

CHRISTIAN EDUCATION

A MAGAZINE FOR HOME AND SCHOOL

Vol. IV

June, 1913

No. 9

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End of the Volume

Volume IV of "Christian Education" will end with the next number. After the first issue of this volume was out, the journal was made a monthly. In order to make ten numbers, we issue this year one for July, but hereafter the volume will end with June, omitting July and August, as is usual with educational magazines. We wish to thank our many friends for their earnest efforts during the year to extend the circulation of this journal. While we did not succeed in trebling our list, as we set out to do, yet substantial gains were made. We hope our friends will not slacken their diligence during the summer to start the new volume on much greater vantage-ground than heretofore.

The New Volume

We are already making up our schedule for the new volume. We can sincerely promise a better volume than any preceding one. The Reading Course, the Round Table, and the Normal will be continued and improved. More attention will be given to academic and collegiate work. Plans will be developed at General Conference for making the Home Education department still stronger. We are receiving some excellent suggestions from friends on the contents of the new volume, and invite still more.

The Summer Campaign Number

This annual number for aiding in educational arousement and the filling of our schools will be ready May 15. The general theme of this issue is twofold: The Reason Why We Need More Education in Our Work, and Where to Get the Kind We Need. Here are the rates:—

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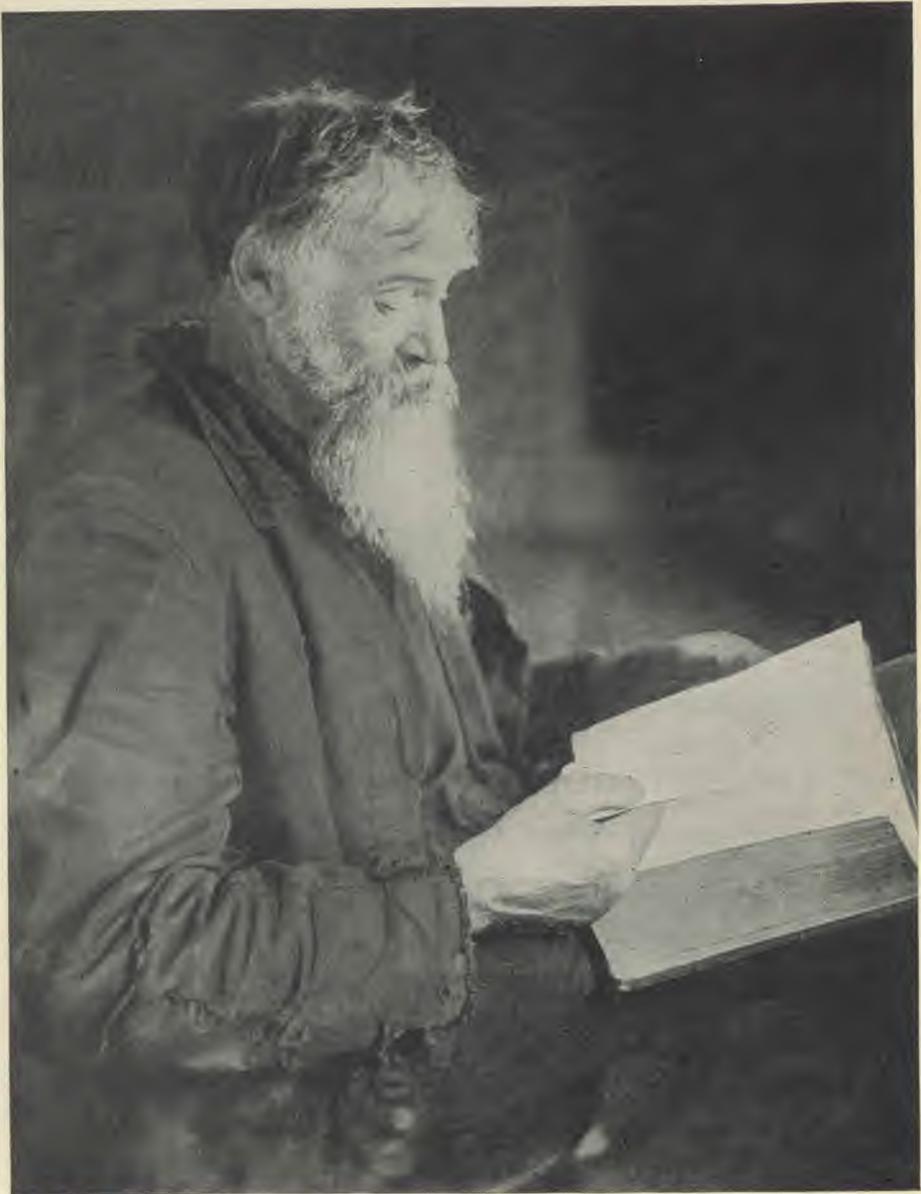
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TWO GOOD OLD FRIENDS



Christian Education

Vol. IV

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No. 9

The Teacher Under Discipline

BY MRS. E. G. WHITE

EVERY teacher who has to do with the education of young students should remember that children are affected by the atmosphere that surrounds the teacher, whether it be pleasant or unpleasant. If the teacher is connected with God, if Christ abides in his heart, the spirit that is cherished by him will be felt by the children. If teachers enter the schoolroom with a provoked, irritated spirit, the atmosphere surrounding their souls will also leave its impression.

The teachers who work in this part of the Lord's vineyard need to be self-possessed, to keep their temper and feelings under control, and in subjection to the Holy Spirit. They should give evidence of having, not a one-sided experience, but a well-balanced mind, a symmetrical character. Learning daily in the school of Christ, such teachers can wisely educate the children and youth. Self-cultured, self-controlled, under discipline to Christ, having a living connection with the Great Teacher, they will have an intelligent knowledge of practical religion; and keeping their own souls in the love of God, they will know how to exercise the grace of patience and Christlike forbearance.

Well-balanced minds and symmetrical characters are required of teachers in every line. The work of teaching should not be given into the hands of young men and young women who do not know how to deal with human minds, who have never learned to keep themselves under discipline to Jesus Christ, to bring even the thoughts into captivity to him. They know so little about the controlling power of grace upon their own hearts and characters that they have much to unlearn, and must learn entirely new lessons in Christian experience.

There are all kinds of characters to deal with in the children and youth, and their minds are impressionable. Many of the children who attend our schools have not had proper training at home. Some have been left to do as they pleased; others have been found fault with and discouraged. Very little pleasantness and cheerfulness has been shown them; few words of approval have been spoken to them. They have inherited the defective characters of their parents, and the discipline of the home has been no help in the formation of right character. To place as teachers of these children and youth young men and women who have not developed a deep, earnest love for God and for the souls

for whom Christ has died, is to make a mistake that may result in the loss of many souls. Those who easily become impatient and irritated should not be educators.

Teachers should remember that they are not dealing with men and women, but with children who have everything to learn. And it is much more difficult for some to learn than for others. The dull pupil needs much more encouragement than he receives. If there are placed over these varied minds teachers who love to order and dictate and to magnify their authority, teachers who will deal with partiality, having favorites to whom they show preferences, while others are treated with exactitude and severity, confusion and insubordination will result. Teachers who are not blessed with a pleasant, well-balanced disposition, may be placed in charge of children, but a great wrong is done to those whom they educate.

A teacher may have sufficient knowledge in the sciences to instruct, but has it been ascertained that he has tact and wisdom to deal with human minds? If instructors have not the love of Christ abiding in their hearts, they are not fit to bear the grave responsibilities placed upon those who educate the youth. Lacking the higher education themselves, they know not how to deal with human minds. Their own insubordinate hearts are striving for control, and to subject the plastic minds and characters of the children to such discipline is to leave scars and bruises upon the mind that will never be removed.

Inquire, teachers, you who are doing your work not only for time but for eternity, "Does the love of Christ constrain me as I deal with the souls for whom he has given his life? Under his discipline, do old traits of character not in conformity with the will of God pass away, and qualities the opposite take their place? Or am I by my unsanctified words and my impatience, my want of that wisdom which is from above, confirming these youth in their perverse spirit?"

When a teacher manifests impatience or fretfulness toward a child, the fault may not be with the child one half so much as with the teacher. Teachers become tired with their work, and something the children say or do does not accord with their feelings. Will they at such times, through a failure to exercise tact and wisdom, let Satan's spirit enter and lead them to arouse in the children feelings that are disagreeable and unpleasant? The teacher who loves Jesus and who appreciates the saving power of his grace, can not, dare not, let Satan control.

When Christ is formed within, the hope of glory, then the truth of God will so act upon the natural temperament that its transforming power will be seen in changed characters. You will not then, by revealing an unsanctified heart and temper, turn the truth of God into a lie before any of your pupils. Nor will you, by manifesting a selfish, unchristlike spirit, show that the grace of Christ is not sufficient for you at all times and in all places. You will show that the authority of God over you is not in name merely, but in reality and truth.



EDITORIAL



The Bible as a Companion

MANY of our readers will recall the testimony of Senator Beveridge, printed in this journal a year or more ago, on the value of the Bible as good reading, and how he acquired the habit of carrying a copy with him and reading it frequently. It is interesting to note how this matchless book influences a man's thinking and even his phraseology when he makes a companion of it. In a recent newspaper interview, Senator Beveridge is quoted as saying:—

Our laws are made for the protection and comfort of the middleman. There are about ninety millions of human beings in this country, whose incomes average about four hundred dollars a year. We can not say with Cain, "Am I my brother's keeper?" The modern man, with an awakening civic conscience, knows that he is his brother's keeper.

No; I don't know where insurgency stops and socialism begins, nor do I care. I only know I preach the gospel and politics of common sense. We want laws that will protect and help our millions of starving human beings. We want to boil our lawmaking down to the decalogue. We need to go back to the simple commands of "Thou shalt not steal" and "Thou shalt not kill."

We must think of our parties less and remember humanity more.

Two Educational Developments

Their Bearing on Bible Study

ONE difficulty we have always encountered in building a course of study for the Christian school has been to make room for the various subjects that are essential to a general education and still accord the Bible the place it deserves for special study. Proceeding on a four-study basis, the secular school finds its curriculum packed without the Bible; the Christian school must make adequate provision also for the Book of books. Manifestly this can be done by substitution. Then the question of recognition comes in. When a student does faithful work in any subject, he wants his credit to be accepted as widely as possible — to apply on a medical or other professional course, or on a course in some higher school, or on graduate work, or in general to meet the established standards in education for any good purpose.

Since we last met in formal convention and revised our courses of study three years ago, there have been two distinct developments in the educational trend of the times which the Christian will readily recognize as providentially favorable to the difficulty mentioned above. One of these is a marked advance toward liberality of choice in subjects for graduation. Instead of putting it down that certain prescribed subjects

must be taken for graduation, proficiency in one or more studies in prescribed groups, at the option of the student, is accepted. It is not so much *what* particular subjects a student has had that counts, as what he has gained in ability to think and to do after pursuing a specified number of studies in a liberal range of subjects. To illustrate: The requirements for the freshman year in Beloit College, which is rated by the United States Bureau of Education as a school of first rank in efficiency, are as follows:—

In the freshman year the student is required to take in each semester rhetoric, 2 hours; Biblical literature, 1 hour; and 12 or 13 hours from the elective groups given below. In the selection of these 12 hours he must take at least 3 hours from each of the groups, and he may not take more than 7 hours from any one group. [The numbers after subjects represent semesters.]

Group I

French 1-2	3 hours
German 1-2, 3-4	3 or 4 hours
Greek 1-2, 3-4	3 or 4 hours
Latin 1-2, 3-4	3 or 4 hours

Group II

English Literature 1-2	3 hours
Art and Literature 3-4	3 hours
History 1-2, 15-16	3 hours

Group III

Biology 1-2	3 hours
Chemistry 1-2	3 hours
Mathematics 1-2	3 or 4 hours

The tendency to specify more closely the requirements in English than in other subjects is both commendable and everywhere noticeable. For example, see above, and the following from the entrance requirements of the University of Chicago:—

1. English, three units.
2. Three units of one group and two units of another from the following five groups of studies—
 - a. Ancient and classical languages.
 - b. Modern languages.
 - c. History and economic science.
 - d. Mathematics.
 - e. Natural sciences.

The other development which specially interests the Christian educator is represented in a declaration adopted by the National Education Association in its annual session in Chicago in July, 1912:—

We heartily approve of the effort of normal schools and colleges to credit toward graduation, work done in Biblical history and Biblical literature, provided such work is done in compliance with the laws of the State, and provided all organizations are given the same opportunity to offer such work.

It is gratifying to see the value of Bible study given thus much recognition. The wonder is that it has been delayed so long. For many years credit has been given for the study of non-Christian history and literature; why not for that of sacred? This declaration is undoubtedly

due in part to the general liberalizing tendency pointed out above; but in part also, we believe, to a reaction from the strong tendency of the last two decades to secularize education,—to rid it of the Bible,—to which, we fear, we ourselves have unwittingly contributed in our zeal to keep religion and the state separate.

One more step might fairly be taken — the allowing of credit to the Christian school for work in Bible doctrine; not that doctrine could be admitted to the curriculum of the secular school, but that when it comes to rating the credits of a student from the Christian school, his work in Bible doctrine be accepted if there is evidence of its being done with the same thoroughness as any other work. Whether this step is ever taken or not, what has been done will aid substantially in obviating the difficulty of adding the Bible as a special subject in the curriculum of the Christian school, as is illustrated in Beloit College, which carries Biblical literature through all four years of the college course, with religious history in the last two.

H.

The True Test of Good Teaching

ON the changing attitude of college men toward terms of admitting students in English, a writer in *Education* said recently: "I am assured by high-school principals and by college men as well, that the colleges are ready to accept students who can write, and who have been impressed by their studies of literature no matter what those studies have been, if sufficient in quantity." Such an attitude may seem at first to be drifting toward looseness, but in reality it calls for a higher test than a technical examination or the meeting of arbitrary requirements. The teacher must get the result in student ability rather than carry him over certain ground. Commenting on how this may be done in literature, the same writer says pertinently:—

We deal with two great unknown quantities — the teacher and the student. I hear of teachers who are at a loss in their recitation periods for something to do. Classics with many notes and questions on the text concerning classical and literary allusions and obscure meanings once furnished the basis for a monotonous drone of questions and answers. Remove that possibility at one fatal sweep, and many a teacher finds her stock depleted. She has not yet learned to substitute *expression* as a test of comprehension. She does not perceive that literature is an art, like music, dead if studied about, emotionally alive if effectually voiced — and effectually voiced means so as to make another understand the meaning of the author. If adequate expression is made the core of the recitation, there will surround it the conversation — the informal interchange of thought between pupil and teacher — that can not fail to make the class in English a delight instead of a "job." Only one contingency can cause failure in such a recitation — paucity of ideas. Too many persons are trying to teach English who have no insight into literary art, too many who have not even read what they are teaching their pupils, not to mention the almost infinite volume of what constitutes the world's best. The *uncultured* teacher of literature is impossible.

H.



The Reading Course



Part II: Book, "Mistakes in Teaching"¹

No. XXXIII. Practical Psychology

1. WHAT are some of the practical phases of psychology mentioned in the early part of this section?
2. How can the will be made to overcome sleeplessness?
3. What physical means of encouraging sleep are mentioned?
4. Would you judge from this section that the more pedagogical phases of psychology are without benefit to the teacher?

No. XXXIV. Opening Exercises

1. What difficulties in connection with opening exercises are mentioned?
2. How did Miss Preston make her opening exercises interesting and profitable?
3. How was music made to contribute?
4. What use was made of the Bible?

No. XXXV. Reviews

1. State some of the arguments for and against reviews, given by Mr. Macomber and Miss Preston, respectively.
2. Give briefly Miss Preston's plan of conducting reviews.
3. How did humor help to make the reviews interesting? Do you approve of this? Why? Note 14.

Note

14. "In addition to all the gain which comes from the work of reviewing, in the teaching-process, as a means of testing the measure of knowledge already attained by the scholar, and again, as a means of fastening in the scholar's mind the truth already taught to him, there is a farther gain in this work, as a means of securing a *new* view of the truth which has been taught by the teacher, and which has been learned by the scholar. Indeed, this new-viewing of the truth is the chief gain of all reviewing at *stated* seasons, as in distinction from occasional and incidental reviewings; and again it is the more important feature of reviewing,—as essential to the completion of the teaching-process,—in its distinction from reiteration, repetition, recapitulation, or revision.

"A word or a statement of truth uttered by a teacher or by a scholar can be at once *reiterated* or repeated by teacher or scholar, or by both teacher and scholar. There is a possible gain, so far, in the line of testing the understanding of the word or statement as first spoken; also in the line of fixing the expressed thought in the mind of the learner; but no new view of the truth involved is likely to come through such reiteration or repetition. No new light on the subject necessarily follows the second, or the tenth, repetition of a word or a statement in the form of its original expression. There is a reviewing, but no new-viewing, in such reduplication of that which was recognized in its completeness at the first.

"The main points of a series of statements may be *recapitulated*, after their first consecutive mention, without any new view of them being gained, or being aimed at. Similarly, a *revision* of the work done may leave it just as it was on its first going over. But a review of a series of words or statements, of facts or truths, which were before taken up singly, and were looked at only in their separateness, may give an utterly *new* view of the whole,—a view of them in their relation to each other, and to a common whole,—which would not have been possible except from this later standpoint of observation. This *new-viewing* of the whole, in a review of the teaching-work of a month, or of a quarter, or of a year, is a phase of reviewing which can not be ignored or neglected by any teacher without a loss to his scholars of that view of the truth taught which would be likely to prove of more value to him than all which he has gained thus far from his teacher's teaching."—"Teaching and Teachers," by Trumbull, pages 221, 222.

¹ By Miss Preston's Assistant. Published by Hinds, Noble & Eldredge, New York; price, \$1.

OUR ROUND TABLE

Refinement in the Teacher

BY FANNIE D. CHASE

"I CAN easier teach twenty what were good to be done than be one of the twenty to follow mine own teaching," says Portia in "The Merchant of Venice." Portia does not stand alone in this characteristic, and yet there are those whose living surpasses their oral discourse. If the teacher's life emphasizes, or accentuates, the worthy instruction he gives, that instruction is very likely to prove many times more effective than it otherwise would.

In all lands, in all grades of school work, it has been observed that the best retained lessons are those learned from the teacher's personality, not from his oral instruction. A concrete illustration of the didactic value of the personality of the teacher is given by the little boy who, when urged to tell how it was he had improved so much in his manners under his new teacher's instruction, replied, "She hasn't said anything about our manners, but she is so polite herself that it makes us feel polite, too." When a teacher can inspire in her pupils an inward feeling of courtesy, she has started them well on the way toward that happy goal, a pleasing manner.

In relation to the good, refined personalities attract, while an indifferent or coarse manner repels. A striking example of the repellent influence of the careless life is given in the case of two Christian young men who called at the rooms of a Young Men's Christian Association, and said to the person in charge that they should like to join the association. "Well," was the reply, "fork over your dollar." One of the young men paid his dollar, the other one, surprised at the abrupt remark, felt in his pocket for his dollar, then on further reflection, turned and left the room. Years passed before the excellent character and work of the institution removed from his mind the unhappy impression produced by the unfortunate remark of the one in charge of the desk.

I once heard a church-school teacher admonish girls of the eighth grade not to get "rattled" because of the visitors present. If these girls were as sensitive to deviations from purity of speech as they should have been, the years may not succeed in altogether eliminating the unpleasant effect produced by the well-meant but ill-worded admonition. Unfortunately this was not the only slang phrase that crept into this teacher's schoolroom vocabulary. While his general work was commendatory, it is evident that in this respect, at least, he failed to meet most graciously the high opportunity that was his for conserving and uplifting the ideals of those under his instruction.

Absolute purity of English should be the aspiration of every teacher. Any careless departure from this is almost as reprehensible in the schoolroom as in the pulpit. It always savors of a coarseness of character unwelcome in refined society.

“Over the plum and the apricot there may be seen a bloom and beauty more exquisite than the fruit itself,—a soft, delicate flush that overspreads its blushing cheek. Now if you strike your hand over that, it is gone forever, for it never grows but once.

“On a frosty morning you can see the panes of glass covered with landscapes, mountains, lakes, and trees, blended in a beautiful fantastic picture. Now, lay your hand on the glass, and by the scratch of your fingers, or the warmth of the palm, all the delicate tracery will be immediately obliterated.”

Just as easy is it to destroy the bloom of youthful purity and high ideals. To no touch will they yield perhaps more readily than to that of the teacher, who is supposed to be an example worthy of imitation. Then can a teacher who senses his responsibility be indifferent to his language or to his social behavior? The manners of a Chesterfield and the purest of English are for every teacher who is willing to pay the cost of their acquisition. And as with heaven's other gifts, the price is far below the real worth of the possessions.

Mechanical Faults in Composition

BY WINIFRED P. ROWELL

Faults in Spelling, Abbreviation, and Punctuation

MECHANICAL faults in composition are due either to ignorance or to carelessness, and the teacher can deal with them best by first ascertaining which of these is the cause. Most pupils who have passed through eight grades of primary and grammar school work have a fairly good understanding of common usage in matters of spelling, capitalization, common abbreviations, simple punctuation, paragraphing, and arrangement of manuscript. The fact that so few apply the principles they have been taught is due to several causes, chief of which are forgetfulness, ineffective teaching in previous grades, a careless habit of mind.

Composition teachers in Seventh-day Adventist schools have to deal with a class of students that is rarely met in the average high school. Young men and women of some maturity, who have recently accepted the advent message or have been wakened to a sense of responsibility under its teachings, form a large proportion of these composition classes. With such students memory is not an active faculty, and the teacher must exercise great patience in bringing back to the students' minds the facts they have lost, and in such a way that they will not become discouraged. Sometimes all that is necessary with a student of

this class is to put into his hands some well-arranged little handbook covering his particular difficulty. There are many twenty-five-cent handbooks of spelling and abbreviations, and of punctuation, the latter including also rules for capitalization. Usually students wish to purchase their own helps, but in case any are unable to buy such a book, I have found it advantageous to keep several at my desk to lend as they are needed. Such students entering a ninth-grade class have the advantage of being able to cover the forgotten principles in the class study of Bell's No. 4, or a similar text, and under a patient and sympathetic teacher usually become satisfactory students.

The problem of the student who has been wrongly taught or who is naturally careless, is one of the greatest the teacher has to meet. In both cases wrong habits are so fixed as to be a second nature to him. The first work of the teacher must be to enlist the will of the student in an earnest effort to overcome his faults, by an appeal to his self-respect and to his sense of responsibility for the talents entrusted to him. Here is a helpful device for dealing with faulty spelling: Mark every misspelled word, no matter how often it occurs in the theme, with an *sp.* in the margin and another on the word. This calls attention to the error, and blots out the image of the misspelled word. The student is required to look up the word in the dictionary, and write it correctly three times in the margin of his theme. In case he misspells the correction, he is required to write the word correctly six times; also in case the same word is misspelled in a later theme. Have him also keep a list of misspelled words, correctly spelled, in the back of his note-book for constant reference. Do not write misspelled words on the board, nor in any way call attention to the wrong form.

Errors in abbreviating consist of either the use of wrong forms of abbreviating or the abbreviating of words that should be written entire. No abbreviations should be allowed in a theme except such as would be used in an ordinary magazine article. It is usually sufficient to call attention to the wrongly abbreviated word by a *spell out* in the margin. Wrongly spelled abbreviations should be treated like misspelled words.

In dealing with faults in punctuation a variety of methods may be used. At first the point in the theme where punctuation is omitted or is wrongly used should be indicated, and attention called to it by a *p* in the margin. In making the correction, the pupil is required to state the principle he has violated. Sometimes the correction may be made by the instructor, the pupil giving the reason as in the former case. Sometimes merely the *p* may be written in the margin, and the pupil be required to find the place where the correction is needed, make it, and give the reason. This method should be followed as the pupil advances in his work, care being taken not to mark for correction faults which the student may not be properly expected to recognize from his previous text-book studies.

Christian Business Training

BY B. B. SMITH

THERE are many excellent business colleges throughout our land, but they can not fit students for Christian business workers. The most prominent aim in these colleges is to instil into the minds of their students the idea of making money and the attaining of rank and station in the great business concerns of the world. The question is often asked, How do our schools differ in the matter of instruction from these business colleges? The difference is that we are training young men and women to enter life's work as missionaries for God. This means a different motive and mold in all the work done in school. Only those who are willing to sacrifice should spend time in such preparation.

The commercial teachers in our schools should ever be on the alert to give such instruction as will fit the student for some kind of work connected with the great cause for which our schools and institutions stand. It is true that the students in our schools must spend much more time in preparing for such work, but the time so spent, including as it does a thorough study of business principles in God's Word, will better fit any young man or woman for Christian service. Too often the helpers in our offices are looked upon as machines, and employers forget that Christian experience is needed. I have found that by setting apart a certain period each day in the class-room, when all students taking work in the department may be together, I could accomplish a great amount of good by giving a drill in Christian business principles, using only a part of the period for this, and the rest for penmanship, spelling, and occasionally for special oral instruction in bookkeeping, office practise, and the use of typewriters. I have followed this plan for the past ten years, and many encouraging letters have been received from students now connected with our institutions, telling of the inspiration it has been to them in their work since leaving school.

I have found that as a supplement to the excellent text-books that have been prepared on the subject of bookkeeping, the addition of church accounting, tract society work, conference work, and sanitarium and school accounting increases the interest, and better prepares young people for active service. At the present time we have a very interesting intercommunication business among several of our schools, which stimulates interest, and at the same time brings us into much closer relation. Allowing students to do actual work in connection with the business office of the school has not proved to be satisfactory, as the business transactions in many cases are matters which would become more or less public. Advanced students may assist teachers in preparation of lessons and outlines, and this practical work will be of service to the school. I have placed considerable stress upon the subject of auditing, and this training, in connection with the actual business features of office practise, is of much value in practical work. In all things pertaining to the department "Learn to do by doing."



THE NORMAL



Primary Reading

BY RUTH PEEL

SARAH LOUISE ARNOLD had primary reading in mind when she wrote, "The teacher of children must know how to guide her work so that seemingly trivial beginnings will tend toward a goal whose attainment is worth striving for. Hers is a day of small things. The child does not see the end from the beginning, but the teacher must, and a constant recognition of the desired object must influence her simplest lesson."

When we consider the important place reading holds in our life, we see how necessary it is to instil a love of reading into a pupil's mind. I once heard a preacher say, "Reading is a million times more important than higher mathematics." We have only to imagine ourselves deprived of the privilege of reading to see the truthfulness of this assertion.

The first five or six years of a child's life are spent in physical development especially. Not that his mind is remaining dormant, but he is learning what he can actually do with his muscles. Little girls dress and undress their dolls and pack and unpack their trunks. Little boys use their muscles and energy in throwing balls and playing engine. Their plays develop as they come into contact with new environments, and as they notice more carefully what is going on around them. The majority of healthy children are full of life, and are interested in what they see and hear. When the school age is reached, their minds are filled with balls, games, dolls, and engines.

Then the second great event of a child's life takes place. The first day of school has arrived. Previously he has romped and rambled to his heart's content. He takes to school, not an empty head, but a mind stored with memories of varied experiences. Teachers can remember this and use these past experiences to unlock the future. Nothing which we attempt to teach finds lodgment in a child's mind unless it is linked with some past experience, and awakens actual interest.

As we have been instructed, about eight weeks of blackboard work should precede reading out of the book, this time being spent in teaching the principal phonograms and doing sight-reading as a preparation for the reader. It is during these eight weeks that the child's home experiences can be woven into the reading. Children enjoy lessons about balls, apples, dolls, wagons, more than lessons on light, colors, waves, etc. A little device for the first day to instil a desire to learn

to read: Write a sentence on the board; whisper the sentence to the class, and then ask some one in the rear of the room to read it. They, too, will want the power to know what the strange marks on the board mean. It will be amusing to watch the various expressions on the faces of the class.

The notes Miss Kellogg gave her normal class have been so practical that I give a few of the many: —

To begin with, script characters should be used alone, but the teacher should be very careful to write *plainly* and *large*.

Sentences should be used from the beginning. There should be many of them, and they should be very short. Make a list of the words which you wish to use. Then use them in different order, working them up into interesting stories and conversation.

Never urge a child to hurry. The end you are striving to reach is not speed, but the ability to read in a natural manner without hesitation.

Then we find here the same thought which our kind secretary, Mrs. Williams, has written, underscored, and capitalized in her letter: "Never let a child read a sentence until he is ready to do so without a break. At the first symptom of hesitation or halt, stop the pupil; tell him he must not read until he has his sentence all ready. While he is getting ready, he may ask for any word that he does not know. If the child reads without expression, lead him by questions or remarks to see what the sentence means. If necessary read it for him."

If the child can be led to see that he must read so that the others will keep interested and want to listen, the problem of expression is partly solved. The method of not allowing a sentence to be read until every word can be pronounced, is a slow method, but it works well. As soon as the sentence has been read (silently), the hands will fly up. When all are ready, choose one. In this way every one will have a chance, not only the one who gets the sentences first. Sometimes when the children become too energetic in raising their hands, we change, and I tell them that as soon as they raise their heads, then I know they are ready.

Our present reading-books are great labor-saving devices for teachers. The phonograms are given in good order, new sight-words are given separately, and the lesson blend drills are excellent, for here the children put into practical use the knowledge of the phonograms.

In the fall, children are interested in squirrels and their pranks and works. Then a tree can be placed on the board, and on the limbs of the tree, the words of the lesson blend drill. As many of these words are new combinations of phonograms, it is well to write all the phonograms with colored crayons. As a preparation for the lesson, allow the children to tell their experience with squirrels. They will become very enthusiastic, and as you take the pointer, which is to be the squirrel, and jump from limb to limb, they will be very willing to follow. Ladders and even ties of a railroad track can be used.

It is peculiar, but there are children who have no conception of why we read. Just an experience on this point. I had two children who plodded along for several weeks while reviewing the first grade. Although they read a sentence to themselves and then told it to the class, it could be seen that they were only saying so many words. Nothing seemed to interest them, only when it happened that they knew all the words. Finally we put the book away, and talked about playing ball. Then they thought it would be nice to write it, but were sure they could not tell all the words. They made up the sentences, and I wrote them. They were surprised to see so many words they had had before. All new words were underlined and talked about. The children were much pleased and eager to recite. For several weeks we used black-board and supplementary reading, with occasional lessons from the text-book. It seemed the turning-point for the little girls, for they have made rapid strides ever since.

Hugh Miller, in his "Schools and Schoolmaster," tells how the turning-point came while he was learning to read:—

I had been sent, previous to my father's death, to a dame's school, where I was taught to pronounce my letters to such effect in the Scottish mode that still, when I attempt spelling a word aloud,— which is not often, for I find the process a perilous one,— the aa's, and ee's, and uh's, and rau's return upon me, and I have to translate them, with no little hesitation, as I go along, into the more modish sounds. A knowledge of the letters themselves I had already acquired by studying the sign-posts of the place,— rare works of art, that excited my utmost admiration, with jugs, and glasses, and bottles, and ships, and loaves of bread upon them; all of which could, as the artist intended, be actually recognized. During my sixth year, I spelled my way, under the dame, through the shorter catechism, the Proverbs, and the New Testament, and then entered upon her highest form, as a member of the Bible class; but all the while the process of acquiring learning had been a dark one, which I slowly mastered, in humble confidence in the awful wisdom of the schoolmistress, not knowing whither it tended,— when at once my mind awoke to the meaning of that most delightful of all narratives, the story of Joseph. Was there ever such a discovery made before? I actually found out for myself that the art of reading is the art of finding stories in books, and from that moment reading became one of the most delightful amusements.

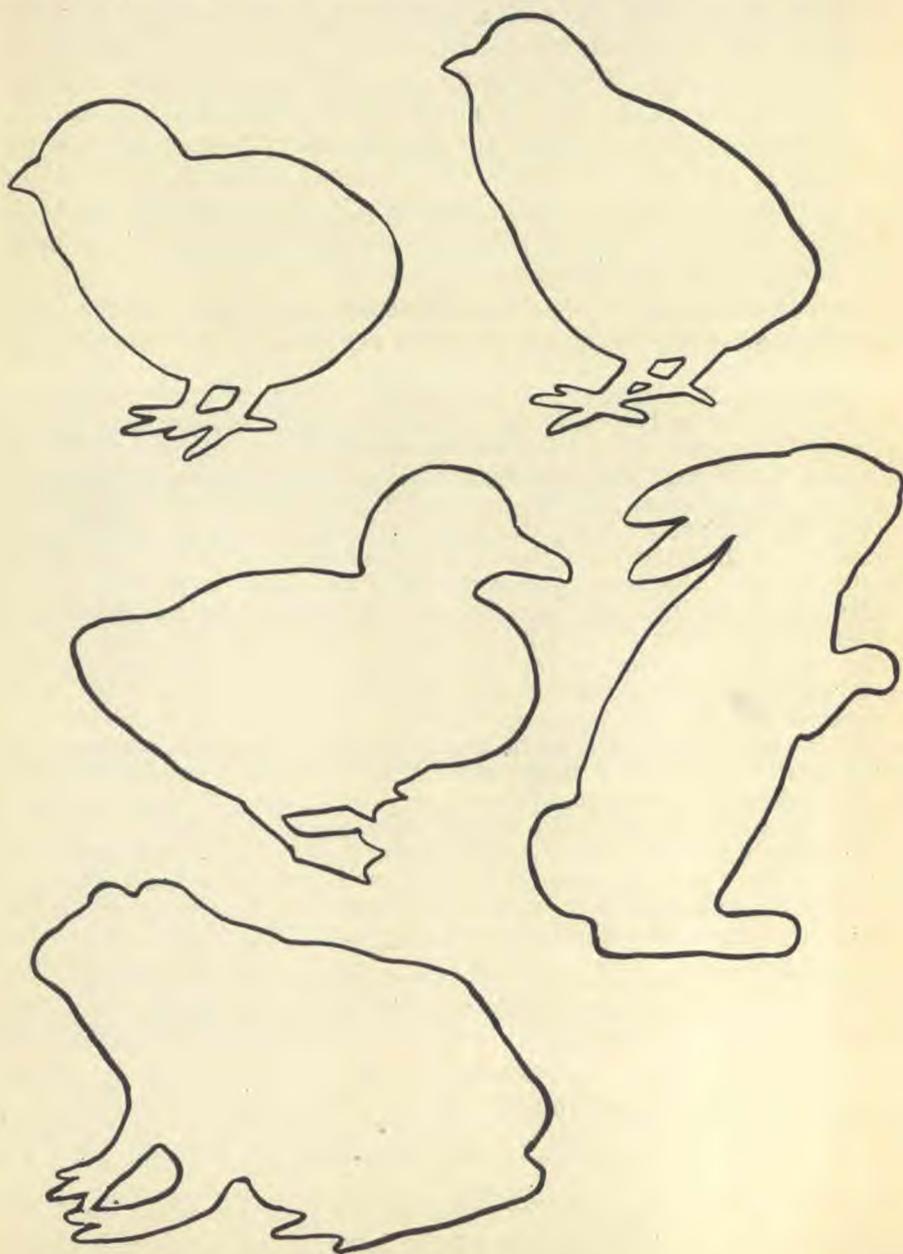
Although the lessons may interest nearly every member of the class, and the phonograms are thoroughly taught, there are some who will drag. We can only hope that the precepts they learn, which now seem to be flying to the four winds, will some day be recalled to form the concept of thought getting.

IGNORANCE is not acceptable to God, and is unfavorable for the doing of his work. To be ignorant is not to be considered a mark of humility or something for which men should be praised.— *White*.

Lessons in Drawing

BY DELPHA S. MILLER

A VERY interesting occupation to parallel outdoor life is the drawing, coloring, cutting, and mounting of ducks, ducklings, frogs, rabbits, birds, or butterflies, so placed as to form a border about the room or above the blackboard.





June may be a time for finishing booklets, mounting, decorating, and arranging all things in readiness for the closing days of school. Perhaps our parents and friends will come in one day and view the year's work.

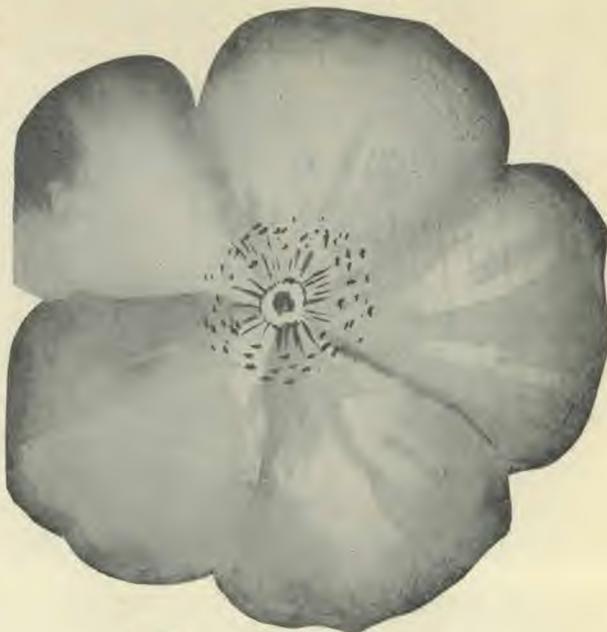
Look the books of memory verses over. They may need a new cover, or if the verses are written on loose sheets, these will need a cover. A suitable design may be a lily cut from white paper and mounted on dark cover paper; or a border, such as we have been making, arranged about the margin.

The children will enjoy making original designs when once they see how easily they can be made. Use one-half inch and one-quarter inch squared paper for beginning this work. After a lesson on borders and all-over designs, one delighted little girl said, "My head is just full of them."

Do not say good-by to June until you have made a rose booklet and a rose-leaf sachet. Color the petals a

delicate pink, stamens yellow, and any bit of sepal or leaf that may show, a light green. The sachet may be cut as the booklet is, or may be simply a white envelope decorated with wild roses.

The illustrations and directions given in this series of lessons in drawing are intended to be only suggestive. If the teacher has done no more than follow these suggestions, something has been accomplished; but it is hoped that much more than this has been done. Do not let the year close without urging the children to keep up this kind of work during the summer.



Opening Exercise in the Elementary School¹

BY MRS. MINA MANN

TELL the story of the good Samaritan (Luke 10). Give a vivid description of the road from Jerusalem to Jericho. There is a descent of over two thirds of a mile, and the road winds all the way among the hills and rocks. This is a true incident, and Jesus told it for a lesson. We do not know the name of the Samaritan, but we know whom he represents — Jesus. The poor man lying by the roadside represents us. The robber is Satan.

Write upon the board, ROBBER. What has Satan robbed us of? I will tell you one thing. Let me write it here on the board: REVERENCE. Let us see what this word means. The Bible says, "Holy and reverend is his name." Then God's name is reverend, and we are to show reverence for it. When any one is praying, we should bow our heads and close our eyes. The Bible is God's holy book, and we should never use it carelessly, nor pile other books on it, nor laugh when it is read. How carefully God instructed his people concerning the sanctuary and its services! Moses was to take his shoes off his feet at the burning bush, to show his reverence for God's presence; Joshua also, near Jericho. The men of Beth-shemesh looked into the ark when it was returned by the Philistines, and for this irreverence fifty thousand perished. The children called the prophet Elisha "Baldhead," and so showed irreverence for God's own servant. Two bears ate forty-two of them.

¹ This exercise was sent by the author as a sample of a series she is preparing, some original and some adapted. This first one is adapted from "Object Lessons for Children."

Story: A fine tree stood at the corner of two streets in Albany, N. Y. It was ordered to be cut down. The reason was that it had sent its roots out farther and farther until the tiny rootlets had gone under the buildings and cracked the walls, and would soon destroy the buildings if its growth was not stopped. Irreverence in the heart of a boy or girl is like those small roots; if left undisturbed, it will cause the destruction of body and soul. So the only safe way is to root it out at once.

Another thing Satan robs us of: INNOCENCE. The little child has an innocent heart. He does not know bad words or bad stories or evil things, but Satan is watching, and he gets some one to put evil things in the little mind. The little boy or girl has always told mama everything. But some day a bad boy or girl tells some evil things, and says, "Now you mustn't tell any one, not even your mother; for if you do, she will whip you, maybe, and not let us play together any more." It makes me so sorry to say that sometimes the innocent little boy or girl listens to this evil tempter and loses innocence. He is robbed (point toward word on board).

Then Satan robs so many people of SELF-CONTROL. Mama says, "Now, dear, you must play together nicely and not quarrel." But in a few minutes angry words are heard. Satan has taken away the self-control, and Johnny has said just what came to his mind. The teacher says, "We are not going to whisper once to-day." Mary thinks, "No, I am not going to." In just a little while a buzz is heard. Self-control is gone.

Now the last word I am going to write this morning is ENJOYMENT. Satan robs us of much enjoyment. We can't be really and truly happy if we have been robbed of reverence, innocence, and self-control. Jesus tells us he forgives our sins if we confess them and are sorry for them. Satan tries to make us discouraged and unhappy by getting us to think it is no use trying to do right. He tries to rob us of our enjoyment of school by making us think our lessons are too hard, or the teacher is too strict.

Have blackboard like this: —

ROBBED
OF

H Reverence
E Innocence
L Self-control
P Enjoyment

The good Samaritan helped the poor wounded man rise. So Jesus will help us rise above all our sins. Then we can help others rise who have been robbed of their reverence, innocence, self-control, and enjoyment.

Story: Early one morning a little girl stood with her father in one of the stations of the elevated road in New York City. Several policemen came in with a man who had committed a terrible crime, and were

taking him to Sing Sing prison. He was handcuffed to two of them and carefully guarded, for it was feared his friends would try to rescue him. He had a fearful-looking face, and the little girl kept watching him. By and by she slipped quietly away from her father, and going up to the prisoner said, "I love you, man, and Jesus loves you, too." Her father saw her and took her away. The keepers expected to have a great deal of trouble with him, but instead he was quiet, obedient, and industrious. The chaplain asked him one day what made the great change in him. He told the story of the little girl, and said, "Her pity and His broke my heart." So the little girl had helped him rise. Little children can do work for Jesus. (Follow with touching prayer.)

Methods in Geography Teaching

BY BLANCHE E. HICKS

"AS our minds are brought in contact with the mysteries of the universe, we can not but recognize the working of Infinite power." Although sin has marred our fair earth, there are countless evidences of the Creator's love. By coming into touch with nature we become acquainted with nature's God. We have been told to "consider the lilies." Many of the spiritual lessons given by Jesus were illustrated by some object in nature.

Children are lovers of the beautiful. They watch with interest the fading hues of the rainbow and the delicate tints of sunset. They wonder why some flowers are white and some red. Teach them that the same power that paints the lily, "weigheth the clouds in a balance and hangeth the world upon nothing." Even before entering the schoolroom, many oral lessons from nature should be given the child.

The first lessons in geography should be very simple and well prepared. The little folk greatly enjoy imaginary visits to Eskimo land and other places where the natural conditions and people are very different from our own. Tell them interesting stories of the birds and animals of other countries, and compare them with those of our own country. Adapt the lessons to their understanding, and as far as possible have pictures to illustrate the lessons. In order to make things interesting for children, they must learn new truths by associating them with something they already know. If possible, take the class to the field or grove occasionally. Show them that a river is just like the brook, only much larger. Observe with them how the water carries the soil, and forms new land. It will be easy to find something to represent an island. The child's interest depends in a large degree on the manner in which the lesson is given. These first lessons will lead the young mind to observation, and increase its capacity for enjoyment. Many go through life cheerless because they have not been taught to read encouragement in the face of nature around them. A good foundation means much.

As the child advances, the work gradually increases. This gradual

step-by-step method is made easy by the use of the book "Nature Study Series."

The teacher finds it an advantage to vary her manner of conducting the class. The children should seldom know how they may be expected to recite. This will encourage thorough study of the lesson. One day the pupils may stand in a line. The teacher asks questions, and the pupils work for head-marks. Another day the class may go to the board. The teacher then asks questions which can be answered in one or two words. Example: "Give the name of the highest mountain in the world." The pupil writes, "Mt. Everest." After ten questions have been given, have the pupils change places, and grade one another's work as the teacher reads the correct answers. Take off 10% for a wrong answer, and 1% for a misspelled word. Put the grade at the head of the work. This exercise may be repeated several times in one recitation period. At the close, average the work and give the grade for the day's recitation.

Sometimes each child may be given a topic to discuss. Grade according to the knowledge shown.

In beginning the study of a map, go over it with the class, naming the principal mountains, rivers, capes, peninsulas, cities, islands, etc. The next day the teacher may have these names written on slips of paper, and lay them on the table. Let a pupil take two, read off the names, and point out the places on the map. For instance, the pupil reads, "Mendocino." He must be able to tell whether it is a lake, a river, a cape, or what. If he knows, he will say, "It is a cape on the western coast of North America," as he points to it on the map. This can be done quite rapidly, and the teacher should keep a record of what each one misses.

Our mission work should constitute a very interesting and important part of geography study in our schools. As each country is taken up, give notes regarding religious conditions, pioneer missionary work, and our work there now. The children may have been acquainted with some who are now laboring in far-away fields, and will greatly enjoy reading accounts of them and their work. Many interesting facts can be told the class about the marvelous advancement of the gospel of the kingdom. Have the pupils become so acquainted with the world-wide mission field that they can readily locate most of our mission stations and tell who are laboring there. For reviews, the names of mission stations and missionaries may be written on slips of paper and added to those for map study.

There are many ways of teaching the same things. The teacher will find it to his advantage to plan new ways of teaching old truths. The lessons may become monotonous if no change is made in the teacher's method. There are few children who do not like geography, and many will declare that, next to the Bible, it is their favorite study.

Oral Bible in Grades One to Three

BY ELLA KING SANDERS

SECOND TERM

Lesson 47—Parable Explained

AIM.—To help the pupils to see that God expects us to bear fruit for him.

INTRODUCTION.—Review the parable. Picture Jesus in the temple, and the crowds about him, some to learn all they could, and others to find fault with his teachings.

LESSON.—Read Isa. 5: 7. God was the owner, and the Jews were the husbandmen. Tell what God had done for the Israelites. He sent prophets to teach them, and he expected them to love and obey him; to bear the fruits of the Spirit. Tell how prophets were treated. Then Jesus came. He was the heir. Tell how they treated him.

CONCLUSION.—We all belong to God, and he has a right to expect good fruit. Why? He has planted a vineyard in each heart, and what is the fruit we are to bear?

HELPS.—“Christ’s Object Lessons,” pages 284-306.

Lesson 48—Healing the Man With Dropsy (Luke 14: 1-6)

AIM.—To teach that it is right to do good, to help the suffering at all times.

INTRODUCTION.—Question about the origin of the Sabbath, why it was given, and what are some of the things which are right to do on the Sabbath.

LESSON.—Tell who the Pharisees were, and give a word-picture of Jesus entering the house of one of them on the Sabbath day to take dinner. Curious crowds follow him. They watched him—followed not because they loved him. His pure life condemned them. His heart of sympathy was touched by the sight of the sick man. He knew that he was watched, hence the question, “Is it lawful?” etc. They were silenced—condemned. They were not keeping the Sabbath. Why? He contrasted his deeds of love with what they considered lawful deeds for the Sabbath.

CONCLUSION.—By his questions and his acts, Jesus taught us that it is right to relieve suffering on the Sabbath day. Read Luke 6: 10, and teach some of the deeds to do on the Sabbath. Question about duty toward the suffering at all times.

Lesson 49—Wedding Supper (Matt. 22: 1-14)

MEMORY VERSE: Matt. 22: 14

AIM.—To prepare the minds of the children for the lesson to be learned from this parable.

INTRODUCTION.—Talk about invitations to weddings. Tell about the elaborate weddings in the country where Jesus lived.

LESSON.—The parable is to teach something more about his kingdom—this earth when he is king. In the story, picture this rich king who loved his son, planning to do him great honor. Had many servants to carry invitations, first to those who had homes and a good business. “They would not come”—too busy, satisfied with their own pleasure and business. Other invitations sent out; great preparations. Picture servants hastening from one home to another, saying “Come.” All too busy, one to his farm, etc. Others more cruel, destroyed the servants. The king punished these ungrateful subjects, and burned their city. Next call sent to the poor people in the streets. They were not expecting a call, but they heard and gladly came. They put on proper garments prepared by the king. One came unprepared. Had no excuse. Put outside in the dark.

CONCLUSION.—Read Rev. 19: 9. This story is to teach us about that great supper and who will enjoy it.

Lesson 50—Parable Explained

MEMORY VERSE: Rev. 19: 9

AIM.—To explain the parable; to lead children to accept the invitation and to become servants to extend the call to others.

INTRODUCTION.—Question about the story.

LESSON.—“A certain king”—God the Father. The marriage feast—when Jesus takes his children home to the city of God (First Vision, “Early Writings”). Call of the king—high honor—the gospel invitations. The twelve and the seventy, the first servants sent out. After Christ’s death, the second invitation sent out to the Jews,

which was rejected, and the servants put to death. Punishment—Jerusalem destroyed. Third to Gentiles. Jesus invites all to come, to share his love and care, to put on the wedding garment (Christ's righteousness. Explain). One without a wedding garment—did not desire to honor the king, to give up his way and live for Jesus. He is now examining the records in heaven to see how many have on the wedding garments. All who have not, soon to be cast out.

CONCLUSION.—Teach the necessity of getting ready for the wedding, also the blessedness of extending the invitation to others to prepare for that great day.

HELPS.—"Christ's Object Lessons," pages 307-319.

Lesson 51 — The Ten Virgins (Matthew 25)

MEMORY VERSE: Matt. 25: 13

AIM.—To teach the necessity of being ready—to live right each day.

INTRODUCTION.—Talk about Jesus' being our Master and of his soon coming to this earth again. Question about those who are ready and those who are not. Compare with the days of Noah. Recall the lesson of the wedding supper.

LESSON.—Give a word-picture of the wedding party—the lighted house in the distance, the ten girl friends with lighted lamps waiting to join the bridal party. Tell of the long waiting and the results. Make vivid the scene that followed the cry, "Behold, the Bridegroom cometh!" The foolish virgins were careless—tried to borrow in time of need. Midnight no time to buy. Their efforts a failure and the door is closed—too late, the last chance gone.

CONCLUSION.—Tell of the similarity of the two parties: all wanted to go, had lamps and oil flasks, all patiently waited. The foolish five knew they must have oil and be ready, but were careless about it. Apply to boys and girls who say, "I don't care."

Lesson 52 — Parable Explained

AIM.—To explain the parable and make application.

INTRODUCTION.—Review the parable.

LESSON.—Jesus calls five of those girls wise; they were thoughtful, made preparations, a wise choice. They had lamps. These represent Christians who have God's Word and study it, for they had oil, the Holy Spirit, to give them light. The other five were foolish; had the Word, but failed to seek the Holy Spirit, without which the Word is of no value. They thought only of the present joys and did not seek help divine. They represent Christians who profess to be waiting for Jesus but are not ready, do not pray and strive to do right. They, in time of need, ask help. One can not receive the Holy Spirit for another. Eze. 14: 20. "What the oil is to the lamp, the Holy Spirit is to the Christian." Tell when this parable applies, and how the door will be closed.

CONCLUSION.—Jesus told his disciples to watch, to be ready. Show how we must watch our thoughts, our words, our actions, habits, and companions.

HELPS.—"Christ's Object Lessons," pages 405-421.

Lesson 53 — The Last Supper (Matt. 26: 17-30; John 13: 1-30)

MEMORY VERSE: 1 Cor. 5: 7

AIM.—To help the pupils understand the memorials given, and to help them feel the need of remembering their Saviour.

INTRODUCTION.—Talk of memorials. Picture the upper chamber and the preparations for the Passover supper. Talk of this memorial, and tell of the sadness that filled the heart of Jesus.

LESSON.—Describe the scene that followed the supper. Jesus showed his love and willingness to serve. No servant present, so he became one. Explain the lesson taught—willingness to do any service to lead others to salvation. Describe the supper that followed. The broken bread a picture of what he did for us—his broken body. The wine a picture of the blood shed on the cross. A memory supper for all who belong to Jesus, to be eaten in loving remembrance of what he did for us.

CONCLUSION.—Jesus is our example. Show how he who serves is greatest. Willing to deny self to please others. Think of his love and try to please him,

HELPS.—"Desire of Ages," chapters 71, 72.

Lesson 54—Story of the Cross

MEMORY VERSE: 1 Peter 2: 24

AIM.—To deepen the lesson that we are to be loving and true and to give up all for Jesus.

Begin the review with the garden of Gethsemane. Give word-picture of the scene: Just a short distance from Jerusalem is a garden or park. Under some olive-trees I see a man kneeling in prayer. Who is he? He feels the sins of the whole world and he prays to his Father. Who can tell his words? In another part of the garden I see three other men. What are their names? Briefly go over the story of his trial and crucifixion. Draw practical lessons from each. Always to pray God's will, not ours, be done. Some are for Jesus and some are against him. Which side are we on? Dangerous not to keep close to Jesus. Show how even children may deny Jesus.

HELPS.—"Desire of Ages," chapters 74-78.

Lesson 55—Review of the Resurrection and Ascension

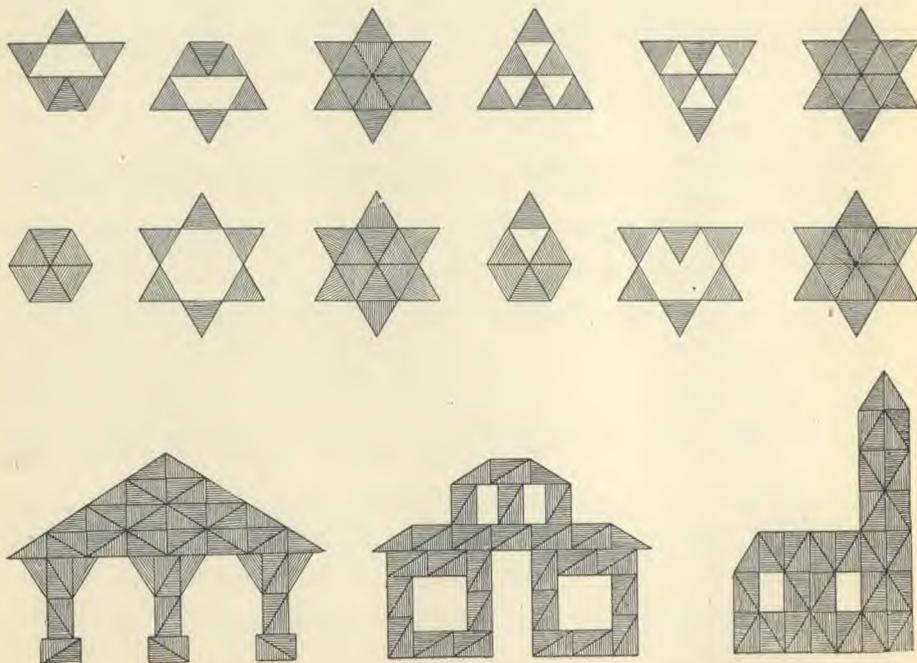
AIM.—To impress the fact that Jesus is alive and in heaven, and is a real Saviour for every child who loves and obeys him.

LESSON.—Continue as in the last lesson, touching the important points. He is a great Saviour, saves from sin and the second death. All who love and obey Jesus may have no fear of death—simply going to sleep till he calls. Make this point plain.

HELPS.—"Desire of Ages," chapters 82, 87.

Busy Work

BELOW are given a few more block designs for the kindergarten in the home, taken from "Paradise of Childhood."



HOME EDUCATION

EDITOR'S NOTE

This department is conducted by Mrs. C. C. Lewis, of St. Helena, Cal., who is the author of all unsigned articles. Parents are invited to send in to Mrs. Lewis or to the editors, questions or brief accounts of experience suitable to the purpose of this department.

Every Home a School — No. 9

BEFORE the Christian era the nations who knew not God cared little for their offspring. Even in the early days of Greece and Rome the father valued his son according to his worth to the state. But One came who said, "Suffer the little children to come unto me, and forbid them not." From that time on a new tenderness came into the world, and unconsciously the nations learned to be more humane, and gradually, as the spirit of Christianity permeated the lives of men, the life of the child was more tolerable.

Through the labors of Luther, Melancthon, Pestalozzi, Froebel, and many others, better educational advantages were provided, and mothers learned better methods of caring for their children in the home. This was true in all civilized countries. It has been said of our own country, "America is the paradise of children and the children's paradise."

Yet, with all this improvement, there is still something lacking. Is the character of the children and youth what it ought to be in view of the improved conditions? Do you see the children growing up to be men like Luther, who fear nothing but evil? Or do we find them growing up weak in moral power, disobedient, unthankful, unholy, and without natural affection?

If our forefathers were too severe in family discipline, and lacked sympathy and Christian tenderness, has not the pendulum swung to the other extreme? Is not the secret of the present alarming condition due to a failure of the home to perform rightly its work for the family? Prov. 29: 17 says, "Correct thy son, and he will give thee rest; yea, he will give delight unto thy soul." The Rev. Joseph F. Flint, in "The Boy Puzzle," gives the following testimony of several witnesses to the —

Importance of Home Training

GOD'S WORD.—"For I have told him [Eli] that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." 1 Sam. 3: 13.

THE PASTOR.—The child breathes the atmosphere of the home. He sees the world through his parents' eyes. Their objects become his. Their life and spirit hold him. He lives and moves and has his being in them.—*Dr. Horace Bushnell*. The entire burden of the nurture of children rests upon the parents, and there we must leave it. As the child receives its first bodily nourishment from the mother, so should it also receive from her its first nourishment for the higher life.—*Dr. Thiersch*.

THE SUNDAY-SCHOOL TEACHER.—The present things we call Sunday-schools are absolutely inadequate to supply the religious education for the children of the city.—*Visitor*. In all my addresses on Sunday-school work for twenty years I have insisted upon the home as the first, best, and most important of all educational agencies.—*Bishop John H. Vincent*.

THE PUBLIC-SCHOOL TEACHER.—The appearance and conduct of a child are a sure index of the sort of home from which it comes. Our work is made easier and more successful when parents have done their duty.—*Chorus of Voices*. The kindergarten begins on the mother's lap.—*Froebel*.

THE POLICE OFFICER.—The only trouble I ever have in enforcing the curfew law is with boys who come from rickety homes or worse than none.—*Policeman*. Ninety per cent of boys and girls under arrest have had no fair chance at home.—*Police Matron*.

THE STATESMAN.—The influence of home life as an antidote to crime depends directly upon its purity, peace, refinement, unselfishness, good order, activity, intimacy, privacy, and its happiness. There is no more prolific source of crime than the want of a true home life in childhood and youth. The state must help the home.—*Dr. F. H. Wines*.

THE AUTHOR.—Having traced the lack of moral stamina and spiritual life to the homes of the land, it is evident that there the remedy must be applied. Purify the fountain and the stream will be pure. Save the home and you save the nation.—*J. F. Flint*.

Hints on Government

“A SPIRIT of faultfinding pursued toward your children destroys their cheerfulness and ambition. They do your bidding, not from love, but because they dare not do otherwise.”

“Kindly instruct them and bind them to your hearts. Influences will be thrown around them to wean them from you, which you must counteract. Teach them to make you their confidant. Let them whisper in your ear their trials and joys. By encouraging this, you will save them from many a snare that Satan has prepared for their inexperienced feet.”

“In our public schools the gaining of prizes is often made a motive for study, but as George McDonald says, ‘No work noble and lastingly good can come of emulation any more than of greed. I think the motives are the same.’”

“Is government, then, to be so unyielding that there can be no indulgence? On this point Jacob Abbott says: ‘There is no necessary antagonism, nor even inconsistency, between the freest indulgence of children and the maintenance of the most absolute authority over them.’”

Indeed, the authority can be most easily established in connection with great liberality of indulgence. Children may be greatly indulged and yet perfectly governed. On the other hand, they may be continually checked and thwarted, and their lives made miserable, by a continuous succession of vexations, restrictions, and refusals, and yet not be governed at all.' ”

An Hour With the Children

JESUS said, “Behold, a sower went forth to sow.”

Children, this is the time of year when the farmer has been sowing seed. If he wants lettuce he sows lettuce, if he wants oats he sows oats; for you remember it says in the Bible the seed will grow more seed like itself. At another time Jesus said, “The seed is the word of God.” If we commit his words to memory and take them into our hearts, these seeds of truth will produce good fruit in our lives. What I mean by good fruit is this: If we hide the words of Christ in our hearts, we shall be seen doing kind deeds, and we shall be heard speaking kind words.

Jesus said the plant grows little by little, “first the blade, then the ear, after that the full corn in the ear.” That is the way children grow, just a little at a time.

God sends the rain and the sunshine upon the earth, and makes the seed grow in the field. The same power that sends his love into our hearts makes the good seed, which is the word of God, grow in our hearts.

Let us take a little stroll in the woods, children, and see what we can find. It is not very warm, but even now we may find something to interest us. So through the gate and across the fields we go, the children chattering as gaily and happily as the birds in the branches near by.

Soon Edna has found a bunch of violets; then we must stop and enjoy them a bit. This purple part we call the petals, and the green cup underneath is made up of sepals. The petals taken together are called the calyx, and the sepals taken together are called the corolla. Who gave life to the flowers, Elvira?

“God made the flowers grow.”

Let us look into the calyx of the violet. What do we find?

“O, I know!” said Edna, “that is the home of Mr. and Mrs. Violet, and the little nest where the seeds grow that are to make more violets next year.”

What color are the petals, children?

“Some are light blue, almost like the sky, and some are quite dark blue, and some are — well, I do not know what to call them.”

We call some of the dark ones purple, and sometimes we have white violets.

“O mama, they smell so sweet!”

Yes, they are very fragrant, and our lives may be like the flowers if we have love in our hearts for others. God intends us to make others happy just as these little flowers have made us so happy. I want you to notice the leaves for a moment. Do you know the leaves breathe? They have little mouths, or cells, all over their backs, through which they take in oxygen from the air. This gives them life. They also take a poisonous gas called carbon dioxide, and change it over and purify it. Thus the animals are dependent upon the plants for life; for if there were no plants on the earth all the animals would die, and we should die, too. So again we see God's love for us shown in this way. He not only gave us the beautiful green grass and trees, and the pretty colored flowers to make the earth beautiful, but he also planned that the plants should take the impure air we throw out from our lungs, and in their bodies change it over and give it back to us purified.

"Mama, I never knew before that God loves us so much," said Edna. "O mama, here is another flower; it is yellow. What do you call it?"

It is a dandelion.

"Dandelion!" exclaimed both children at once. "It does not look much like a lion."

It was named from the leaf. You see those spikes like teeth along the edge. I suppose they reminded some botanist of a lion's tooth; so it came to have this name, which means lion's tooth. The dandelion belongs to a very large family, and has a great many relatives. Some of them are near kin, and others are cousins and more distant relatives.

"Why, mama, do flowers have relatives and live in families? You said the leaves have mouths, and they breathe and take food, and now you say the flowers have relatives just as we have!"

Well, that is so. We say plants belong to the same family when their flowers and seeds are arranged on the same general plan.

"Tell us some of the relatives of the dandelion."

It is a pretty big family. Some botanists tell us the dandelion has more relatives than almost any other plant. Its family name is *Compositæ*. Do you remember the daisies, the asters, and the marigolds in the garden? And the chrysanthemums Aunt Nell brought us for Christmas? Well, these are all cousins of the little yellow dandelion.

"Well, mama, what a good time we have had! I did not know there were so many interesting things about the flowers."

Why, this is only a beginning. Get some of the leaves of the dandelion, and to-morrow we will study something about them.

So they gathered up their flowers and started home.

It was interesting to see how much pleasure the children took in helping with the chores that evening and the next morning.

The busy work for such talks as this must be graded according to the age of the children. Painting with water-colors, sewing cards, drawing, collecting and pressing specimens, make delightful employment, and are educative as well.

What to Do During Vacation

THE busy days of school are fast drawing to a close. Soon the books will be carried home and placed high on the shelves, with a sense of relief that they will not be called for again for some months.

Many parents are wondering what to do with the boys and girls who no longer have assigned tasks and regular duties to occupy their time. It is a serious question, too, for "an idle brain is Satan's workshop." It is imperative that boys and girls have regular duties to perform and certain responsibilities to carry during the long summer vacation. Although the schoolhouse door is closed and the faithful bell no longer calls to duty, still the education of the youth continues. As one writer says, "The school, the home, and the street are the three great factors in the training of the youth of to-day."

The home may mean luxury, freedom from responsibility, overfeeding, overdressing, and many social functions. Or it may mean scanty fare, long hours at burdens too heavy to be borne, and few social advantages. The street education means the entire environment not included in the other two factors.

There is no element more potent for the upbuilding of a virtuous character than properly organized labor, graded according to the physical ability of the youth. Work and responsibility are among God's best gifts to his children. Idleness fills our juvenile courts and sends many youth, both boys and girls, to ruin.

Judge Lindsey, of Denver, says: "The great majority of the thousands of boys who come into this court charged with some form of criminal conduct are merely good boys who are starting on a road to crime from lack of something worth while to do."

Rudolph R. Reeder, Ph. D., in his book "How Two Hundred Children Live and Learn," says: "Thousands of offenses designated by the law as misdemeanors or crimes, are committed during the long vacation each year, because an army of boys are turned loose on the community with nothing to do. Their time is not motived."

It is not that the youth should be simply kept at work from morning till night. To gain the best results there must be an object in view.

The altruistic motives are strong in youth. They are warm-hearted and quick to respond to leadership. The long vacation affords an excellent opportunity for fathers and mothers to get acquainted with their children, who are slipping away, O, so rapidly! Just a year or two more and they will go out into the world to live their own life independent of the dear ones that have nourished them so tenderly. "Ministry of Healing" says: "Parents, let your children see that you love them, and will do all in your power to make them happy."

In memory I see a mother and her two growing girls busily engaged at their work. The big house is quiet. The corridors that were wont to echo to the tread of many feet are now silent. The happy voices that so recently filled all the house with music have gone to gladden other hearts

and homes. The mother is now alone with her own children. What good times they have! How the fingers and the tongues do fly! What are they doing? — Sewing, making quilts and rag carpets. Humble work you say? Yes, very humble work, but an exalted privilege. These hearts are growing together more closely than the fabric their hands are sewing, so that when the time of "storm and stress" comes, these girls will know where to find shelter. The clothing is worn out, the carpets have been forgotten long ago, the little girls are now bearing their share of the world's work, but the memory of those happy days will gladden their hearts while life lasts.

Other summers were passed by the girls keeping the home, and entertaining the mother as a visitor.

Some may think it is easy to occupy girls, but not so easy to find suitable employment for boys. Especially is this true in families living in town. We must not overlook, however, the many things about a house that are just as appropriate for a boy to do as for a girl. Although it is more difficult to find employment for boys where the environment is wholesome, still it can be done. Mowing lawns, doing errands, cultivating small vegetable gardens on vacant lots and back alleys — all offer suitable occupation for the city boys.

We must not forget the social side of these small men and women. Frequent outings to the woods or parks, half-holiday excursions with two or three other families, a lecture or a musicale, will be a pleasant and profitable change. O fathers and mothers, live with your children the few days that are left! Work with them, walk with them, read with them, ride with them, whatever else is left undone. No matter what you may miss, plan to give yourselves to the big boys and girls that very soon will not need you.



HIS FIRST DIP

Question Corner

QUESTION.— Does a child sleep as well after an evening given to study as after an evening's recreation?

That would depend on the condition of the child physically, and the nature of the recreation. If the recreation is true to the meaning of the word, it should build up the tired nerves; but if it is some exciting pleasure, then its influence would be harmful. A prominent writer on child-training says, "The desire for excitement and pleasing entertainment is a temptation and a snare to God's people."

Talks to Children

BY MRS. MATTIE KELLEY

Talk XVII

NOT long after Jesus had done this miracle at the wedding feast at Cana, he went to Jerusalem to the temple, for it was the time of the feast of the Passover.

In the temple were men buying and selling oxen, and sheep, and doves. These men did not come to the temple to worship God, as they should have done, but thought only of gaining a great deal of money. Jesus felt much displeased to see the house of God used in this way; so he drove all these wicked men out.

Little children may learn from this that it pleases Jesus for them to be very quiet and well behaved when they go to the house of God. Something else we may learn, children, is that we should be very careful to drive out all the evil thoughts that Satan brings to our minds; for the Bible says that God wants each one of us for his temple, and he wants us to be filled with only good and pure thoughts.

Jesus said, "Blessed are the pure in heart: for they shall see God." Matt. 5: 8.

Questions

1. Not long after the feast at Cana, where did Jesus go?
2. What were some men in the temple doing?
3. Had these men come to worship God, as they should have done?
4. What only did they think of?
5. How did Jesus feel about this?
6. What did he do?
7. What two good lessons may we learn from this?
8. What did Jesus say about the pure in heart?

Talk XVIII

Jesus came again to the city of Cana, where he had changed the water into wine.

There was a ruler living at a city called Capernaum. This ruler's

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A New Book

THE old book "Christian Education," which was compiled from the writings of Mrs. E. G. White, and issued in 1893, and which has become a personal companion to many of us, has been revised and enlarged. The publishers, Pacific Press, announce that it will be ready in May. The new name suggested for it is "Counsels to Teachers, Parents, and Students." While the title does not suit us, we know the contents will. The matter is arranged under fourteen headings, making nearly 600 pages. Limp leather, \$1.50; cloth, \$1.

son was very sick. The ruler feared that his son would die. But when he heard that Jesus was at Cana, he came to Jesus and begged him to come to his home and heal his son.

Then Jesus told the ruler to go home, for his son was well. The ruler believed what Jesus said, and went to his home.

But before he reached his home, his servants came to meet him to tell him that his son was well; for at the very same time that Jesus had told the ruler that his son was well, the sickness had left him.

So Jesus had cured the ruler's son just by speaking those few words. This was another miracle, like changing the water into wine.

Jesus was always ready to help those who were sick or in trouble, when they came to him. And though he is now in heaven, he is just as willing to hear us and help us, if we go to him in prayer.

The Bible says: "God is . . . a very present help in trouble." Ps. 46: 1.

Questions

1. To what city did Jesus again come?
2. Who lived at a city called Capernaum?
3. What about the ruler's son?
4. When the ruler knew where Jesus was, what did he do?
5. What did Jesus say to the ruler?
6. Did the ruler believe his words?
7. Who met him before he reached home?
8. What did they tell the ruler?
9. Was it Jesus who had cured the ruler's son?
10. Was this another miracle?
11. Was Jesus always willing to help those who were sick or in trouble, when they asked him?
12. Is he just as ready to hear us and help us if we go to him in prayer?
13. Repeat a text that says so.

BOOKS AND MAGAZINES

Congress on School Hygiene

THE fourth International Congress on School Hygiene will be held in Buffalo, N. Y., Aug. 25-30, 1913. As to the purpose of this congress, the secretary-general says: "We desire to bring together a record number of men and women interested in improving the health and efficiency of schoolchildren, moreover, to make this congress—the first of its kind ever held in America—one of direct benefit to each individual community. There is now being arranged a comprehensive program of papers and discussions covering the entire field of hygiene. There will be scientific exhibits representing the best that is being done already. Delegates will attend from all the leading nations. The congress is open to all persons interested in school hygiene."

Save the Wild Birds

A LETTER just received from the secretary of the National Association of Audubon Associations for the Protection of Wild Birds and Animals, says: "At this moment there exists the greatest opportunity that has ever come to the American people to deal a death-blow in the United States to the barbaric traffic in the feathers of wild birds." The framers of the new tariff act in the national Congress have included in the bill a provision for the protection of wild birds. The secretary says further: "You can greatly aid in the passage of this proviso of the tariff act if you will at once write your senators and congressmen urging them to support this measure." A complete list of senators and congressmen may be obtained from T. Gilbert Pearson, Secretary, 1974 Broadway, New York.

"The Conservation of the Child"

OF all the conservation about which we hear so much nowadays, this book represents the most important. It is a manual of clinical psychology presenting the examination and treatment of backward children. Though its purpose sounds somewhat technical, it is very practical throughout. Any one who is interested to know the conditions prevailing in child life as the schools have them practically to meet day after day, will find this volume very enlightening and inspir-

ing. The two chapters on the method of classifying clinical cases are of much interest, and developed sufficiently in detail so that the teacher without experience in this kind of work will find much that he can make practical use of, even if he does not follow the work through formally. The chapter entitled "Moral Deviates" turns much light on the causes, physical and temperamental, which account for considerable of the moral laxity among children. One specially valuable feature of the book is its dealing not only with the detection of the child's needs by tests, but with suggestions for the remedy. By Arthur Holmes, Ph. D. Pages, 345. J. B. Lippincott Company, Philadelphia.

Testimony Outlines

"OUTLINE Studies From the Testimonies" is a pamphlet of 83 pages arranged in 100 lessons for topical study of the Testimonies. While designed especially for school use, it can be made of much service to ministers, Bible workers, and others as ready reference to important subjects. Its compiler, Clifton L. Taylor, Holly, Mich., writes: "It has been observed that in every conference where the Outlines have had a large circulation, the sales of the sets of the Testimonies have been greatly increased." The price is 25 cents, post-paid. Order from your tract society or from the compiler.

Teachers' Desk Copies

THE Pacific Press announces a slight change in the plan of supplying desk copies of our school-books to teachers. Hereafter the discount will be 40% instead of 50%, and all orders should be sent to the conference tract society in the territory where the teacher resides.

"Trading and Exploring"

FOR third- and fourth-year reading, the third volume of Dutton's World at Work Series. Stories of life among peoples historically preeminent in trade and exploration: Babylonians, Phoenicians, Venetians, Norsemen, Portuguese, Dutch. By Agnes Venton Luther (1911). Pages, 240, illustrated. Price, 40 cents. American Book Company.

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