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CONTENTS

ELEMENTARY EDUCATION

New Geography in Europe	99
Missionary Geography — <i>Gladys E. Robinson</i>	100
Story-Telling, No. 3 — <i>Rubie E. Boyd</i>	101
Civics — <i>C. A. Russell</i>	103
History Drills — <i>Fedalma Ragon</i>	104
Saving Time	105
Construction and Art — <i>Alfaretta M. Sherman</i>	106
The Modern Health Crusade	107
Mission Boxes — <i>Rose Nelson</i>	108
Matter for Reflection — <i>Mary Gray Sidlinger</i>	109
December (Poem)	110
Lord, Teach Us to Pray	110
Answered Prayer (Poem)	110
Unanswered Prayer (Poem)	111
Prayer Our Greatest Service	111
Suggestions for Christmas Programs	112
Stories for the Children	117

THE HOME SCHOOL

Some Things I Want My Children to Learn, No. 2	119
Lack of Respect and Reverence — <i>Mrs. N. A. Rice</i>	120
Children and Books — <i>Agnes Lewis Caviness</i>	121
How Big Is a House? — <i>Dorothy Canfield Fisher</i>	123
Help for Mothers — <i>Mrs. W. L. Bates</i>	124
The Parents' Reading Course	125
Our Question Box	126
Book Reviews	126

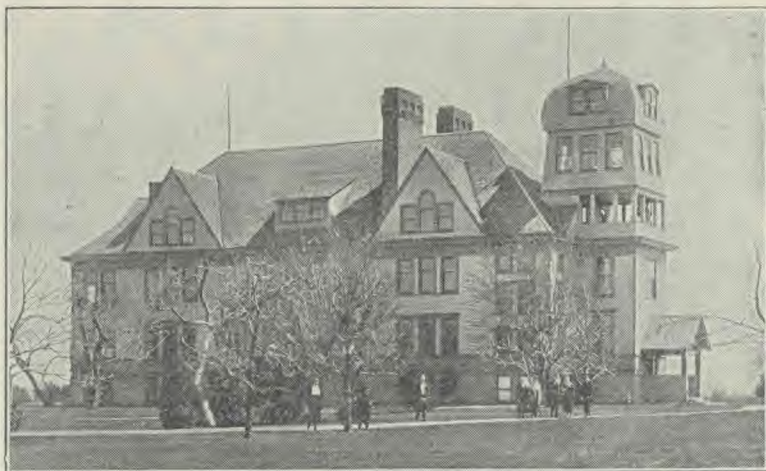
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No. 4

New Geography in Europe

Some Changes Made by the War

WHEN one thinks of going to Europe nowadays, he always wonders what he will find in the way of changes made by the World War. For my part I ceased to wonder when I got there, as I had been in Europe once before and had some means of comparison. I will try to tell our geography boys and girls about some of these changes.

Passports

When I went to Europe fourteen years ago, I took an American passport to only two countries, Turkey and Greece. In Rome I got my passport viséed by the Turkish and Greek consuls. A visé is an official stamp on one's passport by the consul of the country to which the holder wants to go. It shows that the country to which he is going is willing to have him enter. Without a visé a traveler is sure to experience difficulty in entering a country. I used my passport to Turkey when I visited a Greek family in Albania, then a part of Turkey. I never used my passport to Greece, as it was not required.

Now the situation is greatly changed. When I went to Europe last April, I obtained my American passport in Washington, signed by the Secretary of State, Hon. Charles E. Hughes, paying \$10 for it. In New York I obtained visés on this passport for several of the countries which I expected to visit. Others I obtained in London, in Geneva, and in Berlin. These visés cost all the way from \$2 to \$12 apiece. One cannot enter even England or any other country of Europe at present without a passport and its proper visé.

Besides the passport and the visé, in one country I had also to obtain an official stamp from the police department of the last city I was in, in order to get across the border into another country. The purpose of this was to show the police department in the new country, that in the last place I had been in the first country, my conduct was without suspicion. In some cases I had to pay for this stamp also, while in others it was free. Once, when I arrived in the city of Prague at night and went to a hotel, the police found out that I was there, and a policeman visited my room before I was dressed in the morning, to examine my passport to see if I had any right to be there. He ordered me to report to the police department at once, not even waiting for my breakfast. Another time, when I was about to board a train to leave Warsaw, three policemen came and ordered me back to their office for a further searching of my belongings before I left the city. The result was that when I got back to the train all the seats were taken and I had to stand up or sit on the end of my suitcase all that night.

In order to secure these visés and police stamps, one must take his place in a crowded room among forty or fifty others or in a long line on the sidewalk, and wait his turn from one to three hours, as the case may be.

In crossing a borderline I had to have my passport, visé, and police stamp examined twice, once by the officers of the country I was leaving, and once by the officers of the country I was entering. In the same way I had to have all my

baggage examined twice. In some cases I had also to show the officers all the money I had, and swear that I had no more. When they have reason to suspect that one is not playing fair, they will search his person. They have a law that a traveler can take only so much money out of the country. If he has more than that amount, they will take it from him, give him a receipt for it, and keep it until he comes back again.

When I went to Europe, one of our leaders there wrote me that I should have to spend from one fifth to one fourth of my time attending to passports, visés, and police approvals. I found by actual experience that he had not exaggerated.

Missionary Geography

GLADYS E. ROBINSON

"Now that we have finished the study of South America, let us take up the missionary side of the continent, for we shall be required to know this for the conference examination." Although not always expressed in these words, many of us have taken about this attitude toward missionary geography. There is a sort of vagueness about the subject, and a lack of material that seems to be responsible for the feeling.

Is it really most helpful to leave the study of the missionary phase till the study of the continent is finished? Some say it is, because it gives another motive for review. According to one of the laws of mind studied in psychology, things which are in the mind at the same time tend to recall each other. If the missionary phase is left till all the technical part has been studied, where will the law of association help the child?

The plan of making incidental mention of missionary activities during the study of a country and then catching up the ideas and nailing them at the close of the study of that country, has been successfully tried by some. In this way the missionary study will not seem tacked on. If, when you have finished your course in geography, the children feel the great

need of missionaries, if they can discuss the various needs in the different continents, and if, perchance, they have chosen some field in which they would like to labor when they "grow up," then you have *taught* geography.

Some of the methods and devices which have been tried by teachers who were looking for help, are offered for your criticism and experiment.

Study the lives of the pioneer missionaries in a country, both of other denominations and of our own. The Reading Course books have given us excellent material for this. The "Advance Guard of Missions" is concise. For our own work we have "An Outline of Mission Fields," which may be obtained free by sending to the General Conference office in Takoma Park, D. C. The material in this little pamphlet is stated too briefly and coldly for the children to have much interest in it. It must be predigested by the teacher and given to the children full of "human interest" and warm with emotion.

Study the conditions of our work at present. The teacher should have access to an up-to-date S. D. A. Year Book. It is interesting to make maps which feature certain phases of our missionary work. In South America, for instance, the children should indicate on an outline map our schools, sanitariums, and publishing houses. On another map they could indicate mission stations. The great distances between the gospel lights is in itself an appeal. The comparison between the many institutions in the homeland and in other lands is another silent and forceful call for workers.

Maps showing the territory of each union conference are good. It is hardly to be expected that these will be memorized by the children, but they will gain a clearer idea of the organization of the denomination. When we think that this whole organization is for the purpose of making some one responsible for every inch of ground in all this world, it makes these subdivisions mean something.

Another way to keep up to date in missionary news is to read from the denom-

inational papers. Articles can be reported upon by different members of the class. If the teacher would divide the territory of the world among his pupils and let each one find material on his section, it would add interest. The children can hardly wait for the *Review* to arrive to see if there is anything on *their* part of the world.

A geography scrapbook of mission articles and pictures is another live device. Some parents do not keep their *Reviews* on file, and are willing to have their papers used for this purpose. The Harvest Ingathering magazines always have a wealth of material for the scrapbook. Some prefer the envelope system of collection. In this way one can take the envelope pertaining to the lesson, readily find pictures, and these can be passed around the class. They do better service if mounted on stiff paper or cardboard.

Direct contact with the mission field can be gained by writing letters to missionaries. The replies make lasting impressions. This will help in the missionary meetings. Sometimes the school as a whole can write to the children of a mission school. Any of the children who have relatives in a foreign land will be glad to bring extracts from letters.

Lastly and most important, to put life into missionary geography, the teacher must have the heart of a missionary.

THE question is often asked by teachers, "Where can we get suitable material for use in Parent-Teacher Association meetings?"

The "Home School" department of the *EDUCATOR* contains much matter that would be *very* valuable for this purpose. Take your files of *EDUCATORS* and see if you do not think so. These articles may be hastily read without gaining much from them, but if carefully and prayerfully studied, they help every parent as well as the teacher.

The study of "Education" and "Home Making," as taken up in the Parents' Reading Course, would also be valuable.

Story-Telling — No. 3

Jesus' Stories and Story Methods

RUBIE E. BOYD

"IN the Teacher sent from God, all true educational work finds its center."—*"Education,"* p. 83.

"Jesus was a master story-teller. He did not invent the parable; the rabbis used it constantly; but so skilful was His use of the device that in our thought it is associated almost wholly with His name. As we shall see, His stories were marvels of perfection, both in form and use. When we study them, we do not wonder that the common people heard Him gladly."—*"Stories and Story-Telling,"* St. John.

"The presence of the same Guide in educational work today will produce the same results as of old."—*"Education,"* p. 96.

Had we studied Jesus' use of the story and His methods and devices for securing and maintaining interest, we might years ago have led out in this line, where now we are *following* the world. The consideration here given to this subject cannot be comprehensive, even if the writer were equal to the task. However, it may start trains of thought which will be worth while.

One day so great a multitude gathered to hear Jesus that He went into a ship and sat, while they sat by the seaside. He spoke many things unto them in parables. After listening to the parable of the sower and the seed, the disciples came to their Master and asked, "Why speakest Thou unto them in parables?"

Jesus answered, "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. . . . For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

Jesus' ultimate purpose was the conversion of His listeners, a healing of heart

as well as of body. His immediate aim was to arouse them, to awaken a response of their emotions. He used the sense appeal to make them see and hear in more than a physical way. He used objects and ideas familiar to them, proceeding from the known to the unknown. Carolyn Sherwin Bailey terms this "finding the apperceptive basis," which she describes thus:

"The apperceptive basis consists in study on the part of the story-teller to discover what is the store of ideas in the minds of the children who will listen to the story."

This was a real "story hour" which Jesus conducted on the lake shore. We observe in His selection of a first story a studied effort to secure the mental co-operation of His hearers. As the meaning of the parable dawned upon their minds, and each saw that his own heart was comparable either to stony or thorny or good land, his mental response would naturally be:

"I will not be a stony-ground hearer. I will not be a thorny-ground hearer. I will make these truths bear fruit in my life a hundred-fold."

One day the Pharisees murmured against Jesus because He received publicans and sinners. Jesus told the parables of the lost sheep, the lost coin, and the prodigal son, thus making an emotional appeal to both classes, to soften, if possible, the hard hearts of the Pharisees, or at least silence their murmuring; and to welcome to Himself the penitent ones among the despised classes. He did not stop with one parable, but told three of the same intent. He taught intensively.

When Jesus walked with the two disciples on the way to Emmaus, and their hearts were torn with conflicting emotions, not knowing what had become of their Master, "He expounded unto them in the Scriptures all things concerning Himself." That story as told by Jesus must have been wonderful. Afterward, as they discussed their experience, their comment was, "Did not our heart burn

within us, while He talked with us by the way?"

How did Jesus begin His stories? Here are a few of His beginning sentences:

"Behold a sower went forth to sow."

"The kingdom of heaven is as a grain of mustard seed, which a man took, and sowed in his field."

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods."

Jesus gave no lengthy descriptive preface to His stories, but plunged into the story itself, commanding interest with His first sentence. This is precisely the same method as that described by Miss Bailey as follows:

"Cutting out unnecessary description, avoiding any explanation as to why you are telling the story, introducing your thunderclap in the very first sentence — this is the way to begin a story."

How did Jesus maintain interest? Jesus let His characters speak for themselves. He made them live. The parable of the unjust steward in Luke 16 is a marked example of His use of direct discourse. Rewrite it, substituting indirect conversation for the direct, and its life is gone.

Jesus used effective repetition of certain significant phrases. The parable of the ten talents as told in Matthew 25 shows us the value of this device. The lord's commendation spoken to the faithful servants is worthy of being impressed upon the listeners: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

We find in Jesus' parables the use of the sense appeal. In the parable of Lazarus and the rich man we enter into Lazarus' feeling of hunger and share in the thirst and suffering of the rich man when he receives his punishment. In the parable of the talents we feel the "outer

darkness" into which the unprofitable servant was cast, and hear the "weeping and gnashing of teeth."

Jesus told stories always with a purpose. He led His listeners on, step by step, into deep spiritual truths. When we study His devices, they seem quite modern, but it was not His worthy aims, His clever devices, nor His commendable methods that worked the transformation in the hearts of the people. "He was the truth He taught."

Mr. Marvin Vincent has truly said, "Christ's words, spoken by Plato or Aristotle, would not have been 'spirit and life.'"

And we are wisely told by Walter Hervey, "It is not the story in the lesson quarterly that you can build into the lives of your class; it is the story in you." Also, "out of your fulness the children receive."

Civics

A Few Suggestions

C. A. RUSSELL

THE study of civics will be to your students as dry and barren as the hills of Gilboa or as bright and refreshing as a summer shower, according to your vision, teachers. If to you it is like an exploration through the valley of dry bones, there can be expected no awakening in the hearts of your pupils. "Like priest, like people." Like teacher, like pupil.

The live civics teacher will keep his eyes open, his ear to the ground, and his finger upon the pulse of the throbbing world about him. He will be alert to catch up the inspiration of anything which will vitalize his teaching.

Call attention to important governmental affairs in town, county, State, and nation. Let the school take a good current events journal. Through the courtesy of your United States Senator or Representative, secure copies of the *Congressional Record*. Endeavor to secure a copy of your State legislative manual through your State senator or representative. This book is an invaluable aid in

teaching civics, particularly State and local. The book is printed by each State under the direction of the Secretary of State, and is free to those who are so fortunate as to be able to secure a copy.

Take your class to attend a session of the circuit court whenever accessible, choosing a time when a case is up for trial which is suitable for young minds to hear. If possible, arrange your visit so as to include the opening of the case, that the interesting item of jury drawing may be witnessed.

Do not permit a general election to pass unnoticed. If at all possible, take your class to the polls. A half-hour visit to a polling place on election day will do more to impress upon the mind the important machinery set in motion upon such an occasion, than a whole day of classroom instruction. Object lessons stick.

Observe the various Flag Days. Teach proper respect for our national emblem. The flag salute is no mark of worship, but simply an expression of respect for the Stars and Stripes and for the lofty principles of liberty and freedom for which it stands.

The same respect should be shown the flags of other nations by the peoples under their folds. We love our own emblem of freedom; we respect the flags of other nations. Others love their flag, but respect ours.

Make very clear to the students the machinery of legislation. How may a bill originate? How may it become a law? Make plain the functions of the three departments in our government, and trace their analogy from nation to State, county, and township.

Give some study to the formative period of our government. My observation has been that this most important time is often neglected both in the study of civics and of United States history. Some time should be devoted to the study of the Articles of Confederation, at least enough to discover the defects in this system. Then take up the work of the Federal Convention, and seek to emphasize the

importance of the wonderful work done by that noble body of men, perhaps the most illustrious ever convened in governmental considerations.

I believe some teachers make a mistake in requiring too much memorizing of the Federal Constitution. Certain portions are well worthy the time and effort, however, such as the Preamble and the First Amendment. No course in civics, even so brief a one as is embraced in our eighth grade, is complete without a thorough study of the Constitution.

There is perhaps no other study in the elementary curriculum which lends itself more readily to a consideration of the fundamental principles of civil and religious liberty than the study of civics. "Render to Cæsar the things that are Cæsar's, and to God the things that are God's," is a divine principle which should be indelibly impressed; also loyalty to God and the government of heaven before fealty to earthly powers. "We ought to obey God rather than men." In developing this principle, cite Daniel's experience and that of the three Hebrew children; also of the disciples who said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

Clearly differentiate between sin and crime. Show that one may sin without becoming a criminal in the eyes of man, and that he may violate some human laws and thus be regarded as a criminal, and yet not commit a sin. A noteworthy example of the working out of these principles is found in the experiences of Roger Williams.

Make clear the difference between liberty and license. Right laws guarantee liberty to all, but grant license to none. If under the laws of the land every subject is given liberty to do right and forbidden only to do wrong, and is protected from wrong-doing on the part of others, he has all the liberty he can rightfully claim. If every just law, every law in harmony with the divine law, is obeyed, and the penalty for disobeying any law

which may be opposed to God's law is passively submitted to, this can never lead to anarchy.

The subject of civics affords ample opportunity to the Christian teacher to inculcate spiritual truth along with technical matter.

History Drills

FEDALMA RAGON

The Revolutionary Period

To insure an intelligent study of the war itself, a history class must be familiar with the causes of the Revolution. The student may be able to recite glibly a list of events such as that on page 171 of Dickson, but unless it means more to him than the recital of a mere table of facts, wrong impressions will be formed. He is likely to think of the Navigation Acts as being passed only a few years before the war began, and will be surprised to discover that they went into effect more than one hundred years before. Let him think back and find what was happening in the New World about 1645, when these acts began to be passed. It was before King Philip's War, or Bacon's Rebellion, or the explorations of La Salle. It was when the colonies were young. Four had not been founded. More than a hundred years later, the Navigation Acts led to the Writs of Assistance. The first Stamp Act was passed ten years before the beginning of the Revolution, and the Boston Tea Party took place two years previous, though students more advanced than eighth graders have had the idea that it occurred only a few weeks before the beginning of hostilities.

In reviewing the Revolution, it is helpful to summarize its chief events by years. This is especially good for the years 1775, 1776, 1777, while a fourth group of happenings may cover the time from 1778 to the close of the war.

Interest can be secured in review work by very simple devices. One which the children enjoy is to place the name or initials of each in a column on the board.

One is chosen to stand at the board, and as he puts a check on a certain name, that one stands to recite. The teacher then asks the question, and if answered correctly, she tells the one at the board to write down a grade of 10. When each one has recited, the check marks are erased and some one else takes his turn at the board, checking and grading. If the events have been classified by years, such questions as the following might be used:

Give events of the year 1775.

At what places were the British during 1776? Trace on map.

What occurred at Philadelphia during the summer of 1776?

Trace the moves of Washington in the year 1776.

Give in order the events of 1776.

Composition work is often helpful in reviewing. It is well to assign topics which will necessitate the student's thinking his way through the war. He might be asked to write of the occasions which were especially trying to the colonists, calling them "Dark Times." Another exercise might be to trace Arnold through the war. He comes into notice at least four different times, and it should be remembered that his career was not all dark, but that the first part was praise-worthy. A review of "British Failures" necessitates covering most of the ground. "Famous Gatherings," makes another good topic for written work.

A list of famous battles may be put on the board and good recitations drawn from the question, "Which one interests you most, and why?" Review work should include the organizing and classifying of material covered, followed by *untiring drill*.

Saving Time

WE doubtless all remember a little "ad" which reads something like this: "Lost, somewhere between sunrise and sunset, sixty golden minutes, each set with sixty diamond seconds. No reward is offered, for they are gone beyond recall."

This sentiment is worth careful thought and consideration by every teacher. There is much to do—more than you *can* do, it sometimes seems. Let each ask, Am I making the very best use of my time in the schoolroom?

Just one little minute lost at a certain point each day makes hours before the year is done. Some teachers were born with system in their very bones, while others seem to have none of it in their make-up, and must laboriously cultivate the desired quality. It takes system to make things move noiselessly and rapidly.

First of all, some teachers lose several very precious minutes at opening time in the morning. In every well-regulated school the pupils have had their drinks and attended to all errands before time for the last bell, so that when the nine o'clock bell rings, every one is ready for business—not even *one* wee minute is lost. Many teachers have adopted that commendable plan of having all quiet at just five minutes before nine, and that five minutes is spent in studying the Morning Watch verse. The record of attendance is, of course, taken at exactly nine, not one nor two minutes after, and then every one is ready for opening exercises. All this necessitates a perfect readiness on the part of the teacher; she must be at the school building from a half hour to an hour before opening time.

"The school is in the teacher," is an old saying, and there is much truth in it. It is nowhere more true than in the point of preparation on the part of the teacher. If time is to be wisely used in the schoolroom, the work must be carefully laid out beforehand, so that the teacher knows exactly what each pupil is to do every period during the day; she also has every recitation carefully

"PERSONAL relations among men furnish the friendly soil in which the germ of brotherhood is nourished and grows." Teachers, if you would gain the sympathetic co-operation of your patrons, visit the homes of your pupils.

planned, so that she knows just what she is going to do; the subject matter is fresh in her mind, and she has looked up every point on which she is not absolutely certain. We have seen five minutes of class time wasted in looking up something that the teacher would have known had she made preparation for her class. When a teacher has her work well prepared, she does not find it necessary constantly to be consulting her textbook, perhaps thus losing the attention of her class, with disorder as the result. This in itself would entail a loss of time not only for the disorderly pupil but for the whole class and the teacher.

Again, the teacher who does not have her material properly organized will lose time by making nonessentials as prominent as essentials. That the teacher whom we saw teaching a geography class and following each line of the textbook to find out what was in the lesson, could not in the brief glance given possibly see the main points upon which the remainder of the lesson was dependent, is not surprising. Very little is really *learned* unless the teacher is well prepared, so the time consumed in *playing* with the lesson is lost.

Further, if you would make time count, require clear, full, plain, distinct answers, and then do not allow yourself to get into the habit of repeating what the pupil says.

Sometimes teachers lose time in class by looking over the spelling, arithmetic, or language papers there, and find little time to do anything else during the class period. There are times when it is best to look over *with* your pupils their papers and discuss their mistakes with them, but in the main the time to look over papers is outside of school hours.

Also we have seen time lost by the teacher's attempting to hear a reading class and give individual help at the desk at the same time. Yes, I know the story is told of the man who could dictate seven letters at once and carry on a conversation besides. But he was not a relative of the writer, nor of the ordinary

teacher. Therefore, let's give attention to making good readers instead of wasting time trying to do the impossible.

Finally, let us close on time at night, that parents may know upon what to depend, and that children may form habits of regularity.

F. H. W.

Construction and Art

ALFARETTA M. SHERMAN

THE relation of construction to art has been recognized to a greater or less extent in all ages. We see this in the architecture of every people, even in very remote times, each nation having its distinctive features. In these modern times, however, this relationship has been somewhat strained. We have, to some degree, overlooked the fact that "the true root and basis of all art lies in the handicrafts." Art should be recognized in the humblest object and material, and held as valuable in its place as artistic skill that is usually more highly regarded. Art critics say that if artists cease to be among the crafts, there is great danger that they will disappear from the arts also.

Warner says, "Art is not a thing to be done, but the best way of doing whatever needs to be done." Art, then, has an important place in everything we do, in the small things of life as well as in the large things. It touches the humblest as well as the highest, the child as well as the skilled artist.

It is with the child, however, that we have to do. Ruskin, one of the greatest art critics of modern times, said that all his work was to help those who have eyes but see not. But if one is to see, this sight must be developed in his earlier years. There are so many things, so many beautiful things, we never see because our perception in this line has never been trained.

The child's artistic and constructive training should begin at some point of interest. Modeling in clay always appeals to a child. The idea of form may be impressed by modeling simple fruits.

Later these models may be tinted, so impressing the idea of color. Many different objects may be made in this way — very simple objects at first.

Correlation with other studies adds to the interest. In his Bible class the child learns of Noah's ark, the babe Moses in the rushes, or the altars of the patriarchs. These and many other things he may represent in clay. Clay modeling is valuable in the nature classes. Birds, with their nests and eggs, may be modeled. Beetles, frogs, and turtles are always interesting subjects for modeling.

Work in clay is not alone for the very smallest children. It may profitably be used by those who are older. As the people of different nations are studied, much interest may be added. The children enjoy making little plates such as the Mexicans use, vases like those of the Indians and Japanese, or the lamps of the Eskimos.

Then there is the construction work in paper so often used. The tree, leaf, and other forms in nature may be torn or cut with scissors. This work teaches the child form, and he learns to observe more closely. He notices that the maple tree has not the same form that the apple tree has, and that the willow is different from the elm.

As he acquires skill and begins to draw, he learns, as never before, to see — to use his eyes as well as his fingers. He sees things he never saw before — things that his eyes had passed over many times. How many children know whether the pussy willow buds are arranged alternately or whether they are opposite each other on the branch? How many know whether the pointed end of an apple seed is toward the stem of the apple or the other end?

Not too much picture copying should be done. Object drawing develops the faculties to a greater degree, and brings discrimination and the ability to observe closely.

“To speak harshly to a person of sensibility is like striking a harpsichord with your fist.”

The Modern Health Crusade

(From National Tuberculosis Association,
370 Seventh Avenue, New York City.)

ANY movement which can gain six million members within a period of less than four years is worthy of attention. When the purpose of the movement is to increase the standard of health among children and fortify the growing generation against disease, it becomes literally of historic significance. Yet this is the record, in brief, of the Modern Health Crusade.

It was less than four years ago that a small group of public-school children, not at all enthusiastic over the old-fashioned course in hygiene, were enrolled in the crusade. As valiant knights they set forth in quest of better health. Each day they performed a certain number of health chores to win their war against the dragons of disease. The name, “Modern Health Crusade,” appealed to their imagination. It was all part of a really interesting game, and the idea spread rapidly. Today more than six million school children, as a part of the crusade, are battling for a healthier world. The movement has spread to Canada, France, Belgium, Italy, Czecho-Slovakia, Serbia, Japan, Alaska, and the Virgin Islands. Everywhere it is welcomed with enthusiasm, not only by instructors and pupils, but by parents as well.

The chief purpose of the crusade is to cause the children to form health habits. These are summed up in the eleven chores which every crusader is required to perform in order to win advancement. These chores include such widely varied habits as bathing, washing the hands before meals, brushing the teeth, breathing deeply, sleeping with windows open, playing outdoors, eating slowly, eating wholesome food such as vegetables and fruit, and drinking plenty of water and milk. An effort is made to impress unforgettably upon the young crusaders the necessity of performing these chores.

All of this is part of the country-wide campaign of education conducted by the National Tuberculosis Association with

its 1,200 affiliated organizations. By raising the standard of health among children they are fortifying the coming generation against the disease which was responsible for 132,000 deaths in this country alone last year. In the fifteen years since the National Tuberculosis Association began its work, the death rate from this disease has been reduced from 200 to 120 in every 100,000 population. In spite of this, however, there are still a million active cases of tuberculosis in the United States, and an equal number of persons who have the disease in a latent form. Funds to carry on the campaign of education are provided by the sale of Tuberculosis Christmas Seals. The Fourteenth Annual Christmas Seal sale will be in December of this year, and every dollar's worth of seals purchased is a blow aimed directly at tuberculosis.



In the United States,

One death in every ten is due to tuberculosis.

One hundred thirty two thousand persons died of tuberculosis last year.

Twelve thousand of these victims were children under fifteen years.

One million persons have tuberculosis in active form out of a population of 105,000,000.

One person dies of tuberculosis every 4 minutes, 15 every hour, 360 every day.

Fresh air and sunlight, clean, nourishing food, deep breathing, and sufficient rest are the best preventives and remedies.

The saving of over 75,000 lives each year is due to work made possible by the sale of the little Christmas Seal shown in the illustration. If you buy Christmas seals, why not buy those which are helping to save life and prevent disease?

Mission Boxes

ROSE NELSON

WE have often read, in that which has come to us through the spirit of prophecy, of the work the children would do to help finish the carrying of the message, and I am confident the Lord is now using many of them with their mission boxes to do active work for Jesus.

The children of the Culbertson (Nebraska) church school voluntarily set their Harvest Ingathering goal at \$100 this year, and thus far (October 26) they have raised \$61.53.

More than half of this amount was received in their mission boxes by street work in the business part of McCook on three different Saturday evenings. In five hours' work, these youthful solicitors totaled \$32.87, averaging \$6.58 an hour. One little girl received as much as \$8.16 in one hour.

The children attribute their success to the prayers they offered before going out with their papers. They asked that Jesus would put it into the people's hearts to place good gifts in their boxes.

The house-to-house work which the children did does not average as large returns as the street work, but they had good experiences, and many hearts were touched by their winsome appeals for gifts for Jesus, and often they were questioned about their missionary work.

The eight children of the school who are old enough to do this work, feel confident they will soon reach their one-hundred-dollar goal.

It surely is a pleasure to assist these children as they go out with their mis-

(Concluded on page 118)

Matter for Reflection

"I don't see how you do it," said Miss Field to Miss Brown as the two teachers stood watching the latter's school children marching through the hall, every child in line and in step.

"I love them into it," said Miss Brown with a smile.

"You love them into marching!" exclaimed Miss Field, watching the double line now passing through the outside doorway.

"I love them into obedience," replied Miss Brown. "The good marching follows as a result."

Miss Brown linked her arm through her friend's, and the two sauntered across the hall and into Miss Brown's room, which was in perfect order — not a scrap of paper on the floor, not a book out of place. "Order," Miss Brown had always told her children, "gives one inspiration to begin the next day's work."

"Yes, I love them into good discipline," continued Miss Brown, as she placed a chair for her friend. "Sit down and let me tell you how I do it, or rather how I *commenced* to do it." Here is the story:

During my second year of teaching and on this particular day, things had gone badly indeed; I was standing over my school with a Heracleian club, figuratively speaking, and talking in a high-pitched voice, when in stepped our superintendent to announce that school would not be in session on the *morrow*, as the teachers were to visit the schools at Orville. As he passed me at the door, I noticed that he was displeased. Oh, I very well knew that my children were noisy — that the more stern I was the more restless they grew.

At Orville, the next day, occurred the incident that brought about the change — that makes me a successful teacher, if I may be called such.

I was coming from one of the rooms when I became bewildered in the directions and turned into a hallway. At the other end of this little hall I saw a

young lady, neat in appearance but with such a frown-furrowed, austere face! "Some Greek or Latin teacher," was my mental comment. Imagine my chagrin when I realized in an instant that I was approaching — *myself*, reflected in a long mirror in the panel of a door! I stood stock-still — my face was all "screwed up" and frozen into a "pedagogical look."

"Poor little kiddies," I said, half aloud, "they have to look at *that* five days a week, thirty-six weeks in a year!" Then I smiled and "looked pleasant," as one tries to do at a photographer's. What a transformation! I turned, and retraced my steps with a new resolve in my heart.

On my way home that evening I bought a mirror, and the next day it hung on the cloakroom wall where I could look into it from my desk. "When the other teachers see it, they will think I have taken to powdering my nose during school hours," I said to myself, as I smilingly sat down to try the effect.

During the days that followed I saw my reflection many times, and as many times I — *smiled*, and immediately went down the aisles singing praises. I praised a nicely made letter, a neatly copied lesson, clean hands. It is wonderful how many things one finds to praise, when wearing a smile!

From then on school just naturally went of itself. I fell in love with my work. A spirit of good will was fostered, for there were no longer "clouds" on teacher's face. The children came really to love me. After "mother," you know, "teacher" comes next in the child's little world. I no longer use the mirror on the cloakroom wall, but I see myself reflected in the forty happy, contented little faces before me.

"Oh," was all Miss Field said as she arose to go, for she felt as yet she had failed to find the way. At the door she turned, looked back at Miss Brown, and — *smiled!* — *Mary Gray Sidlinger, in Normal Instructor and Primary Plans (used by permission).*

December

DOWN swept the chill wind from the mountain peak,

From the snow five thousand summers old;
On open wold and hilltop bleak

It gathered all the cold,
And whirled it like sleet on the wanderer's cheek;

It carried a shiver everywhere
From the unleaved boughs and pastures bare;
The little brook heard it and built a roof
'Neath which he could house him, winterproof;
All night by the white star's frosty gleams,
He groined his arches and matched his beams;
Slender and clear were his crystal spars,
As the lashes of light that trim the stars;
He sculptured every summer delight
In his halls and chambers out of sight.

'Twas as if every image that mirrored lay
In his depths serene through the summer day,
Each fleeting shadow of earth and sky,

Lest the happy model should be lost,
Had been mimicked in fairy masonry
By the elfin builders of the frost.

— Lowell.

“Lord, Teach Us to Pray”

JESUS was praying in a certain place, and “when He ceased, one of His disciples said unto Him, Lord, teach us to pray.” This earnest petition came from one who had witnessed his Master's daily life. He had listened to His teachings, and doubtless had seen Him perform many wonderful miracles, — the draught of fishes, cleansing the leper, healing the centurion's servant, raising to life the widow's son and Jairus' daughter, casting out devils,

and feeding the five thousand, — but when he beheld Christ in prayer, he discovered the source from which this sinless life derived its power.

While we cannot understand the mysteries of the incarnation and the atonement, we do have these facts, — that Christ, the Son of God, took upon Himself human flesh, which by inheritance possessed a natural craving for the opiates of sin; that in this state he exposed Himself to every form and degree of temptation known to man; that He had access to no other source of power than that which is available to every seeker after righteousness; and that under these conditions He overcame sin in the flesh.

Prayer was the secret of His power. Through this agency He kept charged with the influence of the Holy Spirit, which illuminated His mind with the truths of the written word, uncovered the divine lessons in nature, traced the hand of God in history, and enabled Him to fulfill the divine program in behalf of fallen man and a lost world.

Little wonder the disciples asked to be taught how to pray. Christ granted the request, giving that simple, direct, and effective prayer which has molded the petitions of all His followers, even to the present day.

As Christian teachers we too may well beseech Christ to teach us to pray. The sacred task intrusted to us cannot be done by human

Answered Prayer

ANSWERED; yes, but not as we expected:
Sometimes amid the din of awful strife;
Sometimes in sorrow, sad, forlorn, dejected;
Sometimes when hope almost despairs of life.

Answered; yes, but oft the lengthening shadows
Reach the last hilltop on the westward way,
And wand'ring footsteps in sands and vernal meadows,
Mark out the devious paths in which we stray.

Answered; yes, though life seems all a failure,
And not one ray of light breaks through the gloom;
And though the fiercest darts of sin assail you,
God answers prayer, and makes the heart His home.

Answered; yes, though long the time of waiting,
Though hearts grow sick and clouds obscure the light;
Though with unrelenting grief the heart is breaking,
God answers prayer, and doeth all things right.

— S. M. Cobb, in *Australian Signs*.

strength. To cope with the soul-destroying forces which are at work upon our youth today requires the leadership which heaven alone can provide. Let us therefore learn to prevail with God in prayer and have the assurance of success in our endeavors.

O. M. J.

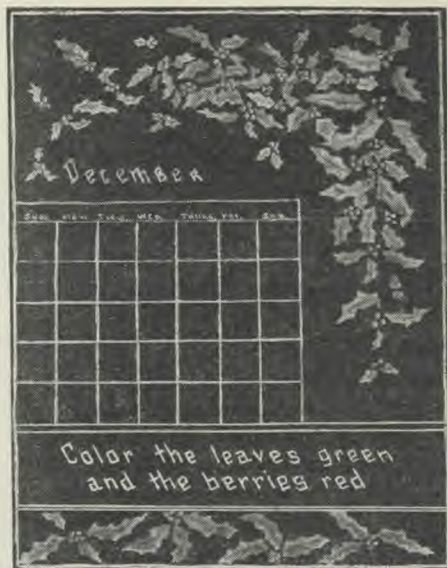
Prayer Our Greatest Service

No form of service that any human being can render is equal, in practical value, to the service of prayer. Many do not realize this; therefore much that their prayers might do remains undone, as they mistakenly put other forms of helpfulness into first place.

A missionary to Persia, when leaving this country some years ago, was given a farewell meeting at a stopping place on the way to his steamer. He made no appeal for money, but at the close, as persons grasped his hand, one well-meaning young man said to him, "We'll try to send you something more substantial than prayers." Quickly came the reply, in deep earnestness, "My friend, *you can't do that.*

We shall be glad of anything you may send; but more than all else, we need your daily prayer."

The reason why prayer is the greatest contribution we can ever make is that it releases God's energies. As James H. McConkey has pointed out, its secret is in the six words, "If ye ask . . . I will do." Because God can do more than man can do, the



Suggestions for blackboard calendar and border

prayer of man that is used of God is greater than anything else that man can do.—*Selected.*

"If My people, which are called by

My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways: then will I hear from heaven." 2 Chron. 7:14.

Unanswered Prayer

UNANSWERED yet, through all the years of waiting,

Till grief has dimmed each scene with sorrow's rain,

Unanswered, yet in holy expectation

Faith walks across life's furrowed field of pain.

Unanswered yet, though in the twilight pleading

The heart forgets the gleam of moon or star;

Yet, uttered face to face with the Eternal,

It must be answered thee, sometime, somewhere.

Unanswered yet, though grief in expectation

Lights the last hilltop on her distant way;

Yet o'er the grave where hope lies deeply buried

Faith, in its darkest midnight, kneels to pray.

Unanswered yet, O holy revelation,

Sometime across the path of pain to fall!

Then in the glory of a cloudless dawning

Love's hand will measure to the heart its all!

—R. Hare, in *Australian Signs.*

"CONFESS your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." James 5:16.

Suggestions for Christmas Programs

EARTH'S JUBILEE

LIZZIE DE ARMOND

W. A. POST

1. Songs of ho - ly rap - ture fill the sky, While the night im - mor - tal pass - es by;
 2. Clear and strong the ech - oes swell the lay, Float - ing thro' the heav - ens far a - way;
 3. Shout a - loud His prais - es, joy - ful sing, Wel - come Him with gladness, hail your King!

Stars un - fold their glo - ry, dark clouds flee, Soon the morn of joy will bring earth's
 Dawns the Light of a - ges, earth shall see, With the birth of Christ the Lord, her
 Heirs of His sal - va - tion now are we, God's dear love hath giv - en earth her

CHORUS.

ju - bi - lee. Hap - py ju - bi - lee, bless - ed ju - bi - lee, Heav - en's

light a - round doth shine, hail the birth of Christ di - vine, Shout with glad ac - claim,

praise His ho - ly name, King of kings is He, who brings earth's ju - bi - lee.

DON'T FORGET THE POOR AND LONELY

BERTHA E. BUSH

CHAS. H. GABRIEL

1. San - ta Claus, while you are fill - ing Stockings black and white, Red or blue or
 2. Chil - dren, I would glad - ly prom - ise, For I love the poor, But I can - not,

gray or rus - set, Hang - ing high to - night, Don't for - get the poor and lone - ly!
 may not en - ter In - to ev - 'ry door; Brief the hours 'twixt night and morn - ing,

Give them something, do! Make this day, to us so hap - py, Joy - ful to them too.
 Much I have to do, Gifts to give to those I miss, for That is left to you.

(A little girl sings the first stanza, and school repeats as a chorus; a large boy sings second stanza, and school repeats.)

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Our children understand that the name "Santa Claus" represents parents and friends. It is the spirit of the song and recitations, rather than the Santa Claus idea, that should be emphasized. Let us cultivate the Christmas spirit of helping others less fortunate than ourselves, all the year through.

A Christmas Carol

"WHAT means this glory round our feet,"

The Magi mused, "more bright than
 morn?"

And voices chanted clear and sweet,
 "Today the Prince of Peace is born!"

"What means that star," the shepherds said,

"That brightens through the rocky glen?"

The angels answering overhead,
 Sang, "Peace on earth, good will to men!"

'Tis eighteen hundred years and more

Since those sweet oracles were dumb;

We wait for Him, like them of yore;

Alas, He seems so slow to come!

But it was said, in words of gold,

No time or sorrow e'er shall dim,

That little children might be bold

In perfect trust to come to Him.

All round about our feet shall shine

A light like that the wise men saw,

If we our loving wills incline

To that sweet Life which is the Law.

So shall we learn to understand

The simple faith of shepherds then,

And, clasping kindly hand in hand,

Sing, "Peace on earth, good will to men!"

And they who do their souls no wrong,

But keep at eve the faith of morn,

Shall daily hear the angel song,

"Today the Prince of Peace is born!"

—James Russell Lowell.

The Wondrous Birth

THE radiant morn and noonday light had swept
In glory through the arch of heaven,
And o'er the golden dome of Mt. Moriah crept
The purpling-crimson shades of coming even.

The shadow horns rest upon the lonely hills,
And in the vale, the flock of sheep,
Slow-driven by the shepherd and his faithful
dog,
In winding paths toward the fold for safety
creep.

The rhythmic whirring of some lonely night
bird's wings
Pulsates upon the evening air,
A darker shadow still some weird creature
brings,
From out the deeper dusk of mausoleum there.

No lambent moonbeams play across the dark-
'ning sky —
Only the dim and distant light
Of stars that keep their vigil, as in years gone
by,
O'er tents of patriarchs and prophets, through
the night.

The quiet air seems teeming with expectancy,
A-tremble with some hidden power;
A strange, unearthly silence seems to fill the sky,
As evening wanes slowly into midnight hour.

When suddenly the rustle of angelic wings,
A-quiver on the midnight air,
Seems radiating all the darkness of the night,
And flooding temple, hill, and vale with glory
there.

The startled shepherd's trembling fingers shade
his eyes,
To gaze upon the heavenly band;
The frightened collie creeps, with slow and
stealthy tread,
Close up by his beloved master's shielding
hand.

A new star bursts o'er Bethlehem and the sleep-
ing world,
O'er the manger at the noon of night.
With wings a-quiver, and with songs, th' angelic
host
Proclaim the birth of Christ, and sing His
truth and might.

The mother holds her newborn babe upon her
breast;
Earth hears the chorus — and the seas —
"Peace on the earth, good will to men," the
angels sing,
While those who listen to it fall upon their
knees.

— *Selected.*

Bessie's Christmas Party

MARY K. HAESELBARTH

BESSIE gave a Christmas party,
Such a party! I declare
I ne'er saw such fun and feasting,
Such enjoyment anywhere!
And I'm sure you, too, would say so
If you only had been there.

House ablaze from top to bottom,
Lights from sparkling chandeliers;
Scent of pine and box and laurel
Stealing o'er you unawares.
Almost, as you gazed, the beauty
Filled your eyes with glistening tears.

In the midst of all the splendor
Stood the mammoth Christmas tree,
Bending 'neath its precious burden.
I could never tell to thee
Half the treasures on its branches —
Oh, it was a sight to see!

"Who the guests?" Ah, there's where Bessie
Did what very few e'er do
At their Christmas feasts and gatherings.
Black eyes, gray eyes, eyes of blue,
From all corners and all places
Glanced with happiness at you.

Bessie's cousins, by the dozens,
Tripping here and there with glee;
From the side streets and the alleys
There were faces sad to see;
Faces that were not like children's —
Pinched with want and misery.

"For," said Bessie, "I must ask them;
Mama, let me; don't you see
These poor, hungry, starving children
Never had a Christmas tree?
And I'd like, for just this Christmas,
To invite them mine to see."

With a loving kiss her mama,
Glist'ning tears within her eyes,
Said, "My darling you may ask them;
I am glad my daughter tries
To relieve the woes of others;
May she ever heed their cries."

Such a feast as these poor children
Had that night, such warmth and glee,
And such cheering as went upward
When the blazing Christmas tree
Was unlamented " 'Tis like heaven!"
Said a little one to me.

Yes, "like heaven." Mama, cousins,
Tripping lightly to and fro,
Aided Bessie with sweet music,
Games and forfeits. Cousin Joe
Told them the sweet Christmas story
Of the ages long ago.

Children, will you do like Bessie,
While you journey here below?
Will you, like the blessed Jesus,
Strive to ease the want and woe
Of the suffering ones, thus making
Heaven itself begin below?

The Babe in the Manger

THE moon that now is shining,
In skies so blue and bright,
Shone ages since on shepherds
Who watched their flocks by night;
There was no sound up the earth,
The azure air was still,
The sheep in quiet clusters lay
Upon the grassy hill.

When lo! a white-winged angel
The watchers stood before,
And told how Christ was born on earth,
For mortals to adore;
He bade the trembling shepherds
Listen, nor be afraid,
And told how in a manger
The glorious Child was laid.

When suddenly in the heavens
Appeared an angel band,
The while in reverent wonder
The Syrian shepherds stand.
And all the bright host chanted
Words that shall never cease,—
"Glory to God in the highest,
On earth good will and peace."

The vision in the heavens
Faded and all was still;
And the wondering shepherds left their flocks
To feed upon the hill;
Toward the blessed city
Quickly their course they held,
And in a lowly stable,
Virgin and child beheld.

Beside a humble manger
Was the maiden-mother mild,
And in her arms her Son divine,
A newborn infant, smiled.
No shade of future sorrow
From Calvary then was cast;
Only the glory was revealed,
The suffering was not past.

The Eastern kings before Him knelt,
And rarest offerings brought;
The shepherds worshiped and adored
The wonders God had wrought;
They saw the crown for Israel's King,
The future's glorious part;
But all these things the mother kept,
And pondered in her heart.

— *Adelaide Anne Proctor.*

A Telephone Message

AH! here's the little round thing my papa talks
into
To tell the folks down town what he wants to
have them do.
I'm going to try, myself — now let me get a
chair,
And then I'll stand on tiptoe so I can reach up
there.

Halloo! (that's what they all say) you dear old
Santa Claus,
I'm going to have a little bit of talk with you,
because
I want to tell you all about a little girl I know
Who never had a Christmas in her life — she
told me so.

I hardly could believe it, but she says 'tis really
true.
I'm sure you're always very kind, but I'm sur-
prised at you,
That you should have forgotten such a little one!
but still,
You have, perhaps, already all the stockings you
can fill.

But, could you go to her house instead of com-
ing here?
For mama says that Christmas is the time of all
the year
For children to remember poor little girls and
boys
Who never hang their stockings up for picture
books and toys.

I want you, please, to carry her a doll with shiny
curls
And eyes that shut and open — that's the kind
for little girls!
And a muff to warm her fingers — O, she'll hug
it up so tight!
And a book with pretty verses — how she'll
laugh, the little mite!

And give her lots of goodies, too, because she's
poor, you see,
And ought to have more sugar plums than you
could bring to me.
Now tell it on your fingers, and remember as
you go,
Just pack her little stocking to the very, very
toe.

That's all — only, Santa Claus, I just would like
to say,
If you should have more presents than you need
on Christmas day,
And could leave just a few as you pass the
chimney — why,
Of course I would be very glad indeed. Good-by.
Good-by.

— *Selected.*

Will Santa Claus Kindly Explain?

An Intercepted Letter to Santa Claus

Charles Noel Douglas

Dear Sandy Claus, I'm writing to you once again, for, dear,
I'm worried 'bout a lot of things, I wish that you'd make clear.
I ask for explanations, and I bother my papa,
But he replies, "Oh, I don't know," then slyly winks at ma;
And ma remarks that little boys all want to know too much,
That there are subjects upon which we never ought to touch;
But I'm of an inquiring mind, so give this note a glance,
And tell me why, when you come round, you wear my papa's pants.

Another thing, dear Sandy Claus, those toys I got from you,
Pa says you make 'em all yourself, and all the long year through
You work and toil from morn till night, and never stop to play,
So you can have the toys all fixed for us by Christmas Day.
If that's the case, dear Sandy, I wish you'd please explain
A mystery that's worried much my little childish brain;
Just how it is that train of cars last year you gave to me
Was labeled "Jones's Bargain Store — a dollar sixty-three"?

And, Sandy dear, another thing I'm curious to know,
I often ponder over it, it's got me worried so.
How is it that you, so fat and big, crawl down our chimney flue,
When your waistline is "four by four" 'n the chimney's "two by two"?"
And, Sandy, how do you contrive, with chimneys black as night,
To crawl through tons of soot and keep your beard so spotless white?
'Tis an easy matter, Sandy, for you, I plainly see,
But a deep and awful mystery to a little boy like me.

Friend Sandy, you're a wonder, and can do some clever stunts,
But how can you be in ten million places all at once,
And hand out all those lovely toys in ev'ry sphere and clime,
And do it all on Christmas morn and still get round on time?
Last Christmas, dear, you stayed with us three hours, I guess, or more,
And very nearly twice as long at Eddie Brown's next door;
How could you then deliver toys in ev'ry clime and zone,
When you put in just half the day in my pa's house alone?

Now, Sandy, when you visit us on dear old Christmas Day,
I'm going to note just how you come, and how you get away.
I'm going to watch that chimney as a cat would watch a mouse
(They've blocked the chimney, Sandy, now steam heat's in the house).
And, Sandy dear, I'm wondering whatever you will do
With that old chimney filled with bricks; you never can get through.
Pa says that down the steam pipe you will come — won't that be grand?
When you through the radiator crawl, I want to be on hand.

O Sandy dear, some horrid folks have poisoned yuletide's cup,
They say there is no Sandy Claus, it's only pa dressed up;
Your coming down the chimney is a story that they flout,
They say pa tried the chimney once, and had to be dug out.
They say your whiskers they are false, your rosy face false too,
So I don't know if you are pa, or my papa is you.
And on the quiet I don't care, if you'll love little boys,
And bring us ev'ry Christmas tons of candy, sleds, and toys.

Stories for the Children

Princess Victoria and the Tramp

WHEN Queen Victoria was but seven or eight years of age, her heart was set on a certain doll which she had seen in a shop window. She had to wait, however, until she could save the price, six shillings, out of her pocket money. At last the day came and the coveted doll was paid for and received.

And now, with the precious treasure upon her arm, the little lady bade the shopkeeper good afternoon, and was about to step from the door, when a poor, miserable-looking object of a man met her eye. He was standing but two feet away, and seemed as if he were going to speak to her, attracted doubtless by the innocent kindness of her expression and the tenderness of her blue eyes. But though his lips moved, no sound came from them.

He stood aside to let her pass, a mute, agonized appeal on his sunken cheeks and quivering chin.

"Did you wish to speak to me?" asked the little lady, staying her steps.

Encouraged by her winning voice, the poor tramp—for such he was—said, in trembling accents:

"I am very hungry. I would not ask for help if I were not ready to sink with hunger."

He looked famine from his eyes.

"I am so sorry. I have no money or else—"

His lips trembled forth a humble "Thank you, lady," then he shuffled on his way, hunger impersonate.

"Stay!" murmured the little owner of the new doll. There was a quiver in her childish voice and a moisture in her eyes as she spoke. "Wait a minute, please."

She stepped back into the shop, approached the lady behind the counter, and said:

"O please, do you mind taking the doll back and keeping it for me a few days longer?"

"Certainly I will," replied the shopkeeper; "and you wish me to return you the money?"

"Yes, if you please."

This was done, and the little lady, hurrying out of the shop, placed the whole of the money in the hands of the starving man.

He was like one thunderstruck. Never had bounty rained upon him in such profusion before.

The object of her bounty murmured in a low tone, though loud enough to reach her ear:

"If the Almighty made you a queen, it would not be more than your goodness deserves."

Then he hobbled away to satisfy his hunger.—*Selected.*

How Billy Played Santa Claus

SARA MCCULLOCH

It was Christmas Eve and past Billy's regular bedtime, but he lingered before the sitting-room fire, talking with mother about Santa Claus and the many visits that he would have to make. Mother said that Billy had been a good boy, so Santa Claus would surely bring him a new train.

"I hope he got my letter," said Billy, as he thought of the happiness that Christmas would bring him. Then he began to think about his little friends, Tom and Louise, and he felt troubled about them, for they had both said that Santa Claus could not come to them this year. They were his little neighbors and playmates; he liked them, and he knew that they, too, had been good.

Billy sat thinking for a few minutes, then he jumped up and ran to his room and took his little bank from the top bureau drawer and shook out his savings. He had \$2.50, and he slipped it into his pocket, hurriedly put on his overcoat and mittens, and, cap in hand, ran back to the sitting-room. "Mother," he said, "let's play Santa Claus! Let's go over to the

big toyshop and buy a present for Tom and one for Louise. I have some money of my own to spend!"

Mother was surprised at this plan, but she was glad to join in the fun, so together they were soon hurrying down the street to the big toyshop. There Billy bought a beautiful doll for Louise and a toy automobile for Tom. On one package he wrote, "To Louise from Santa Claus," and on the other, "To Tom from Santa Claus."

How happy Billy and mother felt as they went along the street to Louise's home! There was a light in the kitchen, and they could see Louise's mother working there; so while mother waited outside, Billy slipped quietly in by the front door. From the sitting-room mantel hung Louise's empty stocking! Billy put the new doll in the top of it, and in his hurry to get out before he was discovered, he tipped over a chair! "Is that you, Louise?" called her mother. But Billy was soon safely outside of the house and heard no more.

Then Billy rejoined mother, and they went around the corner to Tom's home — the tiniest cottage in the neighborhood. As he did not care to risk being discovered at Tom's, he did not attempt to enter, but slipped quietly around the cottage to Tom's bedroom window. It was open! Billy was just about to climb in when Tom's dog barked and somebody stirred in bed, so Billy put the toy on a chair near the window and ran back to mother, who was waiting on the corner.

When they reached their own home, they found that father had finished trimming the beautiful Christmas tree. They all admired it, each one put on a few finishing touches, and then Billy hung up his stocking and went upstairs to bed. Mother came and tucked him in snugly for the night, and fancying that he could hear the jingle of bells and the beat of tiny reindeer hoofs, he soon fell asleep.

When he awoke in the morning, he found mother bending over him. "Billy," she said, "I have thought of a Christmas plan almost as nice as yours. How would

you like to have our Christmas tree this afternoon and invite Tom and Louise?"

Billy clapped his hands and shouted, "I should love to invite them, mother; and may I be Santa Claus?"

In the afternoon Billy's friends arrived to enjoy his Christmas tree. What happy faces they had! What merry laughter was heard! And no one was happier than Billy, who handed out the gifts.

Mission Boxes

(Continued from page 108)

sion boxes. They take great pleasure in their work, and never seem to tire of it.

All the children need is encouragement, direction, and proper chaperonage; and trusting in Jesus, they can gather in many dollars to help finish the work of God in the earth.

[At our request Miss Nelson has told us something of her method of doing the Harvest Ingathering work, in which she has been very successful. We appreciate the article she has given us, but feel that a word of warning should be given to less experienced workers. Different people handle the same thing in different ways, and a person not wise regarding the perils from wicked men and women might ignorantly subject his children to great danger.

It is the consensus of opinion among our educators of experience, that there are some children who should never be selected for the street work. These are often those who could gather the most money, but for their own good they should be chosen to do house-to-house work only.

Proper chaperonage, of course, requires a grown person very near each child; and children should never be allowed to stand on by-corners nor near alleyways. On the whole it seems that house-to-house work is better for children. We must not treat this matter in such a way that any of the bloom of modesty and reserve will be lost. And above all things, let each feel that he is going in the strength of the Almighty, or let him remain at home.—Ed.]

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.

Some Things I Want My Children to Learn --- No. 2

Courtesy

I AM reminded of an interesting experience which one of our missionaries had while returning to this country some years ago. He and his wife and children had boarded the transatlantic liner, and after getting settled in their cabin found their way to the dining-hall. They were met at the door by the steward, who informed them that the children would be cared for in another room where maids would attend to their feeding. The good missionary and wife remonstrated, informing the officer that it had always been the custom in their home to have the children with them at meals. The steward then explained that few children know how to behave in a dining-room, hence their presence is objectionable to the other guests. The missionary informed him that his children had been carefully trained and knew the principles of table etiquette, and requested that they be given a trial. Consent was reluctantly given, and both parents and children were escorted to the table and given seats. The experiment was successful, and all were gratified to see the gentlemanly conduct of the two boys, aged 6 and 8, and the quiet demeanor of the two-year-old baby. Their good behavior was not a thing put on for the occasion, but was natural, being the result of faithful, daily home training. They not only knew how to handle their food and dishes properly, but exhibited the same good manners elsewhere in the cabin, on deck, in the presence of seniors, and while at play with other children.

Their natural good conduct won for them many admirers among both pas-

sengers and officers, and opened the way for their parents to make numerous acquaintances, thus enabling them to tell of the work which lay nearest their own hearts.

It is during childhood that the elements of true courtesy are most easily learned. Good manners acquired at this time are exhibited with unconscious ease and grace.

True courtesy, or politeness, is the outward expression of unselfishness, a desire to contribute to the comfort and best interests of others. It is a lubricant which brings smooth running to all forms of human intercourse. Considering its effect upon social and business contacts, its cultivation should be made a requirement in the education of every child. It is some of the seemingly little things that open doors and remove obstacles in the daily routine of life. There is magic in a lifted hat, a stepping aside, an offered seat, and a helping hand. The youth who whole-heartedly invests in such simple expressions as "Thank you," "Yes, sir," "Pardon me," "If you please," "With pleasure," is bound to draw big dividends.

Much valuable help can be derived from the reading of good books on etiquette, and from associating with people of good breeding. The power of example is noteworthy in teaching good manners. I find that when I ask one of my boys to pardon me for walking in front of him, it helps him to remember to deal with me in a similar manner. I also notice that my baby girl covers her mouth when she coughs, for she has seen her brothers do this.

Not many of us will build up a fortune for the present and future care of our little ones, but we can all have their experience daily credited with interest-bearing Courtesy Bonds, which can be redeemed on presentation.

Industry

Work is a blessing to young as well as to old, hence industry, or habitual diligence in some productive labor, is something to be developed in every child. The boy or the girl who is left in idleness is to be pitied, for "nobody works harder than the idler; he has on his hands the dire task of killing time. Knowing the awfulness of vacuity, he fills the day with a semblance of activity, while gnawing at his peace is a sense of the barren folly of it all."

I have observed that my children get real pleasure from little services they render. Even the toddling baby finds delight in putting away the tinware, in bringing mother's thimble or father's shoes, and in a score of little errands she has learned to perform. Expressions of appreciation and satisfaction from the parents stimulate these activities and help make seemingly unpleasant tasks delightful.

There is no reason why both my boys and my girl should not learn to perform the common household duties, such as setting and clearing the table, washing and wiping dishes, sweeping, dusting, making beds, and the little outside chores. Every parent will testify to the excellent benefits that result from these activities. It is also important for them to know how to sew, to cook, and to use common tools. We shall naturally look for the little lady to go beyond the boys in sewing, and the boys to become more proficient in mechanical lines, but a general acquaintance with all these practical things adds to the helpfulness, the independence, and the industry of each child.

Sometime in life a boy must resort to his own efforts in sewing on buttons and doing simple mending or patching; likewise a girl should be prepared to do all of her own sewing before she gets far

into her teens. Those of us who have homes and families well know something of the numerous duties we are called upon to perform. We hope our children may some day be privileged to experience the joys of home-making. But it will be to our shame if we permit them to come up to this time not having had a practical training in domestic service. It is unfair to a young woman, as well as to her new companion, for her to become a wife without knowing how to cook and to sew and to care for a home. The same is true of the young man who becomes a husband, if he has no practical knowledge of how to maintain a home and do his part in its daily operation.

If my companion and I can give our children this valuable instruction, which is not only of practical value to them but also will save them from many evils, we shall feel highly gratified and fully repaid for the efforts put forth.

O. M. J.

Lack of Respect and Reverence

MRS. N. A. RICE

EVERY conscientious Christian teacher carries a burden for the boys and girls under his immediate care. And every discerning one must realize with astonishment the prevalence of the spirit of utter foolishness, a lack of respect for temporal, and of reverence for spiritual, things. I mean "foolishness," a spirit of anything to produce a laugh,—not good, honest fun.

And why does this exist? Whence comes this spirit of discourtesy and irreverence? Boys and girls usually absorb what is set before them. The enemy of all souls is ever watchful in laying snares for boys and girls in these days.

I have seen boys accidentally find the funny section of some Sunday newspaper, and immediately become buried in the foolishness of "Mutt and Jeff," or the "Dingbat Family," or some of the other families of this section of the paper. There seems to be an intense fascination in such a series of pictures that

really hypnotizes the mind for the time being, and paralyzes the nobler qualities of thought. By beholding, we become changed.

A short time ago I heard some one talking on this subject, and what I heard settled my conviction as to at least one of the causes of this spirit so prevalent among our boys and girls.

The story is told of a little street waif, a girl in New York City, who one day while passing through a park saw the statue of a beautiful woman. The little one gazed upon it in admiration and wonder, for she had never before seen anything so clean and beautiful. Then looking down at her own dirty little hands, she compared them with the beautiful statue, and went away and washed them white for the first time in her life. The next day she returned for another glimpse at her ideal, gazing anew upon the beautiful statue. Again looking at her own little self in comparison, she observed her dress, and stole away silently to wash her clothing. The statue became a shrine to her, and as an ideal it took such possession of the little one that she eventually grew and developed into a clean and beautiful woman, becoming widely influential as a worker for the uplift of humanity.

By beholding the good, we may become good.

By beholding the evil, we may become evil.

By beholding, we become changed.

By beholding the foolish, shall we not become foolish?

Parents and friends, but especially parents, this matter of the influence of the funny section of the Sunday paper should weigh heavily on our hearts when it concerns our boys and girls, the recruits for the Lord's army.

Soil sown to cheapness and foolishness cannot produce the fruits of respect and reverence.

Children and Books

AGNES LEWIS CAVINESS

No joy in after-life can make up to a child his loss in not having a mother who reads to and with him. As far back as I can remember anything, I remember my mother's reading aloud to us, sometimes by the western window, in the gloaming, as we waited father's home-coming; sometimes for a treat after we were in bed, and we dropped off to sleep with the glory of story and song still before our heavy eyes; sometimes on Friday evenings; and nearly always on Sabbath afternoons, though it was most often my father who read to us on Sabbaths. I shall never forget one day when we were snowed in and my father was at home all day; he read Whittier's "Snow-bound" clear through to us.

One of the first books I remember my mother's reading by course to us was "The Life of David Livingstone." I must have been too small to comprehend much of it; but the conflict with the lion, resulting in the injured arm; the majestic hour when death came to the faithful missionary while on his knees; and the march of those trusty black men from the heart of Africa to the sea, were pictures vivid and elemental enough to stay with me a lifetime.

Bunyan's "Pilgrim's Progress" was another early favorite. Most children are intensely interested in it. Some people advise omitting tedious exegetical portions and simplifying the language throughout; but children's minds have a way of eliminating that which is too difficult for them to absorb, and as the little girl said, they "understand better when you don't 'splain." As for the language, it stands with the King James Version of the Scriptures,—too fine an example of classical English to be mutilated.

I never realized what a great loss one sustains who has missed this everyday home training in literature, until one summer when I tried to put a young lady through the required work for elements of English and American literature. It was hard work for us both. You would

"GOVERNING power is the divine commission for leadership, and is the proof that the teacher is called and sent."

scarcely believe one could grow up so ignorant of the names and works of great writers. "Paradise Lost" she had never heard of; "Pilgrim's Progress" she read for the first time; even the so-called American "home poets" had never been mentioned in the household of which she was a part. Evidently they had been concerned only with "What shall we eat?" and "What shall we drink?" and "Wherewithal shall we be clothed?" and "Where *shall* we go?" There was no field of the known, no foundation upon which to build the unknown. It was lamentable.

Right there I determined that my children should be read to till they loved reading enough to read for themselves. Even then I determined to keep on reading with them, directing them and learning with them. The reading habit, formed early, is in itself a means of education.

I remember a lad whose teacher, in his fourth year at school, helped him to get a glimpse of the joy of books. She taught him to think and to love the expression of thought. He somehow acquired an ambition to read every book in the town library! Fortunately, perhaps, the library was just beginning that year; anyway, for two or three years he kept up with the book committees,—whose time and means were alike limited,—and whenever there was a new book or a consignment of new books on the shelves, the librarian sent him word and he fell on them and devoured them. Possibly his mastication was imperfect,—surely his appetite was voracious,—and quite probably he has forgotten all but a dozen titles of the lot. He would doubtless have been better off if he had read only a few books and read them thoroughly, but he formed the habit of reading, which was the important thing just then.

The question of what to read is too big to be discussed fully in this article. But surely no trash. We are living in too wicked a world to wade through filth in order to find one beautiful thought. Really, the selection is made for us if we will accept it. The wealth of good matter

contained in the Primary and Junior Reading Courses and in the pages of the *Little Friend* and *Youth's Instructor*, is sufficient to feed any growing mind. Every child should possess some sort of child's Bible picture book. My sister and I wore one to tatters when we were children. This past winter our Sabbath morning treat was for the children to come into my bed (they both wake much too early), and we tell Bible stories from the pictures, marking the place where we stop and beginning there the following Sabbath.

We are just now, perhaps fortunately, shut away from most English books for children, having reserved only those that I felt I could not spare. But we have the *Instructor* and the *Little Friend*; and the days they come are high days, I can tell you. I surely believe only American children who go to a far country sufficiently prize these valuable papers. Besides these, we have read "Uncle Ben's Cobblestones," "Uncle Ben's Cloverfield," "Wild Animals I Have Known," "Red, Yellow, and Black," "Tiger and Tom," "Little Lord Fauntleroy," "Black Beauty," "Talks with Susan and Frankie," "A Child's Garden of Verses," "Pilgrim's Progress," and "Children's Missionary Story Sermons." Some of these we have read more than once, and they are still new. That is the blessing of having only a few, you know.

I have had a new experience in reading the Bible to the children this spring. Someway they became interested in my "Bible Year," and for a month or more now every night when I put them to bed, one of them asks, "Mama, have you read your chapters?" And if I have not, I must forthwith read them aloud. I read without comment or explanation, unless a direct question is asked. The other night when we had been reading in Ecclesiastes, I closed the book, feeling we were getting into rather deep water, and remarked, "You don't understand much of it, do you, children?" "O yes," quoth Elizabeth, aged three, "I do;" and her brother answered, "Not all of it, mamma; but I like it, don't you?"

I believe the liking is much more important than understanding, at least in the early years. You notice I have spoken only of reading to little children; well, that is all my experience covers, and I do not know much about that. But I am sure these years before the school or the playground or the outside world has a chance at our children — these are the years when we must develop the sort of taste in reading that will build character.

"When shall I read to the children?" you ask. Oh, today, surely! You may not have tomorrow, you know. At our house it is much more a question as to when I shall not read; for the children think I should be able to read when I sweep, or prepare vegetables, or even while bathing the baby! Some of these times it is impossible, naturally, but I have learned to iron plain clothes and sew on buttons and mend stockings with a book propped up in front of me, the children turning the pages at my bidding. If you are going to ask how the clothes look, I shall have to confess they are not perfect, and likely not finished in record time. But they are satisfactory enough so that we wear them without great embarrassment. What is most important, my children are happy, and they are with me instead of being in the street or in my neighbor's back yard. More than that, they and I are growing up together, learning to be interested in the same things, learning to love the same things; and that companionship is worth more to me and to them than all the fine clothes in the world.

THE teacher's obligations are weighty and sacred, but no part of his work is more important than that of looking after the youth with tender, loving solicitude. . . . The salvation of his pupils is the highest interest intrusted to the God-fearing teacher.—*Ellen G. White.*

Do not overlook the first offense, if you would prevent a second.

How Big Is a House?

DOROTHY CANFIELD FISHER

THE lecturer was describing and advocating humane, intelligent methods of dealing with young children. As he paused for an instant, a grim-faced woman rose up. "Will you answer me one plain question?" she challenged him. "This shilly-shallying with children is all right at times, but there are times when nothing but a good spanking will do. What do you do when a child stamps his foot and says, 'I won't do it!'"

The lecturer waited. The questioner added nothing to her question.

"Do you call that a plain question?" he asked in an incredulous tone, as though he could not believe his ears.

"I certainly do," she said with satisfaction.

"Well, madam," said the lecturer, "I will answer that plain question if you will answer one of mine. How big is a house?"

The woman stared. "That's not a plain question. What sort of a house?"

"Aha!" said the lecturer, "you can't answer me till I have told you what sort of a house? Well, I can't answer you till you tell me what sort of a child."

"I don't see what that's got to do with it," said the woman, but somewhat taken aback.

"Well, here's a case: A little child of three, very nervous, sensitive, recently over an illness, has been on a long, hot railway journey. At the end, exhausted from lack of sleep, excited to the point of distraction by the noise and a thousand fears he cannot explain, with a beginning of stomach trouble from the irregular meals, he is told by some one who does not understand little children, to carry a satchel much too heavy for him. Perhaps you would expect a three-year-old to say, under such circumstances, 'I'm sorry, but I'm not feeling very well, and it is really quite beyond my strength.' But I don't blame him a bit for stamping his foot and screaming. And certainly he does not deserve the same treatment as a loutish boy of fourteen who

refuses to obey a reasonable request. And yet you expect some answer that will be the same for both those cases."

Every child is different from every other child, and only his mother is in a position to know how to take him. All sets of circumstances are different from all others, and only those who know all about the case have any chance of guessing what is the right thing to do. You must do that most difficult of all things,—think, and think hard, before you know what is the right thing to do. But before you begin to think, just remember that if a child stamps his foot and says "I won't!" to you, it is because you have brought him up wrong. When you see a dog that habitually snarls and shows his teeth, you do not say, "What a disagreeable nature that dog has!" You say, "What a brutal master the poor creature must have had!"

Help for Mothers

MRS. W. L. BATES

I HAVE been reading the articles in the Home Department of the *Review* and in the Home School Department of the *CHRISTIAN EDUCATOR*. They are wonderfully good, and would be a great help to young mothers if they would—digest them. But I can almost warrant that not one third of the young mothers in our denomination ever even see these articles, and that not one tenth of the one third remember the instruction long enough for it to be of any profit to them. If they simply read these articles without any discussion with others who are facing like problems, it makes so little impression that they promptly forget the instruction and go on in their old way undisturbed.

As I see it, I think they not only need a proper course of reading marked out for them, but a society meeting at least once in two weeks where these lessons can be discussed and impressions made on the mind that will bear fruit in the lives of their children. The *CHRISTIAN EDUCATOR* is the medium we need to carry the work

to every church. And in order to perfect the work, all we need is for some one to outline regular work and programs, and then—find leaders. This reminds me of the little girl who said, "If we had some ice and sugar we would have some lemonade, if we had some lemons." I know it will be difficult to find leaders; but it is difficult to find leaders for the young people's work, nevertheless the work goes on.

The following quotation from Dr. Frank Crane is to the point, and we can apply it to the church as well as to the nation:

"Americans have made a record in the organization of all products except human lives. We save all of the hog except the squeal; out of the waste of coal tar we make dyes, perfumes, and medicine; we know how to handle low-grade ore at a profit; but we let the children grow up wild as weeds a good part of every day and of every year. We are thus guilty, not because we lack heart, but because we lack skill in organization. There are two life-and-death issues before the nation—education and organization.

"There is only one great, big, over-towering reform in this world, and that is a reform that will lead us to train every child in the nation. You devote millions to police courts and prisons, while if you took care of the children in a decent way your prisons would not be needed. Even as a man builds a house, so a city should be built—with the child first in mind. Repent! Reform! Take care of the children, and the grown-ups will take care of themselves."

We must educate the young mothers and organize them for a strong, decisive movement. They must be made to think. Doctor Crane's ideas are couched in rather strong language, but I do not think he is far wrong in his conception of the importance of starting the children right. I should like to apply the thought to our church work in this way:

We devote thousands of dollars to the work of reclaiming young people, while if we would properly educate the mothers to train the children, much of the strenu-

ous labor in caring for our young people a few years later would be unnecessary. Can we not get at this thing in the right way? I mean, can we not start at the right end? Can we not bend the twig right at the beginning, instead of waiting until it has become a crooked tree, and then trying to straighten it?

The Parents' Reading Course

"Home Making," Pages 169-242

GIVE the illustration of the seeds hidden under the old building. What lesson is drawn from it? What is required to make a complete home? Why? What is Mr. Miller's idea of the number required to make a perfect home? What should sisters do for brothers, and brothers for sisters? What should sisters do for each other, and how should brothers help their brothers? What are some of the causes of a lack of real confidential friendship among brothers and sisters? What is required to keep this friendship? Compare friendships in the home with those outside. Give the story of Charles and Mary Lamb. What other illustrations are cited? Describe the unhappy situation which prevails in some homes. Why is it an important duty of parents to rear their sons to be affectionate, confidential, and protective in their relationship with their sisters? What should be the sisters' attitude? Why do boys and girls seek confidential friendships outside the home?

"What is life, Father?"

"A battle, my child,

Where the strongest lance may fail,
Where the wariest eyes may be beguiled,
And the stoutest heart may quail;
Where the foes are gathered on every hand,
And rest not day nor night;
And the feeble little ones must stand
In the thickest of the fight."

How does the lack of love in the home result with many a young man? How does the sister help her brother not to fall in time of temptation? What is a test of a gentleman? What would chivalry alone require of him? Tell of special

ways in which the true brother advises and protects his sister. Give a synopsis of the words spoken to girls on the cultivation of their own hearts. Speak of the relationship between brother and brother, and between sister and sister. How may the plainness and bareness of the home of poverty be covered up?

Give the pretty illustration of the rising and flowing onward of the little streamlets. What does this illustrate? What is taught to us by the illustration of the seeds packed with the sculptor's statues? Speak of the conversation of the home. How should children be controlled? What is the effect of mixing the form of family worship with nagging, strife, and bitterness? What is the effect of harsh, angry words on the child? What does bringing up a child in the "nurture and admonition of the Lord" mean? Describe a table scene in a well-ordered family. What opportunities are there afforded? What may the wise use of evenings do for the home? Where should evenings be spent? What will result if they are spent on the street? How are boys kept off the street? What is the parents' duty with reference to the literature that comes into the home? What is said of youth? of parents? What of the joyousness of the home? While it is important to keep the lives of the children free from heavy burdens, is it important that they take certain real responsibilities in the home? (See "Testimonies," Vol. IV, p. 199. Many other references might be given. The reader should study the "Testimonies" in connection with "Home Making.")

Is it the duty of the parent to play with his children? Why? Does he personally gain anything by it? Tell the story of MacMahon's victory and the child. How shall we keep the young from harmful amusements? If a hive of bees were placed in a stubble field, what would you expect the occupants of the hive to do? Mention some valuable amusements for the home. Are chess and checkers valuable? (See "Testimonies," Vol. I, pp. 514, 555.)

Through all the ages, what has been sure to come to every home? How should Christians conduct themselves at such times? Upon whom will the true Christian lean? Tell of the two pictures in Pitti Palace, and con the lesson they teach. Compare page 235 with Job 14: 21; Eccl. 9:5; 1 Tim. 6:16, etc. Shall *we say* it was vain that our children have lived if they are early taken by death? There are sorrows harder to bear than death; still there is a place of comfort.

Our Question Box

3. Is it right to hold up for admiration the work of a child who is already too forward or conceited?

It is not best to do anything to cause any person to "think of himself more highly than he ought to think." The most of us have plenty to do to overcome our faults without anything being done to retard us.

The greatest work of the teacher is to build character, therefore he should bend his energies in that direction. Our first thought under all conditions should be, What effect will this act have on the character of the child? Artificial stimuli are often necessary, but we should ever be careful to choose a stimulus which will work to the betterment of the child. To the timid, shrinking, self-distrustful child, a bit of public praise is sometimes very valuable.

SUPERINTENDENT V. P. LOVELL, in his last *Missouri Church School Advocate*, has a slogan, "A Regular Meeting of the School Board Each month." He says that many boards think it unnecessary to have meetings after the plans for the year are laid, unless some trouble should arise. He then wisely says that if the board is awake and having its regular meetings, improper situations will not be very likely to arise in connection with the pupils or their teachers; and proceeds to outline the duties of school boards.

Superintendent, if you have not already done so, it would be well for you to heed the injunction, "Go, and do thou likewise."

SUPERINTENDENT J. G. MITCHELL, of the Alabama Conference, writes, "I believe our conference was the first to go over the top on the EDUCATOR campaign. . . . Our EDUCATOR campaign still goes on. We are far over the top, and have covered only about two thirds of our territory."

THE brethren at Bay City, Mich., have purchased a lot adjoining their church property. The plan to install some modern play-ground apparatus. Congratulations to Bay City church and school!

Book Reviews

Missionary Stories for Little Folks, First Series, Primary,

by Margaret T. Applegarth. George H. Doran, New York City. 343 pages. Price, \$1.75.

Also a second volume of

Missionary Stories for Little Folks, Second Series, Junior,

by the same author and publishers. 406 pages. Price, \$1.75.

Here is a gold mine for the story-teller—two valuable books for mothers, teachers, and other children's workers. They cover a field which heretofore has scarcely been touched. The stories are missionary in character, making a good foundation on which to build a knowledge of missionary activities. At the same time, they are valuable in connection with elementary geography, giving an idea of the peoples of foreign lands and their habits and customs. There is a sequence in the stories, one preparing for the next, and the same characters appearing repeatedly, thus adding interest.

Printing, for School and Shop

by Frank S. Henry. John Wiley & Sons, New York City. 320 pages. Price, \$1.50.

Schools that are looking for a good textbook on printing will find this book well adapted to such use. It has been written for this purpose, and deals with those topics which are essential for both classroom study and practical work in the shop.



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C. L. STONE, Principal

The Home-Study Habit

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