HOME and SCHOOL

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The Pillars of Home

AGNES LEWIS CAVINESS

I LOVE to write about home. It is such an ultra-modern subject. As I write, there are dozens of brides fussing about, caressing their pretty, pretty things,— whether in one room or in a mansion,— standing back to see how the teakettle catches the sunlight through the eastern window, or rearranging the furniture in a tiny living-room, just for the sake of glorying in their possessions.

And yet it is such an old subject that we almost forget it. There are many topics that one hardly dares touch with his pencil point — questions whose rapid development makes an editor afraid to speak his mind lest the aspect be changed before his paper can reach its readers. Not so with home-making. The foundations of home are as old as the race. In these foundations are a few elements that I want to talk about — elements that make for solidity and endurance.

First of these is sincerity. Sincerity means so much more than not telling lies. For instance, it means:

"Good-by, my little daughter. You know how glad mother was to let you go to Miriam's for a happy time the other day. Now mother is going to call on some of her friends. Isn't that fair? And you're going to be happy, and help Aunt Sarah all you can? I thought so. Good-by, dear."

It means also:

"My boy, what would you think of selling the Jersey calf I gave you last spring? There is a man interested in her. I wish you would come out to the pasture with me and look her over and decide on a price — that is, if you care to sell."

It obviously does *not* mean sneaking out the back door and running a block down the back street so the small daughter on the porch will learn sometime later that you are gone, while she screams and stamps her feet because her mother tricked her.

It does not mean selling the Jersey calf with no word to the boy, who finds it out only after having hunted hours for her; or laughing at him when he cries,

"But, father, she was mine! You gave her to me! I tell you she was mine!" Sincerity is priceless.

"DEAR MRS. C——:

"The committee on that May program will not meet this afternoon. I will let you know as soon as a time of meeting is appointed.

"Hastily, but always sincerely,

"————"

I was working in my flower beds when the child brought this note. I can see it all now — just the corner where we stood. But the clearness of the picture comes from the gripping impression made by that last line,—"hastily, but always sincerely,"— how hastily I well knew. She was being father and mother both to her children — breadwinner and home-keeper. Most of us find either obligation sufficient to tax our energies. "But always sincerely"— this is enviable. As I stood there with her bit of paper in my hand, I felt a profound longing which I feel again today, as I write, to be *always* sincere.

Sincerity simplifies life. So many complications vanish when we make the first test,— that of sincerity. A great part of our lives we spend in explaining what we have said or done without sincerity. Sincerity does not mean bluntness nor unkindness. It is a difficult characteristic to analyze, but its presence or absence is quickly detected. If I possess it, it colors every hour of every day of my life. It characterizes my conversation, my clothes, my home, my work, my life. If I possess it not, I cannot borrow it or buy it for a certain occasion and lay it off when I have done with it. To add sincerity to a given effort is raising that effort to the *n*th power. To withdraw sincerity is to place a minus sign before the entire equation.

I often think Christ must have meant sincerity as well as innocence when He said, "Except ye . . . become as little children, ye shall not enter into the kingdom."

Another of these elements that come into successful home building is sympathy. The word is so often misused that I almost fear to say it. It does not mean simply being sorry for somebody. It means just understanding, wordless sometimes, but perfect, and oh, so comforting! They say this ability to project oneself into another's experience is the artist's gift. Perhaps it is. But I think God usually leaves it about where mothers can lay hands on it, if they are eager for it. Anyway, some one in the home-beautiful (I am not speaking of houses, you understand) must possess it.

But it is surprising how long it takes us to acquire its possession. When a girl-wife greets her husband at the door with, "You're slow tonight, aren't you? Did you have to work so late at the office? O, is that flower for me? Well, put it there on the table. You'll have to hurry to get dressed before time to go. I'm all ready, and I don't want to wait," — I say, when she says this sort of thing, she does not mean to be heartless; she is just stupid. A dozen years later she may have sense enough to know that that cheap little flower is this big man-child's way of saying he is sorry he was grouchy this morning — his only possible way of telling her. She will understand this, and will love the thought, and the man, for all he wanted to say and could not.

When little Dave comes in from the workshop, having worked an hour putting the hinges back on his tiny tool box, it isn't heartlessness that makes his mother say when he proudly shows it to her: "Why, you've got them on the wrong side! The cover can't go on that way. Leave it alone, and let your father fix it when he comes. You can't do it right, anyway." It is not heartlessness; it is just stupidity. But why can we not learn? We go stumbling through life, hurting our nearest and dearest, and not knowing even that we do it.

Love is not always an adequate substitute for sympathy. Men and women marry having love, or thinking they have it, and their little craft goes to pieces on the rocks for want of sympathy. A man and a woman came into a court of domestic relations, asking divorce. The

judge said it was the cleanest case he had known in years — nice clean man, nice clean girl. They had been married only a year. It was in the early spring. John wanted to put his incubator into their dainty bedroom where he could attend to the lamp at night. Mary said if John loved her, he wouldn't want to soil her blue-and-white room with his smelly old incubator. John said if Mary loved him she wouldn't mind a little dirt and inconvenience if it helped him. Neither could get the other's viewpoint, and so they were willing to say that their whole attempt at home-keeping together had been a mistake.

And yet this sympathy is really an outgrowth of the third element I want to speak of, which is service. A real home does not exist without unselfish, great-hearted, spontaneous service. One may build up a chain of hotels without it, but never a home. It would seem a trite thing if I should say, "Service glorifies life," but it really does. Those characteristics we most covet grow only out of service for others. In every real home there is at least one in whose life the keynote is service. It is not always mother, but it usually is. To every such burden-bearer has come the opportunity to build for herself a great character — courageous, upright, helpful, open-hearted, and serene. That consciousness ought to take the drudgery out of the days for her.

They tell us that in one of Murillo's pictures in the Louvre, one sees the interior of a kitchen; but doing the work there are, not mortals in odd dresses, but beautiful, white-robed, white-winged angels. One is lifting a pail of water with ineffable grace, one puts the kettle on to boil, one is reaching into the cupboard for plates, and there is a precious cherub running around getting in the way, trying to help.

I wish I had that picture over my kitchen table. It would help me to comprehend the beauty of service. It would teach me that it is the motive and the aim that consecrate anything we do, and the doing of God's will is always splendid work, though it be but washing dishes or mending the family stockings.

I had meant to stop here, but I must write of one other great essential of home-making. That is sunshine. I am more and more sure that it is a duty, though if we are sunny from a sense of duty only, our sunshine will be a monstrosity. But it must be a duty. Else what means St. Paul's imperative, "Re-

joice always"? What else means his own triumphant, "I have learned . . . to be content"? I know many homes where this lesson has been learned. Happiness is not dependent upon houses, nor possessions, nor luxury, nor leisure, legitimate and desirable as are all of these.

How often I find myself saying, "Now if I just had this, or could do that, I should be happy!" But I know we cannot wait for happiness; we must make it now, out of the everydayness of life. We shall have to find joy in the present moment, or we shall never get it at all. A new blossom on my red geranium (even though I forgot to water it); the sight of the rooms in order; the children scraping out the cake pan and giggling as they reach over each other's spoons; the warm, loyal letter such as I received today — these make me realize that life is good and happiness is right beside me.

I know well that the fulfilment of these longings is possible only when in home and heart I make room for that Lover of homes who said: "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head."

Baby Girls and Baby Dogs

MARTHA E. WARNER

ONE afternoon as I was reading I heard some one howl out, "Here you; drop that!" Looking out of the window, I saw by the roadside an automobile, with a grimy man crawling out from under it, and a baby girl toddling in the direction of a woman who was walking down the street.

The man went after the child, took something away from her, spanked her soundly, and called to the woman, "Come back here and take care of this blamed young one. If a few more things get lost, we will be stalled here all night."

I turned to my reading, which was about the training a pup received in the school where he was sent to learn the trade of war dog. Only the most skilful men were employed as trainers. The article went on to say, "Never once did a trainer lose his temper. And that was well; for once you lose your patience with a 'learning dog' and howl at him and beat him, you lose forever your mysterious power over him."

My thoughts wandered back to the baby girl and the lesson which her trainer — her father — had given her.

I heard him howl at her, I saw him beat her, and judging from the tone of voice, I know he had lost his temper — probably back there under the car, however. I do not think he realized that by so doing he had disqualified himself for a father.

I cannot understand why the training of a baby girl is not of as much importance as the training of a baby war dog; and yet baby war dogs *must not* be howled at, or scolded, or spanked, while baby girls are just baby girls, and no one will say a word if they are howled at and scolded and spanked.

Some way I feel sorry for the baby girls — and the baby boys — whose fathers, when they lose their temper, lose sight of their exalted position, that of fatherhood. And I feel sorry for the fathers, for I know they love their baby girls; yet they will continue to howl at them and beat them, unless they seek help from the great Ruler of us all, in whose sight a baby girl is infinitely more precious than a baby dog.

Reproduction of Stories

NELLE P. GAGE

ONE of the chief purposes of story-telling is the gaining of the language value which it affords, and this is mainly obtained through the retelling of the stories by the children. A short story may be told several times, if necessary, before it is reproduced. A long one might be told from beginning to end once, so the child will get the story as a whole, then each unit handled in the same way as the short story. Each part should be told until the children are familiar enough with it to reproduce it, before going on to the following unit.

Begin Again

THINGS that are worth the winning
Must ever at cost be won,
A feeble wish can accomplish naught,
And sees no great thing done;
They that are wise press onward,
Those that are strong ascend;
So be not still by a great defeat,
But begin again, my friend.

What is a fall or a failure,
But a call to try again?
Have some short roads to success been closed?
There are others that still remain;
Therefore be yet brave hearted,
And faithful to reach the end,
And the crown was best that was hard to win;
So begin again, my friend.

— *Selected.*

The reproduction of the story may be developed somewhat as follows:

1. Question the child on the leading points of the story. This will fix in his mind the general outline and leading facts.

2. Start the story and let the children help in the telling, giving any incidents they can in its development.

3. Gradually let the children tell more of the story and you less until they can tell it without any help from the teacher or from each other.

Encourage children to use new words in the retelling. Especially teach them by example and suggestion the use of such words and phrases as "because," "if," "while," "after a while," "before long," and "at the same time."

Let the child telling the story stand before the class and speak to his audience. Often a suggestion to tell the story as he will tell it to his mother or to some child who has been absent, will bring better results because the child feels there is real purpose in his telling.

Insist on clear enunciation. The child who mumbles gives the impression of weakness and untrustworthiness, while the one who confidently stands before his hearers and masterfully tells his tale is developing characteristics that will benefit him during his life.

Do not leave a story until every child can tell it well. The Bible class can be made, in this way, the strongest possible aid to the language work.

The longer stories which are learned in units may finally be told by several children, each giving a part, or they may be told by one child. Stories told by the children often make the most effective part of a public program.

One of the language values of story reproduction results from the corrections the teacher may offer the child in the telling. Usually make the correction after the child has finished, unless the thought of the story requires the correction while the story is in progress. Train the children to follow the consecutive order of events, and to keep to the point, thus training them to think and speak logically. Gently repress the too voluble, but do not nag. Attack a few bad habits at a time, but keep at these until they are overcome.

Schoolroom Decoration

MABEL A. PORTER

CHILDREN invariably are fond of color, of the pretty, attractive thing, whether it be a dress, a ribbon, a handful of colored beads or pegs, or a picture; and I have sometimes thought that the latter is most pleasing to wee tots. It is impossible to imagine a human being who, though he may lack the power of expression, does not inwardly feel his soul swell when he gazes upon some sublime scene of nature; and again even though artificiality lessens the grandeur, a picture is a wonderful thing, for many times God guides the hand of the painter, and men's lives have been changed by looking upon a masterpiece of art.

Truly we do not appreciate the marvelous mystery of this gift of color either in nature or in its use by the hand of man. We need color in our lives, we need color in our homes, we need color in our schoolrooms. Some of the schools I have visited are sadly lacking in this respect, and I wonder why. There is such a superabundance of magazines from which to glean pictures, and school supply houses have them at small prices. It pays to spend a little time and effort in this direction. I have watched, especially, little children gather around the place where pretty pictures have been hung, and their delight was a joy to see.

One must exercise judgment in the display, and plan it with some reference to the age of the children who are to occupy the room. One public schoolteacher whom I know has cut from the *Normal Instructor* story figures, colored and mounted them on cardboard, and has received many favorable comments on the attractive appearance of her room. We can adapt such plans to the work of the church school, varying from the exact thing used as we would vary any other item of our work.

Potted plants add greatly to the appearance of the room. Usually the children will gladly bring them from home. If you have no plant shelves, making some will afford a motivated piece of manual training work for the boys in your room.

Then every teacher should place a piece of green or brown burlap in a conspicuous place for the exhibition of the children's work, the best work of course, and this encourages them to do good work.

If you are lacking in talent for drawing, then send to any one of the numerous supply houses advertised, and purchase, at a few cents' expense, stencils for blackboard pictures and borders. They are effective and timesaving, and very easy to use.

I am sure that I do not need to mention that, first of all, cleanliness and order are imperative. And may I touch upon the delicate subject of the teacher's dress? Pray do not wear the same gown day in and day out, week in and week out. It is so monotonous. A little boy who came from one of the poorest and most uninviting homes imaginable, whose teacher appeared in interminable sameness, said to her, when at last she ventured to make a change, "Well, Miss G——, it does look good to see you in something different!"

Would it not be fine if our schools could have a Victrola? Music is another kind of color needed in our lives. Do you know that a woman has just completed an invention whereby one can enjoy watching the play of beautiful colors while listening to music? The study of masterpieces and a short review of the life of the artists is an aid to children in becoming familiar with and interpreting fine pictures. Let us do all we can to develop the love of the artistic in the youth under our care.

Those Little Wigglers in Church

UTHAI VINCENT WILCOX

JUST suppose that you found it necessary — were required — to sit for thirty minutes, forty minutes, or fifty minutes, and listen to a man talk in a foreign language, say in Greek or Russian or Chinese. Would you enjoy yourself? Would you sit there with good grace, with pleasure, not understanding what the man was talking about? Of course you wouldn't. You'd rebel. It would take a mighty force to compel you to do this once a week, wouldn't it?

Yet the experience would not be so very different from that of your children, or your neighbor's children, who have to go to church and listen to the minister preach. The average sermon is to them as Greek is to you. They do not understand or appreciate what the speaker is talking about. They know nothing about philosophical subjects and great theological distinctions and ecclesiastical policies wondrous wise.

If it is hard for you to sit still and apparently give heed to a talk you do not understand, what about the boys and girls who are abounding with life and energy? To them composure and quietness make the hardest kind of work, sometimes even torture.

But yet the fact that the average boy and girl cannot understand the sermon on Sabbath, is not sufficient excuse for their absence from church services. There is hardly a better habit to have than regular attendance at the services of the house of God. The decorum and reverence which rightly attach to the church service have a disciplinary effect upon the tumultuous spirit; and if this atmosphere is maintained in the church, as it should be, the education to the child is of incalculable value. And in this spirit he will come gradually to comprehend the teachings that are there given. That reverence and that studiousness will help greatly in the formation of noble character. When the habit of churchgoing is begun and inculcated in children, it is seldom entirely broken in after-life; and its influence will help greatly in giving them good habits and in sowing the seeds of noble thoughts and deeds.

What we need, while introducing the child to this habit of churchgoing before he is able to understand the preacher, is to provide for him something which is in keeping with the spirit and purpose of the service and which is yet suited to his comprehension. Gradually, then, as he grows older, we may draw his mind into participation in the thoughts which come from the pulpit.

First, what may the parents do? Babies, it may first be said, may or may not be taken to church, according as they behave or misbehave. Some are easily

induced to sleep; others are not. The only course for the mother or father of a little baby who cries in church, is to take him out; for the church service should not be disturbed. As the baby grows older, a little firm discipline administered at the time of taking out will often induce quietness for the rest of the service. But the individual case should be considered; a sick baby is not at fault for fretting.

When the child is approaching two years of age, and thereafter, he may be amused in church with a special small picture book, made at home by sewing cloth or stout paper together, and pasting in it colored Bible pictures — the usual Sabbath school cards, for instance. Make it gradually, with a new picture every week, and let it be used only for church service.

A little later a blank book or pad, with a pencil for marking, will interest the average child. And it is not out of keeping with the service to do a little quiet paper folding, making, for instance, a paper boat that may connect itself with his lesson of Jesus teaching on Galilee; or a springy paper stool such as Mary, perhaps, sat upon to listen to Jesus.

As the children become still older, their attention should be drawn to the sermon, and they should be encouraged to catch and understand all they can of it. This may be begun at quite an early age. For instance, a little boy or girl may be given a pad and asked to listen to the minister and notice every time he uses a certain name or word, as Joseph, or David, or Jesus, and to put down a mark on the pad for every time he hears it. Before he knows it, he will be finding something in the sermon he understands.

The young adolescent — the twelve to fifteen year old boy or girl — is liable to become the most restless and out-of-hand. In one church, on the initiative of the Sabbath school superintendent, these adolescent boys and girls were started on an interest in the church service by being furnished small notebooks, and requested to take notice of the sermon. One week they were to take down all the references to Bible texts; another week to note every allusion made to things in nature, as trees, flowers, streams, etc.; another week the references to current events. A little planning beforehand with the speaker supplied the cue for the day, according to the character of the sermon. Afterward these boys and girls, with the superintendent, compared notes and made some very interesting studies. Even one home alone could do this.

It is a happy thing if the parents are equally keen in making mental if not written notes. It would help to have a fruitful discussion of some part or the whole of the sermon at the dinner table afterward. This is quite distinct, however, from a criticism of the sermon at the dinner table.

Now, what may the pastor do? In some churches the custom has been established of having a "children's time" before the giving of the longer sermon. That is, a definite part of the church service is adapted and made intelligible to the little ones. This needs a good deal of study and thought on the part of the preacher, that he may be neither too stilted, and so overshoot the mark; nor too simple, and so undershoot it.

Jesus made His addresses simple enough, usually, for young and old. And He did it by using a great deal of anecdote and figure, as well as by using simple words. The character of His stories was always high. If ministers will use Him for a model, rather than some modern evangelists, they will make their speaking as intelligible while yet as dignified as His. And the youth and the children will hear them gladly.

Parents are under obligation to see that their children are orderly in church. Families should sit together; and if there is the happy relation between the members of the family that there should be, this will not be hard to arrange. To let little children run in the aisles is inexcusable. Neither should

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The Stone That Went Plunk

Once upon a time there was a little girl whose papa kept a great many sheep and a great many cattle. They lived, this little girl and her papa and mamma and a little sister, away out in the country, beyond all the towns, and beyond most of the houses, on a great big farm, or ranch, miles wide; for they had to have a great deal of land to pasture their sheep and cattle. It was out on the edge of the desert where they lived, and over all the fields and the plains about them the grass grew for the cattle and the sheep to eat.

That is, it grew there in the wintertime; for it never was cold in that country, and there never was any snow. But it rained in the winter time a good deal, and so the grass grew then, and the sheep and the cattle ate it, and some of it the men cut for hay. But in the summertime it almost never rained, and then the grass dried up, and the cattle and the sheep for a while had nothing to eat but the hay which had been cut for them.

And then, of course, they had to have water to drink, too. In the wintertime when it rained, there was plenty of water; for some of it ran through the river beds and the brooks, and some of it soaked into the ground to feed the springs and the wells. But what should they do for water when the rivers and the brooks dried up? Well, up in the hills, where a stream came down, they built a dam of stone and earth, and made a little lake. This lasted long after the rivers were dried up; and here the sheep and the cattle could drink.

And then this little girl's papa had dug a well, right between his house and the barn. And he had walled it up with stone, so you could look right down into the well and see the water at the bottom. Then he put up a windmill, which pumped the water into a big tank. And so after the water in the streams had dried up, and after the water in the little lake had all been drunk up, still there was water in the well for them all to drink.

But one winter there was not so much rain as usual, and so the streams dried up sooner in the summer. And then after a while the water in the little lake behind the dam dried up. And then last of all, the water in the well dried up. So they had no water at all. What should they do? For if they had no water, their cattle and their sheep would all die, and they themselves would have to go away.

Well, then the little girl's papa called his family in to pray that the Lord would send them rain. So they all knelt down, father, and mother, and the two little girls. And first the papa and the mamma prayed; and *they* prayed for the Lord to send them rain; for that was the only way they could think of to get water; for you see even the water in the well was made by rain. But when this little girl came to pray, *she* prayed that the Lord would just send them *water in the well*. And when she prayed the Lord to do that, she believed the Lord *would* do it right away.

So as soon as they rose from their knees, she ran out into the yard, and picked up a little stone. What do you suppose she was going to do with it? She ran over to the well and leaned away over, and held the stone above it. What was she going to do? Why, she knew that when she dropped the stone, if there was *no* water in the well, it would go click! click! click! against the rocks on the bottom. But if there *was* water in the well, the stone would go *plunk!*

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The Chains That Bind

"THE chains of habit are generally too light to be felt till they are too strong to be broken." This is the terse statement of Dr. Johnson, and it must certainly catch the attention of any one who is in any sense responsible for the well-being of children.

The little spider weaves one thread; the weight of the diminutive fly would stretch it, perhaps break it. He weaves another, and still the fly is not bound. Painstakingly he weaves another, and then more, and still more, and now the little fly is fast; all his efforts will not release him. In his own strength he is utterly helpless.

One day there was a crash in the dining-room of the home of little Jim. Mother came running to see what was the matter. Her first exclamation was, "Why, Jim, did you break mother's pretty pitcher? O Jim, how could you be so careless?" Just at that moment a frightened little boy noticed tabby cat looking up interestedly at the table, and with the sight of the cat came a temptation, and, quick as a flash, little Jim yielded, and told his first lie. For several days he was troubled because of what he had done.

About a month from that time, Jim, who was a sweet, but rather reckless little boy, broke one of the wheels of his little wagon. Father, knowing his tendency to carelessness, had told him that if he broke that wagon he would not get him another. Poor Jim! He looked at the wreck, and remembered what his father had said. After thinking a few minutes, he said to himself, "I can't tell father." It chanced that a few moments before, Jim had seen three large boys pass by the wagon, and the thought came to him, "Why not let father think that I found it broken?" That evening when father came home Jim told him that his wagon wheel was broken and that a little while before he had seen three big boys out there playing.

A short time after this occurred, Jim came in very hungry from his play. He did not find mother, but he did find the cooky jar. There were only a half dozen cookies left, but Jim, in his eagerness, ate three of them and then ran back to his play. Later mother called to him, "Jim, have you meddled with the cookies? There were only enough for supper, and I cannot prepare any other dessert now." His answer was, "No, mother, I don't know anything about it. I've been out here playing." One, two, three threads woven about Jim, but he could not see them and did not feel them very much; and he was too small a boy to know what they meant.

Soon there was another, and then an-

other, and another, and many more. Jim had been growing older. Each lie had added a thread. The first ones did not bind him. They could easily have been broken, but as the little threads were added, each had strengthened the whole chain till today Jim, who is a man grown, is known as the "man who cannot tell the truth." Ah, it is the repeating of the act that forms the habit which becomes so strong that it binds the man. And in his own strength he is helpless. Let us be sure that it is only the good acts that our children are repeating. F. H. W.

My Privilege

AM I sorry that I am a member of the church school board? Indeed I am not; I am glad, and here are some of the reasons why:

I realize that what our children are to be in the future depends on what we do for them now, and I want to help do something to make better men and women of them.

It gives me the opportunity to visit the school, advise with teachers and patrons, and co-operate in making a better school.

It gives me a real opportunity to study school problems, and to help work out those problems for the betterment of the school.

I believe that what a teacher is means more to her pupils than what she teaches by word in the schoolroom; therefore I am glad that I may use my influence to obtain the best teacher.

Being a school board member gives me the opportunity of being helpful to the boys and girls of my church; therefore it is not a burden, but a privilege.

W.

"WE quit the goal that we have gained
To seek the one still unattained;
The records we have made, we take
To point to records we shall make.
Man's hope lies not in what He's done,
But in the task he's just begun.
Tomorrow's glory! that's the thrill
That spurs us on, and strengthens will."

Those Little Wigglers in Church

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there be any going out during the service, barring an emergency. Drinks should be gotten, and all other errands systematically attended to beforehand.

Children, as well as grown people, should not be looking over the backs of the seats. Perhaps if the grown people will practise keeping their faces to the front whenever some one is coming in at the rear, the children will be more easily induced to do the same when they think there is something interesting behind.

Let us, then, teach our children to reverence God's house and to love attendance at its services. But let us be considerate of their mental development, and inventive of educational devices to introduce them to an intelligent appreciation of the church service.

The Stone That Went Plunk

(*Concluded from page 43*)

So she dropped the stone; and she leaned over, listening, listening. Down it fell, and then—"plunk!" it said. There was water in the well! It had come since she prayed for it, and without any rain to make it!

She ran back to the house, calling, "Papa! papa! come quick! There's water in the well!"

So her papa came out, and he leaned over and looked, and he could see the shining of the water below. He started the windmill, and it pumped, pumped, pumped, and the water came pouring out into the tank for the cattle and the sheep and for all of them to drink.

That "once upon a time" was not so very long ago. And that little girl was a little Seventh-day Adventist girl who lived away out next the desert. And now I think that you'll not forget, and I'm sure that *she* will never forget, how when she prayed for water to come in the well, it did, and the stone went—*plunk!* S.

Blackboard Lessons for Beginners

MRS. CLINTON D. LOSEY

Lesson XI

(May's thoughts on Sabbath morning)

MAY:
How the bluebird sings!
He is in the apple tree.
He says, "O pretty sun!
I love to see you."
The yellow sun says,
"Day is here!
Be good! Be good!
For God sees you."
God is over all.
He made the sun.

Lesson XII

(May's vesper service)

MAY:
Mother, I see the *moon*.
It is so pretty!

MOTHER:
The moon is God's light, love.
It says, "God loves you, May."

MAY:
O, mother, I love God too!
He is so good to me.
He gives me sight.
I can see the pretty flowers.
I can see the singing birds.
At night I love to bow and say,
"I love you!"
God does not forget me.
O no! He loves me.
Day and night He loves me.

Lesson XIII

(Bedtime in Nan's home)

(Whisper) Pit-pat-pit-pat-pit-pat.

NAN:
See, mother, I am all in white.
Let me say, "Now I lay me."
. . . . . .
Now sing to me, mother mine.

(They go into Nan's room. Mother looks out of the window.)

MOTHER:
See God's lights, Nan.
God's lights say, "God is here."
He sees all.
The moon and *stars* are pretty.
Yellow stars are all over the blue!

NAN:
Sing "Little Stars," mother.

(Mother sings "Little Stars That Twinkle.")

MOTHER:
Good night, little Nan.

NAN:
(Sleepy) Good-n-ight.

Lesson XIV

NAN:
Good morning, Sunflower.
How do you do?
May I sit by your green stem?
I am so *well* today.
Little May is *ill*,
So she cannot run and play.
A bluebell is growing here.
And O, the pretty, pretty grass!
So green! So pretty!
. . . . . .
Well, Sunflower, good day.
It was fine to be here.
Now let me run to see May.
May is ill.
Come, Bluebell.
Let me give you to May.

Lesson XV

BLUEBIRD:
Here I sit, here I sit,
In the pine tree, pit! pit! pit!

OWL:
Who-o? Who-o?

BLUEBIRD:
I am Bluebird. Who may you be?

OWL:
To-hit! To-hit!

BLUEBIRD:
Well, To-hit, you may be pretty.
I cannot see you.

OWL:
Who? Who?

BLUEBIRD:
I cannot see you, To-hit.

. . . . . .

(A little puzzle. Can you guess?)

Red, white, and blue.
Bands of red and white.
A little blue, with stars all over it.
I love it. You love it.
There is no one but loves it well.

Lesson XVI

(Nat goes to mill)

MILLER:
Good morning, Nat.
I can see you are well.

NAT:
Well as can be, today.
I am to get meal for Mrs. Green.

MILLER:
Here it is in this bin.
See *how* fine and white it is.
It is not yellow meal.

NAT:
You may fill this can.

MILLER:
Here is the meal, Nat.

NAT:
I can pay you for it.
Here is a bill.

MILLER:
You are a good boy.
How *old* are you?

NAT:
I am *as* old as your boy.

MILLER:
So you are nine, are you?
Not a little boy at all.
Good day.

NAT:
Good day.

Lesson XVII

RAY:
Good morning, Nat.
See my good apples.
I have nine apples.
You may have *one*.
I will give May *two* apples.
And May's mother may have one.
We will lay one here for Fling and Fay.

NAT:
Who gave you so many apples?

RAY:
Mother gives me the apples.
Apples grow on apple trees.
We have two apple trees.
Yellow apples grow on one tree.
Red apples grow on one tree.
One tree is as old as father.

Lesson XVIII

NAT:
Swim, swim, little fish!
How well the fish swim!
There is a little one.
Can you swim, Ray?

RAY:
No, I cannot swim.
Can you?

NAT:
O, I swim in Florida.
We swim in the blue bay.
You might go to Florida, too.
There is fun for all in Florida.

Lesson XIX

MRS. RAT:
What can *ail* Mr. Rat?
He said, "I will go for meal."
He gets it for me.
He gets it for the little ones.
They are so pretty!
They are fat, too.
All day I have not seen Mr. Rat.
Can he be ill?
What can it be?
The little ones say, "Father! Father!"
What can ail father?
. . . . . .
O, here he is now!

Lesson XX

MR. RAT:
Well, here I am.
It is night. I have no meal.
We cannot dine tonight.
Let me sit down.
I ran and ran! I ran away!

MRS. RAT:
Who was it?

MR. RAT:
It was old Bow-wow.
He ran for me.
He said, "Bow-wow! Bow-wow!"
O, how I ran!
Bees can fly.
Birds can fly.
I cannot fly.
So I ran and ran.
O, how I ran!

A Lesson in Politeness

SOME one has told a story about a mother who had need one evening to pass between the light and her little son. With sweet, grave courtesy, she said, "Will you excuse me, dear, if I pass between you and the light?"

He looked up and said, "What made you ask me that, mother?"

"Because, dear," she answered, "it would be rude to do it without speaking. I would not think of not asking to be excused if it had been the minister, and surely I would not be ruder to my own boy."

The boy thought a minute, and then asked, "Mother, what do you think I ought to say back?"

"What do you yourself think would be nice?"

He studied over it a while, for he was such a wee laddie, and then he said, "Would it be nice to say, 'Sure you can'?"

This was the mother's time to say: "That would be nice; but how would you like to say just as Mr. F—— (the minister) would, 'Certainly'? It means the same thing, you know."

That little lad, now a student in college, is remarked for his never-failing courtesy. A friend of his said recently, "It's the second nature of W—— to be polite." The mother smiled as she thanked God for the opportunities that had been hers in the sacred circle of the home — to teach her boy these things that mean so much to him now.— *Classmate.*

EDITORIAL

How Does Your Day Go?

FLIP-FLOP like a bat, or swift and sure as a homing pigeon? Are your duties done on time and put out of the way, or are they always dragging at your heels?

Are you one of that innumerable crowd who say, "I never get any time to read. I just couldn't undertake that course of study! Why, I never could find the time. It's the best I can do to get the children fed and clothed and off to bed. Talk of my having time to play with them, or go off for a holiday!"

Or are you one who lives with your children; not merely for them, or alongside of them, but with them? who does feed them, not alone with corn flakes and potatoes, but with the bread of life? who plays with them, works with them, studies with them, and guides their destiny?

It makes the difference between failure and success in the home. And the secret is system. Every home must have a daily program, and live up to it. Plan your life, and plan your day. Cut out the things less essential; make room for the most important. You can. Let us know how you are doing it.

Don't Worry

WORRY eats into your strength, robs you of patience, of courage, of faith. It is the rust of spiritual life. The more we build our lives of the unprotected iron of earth's wealth, the more shall we find them attacked by the rust of worry. The gold of Christian confidence and purpose cannot be rusted. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

We worry about our reputations or about our influence, because we have sins that blacken us. Take them to God every day, every night, and confidently leave them with Him, with all that accompanies them, "casting all your care upon Him; for He careth for you." No need to carry them farther; don't!

And we worry because we don't know where to get enough money to make ends meet. Don't worry. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." Our Father has a thousand ways whereof we know nothing by which to provide for His children. Ask Him to provide, to show you the way of providing. Then follow His leading. Don't worry. You owe it to your children not to meet them with worried minds and anxious hearts. The joy of Christian life is yours. Take it, and prove it.

S.

The Most Valuable Workers

WE are living in strenuous times. Fathers and mothers are finding it hard even with careful planning to make the family earnings cover more than the necessities of food, clothing, and shelter. Mother looks at father, and father at mother, and neither can see how the children are to be educated.

Our observation is that those students who put *themselves* through school make the most valuable workers in after-life. But how can the young people do it if as children they have never learned the value of a dollar? The little children must learn the value of pennies, and

ETCHINGS

the dollars will be quite apt to take care of themselves; and with time and health as assets, every young person can have an education. Teachers as well as parents are to cultivate the ambition to save. They should give the thrift instruction; and along with this instruction, the duty with reference to tithes and offerings should be thoroughly inculcated. W.

Neglected Duty and the Arithmetic Class

DOESN'T the arithmetic class have something to do with money? Not altogether imaginary money that the teacher and the children never did have and never will have, but with saving what they do have. It might be well for the class to consider the individual power of saving. James J. Hill said, "If you want to know whether you are destined to be a success or a failure in life, you can easily find out. The test is simple and it is infallible: Are you able to save money? If not, drop out. You will lose. You may think not, but you will lose as sure as you live. The seed of success is not in you." Of course we all recognize that financial success is not the *only* success that is worth while in life, but it is, nevertheless, worth while.

There are preachers and teachers and doctors who can earn the money, but like those described by Haggai of old, they "put it into a bag with holes." How much better, more successful preachers, teachers, and doctors they would be if they now did not have to worry over finance because in childhood they had learned that their *wants* were not all of them *needs*, and if they had learned that self-control that would say, "I want that very much, but it is not necessary to my physical, mental, nor spiritual well-being, therefore I will do without it." Such people are thrifty, and are not embarrassed by finding themselves needing but with no funds to meet the need. W.

How Did You Spend That Money?

WE have in many ways taught our children to give, and this is right and proper, but have we taught them to save that they might have wherewith to give?

Children from Christian homes are taught to pray. They are taught to pray for many things, but somehow it never occurs to us that they should be taught to pray that God will direct them in their expenditures of money. Do we older ones pray very much about these things? Or would we rather manage our money matters without any divine direction? When we find ourselves in really serious financial difficulty, we are ready to ask the Lord to help us out, but why not pray enough about how we spend our money so that we shall not get into such difficulty?

Any observer knows that much money is spent for baubles which really yield nothing to the spender. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" If frugality is found in the man, it is usually because it has by some one been infused into the child. W.

IT is worthy of note that men who choose to serve the devil always feel that they are receiving less reward than they deserve, while men who choose to serve God always feel that they are receiving more.

Teaching Suggestions

October

Bible Six

FEDALMA RAGON

THE following is a suggestive introduction to the lessons on "The Prophecies of the First Advent," contained in Book Three. Have the members of the class open their Bibles and try to think they are living two thousand years ago, and that these are scrolls spread out before them. Ask them to show the portion of their Bibles contained in the scrolls, and continue with questions similar to this: "If you had lived then, would you have known that Jesus was coming the first time? Give me the reason for your belief. Turn to your scroll and read me a promise to show that He was coming." Probably no one can do it. "So it is fortunate you didn't live then, isn't it? You might not have known He was coming."

Study to arouse the child's interest in learning these promises for himself. With the books still closed, the teacher says that four of these promises are given in Lesson 15. All open books together and take a given time, perhaps one-half minute, to look at the references. Books closed! All who remember the four references and can go quickly and quietly, may write them on the board.

Ask that the thought of the scripture and the place where it is found be mastered for the following day. If the class is not capable of learning all the references, in these studies on the prophecies, shorten the lesson. If necessary, teach only a little, but teach it thoroughly. Have the memory verses so well learned that if, in the end, all else should be forgotten, these twelve prophetic memory texts will have an enduring place in the child's mind.

Under no condition should a lesson in this section be assigned to a class without an introductory lesson by the teacher. The interest of the child depends largely on her care in planning the introduction and the recitation.

Busy Work for the Little Ones

WINNIFRED JAMES

(This material failed to reach us in time for the September issue, but believing that our teachers will appreciate it now, we present it.)

How often we hear teachers say, "Yes, I should enjoy teaching the primary grades if it were not for the busy work." This feeling is natural to any teacher who has not systematized her work, and planned it so it is a pleasure and not a burden.

There are two reasons why busy work is often a failure: First, from lack of definite plans for dictation, definite models, etc.; second, the teacher may be working beyond the pupils; in other words, giving them work for which they are not ready. In the first two grades, busy work should be made as simple and yet as practical as possible. The work must be within the realm of the child, and he must be interested and happy in it, if you would secure the desired end.

Mary Ledyard has expressed the manual training idea for these grades thus:

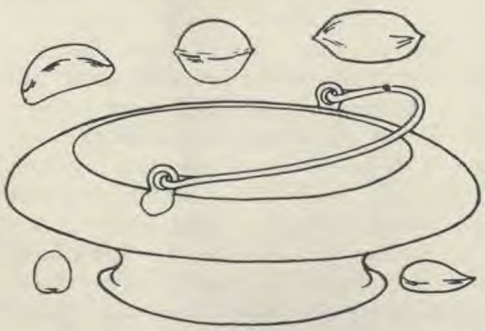
"Manual training in these grades is attempted to show the child's relation first to life which is nearest him, and through this to broaden his horizon, and lead him to an understanding and an appreciation of various trades and occupations of social life, and thereby to stimulate an interest in and respect for manual labor."

Of course the primary child's first work will not be perfect, but we are teaching him to hear correctly, think correctly, and act correctly. If we do not see the results now, we shall later, as the child advances from grade to grade.

There are so many lines of work possible, and so much of it, that sometimes the teacher finds it hard to choose that which has the fundamental principles. As far as possible, correlate the work with other lessons, and occupy each month of the year with some project.

The first month's work will be very simple, but it is the most important of all, as the teacher must then establish in the children correct habits of working. Therefore this suggestive outline is given for September: Monday, making of nut baskets; Tuesday, paper folding; Wednesday, sewing cards; Thursday, weaving; Friday, free-hand paper cutting.

All material should be handed out by monitors, and should have a particular place on the desk, and the children should be taught not to handle it until after the first dictation is given.



For nut basket: give the children the outline of a basket to cut out, and pasteboard patterns of nuts to trace, color, and cut out. This will take up the half-hour manual training time for the Mondays in September. Choose the best ones for the October border. Have this song on the board and teach it to the children:

"In the glad October days,
When the nuts are falling,
When the air is thick with haze,
And Bobwhite is calling."

This is from the Progressive Music series, and is named "Nutting."

For the Tuesday paper folding, use colored cover paper cut into four-inch squares. Spend the first Tuesday on dictation of the folding of the sixteen squares. Teach the meaning of "square." "A square has two pairs of equal sides and four square corners."

On the second Tuesday, review the dictation, and teach this new form for the rows of squares: In one row there are four square inches. If in one row there are four square inches, in two rows there will be two times four square inches, or eight square inches. Continue until you have finished the four rows.

On the third Tuesday, review all dictation; then, to dictation, fold, cut, and paste a square box.

On the fourth Tuesday, review all dictation given thus far, then fold, cut, and paste an oblong box. By cutting a narrow strip from the piece left and using it for a handle, make a little basket.

On Wednesday, the busy work should for a while follow the Bible Nature Outlines in sewing.

First week, sew a circle three inches in diameter, in black, to represent the earth in darkness.

For the second Wednesday, sew a circle three inches in diameter with the diameter drawn. This should be sewed half black and half white, to represent the darkness being divided from the light.

Third Wednesday, sew three concentric circles in blue. The first circle should be one inch in diameter, and the others each one-half inch larger. The first and last circles should be colored blue to show the dividing of the waters by the firmament.

For the fourth Wednesday, sew the picture of the land divided from the water, as given in Bible Nature Outlines.

Every Thursday this month, have paper weaving. Have the children

weave the first mat according to dictation, then give different designs, and for the last mat have them make an original design. This paves the way for raffia work and loom weaving.

Have booklets made of bogus paper cut eight by five inches, punched, and tied, about twenty-five sheets to a booklet. Use them to hold free-hand paper-cutting models. These books should be gathered up at the close of each class period.

First Friday, cut circles — the first about one-half inch in diameter, the next one inch, and the third one and one-half inches. Paste in the books in order.

Second Friday, cut an apple.

Third Friday, cut a potato.

Fourth Friday, cut a lemon.

Be sure to keep some models for exhibit, and encourage each child to do his best. He will want at least one of his models in the school exhibit.

This outline may seem simple, but it is very necessary to do this first month's work carefully, as it is basic to other work that will follow.

Penmanship

MRS. ORVILLE DUNN

Primary Grades 1 and 2

As the foundation work has been thoroughly done, it is fun for the little folks to take a review period in changing from one drill to another, thus: "Push-pull, push-pull, push-pull, push-pull; make them straight, make them straight, make them straight; oval, oval, oval, oval; round, round, round; make them round, make them round," etc., having a swing in your tone that will keep the children moving right along with your count. This is the best way to give your five-minute review drill every morning. For this let the children use the blackboard at first, and later their paper. When you see some child doing real well, let him walk about as you do, watching the others, and giving the count. It will spur the others on and they will want a chance to count, too.

It is time for the work at the seats. Position is your main problem for the last two weeks of this period, or the first two weeks of the second month. I shall write this now just as I generally give it to the children.

Now let us sit up in our seats, letting our hands hang down beside our seats, just as if we were going to swing them. We shall always count one when we do this every morning. I'll say "two," and we'll lift our arms and hands up over our desks, with our elbows resting on the edge of the desk, not too far apart. (Teacher will go through these actions with the children, so they will understand.) Three means to put our arms down on the desk. (Hands in the position given on page 3, No. 4, of "Writing Lessons for Primary Grades.") Four means to move our right arms, pushing them straight ahead. It will be our train chugging along. Every train has two windows in its engine, and ours will too. One on one side isn't hard to keep open, but the other one seems to be so heavy it tries to pull the train over on the track. But we shall watch ours that the window on the right side of our engine does not get closed. Let's keep our engine moving, and I'll say "Push-push-push-push, now push-pull, push-pull," just as we did at the board. Our pencils have been lying on the desk, but we wouldn't stop our train to put on our engineer, so while the train is moving I shall say "five," and we will pick up Mr. Engineer with our left hands and put him in his seat in the engine. Some engineers sit up straight, and others lounge down. Some of our engines may be longer, so that our engineers cannot all sit in their engines the same way. Now we will do our counts all over again till we are sure that we know them. That's fine.

It is not too much to expect to spend the rest of this month on making one and two spaced push-pulls and ovals, or the one and two spaced ovals with the push-pull through them. The count for the

drill on page 9 goes either 1, 2, 3, 4, 5, 6, for each one, or for a change, alternately, round, swing, swing, etc., straight, straight, straight, push, push, push. Never give any count without the swing in your tone. It is half the pleasure. It may seem awkward at first, but when you hear a child counting for the class you will learn better how to do it, if you have started out right. For variety in your class work, have the children work in squares, oblongs, circles, etc., with these movements, and grade them on it. Keep a record of their work and see that they are improving.

Grades 3-8

Having practised the first month on the ovals and push-pull, the children should show improvement in their work and on their models done outside of class. At the beginning of this month let them try drill 3, page 23. This is letter formation, and the first try for them, so please do not expect it to be perfect. What you want is correct movement, not drawn models of the drill. Watch the fingers. Some one will be trying so hard to please, and because he can make the ovals and push-pull so well, thinks that surely he can make the letters — and when he finds he cannot, will use his fingers. Stop it. Tell them you do not care so much how the work looks, if they are doing their best in movement. Practise the five-minute review and then spend the rest of the first class period on the words "mine," "uses," "sell." For class periods following, work on each word separately in this way. Each letter is to be practised alone. Turn to page 31, drills 13-16. Explanations below these drills will help you. You yourself must read the directions and have the children read them before ever starting any new drill. The explanation tells you the count. Be original in making different letters, in giving the counts; thus, for drill 13, in a swinging tone say "Over, over, over," ten times; for drill 14 it is "over, over, over, under," for each swinging motion. Take note of the two movements, one is "over" and the other is "under." Call for these two movements from the class whenever you practise *m* or *n*. Watch the height of your letters. It is well now to introduce this. All capitals are three fourths of a space high, and all small letters one fourth. Call for this frequently, every class period, for a time, and once a week afterward.

After *m* and *n*, practise drill 17 for *i*, then drill 20 for *i* and *e*. You are now ready for practising the whole word, "mine." The next word will be "uses." After they understand how the work is done, give them a regular assignment each day to be done outside of class. Write it in a conspicuous place, somewhat like this. This will be a lesson for the word "uses:"

p. 33,	drill	18,	write	5	lines	*u*
" 45	"	44	"	5	"	*s*
" 34	"	20	"	5	"	*e*
" 23	"	3	"	5	"	*uses*

Here is one for the word *sell*:

p. 45,	drill	44,	write	5	lines	*s*
" 34	"	20	"	5	"	*e*
" 41	"	33	"	5	"	*l*
" 23	"	3	"	5	"	*sell*

Require the children to practise from each drill and turn to the pages and drills given. The drills are given in the book in order; but they are there to be used whenever the children are having trouble with any one of the letters. For outside work they ought to count for themselves, but for class work, you must do the counting and see that all keep together. Always begin with the five counts. During this month, drills, and the practice for each, should cover these words: page 23 — mine, uses, sell — covering three lessons; p. 34 — Annum; p. 35 — Common, Omen — two lessons; p. 37 — Moon; p. 38 — Noon; p. 42 — Lanning, Lulling — two lessons; p. 44 — error; p. 45 — occur.

Class period once a week should be given to reviewing the previous words, or to some hard capital letter, or to writing capitals alternately. The above words are for outside work.

Physiology Seven

LOTTIE GIBSON

IN the study of the skeleton let us make first things first and by some means get the co-operation of the pupils in maintaining a correct position. (See "Education," p. 198.) Some strong, well-built man whom the children admire may be held up before the class as a physical pattern; let them read the description of Adam in "Patriarchs and Prophets." Help them to understand that a correct position is essential to good health. "Without health, no one can as distinctly understand or as completely fulfil his obligations to himself, to his fellow beings, or to his Creator." —"*Education*," *p. 195.*

The names of the bones may be quickly learned if you have a large chart of the skeleton. As soon as the class are at all familiar with the names, ask a pupil to take his place at the chart and locate any bone the class call out. When he misses, he forfeits his place to the one who gave the name. Many children enjoy this as a rainy-day game.

When studying the muscles, the names may be learned in the same way, or try using the name of a muscle in your conversation with the pupils. It may awaken an interest that will result in a hunt for the names of muscles, and class time may be used for something more important. The names of only a few muscles should be attempted.

Emphasize the paragraph on "Mental and Physical Labor," found on page sixty-eight of the text. Show from Genesis 2:15; 3:19, and other texts, that God intended man to labor. "God appointed labor as a blessing to man, to occupy his mind, to *strengthen* his body, and to develop his faculties."—"*Patriarchs and Prophets*," *p. 50.* "As a rule, the exercise most beneficial to the youth will be found in useful employment."—"*Education*," *p. 215.*

And the spiritual lessons should not be overlooked. Fixed habits may be likened to mature, hardened bones. The child does not know how to use his voluntary muscles; but when he has learned, they act without the exercise of his will. We may find it hard to do a right act. We have to learn how; but when once learned, we do it naturally, without effort.

Geography Seven

Devices

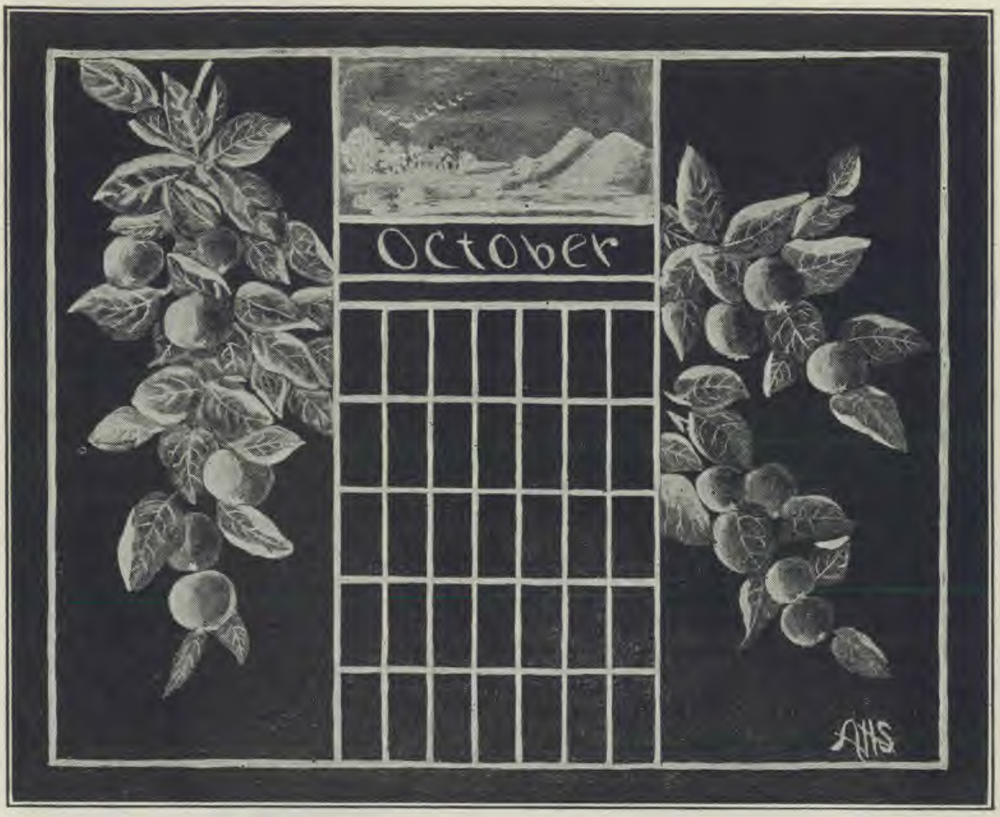
MABEL E. CASSELL

THERE are many ways of teaching old truths. The teacher will find it advantageous to vary the method of teaching, for the lessons may become monotonous if no change is made. Children should seldom know how they will be expected to recite. This will encourage thorough study of the lesson.

One day the teacher may have the children either form in their minds or write on paper a question. When all are ready, have one child stand and ask his question, calling on some one in the class to answer. If the one called upon is able to recite, he may then stand and ask his question, calling upon some other member of the class to answer. Thus the recitation may continue as long as the teacher chooses.

Another day the pupils may fortify themselves with a good list of questions, which the teacher collects. The class then chooses sides and lines up. The procedure is the same as in a spelling match. This drill may be given as often as the teacher chooses and continued for a certain length of time, as stated by the teacher. A record may be kept on the blackboard where all may see. This stimulates an interest, and each side endeavors to receive the greater number of marks.

Reports given by individual members of the class on the source of silk, cotton, coffee, petroleum, and such products, are interesting as well as instructive to the pupils. The fact that they are giving something new to the class adds zest to the exercise. Encourage the pupils to do much supplementary reading.



Nature Five

RUTH E. ATWELL

CHAPTER IV contains very interesting lessons. Two days will not be too much to spend in considering the composition of water and working out the experiments. In all work of this kind be sure the pupils understand the principles involved, though it may require a longer time to cover the lessons. For the experiment on page 62, a large tin can will do as well as the barrel to illustrate the principle. Very practical instruction in temperance can be given in connection with the work on page 73. In fact, this entire chapter can and should be of real value in a practical way.

During the time spent in review at the close of the first period, a spell-down on words found in the first four chapters of the text will furnish an interesting hour, and make sure before the matter is dropped that the children can spell every word correctly.

As autumn is a particularly good time to study insects, many teachers prefer to take up chapter X next. Let the children's eyes be opened to the insect world about them, and they will discover many mysteries before unknown to them. If they are on the lookout, they will find insects in the various stages of development. Some of these can be kept at school and their development watched. Others, such as ants, can better be watched in their homes in the fields or elsewhere. All of this may be supplemented by further study in the spring.

"STUDY each pupil; there is no duplicate in God's kingdom."

"HELPFUL suggestions are worth far more than destructive criticism."

Teaching Phonics

NELLE P. GAGE

PHONICS should not be confused with reading. Reading is thought-getting. Learning the phonics is merely a mechanical aid to fluency in reading and spelling. It helps to provide us with the tools used in reading. The reading period should deal with getting and giving thought from the printed page. Phonics should have a class period, even though short, by itself, so that the child may not get the idea that the mere pronouncing of words correctly is reading.

Unfortunately, not all the words in the English language are phonetic, but for the hundreds that are, a thorough study of phonics has proved a tremendous help in easy, smooth reading and spelling. It is comparatively a new subject, and some teachers are still asking, "How shall I begin teaching phonics? How do I know what words are phonetic and what are not? In what order shall I teach the phonograms?" The following outline has been tried out and proved successful and will help to answer these questions.

A phonogram is a letter or letters representing a single speech sound.

Steps in Teaching

1. Teach the simple phonograms first in about the following order: s, m, f, t, p, n, l, h, j, k, v, b, w, r, d.

2. Follow with blends: st, fl, pr, fr, sl, tl, sm, sn, sp, sh, sk, cl, br, wh, sw, and others.

3. Teach *ing* and then other compound phonograms containing a vowel.

Explanation of Steps

1. The letter *s* is chosen first because it is easy for the child to learn and it can be used to form plurals of words learned in reading. The others are chosen according to ease in learning. The order is not exactly the same with all children, but the first five are for most children simplest, and *b*, *w*, *r*, *d*, are hardest. Do not teach *b* and *d* and other sounds so nearly alike, together, as they confuse the children. Be especially careful to get the correct sounds of *b*, *d*, and *r*. Do not accept buh, duh, and er. Study the sound carefully yourself as you make it in words, and be sure you say it correctly.

In this plan, the vowel sounds are not taught as simple phonograms, since their sound depends on the consonants with which they are associated; thus they only form parts of the compound. The letters *c* and *q* have no sound of their own, and *g* has more than one sound, so there is little advantage in teaching them at first. They will be confusing alone, and words in which they occur will be taught as sight words.

2. There are other blends than those given, but these are the most common. In general, compound phonograms should be taught as needed to develop words found in the reading lessons. Not all simple phonograms need be taught before the first compound phonograms are given. As soon as several words with the simple sounds taught will form words with compound phonograms, these should be given. For instance, when the child knows *f*, *m*, *s*, *t*, *p*, *sp*, *st*, *sm*, the compound phonogram *ell* may be taught and the following words unlocked: sell, pell-mell, fell, tell, spell, Stell, and smell.

3. *Ing* is chosen first among the compound phonograms because it is not only a basic part of about fifteen words, but may be added to every verb taught to make the progressive form; as, singing, seeing, etc.

Method of Presenting a Simple Phonogram

1. Present sound orally.
2. Present a written form from several places on the board.
3. Let the child repeat the sound.
4. Present the sound on a printed card.

5. Let the child give sound from card.
6. Give words in which new sound occurs. Let child locate the sound.
7. Let child give words in which the sound occurs.
8. Let the child write the representation of the sound on the board.
9. Further drill on pronunciation.
10. Seat work.

Suggestions

The work in phonics need not begin until after the work in reading is begun, often a number of days after the opening of school. Give the sound distinctly several times before letting the child give it from the board and cards, and take a minute often throughout the day to review the new sound, during the first few weeks. If a child has trouble in making a sound, let him hear another child or feel of your throat and lips as you give the sound.

During the first year teach only those compound phonograms from which ten words can be easily made; as, ay, bay, day, fay, hay, jay, lay, may, nay, pay, ray, say, way, stay, shay, slay, stray, dray, gray, bray, play, clay, tray, pray, fray. Make a list similar to this for every phonogram to be taught, and have ready for use.

After the child has mastered the compound phonogram, place on the board a list of words containing it and have the child sound out or unlock them. As fast as possible have children give words containing the new sound, except in cases where the sound has two spellings, as ale and ail, ight and ite, when it is perhaps better for the teacher to give the entire list.

Constant drill upon the sounds themselves and the words they form, until their use becomes automatic, is as absolutely necessary for subsequent usefulness as drill on the multiplication table. Part of this drill should be in writing the words by sounds. A child should be able to write any sound or combination of sounds that he can pronounce, and as easily as he can pronounce them.

In the second and third years, the less used compound sounds may be taught, and also common prefixes and suffixes; as, re, ly, tion, sion, and ful.

A Japanese Print

A CURVE for the shore,
A line for the lea,
A tint for the sky —
Where the sunrise will be;
A stroke for a gull,
A sweep for the main;
The skill to do more,
With the will to refrain.

— *Ruth Mason Rice.*

Four Things

FOUR things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

— *Henry Van Dyke.*

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

The Education That Is of God

(*Concluded from page 58*)

Bible explains the cause and provides the remedy. Without Bible truth, true education cannot be completed. Teach it, then, from the earliest years.

The mechanical arts of education — reading, writing, figuring — are auxiliary elements, in which drill must be had at the proper age; but let us not lose sight of the fact that the essential education is the formation of right character and the fitting of one's powers for service. The father and the mother are the first teachers. If they are faithful in the early education, then may they ask other teachers, who come soon, to assist them in the later life of the child, with the same high ideals, the same correct perception, and the same true methods in the education of their children.

A. W. S.

The Education That Is of God

ALL education worthy the name leads toward God. God is the Maker of all things; from Him the very substance of knowledge comes. The teaching of science in such a way as to obscure or ignore the Author of science, is destructive of the very purpose of education, which is to grow in the knowledge of truth.

God teaches by simple means. He puts His science, for instance, into the making of food. There are depths of scientific research in plant life; it enters into half the "ics" and the "ologies" that learned men have invented; but God starts the little child upon the path of knowledge when he touches and tastes. It is as wonderful a discovery to the baby that an apple is something good to eat, as it is to the sophomore that an apple is a pomaceous fruit, the essential food elements of which are sugar, albumin, salts, and malic and pectic acids. God designs that the baby, through the senses of smell and taste, shall be led to an appreciation of the love of the Creator of his food. He intends likewise that the student, through his greater powers of observation and analysis, shall be led to an appreciation of the wisdom and love of the Creator. Neither experience is superior to the other for the period in which it is given. If in each case the thoughts and affections are led through the science learned to the central science of the power and love of God, it is true education, which leads toward life eternal. If it does not, it is faulty or false education, which leads toward death.

Christian education is not merely a study of Christian theology, or an addition of Christian themes to secular sciences. It is the relating of all knowledge and all activities to the central science of salvation, the manifestation of the love of God in present as well as in future life. In its processes it has regard to the laws of God: it selects the essential knowledge, avoiding cramming; it starts with present, practical knowledge, proceeding from the known to the unknown, and avoiding early abstractions; it makes its science of practical value for the service of others; and in so doing it reveals God to the student and brings them into fellowship.

There are three main avenues along which all education should proceed. They are, first, nature in its external aspects, the physical world about us; second, man in particular, the science both of body and of mind; and third, the supernatural revelation of God through the human spokesman He has chosen. To make this more specific, we may say that these three lines of study are nature, physiology (and psychology), and the Bible.

In primary education we must set our feet upon these roads. From the earliest infancy of the child, the mother and the father have the opportunity and the necessity of teaching him the laws of God in his own person: habits of regularity, of self-control, of obedience, of service; and in it all that perfect love which makes discipline a pleasure and service a fellowship with God.

At almost as early a stage, the world of nature becomes the schoolroom of the child. He is to be taught not only to enjoy through all his senses the creation of God,—birds and flowers, blue skies and gentle breezes,—but to take his part, as he becomes able, in the management of this world God has made for him. For this the garden is the ideal schoolroom and workshop.

At quite as early an age he is to learn, through song and story, the knowledge stored in the Bible and history. In nature he will hear discordant notes,—the preying of creatures upon one another, the parching of sun and the ravaging of flood, and crowning all, the deadliness of winter. In nature the love of God is not shown in perfection. But the

(*Concluded on page 57*)

FATHER AND SON

A Place to Hang Out

I WAS waiting for a car at the little interurban station near my home. There was a young man there who lived in a new little house within sight, and I fell into conversation with him, all about his teaming, and the good points of his mules, and his father's success as a trader, and so on. By and by he said, "There's a fellow going to put up a store here at the corner of the road."

"Well," I said, "that's good. It'll be more handy for us than to go away to town."

"Yes," he agreed; "and then there'll be some place to hang out, too. There's no place for a guy to go nights out here."

"Home is a pretty good place," I said.

"O yes!" He was a very acquiescent young man; liked to agree as far as he could. "Yes," he said, "for them that's used to it. But you see I never did. I always did hang out at the store, where there was lots of good guys to pass the time."

"What did you do?" I asked, though I knew well enough.

"Oh, joked, you know — and had a good time — told yarns, you know — and — and joked. I like to be with a crowd."

"Well, that's all right; I like to be with a crowd myself some of the time." I stretched the truth pretty far to say that; but for a fact I *want* to like to be with a crowd. "But you know," I went on, "you don't get very far in a crowd; just mill around, and chatter the same stuff, and kill time — *unless* you've spent some time by yourself, thinking. You have to read some, and you have to tinker around with tools, fixing things, from the pump to the automobile, and gather in some facts from the woods and the hilltops; or you don't get anywhere. Home is a mighty good place if you make it so."

"O yes," he says, as easy; I told you he was an acquiescent lad; "but a guy likes to talk with somebody. You can't do that at home."

And then I was acquiescent — as to *his* home. I knew about what it was like. Father silently gulping his meals, and once in a while talking about his grievance against the railroad. Mother querulously complaining about the unfinished chicken fence, no money for a hat, and lazy bones that wouldn't get up to breakfast. Boy nervously wondering if he dared strike the old man for a fiver this week, or if he could hold it out on the old woman. Well, of course you "couldn't do it at home." No wonder he liked to "hang out at the store."

And then I thought of a home where dad was called "a walking cyclopedia" and "information bureau," and had quite a bit to say about gypsy moths, and beaus, and fishin', and United States Presidents. And where mother led the singing at the piano, and lectured on winter underclothes and brown bread, and fixed up an outing that "just took the cake"— to be adolescently inexplicit. And where Sis and Bub and the Doctor and Woolikins had a visitor, two visitors, half a dozen visitors, at dinner, and overnight, and week-end, every once in a while, and joyously ran their part of the firm in work and recreation. They didn't specially care whether there was a store at the corner or not.

And I thought to myself that such a home was a pretty good place in which to hang out.

S.

EDUCATION makes one an articulate member of the higher world.— *Dr. William T. Harris.*

YOUNG MOTHERS

Don't Put It Out of Reach

"KATHIE mustn't touch! No, no!" cried a young mother, as her creeping baby sidled up to a taboret and stretched an eager hand toward a robust vase standing thereon. But it was a very deaf Kathie who continued the adventure of balancing on one hand and two Turk-folded legs while the other arm, full length, quivered her baby fingers toward the prize.

"Mamma said, No, no!" warned the mother. But the finger tips were touching, were seeking for a hold, all innocent of the crash that must follow. Mother left her chair with a sudden bounce, and picked that naughty baby up and set her down again among her playthings.

"O, look at the pretty ball," she cried, bouncing a red-and-yellow rubber thing before the darling. But darling Kathie had found new worlds to conquer; what was an old rubber ball she had known for days! Without a sound, for she was a very determined and not at all a petulant baby, she started her creeping progress again toward the coveted vase.

"She'll never give up as long as that vase is where she can reach it," said her mother. And passing the little turtle on the floor with a few swift steps, she took the vase and put it on the table, a whole foot and a half above the baby's farthest reach, and out of her sight. The action was not covert on the mother's part; it was open, it was an act of finality: "Now you *can't* get it," it said. And it was neither unobserved nor misunderstood by Kathie; she had learned some of her limitations: she knew that vase was out of reach.

She just sat there on the floor, foiled in her adventure, stopped in the midst of glorious, almost triumphant accomplishment, by somebody more powerful than herself; she sat there and gravely turned her blue eyes first upon the table, then upon mother — the table, mother — and again — and again. She had not agreed; she had been defeated. She had not learned to keep a law; she was the victim of superior force.

"I declare," said her mother to her visitor, "I can't leave a thing within her reach that I don't want her to have. She's the most *determined* little thing. I don't know how to break her of the habit. I just can't bear to be always whipping her."

"I wouldn't," said her visitor.

"Well, what *would* you do?" demanded the mother. "You wouldn't let her burn her fingers on a red-hot stove, would you?"

The visitor smiled; for red-hot stoves were a memory rather than a present reality to Kathie's mother. "Perhaps," she answered "after I had told her not to touch it, I would get near enough to save her from a very bad burn, but I'd let her touch it. Then she'd know *why* mother said, 'No, no! Mustn't touch!'"

"O well, of course," said Kathie's mother, "that's right; natural consequence of transgression. And so could I let her tumble a pail of water on her head. But when it comes to a vase which she'd break, or a picture she'd tear up, there's no natural punishment in that for her. She'd be very much interested in the results, and never sense the loss."

"Yes," said the visitor, "she'd probably be as proud as a lumberman destroying a tree that it took God fifty years to make, or as a woman wearing a sealskin coat that — never mind what she *paid* for it — cost the joy of life. The difference is — if there is a difference — that she doesn't know the value of things, and she has to learn."

"But how shall I teach her? That's the question."

"Put things in their proper place in the beginning," said the visitor. "She'll not long cry for the moon. If you must have fragile things, put them where they belong. The floor and three feet above it belong to baby. Sometimes you can help her handle things she wants, talking to her about what they are, and what they are for, and how to handle them; and then put them back. But don't stop her investigations; lead her in them. Sometime, when she is grown, that quality of determined seeking for the almost unattainable will make you proud of her,— as a Madame Curie, perhaps, or a Frances Willard. That is, if you haven't destroyed it. You don't want to thwart that ambition, and you don't want to put yourself into antagonism with her. When she has something, or almost has it, don't put it beyond her reach: help her examine it.

"Of course," said the visitor, "there may come times when you ought to spat her paddies rather than suffer a disobedience, and if you can't find a better thing to do, you'd better do that. When you have said, 'No,' see that 'No' wins. But obedience that is forever without understanding is not a very safe thing to trust. Greater even than our duty to govern is our duty to teach." S.

A YOUNG lady who had been reared in a cultured Christian home was passing down the street, wearing the "latest" in dress, when she was accosted rather familiarly by a strange young man of questionable looks. She very quickly told him his place, and was about to pass on, when he asked, "Say, are you a Christian?"

"Indeed I am," she answered.

"Oh, you are?" he said. "On the way to heaven, but traveling incognito. Pardon me!"

No joy in nature is so sublimely affecting as the joy of a mother at the good fortune of a child.— *Richter.*

I WAS WONDERING

And So I Thought I'd Ask You

"ISN'T it disrespectful for a boy to call his father 'dad' or 'daddy'? When I was a child I was so taught."

Whether a boy is respectful or disrespectful depends upon his intention. If, in his mind, "dad" is a term of disrespect, then he is disrespectful when he uses it. But in the common usage of Young America today, "dad" and "daddy" are terms of endearment and comradeship. Do you think the father who went out and played a fast game of ball with his boy and the other fellows, and as they walked back, heard him break out with, "You're the champion dad of the world!" felt his boy was disrespectful? That was not an insult; that was a crown of glory.

We must not forget, we oldsters, that "the old order changeth, giving place to new," and of nothing is this truer than of words and phrases. It took me a long time to get used to "kiddies," but it has a cuddling sort of sound now. And remember that filial respect is not built upon austerity. We can't pose as little tin gods before our children without courting the disrespect that we try to avoid. S.

"Show from the construction of the food tube that man was intended to live on a vegetable diet."

Herbivorous animals have a long and tortuous intestine, which enables them to handle the vegetable foods incased in woody fiber. The carnivorous animals, on the other hand, have a short and simple digestive tube.

The attempt to feed herbivorous animals on a flesh diet, or carnivorous animals on a vegetarian diet, is likely to end in failure.

The digestive tube in man is more like that in herbivorous animals than that in carnivorous animals; and his teeth, stomach, and intestines resemble those of the higher apes more than those of any other animal, and the apes are fruit and nut eating animals. G. H. H.

"Should we set the example before our children of going after our mail on the Sabbath day?"

I suppose this means going to the post office for it. In these days of city and rural delivery, the majority of people have their mail placed at their doors. If we are in a proper spiritual state, and have more than a feeble intellect, we shall find no difficulty in putting aside until after the Sabbath whatever secular papers may come in the mail, and also all business letters. It may not be out of place to open and read letters the character of which comports with the occupations and thoughts of the Sabbath day; but in this matter individual judgment and conscience must rule. I wouldn't go to the post office, no; both because of the effect on myself and the influence on others,— unless, of course, I could find nothing pleasing to do on the Sabbath day; and in that case I might just as well give up the pretense that I am keeping it.

Let us get away, however, from the idea that Sabbath keeping consists of prohibitions — that we can't do this, and we mustn't do that, and it's wrong to do so-and-so. Sabbath keeping is companionship with God, a week-long experience that culminates in that blessed day of rest at the end of the week. The soul through whom is flowing the life of God will not be troubled with the dry rot of formalism. The Christian has too much to do on the Sabbath day to be hankering after Monday's job. S.

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