

CHRISTIAN EDUCATOR

A MAGAZINE FOR HOME AND SCHOOL

Vol. XIII

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CHRISTIAN EDUCATOR

W. E. HOWELL, Editor

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

VOL. XIII

TAKOMA PARK, WASHINGTON, D. C., MAY, 1922

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Closing Days Again

THE closing days of school are important ones, for like the last few yards of the race track, they register the innings of our boys and girls. Not uncommonly the one who lagged in the early part of the course rallies his dormant energies and passes all others in the home dash. Again, some of the most promising ones find their strength to wane and their courage to fail as they near the goal.

At best the school is an imperfect agent in the education of youth. Its routine of physical confinement and mental taxation results in fatigue. The student becomes restless, and longs to get into a more genial environment. Consequently, to insure a successful termination of the year's endeavor the teacher must cheer on the faithful ones and spur up the laggards.

This is the time of the year when the teacher should be at his best. He must be resourceful, enthusiastic, and hopeful. There is no doubt that the teacher's personality is an important factor in the school's success or failure. Children are exceedingly sensitive to personal influence, and are bound to reflect their leader's temper.

Children are not alone responsible for their failures. The teacher bears his share. It is possible for him to discourage his students by failing to round out the vision of the subjects in hand, thus preventing their passing the tests.

None too much emphasis can be placed upon thorough reviews. By means of these the separate facts acquired during the year may be woven into a shapely fabric, which, when viewed as a whole, leaves a lasting impression upon the memory. By means of them it is possible to forecast quite accurately the re-

sults of the year's work. Furthermore, they serve to acquaint the student with his real strength, and with proper encouragement on the part of the teacher, they may be the means of saving a student from defeat.

The close of the school year is also the time to begin the summer's educational campaign. These days may be made so interesting that students will soon be longing to get back to their desks again. The closing exercises should be made the means of awakening the interest of parents in Christian education and winning their support in working for the school.

This year our schools have been well filled, notwithstanding the general financial depression. But in every conference there are yet scores who should be enrolled.

To assist in the summer's campaign, the June number of the *EDUCATOR* will be found most helpful. The articles it contains not only set forth the work of our various schools, but will help both parents and youth to make right decisions for the coming school year. It is therefore the editors' earnest desire that a copy of this important number be placed in every home.

O. M. J.

"THE teacher has a cause to serve. That cause is the training of boyhood and girlhood, the making of manhood and womanhood. To this cause he must be loyal. He must see in his work the good of the whole world."

"THE late Professor Payne, of the University of Michigan, is responsible for the statement that 85 per cent of the value of a school lies in the teacher."

School Gardening

LOTTA E. BELL

"It would be a great aid in educational work could every school be so situated as to afford the pupils land for cultivation, and access to the fields and woods."—*"Education,"* p. 212.

Of him who cultivates the soil, the Bible declares, "His God doth instruct him to discretion, and doth teach him."

On pages 111, 112 of *"Education,"* we read:

"In the cultivation of the soil the thoughtful worker will find that treasures little dreamed of are opening up before him. No one can succeed in agriculture or gardening without attention to the laws involved. The special needs of every variety of plant must be studied. Different varieties require different soil and cultivation, and compliance with the laws governing each is the condition of success. The attention required in transplanting, that not even a root fiber shall be crowded or misplaced, the care of the young plants, the pruning and watering, the shielding from frost at night and sun by day, keeping out weeds, disease, and insect pests, the training and arranging, not only teach important lessons concerning the development of character, but the work itself is a means of development. In cultivating carefulness, patience, attention to detail, obedience to law, it imparts a most essential training. The constant contact with the mystery of life and the loveliness of nature, as well as the tenderness called forth in ministering to these beautiful objects of God's creation, tends to quicken the mind and refine and elevate the character; and the lessons taught prepare the worker to deal more successfully with other minds."

"The Lord is not slack concerning His promise." We have noted that no subject trains more quickly than gardening, in honesty, application, quick discrimination, concentration, economy, self-government, civic pride, justice, dignity of labor, private care of public property, love of nature, and skill with the hands. System and order are learned from the natural sequence of the preparation of soil, testing with seeds, planting and cultivating the garden. "First the blade, then the ear, after that the full corn in the ear." The pleasure of ownership and the power to respect the rights of others are developed in the individual garden plan as they cannot be in the

community or class garden, where the responsibility may be evaded. Business experience is gained; the gardener must keep accurate accounts of prices paid and money received for his produce. He must keep a diary, giving date of planting, marketing, etc.

These lessons learned remain with the child throughout life. A garden permitted to grow to weeds and left with little or no cultivation and no crop to mature, indicates laziness and slothfulness, and will reflect upon the character of the youth in a most unfortunate manner. In no subject can it be more truly said, We shall reap just what we sow, than in gardening. Character is indicated at every turn. The one who was listless and put radishes where he was instructed to plant onions, must in a few days after planting recognize his mistake, and suffer the embarrassment of disapproval from his classmates. Here it is plainly recognized that such mistakes mar the symmetry of the garden as a whole. If he did not take pains to measure the amount of seed to be planted to each foot, as instructed, he gets just what he sowed — a whole handful in one spot, and perhaps nothing at all in other spots.

The depth of tillage and preparation of soil are sure to tell their own story before the season is over. It is usually easy to contrast the primary gardens with those of older children, since their strength does not permit them to do as thorough work in cultivation. It makes a vast difference whether we dig deep or not, and whether we break up all the clods. No plant will thrive if it comes up under a big lump of earth.

Any teacher who is brave enough to launch out in the "A B C" of education, for so agriculture is defined by the spirit of prophecy, will herself learn valuable lessons and derive such pleasure that one season's experience will make of her an enthusiast in this subject.

Valuable helps may be secured from the Department of the Interior, Gov-

ernment Printing Office, free. We have successfully used in our class work such helps as "United States School Garden Army," "Lessons in School Supervised Gardens for Southeastern States," and "The Fall Manual." This information is worked out by government experts and is reliable. Another source of information is the regular seed catalogues. Various members of the class may be permitted, under the supervision of the teacher, to write different firms for copies. In these books will often be found instruction on planting and caring for various individual varieties of seeds. The schoolroom work may be made up any time; showers and sun do not wait, the garden cannot," was the expression of one teacher's belief and practice, and secured success for her. It takes careful, painstaking efforts in this as well as in any other art to secure the greatest degree of efficiency.

On some occasions, to be sure, it is not suitable to go into the garden. On these days regular manual training work may be substituted, or discussions on important features of the garden work may be taken up.

"Many stories of the ways and life of people are found in the plants. Nearly every child knows the story of Sir Walter Raleigh and the tobacco plant. Many know the history of the white or Irish potato; but few adults know which of our garden vegetables are very, very old, and how many are of recent development. Nor have they had a glimpse of the fascinating life of adventure and travel that brought rice and tea from China and India; the radish and the onion from Asia and Egypt; and, far more recently, the tomato from semi-tropic regions of our own continent. A few of these stories do not come amiss and may be found suggestive in botanies and in agricultural or horticultural encyclopedias."—*"Among School Gardens," Greene, p. 188.*

Many of these well-known varieties grow in this part of the United States, but owing to the thinness of the soil, we are compelled to resort to the use of commercial fertilizers in the production of our crops. The government, both national and State, has sought to encourage the farmers by appointing extension agents who spend their entire

time visiting different communities and giving up-to-date instruction in the best manner of treating the soil.

Recently when our county agent visited us, he pronounced our gardens the best he had seen. This proved quite an inspiration to the children, and after that it was not an uncommon sight to see a boy go into the garden to cover up his plants before a cool night, if he feared frosts. During this visit the extension agent emphasized rotation of crops, and said that few in the South ever received the benefits they should from the soil; for generally gardens are abandoned as soon as the first planting has been harvested. In this section we may have spring, summer, and winter gardens. We tried the experiment of succession crops, and rotated our spring gardens of radishes, peas, string beans, beets, and onions, with ground cherries, cow peas, and Lima beans for our summer gardens. These were out of the way by October. Then we plowed our ground for a cover crop of wheat. This will be turned under this month (February) to provide humus for the soil. A government expert has said, "An ounce of humus will produce a pound of bread." Our soil is composed of a preponderance of clay, lacking both sand and humus. The latter may be supplied in a measure by such crops as rye, wheat, cow peas, velvet beans, soy beans, etc.

In our elementary curriculum, a definite time is set aside for agricultural classes, but we feel now that we have been slow to learn the lessons the Lord has attempted to teach us for so many years, and we find ourselves behind many people who have not been blessed with the light the Lord has been pleased to give to us.

WE would not depreciate education in the least, but would counsel that it be carried forward with a full sense of the shortness of time, and the great work that is to be accomplished before the coming of Christ.—*"Special Testimonies on Education," p. 224.*

How Cleanliness Was Promoted in One School

ELSIE GIBBS

"CLEANLINESS is next to godliness," was the motto put on the blackboard one morning in the early fall. The school was an old-fashioned country school with children of all ages and descriptions. The general surroundings were untidy, both inside and outside the schoolhouse; and the children themselves wore very soiled clothing, and from the message conveyed by the olfactory organs, many of them hardly knew the meaning of the word "bath." This motto was the beginning of a carefully planned program for cleanliness.

The teacher set the example by being immaculate herself. She wore a fresh gingham dress which was discarded at the first suggestion of being soiled. She saw to it that her nails, teeth, neck, and ears were above reproach.

We began in the opening exercises with a story of how an untidy school was transformed. The next step was a written lesson in the language class on "How to make our school more attractive." The majority of the children confined their suggestions to the schoolroom itself, but one little girl suggested something on personal cleanliness. Each new point was jotted down and assigned as a topic to the class in oral English. We encouraged specific remarks, not as to individuals, but as to principles. One drawing lesson each week was usually given to a picture study in appreciation of art. That week we studied contrasts—as shown by pictures of disorderly schoolrooms, and then by the same rooms after they were thoroughly cleaned. One or two children's pictures of a like nature were shown.

By this time the children were enthusiastic, and ready to do something. We organized the school into a camp, with a captain over each division or row of children. The captain, elected each month by secret ballot, asked only for volunteers, but there was not a single

slacker. We began in the schoolhouse and on the grounds first. We asked for volunteers for different items of improvement which the children themselves had suggested should be done. One division blackened the stove, another washed the windows, while still another carefully raked and cleaned the yard. The school board was appealed to for help in replacing a broken window and some disabled desks. They had heard of our campaign, and I never saw a board respond more promptly. They also made several other improvements for which we had not yet asked.

Then, like soldiers, we began getting ready for personal inspection. We talked together of what we should look for in inspection, and the captains did the inspecting and reporting. We made a neat poster for each division, having all the children's names on it. There was a blank showing the items we had agreed upon. The number of baths taken, the number of times each child had washed his teeth, cleaned his finger nails, polished his shoes, combed his hair, etc., was shown. We had a little friendly rivalry between the divisions, seeing which could rank the highest in cleanliness. The honor of marching out first at recess and at the close of school was granted the division having the most points per child.

The children wished to know how to care for themselves, so we had talks on how to care for the teeth, how to file and clean the nails. Throughout the whole campaign we held up the standard, not of *fine* clothes, but of *clean* clothes; not of beauty of face, but of cleanliness of face; not of new, fashionable shoes, but clean, shiny shoes.

Toward the close of our campaign we had several talks and studies on purity of thought and mind, and reading matter.

Our campaign cost us nothing, but resulted in a clean, orderly schoolhouse and grounds, and a group of children who were immaculately clean by their own volition and efforts.

Why Am I a Church School Teacher?

MARTHA G. BARTLETT

THE question is asked, "Why are you a church school teacher?" Several reasons might be mentioned. First, I realized this year at camp-meeting more than ever before, that we are rapidly nearing the final crisis in this world's history, and decided that time is too precious to be teaching in public schools; so I gladly enlisted in the ranks of church school teachers.

Am I teaching to make a living? A modest and honorable livelihood may be gained in this way, yet it means sacrifice financially; but the Lord has a blessing for each one who will leave all and follow Him.

Possibly I am teaching because I like to teach. We, as teachers, should teach for the good we can do. If we love the children as our Saviour did, could we have any higher ambition than to be teachers in our church schools? To teach "is the nicest work ever assumed by men and women." In the beginning God Himself and the angels were man's teachers; but since the fall, human agencies have been used. Christ came into the world to teach men by example and precept. He is the pattern to which all should look, and by beholding become changed.

In His teaching, Christ drew illustrations from the great treasury of household ties and affections, and from nature. As interpreted by Him, flower and shrub, the seed sown and the seed harvested, contained lessons of truth.

"Jesus plucked the beautiful lily, and placed it in the hands of children and youth; and as they looked into His own youthful face, fresh with the sunlight of His Father's countenance, He gave the lesson, 'Consider the lilies of the field, how they grow [in the simplicity of natural beauty]; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.'"

What shall be the character of the education given in our schools? Shall it be according to the wisdom of this world, or according to the wisdom which is from above? The fundamental principle, as given by the greatest Teacher this world has ever known, is, "Seek ye first the kingdom of God, and His righteousness." Matt. 6:33. The aim of our schools is to honor God and to serve Him in both the studies pursued and the industrial training. The Bible is studied, and a vital connection with Him is maintained; this kind of education produces results as lasting as eternity. "The fear of the Lord is the beginning of wisdom." Ps. 111:10.

There is another side to education which is essentially worldly. Its aim is success in this world, the gratification of selfish ambition. To secure this education many students spend time and money in crowding their minds with unnecessary facts. The world accounts them learned, but God is not in their thoughts. They eat of the tree of worldly knowledge, which nourishes and strengthens pride. The Bible, and the Bible alone, can guide us in our search for truth; thus, "He who set the starry worlds on high, and tinted with delicate skill the flowers of the field, who filled the earth and the heavens with the wonders of His power, when He came to crown His glorious work, to place one in the midst to stand as ruler of this fair earth, did not fail to create a being worthy of the hand that gave him life;" so we read in Genesis 1:27, "God created man in His own image." How can the origin of man be understood in any other way than that the Creator took Himself as the model? Still, in some of the most popular schools of today, the leading scientists teach that man is the product of development from the lowest forms of animal life by a process of evolution through long ages of the past. Without the Bible we are left to grope in the darkness of uncertainty and doubt.

In the church school we receive many

spiritual blessings, and are encouraged to study the plan of salvation; this is one of the strong reasons why I choose to teach in it.

I think my strongest reason, however, for being a church school teacher is the greatness of the reward offered me. Is my salary larger? Oh, no! It is divided by two and then some subtracted! What then? I will tell you. The minds of children are open to all influences, and we who stand before our pupils each day, are molding characters which will be monuments throughout eternity. What a joy it will be to us to meet our pupils around the great white throne, and to know that we have done what we could to fit them for immortality! If our work stands the test of the great day, like sweetest music will fall on our ears the benediction of the Master, "Well done, good and faithful servant: . . . enter thou into the joy of thy Lord."

Teacher Training in Brief

At six she goes into a first-year grade to begin the serious task of preparing for life. She may be too weak physically, or too immature mentally, to start the routine of regular classroom work, but she is six and that's the age to begin.

For eight years the child who is to be a teacher sits and memorizes and recites, receives good marks and is promoted. Her ability to recite the allotted lessons, though no test of spiritual growth or human sympathy, is sufficient for school progress.

Now the child that is to be a teacher is sent to high school. The same grind continues, the same standards are practised. She sits, memorizes, receives good marks, and is promoted.

From the first day she began as a child in the baby class, the teacher learned to be silent. She learned to be impressed. She learned to yield to force. She got into the habit of relying on the mind of another, of believing in books and words rather than in actions. She got into the habit of being afraid to think, to act; she merely followed.

"Come, quick — eleven times twelve — think now! Why don't you think?" said the teacher.

But what was the child to think about as she stood dejectedly at her seat, a harried look in her eye? As the teacher passed on to the next child, the child said, "I must think, I must think — next time I'll know."

The class went to the gymnasium. In one corner were the wands to be used in the day's drill. At once she remembered, "I must think." She left the line and was about to take down the wands from the rack when the teacher saw her. Snap went the teacher's thumb and finger and her voice followed after:

"Come here. What are you doing there without permission?"

"Why, I thought —" the child began timidly.

"You thought! What right have you to think? I'll do the thinking for this class. Take your place. We'll have no more interruption from you."

And this was part of the teacher's training.

Next, the child that is to be a teacher goes to training school. By this time she is almost a machine. She knows what to do. She continues to sit, to study books, to make recitations, to receive percent ratings, to be promoted. By and by this child that is to be a teacher is examined, placed upon an eligible list, and appointed to teach.

The child that is now a teacher enters the classroom, the history of her training fresh in her mind. She begins to teach the children in the way that she has learned. The supervisor enters the room, and because of the children's ability to reproduce the facts of the curriculum, says, "Well done," and rates the teacher. The training is nearly complete.

Later on the teacher decides to go back to the university so as to obtain promotion, so that she herself may become a supervisor. When she enters the university, what is done for her? At once she is put into a seat, and handed a book. The professor talks, talks, talks. She writes, writes, writes. Words,

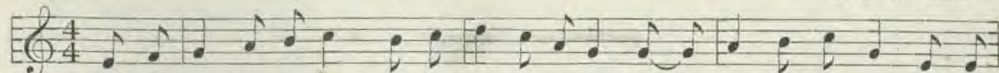
words, words! Examinations come and she returns these words to him. She is marked, rated, and passed. Now and then there is an exception. The teacher gets a new point of view. She goes back to the classroom. But before long the

continuous monotony of teaching the same thing in the same way has its effect, and she succumbs, dies spiritually, intellectually! Now the training is quite complete.—*Angelo Patri, in "A Schoolmaster of the Great City."*

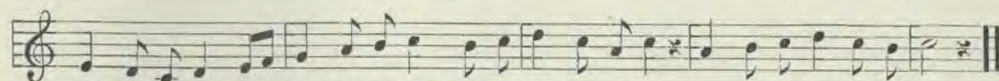
BABY ROBINS

A. A. P.

ANNA A. PIERCE



1. There's a dear lit-tle nest Swinging high in a tree, And be-neath mother's breast, Warm and
2. And beneath mother's breast, Swinging high in the tree, God cares for the nest; And the

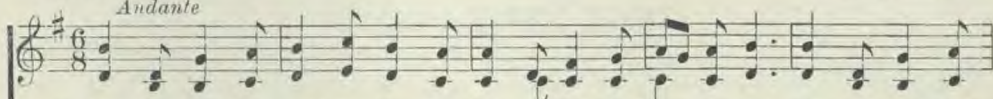


safe as can be, Are three ti-ny birds, Round and cunning and wee—Three ba-by rob-ins so dear,
small birdies three He shel-ters and feeds, If they fall, He can see—Three ba-by rob-ins so dear.

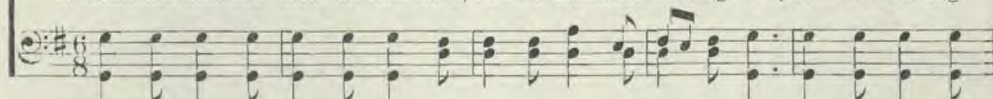
WHAT CAN LITTLE CHILDREN DO?

MRS. M. A. PULVER

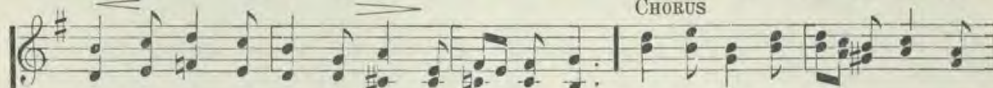
H. A. MILLER

Andante

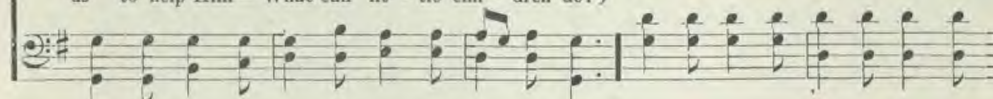
1. Je - sus now has gone to heav-en, Far a-bove the skies so blue; He has left His
2. Je - sus says that His dis - ci - ples Must be pa-tient, kind and true; For this world is
3. Sometime when the work is fin - ished, Je - sus will make all things new, Now He's call-ing



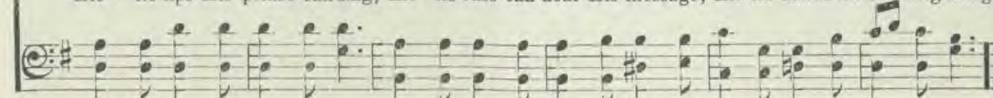
CHORUS



work for oth - ers— What can lit - tle chil - dren do? } Lit - tle eyes can watch for Je - sus;
full of sor - row— What can lit - tle chil - dren do? }
us to help Him— What can lit - tle chil - dren do? }



Lit - tle lips His praise can sing; Lit - tle ears can hear His message; Lit-tle hands an off-'ring bring.



Can You Pass?

B. B. DAVIS

RECENTLY I asked the boys and girls of our seventh and eighth grades to write the kind of teacher they liked best. Forty pupils did so, and here are some of the things demanded of a teacher in order to qualify:

1. Play *with* them.
2. Be smart.
3. Make pupils mind their own business.
4. Keep order.
5. Explain all difficult work.
6. Grade fairly.
7. Be able to take a joke.
8. Laugh at the proper time.
9. Be kind.
10. Be patient.
11. Go on hikes.
12. Have no "pets."
13. Be able to sing.
14. Be pretty.

15. Be a teacher who "don't bawl a feller out."

16. Be entertaining.

17. Read stories to pupils.

18. Not lose her temper when giving correction.

19. Live up to what she professes.

20. Have a personal interest in each student.

21. Be able to make a game interesting.

22. Not criticize one pupil to another.

23. Be able to forget the mean things pupils do.

24. Care whether pupils "pass" or not.

25. Be neat and clean.

This is only a partial list of what our pupils expect of us. Is it any wonder that teachers should be carefully chosen? It does us all good sometimes to see ourselves as we are seen. Let us pray that our heavenly Father will help us not to disappoint the children who look to us for a pattern.

THREE LITTLE CHILDREN

VIRGINIA BAKER

Moderato

H. A. MILLER

I know three lit - tle chil - dren, Who are all so po - lite That ev - 'ry - bod - y

thinks them A sweet and charm - ing sight; The first one is "Ex - cuse Me," The

sec - ond one is "Please," The third one is, "I Thank You,"—Dear lit - tle folks are these.

Teaching Suggestions for May

Bible Seven

FEDALMA RAGON

Reviewing the Book of Acts

Not long ago, I saw a suggestion for an eighth-grade English booklet. On the cover page was the title, "Our Book Acquaintances." I thought, Why not make a list of our Bible acquaintances? We have been studying the book of Acts and have become better acquainted with the leading characters of the four Gospels. We have also formed new friendships. Take a little time some day to talk them over. Let each child tell the particular one he would have enjoyed knowing, giving his reasons. When he meets these men of New Testament times in the new earth, whose story will he be most interested in hearing?

It is interesting to trace different characters through the books of Acts, following them in their various movements. Peter and Paul are perhaps the most interesting. Then there is Philip. We follow him from Jerusalem to Samaria, then to the "Gaza road," where he meets the eunuch. We leave him at Caesarea, and after many years find him still there. We also enjoy the glimpse which we are given, at this later time, of his family life, his four daughters being mentioned in Acts 21.

The sets of review questions are always helpful. For variety, have part of the

class stand in a row and answer questions as the teacher asks them. When one pupil misses, another who is seated, takes his place.

It is sometimes helpful to make the children themselves responsible for the memory verse drills. Each one is assigned his part. He plans his own device, submits it to the teacher, and conducts a four or five minute drill at the beginning of the class period.

Reading

FLORENCE HOWELL

We always prefer a spoken sermon to one that is read. Yet the written sermon has many advantages over the extemporaneous; it is clearer, more concise, more logical; it should reach its hearers more effectively; it should make its points with more clearness, and drive them home with greater power than the spoken sermon. Why does it not do this? Why do we settle back at our ease — take a snooze, may-

hap — when the minister unfolds the Week of Prayer readings, or some other written sermon? These articles are prepared with great care. They are pointedly and forcefully written to meet a special need, at a special time; and yet the individual in the congregation, unless he has his own copy and follows the reading, word for word — which is bad manners — does not receive as much benefit



from the reading as he would from an extemporaneous sermon, faulty though the latter might be. Why are these wonderful sermons productive of so little effect? There is a reason besides, the activity of Satan. Much of the force is lost in the reading.

We are used to having folks use a quality of voice when they read that is different from the speaking voice; it is common for our public readers to take up a special tone — more or less a monotone — and maintain it throughout the reading. We are so used to this that we never expect them to do otherwise!

When we hear a voice at too great a distance to understand the words, it is easy to tell whether the person is reading or talking. How absurd, since reading is talking! We are so inured to this condition, I say, that it does not enter our consciousness that things should be different. Nehemiah says, "They read in the book in the law of God distinctly, and *gave the sense*." Do we *give the sense* when we read, or do we *give words*? We *give the sense* when we talk! Do we read as we talk? Why not? It is a fixed habit, formed away back in those primary days of learning to read. It is hard to change now, hard for one to sound as if he were *talking* when he reads. But we can make straight the highway for those just starting on their journey. And shall we not do this? It means effort, much effort, but is it not worth while? Teachers, pledge yourselves never, *never* to let the child read *words* merely.

Watch the child's expression constantly; the moment he does not sound as he would if he came in from recess to tell you something, he has lost the sense. See that he reads as *he* talks — no two persons talk alike, that is, give the same shade of expression when they speak, so no two persons can read alike. See that the child reads his lessons to you in the same voice and with the same expression he uses when he speaks. Do not read it to him that he may say it over and copy your expression.

A child will naturally read as he talks, if he understands what he is reading. Here is the necessity of having the content well within the range of the child's knowledge and everyday working experience. You will need to take pains to make sure he understands the thought before you can expect him to express it. Give him time first to get the thought himself, and then, looking at you, let him tell it. It pays to make haste slowly. Where the sentences are short, each one can be used for a unit; but as they grow longer, teach the child to give a short clause or a phrase at a time. He will soon pick out for himself the words that "go together." Looking alternately at the book, then at you, let him read the thought silently, to himself, then tell you what it says. Keep the two processes separate, the thought-getting and the thought-giving, for they *are* separate operations.

Be very careful of the articulation. Over-emphasize the clearness of the reading in order to overcome any lazy habits of speech.

Continue drills upon sight words and phonograms at a separate period from the reading lesson.

Let the blackboard represent a pond, draw fish in it and name each fish some sight word or phonogram, and let the children "go fishing." As you erase each fish, call upon some child to name it. He either "catches" the fish or it "gets away." Continue until all the fish are gone from the pond.

The phonogram drill may be arranged in the form of a ladder. The child names each round as the pointer indicates it. If he misses it, he "falls off" the ladder — and we hope he doesn't get hurt from such a hard fall!

Sometime when school work is especially dull, have a relay race. Seat the children in two rows near the front. Have the same number in each row. On the blackboard place a row of phonograms. Have a pile of the same phonograms on cards on a chair at the right, and the same on a chair at the left, of

the room. Each child goes to the chair on his side of the room, gets the phonogram, and places it in the chalk rail. By a signal from the teacher the game begins with the first child in each row, and when he has returned to his seat, the next child may start. The phonograms must be placed in the same order they are on the blackboard. The row which gets through first, wins.

This is the season when school work palls, spring fever is in evidence, and careless work is apt to be the result. Save up a number of things to do unexpectedly. The routine of school work can be laid aside and the time given over to some lesson game or general exercise with profit both to the children and to yourself. All will return to their work with renewed enthusiasm. Have an entertainment. Call on different children to recite work that has been memorized from time to time, and ask some child to sing a song that has been learned in school. Do not tell them about it beforehand; expect them to come before the school when asked and do whatever is required of them. This training is invaluable.

Here are a few language drills: "I am thinking of something that *is not* sour (not ain't), it *is not* black, it *is not* soft; what is it?" "Mary *has* (not *has got*) something red. He *has* something long. She *has* something pretty; what is it?"

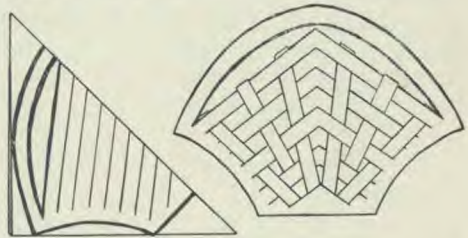
Let one child be blindfolded. Some one is selected to go into the hall and rap at the door. "Who is there?" asks the blindfolded one. "It is I," answers the one at the door. Then the blindfolded one has three guesses, which the children in the seats answer with, "It is not he," "It is not she," or "It is he," "It is she," as the case may be. There are few communities where this drill is not profitable.

"REMEMBER that as thine eye observes others, so art thou observed by angels and by men."

Drawing

FLORENCE HOWELL

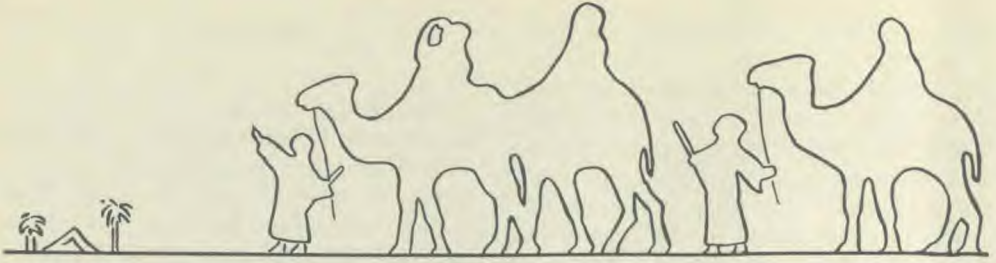
THE pretty custom of hanging May baskets affords much delight to children while training the chubby fingers to work with accuracy and dispatch. The simplest baskets can be made like cornucopias out of squares of colored paper, and hung by strings. More pains and greater effort will produce a real basket of reed, or raffia, or matting which may take its permanent place in the home as a decorative flower holder or a useful container of some sort after it has made



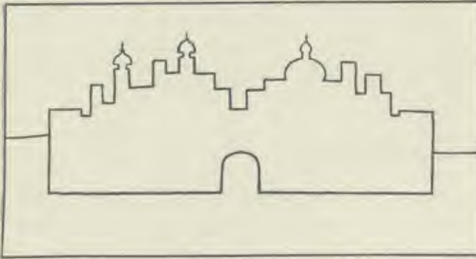
its surprise entrance via the door knob. Besides these practical baskets, small boxes of various sizes and shapes may be covered with scraps of wall paper, crêpe, tissue, gold or silver paper, or even cloth, producing very satisfactory results for the effort put forth.

Here is a little woven paper basket. Make it of heavy paper in some neutral shade — brown, grey, or black. Fold a six-inch square on its diagonal, and cut outline of basket and the handle as indicated by the heavy lines. Then cut the strips as for a mat. Open and divide these strips, half for the back and half for the front, inserting a small piece of paper between to keep them



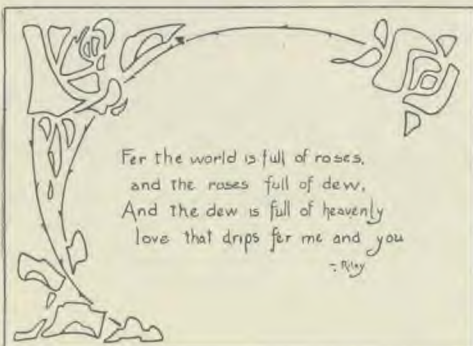


separate. Cut weaving strips about four inches long and weave from top to bottom, pasting the ends to keep them in place. When the front is finished, turn the basket about and weave the back in the same manner. This makes a real little basket which will hold flowers very nicely.



A lesson on the Holy City comes in the Bible work this month. Represent it by gold paper on a background of tan sky and darker tan ground.

As the warm weather comes, the mind naturally turns to those people who live in hot countries. The Arabs in their hot desert land, with their tent homes, camels, and palm trees, make most interesting study just now. Make a poster representing Arabian life. Use a sheet of brass-colored paper about 20 x 30 inches for the sky, over the lower two



thirds paste sand-colored paper for the desert. Cut all the objects in silhouette of black paper. In the distance at the left place a palm tree with a tent, and traveling toward it in the foreground at the right, a caravan of camels.

This is the time of flowers, blue sky, and green grass, with happiness everywhere you turn —

"Fer the world is full of roses, and the roses
full of dew,
And the dew is full of heavenly love that
drips for me and you,"

as Riley says. It would make a good motto, wouldn't it? and very suggestive of illustration. So also is the little clover poem. The clover design is most simple to make. The children will enjoy making various groupings of the blossoms and leaves for their own design. Use only a portion of the poem for the children, as printing clearly and evenly is a difficult task for small fingers.

Three shades of greenish blue paper are used for the water scene; light for water, medium for sky, and dark for rushes. The duck is white with a touch of orange at the bill.

Does mother have a birthday soon? Make place cards for her dinner table. Trace the basket of flowers upon a piece of heavy water-color paper 4 x 5 inches. Paint in pinks and greens, or use yellows and greens, and you can make the basket black or gold. Cut around the upper part of the blossoms so they will not fold back when the top part of the card is bent backward for a standard. The place card is 2 x 5 inches when finished.





CLOVERS

THE clovers have not time to play:
They feed the cows and make the hay,
And trim the lawns, and keep the bees,
Until the sun sinks through the trees.

And then they lay aside their cares,
And fold their hands to say their prayers,
And drop their tired little hands,
And go to sleep in clover beds.

Then, when the day dawns clear and blue,
They wake and wash their hands in dew;
And as the sun climbs up the sky
They hold them up and let them dry;
And then to work the livelong day,
For clovers have no time to play.

— *Helena Jelliffe.*

How would you like a butterfly border for the blackboard? (See page 272.) Cut the pattern of cardboard and let the children trace around it. They may color according to the real butterfly they see and admire. After cutting them out

they are placed at regular distances on the board. If older children desire to do this work, let them study the diverse shapes of body and wings of different varieties, and vary the shapes and colors of the butterflies accordingly.



School Programs

DAISY Y. MC CONNELL

I LIKE to base my school programs on actual work done in school. This is doubly true when there are new members in the church, or when friends and neighbors attend the exercises. It places our school work and the message for which it stands in a favorable light before the people of the community, for thinking people cannot help contrasting the excellent material presented with the light and frivolous character of that of ordinary school programs. There is an abundance of material found in our nature books, readers, and Bible books. A miscellaneous program may be enlivened by an occasional dialogue. I have used "How Quarrels Begin," Reader No. 2; "Alexander the Great," Reader No. 6; and "Cured by a Parrot," Reader No. 2, with good success. Where

possible to secure it, a real parrot adds interest to the last, and some one behind the scenes can do the mimicking for it.

For a closing program I prefer to select some *theme* and have all the parts related to this theme. Something may be planned for each student. I remember a closing program that was appreciated by the church where I was teaching. It was based on the sixth and seventh grade Bible. The childhood of Jesus was given by the primary children. Short statements that made a somewhat connected story were selected from the First Reader. A tiny fellow with a clear voice gave well the "Saw, saw, saw" (Reader No. 1, p. 147), kneeling and going through the motion of sawing. The older ones gave parts of the summaries of the Bible lessons. Maps were used to trace the journeys of Jesus and of Paul. Suitable readings and songs

(Concluded on page 283)

Program Suggestions

Program Material

FROM various sources we have had requests for a closing-day program. We believe in programs. But there are some that are worthless and others that are valuable. The most worth-while manner of closing the year in a public way would be by a program that would consist of exercises which would show what had been accomplished in the school during the year. Our programs should show what our schools stand for. Under "Teaching Notes for May" some excellent suggestions are made. Various parts of the Bible study, nature, reading, language, history, and geography work could be combined in an interesting program. Miss Ernestine Rhymes has sent us an adaptation of "Systematic Giving" in dialogue form, which teaches its own lesson. Other points of faith might be illustrated in similar ways. Some other general material has been provided.

"Mother's Day" comes early in May, and we have had requests for proper matter to be used on Mother's Day or some date near it. We present material for that also. We certainly should do as much as possible to emphasize in the child's mind what his mother means to him, and his duty to love, honor, and serve her.

F. H. W.

Systematic Giving

*Adapted from "True Education Reader," No. 6,
by Ernestine Rhymes*

INTRODUCTION (given by teacher or older pupil):

Aunt Rachel, a dear old Negro woman, had lived with Mr. and Mrs. Allyn for years, whether as mistress or servant of the establishment, they could scarcely tell; they only knew that she was invaluable. She had taken a grandmotherly guardianship of all the children, and had a voice in almost all matters that concerned the father and

mother, while in the culinary department she reigned supreme. Aunt Rachel had strong opinions, especially in the matter of giving to the Lord. She believed in "systematics" about such things, and out of her own little store she carefully laid aside one eighth.

(Mrs. Allyn, sewing. Aunt Rachel comes in with dust cloth and begins dusting the chairs.)

AUNT RACHEL: I believe in systematics 'bout such things. 'Cause if dem ol' Israelites was tol' to give one tenth, I'd just like to frow in a little more for good measure.

MRS. ALLYN: The idea of counting up all one's income, and setting aside a fixed portion of it for the spread of the gospel, and then calling only what remains one's own! It makes one's religion seem arbitrary and exacting. It is like a tax, and should by all means be avoided. I like to give freely and gladly of what I have when the time comes. Money laid aside beforehand has only a sense of duty, and not much feeling about it; besides, what difference can it make so long as one gives what one can when there is a call?

(Aunt Rachel leaves the room, and some one comes to the door and knocks.)

MRS. ALLYN: Good morning, Mr. Brown. Come right in.

MR. BROWN: The missionary society has sent me to call on all the members and ask them to give all that they can to send some Chinese girls to school.

MRS. ALLYN: Certainly, we'll be glad to give. (She hands Mr. Brown the money.) This call has come at an unfortunate time, when we are rather short. However, we'll give what we can. I hope it will do good, and wish it were five times as much.

(Mr. Brown leaves at this point. Then Aunt Rachel sets the table. Mr. and Mrs. Allyn sit down at the table.)

MR. ALLYN (turning to Mrs. Allyn): What has happened, Fanny?

MRS. ALLYN: I do not know (with a

questioning glance toward Rachel, who is standing near the table).

AUNT RACHEL: Dat's all de col' victuals dar was. Sorry I didn't have no more.

MR. ALLYN: But I sent home material for dinner this morning. And you have no potatoes, either — no vegetables of any kind.

AUNT RACHEL: A body has to think 'bout it a good while aforehand to get a dinner cooked, an' I thought I'd give ye what I happened to have when de time come. An' I didn't happen to have much o' nuffin.

MRS. ALLYN: No bread, either!

AUNT RACHEL: No, honey; used it all up for toas' dis mornin'. Might have made muffins if I had planned for 'em long enough, but that kind o' makes a body feel's if they had to do it, an' I wanted to get dinner for yer all out o' my warm feelin's when de time come.

MR. ALLYN: When a man has provided plenty for his household, it seems as if he might expect to enjoy a small share of it himself, even if the preparation does require a little trouble.

AUNT RACHEL: Cur'us how things make a body think o' Bible verses. Dar's dat one 'bout "who giveth us all things richly to enjoy;" an' "what shall I render to de Lord for all His benefits to'ard me?" Dar! I didn't put on dem apples! (Goes for the basket of apples.) Dat's all. (Places basket on the table.) De chillens eat a good many, an' dey was used up one way and 'nother. I'se sorry dar ain't no more, but I hopes ye'll 'joy what dar is, an' I wishes 'twas five times as much.

MR. ALLYN (bites his lip for a moment and then asks quietly): Couldn't you have laid aside some for us?

AUNT RACHEL: Well, s'pose I could. I will nex' time. Allers thought de folks things belonged to had de bes' right to 'em, but I'd heard giving whatever happened was so much freer an' lovin'er way o' servin' dem ve loves best, dat I thought I'd try it. But it does 'pear's if dey fared poor, an' I'll have to go back

to de ol' plan o' systematics. (Goes behind the curtain.)

MRS. ALLYN: Do you see, George?

MR. ALLYN: Yes, I see; an object lesson with a vengeance.

MRS. ALLYN: And if she should be right, and our careless giving seem anything like this!

MR. ALLYN: She is right, Fanny. We call Christ our King and Master, and believe that every blessing we have in this world is His direct gift. We profess to be not our own but His, that His service is our chief business; and yet, strangely enough, we provide plenty for our own desires and set aside nothing for forwarding His work. It doesn't seem like loving service, does it?

MRS. ALLYN: I think it is time we planned to give the Lord His part.

MR. ALLYN: Yes, and we will throw in a little for good measure.

MRS. ALLYN: It will mean that we shall have to do without some of the things that we have been having.

MR. ALLYN: The Lord will bless if we bring the tithe into the storehouse, and we shall have more than we had before. What does it say in Malachi three?

MRS. ALLYN: (Reads from Malachi 3: 8-11.)

"What Can I Do?"

FIRST GIRL:

I CAN speak kind words,
Gentle deeds can do;
They will drive away clouds
And let sunshine through.

SECOND GIRL:

I can sing sweet songs;
There are none who know
What a mission of good
Little songs may do.

THIRD GIRL:

I can faithfully try
To remember the rule,
"Always be in time
For our own loved school."

FOURTH GIRL:

I can sit very still,
While the minister tells
Th^e story of the Christ
Whom we love so well.

FIFTH GIRL:

I can love Jesus more
As older I grow,
And thank Him because
He hath loved me so.

SIXTH GIRL:

I can pray that God's power
O'er the earth may spread,
Until children everywhere
In love's path may tread.

ALL:

We can do all these things
For our precious Lord.
He has told us the way
In the Bible, His word.

— *Selected.*

The Fire by the Sea ¹

THERE were seven fishers with nets in their
hands,
And they walked and talked by the sea-side
sands;
Yet sweet as the sweet dew-fall
The words they spake, though they spake so low,
Across the long, dim centuries flow,
And we know them, one and all,—
Aye! know them and love them all.

Seven sad men in the days of old,
And one was gentle, and one was bold,
And they walked with downward eyes;
The bold was Peter, the gentle was John;
And they all were sad, for the Lord was gone,
And they knew not if He would rise,—
Knew not if the dead would rise.

The livelong night till the moon went out,
In the drowning waters they beat about,—
Beat slow through the fog their way,—
And the sails drooped down with wringing wet,
And no man drew but an empty net;
And now 'twas the break of the day,—
The great, glad break of the day.

"Cast in your nets on the other side!"
('Twas Jesus speaking across the tide;)
And they cast and were dragging hard;
But that disciple whom Jesus loved
Cried straightway out, for his heart was moved!
"It is our risen Lord,—
Our Master and our Lord!"

Then Simon, girding his fisher's coat,
Went over the nets and out of the boat—

Aye! first of them all was he;
Repenting sore the denial past,
He feared no longer his heart to cast
Like an anchor into the sea,—
Down deep in the hungry sea.

And the others, through the mists so dim,
In a little ship came after him,
Dragging their nets through the tide;
And when they had gotten close to the land,
They saw a fire of coals on the sand,
And with arms of love so wide,
Jesus, the crucified!

'Tis long, and long, and long ago
Since the rosy light began to glow
O'er the hills of Galilee;
And with eager eyes and lifted hands
The seven fishers saw on the sands
The fire of coals by the sea,—
On the wet, wild sands by the sea.

'Tis long ago, yet faith in our souls
Is kindled just by that fire of coals
That streamed o'er the mists of the sea;
Where Peter, girding his fisher's coat,
Went over the nets and out of the boat,
To answer, "Lov'st thou Me?"
Thrice over, "Lov'st thou Me?"

— *Alice Cary.*

Christian Education ¹

VERA MC NEAL

WE'RE out for a short vacation
To rest our minds and brains,
And after three short summer months
We'll come to school again.

We've passed our examinations,
And class work's up to date.
We'll study the book of nature now,
Before it is too late.

If you want to be of service
In this old world of sin,
It's a Christian education
With which you must begin.

Some of us will be teachers;
Preachers, Bible workers, too;
And perhaps some missionaries,
And sail o'er the ocean blue.

So we must keep on studying,
And work with might and main;
And then for all our labor,
Sunshine we'll get for rain.

And we'll have a home in heaven,
Where the angels ever sing.
We shall praise our King forever,
Where the joy bells ever ring.

¹ This poem can be made wonderfully impressive if used as a concert recitation, and gestures are taught. It affords excellent training for pupils. We have seen it given, without a break of any kind, by about twenty third-grade pupils, moving and speaking in unison. Teach pupils to let face, eyes, and general attitude, as well as hands and arms, tell the story.

¹ Written by a seventh-grade girl.

Promoted

A DEAR little sunny lad was he,
My pride of the one school year,
And I missed his quaint little cheery ways,
And his speeches so droll and queer.

For he, with his little promotion card,
Had passed through another door,
And the seat that once held my dear little man
Might know him again no more.

And so I dreamed in the quietness
Till a shadow crossed my sight,
And there stood the lad, with the golden hair
Agleam in the slanting light.

I kissed his grave little chubby face.
"Did you have a glad day, dear?"
"Not so very," he said, with a serious air,
"I'd rather have been back here."

"It's awfully lonesome, the second grade,
And I don't know what I'll do.
Won't you please study hard in the second
book
So's that you'll get promoted, too?"
— *Isa L. Wright.*

"Loving Workers"

SHIRLEY WATERS

(Recitation for pupil 8 or 10 years old)

THERE are so many things to be done in the
home,
If life there be counted a pleasure,
That mother says those who have love for their
work
Are the blessedest kind of a treasure.

There are children who make home unpleasant,
I've heard,
Because they are always forgetting
The task that is theirs, and leaving duties un-
done,
Or doing them in ways that are fretting.

The very first thing all we children should do,
Is to make up our minds to be cheerful,
And do things *at once*; then we'll soon love to
work
And duties will never seem fearful.

AN OLDER PUPIL:

What is true of the home is true of the church;
God's people too often are shirking
Life's duties, because they love not the plan
Which the Master has made for their working.

There's but one thing to do; go to work with a
will,
Cheerfully, bravely; and pleasure
Will come with each task, and the Master will
say,
"Loving workers are earth's choicest treasure."

Shall You? Shall I?

ELSIE GIBBS

(Tune, "Christ in Song," No. 5)

SOME ONE will enter a good church school:
Why not you? Why not I?
There will he learn the great golden rule:
Shall you? Shall I? Shall you? Shall I?
There he will hear the great stories told
Of the dear Saviour that ne'er grow old;
There will he learn to be brave and bold:
Shall you? Shall I? Shall you? Shall I?

Some one will learn to be kind and true:
Why not you? Why not I?
Some one will learn to both dare and do:
Shall you? Shall I? Shall you? Shall I?
Some one will live as the Saviour plead,
Lead the pure life that He always led,
Follow the precepts He often said:
Shall you? Shall I? Shall you? Shall I?

Learn some good lessons on every day:
Why not you? Why not I?
Teacher and parents we'll all obey:
Shall you? Shall I? Shall you? Shall I?
E'er shall our minds with good thoughts be blest,
And all our lips our dear Lord confess,
Till we shall reach our sweet home of rest:
Shall you? Shall I? Shall you? Shall I?

Stand for the Right

MRS. EDITH WILSON

"Be sure to stand for right, my boy,"
My mother says to me;
"The right's the only thing, my son,"
My father says, says he.
"Who does the right alone grows great,"
I hear from my good teacher;
"Right doing is the road to heaven,"
On Sabbaths says the preacher.

So, what's a feller going to do,
When blue and tempted sadly
By one who treats him downright mean,
And needs a thrashing badly?
Just as he gets a chance to give
The "lesson" so much needed;
Within his ears these words still ring:
"Do right!" They must be heeded!

A feller hardly can go wrong
With friends so true as these are,
Such words of kindness, trust, and love
To speak to boys as we are.
A father's trust, a mother's prayer,
A teacher's well-learned motto
Will follow me where'er I go,
Yes, and I think it ought to.

Then to these words let's all take heed,
While young and sorely tempted,
For evil doers shall from earth
Be rooted out and emptied;

But truth and right shall long endure
As God Himself is living;
And I, for one, will stand for right,
My all to God's work giving.

[This may be given by one boy, or by four boys holding aloft the motto "Stand for the Right." When given by four boys, the first three recite one stanza each and all four give the last stanza in concert, in which case the last two lines should be,

"And we decide to stand for right,
Our all to God's work giving."]

My School Books

MRS. MARY KELSEY

Come with me, children,
Throw down your book;
Come out into the meadow
And down by the brook.

I know where the daisies
Grow yellow and white;
I know where the butterflies
Flit by in the light.

I know where the squirrel
Has hid all his nuts;
I know where the beaver
His hardwood tree cuts.

I know where the acorns
Lie thick on the ground,
And where the ripe strawberries
And cherries are found.

I can tell where the hornet
Has hung his big nest,
And where the bank swallow
Digs the hole he likes best.

We'll watch the big bumblebee
Plying his trade,
And find where the brown ants
Their huge hill have made.

I can show you a woodpecker
Hammering hard on a tree,
And a brown wren that chatters
Whenever she sees me.

Come on to the pasture,
I'll show you some sheep,
And the cows and the horses
In clover knee deep.

We'll watch the clouds racing
Across the deep blue,
We'll see the moon sailing,
And count the stars too.

Come on, let's go swimming,
And take a good dive;
'Twill get you the cleanest,
And make you alive.

We'll stop in the pantry
And put up a lunch —
Pie, sandwiches, cookies —
Enough for the bunch.

Come, follow my leading,
For I know the way.
Come out in the sunshine
To study today.

Keep Nothing from Mother

THEY sat at the spinning together,
And they spun the fine white thread;
One face was old and the other young —
A golden and silver head.

At times the young voice broke in song
That was wonderfully sweet,
And the mother's heart beat deep and calm,
For her joy was most complete.

There was many a holy lesson,
Inwoven with silent prayer,
Taught to her gentle, listening child
As they two sat spinning there.

"And of all that I speak, my darling,
From my older head and heart,
God giveth me one last thing to say,
And with it thou shalt not part:

"Thou wilt listen to many voices,
And ah, woe that this must be! —
The voice of praise, and the voice of love,
And the voice of flattery.

"But listen to me, my little one,
There's one thing that thou shalt fear,
Let never a word to my love be said
Which her mother may not hear.

"No matter how true, my darling one,
The words may seem to thee,
They are not fit for my child to hear
If they cannot be told to me.

"If thou'lt ever keep thy young heart pure,
And thy mother's heart from fear,
Bring all that is told to thee by day,
At night to thy mother's ear."

And thus they sat spinning together,
And an angel bent to see
The mother and child whose happy life
Went on so lovingly.

And a record was made by his golden pen,
And this on his page he said,
That the mother who counseled her child so
well
Need never to feel afraid;

For God would keep the heart of the child
Who, with tender love and fear,
Should kneel at her mother's side at night
With lips to her mother's ear.

— *Selected.*

Mother

MOTHER is a little girl who trod my path before
me;

Just a bigger, wiser little girl who ran ahead—
Bigger, wiser, stronger girl who always watches
o'er me,

One who knows the pitfalls in the rugged
road I tread.

Mother is a playmate who will always treat me
kindly —

Playmate who will yield me what true happi-
ness demands.

She will never let my feet stray into brambles
blindly —

Mother's just a bigger little girl who under-
stands.

Mother is an older little playmate who'll be-
friend me —

Yesteryear she traveled in the path that's
mine today!

Never need I fear a foe from which she might
defend me —

Faithful little pal who ran ahead and learned
the way!

— *Strickland Gillilan, in Good Housekeeping.*

When Mother Tucked Me into Bed

OH, long ago it was, and still sometimes it seems
so sweetly near —

The tender lilac-scented air, the frogs' full cho-
rus, shrill and clear,

The drowsy, clinging, smoky scent of bonfires
smold'ring in the yard,

The sweet, far call of some late bird, the bark
of distant dogs on guard.

Ah me! 'tis all so wondrous clear — her linger-
ing touch upon my head,

Her tender kiss, her brooding eyes — when
mother tucked me into bed!

How faintly sweet the lilac scent! How soft
the gentle, stirring air!

How dear that loving work-worn hand so softly
laid upon my hair!

Her mother face! her mother eyes! Oh, child-
hood's sweetest memory!

Through all the years, through sorrow's tears,
that note of music comes to me.

Outside, the smoky springtime's scents — the
frog song coming clear and shrill,

The cow bell's drowsy monotone out in the
pasture on the hill —

The murmured fragment of a prayer — her
touch upon my drowsy head —

Oh, dearest memory of all — when mother tucked
me into bed!

— *Harriet Crocker LeRoy.*

A Fellow's Mother

"A FELLOW'S mother," said Fred the wise,
With his rosy cheeks and merry blue eyes,
"Knows what to do if a fellow gets hurt
By a thump or bruise, or a fall in the dirt.

"A fellow's mother has rags and strings,
Bags and buttons, and lots of things;
No matter how busy she is, she'll stop
To see how well you can spin your top.

"She does not care — not much, I mean —
If a fellow's face is not quite clean;
And if your trousers are torn at the knee,
She can put in a patch you'd never see!

"A fellow's mother is never mad,
And only sorry, if you are bad;
And I'll tell you this, if you are only true,
She'll always forgive you, whatever you do.

"A fellow's mean who would never try
To keep the tear from her loving eye;
And the fellow's worse who sees it not
That his mother's the truest friend he's got!"

— *Margaret E. Sangster.*

Be Kind to Mother

MY boys! be kind to mother,
For she's been kind to you.
She's sought to lead you safely
Your life's brief pathway through.
She's cared for you and loved you,
And tried to save you pain,
And give a kindly counsel —
I hope not all in vain.

She wants to see you happy.

She wants to see you true.

Her hope and pride are centered,

Believe it, boy, in you.

How much of joy and comfort

Is in your power to give

This faithful, loving mother,

If rightfully you live.

Be manly, true, and honest,

In everything that's done,

And show her that her counsel

Is treasured by her son.

Be kind, when old age sprinkles

Its snowflakes in her hair,

And make her last days happy

With loving words and care.

— *Selected.*

My Mother*(Tune, "My Country 'Tis of Thee")*

My mother, 'tis of thee,
 Sweetest of names to me,
 To thee I sing;
 Long may thine eyes be bright,
 Shining with holy light,
 Thank God for thee tonight,
 My mother dear.

Our home you always blest
 With thy sweet thoughtfulness
 And perfect love;
 Our battles thou didst fight,
 And nursed us day and night,
 Led us from wrong to right,
 Thy children all.

To thee, our guiding star,
 We come from near and far
 With joy and song;
 Let's sing it loud and clear,
 All ye assembled here,
 This song to mother dear,
 Our queen tonight.

For thee our prayers arise,
 To God above the skies,
 Thy life to bless.
 God grant thee many years
 Free from all pain and tears,
 Added to threescore years
 Thrice more than ten.
 — *Mrs. Leo Schram.*

Mother

In all the world — go where you will —
 You'll never find another
 Who'll stick to you through good or ill,
 And love you like — a mother.

In all the world — where'er you roam —
 With sister, wife, or brother,
 You'll never know so sweet a home
 As that one made by — mother.

In all the world — though wealth commands
 For you the work of others —
 You'll never find a pair of hands
 To toil for you like — mother's.

In all the world — although you should
 In riches nearly smother —
 You'll taste no cooking half so good
 As that prepared by — mother.

In all the world, though friends sincere,
 And more to you than brothers,
 You'll never for a moment hear
 A voice so kind as — mother's.

In all the world, though you break
 The tender heart of others,
 There is no heart can ever ache
 For you as much as — mother's.

In all the world — though you create
 A pleasure for another,
 You can give none a joy so great
 As you can give to — mother.
 — *Selected.*

**A Suggestive Program for
"Mother's Day" ¹**

SONG: "Love at Home."

Scripture Reading: Prov. 31: 10-31.

Prayer.

Recitation: "I Love You, Mother" (True Education Reader, Book II, p. 134).

Recitation: "Somebody's Mother" (True Education Reader, Book III, p. 74).
(Recited by one child while others act the story.)

Recitation: "Baby Has Gone to School" (True Education Reader, Book IV, p. 55).

Talk (or paper): "Mother of Moses" (using "Patriarchs and Prophets," chap. 22, for help).

Song: "Angry Words, O Let Them Never."

Recitation: "My Mother's Hands" (True Education Reader, Book V, p. 122).

Recitation: "My Good Old-Fashioned Mother" (True Education Reader, Book VI, p. 393).

"Who Am I?" Stories of Mothers of the Bible.

Recitation: "Grandmother's Sermon" (True Education Reader, Book V, p. 214).

Story: "The Lad's Answer" (Retold from "Stories Worth Telling," p. 57).

A Tribute to Mothers: (Reading from "Counsels to Teachers," p. 144, "The Mother's Work").

Presenting White Carnations to Mothers (carnations may be made of paper if you are situated where real ones are not obtainable).

Song: "Home Sweet Home."

¹ This program, arranged by Mrs. Nelle P. Gage, is built of material within the immediate reach of all our teachers.

HOME EDUCATION

The Message of Elijah¹

ARTHUR W. SPALDING

ONE of the scriptures most familiar to us is that prophecy in Malachi 4: 5, 6:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

That prophecy was partially fulfilled in the appearance of John the Baptist (Matt. 17: 11-13), even as the first appearing of Jesus Christ in part fulfilled the Messianic prophecies. But as there was postponed to the second coming of Christ "the great and dreadful day of the Lord," so particularly in our time, just before that great day, there is due the mission and the message of Elijah.

What is that mission? It is to "turn the heart of the fathers to the children, and the heart of the children to their fathers." It is not necessarily a continuous exhortation to fathers to draw near to their children, nor to children to obey their fathers. No; it is something more thorough and far-reaching than exhortation. It is education.

And understand: education is not mere talking, mere telling, mere insisting upon a truth. Education is the establishing of habits. I may assent to a truth, I may say I believe it, I may be baptized as a token of my acceptance of it; but not until I live it in my daily habits have I been educated in it. And until I am educated in the truth I do not have the truth.

Now this is what the message of Elijah amounts to. It is not said that Elijah preaches to fathers that they should love their children; though doubtless he does preach. It is not said that he tells the children to obey their parents; though

doubtless he does tell them. But what it says is that he turns the heart of the fathers to the children, and the heart of the children to their fathers. And that, my friends, is a mighty work; a work that involves teaching as well as preaching, involves study as well as work; involves the overturning of old habits and the institution of new habits; involves the birth, or the growth, or the new direction of a love that is as deep and broad and strong as the love of God, — that is, indeed, a mighty manifestation of the love of God.

There is no use denying that such a reform is needed today. It is needed in the world, and it is needed in the church. There are some people who affect an unholy mirth, a ribald scorn, of all efforts to assist parents. "I was very wise," says one, "about the way to train children until I had some of my own; but the older I grow the less I find I know." "None are so capable," sneers another, "to teach the duties of parenthood as the maiden aunt and the stripling student. The world has long been pedagogued by the inexperienced."

It is very true that the inexperienced are sometimes prone to lecture for the benefit of those who could do without. And their efforts often serve to bring into disrepute a work that is vital to the success of the church. But then, we are nearly all more or less inexperienced, and the rest of us need patience to bear with our rather crude efforts to benefit humanity. It is not a very humble nor a very superior spirit that stands to one side and carps at the enthusiasm of the would-be helpers. "Thou wast altogether born in sins, and dost thou teach us?" is a sentiment needing very little change to fit the attitude of such critics.

We face the fact that God has prophesied a movement for our day and time which is to turn the heart of the fathers to the children and the heart of the chil-

¹ Issued by the Home Commission of the General Conference of Seventh-day Adventists.

dren to their fathers. Come how it may, it is a message that some thousands in Israel will receive. I believe that the message of Elijah has already come from God. In the testimonies of the spirit of prophecy there are manifest the instruction, the exhortation, the encouragement, and the inspiration, that, if heeded, will accomplish the purpose of God in the home and through the home, in the church and through the church, in the world. The true basis of human love, the underlying principles that should govern courtship and marriage, parenthood and the training of children, the purpose and aim of the home, its relation to the community, the nation, the church, and the world, are declared and iterated in those inspired writings.

But they have been neither closely nor widely heeded. And as Elijah in his anguish was forced to cry out, "The children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left;" so the servant of God who bore the message to us was bowed with the feeling that it was not being received and acted upon. "Yet," encourages the Lord, "yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal." Israel's heart after Elijah had passed, was turned more toward God than he could in his day perceive.

We need now Elishas and sons of the prophets to develop that spirit, to impress that teaching, to mold the work into the form that shall bring the full results. Our hearts must be open and tender to the impressions of God's Spirit, that we may in sincerity pray: "Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them." And it needs an intelligent application of all our powers to the saving of our children through the work of our homes, with the addition of all the other influences of the church.

We stand in no slight peril. The world's homes are being abandoned for pleasure, for dissipation, for folly. It is

easier than we suspect to be drawn into the current of the world's ideals and evils, and to deceive ourselves with the belief that we have the truth, while the state of our homes and the course of our children are preparing for us a most terrible disillusionment.

We need in this time of peril, not a nervous, apprehensive fear, but a clear-sighted view of what is needed in our own individual homes, a securing of instruction from the Word of God to meet these needs, such help as we can give one another in the application of that knowledge, and a God-given power to live what we know. We need to proceed in a definite, specific way to eradicate weaknesses and establish good habits and plans.

Let us be of good cheer! God is with us to enable us to make our homes "little heavens to go to heaven in." Therefore must we work more earnestly from this time forth to make the message of Elijah bear fruit, first in our own lives, and then in such other lives as we can reach.

Common Sense in Managing Children

STELLA LOUISE WOOD

Part III

THE doctor must study the laws of the body and of the mind, the lawyer the statutes of his country; the farmer could not raise a single crop without the operations of the laws of seed and soil and the return of the seasons. All our safety and happiness depend upon our obedience to righteous law.

It is the lawlessness of adults in so-called small things that leaves a lasting impression upon the children who see so much and miss so little that goes on in the adult life about them. The dishonesty in high places, graft in municipal affairs, pass him by — they are out of his realm; but he does form his own conclusion when his mother gives his age as two years less than it really is, so that she may not have to pay full fare on train or street car.

He sees the sign which he has been told reads, "Keep Off the Grass," and he observes that under favoring conditions it is disregarded. He sees grown people walking where the sign reads, "No Trespassing Under Penalty." Paper is thrown in the street, cars are defiled by expectoration even while the offender is adjured in large red letters to "read the ordinance," and many people keep stubbornly to the left when the entrance is marked plainly, "To the right."

He hears us talk of running our automobiles at a speed quite inconsistent with public safety and contrary to the laws, and hears laughter at the fact that some friend was "run in" for speeding, and by the clever use of a few cigars and a coin or two he got off with only a light fine!

These perhaps seem small to us, but the continued practice of them amounts in the child's eyes to the announcement of a settled policy. He might easily deduce from the foregoing illustrations something like the following: "Mind when some one is looking; consult your own will regardless of the rule; be sure there is a way to escape punishment if you are smart enough to find it." All this his common sense tells him is true of the adults about him.

I remember feeling that our teacher in the fifth grade was very hard-hearted not to dismiss us early on some of the delectable days of early spring when Nature surprises us with balmy winds and golden sunshine, and the young human animal feels so strongly "the call of the wild." It was a surprise and a pleasure to find out that she could not give us a holiday without the permission of the principal; that the principal would have to consult the superintendent, and that the Board of Education must give its consent before a holiday was possible. And even if that august body decreed too many holidays, they were liable to be brought to book by outraged parents, who thought holidays were bad for the children and unthrifty for the taxpayers who supported the school system.

To the child, grown people apparently go to bed when they wish, eat what and when they desire—in fact, ignore any law but that of their own caprice. It is a great comfort to a child when he is torn from the family circle at the height of the festivities and put into the hated bed, to learn that he is not the solitary victim of a cruel and heartless order, but part of a sleeping world; the birds, the chickens, the flowers, other children, all the little growing things are together preparing for the work and play of the day to come.

Even grown folks must obey the law of their own physical well-being if they would enjoy the liberty of health, though the little child gets but a sorry idea of that from the conversation of some of his self-indulgent elders. Daily contact with lawless adults is a most destructive influence for the child, and yet really, does not health follow obedience to the laws of the body, peace follow obedience to the law of the State, and joy, obedience to the laws of the spirit?

Common sense tells us that with the children as with the municipality, the need is not so much for more laws, as for men and women with self-denial, courage, and perseverance to enforce the laws we already have. A conviction of the right of what is required of the child or of the citizen, carries with it a force which goes far toward securing obedience. The fact that the law forbidding bicycle riding on the sidewalk is a kindly provision for the safety of women and children; that health demands clean cars and streets; that the grass must have time to grow green again after little feet have trodden it down; that we keep to the right to secure orderliness and to insure our own comfort; all this takes but few words and means much to the child, if word and deed go together, if we embody in our own lives the conviction that laws are like the dikes which keep out the flood; reckless the man who for his own selfish gratification breaks down the dike.

Yes, to "take life in the same right-

eous, loyal, obedient spirit" that boys take football, to "hit the line hard," to "love the law," and throw into its observance all the enthusiasm engendered by the glory of the game of life, is to solve the problem of discipline for ourselves and our children.

We must grasp the inspiring truth that obedience is not a giving up, but a taking up; not a shutting out, or hemming in, but an enlargement of our aims and opportunities; it is exchanging the petty for the great, the narrow for the broad, the small personal for the great universal. — *Kindergarten Division, Bureau of Education.*

Reading the Bible Cures Nervousness

SOME years ago a woman, who herself tells the story, went to consult a famous physician about her health. She was a woman of nervous temperament, whose troubles — and she had many — had worried and excited her to such a pitch that the strain threatened her physical strength and even her reason. She gave the doctor a list of her symptoms and answered the questions, only to be astonished at this brief prescription at the end, "Madam, what you need is to read your Bible more."

"But, doctor," began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated, with kindly authority. "Then come back to me a month from today." And he bowed her out without a possibility of further protest.

At first the patient was inclined to be angry. Then she reflected that at least the prescription was not expensive. Besides, it certainly had been a long time since she had read the Bible regularly, she reflected with a pang of conscience. Worldly cares had crowded out her prayer and Bible study for years, and though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Chris-

tian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to his office.

"Well," he said, smiling as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I don't," she said honestly. "I feel like a different person. But how did you know that this was just what I needed?"

For answer the famous physician turned to his desk. There, worn and marked, lay an open Bible. "Madam," he said with deep earnestness, "if I were to omit my daily reading of this book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible; I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for the sources of peace and strength outside of your own mind, and I showed you my own prescription. I knew it would cure."

"Yet, I confess, doctor," said his patient, "that I came very near not taking it." — *Philadelphia Ledger.*

School Programs

(Concluded from page 272)

added interest. A plain, sweet-faced little girl sang very impressively, "Let the Little Ones Come." One of the best speakers gave "The Raising of Jairus' Daughter" at the opening. For the closing number, another good speaker gave selections from the life of Paul as given in "Education."

"IF any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter;
God help me speak the little word,
And take my bit of singing,
And drop it in some lonely vale,
To set the echoes ringing."

Parent-Teacher Association

Program for Parent-Teacher Association

"Thrift"

ROSE E. HERR

Time: one hour and twenty minutes.

Opening Song: No. 486, "Christ in Song."

Prayer.

Report of Secretary and Treasurer.

Reports of Committees.

Business—unfinished and new.

Report by teacher on attendance and punctuality of pupils during past month. (20 minutes)

Remarks by leader on purpose of this program. (3 minutes)

Exercise by Pupils: "Bible Thrift." (10 minutes)

Talk: What the Spirit of Prophecy Says About Teaching Industry and Thrift. References: "Counsels to Teachers," pp. 273-280; p. 307, pars. 1 and 2; "Education," pp. 214-222. (10 minutes)

Chorus by Children: No. 33, "Christ in Song." (7 minutes)

Talk: How Others Are Teaching Thrift. References: *Normal Instructor*, March, 1920, p. 27; April, 1918, pp. 15, 21; October, 1919, p. 22. (10 minutes)

Free discussion from floor. (5 minutes)

Definite plans for us to work out. (5 minutes)

Vocal Solo. (5 minutes)

Social Visiting.

A Few Suggestive Lines of Work Suitable for Children Six Years of Age and Beyond—In Town or Country

Planting, caring for, and marketing the crop from:

One potato.

Twelve tomato plants.

$\frac{1}{8}$ acre of potatoes.

$\frac{1}{8}$ acre of corn.

Five or six squash or pumpkin seeds.

A twelve-foot row of cucumbers.

A dozen rows of beans for dry or string beans.

Setting a hen and raising chickens, selling same in fall or keeping for egg production.

Free Bulletins—M. A. C. Extension Dept., East Lansing, Mich.

No. 6. "Some Bean Pointers."

No. 3. "Some Seed Potato Questions Answered."

No. 20. "Hotbeds and Cold Frames."

No. 21. "Poultry Culling."

Exercise by Children

"Bible Thrift"

(One child—a good reader—to ask the questions. The answers should be memorized and given in response to the questions. Much drill is needed to insure clear, distinct utterance.)

1. What lesson may be learned from the ant? Prov. 6: 6-11.
2. What is said of the difference between the sluggard and the diligent?
"The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat." Prov. 13: 4.
3. What shall be the reward of him that gathereth by labor?
"Wealth gotten by vanity shall be diminished: but he that gathereth by labor shall increase." Prov. 13: 11.
4. What is the result of being idle?
"Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger." Prov. 19: 15.
5. What was one of Sodom's sins?
"Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." Eze. 16: 49.

6. If a man will not plow because it is cold, what is the result?

"The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing." Prov. 20:4.

7. What other excuse do lazy people sometimes give?

"The slothful man saith, There is a lion without, I shall be slain in the streets." Prov. 22:13.

8. What lesson is taught by a lazy man's field? Prov. 24:30-34.

9. How does the Lord regard the person who is slothful in his work?

"He also that is slothful in his work is brother to him that is a great waster." Prov. 18:9.

10. What promise is given to the man who works his ground?

"He that tilleth his land shall have plenty of bread." Prov. 28:19.

11. What is the fate of the slack person?

"He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich." Prov. 10:4.

12. Who is considered wise?

He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame." Prov. 10:5.

13. How do people regard the man who sells his produce?

"He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it." Prov. 11:26.

14. What are the traits of a virtuous woman?

"A virtuous woman . . . seeketh wool, and flax, and worketh willingly with her hands. . . . She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. . . . She looketh well to the ways of her household, and eateth not the bread of idleness." Prov. 31:10, 13, 24, 27.

15. Should we be selfish in our prosperity?

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." Prov. 19:17.

16. Who besides the poor should receive part of our goods?

"Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:9, 10.

17. With what spirit should we work?

"Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10.

"OVER \$4,000,000 was saved and deposited in banks by American school children during the last school year (1920-1921), as compared with \$2,800,000 in the preceding year; and the number of depositors increased from 462,000 to 802,000 in schools having a total enrolment in the two years respectively of 1,015,000 and 1,829,000, according to the annual tabulation of the Savings Bank Division of the American Bankers' Association which has just been finished."

Parents' Reading Course

"Education," pages 301-309

The School of the Hereafter

IN the heavenly school, who is the teacher and what the field of study? Speak of the branch school. Give John's description of the school of the hereafter. When will man be taught of God as at the beginning? What will then be seen as it cannot be viewed now? What change will there be in created things? What will then open up to the history student? What else will be made clear? How do angels minister to the people of earth? Describe our life in connection with that of others. What has our service here to do with our service there? Why was the great controversy permitted to go on through the ages? When will Christ be satisfied?

Write a review of the book "Education" based on the following questions:

1. What books comprise the Reading Course for which you are applying for a certificate?

2. When did you begin your course? When did you finish your reading?

3. Have you studied the lessons given each month in the EDUCATOR?

4. Name at least ten chief points made by the author. List them in order, 1, 2, 3, etc.

5. What did the author seek to accomplish by writing the book?

6. Mention at least five points in which you agree with the author.

7. In what respects, if any, do you disagree?

8. Give five brief, striking quotations from the book.

9. What new questions or problems did the book suggest to you on which you desire to read further?

10. Write a paragraph telling what help the book has given you for your work.

Mail this review to your conference educational superintendent.

"NINE tenths of the failures of life are due to a lack of devotion to the work in hand, to a vacillating, indifferent, flippant attitude toward life."

Good News for Our Teachers in Spanish Fields

"THE Palmer Method of Business Writing" has been tried out most thoroughly in the schools of the United States, both public and private. It has proved itself satisfactory. We have watched the results of the careful teaching of the Palmer system, and find it developing good penmen wherever its instruction is carefully followed. The use of the English edition has extended to Central and South America, and the general plan has been followed without the pupils' being able to read or understand the copies.

The A. N. Palmer Company (30 Irving Place, Sixteenth St., New York City) has now issued the book in Spanish. This will greatly simplify the matter of teaching penmanship in Spanish-speaking countries. This book contains about one hundred pages, and retails at 50 cents a copy.

Book Reviews

The Teacher and the School

by Chauncy P. Colgrove, A. M., Sc. D. Charles Scribner's Sons, New York. 405 pages. Price, \$1.50.

A very inspirational book! A teacher cannot thoughtfully read this book without a greater desire to be a stronger, better teacher. The teacher, if he would succeed, must know what he teaches, how to teach it, and whom he teaches. The author pleads for real scholarship, for thorough professional training, and a careful study of children—in short, for a teacher who can *teach*. The different phases of the teacher's work are discussed; as, organization, management, instruction, training, and discipline. The detail of school experience is taken up, the experience that the would-be teacher knows he will meet, and also the experience that he has never thought of meeting, but which will surely come are foreseen by the author, and he aims to prepare the teacher for them. Habit formation and character building are seen as one and the same thing. A valuable book for every teacher.

Sex, for Parents and Teachers

by William Leland Stowell, M. D. The Macmillan Company, New York. 193 pages.

This book is properly named, for every parent and teacher should understand the subject of sex. Dr. Stowell received his first instruction in "the wonders of birth and motherhood" from his Christian mother. He so much values the help her teaching has been to him that he writes for other parents and dedicates his book to his beloved mother. Every child needs careful instruction in the subjects treated in this book. If he does not receive it from a clean, reliable source, he is sure to get it from an unclean source. We are past the time in human history when we can afford to be silent on this important subject.

The author handles the subject scientifically and yet simply. He develops his subject by the use of plants, insects, fishes, birds, and the higher animals, and treats of the different stages in the development of the human being. He touches the subjects of habits, marriage, heredity, eugenics, purity, etc. "False modesty leads to ignorance; ignorance to disease, perhaps to despair."



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C. L. STONE, Principal

Are You Reading

every page of the *Christian Educator*? Do your friends know about it? An educational superintendent writes: "Every one is delighted with it. One sister said, 'Why, I didn't know that our people published such a valuable paper as that! It's the best educational journal I have ever read.' This lady was for many years a teacher."

Tell the parents about the Home Education Department. There are articles in this division of the journal which, if carried into practice, are worth vastly more than the price of a whole year's numbers. Study them and give your children the benefit.

Teachers are finding help that satisfies in the Elementary Education Department.

The New Year

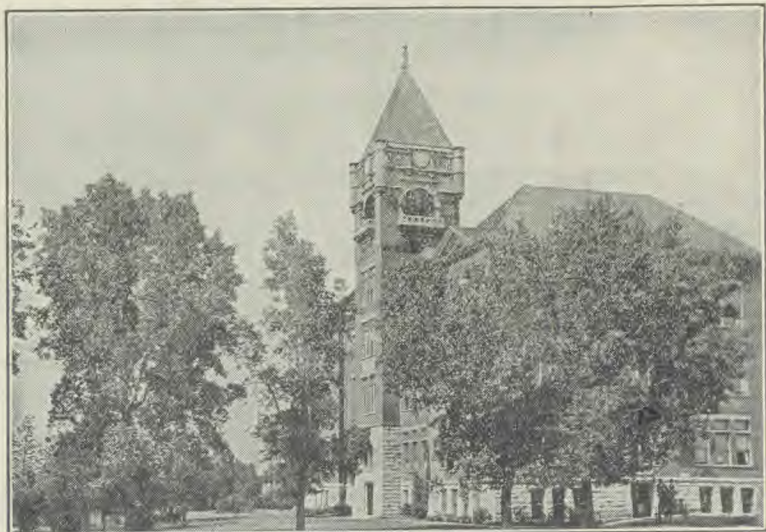
What will you do with it? Form the habit of using its spare time systematically in correspondence study and it will be almost as good as going to school. For catalogue of information about the matter, write to-day to

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