of some fish and reptiles often continues

¹ See "Christian Education," page 195; "Patriarchs and Prophets," page 115.

to beat for several hours or even days after it has been removed from the body.

11. The specific gravity of blood is 1.055.

12. The average velocity of blood in the large veins and arteries is about three hundred millimeters a second.

13. The blood makes a complete circuit in about twenty-seven seconds.

14. A capillary is about as long as the diameter of an ordinary pin, while its breadth is about one fifth that of a hair.

15. The muscular power of the heart is very great. The work done in one day is sufficient to lift ninety tons to a height of three feet.

Lessons in Drawing

BY DELPHA S. MILLER

Plan for Third Month

BLACKBOARD.—November, the harvest month in many places, will call for the drawing of autumn landscapes, autumn fruits and vegetables, falling leaves from wind-blown trees, and falling rain. Teach drawing of trees in proper progression. Many of the straight-line drawings suggested for the first two months may be continued with slight modifications.

CRAYOLA.—The autumn landscapes may be drawn in color with the wax crayons; also the Thanksgiving bounties and historic scenes in connection with the story of the first Thanksgiving. Decorate Thanksgiving menus or programs for Harvest In-gathering services.

PAPER CUTTING.—After a little practise at the board or with crayola, the children may be able to cut or tear wind-blown trees, arranging them to form a picture, and mounting. Simple animal forms, such as those studied this month in the Bible and Nature lessons, may be cut. Mounting these on strips of cover paper and displaying them about the room will encourage the effort to produce correct forms.

CLAY.—Model bird nests, eggs, fruit, and vegetable forms.

COLOR CHART.—Finding of autumn colors on the color chart. Find the color of pumpkin, corn, beets, carrots, nuts.

PICTURE STUDY.—Select a few of the best Pilgrim pictures for study during Thanksgiving week. Pictures of Columbus may be used during this month also. Give brief study of life of Boughton, painter of the Pilgrim pictures. Pictures of birds and animals studied during this month in the Bible and Nature class will be helpful during that period; use them also as a basis for language work.

Teachers' Helps

A few suggestions on books and materials may be welcomed by the teacher. The best book published on blackboard drawing is "Blackboard Sketching," by Frederick Whitney; Milton Bradley Company, Springfield, Mass. Careful study of the text and faithful effort at the board will bring pleasing results.

"Clay Work," by Katherine Morris Lester, the Manual Arts Press, Peoria, Ill., will please the lover of clay.

A color chart may be purchased of Prang Publishing Company or Milton Bradley Company, for \$1.25. It is almost indispensable in the study of color, and with proper care will last a school for many years.

DIRECTIONS FOR WORK

(To accompany the illustrations)

BLACKBOARD. No. 1. Cover sky with broad strokes of chalk. Blend with the finger, add heavier strokes near horizon for sunset. Draw lightly the bend of the road around the hill in foreground. Blend. Sketch with eraser, then charcoal, the leafless tree, the shocks of corn, and the evergreens. Add the lights of the sunset on trees and corn with point of chalk. A little touch of gray on the hillside must not be forgotten.

Let the teacher draw at the board, explaining each step as here given, while children pay close attention; then erase and redraw, this time accompanied by the class. With each step in the progression have class give attention, and at a signal all draw together. Teacher may pass from one to another, helping and encouraging, as the picture progresses.



I



II



III

No. 2. The pumpkins may be drawn with circular strokes, blending with the fingers. Add grass and vines last. Those farther away are smaller and higher on the board. The accented strokes are less decided.

No. 3. The shape and branching of trees are explained, practised upon, and finally these two examples drawn. A to-and-fro movement of the chalk produces the foliage. Let the strokes be short. Use broad side of chalk.

Educate the children and youth to consider the works of the great Master Artist, and to imitate the attractive graces of nature in their character building. As the love of God wins their hearts, let them weave into their lives the beauty of holiness. So shall they use their capabilities to bless others and honor God.—Mrs. E. G. White.

CRAYOLA. No. 1. This may be drawn in the spring or autumn tints or in tones of gray and black. For the autumn picture, cover sky with yellow, perhaps two thirds of the space from top. Add touches of orange and a tiny spot of red next the horizon. Cover the ground with brown, with here and there a touch of yellow and orange. A little light green in the foreground may be added last of all. Teach class to put the colors on lightly and evenly. The tones can be darkened, but never made lighter.

No. 2. Draw very lightly the form of a hill with yellow crayola. The sky is similar to No. 1, with more orange near the horizon. Locate the corn shocks with light strokes of brown. Give care to the impression of perspective produced by the relation in size and position of these shocks of corn. Cover the ground next lightly with brown, leaving a space of white on the left side of the shocks. Add heavier strokes where shadows and shade are, as seen in the picture.

No. 3. A rainy day. Draw in two tones of gray, using black crayola. The tones should be of nearly the same intensity.

THE OCCUPATION PERIOD

(See "The Occupation Period," bottom of page 29, in the previous number.)

FIFTH WEEK.—1. Cut pattern of grass from card No. 4, Set I. Mount on page of note-book with memory verse. Copy memory verse from board.

2. From green paper allow children to cut trees, using pattern from Card No. 4. Mount.

3. Cut an apple from red paper, using pattern card No. 4. Cut apple seeds from brown or black paper. Mount on page with apple.

4. Cut from red paper a radish, card No. 5. Mount. Model in clay such roots as beet, carrot, and turnip.

5. Teacher select occupation.

SIXTH WEEK.—1. Cut leaf and stem from green paper, card No. 5. Write memory verse.

2. Cut buds from brown, green, or black paper, card No. 5.

3. Sew on cardboard a hektographed outline of leaf, card No. 5.

4. Draw, cut, or sew outline of flower, such as tulip, crocus, or poppy.

5. Write memory verse.

SEVENTH WEEK.—1. Copy memory verse from board.

2. Copy memory verse from board.

3. Cut from circle patterns a circle and a crescent. Color circle orange; crescent, yellow. Mount in note-book.

4. Cut stars from thin white paper. Mount on light-blue paper. Mount in note-book.

5. Teacher select occupation.

EIGHTH WEEK.—1. Copy memory verse from board.

2. Cut and mount fishes. Pattern on card No. 6.

3. Cut and mount frog. Pattern on card No. 6.

4. Cut and mount snail. Pattern on card No. 6.

5. Teacher select occupation.

NINTH WEEK.—1. Copy memory verse from board.

2. Cut from pattern of pigeon (card No. 7), and mount.

3. Copy sentence from board bearing upon the lesson.

4. Cut from pattern of duck (card No. 7), and mount.

5. Teacher select occupation.

TENTH WEEK.—1. Cut and mount cow, card No. 8.

2. Copy memory verse.

3. Copy memory verse.

4. Cut and mount camel, card No. 8.

5. Teacher select occupation.

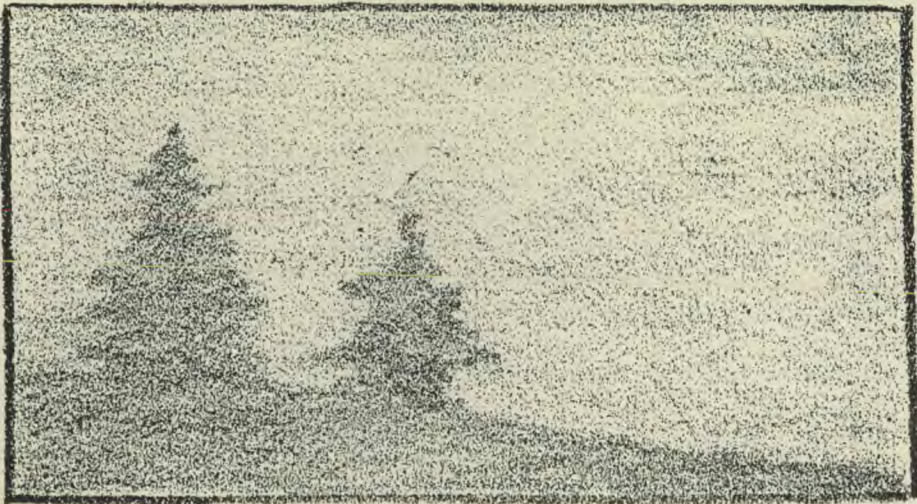
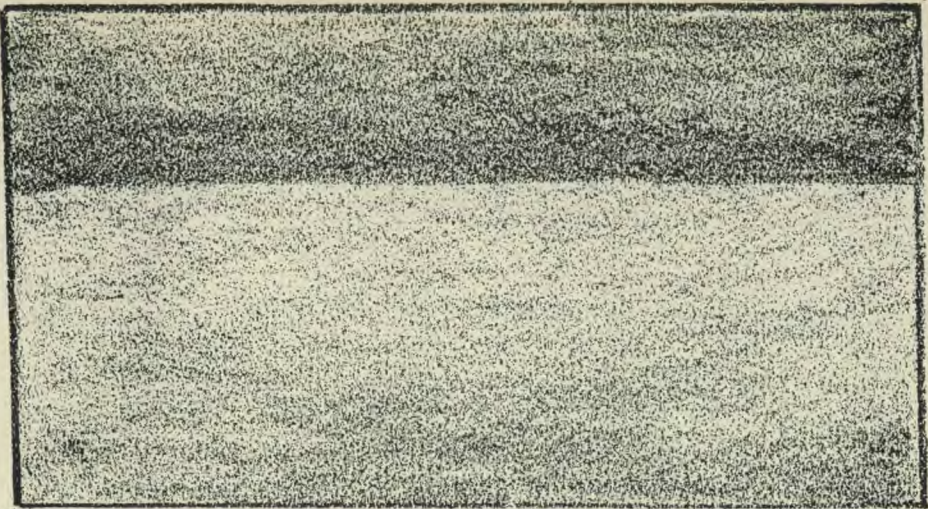
ELEVENTH WEEK.—1. Copy memory verse.

2. Copy sentence from board bearing on lesson.

3. Cut and mount from card No. 9.

4. Copy memory verse.

5. Mount cuttings made on third day.



CUTS 1 TO 3 FOR CRAYOLA

Junior Missionary Volunteers

An Outline¹

Studies on the Second Advent Movement

- Lesson 1. The Great Commission
a. Jesus the greatest missionary
b. Under-missionaries: Peter, James, John, Philip, Paul
- Lesson 2. The Apostasy, or Great Falling Away
a. Paul's prophecy
b. Its fulfilment
- Lesson 3. The Waldenses
a. How children were taught to be missionaries
b. The schools of the people
c. Their missionary zeal and methods of work
- Lesson 4. The Reformation Under Luther
a. Luther's boyhood
b. The chained Bible
c. The gospel of righteousness by faith
- Lesson 5. The Great Missionary Awakening of Modern Times
Judson, the first American missionary
- Lesson 6. William Miller and Other Teachers of the Second Advent
Signs of Jesus' second coming
- Lesson 7. Childhood and Conversion of a Little Girl Who Believed
in Jesus' Coming (Ellen Harmon)
- Lesson 8. The Disappointment
- Lesson 9. The First Vision, "Early Writings"
- Lesson 10. The Life of Captain Bates
a. Conversion
b. Temperance work
- Lesson 11. The Story of the First Sabbath Tract, by Elder Bates
- Lesson 12. The Story of the First Paper, by Elder James White
- Lesson 13. Our First Sabbath-schools
- Lesson 14. The Story of the Publishing Work
- Lesson 15. The Organization of the Seventh-day Adventist Denom-
ination, 1861
- Lesson 16. The Beginning of the Health Work
- Lesson 17. The Beginning of the Educational Work, 1868
Battle Creek College, 1874
- Lesson 18. The Beginning of the Tract Work
- Lesson 19. The First Foreign Missionary
- Lesson 20. The Beginning of the Work on the Pacific Coast
Story of *Our Little Friend*
- Lesson 21. The Sabbath-school Department
- Lesson 22. The Church-school Work
- Lesson 23. The Young People's Department
- Lesson 24. The Church-school Missionary Work

¹ Referred to in recommendations 3 and 4 in the report found on page 73.

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.

Every Home a School—No. 2

Training a Child to Self-Control

How often we hear people say, "When the baby is older, we will train him not to tease," or, "we will train him to obey," forgetting that the very best time to train a child is before he gets older; the younger the better.

The apostle Paul recognized the double nature in his life when he said, "When I would do good, evil is present with me." In the heart of every human being there is going on a struggle from the day of his birth until the day of his death, and the outcome of this conflict is largely decided in childhood. On this point, Dr. Trumbull says, "A child who is trained to self-control—as a child may be—is already a true man in his fitness for manly self-mastery." We might appropriately add, a man who has not been thus trained will always be a child in the conflict with self, and will never be as strong a man as he might have been. His character will be weak, and he will often fail in the struggles of life.

Parents should begin early to build the bulwark of self-control around their children. There is no time to lose. Right habits must be insisted upon from infancy. The baby must not be indulged. It should not be given a light when it cries for it, nor be taken up every time it tries to change its position. Small children should be taught to eat the food that is best for them, and at the proper time. They should not be allowed to run about the room when it is time to be quiet. They should be gently but firmly led to control the impulse to scream wildly on slight sensation of pain. Who can not recall outbursts of uncontrolled feelings when a child has bumped his head, or bruised his finger? At such times the wise parent will in a cheerful tone of voice encourage the child to laugh it off and forget it. Unwise sympathy is enervating to the character.

As soon as a child is old enough to understand, the parents should take time to encourage him to bear his small trials bravely, as papa bears his. By loving sympathy wisely directed, children may be trained to self-control, and a principle thus laid down that will be a benefit in coming years.

A word more from Dr. Trumbull: "By means of self-control a child is made happier, and is fitted for his duties while a child and ever after, as otherwise he could not be. Many a man's life course is saddened through his hopeless lack of that self-control to which he could easily have been helped in childhood, if only his parents had understood his needs and been faithful accordingly."

Training a Child to Reverence

Reverence is another cardinal virtue that should be early impressed upon the mind of the child. By means of nature talks, by study of the growth of the tiny seed, the care of the birds, and the mechanism of the child's own body, the wise parent will seek to impress upon the mind of the child a profound reverence for the Heavenly Father. The baby is quick to observe the bowed heads of the family as the father asks the blessing on the food. If there is any reluctance on the part of the child to follow the example thus set before it, the mother should encourage the little one to bow its head and fold its hands. At the family altar also is an excellent opportunity to teach the child reverence. No disorder should be allowed during family worship, which, by the way, is not observed as faithfully as it should be.

The irreverence of American children is almost a proverb at home and abroad. In this country, with our free, democratic ideas, we have lost much of the formality of our forefathers; and with it we have lost much of our respect for sacred things. While shaking off the shackles of creed, we have been in danger of going too far and allowing too much freedom. The child who is not impressed in early life with the solemnity of divine things has suffered a great loss, and will in after-years find it difficult to cherish a reverent spirit.

Training a Child to Be Unselfish

Selfishness is at the bottom of every other evil trait of character. An unselfish child is rarely seen, and yet every parent would be glad to cultivate this desirable trait. How can it be done? As the twig is bent, the tree inclines. So the parents must begin early to show the baby how pleasant it is to divide its playthings with brother, sister, or playmate. If any little treat is brought home to the little one, encourage the child to share it with mama and papa.

Just now a picture from real life comes to mind. It is that of a large family in a new country, far from a railroad, and in meager circumstances. Luxuries are rare in this humble dwelling, but a spirit of generosity and good fellowship prevails among the children that would be a blessing in more prosperous families. As the father returns from the market, the children gather around to see what the treat is this time. How bright their eyes are! How expectant each little face! What will it be, is the question of each eager countenance,—apples, oranges, or candy? "O, it's apples!" cries Willie, as the father draws from his pocket two or three red-cheeked beauties. But what are they

among so many? Then the work of division begins. It is a work of art, and the result gives more real pleasure and satisfaction than any costly gift brings to children of to-day. If you should ask me the source of this unselfish spirit, I should quickly tell you it was the mother's influence. Parents themselves must cultivate an unselfish spirit, and this will bring the spirit of Christ into the home. "One peculiarity of him was his self-denial and unselfish love for others."

A small child can be taught the joy of giving up to others, of dividing its playthings, and in other ways sharing its joys with some one else. Really this is one of the greatest pleasures there are in this world for any of us.

But the parents must not, in their efforts to show an unselfish spirit, fall into another error which is not uncommon even with good parents — that of giving themselves too freely to their children. Even a little child should be taught to wait on itself, and in a small way bear its own burdens. Who has not seen a mother deprive herself of suitable clothing that an overindulged daughter might have some coveted luxury? Often we see parents gratifying every wish of a child. This is detrimental to its best development. Dr. Trumbull truthfully says, "Wise withholding is quite as important as generous giving." And he further says, "A child who has never had a legitimate wish denied is poorly fitted for the duties of life."

A Thanksgiving Story

"WELL, children, we must work fast to-day, for we have so much to do; but I want to tell you a story first. Do you know next Thursday will be Thanksgiving day?"

"O, yes; and we are going to have nut roast, cranberry sauce, and pumpkin pie, and ——"

"Now if you will listen, we will talk about Thanksgiving."

"Well, why do we have Thanksgiving anyway?"

"That is just what my story is about. It was long, long ago when some people called Puritans came across the ocean. They sailed for many days through storm and waves, and at last they reached our country. The ship they sailed in was called the 'Mayflower.' It was very dreary when they landed on a rocky shore. One big rock they called Plymouth Rock. There were no houses for them to live in, to protect them from the cold winter. But they were a brave people, and willing to work; so they at once began to cut down trees, and build themselves houses. They had very little to eat, and only poor clothes to wear. Often they were cold and hungry. Many of them became sick and died. It was a sad time for the poor Pilgrims, as they were sometimes called. I suppose they were almost sorry they came to this country at all."

"Did it stay that way all the time, mama?"

"No, children, you know everything in this world comes to an end.

Our joys and our sorrows pass away after a while, and we partly forget them. If we could always remember that, it would help us to be strong and brave when we have trouble, wouldn't it?

"Well, by and by the snow melted and ran down the hillsides to the sea, the sun warmed the earth, and soon the birds were singing in the trees, and little buttercups and daisies were peeping up from their beds.

"The Puritans were more hopeful then. They planted corn, potatoes, wheat, oats, and many other things. The warm rain and sunshine made their crops grow, and they felt happier then. After a while the grain was ripe, and everything was gathered and stored away for winter. Then the people thought it would be nice to have a big dinner, where all could come together and rejoice, and thank our Heavenly Father for such good crops. That was the first Thanksgiving dinner."

"What did they have for dinner?"

"For their big dinner I suppose they had real turkey, roast goose and pig, and pickles, and many other things which we are told now are not best for us. I do not like to think the gay, proud turkey has to give up his life to satisfy our appetites, do you, children? And everybody knows the pig is not good for food. He has so many diseases we might get some of them if we ate his flesh."

Edna: "Well, I like Aunt Mary's nut roast better than any pig meat, or turkey either."

May: "So do I, and anyway when God put Adam and Eve in the garden of Eden, he told them he had given them the fruits and the seeds for food, and he did not tell them to kill the birds or animals. I think they have as good a right to live as we have, don't you think so, mama?"

"Yes, dear, I think that is so. As I said a moment ago, the animals have many diseases, and this makes it dangerous for us to eat their flesh. It is much better for us to get the oil which we need for our bodies from nuts, cream, peas, and other nutritious articles.

"You know, children, when Uncle Joe selects timber to build fine houses, he gets the very best he can buy, that which will last the longest. Now you are building little temples, every one of you, and mama wants you to have the very best material we can find, that you may have rosy cheeks, and bright eyes, and steady nerves.

"Do you remember what it says in the Bible about our temples? Listen, and I will tell you. In 1 Cor. 3: 16, 17, it says: 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.' God wants us to be careful in eating and drinking, so he can send his Holy Spirit to be with us all the time.

"Well, our story is getting quite long; but every fall since that time people have Thanksgiving dinners, and often invite their friends to dine with them."

Edna: "What did the Pilgrims do with the sick ones? Could they go too?"

"Most of them were well by that time, but they had all suffered so much from hunger I think they would not forget the sick ones."

May: "I suppose they sent them a basket full of good things."

"Don't you think that would be a good way for us to do, children?"

May: "Mama, can't you bake a nice lemon pie for that poor old lady? Her cheeks were so hollow" (meaning an old woman who came peddling the day before).

"I do not know where she lives, but we can find some one else. That will be the very best way we can thank our Father for our good home and food. You know, Jesus says if we do something for his poor people on the earth, it pleases him as much as if we did it for Jesus himself. We should all be glad to give Jesus something nice to eat if he were here, shouldn't we?"

SUGGESTIONS.—It would be interesting for the children to play they are Pilgrims. A simple boat could be outlined on a sewing card, and the children could sew it, while they live over the story again.

Home Occupations

EVERY wide-awake mother feels daily need of providing something for the little folk to do. She wants it to be of a kind that will occupy busy little minds and fingers in a pleasing and useful way. Ingenious mothers enjoy best planning daily something of their own device. Yet small children need frequent change, and are always running out of something "to do." Many a mother finds times when she almost runs out of something to give them to do. The many cares of the household limit her time for thinking out ways and means of occupying and directing the child's active powers so as not only to provide for the hour or the day, but to count most for the future.

Children like to imitate their elders; it is the anticipation of the man and woman in them, and should be made the most of. The daily life in the home and the natural world about us furnish an abundance of materials for keeping tiny folk busy in a harmless and helpful way. It is our place as parents to make use of them. A very helpful little volume for this purpose is "Home Occupations for Boys and Girls," by Bertha Johnston, editor of "Kindergarten Magazine."¹ The first sentence in the preface says, "The plan of this book has special reference to the mother when comes the woeful plaint, 'I don't know what to do! Mama, what can I do now?'" One of the special virtues of the book is the clever ways in which it shows that the odds and ends incident to family life in every home can be turned to advantage in responding to this plaint. It has chapters dealing with "the secrets of the market basket," with "nature's horn of plenty," things saved from the scrap basket, the paint-box, plays and games, holiday occasions, etc. As fitting to the

¹ Published by George W. Jacobs and Company, Philadelphia; 191 pages; price, 40 cents.

date of this number and in part to the previous story, we give below selections from the chapter "Festival Occasions"—not because they represent the best in the book, but because suitable to the season. The turkey may represent a live one, which we are not going to kill. There is occupation enough in these selections for quite a number of days.

H.

Thanksgiving

PLACE CARDS.—(White paper or cardboard, brush and paints or pen and ink.)

1. Cut out a turkey, copying from some picture if necessary. (Picture may be found in dictionary.) If skilful with brush or pen, indicate the feathers, eye, etc.

2. Draw picture of pumpkin. Cut it out. Paint in deep-orange tones with shadings of brown. Cut into it eyes, nose, and mouth, suggesting a man's face.

3. On white cards write stanzas from Whittier's poem "The Pumpkin Pie," and let each guest read his stanza in turn.

4. Cut as many triangles as there are guests, and paint each to resemble a slice of pie. One side of the triangle should be curved.

5. Find a simple figure of a Puritan maiden, and draw in outline; then cut out, and paint or draw in black ink the important lines. Use as place card.

6. Make little walnut boats, and on each sail write name of guest.

7. Find picture of "Mayflower," and copy on white card. On reverse side write a stanza of "The Breaking Waves Dashed High." Let each guest read his lines.

BUTTER MODELING.—(Clay modeling tools, firm butter.) If any child has acquired a little skill in clay modeling, let him try his hand at modeling out of firm butter some form expressing a Thanksgiving thought. It may be a piece of fruit, or some animal. Get clay modeling tools at art store.

CENTERPIECE.—(Pumpkin, knife, fruits, and vegetables.) Hollow out a pumpkin in such a way that a part of the rind is left as a handle to the remaining part, which serves as a basket. Into this basket put a variety of fruits and vegetables, emblematic of the bounties for which we are grateful.

CANDLESTICK.—(Apple, candle.) Cut in the top of a rosy apple a hole of right size to hold a candle. A carrot can also be used thus, but a part must be cut away at the bottom so as to secure a firm base.

ROOM DECORATIONS.—1. *Corn-stalks.* (Strong cord and needle, hammer and tacks.) Stack corn-stalks in the corners of the rooms in effective positions, two or three to a corner. Those living in cities may find it well to secure these from farmer friends some time before the holiday.

2. *Unhusked ears of field corn.* (Strong cord.) The corn-husks must be turned back from the ears and cut off from them without loosening the separate leaves. Then a number of these husks may be strung upon a strong thread or string, alternating with the ears of corn. Hang along the upper part of the wall as a frieze. The rich, warm tones of the brown and yellow are very effective.

3. *Cranberries and Brussels sprouts.* (String, needle.) Run upon a string half a dozen cranberries, then a Brussels sprout, then more cranberries, etc., and suspend this as a festoon along mantel-shelf, in chandelier, or over window.

4. *Autumn leaves.* (Leaves, fresh or dried, thorns or needle and thread.) The leaves may be made into wreaths for the head or decoration for the room either by overlapping one upon another and fastening together with a thorn or sharp twig or by stringing together on a stout thread.

5. *To dry or press leaves.* (Blotting-paper, two small smooth boards, strap, wax or linseed-oil.) Gather and press pretty autumn leaves thus: Have ready two boards measuring about one by two feet. Put the leaves between sheets of blotting-paper, place these between the boards, and then strap the boards tightly together, or if no straps are convenient, put the boards beneath a heavy weight (a book will do). Change the paper every day or so till sure that the leaves are quite dry. To preserve and brighten the colors after drying, dip the leaves in melted wax, and press a moment with a hot iron; or clear, boiled linseed-oil will do in place of the wax, using, however, as little as possible.

6. *Autumn boughs.* (Oak boughs.) Oak boughs, with the rich, red russet leaves still upon them, are very handsome in the autumn. The beautiful branches may be gathered by the young people, and hung in parts of the room where most effective.

Talks to Children

BY MRS. MATTIE KELLEY

Talk X

AT the time Jesus was born, there were some men called wise men, living in the far East. They had read the Bible, and knew the time was near when God would send Jesus to earth; so they watched every night for the star that God had said he would send to show them where to find the Saviour.

As they looked one night, they saw a very large bright star. Then they knew that Jesus was born, and they quickly made ready and followed the star; for it moved before them all the way to Jerusalem. They stopped at this city to ask where Jesus was, for they had come to worship him.

A wicked king named Herod lived at Jerusalem; and when he heard that Jesus was born, he was angry and jealous, because he feared that Jesus might be a great king when he grew older, and then he himself could not be king any longer. So he told the wise men to go to Bethlehem and find Jesus, and when they had found him, to come back and tell him, so that he could go to worship Jesus too.

But King Herod did not love Jesus, and did not want to worship him at all. For Herod served Satan, and only wanted to know where Jesus was so that wicked men might be sent to kill him.

Then the wise men went on, and the star went before them, until they came to Bethlehem. The star rested right over the place where Jesus was.

When the wise men saw Jesus, they kneeled down and worshiped him. And they gave him some beautiful and costly presents which they had brought. Then they thought they would go and tell King Herod where to find Jesus, for they thought he wanted to worship Jesus too.

But God knew Herod's thoughts, and would not let Herod's cruel men kill the little babe. So God sent an angel to tell the wise men in a dream not to go back to Herod at all, but to go home another way. So the wise men did as God told them.

God has the same kind care over us as he had over the little child Jesus. The Bible says, "He careth for you." 1 Peter 5:7.

Questions

1. Who were living in the far East at the time Jesus was born?
2. Had they studied the Bible?
3. What time did they know was near?
4. As they looked one night at the stars, what did they see? What did they know by this?
5. As they followed the star, why did they stop at Jerusalem?
6. Why was King Herod angry and jealous?
7. What did he say to the wise men?
8. Did Herod really love Jesus and want to worship him?
9. Why did Herod want to know where Jesus was?

10. To what place did the star finally lead the wise men?
11. When they saw the little babe, what did they do?
12. Did the wise men know that Herod hated Jesus?
13. But did God know Herod's thoughts?
14. What did God send an angel to tell the wise men to do?
15. Did they do as the angel said?
16. Does God care for us just as he cared for the babe Jesus?
17. What does the Bible say about God's care for us?

? ? ? ? Question Corner ? ? ? ?

I AM glad to have questions from our readers. Here is one: —

QUESTION.—How much social life can a schoolchild be allowed?

The answer to this question depends upon what is meant by the term "social life," and what the age of the child is. Any child old enough to attend school has all the social life he needs. If the writer refers to children's parties, the child does not need them at all. The world is going mad after amusements and entertainments and exciting pleasures. Parents must be on their guard, or their children will be carried down-stream and swept over the rapids to destruction.

QUESTION.—Can high-school pupils attend evening social gatherings without harm?

Even high-school pupils as a rule are better off without evening entertainments to any great extent. I have in mind now a neighborhood where there is quite a company of young men and young women who never have an evening together without their parents. Occasionally the word is sent around that all are invited to a certain home. It is understood that the invitation includes father and mother. The fathers visit, and the mothers talk and plan about various matters of interest. All play some innocent games, sing, give recitations, and thus the families cultivate the spirit of sociability and neighborly friendship. At a suitable time they separate, and the families return to their homes together. God wants to save us by families. Why not work together here, that we may dwell together hereafter? Some parents and children know so little of each other's affairs that if the Lord could take them all to heaven, they would not feel at home together.

The high-school age is the adolescent period, and it requires more than human wisdom to know how to deal with the young people during this period. Parents should give their personal companionship to their children all through the days of childhood, so that as they reach this critical time there will be such a bond of sympathy and good fellowship that even though the parent can not always grant the child's desire there will be no estrangement. A writer whose counsel we all accept, says: "Children often become impatient under restraint, and wish to have their own way. Especially from the age of ten to eighteen they are inclined to feel there can be no harm in going to worldly gatherings of young associates. But experienced Christian parents can see danger."

Among the Schools—How They Opened

SOUTH LANCASTER ACADEMY

SOUTH LANCASTER ACADEMY opened with a larger enrolment than last year. We have almost reached the 300 mark, and still they are coming. A most excellent spirit prevails in the school among students and teachers. We are full of hope and courage, and are determined to make this the best year yet.

C. S. L.

WASHINGTON FOREIGN MISSION SEMINARY

With an enrolment almost twenty per cent higher than last year, a better grade of students, and the fuller development of our plan, the Foreign Mission Seminary gives promise of the best year in its history. We have a good number of young men preparing for the ministry, a fine class of young women for Bible work, an excellent class of colporteurs for foreign fields, and a good class of postgraduate nurses.

M. E. K.

MOUNT VERNON COLLEGE

Mount Vernon College began its nineteenth session September 4, with very encouraging prospects. The students are of that class most desirable in a school,—steady and apparently here for serious work. The faculty are of good courage, and are earnestly striving to make the best year in the history of the school.

S. M. B.

EMMANUEL MISSIONARY COLLEGE

Our school has opened with practically fifty per cent increase in attendance over any previous year. At present our enrolment is 196. What is more encouraging to us than the number of students is their strength and earnestness. Our student social meetings on Friday evenings are a great inspiration to all. Prospects are good for a large class of advanced graduates.

O. J. G.

THE SOUTHERN TRAINING-SCHOOL

At the close of the third week there are 86 students in attendance at the Southern Training-school. This includes grades seven to fourteen. Both students and teachers have entered upon the year's work with commendable zeal and earnestness. Those who have entered school this year for the first, have expressed thorough satisfaction with the school and its surroundings.

C. L. S.

UNION COLLEGE

Union College opened with an increase of about ten per cent above last year. The graduating class has enrolled about 20 collegiate and 20 academic members. There is a strong spirit of work and a deep interest in religious matters. Really I have never seen a year open under such favorable auspices as this year has with us.

F. G.

KEENE ACADEMY

Keene Academy opened September 18. Our enrolment is ten more than at the same time last year. We have a good class of students, and the outlook is encouraging. Our new normal building—forty-eight by fifty-six feet, two stories high—will soon be ready for occupancy.

C. B. H.

LODI NORMAL INSTITUTE

Our attendance on the opening day, September 23, was beyond expectation, this being the time of year when a large number of our students pick and pack grapes at a good wage. The enrolment to date is 105 academics, and about the same number in the grades. The school is now divided into bands, with a view to aggressive work. The same good spirit of last year is already felt in our student body.

I. C. C.

Christian Education

H. R. SALISBURY
W. E. HOWELL

Editors

WASHINGTON, D. C., NOVEMBER, 1912

Subscription Price **\$1.00 a year**

Single Copy 10 cents

No subscriptions accepted for less than half-year

Published monthly by

REVIEW & HERALD PUB. ASSN.,
WASHINGTON, D. C.

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

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WALLA WALLA COLLEGE

College opened Wednesday, September 11. At the end of the first week there was an enrolment of 128 against 102 a year ago. The enrolment at the close of the first month is 170. The Young People's Society, the Foreign Mission Band, Bible Readers' Band, and other organizations for religious work are active. The Ingathering campaign was carried on enthusiastically, and nearly \$125 was raised. E. C. K.

PACIFIC UNION COLLEGE

The fall term began September 24, with 108 students in academic grades and 35 in the model church-school — a larger number and a better class of students than at any previous opening. A Young People's Missionary Society was organized, consisting of nearly 100 members, divided into Foreign Missionary, Temperance and Liberty, Girls' Reading and Boys' Reading Bands, with a strong Men's and Women's Personal Work League. A splendid interest and a good spirit prevail. C. C. L.

FERNANDO ACADEMY

Fernando Academy opened its doors for another year of work, on September 11. The school has been in operation for one month, and the enrolment of academic students is 125. These students are of quite mature age. Quite a number of married people are here, intending to enter the ministry and the Bible work. There are at present 100 persons in the school homes. H. G. L.

LOMA LINDA COLLEGE

The year's work at Loma Linda has opened very encouragingly. There are 60 medical students in the four classes, and 4 more are expected. These are distributed as follows: Fourth-year students, 7; third-year students, 18; second-year students, 17; freshmen, 18, with 4 more to come. W. C. W.

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ENROLMENT

The enrolment for the season of 1911 and 1912 was nearly four hundred.

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