

CHRISTIAN EDUCATOR

A MAGAZINE FOR HOME AND SCHOOL

Vol. XII

December, 1920

No. 4

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Published Monthly by the

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

Terms: One year (10 numbers), \$1.50; half year (5 numbers), 75 cents; single copy, 15 cents.

Entered as second-class matter Sept. 10, 1909, at the Post Office at Washington, D. C., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized on June 22, 1918.

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CHRISTIAN EDUCATOR

W. E. HOWELL, Editor

O. M. JOHN, Assoc. Editor

VOL. XII

TAKOMA PARK, WASHINGTON, D. C., DECEMBER, 1920

No. 4

EDITORIALS

Some New Plans

THIS magazine is designed to fill a place occupied by no other. Its special mission is to promote a better understanding of the exalted principles of Christian education.

When properly interpreted and applied, these principles will work wonders —

Wonders for the parent in rearing his children in the fear and love of God, especially during the tender years before they enter school;

Wonders for the teacher who takes over the care and instruction of the children for certain hours during the five days of the week;

Wonders for our youth as they advance in their education through the academy and the college;

Wonders for our teachers who study and instruct in the deeper things of God as revealed through His Word, His Works, and His Ways;

Wonders for our sons and daughters after leaving school and entering upon active responsibility in soul-winning work.

With new consecration to the sacred task of helping to interpret and apply these wonder-working principles, and with a new helper of ripened experience on our staff, the editors heartily invite new readers to join our circle and old readers to co-operate with us in making this a new magazine for the better fulfillment of its high commission.

Read this number carefully, and see if you do not want to become one of its regular readers and to call to it the attention of others.

The Junior College Curriculum

A RECENT exchange makes substantially the following statement regarding the work of the junior college:

"The curriculum of the junior college has not kept pace with the development of this comparatively new class of school. The true function of the junior college is not primarily to prepare students for the senior college, but to bind off their education in such a way that they are fitted to take up a vocation and effectively to contribute their part to society. Accordingly, the junior college curriculum should not be fashioned according to the standards of higher institutions, but must, if it serve the people satisfactorily, minister to the needs of the given community."

There is food for thought in this statement, for the faculties of our junior colleges. This type of school never can function as it ought until its managers see in it a definite and complete unit of service within the scope which its curriculum is intended to cover. Only a minority of junior college students pass on to a senior college. While a part of the work of the junior college is to lay a proper foundation for advanced study for those who may go on, yet its main function is to provide the best possible education and training for the larger number who will go into the activities of life on graduation from fourteen grades of work.

The junior college carries only two years of college work proper. According to our present curriculum, it completes at least three of our regular courses,—the Normal Course, for the preparation of elementary teachers; the Commercial Course; and the Junior Ministerial Course. These courses are carried likewise by the senior college. But

there is no reason why the junior college should not do as thorough and complete work in these three courses as does the senior college. Preaching and teaching and business vocations cover in their wider application the main lines of denominational endeavor we are carrying on throughout the world. Closely allied to the preaching is the Bible work, and this should receive more earnest and persistent attention than heretofore. Our Bible workers constitute our teaching ministry; their teaching must cover largely the same ground as that of the minister. By personal contact with readers in their own homes, they have some advantage over the minister in pressing the truth home upon the hearts of the readers; in fact, if the minister does not follow up his effort by the personal equivalent of that of the Bible worker, his preaching cannot be so fruitful. Truly, the Bible worker carries as large a responsibility and soul burden as the preacher. It is greatly to be hoped that the Bible department in every junior college will give a due proportion of its effort to the teaching and training of Bible workers, even if it becomes necessary for the head of the department to divide his personal time with this kind of instruction and training.

The normal training for elementary work covers by far the largest field of teaching in the normal school that we have as a denomination. Our elementary schools are not far from 1,000 in number, and the number of teachers runs considerably above that. The enrolment of elementary pupils is not far from 14,000 in North America alone, not to mention an almost equal number in our schools of all kinds in the rest of the world. Then, too, as a matter of experience, not a few of our elementary teachers who have had the normal training, pass into our academies sooner or later and do some of the best teaching done in this class of school.

In the commercial work, counting both the provision made for elementary work in the eleventh and twelfth grades, and that of our regular college course, it is

easy to see that the junior college which is equipped to do this work successfully can do a large service. Not all our junior colleges are carrying this work seriously as yet.

The colporteur spirit and preparation for service can be developed in our junior colleges, and equally well in our senior. This type of school can therefore contribute a substantial share to the prosecution of our publishing work, another of our great trunk lines of denominational endeavor.

Now if the managers of our junior colleges would concentrate their effort upon making the two years of work function as largely and practically as possible in the various respects pointed out above, there would be less tendency or desire to lap over into the work of the fifteenth grade, or aspire to do senior college work. The mere fact that there are in the faculty men capable of teaching all the subjects in the senior course is no justification whatever for introducing subjects into the junior course that would more properly be carried by the senior school. Every ounce of talent represented on the junior college faculty is needed to make the academic and college work that falls within its sphere.

What the great outlying mission fields need, more than anything else, is not so much an accumulation of knowledge, as it is the working of knowledge into the practical experience of bearing burdens in the work of the Lord. Soul-saving is the great goal for our schools, not a whit less for the college than for the academy. The bidding of the Master is to keep our eyes upon the field, not upon the accumulation of book knowledge, the securing of a college degree, or the achievement of some kind of educational reputation that will be recognized by the world or somebody else. Make soul-winning the great goal, and mold all the effort of the junior college to this one great end, and God will surprise us with results that will come from the consecration and concentration of our effort on this high purpose for which He has called our schools into existence.

GENERAL ARTICLES

The Prayer-Life as a Factor in Christian Education

MATILDA E. ANDROSS

OFTEN when thinking of the relation of prayer to Christian education there comes to my mind the experience of a certain young woman from my home church. We entered the nurses' training class together. One evening she came to me and said, "I don't see why we should open our physiology class with prayer. We haven't any too much time for the recitation anyway. Of course, I think it is all right to open our Bible class with prayer, but I certainly don't approve of wasting the time of our physiology class in that way."

More than two decades have passed since that evening visit, but somehow these words have never faded from my mind; and often, as I think of that childhood friend who in early womanhood went out from among us and is today without hope and without God in the world, do these words come back as a solemn warning to me. Her case is but an illustration of the experience of all who fail to recognize the prayer-life as an indispensable factor in Christian education.

Price of the Prayer-Life in Christian Education

But what place should the prayer-life occupy in Christian education? If, as we are told, the great object of Christian education is "the restoration of the image of God in the soul;" if "true education means more than the perusal of a certain course of study;" if "it means more than a preparation for the life that now is;" "if it has to do with the whole being, and with the whole period of existence possible to man;" if "it is the harmonious development of the physical, the mental, and the spiritual powers;" if the purpose of education is to prepare "the student for the joy of service in this world, and for the higher joy of wider service in the world to come,"—then, the prayer-life is an es-

sential element or factor in Christian education.

The prayer-life is *the factor* that makes Christian education possible. What the ocean is to the bay on its coast line, the prayer-life is to Christian education. Should the water of the ocean be forced out from the bay, there would be no bay. It exists only as the waters from the boundless deep roll in and fill it. Just so with Christian education. Only as the prayer-life comes in and permeates and vitalizes education can we have Christian education. When the soul ceases to commune with God, the Christian part of education vanishes, for that communion is the only connection between the student and the Source of all true education "in whom are hid all the treasures of wisdom and knowledge" and who "hath counsel and understanding."

It takes the skilful carpenter, as well as the lumber, to build a house; the plumber, as well as the pipes, for putting in the heating plant and the water system. So Christian education is more than so much learned timber stored away. Added to the learning must be the wisdom that properly fits all learning into life for life-work. But only the Master Workman, who has made the human intellect, can supply this wisdom, and He can do it only through the prayer-life, which embraces the two great means of communion—prayer and Bible study.

The Prayer-Life in School Days

How important, then, that our young people at the very beginning of their education should be brought in close touch with the Master Workman! How absolutely necessary it is for them to form the habit of regular, daily, unbroken communion with Him! In that personal anchorage lies their only safety

when pursuing a course of study even in our own schools. You remember the story of the ship that started out to bring relief to the islanders who were in sore distress. The members of the crew, however, lost their vision. They forgot the needs of those in distress. They lost sight of the one great purpose of their journey. Their eyes became blinded to the greatest opportunity before them. They thought they saw a brighter picture — a picture of ease, pleasure, perhaps fame, possibly prosperity.

This sad story of regret and disappointment illustrates faintly a story of far deeper regret, far more bitter disappointment — the story of the young men and women who started out in pursuit of a Christian education that they might become more efficient soul-winners for the Master in this or other lands, but who today have lost sight of that aim. Some have found popularity or fame; some have acquired more than a modest bank account; some have succeeded in gaining both; while a few have failed to obtain either. But regardless of results, why did they change their course? Why did they lower their ideals in life? Why did they sell their birthright of Christian service for a mere mess of pottage? Why, because either these young people never fully learned how to live the prayer-life, or they permitted personal ambition to break the habits that sustain and nurture the spiritual life while they were yet tender and easily broken. With the prayer-life gone, the true vision of life faded and the spiritual muscles lost their power of resisting the world.

Not long ago Mr. McPherson, author of the book, "The Modern Conflict over the Bible," lectured in New York City. When speaking of the conditions obtaining in the universities in our country, he is reported as saying that if he had a thousand sons he would rather see them all dead than have them enter a certain university. Would that every father in Israel had his eyes as widely open to the danger of sending his son or daughter to

a school that ignores the prayer-life as a factor in education. Strong indeed is the prayer-life that can live long in the suffocating atmosphere of a school that ignores the value of prayer.

"Can't I wear my white frock down?" asked a young woman of the old guide who was about to take a party through the coal mine.

"Yes, miss," was the sage reply; "there is nothing to hinder your wearing it down, but there will be considerable to hinder your having a white frock when you come back.

A simple, homely illustration, but to me it emphasizes a solemn truth. It is this: The young men and women may come from good Christian homes and be earnest Christians, but if, during the school year, the prayer-life is suffocated, we cannot send them home with clean hearts and strong hands. And sad, but true, it is not only in the university that some forget to pray; the prayer-life may be suffocated even under the roof of a Christian school.

A young man was entering his senior year in college. His eyes were on the foreign fields. He was planning definitely on India. One day as he sat meditating, he awoke to the fact that he lacked something in his life. What could he do for the heathen? His education would mean little to them. But that day he had a vision. That very day the prayer-life was born in his heart; it became an inseparable part of his existence. His education became vitalized, and he went forth by the power of God, and has been working miracles on heathen hearts. Truly, if we would send our young people out from our schools strong enough to resist the temptations around them, strong enough to lift sinners up to the Rock of our salvation, then we must train them to live the prayer-life. With this living connection with heaven they will live above the allurements of this world. They will live "in a world where money is not the moving power and self-interest is not the guiding star." Then the young men will

go forth to help fill the world's greatest need, "the want of men, men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."

They may not hold first grade in trigonometry or Latin; perhaps they do not hold the best record in their English class. Of course, it is important that the student master his subjects, and the prayer-life does promote good work in school. However, a student may fail in some of his studies and still succeed in after-life. But one thing is certain, he who fails to learn to live the prayer-life cannot succeed in the Master's service.

And, if observations are reliable, most cases of drifting after school days have been cases of drifting more or less in school. It is not enough to get our young people into Christian schools; we must, by the help of the Great Teacher, get the Christian school's principles woven securely into their lives. The men and women who have come from our colleges, and are today enjoying deep Christian experiences, in the majority of cases, I think, look back to their Alma Mater as the place where they learned to trust God and to walk with Him as Enoch did. Perhaps it was a prayer band that wielded the greatest influence in their lives; perhaps the silent periods in the school home led them to decide to be true to God, come what may; perhaps it was the personal effort of a roommate that changed this student's course and that still spurs the worker on in faithful living and serving. Often one or all of these influences stand out prominently; but equally often, if not more often, the student looks back to the teacher, perhaps the guardian of the school home, or it may be his teacher in Bible, physics, or perchance his college president, realizing that it was the influence of that man's or that woman's example that led him to determine to live the prayer-life.

But such results cannot be accomplished through the influence of the school that knows not God, nor through the influence of the school whose daily program leaves no time for prayer.

Making the Prayer-Life a Real Factor

The Prayer-Life of the Faculty.—But how shall we make prayer-life a real factor in the education of the young men and women in our schools? How? The first step is clear: Make it a real factor in the teaching in that school, and that will mean making it a real factor in the lives of the teachers. If the teacher in mathematics is not living the prayer-life to the extent that the salvation of his students rests more heavily upon his heart than their success in class work — and I do think he should work diligently to encourage them to succeed there — he is lowering the vitality of the prayer-life of the school with which he is connected. If the teacher in English is not living the prayer-life so earnestly that his first thought is to prepare his students for soul-winning work, then he is failing to help create and sustain in the minds of the students the high ideals for which the school stands. "The great principles of education are unchanged. 'They stand fast forever and ever;' for they are the principles of the character of God." And for this reason, "to aid the student in comprehending these principles, and in entering into that relation with Christ which will make them a controlling power in the life, should be the teacher's first effort and his constant aim." — *"Education,"* p. 30. Yes, it should be! It must be, if we do what we should for our young people.

Let us say it over and over to ourselves till it sinks down into our heart of hearts, never to be forgotten — that the Christian teacher has no higher privilege than to teach his students to live the prayer-life. "He who co-operates with the divine purpose, in imparting to the youth a knowledge of God, and molding the character into harmony with His, does a high and noble work. As he awakens a desire to reach God's ideal,

he presents an education that is as high as heaven and as broad as the universe; an education that cannot be completed in this life, but that will be continued in the life to come; an education that secures to the successful student his passport from the preparatory school of earth to the higher grade, the school above." — *Id.*, p. 19.

Prayer-Life in the School Homes.— But it is upon the makers of our school homes that the burden of fostering the prayer-life rests most heavily. The influence of the life in the school home is overwhelmingly great. Referring to the course of study in the schools of the prophets, one writer says: "A spirit of devotion was cherished. Not only were the students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in Him, and how to understand and obey the teachings of His Spirit." — *Id.*, p. 47. The students were taught the secrets of the prayer-life. That was one feature of the course of study in those ancient schools, and it should be a feature of the course of study given in our schools. The grade cards may not show the student's standing in this important branch of his education. Graduation may not require a certain attainment in this study. Nevertheless, it is one — may I not say it is the most important? — part of the student's course of study. If it is taught successfully, our school homes must give the major part of the instruction.

But only he who knows can teach, and he can teach only what he does know. I have read of an erroneous doctrine known as Divine Immanence. According to that teaching, the Christian "will not need the church, for God is equally present everywhere: he will not need any fixed hours of prayer, but will pray without ceasing: he will not need any special words for prayer, but his whole life will become a prayer." Of course, we do not indorse the doctrine; yet it points out an extreme with which some of us are somewhat acquainted, an ex-

treme that the keepers of the school homes need to guard against. The days are full; interruptions are many; and few are the nights that are undisturbed. Still, hard as it must be, those who are fathering or mothering the boys or girls *must take time for prayer* — definite prayer for definite results — if the prayer-life of the home is to be preserved and cultivated until it blossoms in the lives of the young people gathered there. The guardians of the school home must adopt the Saviour's habits of prayer before they can teach them to their families of boys and girls. The guardians of the homes must strive to be what they ask the students to become.

Then they will find the program in our school homes a splendid channel for reaching the students to give them instruction in faith and prayer. As the teacher of art brings his students again and again to the art gallery where they may sit before the great master paintings to study them in the very best light the gallery affords, so in their daily programs the workers in our school homes are daily bringing their students in touch with the great Master of life. Many a student who abides by the program conscientiously is unconsciously forming habits of prayer that will transform his life.

There are the morning and evening worship for giving instruction. There are the prayer bands where small groups learn how to wrestle with God for definite results. Daily the silent period calls to prayer and meditation. It was in an hour of quiet meditation that the prodigal of old *came to himself*; and surely in the school home where a strong religious atmosphere abides, other prodigals must in that quiet hour hear the call to come home, they must catch glimpses of Jesus as He is, and be compelled to return to their Saviour.

There are also the social activities in the home. They must never tear down what the other efforts build up. With the co-operation of the earnest Christian students, the social activities must be

made to contribute to the spiritual life of the students. And finally, as a supplement to these methods, comes the all-important personal effort to strengthen every weak point, to help each student to relate himself to the program in the way that will bring him the greatest benefit.

After spending a few days with Fénelon, an unbeliever exclaimed: "If I remain longer in his presence, his strong, beautiful life will compel me to become a Christian." Some of our school homes have had the very same influence over hundreds of young people. The atmosphere has been so strong, and at the same time so genial, that the students have been compelled to come to Jesus. What some homes have done, others may do — if the home makers will pay the price.

Price of the Prayer-Life in Christian Education

But it costs something to make prayer the moving power in our schools. An illustration helps me to comprehend the cost: We are told that the bird of paradise cannot fly with the wind. The current is swifter than its flight. If it attempts to fly with the wind, the breeze ruffles its feathers, impedes its progress, and finally terminates its flight. I am not sure that the bird story is true; but we all know, without the shadow of a doubt, that the Christian school cannot fly with the worldly current of education. The divine pattern for our schools is not made in a Sodom or Gomorrah, where men are "ever learning," as Paul says, "and never able to come to the knowledge of the truth." The great purpose of our schools is to train our youth to become men and women of prayer, and to train them to carry the truth for this time to the world.

"Do you feel that the prayer-life in each of the schools with which you are acquainted is an equally strong molding factor?" I ventured to ask a worker one day. "By no means," was this worker's reply. That set me to thinking. Down the street was a store building that had been vacated. "Too high

rent," some one explained. The advertisements in the windows were still the same, but one glance into the deserted room showed plainly that they did not mean anything any more. Then with new vigor my thoughts returned to our schools. They are all operated for the same divine purpose. They all advertise the same goods. Is it possible that some are not giving the full measure promised because it costs too much to do it?

"A group of leaders at a conference in the summer of 1918 were talking about the lectures of one of the speakers. For years they had recognized him as a forceful speaker, but this year he was speaking with compelling power and irresistible appeal. One day one of the leaders lingered in the classroom, and when he commented on this fact, the professor made answer:

"My school realized that I was rapidly approaching the state of a squeezed lemon, so they granted me a year's leave of absence for study and research. I had planned to spend this year in the universities of England. When war conditions made that impossible, I would not give up my year of research. I stayed at home, but I spent the year in research in my own study, and have discovered the New Testament."

The power of this professor came from a closer communion with God. And truly if there is to be a compelling power in our schools, if the call to the students to live the prayer-life is to be strong, if it is to be irresistible, then as individual teachers, as faculties, and especially as preceptors and preceptresses, we must pay the price of power — power sufficient to make the call irresistible. We may have to give up cherished plans in order to find time to discover some of the wonderful truths in the Bible; and we must find time to pray until the Saviour becomes a blessed reality abiding in our hearts — a reality walking by our side through the daily routines of school life. We cannot successfully teach our students to pray unless we

take time to pray. And finally, we must be to the young people around us what Jesus was to those who touched His life. I feel sure that the young people found in Him a brother and friend to whom they felt free to come with their heart-aches. And I believe it was His personal interest in them, His ability to understand them, His social intercourse with them, and His heart of infinite sympathy that drew them to Him. But it will take time to get close enough to the Saviour to make these characteristics a part of our lives; and it will take time to get close enough to the students to reveal these characteristics to them. But the teachers in our school homes are in our schools to lead the students to the Great Teacher—and to do this they must keep very close to both the Master Teacher and the students, cost what it may.

God's call to each school is, "Arise, shine; for thy light is come." Fathers and mothers are looking to our schools as a place of safety for that daughter who is slipping and for that son who is losing his hold. They are praying that the schools fail not to save that most precious heritage committed to their care. The needy millions in the regions beyond are mutely pleading with our schools for young men and women who above all else know this truth in its living reality; workers are falling; there are gaps in the firing lines at home and abroad—and again it is to our schools we look to answer the call. *They must not fail.*

And, thank God, a noble army of workers in our schools are saying they shall not fail. My God hasten the day when every worker filling a place in our schools shall belong to this noble army of workers who have submerged their all in a struggle for that education which means salvation and service as well as learning. Because of the great need of our young people, of whom "not one in twenty has a living connection with heaven," may He hasten the day when all our teachers stand before our stu-

dents as workers who know their God and have learned to live the prayer-life to its fullest extent. May He hasten that day so that all our schools may become magnets of irresistible power drawing students heavenward, that from our schools may go forth larger armies of young men and women who can do exploits because they have learned to commune with God.

[Paper presented at School Homes Council.]

Educational Recommendations

Regarding Academic Work

"81. That the next edition of the 'School Manual' include the four academic grades; and that a curriculum be provided for these grades.

"82. That for secondary and advanced teachers and educational officers a list of books be recommended for professional reading.

"83. That the General Department give consideration to accrediting our secondary schools on the basis of the three classes, A, B, and C, the same as for elementary schools. (See Rec. 60.)

"84. That the plan for examination of academic textbooks be the same as that for examining textbooks in the elementary grades, the committee in each union consisting of the following: the educational secretary, one representative from the college, one from the academy, and one superintendent. (See Rec. 65 to 70.)

"85. That the General Department take up with our secondary and advanced schools the matter of their giving more careful attention to entrance requirements to the ninth grade, also credits received from unaccredited schools.

"86. That our academies be requested: (a) not to accept in full standing a pupil from the eighth grade without his presenting a certificate of graduation or its equivalent; (b) to provide a class in eighth-grade manual training for those not having it for entrance to the academy; and (c) to make the work in vocational subjects of a character adapted to students of academic grades.

"87. That the Department provide a syllabus for use in teaching Dr. H. W. Miller's book, 'The Way to Health.'

"88. That there be a revision and reprint of 'Principles of True Science' for the use of our teachers of nature and science.

(See also Rec. 74.)

"HEAVEN'S communion begins on earth."

ELEMENTARY EDUCATION

"Gather the children;" "for the day of the Lord cometh, for it is nigh at hand." Joel 2:16, 1.

SARAH E. PECK, Editor

THIS section of the EDUCATOR is devoted to the education of our boys and girls from their earliest years until they pass from the elementary school. It not only includes the work of the elementary school with that of the local church school board and the Parent-Teacher Association, but it also includes the normal, which trains the teachers for these children, the field officers who extend and perfect the work in the field, and the home where the real foundation is laid.—Ed.

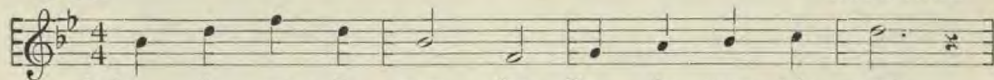
The Teachers' Help-One-Another Band

"Though the year is growing old,
Though the leaves are red and gold,
In my heart it's spring anew,
Every time I think of you."

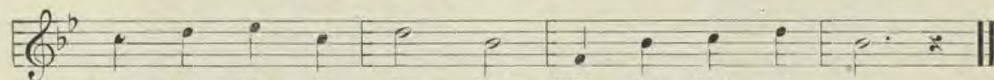
THE SHEEP

A. A. P.

ANNA A. PIERCE



1. In the ear - ly morn - ing, Up the moun - tain steep,
2. By the clear, still wa - ters, In - to pas - tures fair,
3. When the sun is set - ting, Home - ward they are led;
4. Je - sus is my Shep - herd, I'm His lit - tle sheep;



Goes the faith - ful shep - herd With his flock of sheep.
Lov - ing - ly he leads them, Watch - ing them with care.
And all safe - ly shel - tered, Each one goes to bed.
He will keep me safe - ly When I wake or sleep.

How to Celebrate Christmas

MRS. E. G. WHITE

(From the *Review and Herald*, Dec. 11, 1879)

WE are rapidly approaching the season of the holidays, and many conscientious ones are now questioning what course they may pursue that will be pleasing in the sight of God. By the world the holidays are spent in frivolity and extravagance, gluttony and display. It is the prevailing custom at this time to make and receive presents. And it is no small burden upon the mind to know how to distribute these gifts among friends so that none will feel slighted. It is a fact that much envy and jealousy are often created by this custom of making presents.

Thousands of dollars will be worse than thrown away upon the coming

Christmas and New Year in needless indulgences. But it is our privilege to depart from the customs and practices of this degenerate age; and instead of expending means merely for the gratification of the appetite, or for needless ornaments or articles of clothing, we may make the coming holidays an occasion in which to honor and glorify God.

We advise all our brethren and sisters to make a decided reform in regard to these festal days. Those who appreciate the gift of God's dear Son to save them from ruin, now have a favorable opportunity to give tangible proof of their gratitude by rendering to God their thank offerings. Let old and young lay aside their mites as sacred offerings to God. If we would give to the cause of our Redeemer one half as much as we have bestowed upon our friends, we

would do much good and receive a blessing for giving. Let us seek faithfully to represent Christ on the coming festal days by imitating His example as He went about doing good. . . .

As every blessing we enjoy is brought to us through the condescension, humiliation, and sacrifice of Jesus Christ, we should render to Him our best gifts, above all not withholding ourselves. The infinite sacrifice which Christ has made to free us from the guilt and woe of sin, should work in every heart a spirit of gratitude and self-denial which is not manifested by the world. God's gift of Christ to man filled all heaven with amazement, and inspired at His birth the angelic song, "Glory to God in the highest, and on earth peace, good will toward men."

Christmas Day, precious reminder of the sacrifice made in man's behalf, should not be devoted to gluttony and self-indulgence, thus exalting the creature above the Creator. Let us who are partakers of this great salvation show that we have some appreciation of the gift, by rendering to God our thank offerings. . . .

We are now nearing the close of another year, and shall we not make these festal days opportunities in which to bring to God our offerings? I cannot say sacrifices, for we shall only be rendering to God that which is His already, and which He has only intrusted to us till He shall call for it. . . .

Letters of inquiry have come to us asking, Shall we have a Christmas tree? Will it not be like the world? We answer, You can make it like the world if you have a disposition to do so, or you can make it as unlike the world as possible. There is no particular sin in selecting a fragrant evergreen, and placing it in our churches; but the sin lies in the motive which prompts to action, and the use which is made of the gifts placed upon the tree.

The tree may be as tall and its branches as wide as shall best suit the occasion; but let its boughs be laden

with the golden and silver fruit of your beneficence, and present this to Him as your Christmas gift.

The Result of Teaching Cooking in One Church School

MRS. L. H. EYESTONE

ON Friday following Thanksgiving Day last school year, we began serving hot luncheon at our school. The luncheon consisted of one hot food each day — some kind of fruit or vegetable soup, "health koko" or "postum."

The children were taught to prepare and serve the foods, and likewise to wash, dry, and put away the cups, saucers, and spoons which we used daily. Each pupil brought his own dishes and each contributed to the purchasing of a dishpan, soup ladle, and oilcloths for our new adjustable desks upon which the food was served. Each child also brought a few cents to defray the necessary cash outlay for food.

One end of the girls' cloakroom was converted into a pantry by the putting up of a few shelves and hanging neat curtains before them.

At the back of our hard-coal burner was an oven and also a place for boiling. The oven was used to bake potatoes and to warm over any food which the children desired to bring.

Both boys and girls made cooking aprons and caps for themselves. In February we had our "birthday banquet." Several of the pupils served hot "koko," birthday cake, and sandwiches to a roomful of guests, most of whom were parents and friends and Parent-Teacher Association members. Thinking there was to be a religious meeting, a man and his wife, strangers from another part of the city, came into our midst. They accepted our invitation to remain. As they listened to the program rendered by the children, and partook of the refreshments, they were so well impressed with what they saw, heard, and tasted that at the close they asked if they might be permitted to send their children to our school.

The children were accepted, and the family soon moved nearer the church school. Since that time they have been faithful patrons, sending four children the remainder of last year, and again the present year. During the summer both parents were baptized by our pastor, and the whole family is now rejoicing in the message we all love. I scarcely need say that we are glad we attempted something in the line of cooking, even though it did have a humble beginning. The Lord will crown the efforts of our church schools with a harvest of precious souls if we will with our whole hearts do the work which He has so plainly told us to do.

“When properly conducted, church schools will be the means of lifting the standard of truth in the places where they are established; for children who are receiving a Christian education will be witnesses for Christ.”

Dramatization of Bible Stories — No. 2

RUBIE E. BOYD

THAT the Bible story is too sacred for dramatization, we have previously concluded. However, in considering that question, other related ones arise, to which we will now give thought. Are dialogues permissible for use on programs?

Many wiseheads have been troubled over this question; the word “dialogue” offers such a variety of interpretations.

The number taking part may vary from two to a dozen or more. The form may be either poetry or prose. It may be imaginary conversation of imaginary characters, or it may be the natural conversation of the participants as one might hear it from the platform. Costumes may be used. In fact, real one-act plays have been known to be called dialogues to take off the curse.

Now the dialogue form is of use. Things which need to be said to the public may thus be said in a pleasing manner; and as direct discourse is more ef-

fective than indirect, so is the dialogue more effective than the lecture, other things being equal.

To give us a working basis, let us use a concrete illustration:

In a church school program, the following dialogue is given. Several children, supposedly not of Adventist training, question church school children as to why they go to church school, why they attend church Saturdays, and why they cannot go with them to the “movies.” With straightforwardness, the questions are well answered, and we see real point to the dialogue. The teacher has worked out this child dialogue in preference to one involving adult characters, to avoid costuming, which the latter would require.

“What objections have you to costuming?” asks one. Let us answer with an illustration:

In a certain Seventh-day Adventist school, the students planned an entertainment. It was to be unique and must outrival any similar one previously given. Costumes were needed. Permission was given. Footlights would add. Finally the lighting was satisfactorily planned. Another need presented itself. This was curtains to be drawn between scenes. To the first faculty member approached, this seemed too much like a theater. Tactful arguments were offered by the students. Out of the teacher’s hearing, one of the leading spirits remarked to the other committee members: “If we can just get this through, we shall have less trouble the next time.”

Where shall we draw the line? That is the question Seventh-day Adventists are ever asking. And the tendency of the younger generation is to draw it loose enough to cause no discomfort, inconvenience, or curtailment of pleasure. Yet some of these same young people, after having been allowed the kind of program for which they clamored, responded with the retort, “What difference can you show me between this and a real show?” And sometimes we cannot make answer.

"Then you would eliminate costuming entirely as a step too near the theater?"

We hesitate to make sweeping statements. If the costuming is done with the honest purpose of moving upon the hearts of the spectators to the furtherance of God's work, as might be possible in picturing scenes from a mission field, then it perhaps is justifiable. However, if it is used merely to please the eye and satisfy the craving for the spectacular or the unique, we are exposing our youth to the enticements of the enemy. We would apply the same test to pantomimes.

"Do you object to motion drills? Do you consider them too spectacular?" asks our questioner.

That brings us to another big question, and a troublesome one. What church school teacher, in planning for a program, has not puzzled over the propriety of presenting drills of almost every description? She has sketched through Japanese lantern drills, wand drills, hoop drills, and the like, and has wished that some one other than herself would make the decision.

True it is that the motion drills offer fine discipline in their requirement of concerted action. Likewise it is true that some of them are meaningless displays approaching the folk dance so much in vogue now in some public school systems.

Rhythm is music; and music may be a blessing or a curse. We would say that a drill which the children regard as possessing real meaning, which disciplines their bodies and minds without appealing to a foolish pride in movements of grace and coquetry, may have value. However, we believe that unless the results obtained are commensurate with the time spent in preparation, it would be better to devote our efforts to the ordinary school régime. A demonstration of regular school work usually interests an audience as much as that which is newer to the teacher and pupils.

"Coming back to the question of motions, I believe you would approve of

motions to songs and poems which bring out the meaning, would you not?"

Yes, indeed, and to Bible verses. Here the activity makes clearer the meaning, and aids the child in memorizing. His attention is so riveted upon the thought, that self-forgetfulness ensues. The first chapter of Genesis is very suggestive of motions, and as a drill for the primary children it is very pretty. Consider the difference in the effect upon the mind of the unbeliever, between this kind of drill and an ordinary motion drill. Also consider the difference in the effect upon the minds of the pupils.

"What is your opinion as to the use of story plays?"

They are harmless, and of some value. They are imaginative child plays guided by the teacher who playfully takes part. However, only the primary children take interest in them. You have observed dignified little child mothers taking their doll babies out for a ride, and proud though youthful automobile drivers calling loudly for you to clear the way for their toy machines. Story plays are built on the same principle, only the children play them without their real toys.

"What tests would you apply to recreational games?"

We should eliminate games that tend to sentimentalism or too great roughness, particularly where boys and girls play together. The mental effect of the various games upon the children should receive attention. We should also taboo games which take any of the children away from the teacher's supervision. Too much is at stake.

However, let us keep our boys and girls active in bodies or minds, often both at the same time; but let us test their activities with the plumb line of principle, and help them to do the same. Only as their judgment is developed in making moral decisions will they set for themselves high standards and join those who draw the line tight enough to be absolutely right, regardless of inconvenience, or the curtailment of that which the world counts pleasure.

Teaching Children to Pray

LUELLA WELLS

It was a cold winter day. The recent fall of snow lay like a carpet of soft down over hill and glen. Although its depth was inconvenient for travelers, and feathery flakes were still falling earthward, the best of spirits prevailed at the Browning cottage.

Anna, the eldest daughter, was expected home to spend the holidays. She had been called to teach a little church school about eighty miles distant, and all awaited her first home-coming with eager expectancy. Jack and Jennie could scarcely wait, so eager were they to catch a glimpse of their beloved sister. At last they were snugly tucked into the sleigh, and amid shouts of laughter and jingling of bells, they were off to the station a mile distant. The noon train came puffing in just as they drove up. Anna, with suitcase in hand, soon appeared. Loving greetings were exchanged, and the homeward trip was a short one. It was a happy circle that gathered around the table that day.

Mrs. Browning's sister, Mrs. Anderson, had come to spend the holiday season with them. It was she who had been instrumental in persuading Anna to take up the work in which she was now engaged. The afternoon passed by quickly, and as the family gathered in the cozy sitting-room for the evening, all were anxious to hear of Anna's success in the church school work.

"Well, how is it, Anna?" asked Mr. Browning as he poked up the fire. "Aren't you sorry you took up church school work? I'm sure you do not count the wages any attraction, and in that little out-of-the-way place you must find it lonely sometimes."

"Not at all, father; I have so much to do, and the people are all so kind to me, I feel quite at home. Of course I miss you and mother and the twins, and often long to see you, but never once have I been sorry I entered the Lord's work."

"You said you would tell us about

your prayer bands," remarked Jennie, moving a little closer.

"And your Junior meetings, too," said Jack.

"That's right, I do recall some such promise," assented Anna.

"You may think I was not very courageous when I tell you about it. The work was new, and the children strange. I felt burdened with the responsibility, especially in leading the children to live Christian lives. Not knowing just how to begin, several weeks passed before I introduced our prayer bands. A few of the older children were church members, several had been taught prayers, while there were a few who were members of non-Christian homes. For some time I had felt that the children, especially the little ones, should be taught to pray. One day after seeking the Lord for guidance, I dismissed the older children and asked those who remained if they would not like to have a prayer band. To my surprise they seemed interested at once. One of the smaller boys spoke up and said, 'I should like to pray, but I don't know how.'

"I tried to show them that prayer is talking to Jesus, and we could ask Him for those things that we need just as we would ask our fathers and mothers for something to eat when we are hungry. I then encouraged them to name some things Jesus had done for us, for which we might thank Him. Many hands went up, and as we talked over our daily blessings we felt that we indeed had a friend in Jesus who had given Himself so willingly for us. Then I asked them each to think of one thing that we really needed that Jesus would give to us if we would ask Him. We talked about our tempers, unkind words, disobedience, telling things that were not wholly truthful, even recalling some experiences we had had in school. Some way, in our prayer bands we always get closer to one another than at any other time. I even let the children discuss methods of correcting wrong actions that had taken place in school. I think it gives them an

idea of justice and helps them to see that the Lord knows every act of disobedience, and expects them to make it right.

"Some of the children had learned a short prayer for evening, but they wanted a verse for morning. Poetry always appeals to the children, you know. So at our next prayer band I taught them a little verse, using their needs and suggestions as a basis. It was this:

"Dear Father in heaven, we thank Thee
For Jesus who guides little feet;
Please help me today to be like Him —
Obedient, loving, and meek."

"But, Anna, you do not believe in saying prayers, do you?" asked Mrs. Browning.

"O, no, mother! I do not believe in formal prayers; but you know little children who live in a prayerless home are embarrassed easily and don't know anything to say when they get ready to pray. They will say a few words and then stop; but if they have memorized something appropriate and know its meaning, it encourages them to take part, especially when they hear others pray. A child always has a desire to do that which he hears others do. I use this method only with the smallest ones to get them started."

"Do the younger children take part in your missionary exercises?" asked Mrs. Anderson.

"O, yes, auntie! They sing songs, speak pieces or dialogues, or almost anything they are asked to do. Every other week we have a prayer and testimony meeting. You ought to see how interested they become when it is time for such meetings. Before engaging in prayer I sometimes ask them if there is not something special for which they would like to pray. When they think of something, they will raise their hands. That gives them all plenty of time to think, and it saves waiting when prayer time comes. Sometimes I ask for volunteers to lead in prayer. Several hands are always raised. For a change, I sometimes call each one by name, and they will pray in the order in which I

name them. Being well acquainted with one another, we feel quite free to ask the Lord for our individual needs.

"Oh, I must tell you about two little boys who lately came into my school! They belong to a Holland family. I felt rather diffident at first about talking to them, but in our last meeting they took part, and seemed to enjoy it as well as the others. You know David said that God has fashioned our hearts alike. I find it doesn't make much difference from what homes the children come. They all respond readily to Christian teaching.

"It was only a few weeks ago I was calling on a lady whose husband is said to be almost an infidel, and during our conversation concerning the spiritual condition of her children she said, 'You would be surprised to hear Charlie pray.' Tears came into her eyes as she told me how earnestly he prayed as he knelt by his bedside at night.

"O, it pays to work for the children! and as I see them grow in Christian experience, it makes me feel willing to give up everything to work for them. Don't you think it pays, father?"

"O, I don't know but it does. You seem to think so."

"I have always found that when the children learn to love God they will want to talk with Him. Love increases their faith, and prayer comes to be a delight."

The following days were pleasant ones. When vacation was over, Anna returned to her school happy and contented because her father had for the first time willingly given his consent for her to teach in a Christian school.

Thoughts from the Council

JESUS was what He taught, therefore He could teach what He was.

Jesus said, "I am the way." It is what we are that counts.

A leader of young people must know the way.

I haven't been to Oxford, but I have been to Calvary.

The Secretaries' and Superintendents' Council

"Where no counsel is, the people fall: but in the multitude of counselors there is safety."—*Solomon.*

THE pages devoted to the "Council" belong to our field officers. We confidently place in their efficient hands the success of this part of the EDUCATOR. This is an opportunity for secretary and superintendent to exchange thoughts and experiences, and we invite all to give as well as receive. Since "without counsel purposes are disappointed," while "in the multitude of counselors they are established," may we not expect the "Council" to be the means of greatly strengthening our field work? EDITOR.

Report of the Educational Secretaries' Council, Held in Indianapolis, October 14-20



Educational and Missionary Volunteer Secretaries of the Union Conferences

THE Educational Secretaries' Council held in Indianapolis, October 14-20, is destined to mark another long step in the onward march of our church school work. It is a cause of great encouragement and deep gratitude to see the rapid and substantial progress that is being made in the education of our children and youth to act their part in the finishing of the work. All along the line, from the home and the church school to the academy and the college, we see evidences of a real awakening. These facts

convince us that we are now living in the fulfilment of the prophecy of Malachi 4:6: "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers." The homes where these "fathers" and these "children" live is the heart of this whole movement. This thought was the keynote of the council.

Each daily session of the council began with a devotional service, and every day was crowded to its limit with faithful study of the many problems requir-

ing attention. More than one hundred recommendations were passed affecting our church school work, besides some relating to the work above the church school. For lack of space, it is impossible to publish all the recommendations in the *EDUCATOR*, but a printed leaflet, entitled, "Educational Recommendations for 1920," containing the entire report, will soon be available.

The following are the recommendations in which we think our readers will be most interested. They are numbered to correspond with the numbering in the published leaflet.

Parents' Reading Course

"23. That a Parents' Reading Course be established, to be conducted in connection with the Home School department of the *EDUCATOR*, in counsel with the Fireside Correspondence School; that the course begin with January, 1921; that the books for the first year be as follows: 'Education,' by Mrs. E. G. White; 'Home Making,' by J. R. Miller.

"24. That an annual credit card be issued to those who complete the required reading, and at the end of the four-year course an appropriate certificate be granted.

Teachers' Reading Course

"25. That the plan of using optional books be discontinued, and instead the Teachers' Reading Course be divided into two sections:

"a. For elementary teachers having three or less years of experience.

"b. For elementary teachers having taught more than three years or having received a professional certificate.

Normal Work and the Training of Teachers

"26. That to all elementary teachers who are within one year of completing our college normal course as outlined by the General Department, and who have taught successfully at least three years in the elementary schools of the union, the union in which said teaching has been done grant, on recommendation of its secretary and superintendent, in whose territory the teaching has been done, a normal scholarship of \$100 to apply on the expenses of completing the normal course in said union.

"27. That we recommend to our colleges that they give favorable consideration to accepting twenty-seven months of successful field teaching done during the time the teacher is securing normal credits in summer school or otherwise, for one-half year of practice-teaching in the normal, provided that the applicant shall demonstrate by his practice-teaching in the normal an ability in teaching that in the judgment of the normal faculty shall warrant such credit;

and that the union secretary grant to each graduate from the summer school normal who meets these conditions, a written recommendation for said credit.

"28. That a summer school normal course covering three summers be arranged to include Education I, Methods I, Manual Arts I, and reviews of common branches.

"29. That a graduate from an accredited academic normal course carrying at least two units of normal work, be given a second-grade certificate on presenting one summer school certificate, said work to include reviews of common branches.

"30. That a student having full twelve grades of work and the first year of the normal course from an accredited normal school, be granted a first-grade certificate on the presentation of one summer school certificate, said work to include reviews of common branches.

"31. That we express it as the sense of this council that the two units of the academic normal be placed in the twelfth grade, and that the General Department ascertain the attitude of the schools on this point, looking toward such a transfer.

"32. That the paragraph on 'Normal Life Certificate,' page 68 of the 1918 'School Manual,' be revised to read: 'This certificate shall be granted to those who, after receiving the diploma from an accredited normal, have taught successfully for three years, and are recommended by the union conference secretary in whose territory they have taught.'

"33. That our normal departments make our adopted grade textbooks the basis of instruction in the elementary grades taught in the department.

"34. That the elementary grades taught in our normal departments bear the same relation to the union and the local conferences in the matter of examinations, certification, and reporting the work of the children, as do other elementary schools.

Teachers' Salaries

"36. That the chair appoint a committee of five to prepare recommendations pertaining to teachers' salaries, presenting them to the General Conference Council:

Summer Schools and Institutes

"37. That we recommend to our conferences that teachers who attend a full session of any summer school be furnished free tuition and room; four dollars a week for board and laundry; entrance, library, and such other fees as are required; their railway fare to the summer school and back to the place of teaching; the teacher to give the college one hour a day in domestic work.

"38. That our church school teachers attend summer school at least until they have secured their professional certificate.

"39. That all church school teachers attend the winter institute, held if possible at the conference academy, and that the teachers' transportation and entertainment be arranged for when these institutes are planned.

Teachers' Examinations and Certificates

"43. That under the conditions named in the 1918 'School Manual,' p. 69, pars. 1, 2, 3, credits in the following academic subjects be accepted on a teacher's certificate in lieu of credits in the corresponding elementary subjects:

American History for United States History.
Physiology, Hygiene, and Sanitation for Physiology.

General Science for Nature.
Old and New Testament History for Bible History.

Agriculture for Agriculture.

Spelling for Spelling.

Penmanship for Penmanship.

Reading for Reading.

"44. That academic credits in the following subjects be allowed, provided the credit represents an equivalent of at least ten hours' study and class work a week for one semester:

Singing.

Drawing.

Domestic Science or Sewing and Cooking.

Carpentry or Woodwork.

"45. That one summer school normal credit in methods, the value of which is not less than one semester hour, or its equivalent, be substituted on a third-grade certificate for a credit in Theory and Practice as now required, and that this be added to the list of required subjects for certificates above the third grade.

"46. That for a professional certificate, plane geometry be not a required subject, but that it be placed with the electives and that two electives be required instead of one as at present.

"47. That bookkeeping, now required for second-grade certificate, be exchanged with domestic science and manual training now required for first-grade certificate.

Church School Standards and Accrediting

"57. That aggressive effort be continued toward reaching our standards of one teacher for six grades or less, two for eight grades, and an additional teacher for each succeeding grade; employing the alternation plan as a relief measure, except in the case of grammar and arithmetic, with the suggestion that at the time of the summer institute the secretary and his staff review the work in schools where the plan has been used, with a view to determining its future application.

"58. That for the present a passing grade in music or drawing be required for graduation from the eighth grade, but that examination questions be provided for both subjects.

"59. That a passing grade in woodwork or cooking or sewing be required of a pupil before

granting him a certificate of graduation from the eighth grade.

"60. That our elementary schools be classified in the three following divisions of efficiency as regards facilities and organization: A (standard), 95 to 100 per cent; B, 85 to 94 per cent; C, 75 to 84 per cent; and that this rating be based on standards set forth in the general efficiency blank.

"61. That appropriate certificates be prepared for schools reaching any of these standards, the certificates when issued to be sealed and signed as follows:

Class C—white seal—signed by the conference superintendent.

Class B—red seal—signed by the conference superintendent.

Class A (standard)—silver seal with red ribbon—signed by the conference superintendent and the union secretary.

Model School—gold seal with blue ribbon—signed by the conference superintendent, the union secretary, and the General Department.

That we endeavor to have at least one school of the model type in each union, and as soon as possible one in each local conference.

"62. That a general efficiency blank be prepared for use in standardizing our elementary schools and that, because of the difficulty in mailing blanks of this size, each union be allowed to print this blank locally, using the form sent out by the General Department.

"63. That the union secretary and the superintendent constitute the committee for standardizing the elementary schools of the conference.

"64. That the standard for the church school library be 100 books in addition to desk copies.

Textbooks

"65. That in each union, a committee consisting of the union secretary as chairman, a superintendent and a teacher to be chosen by him, and the director of the college normal department be appointed to take under advisement the selection of elementary textbooks not published by our denomination.

"66. That each committee be asked to examine textbooks in a special subject of instruction as may be agreed upon.

"67. That the names of all members of the twelve committees, with the subjects assigned, be sent to each chairman, so that suggestions on any subject may be made to the appropriate committee.

"68. That the General Department request representative publishers to furnish each committee for examination, one copy of their best book on the subject or subjects assigned, also one copy of the book or books recommended by all the other committees.

"69. That a general chairman of these committees be appointed in the General Department, and that the findings of the various com-

mittees be sent in to the general chairman by February 1.

"70. That these assignments be made at this council, and that each secretary be asked to state his first and his second choice of subjects.

"Assignments were made as follows:

Atlantic Union	Agriculture
Central Union	Grammar
Columbia Union	Physiology
Lake Union	Geography, Spelling
Northern Union	History
North Pacific	Civics
Pacific Union	Agriculture, Music (a one-book course to be recommended)
Southern Union	History
Southeastern Union	Agriculture
Southwestern Union	Arithmetic
Eastern Canadian Union	All subjects
Western Canadian Union	All subjects

"71. That a syllabus of reading matter be prepared for seventh and eighth grade reading, to include such types of literature as the following:

The book of Esther.
The 107th Psalm.
The book of Ruth.
The Vision of Sir Launfal.
The Great Stone Face.
Songs of Labor.
Evangeline.
Snowbound.
Christ's Object Lessons.
Hiawatha.
The Forest Hymn.

"74. That provision be made as soon as possible for the preparation of the following textbooks: Physiology 7, Physiology 9, Hygiene and Sanitation 10, Biology, Grammar-grade English, Academic Literature, Domestic Science.

"Christian Educator"

"76. That we accept the proposition of the Review and Herald to continue the subscription price of the EDUCATOR at \$1.50 on condition of raising the subscription list to 3,500.

"77. That a campaign be entered upon in behalf of the EDUCATOR, based upon the following plan:

"a. The General Department to supply campaign material for the field.

"b. March 31 to be the date for reaching the goal.

"c. The union secretary to work the colleges personally.

"d. The superintendent to work the academy personally.

"e. The teachers to work the churches having schools.

"f. The secretary and the superintendent to plan for working churches not having schools.

"g. The conference to be asked to supply church school teachers with the EDUCATOR.

"h. Efforts to be made to sell 'Education'

or 'Counsels to Teachers' or both, in club with the EDUCATOR.

"i. Brief outline studies to be provided monthly in the EDUCATOR for use in Parent-Teacher Associations and board meetings, these studies to be prepared in sets of ten; first set on general aspects of school work, such as attendance, co-operation, discipline, etc.; second set on various lines of instruction in the school, as reading, physiology, Bible, etc.

"j. An intelligence test on Christian education to be provided for use on completion of each set of ten lessons, and a credit card issued to all who pass the test.

School Boards and Building Plans

"80. That our church school boards, before constructing or remodeling school buildings, submit all plans to the secretary and the superintendent for their approval, in order to insure that the work be done in harmony with the laws of school hygiene as given in the building plans and information to be published in the next edition of the 'School Manual.'

Educational Blanks

"89. That all blanks be classified under four heads:

"a. Those promoted by the General Department.

"b. Those promoted by the union secretary.

"c. Those promoted by the conference superintendent.

"d. Those promoted by the normal.

"91. That in order to secure the 20 per cent discount agreed to by the publishers, all blanks be ordered of the branch house; that all B blanks be supplied by the union conference on order of its educational secretary, and that all C blanks be supplied by the local conference on order of its educational superintendent.

"92. That still further to reduce the cost of these blanks, the publishers be guaranteed a five-year run of the present revision."

S. E. P.

Teachers' Institutes

A VALUABLE feature of several of our local midwinter institutes in the past has been a school board session. The results of these efforts, as may easily be concluded, have been very satisfactory. Probably no class of people, except the parents and the teacher, have a more direct responsibility in the success of the individual school than do the men and women who compose our church school boards. The more closely these persons can keep in touch with our general plans,

(Concluded on page 120)

The Church School Board

"Let the church carry a burden for the lambs of the flock. Let the children be educated and trained to do service for God, for they are the Lord's heritage."
—*"Testimonies for the Church," Vol. VI, p. 203.*

No people in our churches are more willing to labor and sacrifice for our children than are the devoted men and women who as members of our school boards are chosen to carry the responsibilities of the school in their midst, and to them this section is open for contributions, for questions, for counsel.

EDITOR.

Plans for School Buildings — No. 2.

Two Types of a One-Teacher Building

WE must never lose sight of the fact that the great purpose of all our schools is to prepare our children for the coming of Jesus and to fit them to act their part in the finishing of His work. If we accomplish this, the schools must be kept in operation; and if they are kept in operation, they must be of such a character that they can pass the inspection of State authorities.

In order to do this it is not at all necessary to shape our curricula or plan our work after worldly models, no matter how good those models may be considered. In fact, to do this would be to fail utterly and to bring upon us the displeasure of the Master Teacher. "Let thine eyes look right on, and let thine eyelids look straight before thee. . . . Turn not to the right hand nor to the left," "looking unto Jesus" who warns us, "See that thou make all things according to the pattern."

If with humble prayer and earnest, persevering effort we follow the instruction the Lord has so plainly and so fully given us regarding the education of our youth, our schools, instead of being inferior to the schools of the world, will be far their superior, for "the Lord thy God will set thee on high above all nations of the earth," and we shall not only meet His approval, but the world itself will say, "Surely this great nation is a wise and understanding people."

Nor is this mere theory. In many places where our schools have unwaveringly followed the light, men holding the highest positions in the educational world have marveled at the work done.

The more closely we adhere to the principles that God has given us, the more fully will our schools be "the means of lifting the standard of truth in the places where they are established."

In order to meet this standard, it is not necessary that our school buildings or our equipment be elaborate or expensive. Simple buildings rightly planned and constructed may be thoroughly efficient not only for the intellectual development of the pupils, but for their physical and their spiritual growth. And no school building that fails in any one of these three particulars, can properly represent this threefold message.

The present article gives two designs of a one-teacher building, corresponding to two of the three regular types of accredited church schools. These types of schools are described in recommendations 60 and 61 passed at our Secretaries' Council held in Indianapolis in connection with the General Conference Fall Council. These recommendations are found on page 115.

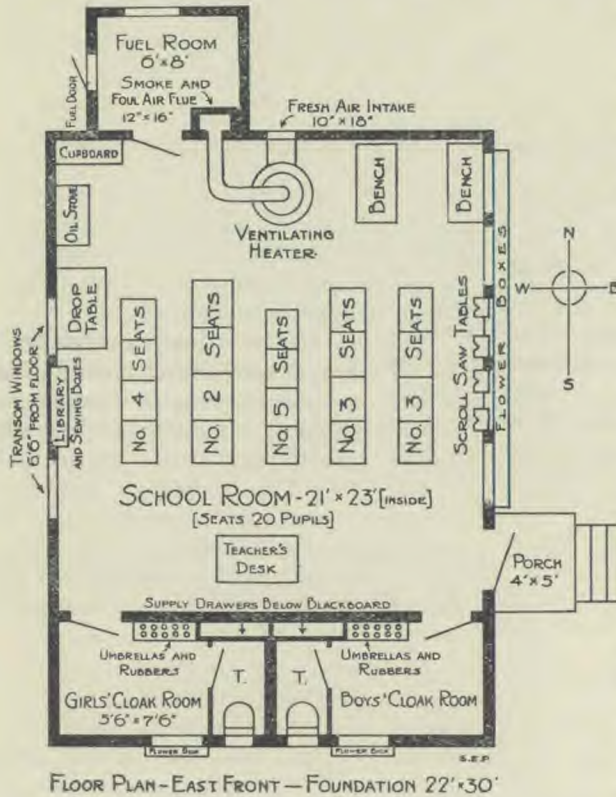
Lighting

Like the Class C type of building published in the October EDUCATOR, the Class B type (design No. II) is properly lighted, the windows being massed at the pupils' left and the room being exposed to the east sun. The two transom windows on the west wall above the blackboard are provided simply to allow for a free circulation of air on very warm days. In cold climates they may be omitted.

Heating and Ventilation

Proper heating and ventilation are secured by means of the ventilating heater. For a room of this size (21 x 23

DESIGN NO. II—ONE-TEACHER BUILDING—CLASS B TYPE



x 12 feet, or any size less than 8,000 cubic feet), the fresh-air intake located just back of the heater should not be less than 175 square inches in cross-section area. "In every case the fresh-air intake must be constructed to prevent the cold air from dropping down and spreading out over the floor." Where a single flue is used for both smoke and foul air, the inside dimensions of the flue, in order to insure proper ventilation, should be 12 x 16 inches. The flue should be located in the same end of the room as the heater, and be built entirely within the walls of the building, as shown in the accompanying illustrations.

Seating

Individual seats and desks are arranged in five rows of four each. They vary in size to accommodate the different sizes of pupils, numbers 2, 3, 4, and 5 being the only sizes needed in

any church school. Size No. 1 is for full-grown students, and No. 6 for children under church-school age. The center row may be screwed to the floor, but there will be an advantage in screwing the seats of the other rows together on 1 x 3 inch strips. The seats may then be pushed to the center of the room during the manual training and physical culture periods. This building will seat not more than twenty pupils when the necessary space is reserved for woodwork and cooking.

Manual Training

One corner of the room is given to cooking, the only furniture absolutely needed being a cupboard for dishes and food supplies, a shelf for an oil stove, and a work table built as a shelf that may be dropped to the wall, and thus be out of the way when not in use. Two work benches are sufficient for a

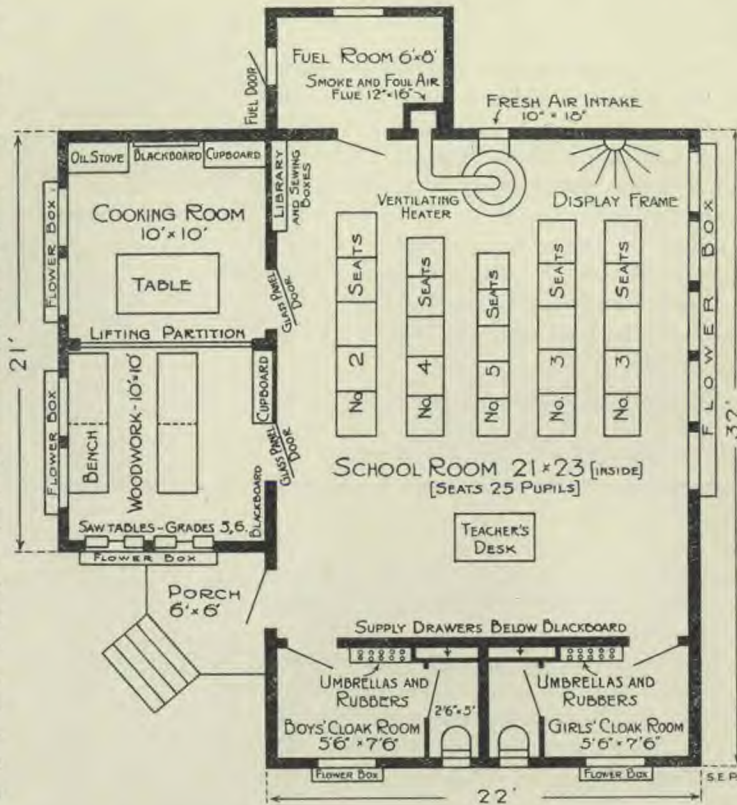
school of twenty children in six or eight grades, as doubtless there would not be more than two or three boys in the seventh and eighth grades, where this work is required. The scrollwork for boys in the fifth and sixth grades is provided for by four small scroll saw tables screwed firmly to the window sills. The mechanical drawing for all the woodwork is easily done at the pupils' individual study desks.

To conduct these lines of industry in the main schoolroom is certainly better than to neglect them; but under such conditions their value to the pupils is more than halved, because the pupils can work at them only during the short time allotted in the daily program, while if a special room could be provided the pupils could work at various times that would be available during the day. This would furnish one of the best and strong-

est incentives to close application to study, good behavior, and self-government.

In the west wall a cupboard is built providing space for the school library and the girls' individual sewing boxes. A special room for sewing is not necessary, as this work may be very well done at the pupils' desks. Back of the teacher's desk four drawers are built into the wall underneath the front blackboard. These drawers are to hold the manual training supplies, chalk, ink, paper, and such teaching apparatus as can be contained in a small space.

DESIGN NO. III—ONE-TEACHER BUILDING—CLASS A (STANDARD) TYPE



FLOOR PLAN — SOUTHWEST FRONT—EAST LIGHT IN SCHOOL ROOM
SIMILAR TO DESIGN NO. II, WITH WORKROOM ADDITION

Cloakrooms and Toilets

In each cloakroom an indoor chemical toilet is provided. If the morals as well as the health of the children are to be safeguarded, these indoor toilets are a positive necessity. They require neither water nor plumbing. They are easy to install and thoroughly practical, sanitary, and satisfactory. Near each entrance to the cloakroom is also a rack for umbrellas and rubbers. In so small a cloakroom such an arrangement is necessary to order and neatness.

At every window is provided a flower box for flowers. If the esthetic taste of our children is to be considered,—and it is of great value in the development of a beautiful character,—these little touches of beauty are abundantly worth

while. The quiet influence exerted by the charming colors and sweet fragrance of these "wanderers from Eden" can be made a real factor in drawing our hearts back to Eden.

Design No. III is similar to Design No. II in the essential features of the main schoolroom with its ventilating heater, fresh-air intake, and foul-air flue, the fuel-room, cloakrooms, chemical indoor toilets, umbrella and rubber rack, and the cheering flower boxes with their silent, uplifting influence, at all the windows. The entrance has been placed at the southwest instead of the east, but the east sun still floods the schoolroom. With proper care in planning any one-teacher school building, this ideal lighting fea-

ture can always be maintained. Neither water system nor furnace are included in this design, though these are both very desirable.

The display frame located in the back of the room provides a neat and commodious place for displaying the written work of the various classes. This is much more satisfactory than spotting every available space on the walls with samples of the pupils' work. It also teaches lessons in neatness, good taste, and order, and may be made a wonderful incentive to neat, careful seat work by the pupils.

The chief difference between the Class B and the Class A, or standard type, is that the latter provides special rooms for cooking and woodwork. These two rooms may be thrown together at regular class periods by elevating the lifting partition, thus making it possible for one teacher to supervise both lines of work at the same time. The glass-panel doors between these rooms and the main school-room enable the teacher to keep track of all work being done by pupils outside of the regular manual training period. It is not claimed that this arrangement for manual training is a panacea for all school ailments, but it is safe to say that no other one thing aids so greatly or so satisfactorily in solving problems of school discipline. Satan has a hard time finding access to the child who is always busy with useful, interesting work.

One feature of the building plan that is open to criticism is the fact that the cloakrooms have but one door each. To secure the best results every cloakroom should have two doors opening into the main schoolroom. In this way time and possible confusion may be saved at recess periods and dismissals, the line of pupils entering at one door and leaving by the other. However, where the cloakrooms must be at the front of the room, as is the case when the building is heated by a room heater, the four necessary cloakroom doors for the two rooms would seriously interfere with the indispensable large front blackboard.

S. E. P.

Teachers' Institutes

(Concluded from page 116)

the more fully may we expect their intelligent co-operation. And co-operation is the corner-stone of success.

The following is the school board section part of a program given at a teachers' institute in one of our conferences:

Business Principles for Church Schools

Co-operation of School Board with Conference Plans.

Conference Forms, Contracts, Statements, Receipts, Pledges, etc.

The Schoolbook Problem.

Church School Standards.

Better Equipment.

Responsibility of the Board in Maintaining a Definite Standard.

Remodeling of Unhealthful Buildings.

Question Box.

At this meeting the president of the union conference presided, and the topics were presented by members of school boards and the union educational secretary.

In arranging for our teachers' institutes, a plan like this is certainly worthy not only of consideration, but of emulation.

Why not also have a Parent-Teacher Association session at some of our institutes, with some such topics as:

How to Organize an Association.

What Should Our Association Accomplish?

Programs for the Meetings.

The Membership and Attendance Committee and Its Work.

The Summer Vacation Sessions.

The Parents' Reading Course.

Part of the time devoted to work of this character will surely give to all a broader view of our church school work, and enable each one to feel the added strength that comes from knowing that others than ourselves are sharing our interests and our burdens. Just to hear one another's voices mingled in sincere prayer for the work that lies so close to all our hearts is in itself a wonderful help.

S. E. P.

"LENGTHEN your cords, and God will strengthen your stakes."

OUR QUESTION BOX

5. WHICH sewing manuals should be used for the first five grades?

We have but one sewing manual, and that is for the teacher. The booklet, "Elementary Sewing, Part I" is for pupils in the fourth grade; "Elementary Sewing, Part II" is for pupils in the fifth grade; and "Elementary Sewing, Part III" is for pupils in the sixth grade. This information may be found on pages 91 and 92 of our "School Manual." The Curriculum and Supplement also give this information, dividing the work into periods and describing the work to be accomplished.

6. Do we have manuals for McKibbin's Bible books? What is the price?

"Bible Lessons Manual" was printed in 1914. It may be obtained through the regular channels. Price, 35 cents. This manual is listed among the "Teachers' Desk Copies" on page 154 of our "School Manual." It is also referred to in the Bible outlines given in the Curriculum and the Supplement.

7. The new Curriculum does not give any outline for some of the alternating studies. Where can such an outline be obtained?

The Supplement to the Curriculum gives outlines of all the alternating subjects for the school year 1920-21. It was published last summer. Order through the regular channels.

8. How may we harmonize the statements concerning the alternation of subjects on page 89 of the Manual and page 7 of the Curriculum?

Our educational work is making rapid progress. The statement referred to in the Manual is an action taken at the Normal Council in the summer of 1917; the statement referred to in the Curriculum is an action taken at the Spring Council in 1919. The latter is of course the one in force at present.

9. Please tell us something about the organization, time, and work of the Parent-Teacher's meetings.

In our "School Manual," pages 115-124, is a chapter touching most phases of the work of this association. The articles

of the constitution there suggested indicate the purpose of the organization, the committees needed, and the duties of officers and committees. On pages 121 and 122 a number of topics are suggested as profitable for discussion at the meetings.

10. How often should the Parent-Teacher's meetings be held?

Where the organization exists at all, surely at least one meeting should be held each month or school period. Some live associations that regard the training of the children as of supreme importance, feel that they must meet every week for study, counsel, and prayer. Observation indicates that weekly meetings are most interesting and accomplish the best work. If every meeting is made practical, inspiring, and really helpful, the weekly meetings are desirable.

11. Please give name, address, and price of book which gives patterns of doll clothes.

Patterns of doll clothes are illustrated and described in any paper pattern book; such as, *Butterick, Ladies' Home Journal, Standard*, etc. In choosing patterns for use with children, select the simplest, and avoid the patterns with "set-in" sleeves.

The "Other Side" of the Question Box

"EVERY question has two sides," so we propose that "our question box" have two sides. Here is the other side — questions for each teacher to answer to herself:

1. Have you at least one spiritual meeting a week in which your pupils take part?

2. Are you with your pupils during the recess and the noon hour?

3. Have you finished the course in penmanship which Mr. Palmer offers free to all teachers?

4. Are you up to date with the Teachers' Reading Course?

5. Are you helping to make the Sabbath school interesting?

The Home School

"Do not send your little ones away to school too early." "Parents should be the only teachers of their children until they have reached eight or ten years of age."—Mrs. E. G. White.

THIS section of the EDUCATOR is for the purpose of helping parents who wish to heed this instruction. The editor not only welcomes but solicits contributions from any who are endeavoring to follow God's plan for these little ones. We shall also be glad to answer questions from those who are seeking the right way.—Ed.



"Come, Let Us Live with Our Children"

HARRIET FRANCES CARPENTER

The world of the child is one of perpetual imagination.

Try to live in it with him, and he will be easier to guide.

A Lost Opportunity

WHILE visiting a school I overheard this dialogue between an unimaginative teacher and a small boy who was helping to remove some cobwebs from a cabinet in the classroom:

"Spider webs are very beautiful, aren't they, Miss Andrews?"

"Hold the pan higher!"

"All spiders aren't bad spiders; some spiders are good spiders, aren't they, Miss Andrews?"

"Watch what you are doing!"

"I know a story about a spider. Miss Holmes told a story to her class about Robert Bruce and the spider—"

"When?" severely. The child hung his head. "If you loiter at her door again, I'll keep you in." A sullen look appeared on his face and the work was

continued in silence. After he had left the room she turned to me and said: "That boy gets sulky spells. Oh, he likes nature work and stories, but I never could tell a story."

Upon my suggestion that stories stimulate the imagination, she held up her hands and with a look of horror declared: "Imagination! You don't have to stimulate children's imagination. The trouble is they have too much!"

She was unable to reconcile her adult mental attitude with a child's outlook.

Two Ways of Giving Reproof

A little girl as she ran up and down the steps of a broad terrace surrounding a house in the country, kept saying to herself: "It's just like an old castle! It's just like an old castle!"

"Nellie," commanded her father, "don't do that! You'll fall."

"She is always falling," he explained to his hostess.

"Does she hurt herself?" asked the lady.

"No, but she might, she is so awkward. She gets worse all the time."

His little daughter manifested a lively imagination, but he did not understand how to make it of use in developing restraint and poise.

In no way can we more easily control the child's acts, form his habits, mold his thoughts, than along this avenue of approach to his mind — imagination. Re-proof may adroitly be given by a playful appeal to the fancy.

“Poor Patsey,” murmured a father, shaking his head as his heedless little son, a sturdy boy of five, stumbled and fell repeatedly during a short ramble in a meadow. “Poor Patsey! To look at him one would think that he had nice bright eyes, but they are just beads.”

The next day, running impetuously to meet me, this same little fellow stumbled over a stone, fell, and got up, saying good-humoredly: “If daddy were here he'd tell me I had beads for eyes.” His heedlessness was soon corrected by this jest.

“The flowers are asking why Patsey doesn't take his feet off and leave them at home when he comes to see us,” I suggested one day when he trampled my snowdrops.

“What do the flowers say now?” he whispered as he quickly removed the offending members from the bulb bed and looked wistfully into my face.

“They say, ‘Thank you, Patsey,’ I replied. ‘If you keep your feet on the paths, you may bring them with you when you come to the garden.’” And so a rebuke attained its end without creating antagonism.

Telling the Truth

It was discovered that a hitherto truthful child was beginning to make mis-statements, evidently not for the purpose of deception, but entirely through confusion of thought. I had read him an account in a newspaper of a dog that put his paws on the steering wheel of an automobile, while his master sitting beside him changed the gears and saw to the essentials of running the car. He made no comment at the time, but his imagination seized upon the idea. Two

months later he told me that he had seen a dog running a car on Fifth Avenue.

“His master was with him,” I responded.

“No, not that one; this dog was alone. He changed the gears himself.”

Shortly afterward he wanted to know what a cocoon is. I began the allegory of the Caterpillar and the Butterfly. “Don't tell it that way — don't say ‘it said’ and ‘he said’ — just *tell* me,” he broke in. So I told him the facts of the development of the chrysalis as briefly and definitely as I could. When I had finished, thinking this a fitting opportunity, I explained the difference between fact and fiction, saying that we should let people know whether what we told was really so, or just a story or a joke.

The following incident shows his manner of applying my careful definition. He told his aunt that he had seen two squirrels running toward each other on a branch of a tree. They had their mouths filled with nuts, and they ran so fast they “bumped heads” and knocked the nuts out. After an effective pause he added: “That's a joke. I made it up. Now this is real —” and he repeated a simple incident of a squirrel carrying away the walnuts that he had laid on the ground to dry.

Some children naturally make the distinction between fact and fancy without assistance. One of my child companions usually explained his representations where they might not be obvious, so that we lived in a world of “pretend” without any feeling of deception — “I can't come to see you, I shall be too busy taking care of my horse (you know, my toy horse) and my automobile (you know, my bicycle).”

“Ride over on your horse.”

“Oh, he is too wild.”

“Then come in your car.”

“It costs too much for gas and water.”

“A GREAT man is always willing to be little.”

Influence of Pictures in the Home

MRS. BEULAH LLOYD

PICTURES for the little ones are generally given too little attention. Perhaps the majority of parents do not realize how much of a picture's color, beauty, and message, is seen and absorbed by the child. Some years ago I read an interesting little story illustrating the sweet influence of a good picture in a home. There had come a new picture for the nursery. It arrived late in the afternoon. The mother quietly hung it on the nursery wall that night, just at the foot of the baby's bed and where she would see it when she first opened her eyes.

It was a beautiful print of a Madonna, not an expensive one, but soft in tone and artistically framed. The mother wondered what the baby would say when she awoke and saw it. The baby knew only a few words and had not yet learned to form them into sentences. In the early morning the mother heard a little stirring in the crib. As she stepped to the door, she saw the baby sitting upright, her chubby hands clasped, her eyes big and shining as she looked at the picture of mother and child on the wall. Then she spied her mother in the doorway, and looking again at the picture, she softly said, "Lovely much."

Too few mothers realize that within the hearts of their little babes is born an appreciation and love for the beautiful and the good; and it lies within the power of every mother to dwarf or develop this love for the beautiful. Some mothers think because the baby is happy while devouring some crude and cheap drawing that "he's all right." But the love for the beautiful and the best is dwarfed, stunted, and perhaps choked out entirely by crude, bad art.

Pictures of the "Buster Brown" type, the funny sheet of the newspaper, the unreal, the distorted, and the immodest, should be at once and forever discarded. Baby eyes should never be allowed to see them if it can be prevented. Since

the child is attracted by color, and since there are so many good pictures to be had for almost nothing, let us show him scenes from landscapes, pictures of flowers, wholesome and active children, good pictures of animals, pictures of true Bible incidents, illustrations from nature in her many and varied forms. From seeing these in good pictures, he will learn to love the beautiful in the natural world as he moves about in it later; and if he has been wisely taught about the Author of it all, he will not be blind to the great lessons of love taught by the Creator in the things around us.

After all, what is the real value of pictures? Are they good simply for the pleasure they give to the eye?

Pictures are not for entertainment, merely. Their real value is in the principles they portray, the lessons they teach. Hence, the great need of bringing before the child more pictures of love and obedience, of respect and gratitude, of innocence and beauty. While the child is enjoying the picture, he is also unconsciously absorbing some lesson in what he sees. He takes in more through the eye, you know, than through the ear. Every picture placed before the child has its influence, and especially is this true when the picture is before his eyes day after day.

In one of the New England States lived a mother and her three sons. The father, a sea captain, had passed away, leaving the mother alone to care for the three little lads. She hoped her boys would not follow in the footsteps of their father, so far as concerned the sea life, and tried in various ways to turn their minds into other channels. But her efforts were fruitless. The boys went to sea.

One evening a minister, an old friend of the family, called at the home and spent the night. In the conversation that evening the boys were mentioned by the mother, and she told the minister she would have him occupy the room which was used by the boys from their babyhood.

The next morning when he came down to the breakfast table, he told the mother he believed he had solved her problem. On waking that morning, the first sight that greeted his eyes was the same that had greeted the eyes of those three boys so many times, the same picture upon which they had looked morning after morning through years gone by. It was a magnificent picture of the ocean. The minister had never seen its equal. Upon the rolling waters pictured so attractively, was a fine ship gliding gracefully along. It was a scene that would appeal to any boy. And the minister concluded that those boys could not withstand the appeal the picture made, and that it was the cause of their going away to sea.

The incident illustrates again the far-reaching influence of the things placed before the eyes of our children. Mothers, be careful what you bring into your homes for the little ones to look at.

Parental Devotion

E. M. UNDERHILL

WHY is it that so many of our naughtiest children belong to parents who are devoted to them and who gladly make personal sacrifices for their little ones? Surely parental devotion is a common virtue, yet the number of spoiled children whom we all have encountered leads us to wonder whether some people have not a mistaken idea of what constitutes parental devotion. Have the parents of such children an honest desire to develop the best in them and an interest to study and apply good material on child training?

There is the parent, for instance, whose child is never forced to do anything he doesn't want to do. This is the child who later develops into the little monster who will argue every simple request or command *ad nauseam*, and when he grows up is able to reason himself into a righteous frame of mind over any law he may see fit to disregard. Parents of such a child fail to realize that to teach him first to obey immedi-

ately, unquestioningly, and absolutely, is the most valuable training they can give him and the best preparation for a useful career.

No parent should have to go through hours of coaxing and discussion over the habitual activities of the child's day, such as getting up in the morning, going to bed, dressing, eating, putting playthings away, performing household duties, etc. But many of them do, until the continual reasoning (or nagging) wears out both parties to the argument, and everybody else as well. Early in life the child should be taught to consider those personal duties as facts to be accepted and acted upon.

Then again, there is the mother — it usually is the mother — who is over-anxious for the expansion of her child's personality; she wants him to learn to do by doing, and she fails to realize that his personality may be expanding to the great discomfort of friends and neighbors. Such a mother has a mistaken sense of devotion to her child and is doing him a great wrong in failing to teach him one of the most important of lessons and the first essential of good citizenship; i. e., respect for the rights, property, and comfort of others.

If, for example, his development results in the destruction of the best tablecloth, or his playmates' toys, or the enamel on the visitor's motor, his mother remarks that "Reginald is just finding out. He is so curious to know about everything. Come, dear, and say that it was a mistake and you are sorry." So Reginald says it with an easy sorrow that pops glibly, from long practice, from his lips, and he continues to pursue his destructive waywardness with the surety that if he says he is sorry when mother tells him to, all will be well, and the helpless and outraged will be silent. That is the same child who will expect to be forgiven in later years no matter what his misdeeds, if only he expresses outward sorrow. Shall we, as parents, thus burden society with one more peculiar and exasperating member?

Parents' Reading Course

At the educational council held at Indianapolis, more than one hundred recommendations were voted in the interests of the Christian education of our children, but not one is of more importance than the following:

"That a Parents' Reading Course be established, to be conducted in connection with the Home School department of the EDUCATOR, in counsel with the Fireside Correspondence School; that the course begin with January, 1921; that the books for the first year be as follows: 'Education,' by Mrs. E. G. White; 'Home Making,' by J. R. Miller.

"That an annual credit card be issued to those who complete the required reading, and at the end of the four-year course an appropriate certificate be granted."

The parents' reading course, wisely

planned and faithfully pursued, cannot fail of cementing more closely and firmly the work of home and school. And we are told that if we succeed in holding our youth and training them for God's service, it will require the united effort of both parents and teachers. We therefore invite and anticipate from our loyal Seventh-day Adventist parents a hearty response to this recommendation.

The course is free, the only expense to the parent being the purchase of the books, and subscription to the EDUCATOR, in which the lessons are published. Write your educational superintendent for a descriptive leaflet. S. E. P.

THE HOME-STUDY HABIT

That is the habit to form if you cannot go to school. And the Fireside Correspondence School was organized to help you form this habit. The president of the General Conference says: "I believe this school is conferring an unspeakable benefit upon our people."

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