

# CHRISTIAN EDUCATION

A MAGAZINE FOR HOME AND SCHOOL

Vol. IV

January, 1913

No. 4

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Of Daniel it was said, "An excellent spirit was in him;" of Walla Walla College it was said by the examiner from the State University at his recent visit, "You have an excellent spirit in your school."

E. C. KELLOGG, President - - College Place, Washington

# Only One Month More

ON October 1, it was decided to raise this journal to a monthly. On October 12, copy went to the printer. On October 25, our first monthly went into the mail. That was a month of triumph, and we hope history may make it mean something. But every achievement costs something. In this case it cost the risk of trebling our list of subscribers in three months. But every risk has its compensations. In this instance one of these is the privilege of extending the mission of the magazine more fully into the origin and center of all educational effort—the home. But the mission of the journal can not reach the home unless the journal itself goes there.

FEBRUARY 1, 1913

This date was set for making our goal on the list and for the expiration of special offers; for we can work better against a date than without it. Now “many hands make light work”—only an average of *two new names* to each old subscriber to treble the list; yet this cuts off all presuming that “the other fellow” will do the work; it is safe to presume he will not, and to double or treble our quota. The largest number sent in so far by any one person is twenty-four, and the sender plans to get enough more for our premium Globe; but there are many who have sent in none! These have one month more to make good.

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#### IN THE PURSUIT OF KNOWLEDGE

Lost to all sense of where he is or what he is holding, this man's eager, animated look shows that he has acquired the true student's habit of "This one thing I do," while working at his task.

# Christian Education

Vol. IV

Washington, D. C., January, 1913

No. 4

## Qualifications of the Teacher

BY B. G. WILKINSON

1. *Spiritual.* "To be carnally minded is death; but to be spiritually minded is life," says the apostle Paul. No teacher can be a leader for young people of spiritual minds when he himself is not spiritual; in fact, he can not keep pace with them, much less be a leader. They hunger for something they do not find him capable of imparting; and feeling that they do not receive from him their full quota of daily bread, their unfilled lack leaves within them a standing dissatisfaction, and he does not possess their fullest confidence. Moreover, there can be no character building without the support given to spirituality by intellectual and moral instruction. And who would be connected with a school that turns out characterless students? The teacher must show a life in touch with the life of God. His belief in, and his touch with, a risen Christ should ever keep about him the breath of immortality. I do not mean, however, to enlarge upon this qualification. I am presenting no new idea when I say that the fundamental qualification, the one without which all other qualifications are useless, is spirituality.

2. *Intellectual.* While we are laying our emphasis upon character, we should not forget the place which must be given to skill and culture. I say *must*, for that is misnamed character which is distilled off in mere vapors of sweetness and goodness. That is no character which does not possess efficiency in distinguishing good from evil, which does not have ability to make clear to all the reality and the serious consequences of these two differentials, and which does not possess strength to denounce evil and to make good everywhere prevalent. Character does not pass off in a mist of sweet nothings, but it distils and crystallizes itself into definite laws and certain issues upon which men are willing to rise and fall. While we may denounce Harvard, Yale, Ann Arbor, and all colleges in general for heavy failures in having lost sight of character producing, let us, who make character the chief aim of education, not fail in giving to skill and to culture their proper place.

Respecting intellectuality, then, what definite standard shall I erect for the ideal teacher? I make bold to say that no one should be considered properly qualified intellectually to accept the position of teacher

who has not had a training in the subjects to be taught at least four years in advance of the pupils he is to teach. The reason for this may be found in the principle that no one is capable of knowing to advantage the unit who is not in some measure acquainted with the general or the aggregation of units. I can not select to the best advantage a building lot in a city the first hour after arriving in that city for the first time. I must have gone over the different streets and have become acquainted with the city as a whole before I can secure my proper perspective, become acquainted with the relations and comparisons of value, and so select an advantageous building site. In other words, he knows best a single part who knows the general best. So, a teacher should be at least four years in advance of the pupils, either by study or by experience in knowing the larger whole, in order that he may give to the pupil a proper understanding of the individual subject. The teacher should not be a learner with the student; neither should he learn by practising upon the student.

If we had a relative near and dear who is to undergo a serious and probably fatal operation, we should not choose as a surgeon some one who is learning surgery at the moment of our selection. The knife is to be drawn too close to the line between life and death for us to select an inexperienced hand; yet when it is a question of the minds of our children or associates which are to undergo operations more delicate than those which can be performed upon the body, how often we are careless in the selection of the operator!

3. *Culture.* It is difficult as we walk through the avenues of life to decide which qualification makes more often for success — intellect or culture. Many a man of high intellectual ability has lost out in the pace of life because of his absolute neglect of culture. He forgot that there is latent in the life of every one a certain something which appreciates something more than sharp, keen intellectuality. One who is called to develop the minds of children and youth should have a high appreciation of a knowledge more extensive than the subject which he teaches. From his lips should flow a constant stream of knowledge. Every time he opens his mouth to speak, his sentences should constitute a big slice of liberal education. No narrow-minded teacher, nor one possessing a little soul, can ever attain to this high standard. Natural history, science, law, business principles, poetry, literature, expressions of a wide and sympathetic knowledge of life, should be constantly mingled with his teaching. And such teachers have we had. The pathway of life is marked not only by the splendid achievements of such a teacher, but also by his pupils, who are always and everywhere a noticeable reminiscence that they studied under him.

4. *Financial.* Every wise head knows that money constitutes the sinews of war. There may be a wide diversity of opinion on how to secure money, yet, nevertheless, a victorious warfare can always create its own support. People will always pay for what they get. If you give them spirituality, they will pay for it; if you present to them a

system of education, or educators, which the people know are not a bluff, they will pay, and pay well, for what you give them. A good teacher is ever a financial asset to the institution of which he is a part. A good teacher is always willing to cooperate with the school management in building up the institution. He is not always necessarily restrictive in expenditures. That sometimes is the worst economy. But he is ever willing to bear a burden to see the school build up as a whole, not strenuous for his own department only. His qualifications as a teacher are so broad and so strong as to demand the confidence of the denominational public, and thus he is a strong asset in multiplying the attendance. His membership on the faculty will eliminate the necessity of field soliciting; of sending out educational whips to corral the students and drive them into the institution; of laying upon the union conference president and the local conference presidents constant urging and earnest personal solicitation in behalf of the year's attendance. In other words, an able teacher is always a strong drawing card.

5. *Influential with the board.* I like to see a faculty that can set the pace for the board. Generally it is the glory as well as the arduous task of a board to set the pace for the faculty. Here again conditions are reversed from what they ought to be. Who can know better the needs and possibilities of a growing work than those who are working every day at its growth? Who ought to know better the needs and possibilities of an educational institution than the men whose life every day is being swallowed up in the life of that institution? Their glory hangs on her glory. It would then not at all be unbecoming for them to come with a solid front before the board and present what, in their conviction, should be the object and standard of the institution, what its course of study, what the management and equipment which all should strive to secure. Such a faculty as that would put a board upon its mettle, would make its members sense that if they were to be leaders of *that* faculty, they must be wide awake and keep pace with things.

6. *Influential with the youth.* No teacher should be merely a daily recording machine for pupils' recitations,— a mere cash register, if you please,— somebody whom the scholar sees sitting each day in a chair by a desk in front of him— no more, and that's all. But a real teacher should be a model for the pupils, one of whom the young man says to his mother, "O mother, if I could only be a man like Professor X, I should think that I had made a wonderful success." Such a teacher, even when not seen, exercises a strong influence upon the youth with whom he comes in contact. I did not say with the youth who have been in his class-room, because such an instructor is the model and ideal of young people who have never been in his class-room. He draws and wins the youth to the beliefs which he believes; he inspires them to nobler ideals, and spurs them on to secure an education that will fit them for more profitable service to humanity. One college manned with a faculty of such educators as that is worth more than ten institutions whose teachers are nothing more than class-room machines.

# Stepping-Stones and Pitfalls in Education

## In the Home and in the School

WHEN a drowning man or the inmate of a burning building is rescued from his danger, he feels under lasting obligation to his rescuer, and never loses a chance to express his gratitude in the most meaning way he can. If a boy or girl thus in danger is rescued, the parent, who senses more fully the meaning of the deliverance, seeks by every possible word and act to show his feeling to the deliverer.

If, through neglect or ignorance or any other cause, the children in our homes are exposed to a danger greater than physical death,—moral leprosy or mental starvation,—and if the school comes to the rescue with effectual remedies, what ought to be the attitude of parents toward that school?

We can not honestly advise any enlightened, God-fearing parent to send his children to a school which he knows can do no more for them, spiritually or mentally, than he himself can, or than some other teacher not in the ordinary school can. There are parents who, either being incapable teachers themselves or being capable yet lacking the time, prefer to employ private tutors for their children, so as to bring this important work under closer observation. This is their prerogative so long as they are keenly alive to the spiritual and mental needs of their children. The point to be urged, and urged again, as a stepping-stone to the proper rearing of son or daughter, is —

4. *To make sure of providing in SOME way for meeting adequately the growing needs of heart and mind, and as an aid to this end, of the body also.* Every parent, with his heart open to divine guidance, must be fully persuaded in his own mind how this can best be done. He is not obliged to do it just as his neighbor does it, nor as his other neighbor thinks he ought to do it; but he is obliged, solemnly obliged, to do it in some *effective way*. No able-bodied parent has any right, natural or acquired, to deprive his own offspring of proper educational opportunity during the golden period of youth. We can not stop at this point to consider what that education should include; our present burden is to impress the solemn duty to educate every child in the ranks, and to support with a strong hand those to whom the educating is entrusted.

We therefore ask again, If the school is God's chosen means of helping the family, and if the family has accepted the means by patronizing the school whose constituency it is in, what ought to be the attitude of the parents toward that school? It ought to be to them the most interesting place on earth outside the front door. Their children are there — their hopes, their joys, their very images, their heaven-sent wards. They will want to go there the first day, if possible, and as many other days as they can. If too far away for that, they will want a frequent letter, weekly without fail, daily if possible, from son or daughter, and monthly from principal or teacher. They will want to know every de-



tail of the work they have reluctantly but of necessity let pass out of their own hands. If they have looked well into the qualifications of the teacher or teachers beforehand, and decided to entrust the children to them, they will want to give these teachers frequent and redoubled assurance of their keen interest and hearty moral support. If anything goes on that they can not approve, they will not reveal their disapproval to son or daughter with so much as a look, nor talk about it to the neighbors, but will go or write directly to teacher or principal and frankly open their hearts to him. They will be broad enough to accord to every other child equal rights with their own. They will be magnanimous enough to grant that some things might be discovered in Charles or Mary by the teacher to which they themselves had been blind. They will not be hypercritical, or fussy, but will allow that for expediency some things can not be done in school exactly as they may be in even an ideal home. They will be meek enough to acknowledge, at least to themselves, that they are learners along with the children, may possibly get more out of the experience than they do, but that they will have to put themselves to the stretch to keep abreast of the children's development. They will carry more secrets to the Lord in prayer than ever before, then thank God for the children and for the school, and take courage.

The pitfall — contrived with a double trap-door to make sure of the victim — which catches many of us is —

4a. *To underestimate the obligation that rests upon us to educate our children; then when we do provide for them, tie the hands of those who are doing for us what we ought to be doing, by our faultfinding and our lack of strong, sympathetic support.* The necessity of compulsory education laws is a blot upon civilization; it is a commentary on how far the family practise has lapsed from the true ideal — parents not only failing themselves to teach their children what they deserve to know, but not making use of the abundant opportunities to have others teach them. Recognizing that the untaught become a menace to society, the state passes the wholesome measure of requiring the education of children to be provided for up to a certain age.

Shall the *Christian* parent wait to be compelled? Will he put his own personal interest or that of his farm or business before that of his child, whom he alone is responsible for bringing into the world? Though able-bodied himself, will he keep Henry or Susan out of school "to work" when providing for his or her education in no other way? It is easy to begin to make excuse, and think that our case is a special one. But when God entrusts us with the talent of children, and asks for the return of his own *with usury*, the most moderate interpretation we can put upon it is that we give them at least a *better* chance in life, a *better* education, a *better* fitness for his work, than we ourselves had.



# EDITORIAL



## Notes

IF our readers are enjoying the visits of the journal monthly as well as we enjoy preparing a number every month instead of semi-occasionally, there is pleasurable feeling all round.

Our Monthly This is as it should be. We feel deeper concern than ever before to bring this magazine up to what it ought to be and can be. We invite the cooperation of our readers by way of contributing short, pointed articles, paragraphs, questions, or clippings, and by way of friendly criticism and suggestion. We invite you also to watch closely our page of journal talk on the back of each frontispiece.



THE session of the National Education Association in Chicago last July was specially marked by definite actions on several educational Military issues before the country. One of these is recorded Training in the following positive terms: —

The National Education Association regards the present attempt to establish compulsory military training in the schools of the country not designed primarily for military training, as reactionary and inconsistent with American ideals and standards.

While the physical and the disciplinary benefits that accompany military training are much to be desired, our schoolboys and schoolgirls do not need the spirit of fight cultivated in them; it is strong enough by nature. The manual-at-arms and uniforms are not in keeping with the aims of true education, whose real spirit is embodied in the vernacular phrasing: "Do all the good you can, and make as little fuss as possible about it." The work of education is to raise individual efficiency to its maximum pitch; but if animated by the right spirit, it always eschews parade. We could wish that the benefits of dancing and military training might be had without imbibing the spirit that pervades them; but for Christian schools these must be obtained through well-regulated exercises in physical culture, followed up by insistent precept and example. And these are worth while.



ANOTHER practical matter on which the association recorded itself is one on which every one of us has done more or less thinking: —

Teachers' Salaries The National Education Association urges the National Bureau of Education, and the school authorities of the various cities and States, to join in a well-directed effort for increasing

teachers' salaries to the point where they will be commensurate with salaries in other professions, and in commercial and industrial pursuits. Fortunately and unfortunately, school-teachers are rated low in comparison with other professions and occupations,—fortunately, because it leaves them free to follow the profession for the love of it; unfortunately, because it hampers them in giving the best service of which they are capable from every other standpoint. The teacher who makes adequate preparation for his work is subject to no less expenditure of time, effort, and money than the physician; and we submit it to any impartial judge whether the work of molding young lives for both time and eternity, is not at least of equally vital importance with saving a man from physical death. Nor is there any less demand on the wide-awake teacher to "keep up with his profession." As to the trades, we met a brick-mason not long ago at work on a very ordinary building, who was getting six dollars a day and quitting at four o'clock. Good carpenters of our own faith receive four dollars a day as underworkers. Just yesterday we learned that the best Negroes in a pick-and-shovel brigade working on a street near our office receive two dollars a day. The street-car conductor in Washington receives twenty-two and a half cents an hour; he can learn his business in less than a week. While the true teacher is one of the last to complain, he is one of the first to deserve consideration in respect of pay. H.

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## The Question of Efficiency

**W**HY do we have so much to say nowadays about efficiency — efficiency in teaching, efficiency in preaching, efficiency in administration, efficiency in productive labor of every sort?

One reason is that we are living in an age when rapid strides are being made toward greater efficiency in almost every phase of human endeavor. Unprecedented heights in efficiency have been attained in labor-saving, life-saving, time-saving mechanical inventions; in the conservation of forests and water-supply and wild animals; in reclaiming swamps and arid lands; in business economics; in detecting and restraining vice and crime; in promoting public health and caring for the sick and defectives; in marshaling and federating religious forces; in probing politics; in multiplying and rationalizing educational facilities and methods of every sort. We see the horseless car rush through the streets, propelled, lighted, and heated by the same force. Washington talked with San Francisco the other day for the first time through the limitless expanse of the wireless air. The death-rate in the mosquito- and fever-infected region of the Panama Canal has been reduced to a lower per cent than that of the healthiest city in the United States. Holland reported four years ago that an average of only one child of school age to the thousand was without school instruction. The very atmosphere is charged with progress and efficiency. How can we live in it and not imbibe its spirit?

Another reason why we talk efficiency is the keen sense of its lack that we feel in our daily experience. I am a teacher of grammar; but I do not know enough about it and how to teach it, to make my boys and girls fall in love with it and come out at the end of the term with faultless English in their daily talk and ordinary writing. I am a farmer; but I get only twenty bushels of wheat to the acre, while my neighbor, with only a barbed-wire fence between us, gets thirty-five. I am a stenographer; but I have to interrupt my employer's line of thought when he is dictating, and waste his time till I catch up. I am the head of a family; but the home life is so far short of what I conceive it ought to be that I apologize to my wife for ever asking her to be mine. I am a teacher of history; but I have continually to parry the blows of my bright students on my ignorance, while my subconsciousness haunts me with the shallowness and narrowness of my own reading and the illogic of my conclusions. I am called to be a foreign missionary; but I have scarcely touched any language but my mother tongue, my comprehension of the advent message is limited, and my general knowledge, discipline of mind, and skill of hand, so meager that I hesitate to expose myself to the manifold practical demands of a pioneer work of this kind. I am a preacher; but I do not half know my Bible, in either English or the original, and I get my historical information second hand, and so I often mix my dates and facts. I can not preach like Paul and move the multitudes like the Master, for my message lacks power, and my tongue lacks the eloquence of simplicity and coherence and flawless English. There is just one place where I do perceive strength, whether teaching, preaching, plowing, or writing, and that is in exhorting every young man and woman to see to it in the days of their youth that they do not have to pass through the agonies that I now am passing through, when they grow older.

But there is a third and still more potent reason why we keep talking efficiency — the fear that in our work and our conception of it, we shall not keep pace with the opening providences of God in the earth. Our good old ship missionary, Daniel Thomson, who had free transportation on all the ferries in New York harbor, used to say that the Lord provided the boats, and he rode on them; that whenever one of them broke down, the company repaired it at its own expense, and he continued to ride on it as if nothing had happened. This is the simplicity and vividness of faith in which we ought to regard the marvelous facilities and providences of the present time. One decade of material and social progress to-day measures with any century in the past. Are we keenly awake to its meaning?

The ardent advocates of peace, while doomed to the ultimate disappointment of their hopes for this world, are nevertheless sincere in their work, and may be regarded as a sort of earthly counterpart to the holding of the winds of martial strife by the four angels. We pray for the angels to continue holding the four winds; do we recog-

nize that men of wealth and position among our peace forces are being used to help answer our prayers? War we have. But to what end?—The breaking down of man-made barriers to the onward march of the last-day gospel. Witness China and Turkey.

We were given a health message years ago. Now we seem to do well to keep abreast of what others are doing to raise the standard of personal hygiene, home sanitation, wholesome diet, outdoor living, temperate working. We find, for instance, in libraries, railroad trains, and other places of resort, that the public towel and drinking-cup are removed, and provision made for individual ones; do we find it so in all our schools and offices?<sup>1</sup> Is it possible that we are only in the trail of the health movement in some respects? Who is behind this remarkable campaign for health efficiency?

For a quarter of a century, the value of manual and industrial education has been urged upon us, but only here and there has it achieved passing success, because of inefficient teachers and methods, and possibly of unborn or waning interest in a movement in which the secular schools seem fast outstripping us. It may take away the glamour of a work and cool our ardor somewhat in pursuing it not to be in the lead, but this in no wise lessens its value, and we must be content to be one of a progressive, enthusiastic multitude that we might have led.

Access to the sources of knowledge and the means of diffusing knowledge are brought so close to the multitude these days that every public dispenser of truth is obliged to watch his assertions closely lest he be taken in error. This is to his advantage rather than otherwise, but it calls for so much the greater efficiency in the educator. If we are to adhere to the Scriptural assertion that "it is enough for the disciple that he be *as* his master," it is surely the master's place to see to it that he himself be *all* that the disciple ought to become.

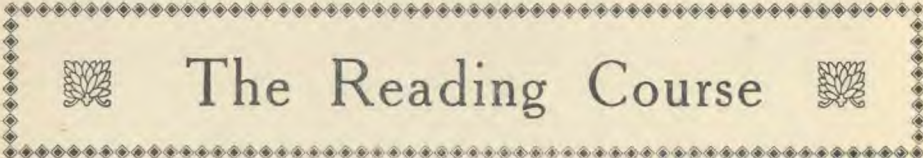
The everlasting gospel, the message for these times, must be given to the Genteels as well as to the Gentiles. Leaders in society, leaders in thought, potentates of earth, are to hear it. The arsenal of earth's material resources and the armory of heaven's power have been thrown open to promote its proclamation. Many of the best elements in society are, in God's plan, being marshaled to abet its progress, albeit perhaps they are not aware of it. The second advent movement is the greatest movement of the age. All moral and material forces, terrestrial and celestial, are in effective deploy for carrying it to the final triumphant issue. Are *we* coming up to our high privilege of having a prominent part in it? We are strong in the truth for the times, but are we as strong in its accessories and instruments, as strong in personal efficiency? What the present truth has gained so

<sup>1</sup> Since this article was written, a Washington newspaper announces the following: "The common towel was ordered abolished from railroad cars, vessels, all other interstate vehicles, and from stations, by Secretary MacVeagh, of the Treasury Department, to-day in an amendment to the interstate quarantine regulation. This action follows closely the abolition of the common drinking-cup from use on interstate carriers. Towels may be used again only after being sterilized in boiling water." Twenty-one States in the Union have abolished the common drinking-cup in schools.

gloriously in the earth has been won through its own strength, in spite of our deficiencies. Whatever we have attained of ability and success in this work has been owing largely to the power of the truth we hold. Yet it is our sublime privilege to keep full pace with the openings of God's providences for its speedy promulgation, if we but lay hold on the elements that make for strength.

These are some of the reasons why we talk and urge efficiency, why we daily pray for deeper consecration, for greater ability to accomplish. With that handwriting on the wall daily staring us in the face—"There is a dearth of *educated* ability among us"—we can not do otherwise.

H.



## The Reading Course

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

#### CHAPTER VII

##### Exercises and Lessons

1. WHAT is the advantage of teaching primary reading incidentally?
2. What exercises in the general management of the school afford opportunity for reading the written directions from the blackboard?
3. How may story-telling (Bible and nature) be made to furnish similar material for teaching reading incidentally?
4. Of what service are games in teaching "action reading"?

#### CHAPTER VIII

##### List of Books

Teachers are urged to send in to the journal the names of primary books, including paper-covered classics, which they have found desirable for children's use, and also a list of books helpful to teachers.

#### CHAPTER IX (to page 167)

##### Educational Value of Literature

1. How have children gained access to "The King's Gardens," and of how much importance is this?
2. What duty is incumbent upon educators?
3. With what peculiar difficulties is the teaching of literature beset?
4. What analogy exists between the ability to appreciate poetry and the ability to appreciate religion?
5. What does Spencer say of the meaning of the mere ability to read?
6. Into what choice society would Ruskin introduce us, and how does it differ from earthly courts?
7. What does Carlyle regard as a "true university"?
8. What are the essential elements of a masterpiece?
9. What is the function of a true poet, and how does he compare with the men of his time?
10. What does Shairp say of the genesis of poetry?
11. What poems are cited as illustrations of this fact, and by whom were they written?

## Note

10. Read the chapter "Poetry and Song," in "Education," pages 159-168; also the topics "Pagan Authors" and "Fiction," pages 226, 227. One author has said, "Greek poetry is beautiful; Hebrew poetry is sublime."

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

## Nos. XV and XVI. Health

1. What five reasons were given by different ones for taking care of one's physical being?
2. Give Miss Preston's reasons.
3. What was said concerning proper breathing, eating, dressing, and resting as means of promoting health? Note 4.
4. What of the use of drugs?

## Nos. XVII and XVIII. Grammar

1. What was Colonel Clinton's objection to the public school?
2. What was his criticism of the assistant's method of teaching grammar?
3. At the next meeting what opinions regarding the teaching of grammar were expressed by the teachers?
4. How did Miss Preston get her students to speak correctly?
5. What use did she make of a text-book in grammar?

## Note

4. "The relation of diet to intellectual development should be given far more attention than it has received. Mental confusion and dulness are often the results of errors in diet.

"It is frequently urged that, in the selection of food, appetite is a safe guide. If the laws of health had always been obeyed, this would be true. But through wrong habits, continued from generation to generation, appetite has become so perverted that it is constantly craving some hurtful gratification. As a guide it can not now be trusted.

"In the study of hygiene, students should be taught the nutrient value of different foods. The effect of a concentrated and stimulating diet, also of foods deficient in the elements of nutrition, should be made plain. Tea and coffee, fine-flour bread, pickles, coarse vegetables, candies, condiments, and pastries fail of supplying proper nutriment. Many a student has broken down as the result of using such foods. Many a puny child, incapable of vigorous effort of mind or body, is the victim of an impoverished diet. Grains, fruits, nuts, and vegetables, in proper combination, contain all the elements of nutrition; and when properly prepared, they constitute the diet that best promotes both physical and mental strength.

"There is need to consider not only the properties of the food, but its adaptation to the eater. Often food that can be eaten freely by persons engaged in physical labor must be avoided by those whose work is chiefly mental. Attention should be given also to the proper combination of foods. By brain workers and others of sedentary pursuits, but few kinds should be taken at a meal.

"And overeating, even of the most wholesome food, is to be guarded against. Nature can use no more than is required for building up the various organs of the body, and excess clogs the system. Many a student is supposed to have broken down from overstudy, when the real cause was overeating. While proper attention is given to the laws of health, there is little danger from mental taxation; but in many cases of so-called mental failure, it is the overcrowding of the stomach that wearies the body and weakens the mind."—*Education*, pages 204, 205.

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

# OUR ROUND TABLE

## Vital Religion — A Retrospect

BY ALMA E. MC KIBBIN

I HAVE always been most thankful that I was privileged to be in school in a time when there was much *vital* religion; when interest in religious matters was not assumed nor forced, but was spontaneous; when it was not necessary to coax people into an outward acceptance of Christ, but when they voluntarily chose his service; when they pressed into the kingdom, and would not be refused; when they said, "I will not let thee go, except thou bless me."

I have considered it one of the greatest blessings that at school I was trained to service. The missionary society of that day was, it seems to me, a model one. The first time I attended it, I observed that a committee had carefully planned work for each member for the week to come. The next time I attended, having been in the school but ten days, I was astonished to hear my own name read with the suggestion that I call on a blind lady and read to her each Sabbath afternoon. She was the only person not a Sabbath-keeper that I knew in the place. Each week the work of each member was carefully planned; and after three or five or six years, as it might be, is it any wonder that *most* of the students passed out into the world not to be of the world, but to be earnest laborers for the salvation of the world?

Next to the missionary society, I personally derived the greatest benefit from the Sabbath-school. Professor — called it the normal-training department of the college. It was not misnamed. Here the work of each member, especially student members, was carefully planned. Systematic instruction was given in *all* departments of Sabbath-school work, with special attention to the art of teaching. The principles underlying this art were as carefully taught as in our present normal-training departments, and as carefully supervised. Each reviewer expected the superintendent to visit his department during the sessions of the teachers' meeting, and also during the regular Sabbath-school session. We student-teachers should have felt that something was surely wrong if Professor — had not visited us for a few minutes each Sabbath to note our work as instructors. This careful, painstaking supervision has had its results. The students of those days who now bear responsibilities in the cause of God are ever and always intelligent and devoted workers in the Sabbath-school.

One of the most beautiful memories, or impressions, left to me from school-days is that there were no class distinctions of any kind taught or permitted. We were taught to respect every one connected with the in-



stitution. A student who wrote a disrespectful note to the cook about her cooking was promptly expelled. We learned the dignity of labor, and to honor those who toil.

My only regret has been that we did not in those days see the light fully on industrial education. We did the necessary work of the institution, but only as we should do such work in our own homes. If we had known and followed the light we now have on industrial education, the school, it seems to me, would have been as nearly perfect as our earthly institutions of learning can ever be.

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## School Recesses

BY D. W. REAVIS

As a mere boy in a country district school in a new country, I came to the conclusion, through experience, that the recess periods as they were generally used in our schools were a decided cacoethes. Forty years of close observation has strengthened this conclusion.

The custom of having recesses is a practise of long standing in our schools, and seems to be hard to give up. In many instances it is followed without serious thought, it being conceded that they are necessary for the pupils to stir about and get a bit of fresh air. In fact, recesses are given because they are customary. They are a part of the regular routine of the school-day.

The noon intermission is necessary, and can be regulated by the parents and the teachers; but the forenoon and the afternoon recesses are not only *not* necessary, but they are a positive detriment to the work of the schools and to the pupils themselves.

A conservative estimate of the sources of the various evils springing up among children in school, reveals the fact that three fourths of these evils have their beginning during the recess periods. Some of these evils have become so pronounced that the boys and the girls have been provided, in many schools, with separate playgrounds, in order that they may be saved from some special evils; but the old-fashioned, cherished, yet needless custom of having recess is still maintained.

Do those who build the high tight-board fences between the girls' and the boys' playground imagine that the boys when alone, and the girls when alone, are immune to evils as great as those the high fences prevent? High-board fences and grassless yards about a schoolhouse are memorials to a custom in our school system that has always resulted in evil. Instead of allowing the time usually given to the old-fashioned recess, which is, in the main, used by the pupils against themselves and the work of the schools, it should be used for a change of work, a recreation, and a lasting benefit to the pupils.

Our schools should have a regular course of physical culture adapted to the grades, and the time heretofore given to the traditional recess

should be used in exercises that are both entertaining and highly beneficial to the pupils. Instead of the pupils' being turned out into a barren lot, like so many animals, to amuse themselves, to imbibe a boisterous spirit, and generally to unfit themselves for settled work for some time afterward, they should be given some regulated occupation out of doors, or be kept in perfect order in the schoolroom, and taught things which would be just as entertaining to them as the yard training, and which would be of great value to them in after-life. The windows being thrown open during these exercises, the schoolroom is thoroughly aired; and the pupils, through applied scientific principles, get more air and better exercise than when left to themselves in the yard. In these exercises some essentials associated with every-day life can be taught. Too often we see pupils in our schools almost void of any grace of movement. They do not know how to walk, nor how to stand. In fact, many adults go through life unnecessarily weakened socially and physically for lack of just such training in these simple yet important things, which could and should be taught during the time usually given to recesses, and the pupils thereby saved from the evils of the old, out-of-date, injurious, and unnecessary recesses.

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#### TITLES OF RESPECT

DEAR EDITOR: I am sending in the following question to be answered in EDUCATION. I am a subscriber. The high-school principal here says it is no longer necessary to say: "No, ma'am;" "No, sir;" "Yes, sir," etc. Is it necessary to say "No, sir;" "Yes, sir;" "No, ma'am;" and "Yes, ma'am"? Or are simply "No" and "Yes" sufficient? The principal I spoke of teaches against it, and does all he can to prevent it.

P. F.

The tendency of present usage is to avoid *ma'am*, a contraction of madam, and use instead the name of the person addressed; as, *Yes, Mrs. Brown*. If some closely related expression immediately follows, the name may be omitted; as, *Yes, I think so; No, I fear not*. The same usage may apply to *sir*, although there is little objection to saying merely *Yes, sir; No, sir*; and it will doubtless always retain a genteel sound. It would be much better to say, *Yes, ma'am*, than merely *Yes*, especially to strangers and superiors. By all means avoid addressing any one by his title only; as, *Yes, doctor; No, professor*; or, *Professor, please tell me*, etc.; or even, *You did well, brother*. Use either *sir* or the title *and* name. It may be added here that many *real* professors much prefer to be addressed on ordinary occasions with the usual civil titles of respect, *Mr.* and *sir*. The term *professor* is properly used of only those who have a scholastic degree or similar attainments in scholarship.

# THE NORMAL

## Outline in Geography

BY GRACE O'NEIL ROBISON

### PART II

THE EARTH FROM THE STANDPOINT OF OUR WORK.—Up to this point we have been studying the world in general, and the student should now have a very comprehensive view of the world with reference to the topics he has studied. He is now prepared to study the field more in detail, and to view it from the standpoint of a missionary with reference to the needs of the field and the organization of the territory for carrying our work to earth's remotest bounds. The motto of every student from now on should be, "The advent message to all the world in this generation." We should not, however, enter into a study of the history of missions, for this would not be advisable, nor would time permit; but the divisions of the world will now be studied as they have been divided by the General Conference in the organization of our work. Since the General Conference embraces the whole world, the student should see that we have really been studying the territory of the General Conference; but now that we have looked at its territory in a general way, we shall study its divisions more in detail.

I. DIVISIONS OF THE GENERAL CONFERENCE.—In order that our work may be systematized, and the territory properly divided for work, these divisions are made: North American Division, European Division, Asiatic Division, and Territory Under Direct Control of the General Conference. (Each of the first three divisions mentioned is superintended by a vice-president of the General Conference, who directs the work in his division.) These divisions are then divided into smaller parts called Union Conferences, Union Missions, and Mission Fields.

1. *North American Division.* This division embraces North America, with the exception of Mexico, and includes Venezuela and the Guianas of South America.
2. *European Division.* This division embraces all of Europe, and the Russian Empire, Turkey, Arabia, and Persia in Asia; also Egypt, Sudan, Abyssinia, British East Africa, German East Africa, Eritrea, Tunis, and Algeria in Africa.
3. *Asiatic Division.* This division embraces China, Japan, Korea, East Indies (except the eastern half of New Guinea), and the Malay Peninsula.
4. *Territory Under Direct Control of the General Conference.* This territory embraces Mexico in North America; all of South America except the Guianas and Venezuela; British South Africa, Sierra Leone, and Gold Coast in Africa; India in Asia; Australia, Tasmania, New Zealand, and the islands of the Pacific; also the islands of the Atlantic—the Bermuda, the Bahama, and the Canary Islands.

(The student should learn the names of these general divisions, but need not at this time learn the territory under the control of each. This will all be learned in the study of union conferences later.)

MAPS NECESSARY FOR THIS STUDY.—We are now ready to study each of these divisions by union conferences. For this study the teacher should have a large set of missionary maps showing the divisions of our work into union conferences. (Large outline maps of the continents may be obtained for making these maps, and all statistics needed for making will be given in this outline.) Show on the maps union conferences *only*. Color or slightly tint the various conferences, and print the names on them in bold type that may be easily read across the room. These maps will be used for wall maps during the rest of the study, and the student will find them of great help to him also in making his set of small missionary maps. Since we desire to

show the extension of our work in these various conferences, these large maps should also show at least one school, one publishing house, and one sanitarium, as well as the conference headquarters, in each union conference. Other institutions of importance or more institutions may be given at the discretion of the teacher.

**STUDY OF UNION CONFERENCES.**—Notice that in the study of North America your geography divides the territory into small divisions for study; as, New England States, States of the Atlantic Slope, States of the Mississippi. These different States are then studied with reference to principal cities, industries, productions, etc. Now since we are studying the territory from a missionary standpoint and with reference to our work, we divide the country into divisions called union conferences; as, Atlantic Union Conference, Lake Union Conference. As long as it is more convenient to divide the territory into small divisions for study, why not let those divisions correspond to the divisions made by the General Conference, as they have divided the territory for the purpose of establishing our work and forwarding our message? With your large missionary maps before the class, let them first study the North American Division by learning the different union conferences of which it is composed. Let these union conferences be studied just as the divisions in your book are studied. As you take up the Atlantic Union Conference, name the States within its territory, making a detailed study of these States from the geography, according to the plan accompanying this outline. Proceed in the same way with all the union conferences, applying the same plan for study to all the conferences in all the General Conference Divisions throughout the world.

**NOTE-BOOK WORK.**—The student should now begin a set of small missionary maps for his note-book. These should be made on drawing-paper, and should be maps of the continents,—reproductions of the large missionary maps,—showing union conferences, union missions, and mission fields, as well as the principal institutions and conference headquarters in each union conference. The continents in each General Division should be made just as they are studied.

#### Plan for the Study of the Union Conference

1. Name of conference.
2. States or countries within its territory
 

}	Name of State
	Location
	Boundaries
	Capitals and principal cities
	Surface
	Drainage
	Climate
	People and language
	Industries
	Productions
Commerce	
3. Headquarters of union conference.
4. Principal schools, sanitariums, and publishing houses in the conference, and their location.
5. Brief study of the establishing of our work in the conference.
6. Some of our workers who are there at the present time.
7. Stories of pioneer missionaries to this field.
8. Study of the field from the standpoint of missionary entrance:—
  - a. Language to be learned.
  - b. Conditions to be met in
 

}	Climate
	Food
	Government
	Religion
	Opposition to work
	Manners and customs
  - c. Ways and means of entering the field
 

}	Lines of travel and commerce
	Modes of travel
	Cost of travel
9. Special study of unentered fields.
10. Need of special training for this work.

## Suggestions for Using the Plan

Before the institutions are placed on the maps to be preserved in the note-book, give the students an outline map and have them place all the institutions from memory. The names of these should all be given for spelling lessons also, in order that they may be placed correctly on the maps for the note-book. Drills may be given on the memorizing of these institutions by mixing the names and having the class tell what and where they are.

The teacher should have institutions as well as other matter looked up and placed on the board in sufficient time for the class to learn them for each lesson. Since the information can be obtained from the Year Book only, it should not be left for the child to look up for himself.

Original research may be made by the student in looking up the establishment of our work in various places, and in giving the lives and experiences of some of our missionaries and pioneer workers. Some of the more interesting material of this kind may be made the subjects of compositions to be placed in the note-book.

Special attention should be given to that part of the outline beginning with 8. Many students at this age have a deep desire to go to some foreign field, with but a dim idea of the field itself and the difficulties they will meet as workers there. These may be made a real thing to them as they study conditions to be met in laws, religion, languages, etc. Letters may be read from friends who are missionaries to some of these lands, or articles from our papers which will picture the conditions they are studying, and make them more real.

In "Ways and means of entering a field," drills may be given in imaginary journeys. One or two lessons may profitably be given on tracing missionary journeys, both by land and by sea, in imagination. The student should have so good a knowledge of the earth by this time that this will be a very easy and pleasant study.

On your large missionary maps, as well as on the smaller ones of the students, all unentered fields should be left white. At just a glance, then, the student can tell by looking over his maps which fields are most in need of help. Next give attention to 9 of the outline, making a special study of the conditions in those fields where no work is being done, and give reasons why this is so. Perhaps some one of your students will be impressed with the need of this particular field.

The last part of the outline is especially important. After the preceding study, it will be easy to impress upon the minds of the students the need of a thorough preparation in the way of an education before entering a foreign field. He should see that special training is needed to meet the trying situations and the perplexities of a missionary's life, and will see how much more he will be able to accomplish for good in a foreign field if he has that thorough preparation. Such statements as the following may be studied with profit: "The truth is to go to the remotest bounds of the earth, through agents trained for the work." "With such an army as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might go to all the world!" "But the church may inquire whether young men can be entrusted with the grave responsibilities involved in establishing and superintending a foreign mission. I answer, God designed that they should be so trained in our colleges and by association in labor with men of experience, that they would be prepared for departments of usefulness in this cause. They should be pioneers in every enterprise involving toil and sacrifice, while the overtaxed servants of Christ should be cherished as counselors, to encourage and bless those who strike the heaviest blows for God. Young men are wanted. God calls them to missionary fields."

Emphasize also the student's need of a physical preparation for service in foreign fields. Every missionary should know how to handle the hammer, the saw, and the plane, as well as have a knowledge of cooking and sewing; hence the importance of manual training as a part of our school course. Since a strong constitution is necessary to meet the various climatic conditions of different fields, it is necessary to have a knowledge of simple treatments, that the body may be kept in health.

Perhaps all of this outline will not need to be studied in connection with all the conferences of North America, as our work is more fully organized here; but in every other continent in all the divisions mentioned, the plan should be closely followed. The countries or states embraced in the union conferences of each division, together with the pages to be studied in the geography, and the order to be followed in study, are as follows: —

## I. NORTH AMERICAN DIVISION.

1. *Atlantic Union Conference*:—  
Maine, New Hampshire, Vermont, New York, Massachusetts, Connecticut, Rhode Island. (Study pages 61-65, Morton's Geography.)
2. *Columbia Union Conference*:—  
New Jersey, Pennsylvania, Maryland, Delaware, Virginia, West Virginia, Ohio, District of Columbia. (Study pages 66-69, 73, 74.)
3. *Southeastern Union Conference*:—  
North Carolina, South Carolina, Georgia, eastern half of Tennessee, Florida. (Study pages 69-71, 81.)
4. *Lake Union Conference*:—  
Michigan, Wisconsin, Illinois, Indiana. (Study pages 75, 76.)
5. *Southern Union Conference*:—  
Kentucky, western half of Tennessee, Alabama, Mississippi, Louisiana. (Study pages 74, 81, 82.)
6. *Northern Union Conference*:—  
Minnesota, Iowa, North Dakota, South Dakota. (Study pages 77-79.)
7. *Central Union Conference*:—  
Wyoming, Colorado, Nebraska, Kansas, Missouri. (Study pages 77, 78, 86, 87.)
8. *Southwestern Union Conference*:—  
Arkansas, Oklahoma, Texas, New Mexico. (Study pages 82, 83, 88.)
9. *North Pacific Union Conference*:—  
Montana, Idaho, Oregon, Washington, Alaska (a mission field). (Study pages 86, 90, 92.)
10. *Pacific Union Conference*:—  
Utah, Arizona, Nevada, California. (Study pages 87, 88, 91.)
11. *Canadian Union Conferences*:—  
Ontario, Quebec, Newfoundland, Labrador, New Brunswick, Nova Scotia, Prince Edward Island. (Study pages 97, 98.)
11. *Canadian Union Conference*:—  
British Columbia, Alberta, Saskatchewan, Manitoba, Western Ontario. (Study page 97.)
13. *West Indian Union Conference*:—  
Central America, Cuba, Jamaica, Haiti, British Guiana, Dutch Guiana, French Guiana, Venezuela, Porto Rico, and all islands of the Caribbean Sea. (Study pages 102-104, 115.)
14. *Unentered Territory*:—  
Greenland. (Study page 99.)

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## Physiology and Hygiene

BY G. F. WOLFKILL

### THE NERVOUS SYSTEM

WE have now come to the study of the most wonderful of systems. God's wisdom has been observed in the study of the circulation, respiration, and digestion; but no other system, nor all other systems combined, can begin to reveal the "wonderful works of Him who is perfect in knowledge" as does the nervous system. It is through this that we are brought into touch with the beautiful objects of nature, with one another, and above all, with our Creator.

It is through our nervous system that God communicates with us. Every lesson he has to teach, every warning he has to give, always is and must be communicated through the nerves. Our temptations also come through the same means. When Satan approached our first par-

ents, he had everything to win, and proceeded cautiously. If man's mind could be gained, his great work would be accomplished. The tempter was unable to reach the soul of man by direct means, so he approached it through the outer channels of sense.

The study of this chapter should for no reason be neglected or slighted. The author deals with the matter in a very comprehensive and clear manner for the grade of work for which the book is intended. If the teacher is not well informed, he should obtain a more advanced book and study the subject more deeply; for the children usually ask many questions on this chapter.

It is usual in the elementary text-books on physiology for the subject of the nervous system to come last. In some ways this is unfortunate. It often happens that so much time is spent with the first part of the book that the term is nearly ended, or another class must follow, or something occurs, so that this chapter is neglected. Frequently teachers slight this important subject because they are not so familiar with the matter as they should be. However it may be, it is too often the case that students enter the academic and college physiology classes with a vague conception of the nervous system. This should not be. Give physiology its full share of time. Neither should the practical and spiritual lessons be neglected as we near the end. One or two such lessons are here suggested.

Organization in our church work can be nicely illustrated here. If the members of our body were not perfectly organized and under the very close supervision of the brain and central nervous system, we could accomplish nothing. There would be no coordination, and all would result in confusion. What one hand would try to build up, the other would tear down. Just so in our church work, there must be a center from which we all work in harmony.

Some of the smaller church activities may be represented by reflex action, which is not carried to the brain, but worked out in the member itself. When important stimuli come, and when many members must respond and work together, then the message goes to the brain. All the members work from headquarters in perfect unison and harmony. The beautiful comparison of the church to the body found in 1 Cor. 12: 11-31, can be studied in connection with the first lesson. In the first part of chapter 8, the author shows the harmony existing between the members of our body. He speaks of how quickly the hand is raised to protect the eye when it is in danger. So in the church we should be quick to give relief and aid to one another.

When one member of the body suffers, other members suffer also, and try to bring relief. If we get a sliver in one hand, the other hand, assisted by the eyes, will try to remove it carefully, so as to cause the least possible pain. So in the church, when one member suffers, others will bring relief.

*(Concluded on page 152)*



## Lessons in Drawing

BY DELPHA S. MILLER

**BLACKBOARD.**—The blackboard may be used by the teacher this month merely to give direction and inspiration to the drawing of crayola pictures.

**CRAYOLA.**—Winter occupations, games, and sports may be emphasized during this month. Give the child direction,—a thought to work upon,—and the results will be such as seen in the accompanying drawings. An illustration in Reader One furnished the copy for the snow-covered landscape with the stone wall. The other landscape drawings were from teacher's dictation: a yellow and orange sky, brown trees, fence, and bushes. Encourage the study of leafless trees, and the attempt to reproduce characteristic shapes. Draw from the object such fruits and vegetables as apples, oranges, turnips, carrots, onions. Study each singly, and attempt no grouping without a careful leading up to and preparation for such a picture.

Paper cutting may be used in reproducing the fruits and vegetables.

**PICTURE STUDY.**—Such pictures as may be illustrative of the Bible stories during







this month may be used as a basis of study. Also pictures of snow-covered landscapes, frost-covered trees, and the like. Select the most beautiful, and lead the children to see the beauty of a winter landscape, and to give expression to it by imitation and description.

#### THE OCCUPATION PERIOD

SEVENTEENTH WEEK.—1. Cut and mount from card No. 16, Set I.

2. Copy memory verse. Ps. 5: 12.

3, 4, 5. Use sand-table or -tray, combined with paper cuttings for story of Moses' life. Illustrate different events.

EIGHTEENTH WEEK.—1. Cut and mount many sheep, card No. 17.

2. Cut and mount figure of shepherd, card No. 17.

3. Copy part of Psalm 23.

4. Cut and mount harp, card No. 18.

5. Copy remainder of Psalm 23.

NINETEENTH WEEK.—1. Copy memory verse. 3 John 2.

2. Teacher select occupation.

3. Cut and mount figure, card No. 19.

4. Copy memory verse. Ps. 51: 7.

5. Review. Teacher select occupation.

TWENTIETH WEEK.—1. Copy memory verse. Luke 1: 28. Cut and mount from card No. 20.

2. Copy memory verse. Luke 2: 10, 11. Cut and mount from card No. 21.

3. Cut and mount three camels, or make suitable illustration of gifts of the wise men.

4. Use pattern from card No. 19 in second year (Set II) if desired.

5. Review. Teacher select occupation.

### Physiology and Hygiene

(Concluded from page 149)

In the new earth our minds will never become weary. "There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love."—"Great Controversy," page 677.

#### THE SENSES

Our ability to see will be improved. This may be mentioned in connection with the chapter on the eye. "There, when the veil that darkens our vision shall be removed, and our eyes shall behold that world of beauty of which we now catch glimpses through the microscope; when we look on the glories of the heavens, now scanned afar through the telescope; when, the blight of sin removed, the whole earth shall appear 'in the beauty of the Lord our God,' what a field will be open to our study!"—"Education," page 303.

If our ears are correspondingly improved, we shall hear many beautiful sounds that we do not hear now. The audible note of highest pitch answers to about 38,000 vibrations in a second. On the other hand, sounds which make about 40 vibrations a second are not well heard. The wings of some insects vibrate several thousand times a second—too fast for us to hear. One reason why our ears are confined to so narrow a range may be because sin is causing so many discords that we should become distracted if we could hear more than we do.

It is a very appropriate time, as these things are presented, to emphasize the thought that we must work hard to hasten Christ's coming, in order that we, with those we help, may enjoy life in the new earth.

# Oral Bible in Grades One to Three

BY ELLA KING SANDERS

## SECOND TERM

### Lesson 8

MEMORY VERSE: Ps. 4: 8

**AIM.**—To teach the story of the flood and the building of the ark, and to show that in God alone is safety.

**INTRODUCTION.**—Recall Noah's message, emphasizing his courage. Talk of boats, their safety; question about places of absolute safety, about the interest in the large boats of the day. Show how danger is everywhere.

**LESSON.**—Make the work of Noah real by giving a vivid picture of men, women, and children gathering to see that strange building that Noah was making, and how he preached to them of the coming destruction. Year after year the work went on; all nature was just the same; the day and night and the cloudless sky. They saw no cause for fear. Noah's word and that strange building were all the signs they had at first that destruction was coming. But in due time the animals were seen gathering, unguided by human hands, into that finished ark. If possible, have pictures to help portray the tragic scenes of those last days.

**CONCLUSION.**—Noah and his family were safe because they trusted in the never-failing word of God. Let the practical part of trusting God be applied to the children's lives. Illustrate. Who are to be safe in the great day of God? Get back the story and the application from the children by questions on principal points.

### Lesson 9

MEMORY VERSE: Gen. 8: 22

**AIM.**—To continue the story of the flood, bringing in the bow of promise and further emphasizing God's mercy.

**INTRODUCTION.**—Sketch picture on board to recall the story of last lesson, and question about the inmates of the ark to impress the reward of obedience to God; safe in the ark that rides successfully over all the billows. Talk about tokens,—something to remind one of a promise. Produce in colors or show picture of rainbow.

**LESSON.**—Talk of the days of waiting while the waters were abating. (Sketch a dove.) Tell how the door was closed and opened. Picture the scene that greeted their eyes as they came out. Call attention as to how even a small flood now devastates things. Impress the fact of Noah's gratitude in offering the sacrifices the first thing. Read Gen. 9: 11-16, and explain why the bow was given. Tell of the rainbow round about the throne of God. Rev. 4: 2, 3. The message to Noah. Gen. 9: 2, 3.

**CONCLUSION.**—God always finds ways of helping and taking care of those who trust and obey him. In love and mercy he gave that beautiful sign of his promise. Teach what to remember as we look upon it, and that in obedience is safety. Ask short questions to clinch important points.

### Lesson 10

(From here on, the third-grade outline is followed. See September-October issue.)

**AIM.**—To show the results of the flood, and to sow seeds of truth that will prepare pupils to withstand the false teachings in geology.

**INTRODUCTION.**—Show some coal, some fossils, and talk about where they are found.

**LESSON.**—Recall by questions the condition of the earth after the flood. "Where once had been earth's richest treasures of gold, silver, and precious stones, were seen the heaviest marks of the curse." Explain the formation of beds of coal, and how the minerals were hidden from man's sight. Tell how the animals were buried, formed fossils, and about the quantities of crude oil found in the earth, and the many uses of coal. Explain the results that follow when these elements, coal and oil, ignite.

**CONCLUSION.**—The burying of all these things did not just happen. God has mercifully provided these things for man's use. Question about the uses of the coal, oil, and the minerals hidden in the earth, and be sure that the fact of how they came to be there is well understood. Be sure to have time for questions.

## Lesson 11

MEMORY VERSE: Heb. 13: 2

AIM.—To reveal something of Abraham's character, to impress the lesson that we should not make a selfish choice, and to develop a missionary spirit.

INTRODUCTION.—Talk about friends. Call for the names of men about whom we have studied who were friends of God and tried to please him. Story to-day is about another friend of God.

LESSON.—Picture Abram in the heathen city; the idol temples and many priests; his home and many friends. None of these things turned him from being true to God. Tell of his call to be a foreign missionary. Was he a home missionary? (Sketch map of country, making square for Ur.) Picture the farewell to friends and neighbors, the journey, and the stop at Haran, and his kind care of his father. Continue the journey to Bethel, and show the selfish choice of Lot and the results.

CONCLUSION.—Abram obeyed God no matter what others about him did. He was ready to go when called. God calls people to-day; what kind of people? Let the questions recall the story and the thoughts to be impressed.

## Lesson 12

AIM.—To continue the story of Abram, to study about Isaac, and to draw lessons.

INTRODUCTION.—Review last lesson. Talk about names and their meanings. Read Gen. 17: 1-5. Name changed from "high father" to "father of the faithful."

LESSON.—Give meaning of multitude. (Sketch stars.) Talk about Abraham's family, a thousand in number, all dwelling in tents (sketch tents), but no children of his own. All his family obedient to him, and all taught to obey God. The promised son named Isaac, meaning laughter (explain), was a great event and brought great joy. The test of faith. (With youngest pupils omit details of sacrifice.) Dwell upon the willing obedience of Isaac, and Abraham's trust in God: no excuse when asked to give up his only son. Make vivid the lonely journey to the mountain; all heaven interested. Give brief history of Isaac's life, and Abraham's death, and burial by his two sons. Gen. 25: 8, 9.

CONCLUSION.—We are God's friends if we do as he commands us. He loves and cares for us in ways we do not see. He asks us to give up all for him. We are children of Abraham if we are Christ's. Gal. 3: 29. Bring back the lesson by simple, pointed questions.

## Lesson 13

MEMORY VERSE: Gen. 28: 15

AIM.—In the study of Jacob's life, to emphasize honesty and God's loving care.

INTRODUCTION.—Talk of Isaac and Rebekah's happy home—but no children.

LESSON.—Tell of their prayer. God answers and sends two sons, Jacob and Esau. These boys not always kind; Jacob's dishonesty brought trouble,—left home and never saw his mother again. Tell of his lonely journey, his dream, and his vow to God. (Show or sketch picture of dream.) Give briefly his life at his uncle's, and the return to Canaan. Tell of night of wrestling and the change of name.

CONCLUSION.—Had Jacob and his mother trusted in God and not deceived Isaac, God would have fulfilled his promise. We can deceive man, but God, never. Wrongdoing does not bring good. Jacob was sorry and repented, but this did not prevent the sad results. God knew how sad and sorry he felt as he journeyed from home, so he gave him the comforting dream, not for him only, but for us also. By questions, recall the work of the angels, and draw from the children their ideas of the lesson.

## Lesson 14

MEMORY VERSE: 1 Tim. 4: 12

AIM.—In the study of Joseph's life, to help the pupils to see that faithfulness always has its reward, and that sin will always be found out sometime.

INTRODUCTION.—Talk of faithfulness, and get pupil's idea of it.

LESSON.—Talk of Jacob's sons, their occupation, Jacob's special love for Joseph, whose mother was dead. Dwell on his faithfulness and obedience. Give briefly the story of his being sold into Egypt, his life in prison, and later as ruler. Faithful at every step, at home (emphasize this), as a slave, in prison, and as ruler. By a chain of circumstances, the brothers' sins were revealed. They were forced to confess.

(Concluded on page 161)

# HOME EDUCATION

## January

BY ROSSLYN E. GALLION

“Hail, January, that bearest here  
On snow-bright breasts the babe-faced year  
That weeps and trembles to be born.  
Hail, maid and mother, strong and bright,  
Hooded and cloaked and shod with white,  
Whose eyes are stars that match the morn.  
Thy forehead braves the storm's bent bow,  
Thy feet enkindle stars of snow.”

JANUARY is named from the old Roman god Janus, the two-faced deity who looked in opposite directions — both backward and forward.

We do not believe in the ancient superstitions, nor do we offer animal sacrifices on the altar of Janus to-day, yet we instinctively look both ways. How many of us will not have past successes and failures, past achievements and disappointments, strangely mingled in our thoughts to-day with future hopes, aspirations, and desires? There may be a tendency in the heart toward pessimism because of the failures of the past. Cast it aside. Be optimistic. Make the failures but stepping-stones to the height whence to look into the glad future and see the consummation of present hopes and desires.

Our greatest failure last year may be the means of our greatest achievement this year. The new year — 1913 — is before us with all its possibilities and privileges. We can not ignore the past, but we can try rather to use to the best advantage all its accumulated resources, even turning to advantage all its failures and disappointments, happy in the thought that “if good or ill befall, it must be good for me.” When we look back over the year just gone, and see the crooked path strewn with shattered resolves, wasted time, repeated mistakes, and grievous little things, then we know something of what God feels as he looks down upon millions of such paths. Looking backward at our lives may tend to dishearten; so let us turn squarely about and fix our eyes upon the light ahead — shed on our path by the world's Redeemer.

“Speak a shade more kindly than the year before;  
Pray a little oftener, love a little more,  
Cling a little closer to the Father's love:  
So shall life below grow liker to the life above.”

## Every Home a School — No. 4

I THINK every one will read with interest the letter in this issue from Mrs. A., in which her home-school is described. She has illustrated in her home the real thought I had in mind when I began this serial. Mrs. A. has shown well how any home may be a school. This is the precious privilege of every home. Not only is it the privilege but it is the duty of parents to make their homes such places of instruction. Children's minds are active and receptive; and if parents would maintain a tender, sympathetic interest in their children's desire to know the whys and wherefores of the things about them, we should not so often hear them lamenting that they have lost the confidence of their children.

### Teaching a Child to Work

This is a phase of home education that demands attention very early. As soon as the child has come to understand the name of the door, he can be taught to close the door, or to open it. In the same way he can be taught to put away his blocks and other playthings. The baby in his high chair is delighted to help mama with the dishes by wiping the spoons and other small articles.

The little girl of five or six years will soon learn to sew on buttons, and will not only amuse herself, but in a short time will become no mean helper to the busy mother, who has perhaps all the family duties to perform with her own hands. In like manner the same little helper will soon learn to mend a stocking, as one little girl did, observing, "It is just like my mat weaving — under one, over one." It is great fun for a child to help make the beds in the morning. With mama on one side of the bed and May on the other, each sheet and blanket is neatly arranged, and the pillows and spread are nicely put in place.

The tasks of children should be carefully graded, that their strength may not be overtaxed; but each child should be taught to bear his share of the family duties. Parents have themselves to blame if their children are unwilling to do their part of the work in the home, for little children always want something to do; and if parents will take advantage of this desire by guiding and training it, they will not only early obtain much assistance, which is the smallest part of the consideration, but they will be utilizing the most potent factor for good in the formation of character; namely, that of the performance of useful labor.

Many of the sins of the present day are the result of idleness, of lack of responsibility and of a sense of obligation to others. If the youth were taught the true dignity of labor, many would be saved from a life of dissipation and shame. One educator, in speaking of the importance of labor, says: "Overwork is bad; but the result of indolence is more to be dreaded. Give your children physical labor which will call into exercise the nerves and muscles. . . . Idleness is a curse."

Some mothers think it is a waste of money to buy dolls for the little girls; but if wisely directed, the care of the doll and the making of its

clothes can be made a means of valuable information. One little girl began to make her own and her sister's clothes when only twelve years old, as the result of lessons she learned while sewing for her doll. The making of the doll's clothes affords an excellent opportunity to teach the harmony of colors, modesty in dress, simplicity, and the principles of healthful dressing. The training of children can be made one glad, sweet song if we will only go about it in the right way.

Let the little boys have some tools — a hammer, a saw, and later a plane. Let them help to harness the horse, and do other tasks. There is a time in the early life of children when they want to help, they want to do things. That is the golden opportunity. Do not push them aside with the remark, "Run away now, I have no time to bother with you." It is your business to "bother with" them; and if you can not spend the time then, do not discourage the children, but kindly tell them that by and by you will help them. Thus you retain their confidence and keep up their interest.

Parents have the first and best opportunity of waking up the minds of their children. Usually the children who do brilliant work in school are the ones whose parents took pains to help them do things and see things before they went to school. This is what Carlyle says about the education which comes to us outside of school, and almost unconsciously: "To all of us, the expressly appointed schoolmasters and schoolings we get are as nothing compared with the unappointed, incidental, and continual ones, whose school hours are all the days and nights of our existence, and whose lessons, noticed and unnoticed, stream in upon us with every breath we draw."

#### Teaching Children to Be Truthful

Parents are sometimes much perplexed over this phase of child training. A child has a vivid imagination, and one must allow some scope for its development. If a child shows a tendency to exaggerate, and to magnify his reports of circumstances with which he is familiar, it is well to stop him and question him on the details of the occurrence.

One little girl I read about was always telling wrong stories to her teacher and to her mother. They were both horrified that she should tell such unreasonable stories with apparently no compunctions of conscience. The mother talked it over with the father. He remembered his own childhood, and being of a keen imagination himself, was the better prepared to recognize the probable cause of the trouble. He told his wife he would see what he could do to help their little daughter. Calling her into his study, he talked with her about her school work, her books, etc. Then he told her he wanted her to help him with a piece of work he had always wanted to do, but which had been crowded out of his busy life. He said when he was a little boy he wanted to write stories, but he never did, and now he wanted her to do it for him. He gave her a beautiful note-book, on which was printed, "The Book of Truth, by Susan Gilvarry." He told her to write in it for a month

the true things she saw and heard, then bring it to him, and they would have a holiday and go off to the woods and read them together. He said, "You must write me about what you see on your way home from school, write about your dog, about baby sister, really true stories." Susan was wild with delight.

Often, as she wrote, she found herself tempted to add the touches that came to her mind so naturally. As she described her dog and told of his good qualities, she wrote, "I should like to tell how the house caught fire, and how Rover bounded in through the window, and saved the baby's life after the firemen had given up in despair, but that would not be true." The little plan of her wise father worked like a charm. She was not a malicious falsifier. Her imagination simply ran away with her, and what she needed was not punishment but guidance.

Many little children are apt to tell things that are not true from an overkeen imagination, or from lack of a complete understanding of the facts, or, in case of wrong-doing, from the fear of punishment or to gain notoriety. It is a very serious habit, and there should be much prayerful thought given to the training of the child on this point.

MRS. C. C. L.

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## A Letter From Mrs. A.

DEAR MRS. LEWIS: I know you are interested in our homes, so I'm writing to you for some special help and suggestions. I need not say to you that I am a busy mother, for you seem to understand that.

My school is rather small and elementary, but it is all so interesting. I have two little adopted girls, three and four years old. It is wonderful to see what a store of information they have gained, mostly by asking questions. I have been very much helped in patiently answering their many questions by an article from Mrs. McKibbin which appeared in CHRISTIAN EDUCATION some time ago.

No set hours mark our school, for it is in session from dawn until sundown, when the little heads are bowed in prayer, offering their simple petitions to God.

Now that the rainy, cloudy days have come, I have planned to do a little more with the school part of my home. With this in mind when I cleaned house, I arranged one room so as to give a corner to the children. I put three widths of dark-brown burlap on the wall, reaching up about five feet from the floor. I picked up the sewing cards done last winter by Millie, the older girl, and pinned them in an attractive way on the burlap. The children were delighted with their "schoolroom," as they call it.

Perhaps you will be interested to know just what was learned and done by Millie when she was only three years old. She loves the Bible stories, and can tell some of them very well to little sister. These have been learned from the oral stories told while I'm ironing, or read from



the *Little Friend* or Bible-story book. As she memorizes Bible verses, I am teaching her to learn the references also. I find that the references can be learned as easily as the verses, even by little Allie.

Millie learned the colors by playing with my balls of silko; then she used them in sewing designs on cardboard, beginning with the circle. She sewed twenty different designs last winter. Some of these are pinned on the burlap. She learned to cut "on the line" very well, and has cut out some of the large silhouette pictures of animals. So, on the burlap are pinned the big Tabby cat; the kitten Tony; Snowflake, the lamb; Pete, the squirrel; Jennie, the rabbit; etc. I secured this set of patterns from Mrs. Delpha Miller, who writes the drawing lessons for your journal.

The number scale from 1 to 15 hangs on the burlap. Little number exercises come in naturally every day. As the hair is curled, we say, "2 curls and 2 curls are 4 curls," etc. Other number stories are made up from things we see. When I am paring apples, the lesson is carried into fractions: one-half apple and one-half apple are one whole apple.

The language work is a constant one. Requests are made: "Please *may* I have a drink?" The proper tense of the verb is used, and the *correct names* of various animals, persons, places. One way I find helpful in doing this, is to give the children a catalogue of general merchandise. While I work, they turn the pages and we tell the names of things we see, and sometimes tell for what they are used. Or, they have the large geography, and as they look at a map, we talk of the people who live in the country represented, of their customs, of the animals of that country, the present work of the gospel, etc. This gives interest in the Sabbath missionary meetings.

How I should enjoy talking with you over this interesting and important work! As soon as I fix a blackboard, I want to begin the definite teaching of reading. Do you think it well to begin with the work as outlined in CHRISTIAN EDUCATION by Miss Hale?

It is such a privilege to awaken the child mind! I want to be faithful in this work, and lay a foundation that will lead my little ones to seek for true wisdom.

MRS. A.

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### Child's Prayer

FATHER, we thank thee for the night  
And for the pleasant morning light;  
For rest, and food, and loving care,  
And all that makes the world so fair.

Help us to do the things we should,  
To be to others kind and good;  
In all we do, in work or play,  
To grow more loving every day.

— *Kindergarten Prayer.*

## Teaching at Home

QUESTION.—My boy of seven years is far from a Christian school, and I wish to teach him at home. Could you tell me how to begin and what to teach him?

AN ANXIOUS MOTHER.

Teach him everything he can learn from things about him in nature, — animals, birds, bugs, worms, flowers, and plants; not formal text-book study, but just to know their form, structure, habits, and uses. Encourage him to look for these different forms of life and to study them closely, comparing one with another. For example, In what respects are ducks and chickens alike? In what respects are they different? Study with him, and you will be surprised how much you will learn together. Plant some seeds and watch their growth. Get him a box of water-colors, and let him paint some of the flowers he studies. Study the drawing lessons given in this journal by Mrs. Miller. Send to the journal also for "Blackboard Suggestions for Oral Bible Nature." It costs you only three cents.

Do not be discouraged because you are far from a school. You yourself, with God's two books, the Bible and the book of nature, are the best teacher your boy will ever have. Ask the Father of all life and light and wisdom to open your eyes to the truths of his Word, and at every step help your child to see the love of the Heavenly Father. Then in a few months tell us your experience.

MRS. C. C. L.

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## Talks to Children

BY MRS. MATTIE KELLEY

### *Talk XII*

JESUS lived at the home of Joseph and Mary many years. The Bible says he was subject to them. This means that he was always obedient, and never selfish or rude. He loved to read the Bible, and to learn about God and heaven. He liked to look at all the beautiful things that God has made — the rocks, the hills, the pretty brooks and rivers, the flowers, the birds, the bees, and other things that we see every day. And Jesus loved to talk often to God, his Father, in prayer. Jesus became a very wise little boy. The Bible says he grew in wisdom.

At Jerusalem a great meeting was held every year. It was called the feast of the Passover. A great many people always went to this meeting, and it lasted several days each time. When Jesus was twelve years old, he went with his parents to the feast of the Passover. After spending several days at the feast, Joseph and Mary started back to their home. They thought that Jesus was among the people going the same way as they were, and so they were not anxious about him.

But when they had not seen their little son for a whole day, they began to look for him among the crowd. But they did not find him. Then they went back to Jerusalem, and for three days they tried to find Jesus. At the end of that time they found him in the temple. The temple was a great church at Jerusalem.

Some very wise men called doctors were in the temple, and they

were listening to Jesus' words, and asking him questions. Though these doctors had read the Bible, and thought they knew a great deal about God, yet they found that Jesus, though he was only a child, could tell them many things that they had never known.

The reason that Jesus was so wise was because he feared God; that is, he feared, or was afraid, to do wrong, and so to displease God. "The fear of the Lord is the beginning of wisdom." Ps. 111:10.

#### Questions

1. How long did Jesus live at the home of Joseph and Mary?
2. Tell what kind of boy Jesus was.
3. What did he love to do?
4. Did Jesus often talk to God, the Father, in prayer?
5. What does the Bible say about the wisdom of Jesus?
6. What was held every year at Jerusalem?
7. How long did this meeting last each time?
8. How old was Jesus when he went with his parents to the feast?
9. When the feast had ended and Joseph and Mary had started home, was Jesus with them?
10. Why were they not anxious about him?
11. After they began to search for him, how long was it before they found him? Where did they find him?
12. Who were in the temple listening, and asking Jesus questions?
13. Was Jesus wiser than these doctors? Why was Jesus so wise?
14. Repeat a text that tells us how to begin to be wise.

### Oral Bible in Grades One to Three

*(Concluded from page 154)*

CONCLUSION.—Joseph made the best of circumstances, and was always cheerful. In the first great trial, he decided to always be true to God. Let children make lists of traits in Joseph's life that are worthy of imitation. Emphasize patience under unjust treatment. Frame questions to bring out impressions made by lesson.

#### Lesson 15

MEMORY VERSE: Heb. 11:23

AIM.—To show how wonderfully God manifested his power in caring for his people in the days of Moses, and that the greater the need, the greater the power.

INTRODUCTION.—Question as to why God's people were in Egypt. Write points in Joseph's life; as, faithful,—at home, in slavery, in prison, in power, in forgiving.

LESSON.—Our lesson to-day is about a man who was very much like Joseph. He lived many years later. Tell of the sufferings of God's people, and the birth of Moses; his education in Egypt, his wise decision, and his call to deliver God's people. Picture the wonderful deliverance at the sea, and the manifestation of God's power at Sinai, and again at the Jordan. Emphasize the fact of the sure guidance by pillar of cloud and of fire. Trace journey on sketched map.

CONCLUSION.—Write list of special manifestations. Their safety was in following the sure Guide (1 Cor. 10:4). Help pupils to see how true this was in crossing the sea and river. Our sure guide is the Bible, and our only safety is to trust and obey. Let questions bring out God's special care for his people.

GENERAL HINTS.—Make free use of the blackboard, with older pupils, by writing special words to emphasize points, and with the younger ones, by sketchings. Always use both eye and ear when possible.

VALUABLE HELPS.—"Patriarchs and Prophets," "Easy Steps in the Bible Story."

# Christian Education

H. R. SALISBURY  
W. E. HOWELL

Editors

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## Pioneer Pictures

WE have received a number of inquiries about Set 2 of our series of Pioneer Pictures. These have not yet been printed. Set 1 was issued, by request, as a test of the demand for such pictures in our schools and homes. So far the demand has hardly justified our issuing Set 2, as the pictures are rather expensive to produce with the quality given them. There are doubtless many who purpose to get Set 1, and others who do not know about it. Perhaps our local schools would be glad to call the attention of parents and others in the community to these pictures. We should be glad to have all who are interested, place their orders as soon as convenient, that we may know whether or not to proceed with Set 2. Set 1 contains the portraits of James White, Joseph Bates, J. N. Andrews, and Uriah Smith; printed on fine enameled stock, 6¾ x 9½ inches in size; price, 10 cents a set, post-paid; 3 sets for 25 cents. Order from Educational Department, S. D. A., Takoma Park, D. C.

LATER.—An order just received says: "Please hasten the order; these pictures are going like hot cakes."

## Spelling Booklets

THESE little "spellers" are being appreciated. About 1,500 have been sold already. It hardly seems like school without a spelling-book, and our little folk can begin to own one as early as the second grade. They can have a new one in the third grade, another in the fourth grade, and another in the fifth grade. Each one contains 20 pages, and costs only 5 cents. Order from the General Department.

## Educational Bulletins

THERE is a brisk demand for our Bulletins. Our only fear is that since we printed an edition of only 1,000 each, the supply will not meet the demand. Possibly some of them may be reprinted, but the best way is to make sure of them while they last. The list follows:—

	PAGES	PRICE
No. 1. Teachers' Reading Course—First Year . . . . .	24	\$.05
No. 2. Blackboard Suggestions for Oral Bible Nature	16	.03
No. 3. Elementary Wood-Work . . . . .	12	.03
No. 4. Construction Work in the Elementary School . . .	16	.03
No. 5. Language in the Primary Grades . . . . .	12	.02
No. 6. Outline Lessons in Prophetic History . . . . .	48	.15

## Bible Lessons, No. 4

THE encouraging word has been received from the Pacific Press that "the first forms are already on the press. If nothing unforeseen intervenes, the complete book will be on the market within three weeks. The price will be the same as that of No. 3; namely, \$1.20." This information is dated November 26, making the book due December 16. We hope that there has been no delay, and that many schools will have the book in hand before this notice is read. "We regret not to be able to make some definite announcement about Bible Nature, No. 3."

LATER.—Bible Lessons, No. 4, was ready for the mail December 13.

## Notice

ALL communications pertaining to subscriptions for CHRISTIAN EDUCATION, such as orders for the journal, change of addresses, delays, or other irregularities in the delivery of the journal, should be sent direct to the Review and Herald Publishing Association, the publishers and circulators, and not to the editor nor the Educational Department of the General Conference.

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## MIDWINTER ADVERTISING

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It is equally gratifying to introduce to our reading circle nine of our academies (third cover page and this page) just making their debut into journal society.

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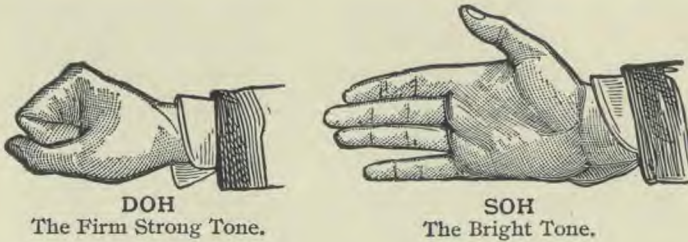
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