

# CHRISTIAN EDUCATOR

A MAGAZINE FOR HOME AND SCHOOL

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# CHRISTIAN EDUCATOR

W. E. HOWELL, Editor

O. M. JOHN, Mrs. FLORA H. WILLIAMS, Assoc. Editors

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No. 3

## New Geography in Europe

SOON the boys and girls in nearly a thousand of our own schools in North America will be studying the geography of Europe. I wish I might have these hundreds of students together in one place, and have an indulgence from their schoolmasters and schoolmistresses to teach this part of their geography myself. I might not do a whit better than their regular teachers, but there is a great difference between studying or teaching geography from a book and seeing the things themselves. On the other hand, it is not easy to put in writing the impressions that seeing has made. For this reason I should like to talk to our boys and girls face to face. Since I may not do this, I will put down some things here that perhaps the teacher will either read to them or let them read themselves.

The geography of Europe was new to me in several ways: First, I had seen but little of it before my visit in the spring and summer of 1921. Second, what I did see of it fourteen years ago while passing through England, France, Switzerland, and Italy, and while living two years in Greece and visiting western Turkey, has been much changed by the Great War. Third, there are several new states that did not exist independently before the war. Fourth, it was new soil on which to study how to give Christian education to our European boys and girls.

Now, I was surprised at my own ignorance of European geography after studying it in the public schools some thirty-five years ago, teaching it as a subject about six years, and studying it more or less in connection with other work ever since. How many could give

such answers as these without looking at the map?

It was the third day out at sea before the big ship "Adriatic," of 25,000 tons' displacement, passed the Banks of Newfoundland en route from New York to Southampton.

It was on the evening of the ninth day that we saw the first sign of human habitation beyond the sea, when we sighted Bishop's Lighthouse, then the "Lizard," then Eddystone Lighthouse, gazing at these wondrous luminaries out of the porthole long after we ought to have been asleep.

We cast anchor early next morning in the harbor of Cherbourg, with the green fields of "*La Belle France*" spreading out in every direction in the background.

The four hours' sail across the English Channel to Southampton proved the coldest and roughest part of our voyage, as we landed in a snowstorm on the fifteenth of April.

Had we sailed due east from New York, our steamer would have sighted the Azores and landed in Portugal.

Had we traveled due east from Norfolk, we should have sailed right through the Strait of Gibraltar and landed at Beirut, without even touching Europe at all and seeing but mere glimpses of its soil.

If on our return by the monster ship "Olympic," of 46,000 tons, we had come due west from London, where we took the boat train for Southampton, we should have landed on the coast of Labrador.

Had we sailed due west from Christiana, where we were in May, we should have passed by the Shetland Islands,



gone too far north even to see the upper end of Scotland, touched the southern tip of Greenland, landed on the southern shore of Hudson Strait on the parallel that crosses Hudson Bay, southern Alaska, and the upper neck of the Kamchatka Peninsula.

Should we travel west from Hammerfest, where there is now a Seventh-day Adventist church, we should almost miss North America entirely by passing to the north of it.

Approximately all of Europe lies in latitude north of Washington, St. Louis, and San Francisco.

It may also be new to some of our boys and girls, and some teachers too —

That you could put all the kingdom of Great Britain and Ireland into the State of California, and have more than enough left of California to make the State of Indiana.

That you could put all the people of California into the city of Paris, and have enough Frenchmen left to fill the city of Nashville.

That you could put all Germany into the State of Texas, and have nearly enough of Texas left to make the State of Oregon.

That you could put all the people of Texas into the city of London proper, and have more than enough Englishmen left to fill the city of Washington.

That if the people were as numerous to the square mile in the State of Ohio as they are in the new republic of Czecho-Slovakia, Ohio would have nearly ten million instead of the four and three-quarter million people that she has.

Some of these things may be new to our boys and girls, but they are only a beginning of the new things to be found in the new geography of Europe.

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JOSEPH H. DEFREES, president of the United States Chamber of Commerce, says: "Nothing in our national life is more important than the fullest and best facilities for the education of the children."

## Story-Telling — No. 2

### The Place of Bible Stories in Children's Literature

RUBIE E. BOYD

"In the highest sense, the work of education and the work of redemption are one."—*"Education,"* p. 30. "The management and instruction of children is the noblest missionary work that any man or woman can undertake."—*"Testimonies,"* Vol. VI, p. 205.

What is a teacher if she has no message to give? What will a message benefit if it is not a living message adapted to the children's needs and capacities? What will give the message life if it comes not from God and His word? How can a living message be sent over a dead wire?

Occasionally we meet with a church school teacher who has not fully sensed the church school privilege. She has a vague idea that she is helplessly shorn of some of the inherent privileges of the public school teacher, particularly that of selecting the stories from the world's classic literature to which worldly educators say that children are entitled. She has based her judgment upon theirs, and sighs: "The world's classics are so cultural, so enlivening to the imagination of the child, so enriching to his vocabulary. Our children miss so much in being denied the imaginative stories. It makes them so prosaic."

The classic stories of children's literature are divided into two great classes, the idealistic or imaginary stories, and the realistic stories. The idealistic include fairy and folk tales, myths, fables, legends, et cetera. The realistic include history, biography, in fact any stories which are, or seem to be, true to fact. This class includes the Bible stories, of course.

In answer to the plea for idealistic stories, let us cite a statement from Porter St. John's "Stories and Story-Telling:"

"It is only because we cannot always find true stories that enforce the desired lesson effectively that those which are



the product of the imagination are sometimes preferred."

It is a characteristic of members of the human family to appreciate their own possessions the more when those possessions are highly regarded by people of distinction. Let us therefore turn to the writings of some of the world's best story-telling educators to get their rating of the Bible stories. The following is quoted from Cather's "Education by Story-Telling:"

"The Bible stories are perfect ones for telling. Nowhere else in literature do we find such thrilling tales of adventure, such exquisite idyls, such sublime ballads, such annals of high purpose and noble achievement, as in the epic of Israel. Nowhere else are there more spectacular, perfectly constructed plots. Ruskin said, 'It would be pre-eminently the child's book even though it had no religious value above other books;' and Dr. Fuchs, of Vienna, declares that we might give children nothing but Bible stories, and yet satisfy every craving of their nature, because the Bible contains every type of tale that appeals to the child. From Genesis to Revelation it is an incomparable record of human desire, human endeavor, human failure, and human success."

Richard G. Moulton describes the Bible stories from Genesis to Esther as "brilliant."

Julia Darrow Cowles, in "The Art of Story-Telling," says:

"The Old Testament stories eclipse the myth and the hero tale, not only in their genuine interest for the child, but because they bring him into conscious relationship with God—the God of Abraham and Isaac and Jacob; the God whose throne is forever and ever, and the scepter of whose kingdom is the scepter of righteousness."

When will we Seventh-day Adventists, who have been intrusted with such a wonderful present-day message, cease pining to partake and tempt others to partake of the tree of knowledge of good and evil? Read the following words of

Louise Seymour Houghton and compare them with the extract from the spirit of prophecy quoted below:

"The Old Testament made the Hebrews a peculiar people by developing in them a God-consciousness. It will do the same for the people of the United States when it is freed from overloading convention and unintelligent interpretation."

"What a life-work was that of these noble Hebrews! . . . Faithful and steadfast, they yielded themselves to the divine guiding, so that through them God could fulfil His purpose."

"The same mighty truths that were revealed through these men, God desires to reveal through the youth and the children of today. The history of Joseph and Daniel is an illustration of what He will do for those who yield themselves to Him, and with the whole heart seek to accomplish His purpose."

"The greatest want of the world is 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."—"Education," p. 57.

Let us as Christian teachers and Seventh-day Adventists get a vision of the message intrusted to us. Let us get connected up with the heavenly dynamo. Then the tree of knowledge of good and evil will have no drawing power, but clinging to the outstretched hand of the Father and the hands of the children intrusted to our care, we will draw them up to the throne of grace.

---

DISAPPOINTED? because you cannot go to school? Cheer up! There is a way to study which is the next best thing to going to school. Write for our catalogue, and let us tell you all about it. C. C. Lewis, Principal Fireside Correspondence School, Takoma Park, Washington, D. C.



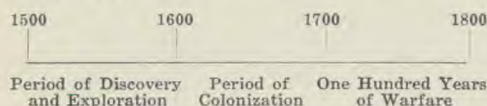
## Reviewing United States History

FEDALMA RAGON

HAVE you ever lived in a country until you had seen every detail of the landscape for miles around, and yet you had a confused notion when you tried to think of it as a whole? Then you climbed to some mountain top and saw in one grand sweep all that you had been years in seeing while traveling lower down, and all the confused ideas of place and location cleared away in the larger view.

In school work, boys and girls are often allowed to plod along in the lowlands of detail while confusion reigns in their minds. This might be avoided if the teacher would only take an occasional day of mountain climbing, and allow them to look back.

If the class is one in United States history, and a century has been covered, a mere line drawn on the board may represent the hundred years studied, while a review of the principal events will help in deciding upon an appropriate name for the period. With a little drill the pupils will connect this line, bearing the date 1500 and 1600, with the words "Period of Discovery and Exploration." After further study, the line may be extended and the next century named "Period of Colonization." The drawing of a line upon the board may seem a trifling thing, but no matter how simple the device, facts are more likely to fasten themselves in the minds of the children if impressed through the avenue of both eye and ear. The words, "A Hundred Years of Warfare," might be quite appropriately applied to the eighteenth century.



When the names given to the centuries have been well fixed in mind, further drill may be given on the many events of the periods. For the eighteenth century, every child should be able to name the French and Indian Wars, give their causes and results, and some outstand-

ing features of each, especially the last one of the four. This can be made easy and interesting by drills and contests both at the board and at their seats. The bearing which the French and Indian Wars had on the Revolution should be noticed. Were it not for the former, the colonists would have had neither the courage nor the skill to fight the latter.

In studying the Revolution, I have found it helpful to group events by years. The more definite the idea of when and where a thing took place, the more real it becomes to the student. This, combined with "picturesque incident," causes United States history to become to him not a mere recital of hazy facts, but the real doings of real people in his very own country.

## Making Geography Real — No. 1

GLADYS ROBINSON

INTO the course of nearly every educational life there comes the very interesting debate, "Which is more educational, a year of travel or a year of college?" At that time the "travelers" of the community are consulted as to what is their opinion. Usually in the end it is voted that the college course is more beneficial, although both sides are conciliated by the fact that the well-informed man needs both study and travel. Travel without previous study loses half its value. Study without travel leaves one with a hungry feeling.

The study of geography is most emphasized at the time in the schoolboy's life when his interests are reaching out beyond himself. So, if rightly taught, it can be one of the most entertaining of subjects. Facts have to be learned, but if clothed with human interest and colored with emotion, they will become a pleasure.

One of the first requisites to making geography real is that the teacher have a definite picture in his own mind. London is the largest European city; this is a fact, but the teacher should see the



thousands of narrow streets, the congested traffic, the wealthy section, the slum section, the smoke and fogs, and the whole city swarming with human beings, each one an individual.

The greater part of Russia is a plain, and wheat is the chief product. This is another fact. The people who do the farming are poor peasants who live in tiny houses. The land is not owned by them, and their pay is so small they can never accumulate wealth.

The great jungle regions of the world are located around the Congo, in Central Africa, along the Amazon, and in India. This fact should be known, but there should also be a definite picture in the mind. The foliage is so dense that sunshine never reaches the roots of the trees, and the very air is of a greenish color. One must be on the lookout for poisonous snakes. Many strange sounds of birds and animals add to the weirdness of the jungles.

There are, as we know, five senses by which knowledge is carried to the mind. The senses can be stimulated by imagination almost as well as by actual experience. In descriptions of places or peoples the more of these senses that are brought into use, the more vivid the impression made. In crossing the desert of Utah and Nevada there is the glare of the sun, the smell of dust, and the stifling heat. Three senses are appealed to — sight, smell, and feeling.

Pictures make the lesson more clear than descriptions. Some teachers have a large envelope for each country or section of a country, and in these place pictures. The children can be interested in these, and a valuable collection may be gathered by the school. If the pictures could be mounted on stiff paper, it would make them wear longer and they would be more easily seen. The pictures for the lesson for the week or for the day could be pinned on the exhibition board. The whole collection could be classified as to scenery and industries.

A map trip is another way of holding the geography class. The class have be-

fore them a map including the places of the journey, and the teacher may read from some geographical reader, such as Carpenter's or Allen's, or the McMurry Type Studies, and let the class find every place mentioned.

The new geographies are a great help in studying the industries, for the pictures are excellent. Take time to look at these, and let the children become so familiar with the illustration they need not read its explanation.

If your school is situated near the home of any industry, take your class to see its actual working. Before doing this, however, study the processes, and let each note down what he expects to see. These notes ought to be taken with the class, and then any variations checked. A description of this visit should be kept on file.

The region around the school should be observed by the pupils. They should be able to describe the climate, and tell why it is cold or hot, dry or humid; and also the kind of crops produced and how they are grown; they should also learn about other industries carried on in their vicinity.

In taking up the study of a continent, if its large regional areas can be felt and seen by the inner eye, it gives a background for the more intensive study. In North America, for instance, in the north there are the tundras — plains of ice and snow peopled only by a few tribes of Eskimos. Coming south, on the west is the highland region, rocky and in many places barren. On the plateaus cattle and sheep roam. On the west coast, in valleys we see fertile farms and industrious farmers. In the central part is the great central plain, covered with large farms of wheat, corn, and cotton. In the east is another lower highland covered with green grass and trees. Many people and smoky cities are found in the manufacturing regions of the east. With this little bird's-eye view one feels a certain acquaintance with his homeland.

The proper sense of direction helps to make geography real. To locate Aus-



tralia on the map is easy, but to point to that continent from the schoolroom cannot be done so readily. Every continent should be located with relation to the schoolroom. Another good exercise is to imagine oneself at the center of Africa, and then point in the direction of the other continents.

All the continents can be drawn in a rectangle. It helps one to feel the relative position of places on the continent if the map can be drawn in imagination on the schoolroom floor. North America is the easiest to use as an illustration, but all the other continents can be taught similarly. The four corners of the room can be named respectively, Alaska, Labrador, Florida, Lower California. One child could then walk around the imaginary outline and the class would tell what scenery he observes, what the climate, or what cities, capes, or bays he is passing.

A scissors trip around the outside edge of a continent is interesting, especially in the sixth grade. The outlined map should be given the children. In cutting out Europe, the directions could be something as follows: Start at North Cape and travel to the southern end of the Norwegian peninsula. What sea is washing the western shore? We will now travel north on the eastern coast of Sweden. Do you notice any difference between this coast line and that of Norway? Now let us turn and go south. What sea and bay have we practically cut out?

This could profitably take up one class period, and if given at the introduction of a continent, it will aid in learning the names of places. If given at the close, it is a good review.

These are only a few of many devices that may be used. They can be used successfully only as the teacher himself feels a keen interest in his neighbors across the continent and across the seas.

---

"WISDOM is that which enables one to do the right thing in the right place, at the right time, in the right way."

## The Teaching of Spelling

SAID one little lad in my fifth grade, "I used to hate to come into the room for spelling, but now I can hardly keep from rushing in! Since I made the first 100, spelling has seemed just like a game." Another said, "In the school I came from, we used to think it wonderful if four or five pupils made perfect grades. Here, we are surprised if that many do not make 100." These are but two of the many voluntary testimonies regarding the success of the method used in my spelling classes during the semester just ended.

When I was assigned the teaching of fourth and fifth grade spelling in a departmental program last fall, I resolved to teach that very necessary subject as I had never before taught it. Before the term began, I read carefully Suzzallo's "The Teaching of Spelling," and an article on this subject by Prof. Ernest Horn, in the "Eighteenth Year Book of the National Society for the Study of Education." These articles, with a few ideas of my own as to their practical application, produced results which seem worthy of mention to others who may be interested in securing better results in their spelling classes.

Briefly, the main points of my method are these:

1. Definite assignments for a somewhat extended period of time.
2. Careful use of uniform notebooks.
3. Review and trial lesson of week's work on Monday.
4. More teaching and less testing.
5. Individualization of the child's problem.
6. Weekly test on Friday.
7. Posting of individual and class records to remain permanently in view.
8. Encouragement for each to surpass his *own* record.
9. The general plan for the week's work varied enough to keep interest and enthusiasm at the highest point.

The following records refer to the work of four grades of the Washington School,



Wichita, Kansas, and cover one semester which was divided into three periods of six weeks each. The 4B class contained about 42 pupils; the 4A, about 48; the 5B, 35; and the 5A, 36. The 4A and 4B classes had the same assignment, as did also the 5A and 5B classes.

When work began in the fall, I posted, where they were to remain throughout the semester, the following outline for the fourth grade and a similar one for the fifth grade:

#### Fourth Grade Spelling Assignment

First Semester: Pages 42-53, Lessons 1 to 82.

Each Period: About 27 lessons, and review. Pronounce, spell, mark, and use each word in a good sentence.

|             | First<br>Period<br>Lessons | Second<br>Period<br>Lessons | Third<br>Period<br>Lessons |
|-------------|----------------------------|-----------------------------|----------------------------|
| First Week  | 1 to 6                     | 30 to 35                    | 61 to 66                   |
| Second Week | 6 to 11                    | 35 to 40                    | 66 to 71                   |
| Third Week  | 11 to 16                   | 40 to 45                    | 71 to 76                   |
| Fourth Week | 16 to 21                   | 45 to 50                    | 76 to 80                   |
| Fifth Week  | 21 to 26                   | 51 to 56                    | 80 to 82                   |
| Sixth Week  | 26 to 30                   | 56 to 60                    | .....                      |
|             | Review                     | Review                      | Review                     |

This was a great convenience to all, especially to the teacher, to new pupils, and to pupils who were absent occasionally. Such a careful assignment is based upon my theory that a teacher should explain exactly what is expected of the pupil, and then require his utmost effort in fulfilling the demands made upon him.

The plan of procedure was made so attractive that the children were delighted to bring five cents each to pay for the notebooks, which had already been purchased. For the sake of neatness and uniformity, these books were plainly labeled by the teacher; and it was made clear that no attempt at adornment (?) was to be made by the pupil throughout the term!

Remembering that color delights the child's heart, I promised to check with a colored pencil, sometimes red, sometimes blue; and to write "Good" or "Excellent" or "O. K." when merited. The pupils were urged to beware of "C," which stood for "Careless;" and they were

asked to obey promptly the summons, "Come to me," which was an offer of special help. In short, each book was to be "a thing of beauty and a joy forever," a gift for mother and father at the end of the semester, and a memento of which the author could be proud when old age should overtake him.

It was an eventful morning when the first pages were headed: "First Trial Lesson — September 13, 1919." Preparatory to writing more on this page, each eager child sat with spelling book open at page 42, lessons 1 to 6. While *looking* at the correct *form* of the words, the children *heard* the correct *pronunciation* as a few good sentences were given by teacher and pupils. Any peculiarities in spelling were briefly noted, and the words were discussed in an easy, friendly manner. The ideal presentation of a spelling lesson is thus described by Suzallo:

"The spelling period in the best of the modern classrooms is no longer pre-eminently a formal and meaningless translation of sight symbols into sound symbols, and vice versa; but a natural and interesting exercise in which plays, dramatizations, objects, pictures, and conversations are characteristic instruments in approaching the spelling of words. The teacher has simply made his teaching natural to life in spite of the fact that he is confronted with an artificial situation."

We attempted this in our classroom; then spellers were closed, the words pronounced by the teacher, and written in the notebooks. During the day, or on Monday evening, the teacher carefully checked all errors, including a missing dot for "i" or a cross for "t." The check mark was used after misspelled words; the decorative "Good," "Excellent," and "O. K." were written in, and also such admonitions as the various cases required; but no per cent grades were given in these books. When the books were returned to the pupils on Tuesday, each proceeded to write in a correct list of all words he had missed,



and to begin the mastery of his own problem. Those who had made but few mistakes proceeded at once to the use of the dictionary, the marking of words, and the building of sentences. Tuesday, Wednesday, and Thursday were spent in individual teaching. There was no testing and no grading during this period. Questions were answered and help was given in varied and interesting ways.

The teacher of spelling should keep in mind Suzzallo's statement: "A word is never well taught unless the teacher makes certain that the pupil has (1) its meaning, (2) its pronunciation, and (3) its spelling. And these three factors must, of course, be known in full and appropriate association." To this end I used every device which I could discover or originate to interest and instruct.

The children found that most of their sentences were statements, and made an effort to give exclamatory, imperative, and interrogative sentences also. Enough oral spelling was required to insure a knowledge of syllabication, and the children were led to see the value of this.

In the teaching of diacritical markings, constant use was made of our "sound table"—*a* as in *âte*, *ât*, *ärm*, etc.; *e* as in *mê*, *ëgg*, *thêre*, etc., with similar illustrations for the other vowels and diphthongs. Each child had a typewritten copy of this table pasted in his speller, and there was also a table on the board for ready reference. When the children realized that they need not guess at the sounds, but could be as sure of such work as of their results in arithmetic, they began to enjoy it, and to plead for "sound contests," which were often granted.

By Friday the children were on tiptoe of expectancy for the weekly test. In this test, every one sought a perfect grade—not merely a good grade. For the teacher's convenience in grading, just twenty words were given in each test. A test paper held four tests, and at the end of four weeks it was sent home to receive the signature of one or both parents, after which it was to be returned to the school. In some cases this secured the

much desired co-operation of the parents; and often they added statements which gave the teacher an insight into home conditions.

Early Monday morning the individual record of every child was posted on the board, the names of the boys and girls of each grade being arranged separately and alphabetically.—*Gertrude E. Martin, in Elementary School Journal.*

## A Few Practical Suggestions

BERNICE ROBINSON

"Be just and fear not," is a very good motto for the teacher who desires discipline and good order. Children, like their elders, respect justice and resent injustice. It is often difficult to convince them of the justice in some rule, but usually they will recognize that a demand or request is fair if it really can be justified. "Fair play" appeals most often to the very ones who cause trouble. Impartiality is very essential in fostering this principle.

One of the worst enemies of good order is a cross, irritable teacher. Such a disposition on her part seems to bring out the evil in children, instead of the good. Doubtless, some people inherit ill tempers just as others inherit a tendency to sunshine and laughter, yet every teacher can control these natural tendencies by persistent prayer and self-watchfulness. Sufficient sleep, proper exercise and diet, play an important part. Even the sweetest of dispositions ruffles easily if a normal amount of sleep has been denied the possessor.

Learn to escape that dreadful pitfall of worry. Schoolroom cares are many under the most favorable conditions. Some pupils will be aggravatingly slow in advancing, others will persist in continued absence and thus delay the progress of the class, and still others will torment the teacher with cunningly planned mischief. To "keep sweet" amid the combination of these disturbing conditions, and besides, please the patrons and school officials, is the teacher's



task, her professional inheritance. Yet it must be done. She must learn the comfort derived from private prayer, Bible study, and meditation. When obstacles rise high enough to shut off human vision, "take it to the Lord in prayer." Do not become discouraged, even if you seem at first to fail; just remember that failure has been called the dark cloud which precedes the dawn of success. To keep trying is what counts.

It is a well-known fact that, next to inability to secure obedience, most disciplinary trouble originates in the voice of the teacher. To speak in a high-pitched, "rasping" voice is often a temptation hard to resist, especially when there is noise or confusion in the room; yet as the teacher's voice becomes louder, the noise increases proportionately. Keep the voice subdued and musical, and notice the corresponding returns from the children. Many teachers, otherwise highly efficient, overlook this fact.

To keep the pupils busy is another question which puzzles many teachers. We all know that children who are kept occupied have need of far less discipline. The chief perplexity is in "how" to keep them busy. There are surely plenty of tasks in school to be done, but some pupils would rather do almost anything than these. Incentives are much used to induce them. While work should be made interesting, let the teacher bear in mind that they do not come to school to be entertained by her, but to learn to help themselves. They must learn to look upon school work as a *duty* as well as a pleasure, and to do it faithfully. Try out the "doctrine of substitution." The introduction of manual training into your school will help them to work off some of this surplus energy, and aid you in overcoming difficulties in discipline. A school garden stimulates interest in the school and grounds. Try these incentives for better interest. Beautify the grounds, and let them feel that the schoolroom and its surroundings are theirs, and that they can take pleasure in making the most of its appearance.

### The Teacher's Influence

ENLARGED AND ENTERPRETED BY  
MRS. MARTHA W. HOWE

"DEAR teacher, some one's watching you,  
A child's bright eyes see all you do.  
The hat you wear looms up in view;  
The dress he criticizes, too;  
The style in which you do your hair,  
Your manner sitting in the chair,  
The gentle voice, the smile, the frown,  
Just what you do when you're in town,  
The song you sing, the way you walk,  
The laugh, the joke, and how you talk,  
The prayer you make, the books you read —  
Of all you do he takes great heed.  
So be careful what you do,  
For some one's ever watching you."

Dear teacher, some one's watching you,  
A child's bright eyes see all you do.  
From top of head to tip of shoe,  
She's learning many things from you.  
She notes the muffs upon your ears;  
Through gauzy waist her bright eye peers;  
The low-cut neck, the high-heeled boot,  
And in her mind ideas take root  
Of when she, too, may likewise dress;  
And sacred truths do not impress.  
Mayhap the while you think you teach,  
Your pointed shoes her bright eyes reach;  
Your scanty skirt and mincing walk,  
To her quick ears quite loudly talk.  
You're teaching her by what you wear  
From tip of shoe to top of hair;  
Whate'er you choose to eat and drink,  
An influence has, you little think.  
So, teacher dear, I pray take care,  
While sowing wheat, to sow no tare  
That waxing strong, the harvest spoil,  
And you have no reward for toil.

Dear teacher, they are watching you,  
Their eager eyes note what you do.  
Your habits all, if false or true,  
Are teaching them in spite of you.  
From day to day, from week to week,  
They silently yet loudly speak  
Of truth obeyed or truth unsought,  
And make or mar these souls, blood bought.  
O teacher dear, I pray you pause,  
And scan your habits; search God's laws,  
And pledge your life to Him anew,  
To glorify in all you do —  
In deed, in word, in thought, in act,  
In food, in drink, in dress; in fact,  
Make every habit plainly teach  
The standards which the youth must reach.  
Then precepts true a work will show  
Unhindered by the things you do.  
And when at last, before Him stand  
The saved from earth's remotest land,  
You, too, may stand, and gladly say,  
"Behold the flock Thou gavest me."



## As We Do It in Our School

ALICE CLINKINBEARD

As it has been my privilege to be an elementary teacher for several years, I have had varied experiences and many hard problems to solve, especially along the lines of industrial work, Junior Missionary Volunteer Society, and Junior Society Reading Course. I have tried various ways, but found none so satisfactory as the one used the past three years.

Elementary teachers, as a rule, must see that the janitor work is done, that is, they must do the work themselves or see that their pupils do it. Now my plan is that we — the school — do the work, no one pupil nor teacher to bear the burden alone. So my pupils and I form working bands. As I prefer to go to the schoolhouse very early in order to prepare my school work for the day, my work is to build the fires. Two boys are appointed each week to see that the wood box is well filled — plenty of coal and kindling wood. Two or three girls are appointed by the week to see that the room is swept each noon hour; the smaller children to do the dusting.

Each Friday is, of course, a general housekeeping day — a busy day in general. All must work to be ready for the Sabbath. "Our house must be clean," is our motto. So at recess in the morning, water is put on the stove to be heated for cleaning purposes. At noon the older girls sweep the room thoroughly, the windows and doors all being opened so as to let the dust escape. Then the little ones come in, and my, how they scamper to get the cloths! After dipping them in the warm water, all desks, chairs, nooks, and corners, as far as they can reach, are washed, blackboards thoroughly cleaned, and erasers dusted.

While some are at work inside, others of the boys and girls, generally with a leader as captain, are cleaning up the school grounds. Work fast but well is our aim, and I can say that the children as a whole enjoy the work. Very seldom

are any complaints made. They seem to take great pleasure in having me absent from the schoolroom or yard for a short time while they are at work, and then come in when all is finished. When I do this, I must say the work is done very satisfactorily. I teach the children always to rinse carefully the wash cloths and hang them up to dry. After this is done, we take up school. After dismissing for the day, three of the larger boys and I stay and mop the schoolroom. With four of us at work, it takes only about fifteen minutes. This school year we do all the work mentioned above save the mopping; the school board furnishes a janitor for this work, as the boys are too small. So much for this phase of the industrial work.

Now to the more esthetic side, as some might call it. No doubt you have heard the saying, "Kill two birds with one stone." Well, we busy teachers must learn to do this if we do one half of the work outlined by the Educational Department. During the two years we were at Medford, Oreg., we had the industrial period at 11:40 to 12:10 four days of the week. All the pupils worked at the same work, sewing or raffia generally, the older pupils helping me with the little ones.

One year for several weeks we sewed carpet rags for rugs. We sold the rugs, and after paying for the weaving, cleared more than eleven dollars. This money was used for foreign missions. This year we are making a quilt, which we shall try to sell, the money to be used by our Junior society for foreign missions. It is a real joy to us all to work for missions.

On Wednesday, at the time of our industrial period, we have our weekly Junior Society meeting. The children love to work when given an opportunity. Twenty, including myself, are working for the Junior Reading Course Certificate, and four of us for the Senior Certificate also. I can assure you we are very busy, but the Lord is blessing us every day.



## November

A NURSE with soft and tender touch  
 Is gloomy-eyed November.  
 She roams through wood and meadow lands,  
 Where little flowers are peeping,  
 She sings to them soft lullabies,  
 And tucks them up for sleeping.  
 She covers them with blanket white,  
 With soft and fleecy lining —  
 Then whispers, "Little flowers, good night,  
 Till skies of spring are shining."

— *Selected.*

## Sewing with a Purpose

FOR once the girls were too busy to talk. Every face betokened the liveliest interest in the work at hand. Miss Kerr had never seen the girls of her domestic arts class so intent upon the day's lesson. Needles were plied with a new energy and the garments on the sewing tables were fast taking shape.

"There, the blouse is all finished," said Amie Louise just a moment before the class bell rang, and all the other girls ran over to take a look.

With reluctant hands they put away their sewing material, and as they filed out of the room, Miss Kerr smiled her satisfaction. She had found the way to arouse the interest of her class in the sewing lessons. Instead of practising various stitches or making a garment for themselves, they were sewing garments for others — for girls like themselves who were in need of these products of their classroom.

It came about in this way: After the school had enrolled in the Junior American Red Cross, Amie Louise suggested that the sewing class make its work count in the service of others, and immediately a committee was formed with Miss Kerr at the head, to ascertain if there were any needy families in the neighborhood for whom the class could sew. Soon the committee made its report, and then the class began its self-appointed task. First, slightly worn garments were altered and mended and made serviceable, and then the Juniors appropriated a sum of money for the purchase of material for the making of the badly needed gar-

ments which the committee found necessary for the "adopted" families.

It was no longer necessary for Miss Kerr to strive to arouse and maintain the interest of each little seamstress. Many of the girls spent an hour in the sewing-room each afternoon after the close of school. As Amie Louise said, "Making something for some one who actually needs it, isn't work." And she sighed because she could not make her needle go faster. — *Junior Red Cross Service.*

## To Interest Pupils in History

JESSIE G. YOUNG

PUPILS derive more benefit from a study when it is taught in a way to awaken their interest, enthusiasm, and desire to learn for the pleasure they may realize from it.

I remember some very pleasant and profitable evenings spent with my pupils. We all enjoyed a game which we called our "literary game." To begin, one says, "I'm thinking of some one,"<sup>1</sup> and we at once launch our avalanche of questions to find this man. Our questions must be put in such a way that they may be answered by "yes" or "no" only, for he can be induced to say no more, in spite of all our inquisitiveness. I ask many questions, testing his knowledge, when with very few I might locate his individual.

His answers must be correct, otherwise they would mislead us. He must be able to answer correctly as to chronology, location, occupation, character, etc.

To illustrate: (1) A man? (or a woman?) Yes. (2) Living? No. (3) An American? No. (4) Was he a Bible character? Yes. (5) Did he live before Christ? Yes. (6) Was he a good man? Yes. (7) A king? No. (8) Was he a Hebrew? Yes. (9) Was he a noted man? Yes. (10) A leader? Yes. (11) Did he live in Canaan? No. (12) Before the flood? No. (13) After Abra-

<sup>1</sup> Whose name begins with A? (for instance), might be added to narrow the range of guessing.



ham? Yes. (14) After Jacob? Yes. (15) In Egypt? Yes. (16) Led Israel out of Egypt? Yes. (17) Moses? Yes.

"My turn now!" Willie says, and shuts his eyes, and tries to think of a name we can never trace, and we are sure he can never force us to "give it up," for then he'd have the privilege of taking us another chase through time. When he has answered "Yes" and "No" a few times, we have his man located, for we have learned that he lived during Christ's earthly life, was a great preacher, a New Testament character, a Jew, wrote some of the books of the New Testament, and was put to death at Rome.

Time flies, and the evening over, the jolly boys and girls go to dreamland, trying to think up some "real hard ones,"—some names teacher just can't find out if she asks a hundred questions."

With young people who are advanced enough, it is very interesting to play this game, going through ancient, mediæval, and modern history.

## How to Develop Spirituality

ELLA KING SANDERS

To *develop* means "to unfold gradually; to advance from one stage to another;" *spirituality*, "the state of being pure, heavenly minded."

Our subject, then, calls for the *how* of training children in school so that they will gradually unfold, change from one stage to another, to be pure and heavenly minded; in the words of another, "The true higher education makes students acquainted with God and His word and fits them for eternal life." This preparation will fit them to perform faithfully life's daily duties.

The thought of unfolding brings before us the rosebud as it opens its petals to reveal its beauty fresh from the hand of the Creator. Let the mind's eye note the contrast between the rose by the roadside and the one in the garden of the careful florist. We accept the perfect product, revel in its fragrance, and

admire its beauty; but only he who has toiled with great care to produce such perfection, can tell much about how this marvelous change was achieved. We know of some of the elements that enter into this wonderful transformation, as its food, environment, care, pruning, cultivating, etc. These influences are based upon laws in nature and are far-reaching.

So with the development of the spiritual nature of the child. But the elements—the food, the environment, the pruning and cultivating—that enter into his transformation are not confined to the few hours spent in the schoolroom each day. There is the outside world, and the home, which is by far the most important of all. The home and the school should be united in this God-given work. We know of instances where these united influences so envelop the children that the outside world touches them but slightly. As a usual thing, this co-operation may be brought about by the teacher's tactful visits at the home.

But how shall these child-buds be fed, pruned, and cultivated in the school so that they will unfold into pure, heavenly minded human beings? There are visible and invisible helps for the teacher in this work. For the spiritual food, the visible helps are the Bible, the Testimonies, and good books, especially missionary books. For pruning and cultivating, "Counsels to Teachers," the journal, *CHRISTIAN EDUCATOR*, and teachers' institutes are some of the visible helps. The invisible helps are prayer, the Holy Spirit, and a heart filled with love and sympathy. Let us pause a moment on these. Is S. D. Gordon's statement, "Prayer opens the whole planet to man's activities," too strong? He further says, "I can as really be touching hearts in far-away China or India through prayer as though I were there. Prayer puts us in dynamic touch with the world." Is this not in harmony with the Master's words, "Go ye into all the world, and preach the gospel"? Literally we cannot all go; but we can go



with our means, our influence, and our prayers. What may we not accomplish in a little part of the world, the school-room, by real prayer? We all know and should recognize the office of the Holy Spirit and the work of the ministering angels in answering prayer. The schoolroom is such a little place, so narrow, but its influence reaches so high — to heaven above; and so long — to eternity.

"Let your love for the pupils shine through your work. Let it dominate your every thought of them. Win them with love." Just a little story to illustrate sympathy. It is about the Saddle Mountain Indians, who, learning of a sorrow that had come to the home of their agent, sent him a letter saying: "We are only poor Indians, but we are sorry for you. When a big storm comes, our horses bunch together between the mountains and stand with their heads down trying to keep each other warm. A great storm of trouble has come to you. We will put our hearts together, and with our heads bowed will try to comfort you under the shadow of the mighty Rock, Jesus." Boys and girls in their school life have real trials and need sympathy; and what a privilege for the consecrated teacher to give the heart touch, and "with bowed head" to "comfort" and lead to the shelter of "the mighty Rock, Jesus"!

The teacher must know God and the power of His saving grace; she must be spiritual before she can develop spirituality. This only accords with the wise exhortation, "Be what you wish to teach." How can he teach purity who himself cannot look up conscientiously into the face of a pure God? How can one teach children to shun evil companions who accepts the companionship of one of the world? It means much to be honest before an Omnipresent God, and yet how gracious His love in calling us to be co-workers with Him!

With material at hand, how shall we go at the work? The spiritual food must be prepared and presented in a manner

to create and hold attention. This means prayerful study and planning and hard work. The Bible lessons may be made interesting by use of maps and pictures, and for the younger children, the story with drawings and objects. In every story fail not to make the seed-thought so plain that they will make the application to their own lives. This is the important part of the Bible teaching. For example: In the lesson of the "fiery furnace," teach not only that those men feared not the fire nor the power of the king, but there was a reason why they feared not. That lesson stamped in the mind of the child, is a wall of protection. There is a vast difference between telling about Daniel, and leading the child to see where Daniel's life touches his life.

In every way possible teach implicit trust in God and His word. The custom of bowing the head and offering a few words of prayer before beginning the Bible lesson, will tend to create reverence for the Scriptures, providing the spirit of real prayer is in the words uttered. This puts a difference between the Bible and other books.

Make good use of the missionary hour in sowing seed that will blossom into missionaries at home, and if time continues, into foreign ones. Time is well spent in studying about the great missionary heroes. Listen to this story, though familiar to many:

"Many years ago, in a little Sunday school in Scotland, the superintendent read a letter from one of the missionaries in the South Sea Islands, and when he had finished, he leaned down his head and looked into the faces of the children and said, 'Maybe there is some little lad in this room who will carry on the great work which this brave missionary has begun in that far-away island.' Like an arrow it went to one boy's heart, though he told no one of his determination. That boy was James Chalmers, who died a martyr's death in the South Seas because that message had come home to him when but a boy."

Teachers, do not be discouraged, and



do not neglect the Missionary Volunteer work in your schools.

For the opening exercises, after a song (and let me add that there is power in a spirit-filled song) and a few verses from the Bible, or a memory verse, or a quotation fitting the occasion, let all heads be bowed; and when all is silent, with reverence and deep humility enter the presence of God to pray. The children will know and sense the fact that you are not saying prayers, but talking to "our Father" who is in heaven. As a general rule, it seems best for the teacher or some adult to offer the prayer for the opening exercise. However, each week there should be a time when all may unite in prayer for one another. And there come times when real consecration services in the schoolroom are strengthening to the spiritual life.

We must never forget that the Holy Spirit is the agent that reaches the child. Let Him direct in these services. All day long come opportunities for the teacher to be used by this Agent in lifting to a higher life. Here comes in the personal work, the fitness for which is a humble, devout, clean life, and a heart filled with love and sympathy, guided by this mighty Agent.

It is the personal touch that counts in this grand unfolding of the spiritual life-bud. How tenderly, prayerfully, and carefully this must be done, lest some of the tender petals be marred! Think of it—handling material for which Jesus gave His life! No wonder Isaiah says, "Be ye clean, that bear the vessels of the Lord." And are we not all His professed agents? We must not forget that these tender buds do not all need the same kind of food, the same pruning and cultivating. Your visits to the homes will reveal this fact.

The following quotation on this point will bear study: "Winning is a gracious work; it implies gentleness, love, beauty. It is found in the Christ-life of the teacher; it penetrates every lesson; it radiates from the teacher's life as light from the sun. The teacher begins win-

ning the pupil for Christ when the pupil sees Christ in the teacher's daily life. As the sunshine helps the vine to perfect its luscious fruit, so we may help our boys and girls."

This personal touch may be but a look, a word, the touch of the hand, a letter, or a prayer with the child, but it works, and eternity alone will reveal the results.

"We live in deeds, not years; in thoughts, not breaths;

In feelings, not in figures on a dial.

We should count time by heart throbs. He most lives

Who thinks the most, feels the noblest, acts the best."

## Felicia Hemans' "The Landing of the Pilgrim Fathers"

### A Little Study for Thanksgiving Time

WHO was Felicia Hemans? Why did she write concerning people who lived in America? Who were the band of exiles, and why did they come to "the wild New England shore"? Of what ages were the people who came? Name some of them. (Elder William Brewster, John Carver, William Bradford, Miles Standish, John Alden. The baby, Oceanus Hopkins, was born on the voyage, and little Peregrine White came after they anchored in Cape Cod Bay.) How long did it take to make the voyage? (They were obliged to put back to the English coast twice after starting, because of leaks in the "Speedwell." The voyage took over two months after finally leaving England.) Why did they come to America? Where had they been before, and why did they not remain there? (They loved their fatherland, though they were persecuted by its government, and wanted their children to be thoroughly English and to follow English customs. This they would not do if constantly associated with the Dutch. They were rigid in their adherence to the dictates of conscience, and wished to remove the children as far as possible from temptation.)



Why is the coast called "stern and rock-bound"? What is the meaning of, "The heavy night hung dark"? How did their coming differ from that of a conqueror? How did they shake the desert's gloom? Why is the land spoken of as a desert? Why did they sing glad praises? What is meant by "the sounding aisles of the dim woods"? Who are "the free"?

What did this place now become to them? (Home, the place where love and freedom live—not the place "where love boards or pays occasional visits.") What gave them welcome? Describe the band. "What sought they thus afar?" What did these people leave to us? Try to think what our land would be like if we did not have this freedom. Why was this planned by the Almighty?

In the light of history and prophecy, read and study the poem with your pupils until they love it.

THIS is the way one teacher sums up her responsibility: "As I think of the situation in all its seriousness, I bow humbly before the Great Teacher and pray, 'God grant that not one dear sac-

rificing one be disappointed because I have not fully realized my obligation.' And when some day, I am asked, 'Where is the flock that was given thee, thy beautiful flock?'

'may I not have to answer in a wful sadness, 'Scattered like sheep upon the mountains on a cloudy and dark day,' but rather may I thankfully say, 'Dear Lord, of them which Thou gavest me, have I lost none.'"

ONE of the handy and useful things for every school-room is an exhibition board made by tacking a few feet of green or brown burlap to the wall, the edges being finished with molding. Work to be exhibited is pinned to this, also pictures, charts, or maps to be used by different members of a class.

ROGER W. BABSON, the famous statistician, author of the book, "Foundations of Prosperity," has said:

"The great need at the present time is not for more railroads, or for more steamships or more factories or more cities, but for more character.

"To develop the character, we must start in the home, school, and church when the children are young."

### The Landing of the Pilgrim Fathers

FELICIA D. HEMANS

THE breaking waves dashed high

On a stern and rock-bound coast,  
And the woods against a stormy sky  
Their giant branches tossed.

And the heavy night hung dark,  
The hills and waters o'er,  
When a band of exiles moored their bark  
On the wild New England shore.

Not as the conqueror comes,  
They, the true-hearted, came;  
Not with the roll of stirring drums,  
And the trumpet that sings of fame;

Not as the flying come,  
In silence and in fear;—  
They shook the depths of the desert's gloom  
With their hymns of lofty cheer.

Amid the storm they sang,  
Till the stars heard, and the sea;  
And the sounding aisles of the dim woods rang  
To the anthem of the free.

The ocean eagle soared  
From his nest by the white wave's foam,  
And the rocking pines of the forest roared;  
This was their welcome home.

There were men with hoary hair  
Amid that pilgrim band;  
Why had they come to wither there,  
Away from their childhood's land?

There was woman's fearless eye,  
Lit by her deep love's truth;  
There was manhood's brow serenely high,  
And the fiery heart of youth.

What sought they thus afar?  
Bright jewels of the mine?  
The wealth of seas? the spoils of war?  
They sought a faith's pure shrine.

Ay, call it holy ground,  
The land where first they trod!  
They have left unstained what there they found—  
Freedom to worship God!



## Suggestions for Thanksgiving Programs

### We Give Thee Thanks

We are called to give thanks, O our heavenly Father!

And gracious and sweet comes that call to our hearts.

To thank Thee is pleasant, to praise Thee is comely,

Who to us each moment Thy blessing imparts.

Thou hast said — and the word brings us deep satisfaction —

That in offering praise we may glorify Thee;  
So we seek us fair words, that with honor and blessing

From clean lips and pure hearts all our praises may be.

So great are Thy gifts, so many and varied,  
They cannot be numbered or tithe of them told.

There are those that made glad, there are those which have saddened,

All working Thy plan for the sheep of Thy fold.

Shall we thank Thee for some things, and not thank Thee for others,

Shall we thank Thee for good, and forget that the ill

Still works for us grace which shall make us tomorrow

Full-grown sons and daughters obeying Thy will?

No, we bless Thee, and thank Thee, our heavenly Father,

For good and for ill, for the darkness and light,

For the rose and the thorn, for the storm and the sunshine,

For dependence of weakness, and glory of might.

The cross which Thou sentest, which seemed oh, so heavy,

Was followed by gifts of sweet grace to up-bear;

The darkness of midnight, which made our hearts quiver,

Was dispersed by the light of Thy countenance fair.

The wearisome march, which it seemed knew no ending,

New meanings revealed to Thy promise of rest;

The misunderstandings our sad hearts were rending

But glorified friendships our hearts loved the best.

We give Thee thanks for the joys which sweet-scented our pathway;

For sorrows so deep that no tongue could express;

For the love that was crowned, and for love unrequited;

For hope's glad fruition, and grief's sharp unrest;

For the cruel thought stayed e'er it passed into action;

For wilfulness conquered and evil forgiven;  
For ignorance covered and follies unnoticed;

For repentance of heart, the best gift of heaven;

For the friends Thou hast given to cheer in life's pathway;

For the sweetness of love that illumines our way;

For the lessons we've learned, both in joy and in sorrow;

For life and for death — we will praise Thee always.

— Lillian S. Connerly.

### Margie's Thanksgiving

"With salt, and potatoes, and meal for bread,  
We needn't be hungry today," she said.

"Though I cannot stir from this queer old chair,

I look at the cupboard, and know they're there;

And mother has left this lunch by me —  
How thankful I am for it all!" said she.

"With coals for the stove, and a quilt for the bed,

We needn't be chilly today," she said;

"For as long as my arms and back don't tire,  
I can reach very well to feed the fire.

And mother'll be home to an early tea, —  
How thankful I am for it all!" said she.

"There is only one thing that I really dread,  
And that is the pain in my back," she said.

"But it's better, a great deal better, I know,  
Than it was at the first, three months ago;

And the doctor is ever so kind to me, —  
How thankful I am for it all!" said she.

"And by and by, when the winter is dead,  
He thinks I'll be almost well," she said;

"And I'll have some crutches, and walk, and then  
I can get dinners for mother again;

And oh! how glad and happy we'll be!  
How thankful I am for it all!" said she.

— Eudora S. Bumstead.



**"Thank-You Day"**

"'Tis 'thank-you' day," said little May,  
To the brindle cow, one morn;  
"I've come to thank you for your gifts —  
And here's a sheaf of corn.  
I like the milk, so rich and sweet,  
Which you give every day.  
The cheese and butter are so nice —  
Cease not to give them, pray!"

"'Tis 'thank-you' day," said little May,  
To the gray mare in the lot;  
"The kindly service you do us  
Should never be forgot.  
You bear us swift where we would go,  
And steady are your feet.  
I've brought to you, this lovely day,  
An apple, red and sweet."

"'Tis 'thank-you' day," said little May,  
To the sheep within the fold;  
"You give me that which keeps me warm  
When the winter days are cold.  
I have a hood made from your wool,  
And some warm stockings, too.  
A bit of clover from the field  
I freely give to you."

"'Tis 'thank-you' day," said little May,  
To the pretty, speckled hen;  
"When I was weak and sick, your eggs  
Helped me get strong again;  
And every day for breakfast I  
Eat one that you have laid.  
So now I thank you, speckled hen,  
With words and crumbs of bread."

"'Tis 'thank-you' day," said little May,  
To birdie in the tree;  
"And oft you sing the sweetest songs  
To mamma and to me.  
I'll scatter now some little seeds  
That birdies like, I'm sure;  
And when you've eaten every one,  
I hope you'll sing some more."

"On 'thank-you' day," said little May,  
"We all should thankful be  
For the good gifts that through the year  
Are brought to you and me;  
And, since they're brought the whole year  
round,  
I don't see why," said May,  
"Each day may not in truth be called  
A happy 'thank-you' day!"

— *Selected.***Thanksgiving**

We will not sing of the "beautiful snow"  
As it kisses the lips of the sea;  
We will not sing of the coming spring,  
As she gayly trips o'er the lea;  
Of the flowers of May, and the roundelay  
Of the bee or the robin's wing.

A song more meet for the flying feet  
Bound for eternity's shore;  
A song of praise in grateful lays,  
While the heart leaps up to adore  
The Hand above that drops in love  
The manna for all our store.

We will sing of the glorious sun that shines  
On this beautiful world of ours;  
'Twas given to ripen the corn and grain  
Not less than to color the flowers.  
We'll sing of the blessed, timely rain  
That gladdens the earth with its showers.

We'll sing of the blessings we never can count,  
That pencil nor tongue can portray;  
The blessings of health, of home and its wealth,  
The smiles and the loves of today.  
These seldom we prize till they fade from our  
eyes;  
Let us prize them while we may.

— *Mrs. Susan Birdsall Roberts.***The Snowbird's Thanksgiving**

A SNOWBIRD sat on a bare old weed  
And balanced up and down.  
"How can I be thankful," I heard him scold,  
"When there's not a snowflake 'round?"

"Tomorrow's Thanksgiving, I s'pose you know,"  
He grumbled on to the weed;  
"Now what have you to be thankful for?  
Your beauty has all gone to seed."

"I'm sure we have plenty of sunshine and food,"  
Said the weed, in her faded gown,  
"And you know we ought to be thankful for  
that,  
If the earth is bare and brown."

But the snowbird was only half convinced  
As he gave a parting peep,  
And he still was cross when he said, "Good  
night,"  
And cross when he went to sleep.

But what was that, in the morning light,  
He saw, soft fluttering down?  
He looked across at his friend the weed,—  
She wore a snow-white gown!

Then off his perch he sprang, he danced,  
He flew with the flying flakes;  
He balanced on the dainty weed  
And wakened all his mates.

Then swift they all flew midst the falling  
flakes,  
And together played such pranks;  
And then they opened their little throats  
And almost screamed, "Thanks! Thanks!"

— *Selected.*



### Thanksgiving on the Farm

OH! the farm was bright, Thanksgiving morn,  
 With its stacks of hay and shocks of corn,  
 Its pumpkins heaped in the rambling shed,  
 And its apples brown and green and red;  
 And in the cellar its winter store  
 In bins that were filled and running o'er  
 With all the things that a farm could keep  
 In barrel and bin and goodly heap,  
 Hung to the rafters and hid away.  
 Oh! the farm was a pleasant place that day.  
 Out back of the house the orchard stood;  
 Then came the brook and the chestnut wood;  
 The old sawmill where the children play;  
 The fodder barn with its piles of hay;  
 The walnut grove and the cranberry bog;  
 The woodchuck hole and the barking dog;  
 The wintergreen and the robber's cave,  
 Wherein who entered were counted brave;  
 The skating pond with its fringe of bay;  
 Oh! the farm was pleasant Thanksgiving Day.

— *The Independent.*

### So Thankful

I've had my thanksgiving dinner, my!  
 Don't I look as if I had?  
 With cranberry sauce and pumpkin pie;  
 And oh! I am so glad.

I'll tell you why. It's all because  
 I had an awful scare.  
 My cousin, Dor'thy Webb, was sick,  
 And I went over there.

Her face looked awful funny, and  
 Her mamma was away,  
 And she was dreadful lonesome, too,  
 And so I stayed to play.

I said, "Let's play tea party,"  
 But Dor'thy said, "O no!  
 My face is all swelled up, and I  
 Can't eat, it hurts me so."

And so we played with dolls instead,  
 Until Aunt Lucy came,  
 And then she sent me right straight home,  
 And said it was a shame.

She said that Dor'thy had the mumps,  
 And that I'd have them, too,  
 I'd have 'em at Thanksgiving time,  
 And then what would I do?

And oh, I tell you I was scared,  
 'Cause I knew I couldn't eat,  
 And I was so 'fraid that I would miss  
 The whole Thanksgiving treat!

I counted every single day  
 Till this day came at last,  
 And then I tell you I was glad,  
 'Cause the whole two weeks had passed.

There's lots of things I'm glad about,  
 So my heart just jumps,  
 But I'm thankfullest of all, because  
 I *didn't* have the mumps!

— *Julia Darrow Coules.*

### Thanksgiving

#### FIRST CHILD:

Have you cut the wheat in the blowing fields,  
 The barley, the oats, and the rye,  
 The golden corn, and the pearly rice?  
 For the winter days are nigh.

#### SCHOOL:

We have reaped them all from shore to shore,  
 And the grain is safe on the threshing floor.

#### SECOND CHILD:

Have you gathered the berries from the vine,  
 And the fruit from the orchard trees?  
 The dew and the scent from the roses and  
 thyme,  
 In the hive of the honeybees?

#### SCHOOL:

The peach and the plum and the apple are  
 ours,  
 And the honeycomb from the scented flowers,

#### THIRD CHILD:

The wealth of the snowy cotton field,  
 And the gift of the sugar cane,  
 The savory herb and the nourishing root,—  
 There has nothing been given in vain.

#### SCHOOL:

We have gathered the harvest from shore to  
 shore,  
 And the measure is full and brimming o'er.

#### ALL:

Then lift up the head with a song!  
 And lift up the hand with a gift!  
 To the ancient Giver of all  
 The spirit in gratitude lift!  
 For the joy and the promise of spring,  
 For the hay and the clover sweet,  
 The barley, the rye, and the oats,  
 The rice and the corn and the wheat,  
 The cotton and sugar and fruit,  
 The flowers and the fine honeycomb,  
 The country so fair and so free,  
 The blessings and glory of home.

— *Amelia E. Barr.*

### Who Made Our Thanksgiving Day?

WE learn it all in history —

You didn't think I knew?

Why, don't you suppose I study

My lessons? 'Course I do.

The Pilgrim Fathers did it — they

Made Thanksgiving Day.

Why? Oh, I don't remember; my

History doesn't say,



Or p'rhaps I wasn't listening  
When teacher was telling why.  
But if the Pilgrim mothers  
Were busy making pie,  
I s'pose they couldn't bother,  
And so that was the way  
It happened that the Fathers  
Made our Thanksgiving Day.

— *Selected.*

### A Thanksgiving Feast

POOR little Honora Mullally,  
At the close of the Thanksgiving Day,  
Was standing in front of her alley,  
A-watching some children at play.

Her gown was a wonderful garment,  
All patches from shoulder to hem,  
And her hat and her shoes—well, I beg  
you'll excuse  
Any further remarks about them.

But poor little Honora Mullally  
Had a face just as bright as could be,  
And no flower in meadow or valley  
Was ever as pretty as she.

And so thought an old woman, who, passing,  
Stopped a moment to smilingly say,  
“Why, bless your dear heart, I am sure you  
have had  
A very good dinner today.”

“Yis, indade,” said Honora Mullally,  
“I did, for my friend, Mrs. Down,  
Had a hape of sweet taters that Sally,  
Her daughter, baked lovely and brown;

“Wid—oh, ma'am, if you could have but seen  
it!—  
The fattest and foinest of hins,  
And they giv' me the gizzard and nick of that  
hin,  
And all of the sweet tater skins!”

— *Selected.*

### The Surprise Party

For any number of children, two of whom  
represent a mother and child. The stage should  
be set with a rough table and one or two de-  
crepit chairs. A crust of bread is on the table.  
The woman and child are dressed in old, torn  
garments. The other children wear hats and  
coats and carry the articles named, which are  
placed on the table.

CHILD:

Mother, tomorrow's Thanksgiving Day,  
Can we have a truly dinner? May  
We have bread and molasses, all we can eat?  
Oh, but won't that be a treat!

MOTHER:

Thanksgiving! How I dread the day!  
When all the world is glad and gay,  
Seated at tables richly spread,  
And we have just this crust of bread!  
It's easy enough to thankful be  
When warm and well fed; but such as we,  
Cold and starved, in misery living,  
Find it hard to keep Thanksgiving. [Start-  
ing up.]

A knock! The agent for the rent!  
I haven't it. Tell him I spent  
My every penny for this bread.  
Thanksgiving Day we'll not be fed.

(Drops head on table, crying, while the child  
opens the door. In rush the children, shout-  
ing.)

CHILDREN:

Surprise! Surprise! Hurray! Hurray!  
A party for Thanksgiving Day!

(Woman starts up, child clings to her, fright-  
ened.)

(Two boys carrying bags.)

BOTH:

We think a fire would feel good.

FIRST BOY:

So here is coal.

SECOND BOY:

And here is wood.

GIRL (placing basket on table):

Here are apples red and sweet.

NEXT CHILD:

Here's dried corn that's hard to beat.

ANOTHER CHILD:

Here are potatoes—a bushel, quite.

ANOTHER:

Onions and turnips are here, all right.

ANOTHER (taking packages from basket, and  
placing them on the table):

Here are butter, sugar, eggs.

ANOTHER:

Here are flour and rice in bags.

ANOTHER:

When you wear this clothing warm,  
Cold or storm can do no harm.

ANOTHER:

This will add to your content—  
It is the money for the rent.

ALL:

We hope you like our party!  
Wasn't it a grand surprise?  
But do not stand there crying;  
Come, smile, and dry your eyes.

WOMAN (wiping eyes):

These are tears of joy, and not of grief,  
Thanks, thanks, O thanks for this relief!  
No more in friendless misery living,  
We now can keep a glad Thanksgiving.



LEADER (stepping forward):

Thanksgiving should be merry, and you can  
plainly see,  
By making yours more happy our own will  
happier be;  
Because the joy of giving has made our hearts  
feel gay,  
We shall be very happy on this Thanksgiving  
Day.

ALL:

Now good-by to you we'll say,  
And wish you joy Thanksgiving Day.  
Good-by! Good-by! Hurray! Hurray!

—Helen Louise Sherwood, in *Normal Instructor*  
(Adapted).

### A Bible Exercise for Thanksgiving

1. "O GIVE thanks unto the Lord; for He is good: for His mercy endureth forever." Ps. 136: 1.

2. "Praise the Lord; for the Lord is good: sing praises unto His name; for it is pleasant." Ps. 135: 3.

3. "O give thanks unto the Lord; call upon His name: make known His deeds among the people." Ps. 105: 1.

4. "Rejoice in the Lord, ye righteous; and give thanks at the remembrance of His holiness." Ps. 97: 12.

5. "It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High." Ps. 92: 1.

6. "God be merciful unto us, and bless us; and cause His face to shine upon us." Ps. 67: 1.

7. "Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God." Ps. 147: 7.

8. "Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely." Ps. 147: 1.

9. "While I live will I praise the Lord: I will sing praises unto my God while I have any being." Ps. 146: 2.

10. "I will praise Thee, O Lord, among the people: and I will sing praises unto Thee among the nations." Ps. 108: 3.

11. "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" Ps. 107: 21.

12. "The heavens declare the glory of God; and the firmament sheweth His handiwork." Ps. 19: 1.

13. "O give thanks unto the God of heaven: for His mercy endureth forever." Ps. 136: 26.

14. "The Lord is good to all: and His tender mercies are over all His works." Ps. 145: 9.

15. "Praise ye the Lord. Praise the Lord, O my soul." Ps. 146: 1.

### The Pilgrims

ACROSS the rolling ocean  
Our Pilgrim Fathers came,  
And here in rapt devotion,  
Adored their Maker's name.  
Amid New England's mountains  
Their temple sites they chose,  
And by its streams and fountains  
The choral song arose.

Their hearts with freedom burning,  
They felled the forest wide,  
And reared the halls of learning —  
New England's joy and pride.  
Through scenes of toil and sadness,  
In faith they struggled on,  
That future day of gladness  
And glory might be won.

The men of noble spirit,  
The Pilgrims, are at rest —  
The treasures we inherit  
Proclaim their memory blest.  
From every valley lowly,  
From mountain tops above,  
Let grateful thoughts and holy,  
Rise to the God of love.

— P. H. Sweetser.

### A BLACKBOARD SUGGESTION



Enjoying Themselves on Thanksgiving Day



# 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.

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## Some Things I Want My Children to Learn — No. 1

### Obedience

It may seem a bit selfish to make my own two boys and baby girl the subject of thought in this article, for there are thousands of other children dear to their parents and equally worthy of the greatest benefits. But I can think best in terms of my own children, and the things I may wish for mine I wish for all others.

One of the first things I want my children to learn is obedience. Both teachers and parents will recognize this to be a vital element in all sound government, whether it be in the state, the church, the school, the home, or any composite body whose success is dependent upon unity of purpose and concert of action.

By obedience I mean a willing submission to authority. In society it holds the same place as does the organ keyboard under the skilful touch of the musician, making those contacts which express the melodies of the composer's creation. It is like the wheel and speed controls on the bridge of the ocean liner by which the vessel's course is directed. The more perfect the mechanism the greater and the more certain are the possibilities concerned.

Willing submission based upon love and confidence represents the highest type of obedience. Its most perfect example is that seen in the sacrifice of Christ, who because of supreme love for, and confidence in, His Father, subjected Himself to the ignominy of the cross in order that His Father's eternal purpose might be fulfilled.

In order that I may have obedience based upon love and confidence, my every word and act must be prompted by love and an intelligent understanding of the child's best interests. Prayer and Bible study are the primary sources of information concerning God's plan for each life. It is from here that the true father or mother or teacher will feel free to draw. Secondary sources are counsel with men and women of character and experience, and the reading of books whose authors are of similar type.

I find that every wise command or request given, strengthens the child's confidence in my judgment and makes each response easier and more hearty. On the other hand, where selfish or unnecessary ends have been sought, both love and confidence are weakened. It therefore behooves me to think carefully before requiring an act of obedience.

I have noticed that the manner of speaking has a marked effect upon my children. Harshness causes one to become sullen, another to be vindictive, and the other to feel crushed. In all cases failure results. Time, energy, temper, co-operation, and many other priceless treasures are ruthlessly squandered. On the other hand, in nearly every case, where a clear, firm, yet gentle command is given, response is made promptly.

There is a natural tendency for children to take their own time in carrying out one's wishes, thus resulting in repeated calls before action is taken. Such delinquency is detrimental to the development of obedience. Rather than per-



mit this, one had better drop his work and have a rehearsal with the child until the desired result of *prompt* obedience is obtained.

This condition doubtless results from making numerous trivial requests, some of which we are often ashamed to have carried out, or from being too busy or preoccupied to have our requests carried out. This is most detrimental to wholesome discipline and is bound to work havoc.

At times special corrective measures must be resorted to in order to obtain prompt obedience. Among these I find the following to be of value:

1. Explain to the child the wrong involved. This is constructive and helps to give clearer ideas of right and wrong.

2. Appeal to the sense of honor or personal pride. This, when properly used, enables the child to recognize that he has certain high standards to maintain in order to have the respect due him and to be of greatest service in the world.

3. Solitary confinement. There are times when, after earnest talk to a child, he should be asked to retire to some quiet spot for a reasonable period of time. In no case, however, should this place be a dark or dismal attic, cellar, or closet which might produce fright.

4. Corporal punishment. When other efforts fail, a tough, limber switch gingerly applied to the calves of the legs is decidedly effective. But in no case should a heavy stick or club be used. Slapping and shaking are inexcusable.

All punishment is best administered when the parent possesses self-control and when the child has had time for reflection.

Some difference of opinion seems to prevail as to when to demand a child's obedience. Some feel that it is not necessary when the child is quite young. Experience demonstrates that it is easier to begin when the child is young, dealing with each problem promptly and effectively before another presents itself. When a child reaches its second or third year, there is no excuse for its being a

law unto itself and a disgrace to its parents. It should have learned both to respect authority, and to obey.

Successful discipline calls for perfect co-operation between all who have to deal with a child. Parents should be united in their efforts to secure obedience. Again, their work should be supplemented by that of the teacher who has the care of the child for a large portion of its waking hours. Parent-Teacher Association meetings may be made most valuable by mutual study of the many problems which affect both the home and the school.

To achieve the end set forth, namely, instilling into my children the principle of loving obedience, is not an easy task, but it is worthy of the most painstaking effort, for success here is the key to success in all other endeavors in their behalf.

O. M. J.

## Work and Play in the Home School

AGNES LEWIS CAVINESS

Joy in work is one of the greatest accomplishments that common people possess. If one enjoys his work, he is likely to be happier than one who dislikes it, or than one who has no work to enjoy or dislike. But of course there is no excuse for that person nowadays, and perhaps never was.

Discontent with work, its demands and requirements, lies at the root of much of our industrial unrest. If we can help our children to get a taste of the real pleasure of accomplishment, we have done much to fortify them against unhappiness.

To the tiny child, work and play are identical, each is the expression of his activity, mental and physical. Later in his life one form of this expression becomes work to him; the other he calls play. By an age-long error in human thought, the first he considers arduous, and the latter a pleasure.



Now if we can, somehow, before this division is apparent to the child, help him to find keen joy in self-expression for its own sake, we shall have done much to take drudgery out of his after-life.

I read once that the life of the average three-year-old consists in trying to do for himself those things which his mother takes away and does for him. Poor little thwarted mite! Is it any wonder if he finally loses courage and is glad to have some one else do for him everything except sleep, eat, and breathe?

Obviously it is a mother's business to stimulate rather than to crush activity. The child himself knows this. How many times a day does he demand, "Mamma, what shall I do now?" And how far wrong is he in feeling she has failed him when she answers absent-mindedly, "Oh! I don't know; run along and do something."

The mother of one distracting fifteen-year-old girl told me wearily that with her, life never had been a matter of directing Anne's activity, but only a continual frantic clutching at her in the effort to keep her somewhere near earth. Poor mother, and poor child!

How many times mother snatches the needle, or broom, or cookbook out of her child's hand and says, "O you run along! I'll do this; I can do it quicker, anyway." Probably she can; but as she does it, her child is learning three things, i. e., that it is easier to play than to work; that likely he is not worth much as helper; and that mother was made to work anyway, so why should he bother? All these three are dangerous bits of knowledge, and bode no good thing either for him or for his mother in the days to come.

I remember hearing my grandmother shrewdly say that a child six years old ought to be worth his keep. I thought that rather strong then, but I now know it is possible. What are some of the things a six-year-old child can do? He can keep the kitchen wood box filled, whether the supply be in basement or shed. He can make a fire; he can beat the rugs; with brush and dustpan he

can sweep the stairs; he can wield the dust mop; feed and water the chickens; carry food to and from the refrigerator; set the table or clear it; wipe the dishes; iron the towels. These are some of the things I *know* he can do; and I have neglected to mention many more. And he need not wait till he is six years old to begin doing these things; probably if he does, he won't care to do them. One baby boy used to sit in his high chair and wipe all the spoons, and carry them two at a time to the buffet. Whose business was it if mother wiped them again after he was napping? In that golden half hour together they two were learning to be chums, a much more valuable lesson than merely wiping dishes.

But, you say, there are no fires to make in my kitchen; we have no chickens; we use a vacuum cleaner for the rugs, and a mangle for the towels and other flat pieces. O very well; if you are trying to find reasons for your child's not helping you, go ahead. They are to be found easily enough; but if you really want to teach him to help you, you can find ways. That is one of the difficulties of modern life; it makes less and less room for the child. The child wants and needs much help; his mother must give him this, but in order that she may have time to give this help, he must help her. Let him show his love for her by his anxiety to help her. She should then find time and strength to walk, or play, or sing, or read with him. That is companionship and partnership. And mother must not forget her share of the giving, or she should not expect him to give his share.

The Home Beautiful is made up of a group of people doing each for the other gladly and willingly, that they may altogether do something for Him who as a child lived in Nazareth and helped His father and mother willingly and faithfully.

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"THIS nation, with its vast resources, can well afford to provide all of its children with every educational advantage."



## How Shall We Dress the Little Ones?

"As the twig is bent, the tree is inclined." If we want the tree straight, tall, and strong, the twig must be kept straight. Why train into our children that which must later be trained out if they are to be prepared for a home in the kingdom of heaven? Let us reason from cause to effect and use good common sense.

Shall girls and boys be dressed so that their limbs are bare far above the knees and then we expect them to be modest? There is too much blind following of foolish and wicked fashions without thought given to the results. Again, if pride is cultivated, pride will grow. If thistle seed is sown, certainly wheat will not result.

This season many of the little ones have looked like gay little yellow, blue, pink, green, and lavender butterflies, their dresses being of sheerest organdie, and perhaps ruffled from top to bottom. By and by we will mourn at the results of our own folly when we see our daughters weak butterflies of fashion, drawing their associates from the world and not from the church.

The ruffles and trimmings require so much labor in the making and laundering that the mother does not have time nor strength to teach her children, to read to them, to sing with them, to play with them. In later life the children's hearts will never swell with gratitude to the mother for the ruffles she placed on their garments; but the mother who gave to her children the instruction which held them firm amid temptation, who seemed to know the end from the beginning and prepared her children for it, who became their companion and chum, is gratefully enthroned in their hearts.

Surely children should always be dressed in neat, well-fitting clothing. It should be appropriate to the season, time, and place, for a child should not be embarrassed by ragged, dirty, ill-fitting, and inappropriate clothing. Neither should

the garments be flashy nor freakish in any sense.

Do your children see their mother "consulting the fashion plates more earnestly than the Bible"? And is the "display of dress treated as of greater importance than the development of character"? If so, let us reform at once.

Again, do we dress the children so as to assist in building up a strong body? Not if in cool or cold weather we dress their limbs in one thin layer of silk or lisle. We are instructed that in order to have the circulation such that the body will be nourished properly and the poisons taken up as is necessary to health, the limbs should be clothed as warmly as the rest of the body. This seems to be the era of despising heavy, long underclothing and the time of wearing the thinnest silk hose. But we are bidden to clothe for health and not for display. Health is of paramount importance, "and should be as sacredly guarded as the character." Above all, let us be what we want our children to become.

F. H. W.

## The "Little Mothers' " Organization

MRS. W. L. BATES

THREE years ago this month we started in Sioux City, Iowa, a society for the benefit of young mothers — mothers of small children. The interest they have shown is wonderful. I left there almost a year ago, but the work of the society has gone right on and is still going. In addition to the study of the principles of child training, they have taken the Standard of Attainment work, the Testimonies Reading Course, Sabbath School Training Courses, instruction from our graduate nurses along different lines of home care and treatment, that every mother especially should know, and are now making a special study of the prophecies.

Many of these mothers are new in the faith, with unbelieving husbands, and



you can easily see the good that will result. The social side of it is worth while too. Mothers with their babies are not welcomed at the young people's society, and they should not be. Their interests must necessarily be different, and babies in general do not "help" in a young people's society; but these little mothers are as young as many of the young people, and desire association just as much; and if it can be supplied among our own people, what a safeguard to these young home-makers! Another feature of importance is this: You can invite young mothers that are not Adventists to this kind of meeting, and many times they are glad to come if for nothing but the social part of it, and they hear and learn a great many truths that cannot fail to do them good.

How strange it is that we take thought and study and training for almost any other line of work we elect to follow; but for this most wonderful and all-important work of training our children we make no preparation! I believe, if the mothers were properly trained, we should not need to make such desperate efforts to reclaim our children and young people as we now do, and with it all lose many of them.

I believe the prophecy of Malachi 4: 5, 6, points directly to this work and to this time. It appeals to me more than anything that I have ever done. I cannot half express to you how I feel about this line of work and its great opportunities.

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"MRS. ELLEN O'GRADY, fifth deputy police commissioner of New York City, denounced moving pictures as unfit for the child's immature mind. She said the sex stories, the wild tales of murder, and the pictures of silk-gowned women riding in richly upholstered limousines, by sheer force of suggestion have an unwholesome effect on the untutored juvenile mind. The screen in depicting these scenes, pictures for the child things best left unlearned."

## Martyrs and Menaces

MARGARET STEEL HARD

WE are all familiar with the memorable scene enacted in Mrs. Ruggles' kitchen, as told in "The Bird's Christmas Carol," where Mrs. Ruggles, distraught and determined, struggled to implant the rules of polite behavior in the minds of her nine harum-scarum youngsters during the space of a few fleeting hours. The scene was occasioned by their almost immediate appearance at Mrs. Bird's dinner table and their mother's terror lest they conduct themselves in too outrageous a manner.

Today, mothers are confronted with the same problem, though in a less acute and humorous degree. Children go forth to take part in a larger group than the immediate family one, and unless we have managed wisely and surely from the very beginning, we are beset with the same misgivings which Mrs. Ruggles endured,—the almost certain knowledge that they may cause us mortification and chagrin.

It may be in the home that this realization comes. How many mothers, entertaining a caller, have suffered vexation because of the wilful demands and interruptions of an ill-behaved child! How many have experienced the disagreeable surprise of finding that habits of untidiness, inconsiderateness, and inattention, overlooked at home, become appalling stumblingblocks at school! Outsiders look upon this child with mingled indignation and pity—indignation that his parents have allowed things to come to such a pass, pity that the child must face existence so handicapped at the start.

The mistaken devotion which takes for granted that all restriction to a child's desires means deprivation, which cannot bear to see a child suffer temporary disappointment or punishment, allows him to develop an individuality which later will sap and prey upon all other individuals with whom he comes in contact.

The mother who trails after her children all day, picking up mislaid play-



things and articles of clothing, who makes countless trips upstairs in answer to repeated calls after they are supposed to have gone to bed, who rises to shut doors left swinging as they rush in and out, who responds wearily and patiently to ceaseless demands and questions flung at her as she tries to read or write, and who has never really known a moment's repose during her children's waking hours,—such a mother instead of being a martyr, is a menace, for her children will become the careless, arrogant, selfish men and women of the next generation.

The mother who determines that her children must abide by the standard which requires painstaking effort and responsibility, who demands the same degree of courtesy and consideration to be extended toward her as she extends to her children, who expects them to respect her rights as truly as she respects theirs, will find herself blessedly relieved of mortification and chagrin; and she will know the joy of a certain sureness and repose which will increase her days in the land of the living, no matter how filled they may be with maternal duties.

A YOUNG girl of sixteen years is attending high school. One day, in one of the classes, the professor asked all who believed in the inspiration of the Bible to hold up their hands. This Seventh-day Adventist girl and a few others had the moral courage to stand on God's side, and held up their hands. The professor laughed at them as he remarked, "Well, my class is more stupid than I thought. I had been giving you credit for more intelligence than that."

Nor is this an exceptional experience for our boys and girls who attend the schools of the world. Do you want your boy and girl under such influences, dear mother, dear father?

DR. SCHAEFFER says, "To a faithful teacher a tenth of a grain of helpful suggestion is worth many tons of destructive criticism."

## The Parents' Reading Course

*From "Education," pages 195-222*

### Importance of the Study of Physiology

WHAT study is the "basis of all educational effort"? Why? Why is the general indifference to health so surprising? What causes this indifference? What is the most valuable thing a person possesses? What is the most important thing to impress on children studying physiology? At what age should physiology first be taught? Who should teach it? How long should this study be continued? How may children be taught to guard against disease? Who should learn to nurse? Does this necessarily mean an extended hospital course? Whose laws are the laws of nature? How do these compare with the decalogue? How are they related to the decalogue? Tell of the influence of mind upon body. How do anger, discontent, etc., affect the body? What is the effect of cheerfulness? How is God's life given to us? How important are good habits? Mention some of the things that are of special importance, and tell why. What harm comes from constricting any part of the body? What special points of hygiene are mentioned? What is to be done with the knowledge gained? Where is God's dwelling-place? We should therefore feel what toward our bodies? What effect will this have?

### Temperance and Dietetics

What is it important that every person should understand? Should instruction in this line be carried on in school? What often lies at the root of intemperance? What is said concerning stimulating diet? What is the safeguard? How is self-control attained? What is said with reference to diet and mental development? What should be taught with reference to food values? In these days we hear much of "underfed children." Note what is said concerning such children and their diet. Bottom page 204. Do all people thrive on the same foods in the same proportion? What is another very serious danger? Is there any great dan-



ger from overstudy? In what should there be special regularity? What is said of hurried eating? Describe a proper meal hour.

### Recreation

What is the distinction between recreation and amusement? Which is of value? Why is the schoolroom apt to be a trying place? Do parents have any duty in this matter? How old should a child be to attend school? Why? What is necessary for the student if he would maintain health? What is the moral effect of physical inaction? What is largely responsible for the tide of corruption which overspreads the world? Upon what does right living depend? Are gymnastic exercises valuable? What are the dangers? Compare such games as football and boxing with the games of ancient Rome. What is said of parties of pleasure? Why is this true? What should be taken into consideration in choosing a place for a home or a school? What is desirable with reference to teacher and pupil in the matter of recreation? What recreation is most helpful? What should pupils be interested to do? What is a safeguard against evil?

### Manual Training

Name one of our greatest blessings. What should the youth be led to see? How are we colaborers with God? How can we make children into practical men and women? How is labor likely to be regarded? What is the effect of idleness? Compare the studies mentioned as to their value. Why is this true? Why do boys need to learn the best ways of doing household duties? What also should girls learn? What is the child's first industrial school? Compare gymnasium work with manual training as to value and importance. What manual work should be taught in our schools? What is said of learning a trade? What has this to do with the morals of the children and youth? How is the teaching to be made practical? Why are these things especially necessary for Seventh-day Adventist youth? What is gained by doing

hard, disagreeable tasks? What is one reason why manual labor is thought to be degrading? Our youth should be most painstaking and accurate. Why more so than others?

## The Pilgrim Character

OLIVE ROBERTS, OF THE UNIVERSITY  
OF MONTANA

"NEXT to the fugitives whom Moses led out of Egypt, the little shipload of outcasts who landed at Plymouth are destined to influence the future of the world."—*James Russell Lowell*.

When an American of today reads that volume which was written three hundred years ago, William Bradford's "History of Plymouth," he is apt to wonder how he would conduct himself if he were placed in a situation similar to that of the Pilgrims when they decided that they must leave Holland. But he knows very well that neither his own early training nor that which he is giving his children is conducive to the development of the most distinguishing characteristic of the Pilgrims — absolute consecration to an ideal.

Persecution, imprisonment, and their own desire and determination to secure religious freedom, had taken the Pilgrims to Holland in 1607. There they had been safer and happier than in England, for at that time Holland was more advanced intellectually than any other country of Europe; and under the House of Orange, religious freedom was granted alike to Protestant, Catholic, and Jew. But though the Pilgrims admired the Hollanders and enjoy their "faire and bewtiful cities, flowing with all sorts of welth and riches," they regretted that their own children were destined to lose the traditions and language of England if they remained in a foreign land. After long and prayerful consideration, the forefathers decided that their love of God, their dream of civil government based on republican equality, and the preservation to posterity of their own customs and ideals, were dearer to them



than peace and safety in Holland; in 1620, therefore, they undertook a second and a greater exile.

How many of us, for the love of God and loyalty to an ideal, would have the courage to part forever from the comforts of civilization, leave many of those who were dearest to us, take a dangerous and seldom tried ocean voyage, and make a home in the wilderness — in short, voluntarily go into exile?

When they arrived in America, "they had no friends to welcome them, nor inns to entertain or refresh their weather-beaten bodys, no houses or much less townes to repaire too, to seeke for succoure." Five months after landing, the "Mayflower" returned to England, leaving on the American shores only forty-nine of the one hundred one passengers who had landed, the others having died from exposure to the hardships of life in the wilderness.

The Pilgrims did all of these things and did them cheerfully, bravely, uncomplainingly. It did not occur to them that they were martyrs, because their matchless faith in the goodness of God to those who did His will caused them to believe that all things would work together for their good.

In mentioning the indifference of the Pilgrims to material comfort and prosperity and their decision to cross the ocean and settle in the wilderness, Bradford writes: "But they knew they were pilgrimes, and looked not much on those things, but lift up their eyes to ye heavens, their dearest cuntrie, and quieted their spirits; for they had other work in hand, and another kind of warr to wage and maintaine."

We are apt to think of the Pilgrims as a severe, stern people, strictly virtuous, yet lacking in the gentler qualities of the Christian character; but let us recall a well-known instance which proves that forbearance, patience, and tenderness were their strongest characteristics.

In November, 1621, only a year after the Pilgrims had landed, a ship bearing thirty-five new colonists arrived. Not

one of them had tools, food, or clothing other than for his immediate needs. Yet the forefathers shared with them as brothers, and as a result there was not a time during the next two years when they were not in great need of food and clothing.

The Pilgrims showed what their standards of character were when they chose their elder, Mr. William Brewster. He was a Christian gentleman who had gladly sacrificed social position, suffered imprisonment, and gone into voluntary exile for "ye Kingdome of God and Religion's sake."

Bradford's description of his lifelong friend is most satisfying. "In teaching he was very stirring and moving the affections; also very plain and distinct in what he taught, by the which means he became the more profitable to his hearers." Of Brewster's sympathy and kindness, Bradford writes, "He was tenderhearted and compassionate of such as were in misery, but especially of such as had been of good estate and rank and were fallen into want and poverty, either for goodness or religion's sake." "But," adds Bradford, "none did more offend and displease him than such as would haughtily and proudly lift up themselves, being risen from nothing, and having little else in them but a few fine clothes or a little riches more than others."

Surely we can tell our children of no nobler heroes than the Pilgrims, whose character is best described by those words of James, "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

For those who would know more of these courageous people, we recommend William Bradford's "History of Plymouth," published by the Massachusetts Historical Society, Boston, Mass.

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"Look up and not down,  
Look forward and not back,  
Look out and not in,  
And lend a hand."



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