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With Our Children on the Sabbath

MRS. L. D. RANDALL

"THOU shalt call the Sabbath a delight," has to us been a precious promise rather than a stern command. The spending of the Sabbath hours has ever been a privilege, never a problem.

All through the busy week, alone with the little ones, my heart has always yearned for the one time when husband and father could be with us; when altogether we might gather around the fireplace or the table to discuss and share all the pleasures, joys, and perplexities that had come to us each day. During the busy week, father was away from us, often leaving before the children were awake, and as often not returning at night till after they were asleep in bed. But on Friday evening all the family were free to enjoy the pleasure of real home life.

The Sabbath was God's wonderful gift to us. We had a right to it, for God had given it to us. We did not need to work, for God had told us we need not. Mother could set aside her mending basket and other sewing, for God had generously said that on the Sabbath she need not work. Father had the same privilege; he too was free to spend the evening at home. What a privilege! What a pleasure! What a wonderful gift of love that on one day, all untroubled by the daily cares of life, we had unquestioned right not to do any work.

We seldom stressed the thought that God did not want us to do our work, but rather that He graciously had given us one wonderful day in which we did not need to do the daily grind; that the Sabbath is not a day of prohibitions, but a day of rare privileges.

Early in the week we began to prepare so to finish our work that we should be all ready to enjoy the day that God had given. Never did we express regret

that the days were getting short and the Sabbath would come too soon, but rather emphasized the thought that now, the days being short, the evenings would be so delightful and would afford an abundance of time to do and to say the many things we so much wanted to say and to do.

And what were those things? Well, something in this order: When the family all gathered fresh and clean and dressed after their Friday afternoon baths (and surely there are no other baths so refreshing), we would always welcome the Sabbath with our sundown worship. Although none of us are accounted good singers, we loved to sing at least a few of the good old Sabbath songs, such as "Safely through another week," or, "Another six days' work is done," or maybe, "Long for my Saviour I've been waiting," "He's coming soon, I know, coming back to this earth again," or some other such old-time advent song. Then we would have a general talk about the experiences of the week. For this we knew we had divine example: God on the first Sabbath on this earth looked over His work and rejoiced in it. Oftentimes there were confessions to make. If we had done each other wrong in unkind word or selfish actions, all such were confessed and put away and everything made right.

Then maybe one of the children had questions to ask on some point of our faith, which called for a discussion in which every one had a right to ask questions and declare convictions. And oh, how children do love to have a part in discussions, and what wonderful thoughts they do suggest, often carrying us far beyond any ideas we older ones have ever before enjoyed. Then unless the discussions were too lengthy,

prayer was preceded by repeating Bible texts, often, as we used to call it, "capping verses." This was for several years a favorite form of Scripture reading. One member begins the exercise by repeating any Bible verse; then some one else must promptly give another text the first letter of which is the same as the first letter of the last word in the first text given. It is remarkable how many texts even very small children will memorize in this way. We seemed always inclined to run out of verses that begin with E and M. This would often give employment for many happy minutes later in the day, when we all tried to find and memorize such new texts. We all early agreed that there are certain scriptures that Seventh-day Adventists especially should know, such as the ten commandments and the three angels' messages. And so when we had finished capping verses, we would, in concert, repeat one such portion, and then have prayer in which all would gladly take part.

Everybody, little folks and most big ones, like good things to eat, and our Sabbath evening supper was always an important item of the program. It was never a heavy meal, but always some special Sabbath treat was in store. In fact, there were some dishes that we considered as set aside for Sabbaths only. Always, to me at least, and I know to the others as well, those suppers partook of much of the spirit of the sacrament.

After supper there was always, without fail, the never-exhausted question box — without the box. Then the bedtime story, read or told, before the end of which usually each little listener slipped happily over the border of Dreamland.

Were we parents tired? Oh, yes, oftentimes so tired *from* the work, but never, never *of* the work. And now that the boys have left us, those priceless Sabbath evening memories come to us as the most wonderful gifts of all that God through the years has given us.

Fathers and mothers, if ever you are

tired from ministering to your children's spiritual needs, keep right on going, forgetting your own feelings; for those precious privileges are all too soon gone forever, and the returns from your efforts are richer far than all the treasures this world affords.

The next section of the Sabbath is that spent in the appointed way and place for Sabbath services. Not so much needs to be said about this, as others largely take these arrangements out of our hands. But let us be careful lest we too readily give up all our responsibility to others while in the church. While the children are small, we should not leave them until they are with their teacher in their appointed place. And always must we consider it our sacred duty and precious privilege to gather to ourselves our own little ones as soon as the teacher's and the superintendent's work for them is done. Oh, what disastrous results have come to the children of many a church because parents have failed to do this!

Having gathered them in, keep the children with you till the services end. All the members of each family present should occupy seats together. Never allow your children to sit with other children, away from you, during the church service. I know I tell the truth when I say that often in God's house has Satan polluted the minds of our children while father and mother, blissfully enjoying a sermon, have taken it for granted that their children too were listening to the speaker. Parents can afford to take nothing for granted on the Sabbath day. On that day of all days, in God's house of all houses, must we know the exact surroundings of our children.

"The value of the Sabbath as a means of education is beyond estimate." So speaks the Spirit of the Lord. Since that is so, surely it is worth our every effort to learn how to use it for its best results. True education has for its prime object the restoration of the image of God in the soul and mind of man.

And the Sabbath makes this work possible to us. True Sabbath observance would have enabled man to retain God's likeness; true Sabbath observance will help us to regain it.

Always in all our dealings with our children, we must be fundamentally truthful and sincere. If we do not love the Sabbath, if to us it seems even a little irksome and something to be made the best of while it lasts and gotten over with as soon as possible,—I say, if this is our own attitude toward the day, there is no use in trying to teach the children to love it and delight in it. For while we may be able oftentimes to deceive our adult associates, be assured, verily, that we cannot deceive our children.

What shall we do for the amusement and entertainment of our children on the Sabbath? Nothing. The Lord does not tell us that as a means of amusement or entertainment the value of the Sabbath is beyond estimate. The normal child does not need to be amused or entertained. If your child does, you have dealt unwisely with him. What our children do need is for the parents to direct them as they find their own entertainment or amusement. This is especially true upon the Sabbath.

When Sabbath dinner is over, just say: "Well, boys and girls, what's on the program for the afternoon?" Their many and ready answers will assure you that you need suggest nothing new; only



I have long been satisfied of this truth, that our children know us and discern our true worth and character far more exactly than we do our children's. They are better readers than we are. So to any parent who finds any difficulty in making the Sabbath enjoyable to his child, I would suggest that possibly the Sabbath is not very enjoyable to himself. If we are enthusiastically happy in the enjoyment of the Sabbath, we shall have no difficulty in carrying our children with us; but we cannot give to them that which we do not possess.

help them to choose wisely among the many plans they suggest. Unspoiled children are conscientious, and therefore their plans will, as a rule, be perfectly legitimate for Sabbath enjoyment, if we wisely supervise and direct them.

Their plans will include reading, walking, story-telling, Bible games, and probably some others. All these are good. Let us take reading first. A good book read, not once but many times, is of untold value and influence on the children's characters as well as our own. If you have not hitherto been a good reader,

determine that for your children's sake you will become one. The more nearly you read as you would talk, the better. Avoid a monotone, but on the other hand, also avoid overemphasis. Children like the natural. They abhor affectation. And remember as you read, that you do it, not to entertain, or the children will soon tire, but to educate, and they will never get enough. Our children have so often said, "Oh, there is so much to learn, I wish I could go right on and never stop!" But, parents, *do stop*. Don't read to the children beyond the point of their deepest interest. Always leave them hungry for more, never satiated.

It is hard to leave our book, but we must go for a walk; for the Lord says, "Happy the father and mother who can teach their children God's written word,

with illustrations from the open pages of the book of nature; who can gather under the green trees, in the fresh, pure air, to study the Word and to sing the praises of the Father above. By such associations parents may bind their children to their hearts, and thus to God, by ties that can never be broken."—"*Education*," p. 251.

But before we go for our walk, let me say one thing more with reference to reading to the children. Don't ask them to sit too straight and still. That is torment to any normal child. There are six years' difference in the ages of our oldest and youngest children. Naturally many things that were read to the oldest were somewhat beyond the comprehension of the youngest. So we had Sabbath toys or a Sabbath doll with which the youngest played, and she would sit happily content with them while listening. We found that she listened well, too, and enjoyed the reading as much as the others.

Winslow usually got a pillow and stretched out flat on his back on the floor, while Carol's usual position was to hang himself over a chair, with his stomach flat on the chair seat, his legs dangling on one side and his head on the other. He used to explain this by saying he thought his brains needed more blood. Anyway, he could follow the reading better with his head down. But be that as it may, they always knew what they had listened to, and were happy. Only when reading God's word were they required to sit reverently and quietly in approved positions.

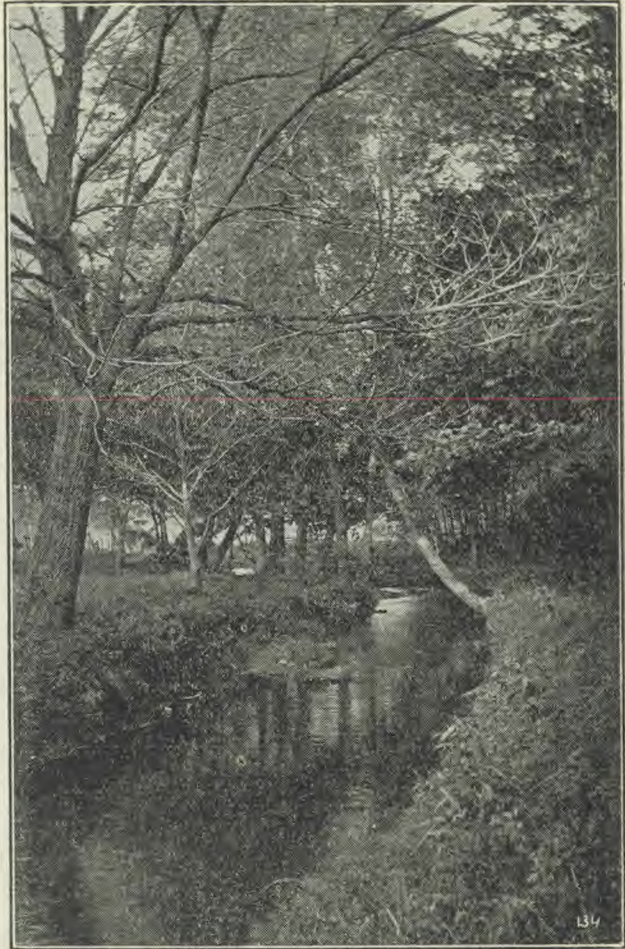
Now for the walk. All children enjoy a hike through the woods, up



hills, under fences, and best of all, across streams. And it is enjoyable. But that in itself is not necessarily good Sabbath keeping. Just to be outside, while in itself is a good thing, is not enough. You noticed in the preceding quotation that parents must know how to explain the illustrations in the great book of nature. All the interesting things they find — odd stones, tiny shells, queer seed pods, or new flowers — must be made to teach them new and deeper acquaintance with the great Maker of them all. As we teach all this to our children, our own hearts enlarge, our store of knowledge increases, and we with our little ones experience the great joy of learning more of God, and are thus enabled to love Him better. When we all join in the sundown worship, the day seems to have been so short, and we are sorry that six

long days must pass before we can have another such wonderful day; and all through the week we remember the Sabbath that is gone, and long for the one which is to come, so that we may resume our wonderful delight, our education.

Now do not say, "That would all be very well if we had a car and could go to the country; but we have no car, and so that pleasure is not for us." You are deceiving yourselves. Sometimes in the busy week, when I am afraid I haven't time enough to be at my work as early as I should like, I've wished I had a car; but on Sabbaths, when we go on our Sabbath walks, a car is not to be considered. You can't go for a spiritual Sabbath walk with your children in a Ford or even in a Cadillac. You must



walk as Jesus walked with His disciples, through the woods and over the fields, if you would know the joy of teaching your children from nature's book. Most of us can walk to the country from where we live; and if not, there are the street cars. In cities no larger than ours it is possible for all to get out into God's great outdoors.

But it means that father must give up reading that book he has hoped so long to read. It means that mother, though so tired with the week's work, cannot lounge on the bed or go to see a friend, or entertain company on that day. O yes, it means that parents, as Jesus, please not themselves. In truth, feelings play but small part in the lives of parents who would live with their children and bind

them to themselves with the ties that never can be broken. It is no lazy man's job; it is not an eight-hour-a-day job; it is not an easy job. It means self-sacrifice, self-denial, self-crucifixion twenty-four hours of every day. It means all of that. Are you, father and mother, willing to pay the price, willing to make the sacrifice? As truly as you are, so truly will it at last be your great privi-

lege with your children to stand before the great Father and say, "Behold, here am I and the children whom Thou hast given me." And to you will it be given to hear from the lips of our Father those blessed words: "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

The Home and the School

(Concluded)

MRS. E. G. WHITE

FATHERS and mothers should carefully and prayerfully study the characters of their children. They should seek to repress and restrain those traits that are too prominent, and to encourage others which may be deficient, thus securing harmonious development. This is no light matter. The father may not consider it a great sin to neglect the training of his children; but thus does God regard it. Christian parents need a thorough conversion upon this subject. Guilt is accumulating upon them, and the consequences of their actions reach down from their own children to children's children. The ill-balanced mind, the hasty temper, the fretfulness, envy, or jealousy, bear witness to parental neglect. These evil traits of character bring great unhappiness to their possessors. How many fail to receive from companions and friends the love which they might have, if they were more amiable. How many create trouble wherever they go, and in whatever they are engaged!

Children have claims which their parents should acknowledge and respect. They have a right to such an education and training as will make them useful, respected, and beloved members of society here, and give them a moral fitness for the society of the pure and holy hereafter. The young should be taught that both their present and their future well-being depend to a great degree on the

habits they form in childhood and youth. They should be early accustomed to submission, self-denial, and a regard for others' happiness. They should be taught to subdue the hasty temper, to withhold the passionate word, to manifest unvarying kindness, courtesy, and self-control. Fathers and mothers should make it their life-study that their children may become as nearly perfect in character as human effort, combined with divine aid, can make them. This work, with all its importance and responsibility, they have accepted, in that they have brought children into the world.

Parents must see that their own hearts and lives are controlled by the divine precepts, if they would bring up their children in the nurture and admonition of the Lord. They are not authorized to fret and scold and ridicule. They should never taunt their children with perverse traits of character, which they themselves have transmitted to them. This mode of discipline will never cure the evil. Parents, bring the precepts of God's word to admonish and reprove your wayward children. Show them a "Thus saith the Lord" for your requirements. A reproof which comes as the word of God is far more effective than one falling in harsh, angry tones from the lips of parents.

Wherever it seems necessary to deny the wishes or oppose the will of a child,

he should be seriously impressed with the thought that this is not done for the gratification of the parents, or to indulge arbitrary authority, but for his own good. He should be taught that every fault uncorrected will bring unhappiness to himself, and will displease God. Under such discipline, children will find their greatest happiness in submitting their own will to the will of their heavenly Father.

Some parents — and some teachers, as well — seem to forget that they themselves were once children. They are dignified, cold, and unsympathetic. Wherever they are brought in contact with the Sabbath school, or the church, — they maintain the same air of authority, and their faces habitually wear a solemn, reproving expression. Childish mirth or waywardness, the restless activity of the young life, finds no excuse in their eyes. Trifling misdemeanors are treated as grave sins. Such discipline is not Christ-like. Children thus trained fear their parents or teachers, but do not love them; they do not confide to them their childish experiences. Some of the most valuable qualities of mind and heart are chilled to death, as a tender plant before the wintry blast.

Smile, parents; smile, teachers. If your heart is sad, let not your face reveal the fact. Let the sunshine from a loving, grateful heart light up the countenance. Unbend from your iron dignity, adapt yourselves to the children's needs, and make them love you. You must win their affection, if you would impress religious truth upon their heart.

Jesus loved the children. He remembered that He was once a child, and His benevolent countenance won the affections of the little ones. They loved to play around Him, and to stroke that loving face with their innocent hands. When the Hebrew mothers brought their babes to be blessed by the dear Saviour, the disciples deemed the errand of too little importance to interrupt His teachings. But Jesus read the earnest longing of those mothers' hearts, and check-

ing His disciples, He said, "Suffer little children, and forbid them not, to come unto Me; for of such is the kingdom of heaven."

Parents, you have a work to do for your children which no other can do. You cannot shift your responsibilities upon another. The father's duty to his children cannot be transferred to the mother. If she performs her own duty, she has burden enough to bear. Only by working in unison, can the father and mother accomplish the work which God has committed to their hands.

That time is worse than lost to parents and children which is devoted to the acquirement of wealth, while mental improvement and moral culture are neglected. Earthly treasures must pass away; but nobility of character, moral worth, will endure forever. If the work of parents be well done, it will through eternity testify of their wisdom and faithfulness. Those who tax their purses and their ingenuity to the utmost to provide for their households costly apparel and dainty food, or to maintain them in ignorance of useful labor, will be repaid only by the pride, envy, wilfulness, and disrespect of their spoiled children.

The young need to have a firm barrier built up from their infancy between them and the world, that its corrupting influence may not affect them. Parents must exercise increasing watchfulness, that their children be not lost to God. If it were considered as important that the young possess a beautiful character and amiable disposition as it is that they imitate the fashions of the world in dress and deportment, we would see hundreds where there is one today coming upon the stage of active life prepared to exert an ennobling influence upon society.

The parents' work of education, instruction, and discipline underlies every other. The efforts of the best teachers must often bear little fruit, if fathers and mothers fail to act their part with faithfulness. God's word must ever be their guide.— *Review and Herald, March 21, 1882.*

Standards and Measurements in Arithmetic

LOTTA E. BELL

POWER or skill to work rapidly and accurately in the keeping of accounts in the Lord's business is as essential as in the business of the world. This ability is a requirement in Christian education. In these days of financial systems and auditing, it is wise for lay members who expect to be eligible to the office of local church treasurer to become accurate in the use of the four fundamental operations in arithmetic. The arithmetic class is the practical place to expect such training.

It is essential in all lines of manual and domestic work to know simple accounting, if success is expected. The farmer and his wife, in dealing with the common commodities, in planning for the farm and garden, find this knowledge economical. The carpenter cannot do without simple accounts and the knowledge of the fundamentals; and so we might go on through all the trades and professions, and notice how practical arithmetic is correlated with each. One example of the latter may be sufficient to illustrate this in the professions: See with what mathematical precision the pianist labors, from his very first lesson, to secure accuracy and speed in his time and measurement.

The question comes home to us always of the duty to teach accuracy and to make our lessons in arithmetic speak the truth on paper as well as in oral statements; but what about the speed? That has often been less than a secondary consideration. If a child's problems are correct on his paper, he gets 100 per cent, regardless of the amount of time expended; and the child who finished his work correctly in half the time is likewise awarded 100 per cent. No recognition is given his superior skill, unless,

perchance, he is assigned an extra page of problems or an extra task in order to fill in his time, making more work the reward of good work.

Unless the teacher looks well to training in both speed and accuracy in the fundamentals, she is placing a handicap upon the child for his future work. Speed once gained in these operations is seldom lost, just as skill in skating is rarely sacrificed because the child does not practise it in the summertime.

Several leading educators have taken time to gather results where large numbers of children and classes have been given standard tests, and are freely passing on results for the help of those engaged in educational work. In copying figures (many a problem is worked wrong simply from inaccurate copying) an eighth grader should be able to copy 117 figures correctly in one minute. We find this score decreasing by grades until 58 is suggested for grade three. Few students in academic work can score on the first attempt, because they have been taught the value of time in but few lines of school work, and also because they have never had a standard brought to their attention. Sixty-three simple addition combinations are the standard for one minute, while forty-nine combinations are required in subtraction, multiplication, and division.

We can scarcely think of standard tests without referring to Courtis. He has done much in reducing arithmetic to a practical science, and has given definite standards to which we may expect our children to attain. "The Courtis Standard Practice Tests in Arithmetic," in four operations with whole numbers, consists of forty-eight graded cards. The first four lessons place the standard

for an eighth grader as having ability to write the answer to seventy-two problems in addition in three minutes' time, seventy in subtraction, sixty-seven in multiplication, and seventy in short division. These operations gradually increase in difficulty or numbers until skill to pass a much more difficult test in the time is secured. I believe it would be advantageous for every normal and primary school to own a few sets of these Courtis cards. For each child an "A" and a "B" set will be needed, one for testing and one for practice. The two sets are equally difficult, and it matters not which is used for practice if the other is kept solely for testing.

A special tablet is prepared to accompany these cards, so that the cards themselves may be used over and over again with the purchase of a new tablet. In this pad is a place for the daily scores. The child is also taught to graph his own progress. One great advantage of these cards is the relief to the teacher of a great deal of drudgery in looking over numerous papers, by placing more of the responsibility upon the pupil. Occasionally and at irregular intervals the tablets should be looked over by the teacher to insure right methods and prevent the formation of undesirable habits. Definite instructions on how to use these tests may be found in the Teachers' Manual, which has been prepared to accompany these cards.

Some one may say he does not have time. No one understands the crowded program of the church school teacher better than those in the training school, where the demands are greater and the red tape extensive. We have learned from experience, however, that the striving for standards and reaching them means an economy of time, not alone to the teacher, but to the pupil. Skill must be purchased, and it is a most economical investment. Let us remember, however, that a large amount of time spent on arithmetic is not a guaranty of a high grade in efficiency. Research and supervisory tests may be secured by teachers

who desire to delve deeper into the mysteries of rationalization of arithmetic.

Modernization and rationalization of arithmetic, followed by elimination, are current terms in arithmetic methods classes. Arithmetic is no longer recommended for mental discipline alone, as in the past, but for the practical application to the interests and needs of pupils in everyday problems. The "rule method," and the "demonstrated rule method," which followed it, have been left behind. The "Heuristic Method," an inductive method, was headed in the right direction. Abstract ideals in arithmetic are fast disappearing, and the modern methods bring in their wake rationalization, motivation, and elimination.

Dr. Stone says, "There is a growing sentiment that the aim of the work in arithmetic should be limited to accuracy and a reasonable facility in the fundamental operations—addition, subtraction, multiplication, and division, and division of whole numbers and fractions; and to simple, practical problems involving these operations, together with some instruction in percentage and its simplest applications to interest, trade discount, taxes, and insurance."

Motivation in primary grades comes, in part, through the "games of pure activity, scoring games, and imaginative games," and later in the course through the use of "problem material relating to various activities and interests of children in and out of school,—industrial art, science, domestic economy, and various community activities." We have used the material in Stone-Millis' arithmetic to good advantage.

As before stated, the large amount of time spent upon arithmetic does not necessarily insure success, nor does the amount of home work, nor the environment of the home; for a child from a poor family has stood as good a test as the one from the so-called better home. The best results come from the most painstaking and carefully supervised teaching. In many cases, too much home work is required of young children and

not enough intensive work in the school.

In Oakwood we have carried the testing beyond the training school with its normal students into the regular academy, introducing such tests as can be given in general assemblies. These exercises have proved a real inspiration, turning the students' attention to correct standards, and showing the faculty where the students most need help. Since we introduced these tests into the training school only last year, none were able to complete them, but some were well on their way. We plan not to slacken our

efforts in this branch, but to continue as we did in penmanship, till recognized standards are reached.

This work may be begun in the third grade, and might even be completed before entering the eighth.

Perhaps you have wondered how to mark your papers fairly, and how much credit to give each problem, and when there is a difference, just how much to allow. Those interested in these questions will surely find help in delving deeper into the subject of Standard Tests and Measurements in Arithmetic.

The Superintendent in the Schoolroom

C. A. RUSSELL

NOT on his swivel chair, as comfortable as that is; not preparing examination questions nor entering grades, as important as that is; not attending meetings of school boards and Parent-Teacher Associations, as interesting as that is; not promoting Christian education through visiting churches, as necessary as that is; but *in the schoolroom*.

There are superintendents and *superintendents*. Some are officious, not to say bossy. Some are supercritical, sometimes even so far forgetting the first principles of courtesy as to criticize the teacher in the presence of her pupils. Some come like the entrance of a ray of sunshine into a darkened chamber, and go leaving a benediction behind. It is a study, this being a superintendent.

It is not necessary, or best, under normal conditions, to announce your coming. You want to know how an unexpected visitor is received. You want to know whether, as a regular thing, the floor is clean, the teacher's desk orderly (if so, the pupils' will be), the stove blacked, the curtains and pictures hanging straight, the blackboards in proper condition, and so on and on. You want to see things as they are. The unexpected visitor does.

Better not enter quietly, unannounced. I have done so many times, but it is more courteous to rap and then await admittance. I like to be greeted at the door by a monitor who has been instructed in the nice courtesies to be shown a visitor, and who shows me where to place my wraps and leads me to the visitor's chair. (Board members take notice.) After greeting the teacher, I like to bid the boys and girls a cheery "Good morning." If they have been instructed, they will respectfully rise from their seats and chorus, "Good morning." If not, they will at least smile back their welcome, and feel more at ease.

You have eyes and ears; use both. And as the work of the morning progresses, the tongue may be requisitioned. Don't be a statue. Dumbness of this sort is contagious. You can't expect even well-prepared lessons to be recited with unconscious naturalness while you sit and sit and look wise and say nothing. Smile, and drop in a question now and then. Be sure that there is warmth enough in your own personality to thaw any ice which may have formed at your coming.

Move about the room a bit. Respond to an uplifted hand now and then. The

teacher will not think you an intruder. And the boy will never forget the mistake you found in his "example." Take an interest in the seat work of the pupils. Perhaps the teacher will invite you to hear a class or two. Joy of joys! an opportunity to actually teach once more. If she forgets, a suggestion may bring her to the point of an invitation.

Don't make the other big blunder of doing it all, though. You want to know how the teacher teaches. But a suggestion as to how this class may be vitalized, or some little device to help illustrate that recitation, may be thrown in unobtrusively to the helpfulness of the teacher and the delight of the class.

Call for notebooks and penmanship practice paper. Commend what is worthy. Suggest improvements.

The teacher will say, "Now I should like to have you talk to my children a little while." Let it be "a little while." Speak to them in a bright, cheery way — and say something. If you feel that it is really necessary to reprove anything in this public way (very seldom that this is best), be sure that you find something to commend first. If there are seventh or eighth grade pupils, turn their attention to the academy. Even though your talk is no part of the opening exercises of either session, it is well, after a closing appeal to earnestness and faithfulness, to engage in prayer. Pray for the work of the school, for the boys and girls, for the teacher.

Don't fail to manifest an interest in the work of the Junior Society. Meet the officers and pass on to them a word of encouragement.

In your notebook, as the day progresses, indicate matters which you wish to discuss with the teacher at the close of the session. Each superintendent should have a self-prepared blank upon which he makes entry of major items in each school. He thus has a means of comparison, and data from which he may conduct helpful correspondence during the weeks which must necessarily elapse before his next visit.

Once during each year, together with the teacher and a member or members of the school board, he should check up the school in harmony with the score card now in use, that the school may be given its proper rating.

Next to being a teacher, it is a joy to be a superintendent.

How Do My Students Do Their Work?

C. M. FRENCH

It is important that we teach our students to place a real value on whatever is to be done, and to realize that "whatever is worth doing at all is worth doing well."

While we are blest with schools of all grades and kinds, reasonably well equipped for research, there is a great amount of carelessness and lack of thoroughness which unfits many a boy and girl for efficient and creditable service.

I have in mind a boy, or rather a young man, whose work is so soiled, and done in such an untidy manner, that he is able to engage in only the most menial employments. He is a fairly bright boy, but he never had any desire to excel. His seat work in school was always of the dirtiest, most slovenly kind.

I believe it is clear to all that the way we do our work is an index to what we are on the inside. I have noticed all along that those boys and girls whose work is neat and clean are themselves neat and clean in dress and conduct, and these things plainly show the real state of the mind.

At the recent State fair I was much interested in a fine display of bees and their products. I asked the attendant, "How do you make your sections of comb honey so clean and white?"

He explained the process by which the wood was cleaned, and then asked, "Did you know that there is a great deal of difference in bees; that some bees are very slovenly and dirty about their

(Concluded on page 207)

THE STORY OF THE BIBLE

When God Taught a Lesson Through a Boy

ONCE upon a time, when God would teach a lesson to men and angels, He came down to earth and called to one of His servants. "Abraham," He said.

And Abraham said, "Here I am."

Then God said to Abraham, "Take your son, your only son Isaac, whom you love, and go and offer him for a burnt offering on a mountain that I will tell you of."

Now Abraham was an old man, and his wife Sarah was old, but their only son, Isaac, was a very young man. For a long time Abraham and Sarah had thought they never would have any children, but God promised them they should have a son. And when Abraham was a hundred years old, and Sarah was ninety years old, this son Isaac was born to them. So they loved him very much, and they watched over him, and they taught him, as he grew up from a baby to a big boy, and from a big boy to a young man. And now he was eighteen years old, and the apple of their eye.

And now God said to Abraham, "Take Isaac, and offer him for a burnt offering!" Abraham thought God could not mean it; and yet He had told him to do it, and Abraham was used to doing what God told him to do.

He rose early in the morning, and called Isaac, and told him to get ready to go on a journey. But he didn't tell him what they were going for. He just couldn't.

And Abraham called two of his servants, and had them cut some dry wood, and put it upon an ass, and get some fire to carry along. So they all got ready, and started for the mountain.

On the third day after they started, they came to the mountain that God told Abraham of. And Abraham said to the young men, "Stay here at the foot of the mountain." Then he took the dry wood and laid it upon Isaac, and he took the fire pot in his hand, and a knife, and started with Isaac up the mountain side.

Now Isaac saw that they were going to offer a burnt offering upon the mountain top. But the burnt offering was always a lamb or a bullock, or some such animal, and he saw that they had no lamb or anything with them to offer.

So he said to Abraham, "My father."

And Abraham said gently, "What is it, my son?"

And Isaac said, "Here is the fire and the wood, but where is the lamb for a burnt offering?"

Now you may know that it made Abraham feel very bad to have Isaac ask that question. For he had been hoping and praying all the way as he came, that God would show him He did not mean for him to kill his son; but no word had come from God. And now he was climbing the mountain with his son, to offer him for a burnt offering, as God had told him to do. Abraham had not told Isaac, and he felt he just could not tell him.

Isaac was not the only one waiting to hear Abraham's answer. For while no one else on earth knew what God had told Abraham, the angels in heaven knew. And they, too, wondered what God meant. So they, as well as Isaac, listened to hear what God would put into the heart of Abraham to say.

And Abraham said, "My son, God will provide Himself a lamb for a burnt offering."

Then the angels saw better than they ever yet had seen why God had men

sacrifice a lamb as a burnt offering. The lamb stood for an innocent being who should die for men's sins. And when Abraham said, "God will provide Himself a lamb," they saw that God would take some one much greater than an animal, and greater even than a man, to die in the place of sinful men.

So the angels watched Abraham and Isaac climbing the mountain. And they thought, "God has told Abraham to sacrifice his son. Will God sacrifice His Son for men, and will He be the Lamb of God?" Yes; just so it was to be, and that was the lesson God wanted to teach Abraham and to teach the angels.

So Abraham and Isaac came to the top of the mountain. And they took some great stones and laid them up for an altar. And Isaac wondered still where was the lamb for a burnt offering.

And then they put the wood upon the altar, and fixed it for the fire. And still Isaac wondered where was the lamb for the burnt offering.

Then Abraham had to tell Isaac that God had told him to sacrifice Isaac as he had always sacrificed a lamb.

Isaac was a strong young man, and he could have gotten away from Abraham. But no; he said, "If God has told you to sacrifice me for a burnt offering, do what God has told you to do." And he helped his father's trembling fingers as he laid him on the wood upon the altar, and tied him there.

Still Abraham hoped that God would say something to stop him from slaying his son. But no word came from God. Abraham must go on. He raised the knife in his hand to kill his son, and afterward he must burn him, as he had so often burned a lamb.

But just as his hand was about to strike, he heard God calling him: "Abraham! Abraham!"

He dropped his knife, and said, "Here I am."

Then God said, "Do not touch the lad, nor do anything to him. For now I know that you love God, seeing you would not even keep your only son from Me."

And Abraham turned and saw a lamb caught by his horns in the bushes near by. Abraham untied Isaac and took him off the altar, and they ran and caught the lamb, and sacrificed it in the place of Isaac.

Then, as they thought, and thought, and thought what God could have meant to teach them, they began to understand how God would provide Himself a Lamb, even His own Son, as He had asked Abraham to give his own son. The time would come when God would send His Son Jesus to be the Lamb of God and to die for the sins of all men. And that was the lesson that men and angels learned in the offering of Isaac, the son of Abraham, upon Mt. Moriah.

So now Abraham and Isaac were very glad, and they went home and told Sarah.

How Do My Students Do Their Work?

(Concluded from page 205)

homes, while others are neat and clean? Some of these sections are cleaned by a little scraping with a knife, while others must be sandpapered."

I said, "Yes, we see the same traits in other animals, and even among mankind. Some seem to say, 'That is the way I am built, and I can't help it.'"

But that is not the way to view this subject. If we *are* "built" that way, we may still acquire such improved habits as to transform ourselves, by constant care and watchfulness, into acceptable vessels fit for the Master's use. We note that in remote places where children are brought up in squalor, when gathered into our schools and trained, even if not actually converted to Christianity, they become neat and orderly.

How necessary, then, it is in these days of preparation for service in the greatest work the world ever saw, to see that nothing but the best is incorporated into our discipline and training, in order that our work may be acceptably done and to the glory of God.



EDITORIAL

The Purpose of Education

OUR favorite definition of true education is "to restore the image of God in the soul." It is the best one, because it is both fundamental and all-embracing. All the agencies of heaven and the good agencies of earth are now employed in tensively in seeking to achieve this aim in every possible creature made originally in the image of God. The school is depended upon to do a highly important share of this work. And if the school, then the teacher, very definitely and very really. So high an aim is what constitutes the calling of the Christian teacher a high and holy vocation.

The Teacher's Part

The responsibility of achieving the true purpose of education rests finally upon the teacher, both now and forever. His part, then, is first to analyze that general aim of restoring the image of God in the soul, and to reduce it to working principles, so that he may not lose his way. In fact, the spirit of prophecy virtually prepares this analysis for us, ready-made. In no fewer than nineteen different ways the general purpose is specialized for us. Here are some of the most expressive and significant of these specific aims:

To keep the future life in view.

To keep the shortness of time in view.

To enable us to use our God-given powers.

To teach us the value God places on mankind.

To fortify youth against temptation.

To balance the youth by a solid religious experience.

To keep the true motive of service before the youth.

To prepare for the best performance of life's duties.

To develop all the powers and faculties.

To expand and balance the mind.

To reach intellectual greatness balanced by principle.

To prepare us to stand in the great day of God.

Let the teacher contemplate each of these aims, make them definite subjects of prayer, and in planning the day's work seek to weave these golden threads all through the fabric of character-building instruction.

Keep the Future Life in View

The busy round of the teacher's daily life in school tends to make him forget what he is doing it all for. The things of today, the plans for tomorrow, can be seen in their true setting only as they are viewed in the halo of the better life just ahead. Today's needs, today's trials, today's demand on time and patience, must all be met as they come along. But no one meets them so well as he who sees in them stepping-stones on the upward way to something much better in this life, and infinitely better in the life to come. Bearing in mind always that children are molded more by the spirit in which the teacher does things, than by merely what he does, should not every little word and act, even in doing the commonest necessary things of the schoolroom, be done with eyes constantly on the future life, and the glory it sheds on our path today?

Keep the Shortness of Time in View

We never know, when a new pupil comes into a school, how long he may be under our care. We cannot tell when the oldest may pass beyond our direct influence. We do not know just how long we may be allowed to go on in our teaching. But we do know that time is

ETCHINGS



very short, growing shorter with every sun that sets. Every plan I lay as teacher, every lesson I assign, every illustration I use to make things clearer, — is it all done with the consciousness ever present that time is short? Is it all character stuff that I am dealing with? Can the Spirit of God put His seal upon it all and say, "Well done, for it has eternal values"? The secret of Christian education is to find spiritual and character values in all the material and method of instruction, whether the particular lesson may have to do with the sharpening of the tools of knowledge, or with the "sincere milk of the word." Then sing, pray, and teach in the spirit of "Work, for the night is coming."

Teaching the Use of God-given Powers

"Children are a heritage of the Lord." When Cain was born, Eve said, "I have gotten a man from the Lord." David said, "I am fearfully and wonderfully made." This is all true of the body, wonderfully true; but infinitely more wonderful seem the faculties of the mind and powers of soul planted within the body. That teacher has gained much ground who succeeds in impressing the child of God's care that all his natural senses are gifts from Him, intended for the good of the creature and the honor of the Creator. Seeing, hearing, smelling, tasting, touching,—what a marvelous combination of gifts to our comfort and service! They are the avenues of knowledge from the outer world, and contribute much to our thinking and speaking. It is through the faculties of mind and soul that God speaks to us, and through us to others. Happy is the teacher who can teach the hands, the feet, the tongue,—all the powers of thought and feeling,—to do the bidding

of Him who made them, to be used for our highest good and to His honor.

The Value God Places on Mankind

Even small children are not too young to learn much of how God regards His creatures. They can easily appreciate the beauty and fragrance of flowers. They can see the marvelous care of the Creator to paint the colorings of flower and sky, and the coverings of animals, in one harmonious blend, especially if the teacher sees them and points them out. They can also discern the wonderful adaptations to their uses of all the members of man and animals, and should often have their attention called to them.

It is an easy step from these concrete things of sense to an understanding of how man was created in the image of God, not only in outward form, but in all his powers of mind and heart. Yet these have been surrendered to the service of an enemy. Rather than see the object of His love and the bearer of His own image forever lost, God has paid the price necessary for restoring His image in the soul of man. All the machinery of heaven and all our efforts to spread the gospel are engaged in this work of redemption. The gift of Jesus measures the value God places on mankind, and on each child. Let every teacher constantly seek to sense this value in all his dealings with each boy and girl, and in the nature of the instruction given them.

RABBI STEPHEN S. WISE says in his book, "Child Versus Parent," "Unhappily, it may be, we cannot choose our grandparents, but we can in some measure choose our grandchildren."

Teaching Suggestions for March

"Busy Work"

WINNIFRED JAMES

MARCH, wind, windmills, all are synonymous, aren't they? Yes, and we find the leaves and buds beginning to fill on the trees, the bulbs beginning to put their heads above the ground. Spring is coming, and we are all so happy—happy that we can work and play with our boys and girls.

The outline for March will be similar to that for previous months:

Monday — Paper folding.

Tuesday — Sewing.

Wednesday — Paper construction.

Thursday — Weaving.

Friday — Paper cutting.

Mondays

We shall continue folding the squares for the alphabet. Usual dictation for E, F, G, and H. Have the children outline the letter on the paper according to model you have drawn on the board. Suggestion on page 136 of "Applied Art," by Lemos. Refer to this page for all the letters of the alphabet.

Tuesdays

For fourth day of creation week, sew a moon and a star on one card; the sun coming up behind a hill, with rays, on

another card; and for fifth day, sew a flying bird on one card and a fish on another.

Wednesdays

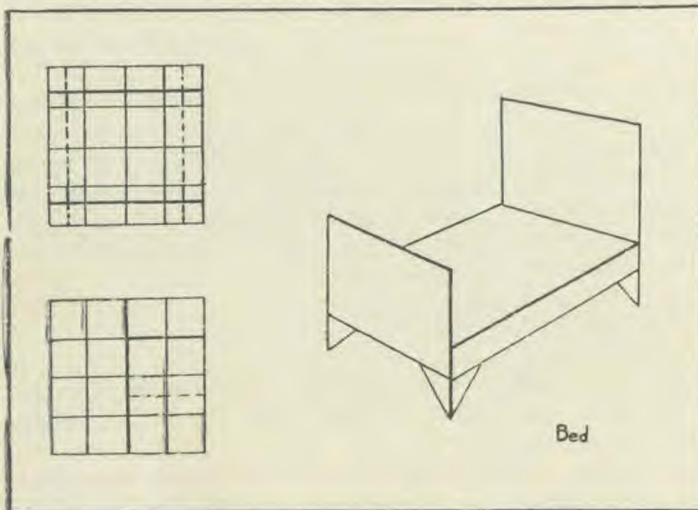
We shall start on bedroom furniture now. This would be real pretty made from cream construction paper. Make a little chair, following the dictation for the dining-room chair, or you may have a model of your own if you prefer. Make the dresser given in "Applied Art," page 52. You could use tin foil for the mirror. For the bed, follow model given. Be sure to take one day to make a windmill!

Thursdays

Make another rug of light colors for bedroom, following the same plan as given in the February outline. If there are those in the class who are quick and accurate, you might let them help you make some curtains for the room. This is not advisable for all children, however.

Fridays

Using page 25 of "Applied Art" as a guide, spend two days on the models on the upper part of the page, and two days on the lower half. Several of these models can be put on one page. It will soon be time for us to put objects together, making little scenes.



THE reason men do not believe the Bible is because they do not know the Bible. Find a critic of the great Book, and nine times out of ten he cannot quote you two texts correctly. Ten minutes a week of Bible reading is enough to make a superior critic, but an hour a day spent with God's word will make a humble saint.

Bible Six

FEDALMA RAGON

DURING the greater part of His public ministry, Jesus was in Galilee. In the last year of His life on earth He went into Judea, and His work quickly closed up. This was due to the intense hatred of the Pharisees, who were much stronger in the region about Jerusalem than farther north. During these months it was not possible for Him to speak openly as in Galilee, but we find Him teaching in parables. Let the children make a list of the parables spoken during this period, noticing where each was spoken. Contrast this long list with the few spoken during the two years spent in Galilee.

We notice that Jesus was constantly moving about during this last period, due also to the bitter opposition of the Pharisees. Let the children make black-board drawings of Palestine, and trace in colored chalk the movements of Jesus from place to place. In imagination they should go with Him, travel over the roads that He traveled, see the places where He was, and enter into a sympathetic relation with Him in all the experiences that came to Him.

The sets of review questions at the end of each period are excellent for drill. Instead of leaving them till the period is finished, they should be used, a few at a time, as the lessons progress. Before beginning the new recitation, it is always well to have a quick review of the past lesson. From these sets of review questions select those which are based on your lesson of the day before. There may be only two or three, but they will cover the high points of the lesson. On the next day repeat the same questions and add two or three more, keeping the questions up to date as the lessons advance. When your list is too long, drop off a few of the first questions.

Drill work should be "rapid-fire" work. Do not take time for discussion. That should come in the recitation of the regular lesson. A set of twelve or fifteen questions may be answered in two or three minutes. A very little time

spent in this kind of drill each morning will mean a great saving of time at the end of the period. That long list of questions will be "so easy" to answer, and the task, instead of being a burden, will be a joy.

Physiology Seven

LOTTIE GIBSON

"THIS nervous system is the worst stuff I ever heard of. How big is a nerve anyway? Did any one ever see one?" The speaker, a lad who had been up late the previous night, expressed his disgust more in looks than in words.

"Yes, I once saw one," was the teacher's calm reply.

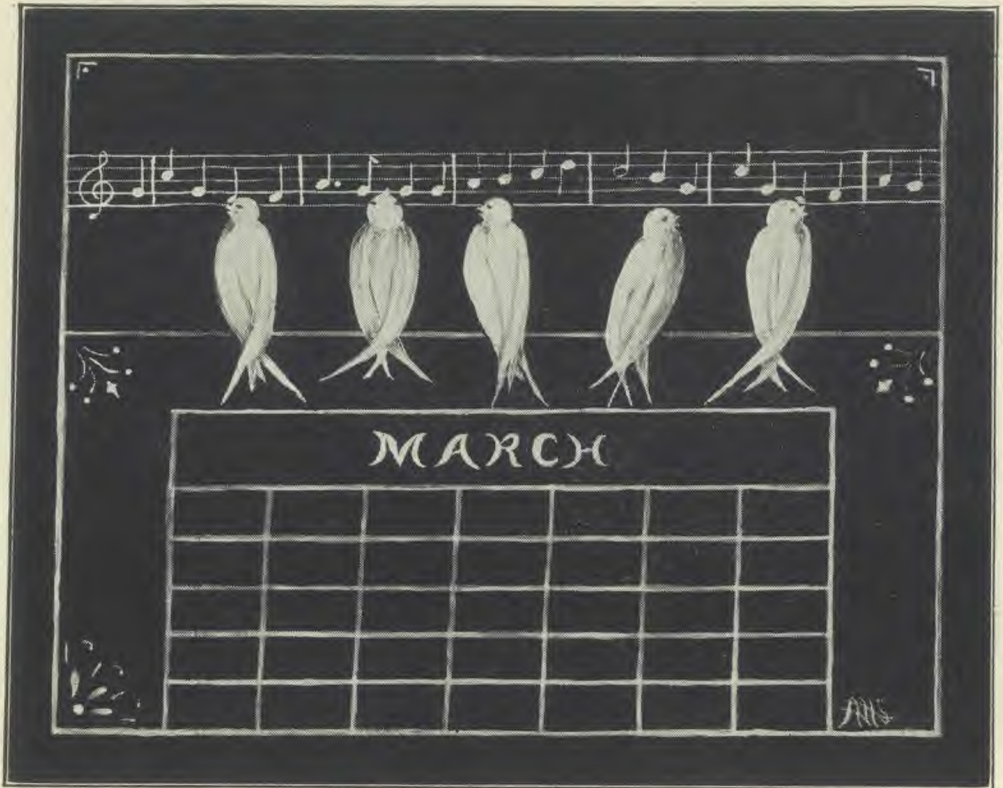
"You did! When?" echoed a half dozen voices.

"The dentist pulled one from my tooth," answered the teacher.

"Didn't it hurt? My, I wouldn't go to him! But what did it look like?" came from the first speaker.

The scowl and the pout were gone, and in their stead was a face full of light and interest. There was no more lack of interest in that class, and there need not be in our classes.

By this time we have observed enough to know something of the physical condition of our classes. Though we have worked hard to establish health habits, we have not yet reached our goal, neither have the results of previous habits all been obliterated. There are still conditions that make it possible to bring the lessons on the nervous system into the life of the child. Headaches, backaches, sleeplessness, the twitching muscle, anger, gloominess, etc., are danger signals. Let the child find the danger signal that has been hung out in his own body, and study its cause and its remedy. Show by examples the effect of the mind and its emotions upon the body. Saul's troubled conscience and Eli's grief furnish good examples. Let us not forget what the Scripture says on this point in Proverbs 3:1, 2; 4:22; 16:24; 17:22; Philippians 4:8. (See "Education," p. 197.)



Nature Five

RUTH E. ATWELL

THIS is a good time to study trees. It may well be done along with the chapter on plant life.

In one school the teacher obtained a library book from which the boys and girls learned that in this country are to be found fifty varieties of oak trees; that twenty-five of these are native east of the Rockies, and the other twenty-five west of that system; that some acorns mature in one year, while others require two; and many other things of equal interest. A trip to the woods followed, each child with notebook and pencil, one with his "Tree Guide," and the teacher with the library book. Care was taken to see that before a tree was listed, all doubt concerning its right name should be removed. One called a certain tree a tulip tree; another said it was a poplar. Upon

consulting the "Tree Guide," they found that both were right. When individual lists were compared and combined in the next class period, it was found that forty-one trees had been identified.

A trip of this kind may be used as a basis for considerable work in language as well.

Chapter VI contains some terms familiar to the pupil, but more that are unfamiliar. The latter furnish material for two or three lively spelling contests. Their meaning, too, must be learned, but the wise instructor will not stop with this. By a little careful planning, he will lead his pupils to use most of these new words in conversation, not once but many times, until the words are familiar and have become a part of their vocabulary.

"THE only remedy for bad order is good teaching."

Teach the Children to Think — No. 1

MRS. MARTHA W. HOWE

IN training our children to serve God, it is not sufficient to teach them to do this or not to do that simply because we know this or that to be the right course for them to pursue. We need to be careful to train them, according to their age and ability to comprehend, to understand the merits of the case themselves, and to exert their mental and spiritual powers, under God, to determine what is truth in order that they may obey it. There is danger that in our zeal for their good we ourselves may do all the thinking and deciding. Children need this experience to enable them to develop strong roots, sending out tendrils to bind them intelligently and voluntarily to this truth. To "train up a child in the way he should go" presupposes action on the part of the child himself, and any form of child-training that overlooks this fact is bound to be more or less of a failure. We can learn best by doing.

In the earliest years, parents must of necessity teach and train and govern arbitrarily; but as soon as possible, and gradually as the physical and mental powers unfold, we may draw out the individuality of the child to think with us upon the duties and problems of life as they arise. O that every child might be trained in such a way that, wherever he may be placed, — especially when far from the watchcare of those who would so gladly guide him in the right way, — he may stand intelligently because he knows, and voluntarily because he has learned to exercise his will on the side of truth.

No child can be fitted for the work of finishing this message who obeys the truth simply because father and mother do. Sometimes I think we are too fearful in giving our fledglings opportunity to try their wings. An experience which came to us and our two little girls, when the truth was new to us, may serve to illustrate the point.

One day the leading theater in our city advertised a *matinée* especially for the children. The public schools were to close early to facilitate the attendance of all the children. Our little girls came home very much excited, not realizing, in the newness of the truth, that these things no longer were included in our program of life. My heart sank at the prospect of disappointing them. I could secure obedience by commanding it, but I longed for a better way — one by which I might obtain their co-operation. It seemed like the parting of the ways, — a sharp turn in the road from the old to the new life, a crisis, — and my soul went out to God for wisdom to win these little ones from the fascinating allurements of the world.

They would have to come home while the others went to the play, and they would have to hear all about it the next day from those who went, and I shrank from the thoughts that might very naturally fill their minds under these circumstances.

A neighbor, out of the kindness of her heart, had given them the necessary admission tickets, so the outlay of money was not called for, — an item in itself at that time not to be despised, — and to the little girls the coast seemed clear for a happy time. My anxiety of mind must have made itself felt, for soon they became quiet, only asking over and over again if they might go. I talked the matter over with them very freely and carefully. We discussed the likelihood of Jesus' attending the theater if He were here upon earth, and they were very sure He would not — but they did so want to go.

Finally I told them that I was sure such things led away from, and not to, God, and while it hurt me to deprive them of any seeming pleasure, yet I could only feel that it would be best not to go; but that they should decide it themselves. As they prepared for lunch, first the younger one argued to go, while the older one argued not to go. Then the tide seemed to turn, and the older

one argued to go, while the younger one argued against it. I said nothing at all. Lunch was a quiet time. All seemed to feel the gravity of the situation. As we waited for the decision, after asking God to help, they both decided not to go. They carried the tickets back to the neighbor, at their own suggestion, and came happily home from school, while the others went to the matinée.

I do not offer this literal circumstance as a rule for others to follow. No two cases can be treated alike. God alone can give us wisdom for our individual problems. My appeal is to teach the children to think, that their minds and hearts may receive strength by actual experiences of their own while we are by to help. As a result of this course of action they may intelligently and voluntarily "refuse the evil, and choose the good."

A Day in the Primary Room

NANNIE MAE SMITH

It was a beautiful, sunny day in the month of January. You do not know what that means in Florida unless you have spent the winter down here. But it was so nice and warm that only a little fire was needed to take the chill out of the room, for soon the windows could be thrown open and the warm, cheerful sunshine would come streaming in, and no longer would the fire be needed.

The opening hour for school was 8:30 A. M., and promptly at eight o'clock the faithful teacher was at the school building. Scarcely had she opened the door when two small boys came in, one with some splinters, the other with a few sticks of wood, and soon a quick little fire was going, and all the needed heat was in the room by the time the other children came. It was not long until we heard the little hand bell ring. The children seemed to know what that meant, for each one rushed to his own drinking cup and supplied himself with water; then another bell rang, and every

one took his place in line and quietly marched into the room. At the tap of the bell, all were seated.

The song chosen for that morning seemed very appropriate, and it was one the children all knew, for all the little voices united in singing,

"Always cheerful, always cheerful,
Sunshine all around we see;
Full of beauty is the path of duty,
Cheerful we should always be."

On the board I noticed the Morning Watch verse. A few moments for silent study was given, then different ones were asked to repeat the verse. Prayer was offered, and of course the visitor was asked to tell the children a story. The little folks listened very attentively while the visitor told them of the beautiful garden of Eden, and how some day all would be beautiful again in the new earth, and that they each had the privilege of being there. They all held up their hands, signifying that they wanted to be there; then we talked of some things that we would have to do, and some things that we would have to leave undone, if we would get there.

Now it was time for real work. The smallest tots were ready for their Bible class, while the older ones took out their books and pencils and began to work. The teacher said, "Now, children, remember that you are not to ask permission for anything during class period." They all seemed to remember it, for everything was very quiet—not even the lips moved while studying.

The Bible class for the little folks was followed by that for the larger children. Then came the reading classes. Pretty soon I heard the teacher say, "What is the matter with my little flower garden? The sun has come out and wilted the flowers all down." I looked to see what she meant by her flower garden. The children seemed to know, for I saw them very quickly straighten up in their seats, and sit with heads erect, holding their books properly. Then she proceeded with the lesson.

(Concluded on page 222)

PARENT-TEACHER ASSOCIATION

The Relation of the Teacher to Parents and School Board

MRS. W. T. LINDSAY

Parent, and Member of a School Board

THE teacher should consider it a part of her duty, whenever she enters a new community, to rouse a deeper interest among the patrons of the school than they have ever before felt. She should not rest satisfied until she has gained the co-operation of every parent connected with the church. She should let each parent see that she is alive, not only to the interests of the children in general, but of each child individually. In some communities this will be difficult. If the parents do not open the way to frequent intercourse, the teacher must tactfully lead the way.

It is always best to keep close to the parent. It avoids many difficulties, because both parties understand. And if real difficulties do come, the parent will, of course, feel bound to be courteous and civil in his own house; and by means of an interview, a difference of opinion, prejudice, or a suspicion may be removed, and the foundation of a mutual good understanding be laid which many little troubles will not shake.

It seems to me that a teacher may safely encourage inquiry into all her movements in school. There is an old saying, "Tell no tales out of school," but I believe it a mischievous one. I see no objection to the largest liberty in this matter. Why not let everything be told, if told correctly? Parents frequently entertain a suspicious spirit as to the movements of the teacher. Would not very much of this be done away if it were understood there was to be no mystery about the school?

The teacher who thus invites inquiry would be very careful never to do any-

thing which she would not be willing to have related to the parents or even witnessed by them. The teacher should be frank in all her representations to the parents concerning their children, avoiding gossip with parents about the children of others.

It is peculiarly difficult for the mother to take an impartial view of the teacher, or to believe that in the majority of cases the judgment of a conscientious teacher and that teacher's estimate of her child's character is often more correct than her own. A mother's judgment of her child is inevitably colored by the relation of motherhood. It should be so, but it is nevertheless true that the teacher sees a side of the child which is never revealed to the mother.

The mother promotes the growth of individuality, but often forgets to develop her child for social relationships. Consequently, when the child enters school, where he is constantly associated with others, traits of character crop out which heretofore have been dormant.

The teacher must also remember that she, too, is training the individual as well as the class.

Parents should be willing to accord the teacher all the power necessary, and not interfere with her prerogatives. They usually do this if she makes herself so approachable that the parent can feel in her a friend, instead of a self-centered monarch. Parents have interests and burdens that should appeal to the teacher as worthy of recognition. Be patient, be charitable, remembering the personal circumstances.

More interest in others will often remove some of the teacher's troubles. Win for the good of the school every person who in any way touches it. Remember your influence reaches much beyond the four walls of your schoolroom;

it reaches the whole community; and it should be your studied aim to have that influence an undying inspiration.

Of course, we all recognize the fact that the most important of all is the spirit of the teacher toward her pupils. The teacher's fundamental success depends upon this. Just one quotation will make this clear: "Children have more need of models than of critics."

An occasional good time socially is not to be denied the teacher, but when it seems to be the end for which she lives, her life as a teacher is liable to be brief. Teaching is her first business, and these other matters, though proper enough, should be made secondary.

Behavior on the street and in other public places shows the true dignity or lack of it in the teacher. In some sense the teacher must sacrifice personal liberty of action for the good of the pupils.

The spirit of daring must be entirely eliminated. Self-pity is one of the dangerous things the teacher should avoid. To think one is a martyr to the cause of human advancement is not a healthy thought. It is a good thing to remember that "thy fate is the common fate of all," and take heart.

The teacher's dress has a wonderful influence upon all who meet her. It should receive careful thought. Neatness should be the first aim. A great variety is not necessary, but minute care of the few changes one has is essential. Unwashable material should be brushed, pressed, and kept free from spots. Always aim to appear as if "just from the handbox." Clean collar and cuffs added to the dark dress make a pleasing change. Rainy days should bring forth a touch of color not commonly used.

As to the teacher's relation to her school board, I speak with less certainty. There are ideals, but never having seen many of them carried out, I am beginning to feel that the school boards belong to the incorrigible class. Here, again, it may be necessary for the teacher tactfully to lead the way to the desired relationship.

First, try to jar your school board out of the rut in which they are usually found. But don't do it with a jolt. Use an inclined plane, but be sure it is of sufficient height to clear the rut.

"TACT," written in capital letters, must be exercised to accomplish this feat. But it is a cause worthy of effort. It is a fact that the majority of school boards do not keep up to date in methods and devices, and consequently do not sense many of the teacher's needs. These boards are, however, made up of men and women who are honest in their endeavors, and must be approached with respect to their years of experience.

Busy people, serving without remuneration, they do not always feel that much time can be given to discussion of school subjects. The regular meetings are sometimes omitted, a short telephone conversation being deemed sufficient council. This, however, should not be. The meetings should be held regularly, and the teacher invited to attend at stated times. This gives the teacher an opportunity to view her school board as a whole, and to get an idea of what her policy should be.

The school board should be the first to take an active and personal interest in the teacher, and make definite plans for her arrival. In times past, I am sure, some of this lack of definite planning on the part of the school board members has been due to the fact that they did not know whether they were to arrange with the teacher direct or through the superintendent. In other words, there is a lack of understanding as to just what the responsibility of each might be.

At the beginning of the school year, a board meeting should be planned, at which the teacher should be received, and a general discussion of matters pertaining to the school should take place.

Where funds are limited (and where aren't they?), teacher and board counseling together can often plan a wiser outlay of money than the board alone.

Co-operation should be the spirit of

(Concluded on page 218)

FATHER AND SON

The Unanswerable "Why"

Fifth in the Series, Precious Stones

LAMONT THOMPSON

CLEARLY, he wasn't in the usual mood. Ordinarily when I come home after a trip, he comes with flying feet and with head thrown back, to leap into my arms and press to my cheek an eager kiss.

"I am *so* glad you're back, Daddy," he says. The sentiment is mutual, and I tell him so. Then he says, "Did you think to get me something?"

"What?" I say.

"Oh, just any little thing that little boys like, — something that is good," he says. Sometimes I have it, too.

But this time it wasn't so. He stood on the steps by the gorgeously blooming crimson rambler. I waved my hand, and his answering wave seemed stilted, and a bit tardy. As I approached him, he said, "Mamma said you would come on this train, and I have been watching for you, Daddy."

"What's the trouble, Sonny?" I interrupted.

With a tone of careful solemnity he said, "Daddy, my kitty is dead! I want to show you." He took my hand and led me round the house to the barn.

There was the little grave; and by it lay the small shovel left there by the small mourner and gravedigger. The



little box had not been sunk quite deep enough, so its edges showed above the ground; but it was filled with dirt.

"The kitty is in the box under the dirt. I dug the grave. Mamma was with me. And I buried the kitty. I put all those roses there. Mamma said I could. I think they look nice, don't you, Daddy?"

This was the grief that had sobered his greeting, and this was the sorrow I must share.

"My kitty was *so* sick. She had something in her side that hurt her. She just bit it, and bit it. And it made her die," he

continued. "It makes me feel awfully bad, Daddy," his voice quavered; "I liked her pretty much."

I felt dumb. We looked at the grave. To him the thing was big and awful. Death had touched his pet. Death! How the soul cries out against it! The protest of this child was pathetic and poignant, and he voiced in his childish way the question of the race: "Daddy, why did my kitty have to die? Did Jesus want my kitty to die? Why did He let it die?"

"Everything that lives in this world dies," I said. "It is because of the sin that is in the world — the bad actions

and thoughts. Jesus doesn't want to have death in the world, and when He comes, He will change all this, and there will be no more death. Won't that be a wonderful kind of world?"

But relentlessly came back the searching answer, "Yes, that will be nice. But, Daddy, my kitty was *good*. Why did it have to die?" Deep, thoughtful blue eyes held me. A smile or a light answer here would be sacrilege.

Ignorance should be frankly admitted, I think, so I said, "Sonny, I don't know just the answer to your question. But when we get to heaven, we will learn about all these hard questions, won't we?"

"Yes," he said, "we can ask Jesus."

I looked at the earnest face of the boy. Already his mind would search the unsearchable, scrutinize the inscrutable. "Perhaps we can get another kitty."

"But this is the kitty I really, *truly* loved, Daddy. Mamma feels real bad about it, too."

I squeezed the hand that had held to mine since he had led me to the grave of his pet. How the Boy epitomized the surprised cry of the soul of man against this new spoiler of life's hopes and loves!

"You'll forget about this, won't you," I said, "when we get another kitty?"

He sighed. "I want another kitty. But I don't think I'll forget this one."

But now he, as is the way of the world, still laughs and works and plays. The grave is not cared for as at first. But death is now a fact in his world, and the deep, searching questions the knowledge inspires make me answer the Boy frequently as I did at the grave of the kitty: "I don't just know the answer to all these questions, my son."

The Relation of the Teacher to Parents and School Board

(Concluded from page 216)

the school from start to finish. Where the school board and the teacher cooperate, there is little doubt of having a successful school.

"Teachers, inspire, illuminate, instruct. Goodness is greater than greatness."

Principle in Little Things

Yes, you are right: he stood for principle back there in the year —, and he still stands for principle. The graduating class were laying their plans, as graduating classes are wont to do. The class had expressed its mind about what kind of closing program was desired, and about baccalaureate day. They knew what motto they wanted; they chose their class flower; they gave some general ideas about what should be worn graduation day. They decided what style of programs they would have printed, and how many of them; and many, many other details.

But the members of the class wanted a picture of the whole class, and a certain question came up concerning that picture. Some were ready to stand for principle and others were not; but one stood up boldly and condemned the wrong course. Again, some one thought that the class, during the remainder of the year, should have a distinguishing mark or two, and they discussed a pin and a cap for use during the spring. Again our friend took his stand in a consistent, manly way for what he believed to be right. He believed that God's cause needed the money which would be spent for these things, and that their use fostered pride. He and some other members of the class wore no class caps and pins.

All that was years ago, and what has been the history of our friend who was willing to make himself unpopular for the sake of what he believed to be right? We can't name him nor betray his identity, for he still lives. Perhaps it is unnecessary to say that his life has been a rich one. In God's cause he has occupied positions of honor and trust. He has been, and still is, a worker for God upon whom much depends, and as may be expected, he still stands for principle.

A CLASSMATE.

YOUNG MOTHERS

Truth-Telling and Children's Lies

AGNES LEWIS CAVINESS

"AND lie! Why, those children would lie like troopers before they were six years old! And they weren't born liars, either! It was forced upon them by their parents, forced upon them in two ways: they were denied many simple, normal pleasures, and when they did some little naughty thing, their punishment was so out of all proportion to the offense, that they got into the habit of lying to protect themselves."

The children of whom this was told are men and women now. I wish I knew what kind of heads of families they have become. I wish I knew what kind of members of society they are. I presume few parents now make the mistake those parents made; for the pendulum has swung far in the other direction, and there has been a great reaction from the Puritanic methods of child training that our grandfathers pursued. However, there are still many children being led into habits of lying by their parents. I presume there may be some indignation aroused when these words are read, when I say that in many cases where children have a habit of untruthfulness, parents are responsible because of their example.

Before a child can walk or talk, when his mother wants him to be still, she says, "Hush, Jimmy! Don't you know if you don't hush, the big blue policeman will come and lock you up in a dark room?"

If Jimmy has heard this before, he cries on, well knowing nothing terrible will happen. If it is the first time the story has been told him, he cries on for

fear,—and nothing happens. So he has had his first lesson in lying.

How many mothers have you seen at the front door, dressed for the street, when a two-year-old comes around the corner of the house, the maid or some other guardian in hot pursuit? Mother quickly sits down in a porch chair and tries to hide her hat behind her. "Oh, now he sees me! What shall I do? Come here to mother, baby. I'll give you a —(looks frantically in her bag)— oh, a penny! Now run along and play with Nellie at the sand pile. Mother isn't going away; she'll stay right here!" After a while, though slow to be convinced, baby believes and goes away to play. Then mother grabs her hat and hurries down the street.

By and by, baby tires of the sand pile and begins to hunt for mother. "Mother's upstairs," announces Nellie. "You play like a good boy, and she will come down soon. Let's call her." They go to the stairs. "Mamma, ma—mma,



come to baby!" But mother does not descend, though baby watches the landing with eager, shiny eyes.

"Naughty mamma does not come!" chides Nellie. The eager look dies out of the shiny eyes. Mamma evidently is not there at all. Nellie lies some more to keep the little one happy.

By and by baby is taken to the window in shameless acknowledgment of untruth. "Baby watch for mamma! There comes mamma!" And in comes mother, smiling, and kisses baby in placid unconcern of the lesson she has been teaching him. Next time it will take longer for baby to be fooled, and he may get spanked for his cleverness.

How much better, when mother has to go out, to come to him hatted and gloved, and say, "Mother has to go out for a little while. She'll come back just as soon as she can. Will you give me a hug, and help Nellie all you can while I'm gone?"

Baby may cry for a few minutes, but anyway he will not have received the profound impression upon his little brain that his mother is a liar.

When the child is older, he hears us lie to the street-car conductor about his age, and we spank him when we get home if he has had the frankness to pipe up, "Why, mother, you know I'm five!" Or he hears us tell callers we're so glad to see them, and then when they are gone he hears us say we thought they'd *never* leave, and we hope they won't come again for a *while!*

Then when our children form a habit of lying, we are horrified. Why shouldn't they lie? The grown-up people about them do it. If they tell us the truth about some misdeed they've done, we fly into a rage and punish them beyond all reason; so next time they lie to avoid the flogging. Then if we find out they have lied, we beat them for that, and next time they try to be cleverer with their lies.

Children sometimes learn lying from other children, and we must offset this by home example and unimpeachable

standards of honor. "There never has been a liar in our family, and we cannot begin now!" declared one father, in a passion for the whole truth. His son never forgot the honor of the family's name.

Let them realize that to find them in an untruth is a terrible shock to us, a fearful disappointment. "Sing tonight? Oh, no, I couldn't; I'm too hurt! Don't ask me what is the matter. Please go to bed without Louis and me; we want to visit alone. Oh, no, it would be impos-



sible to sing tonight; my heart is too heavy!" this, perhaps, to father. Do you not think children can understand the feeling that sort of talk comes from?

Counteract untruthfulness with example of truthfulness, with stories of exceeding great honor and loyalty to truth. Tell them stories of the effects of one lie; you will not need to make them up. There are such stories in the Bible, and I dare say in your own experience.

Imagination is a larger factor in the thoughts of a child than in the thoughts of an adult, and this truth must be reckoned with in all efforts at truth-teaching. A very young child delights in a chair with a string on it to play horse, in buttons or stones laid on a board for dishes

on a table, in chairs in a row for a train of cars. There is no confusion in his mind as to which is real and which is play. Where the values get confused and the real substituted for the fanciful, some grown-up is usually responsible. You can't tell the Santa Claus myth for a fact during four years, and suddenly the fifth year say it is all made up, without arousing questions you may not care to answer. You may be met with a retort like that which one boy made when he was disillusioned: "It is? And you've been telling it all this time for sure-nuff? Humph! I better look into this Jesus business, then! *Maybe it's made up, too!*"

Your child's confidence in your word and deed is priceless: guard it as his life. Recognize the real and the make-believe in story as you do in play, and be sure you make plain which is which. If your child comes in with a big, impossible yarn his playmate has told him, you can say, "Yes, but wasn't it too bad he did not tell you that was a made-up story?" Or if he recounts some equally impossible adventure of his own, don't rail at him for lying to you. Tell him rather that that was a great old make-believe, wasn't it? but that you like really-trulies much better.

Believe your child unless you have definite reason for doubting him; then ferret out the lie, and settle the business immediately. Never let him believe he can deceive you; never let a real lie go unpunished, not even once. Suggest truth always by manner, word, example. Be true yourself; even your slightest subterfuge reflects on him through your influence. It comes back to my deep conviction—child training begins in our own characters. Right training is first of all right being in our own innermost souls.

"So long as we neglect to give our little children the mental and spiritual food necessary to their proper growth and development, so long shall our civilization remain incomplete."

March, 1923

When He Began to Study Birds

His bare fat legs were trembling with excitement as he pursued the fluttering bird. His precious, brand-new straw hat, with the purple straws woven into it, had fallen unheeded from his head. Panting, perspiring, clutching grass or empty air as he dove again and again at her, he still was sure that another minute would get him the prize. His four-year-old wisdom had not yet taught him that a fluttering, seemingly crippled bird, always keeping just out of reach, almost but never quite within the hand, is a mother bird seeking to lead her discoverer away from her precious nest. So, after many useless efforts to catch his prize, he went home and told his mother. And then he found out, for she led him back to the spot, and there, in the hedge where a forked stick had been thrust through to fill up a gap, they found the mourning dove's nest with its two round eggs.

The book is full of interesting incidents like that, which introduce you to birds of every kind. It is the second in the series of Prof. Floyd Bralliar's reminiscences and instruction concerning the world about us, "Knowing Birds Through Stories." No other "bird book" like it. Your children and you alike will be deeply interested in it, and at the same time find it an excellent guide to the study of bird life. Beautifully illustrated with photographs and color plates. Price, \$2. Published by Funk & Wagnalls Co., New York.

THE following from a California sister, shows the tenor of the reports which are being received from those taking the Young Mothers' course:

"Personally, I can say that these lessons are just what I need and have been longing for ever since I took up the responsibility of motherhood."

"THE greatest truths are simplest; and so are the greatest men."

A Day in the Primary Room

(Concluded from page 214)

A signal was given, and all the children rose quietly and formed straight lines in the aisles, leaving a space of about three feet between. This was the time for their physical-culture exercise. The windows were thrown open, and five minutes very quickly passed, then all were back at work again.

All too soon the entire forenoon was gone and the dinner bell rang. Those who went home for dinner were dismissed. The others took out their lunches, and before they were dismissed they all bowed their heads and the blessing was asked upon their midday meal.

Soon the lunches had all disappeared, and the children were showing the visitor their window boxes, and how lovely the flowers were growing. Then the teacher and the visitor joined the children in their games on the playground.

In the afternoon came the nature study, and some very interesting experiments had been prepared by the teacher to make the class work more valuable and

more lively. But in spite of interesting things, children will get restless when it is almost time for school to close. However, this was the day for the girls' sewing class, and after the others were dismissed, the larger girls got out their sewing boxes and demonstrated that the sewing class brings new interest and enthusiasm into their tired little bodies, and the hour did not drag at all.

I can assure you that the interest and enthusiasm of the visitor were not all gone either, for a very pleasant day had been spent in the primary room.

DURING the year 1921, in the world field, 42,833 students enrolled in Seventh-day Adventist schools. This was an increase of 4,738 over the enrolment of 1920. The records for 1922 are not yet complete.

THE attitude of a nation to child welfare will soon become the test of its civilization.—*Herbert Hoover.*



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