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The Primary Department

BY
PHEBE A. CURTISS

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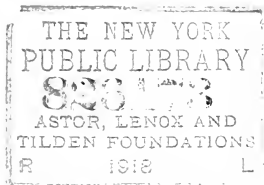
PHEBE A. CURTISS

*Superintendent Elementary Division
Ohio Sunday School Association*



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I

The Primary Child

The "unfolding personality" of the child presents one of the most fascinating studies in the world.

The study of trees, birds, flowers, and animals, may be interesting, but such study does not for one moment compare with the beauty to be found in the study of the child, the most wonderful miracle of them all. But child study is not only interesting and wonderful; it is an imperative necessity if success in dealing with children shall be assured. It is only through a knowledge of characteristics and an understanding of needs that any measure of success may be attained.

This study is twofold: first, what might be termed general child study, in which the group is the basis of study and the characteristics and needs at each particular stage of development are ascertained; and second, special child study, which deals with the individual child.

There are many different avenues through which this study may be pursued. Where there are children in the home, the most interesting opportunity presents itself; but when that is denied, there are children everywhere.

There is an abundance of written material at hand. Books, articles, magazines, present an inexhaustible array of helpful material.

There is still another avenue of child study which is open to everyone. It is the avenue through which he himself has passed—his own childhood. It lives in his memory.

Van Dyke in "The Child in the Garden," causes the man who desired to enter in to the "land of untroubled thought" to say:

And just inside the gate there stood a child—
A stranger child yet to my heart most dear;
He held his hands to me and smiled
With eyes which held no shade of sin or fear.
"Come in," he said, "and play awhile with me;
I am the little child you used to be."

He who communes often with "the child he used to be" will have a clearer appreciation of the joys, the sorrows, the ambitions, of the child he seeks to know, as well as a deeper understanding of his characteristics.

One thing must be constantly borne in mind: in order to study the child successfully he must be studied when not under restraint. Often the boy who seems most sluggish in the schoolroom will, when he goes to the woods to gather wild flowers or to admire the autumn foliage, climb the fastest to the top of the tallest tree or swing out most fearlessly from the longest limb.

Then, too, he, who studies a child most successfully must first find the child's point of interest. It is safe

to say that no boy or girl lives who is not interested in something if that thing can be discovered.

At no time is the child more interesting than while he is a Primary child, and at no time may he be more easily approached for study.

One of his strongest characteristics at this stage is responsiveness. He gives himself, without reserve, to those who have won his confidence and love, and his life is like an open book to his friends. At this period, too, the child is possessed of an abounding activity. His body is constantly in motion and his mind is ever on the alert.

He has a strong power of imagination, and that imagination creates for him an atmosphere which surrounds him and which colors every event and condition of his life. He is very original and thinks out things so thoroughly that it is hard for him to understand why those who are older grown cannot, or do not, follow him in his reasoning.

A teacher gave each of her children a piece of paper and a pair of scissors, with the instructions that each should cut anything he wanted to from the paper, and then she would examine what they all had done. They were very busy for a while; then the teacher walked up and down the aisles, commending the work. One child had cut out a bird, another a boat, another a house. Indeed, she found all sorts of things displayed for her approval.

When she came to Jimmie's desk she was sorely tried, for he had cut the paper into little, narrow

strips and laid them in a neat pile. "Why, Jimmie," she said, "I wanted you to make something out of your paper." "I did," he mildly suggested. "Oh, no," she said, "you have just cut your paper into strips. You haven't made anything."

Then Jimmie assumed an air of injured innocence. With indignant tears standing in his eyes, he asserted: "I did make something out of my paper! Them's noodles!"

The Primary child has the power of imitation in a marked degree. He not only observes very closely every expression, every gesture, every tone, of those he admires, but he becomes a miniature copy of the life about him.

He is fond of play, and through his play, many valuable lessons may be taught him. As the little girl cares for her doll, washing it, dressing it, feeding it, putting it to sleep, caressing it, or punishing it, as the case may be, we see in her the little mother of the future. One mother stated that her daughter was in training for a nurse. "Oh, yes," she said, "Helen always knew that she would be a nurse. When, as a little child, she played with her dolls, those dolls were always sick. Her one great mission seemed to be to nurse them, but they never really got well. Sometimes her little friend, when she came in, would say, 'Isn't that child well yet?'"

The little boy in early years plays with his toy engine, makes a long train of cars by setting chairs one behind the other, keeps a store, preaches to imaginary

congregations; and his play often reveals what work will claim his attention in later life.

The Primary child is learning to get along with other people. He has entered upon his school life and his circle of friends as well as his circle of experiences is constantly widening.

He is naturally affectionate, and his love for his teacher is supreme. Sometimes the teacher almost rivals father and mother for first place in his heart. So intense is his love that he will go to almost any length to prove it.

One little boy, who had been in school but a short time, greatly admired his teacher. One day he came home looking very woebegone. His mother soon discovered what the trouble was: he had been taken out of Miss Howard's room and placed in another room. He wanted his mother to go with him and have him changed back again, but the mother was a sensible mother. She thought that the people at the school knew what was right to do; so she didn't go. Afterwards she found out what happened. Bob hurried to school and when Miss Howard came he slipped in with her; when they reached the room he said: "Miss Howard, I don't want to go in that other room. I want to stay in your room. May I stay?" Miss Howard explained that the change had already been made. She was sorry, she said, but she thought he would have to stay in the new room to which he had been assigned. "But Miss Howard," he said, "I just love you and I want to stay in your room."

Miss Howard was touched and she hardly knew what to say. Then she had an inspiration. "Well, Bob," she said, "I'll tell you how it is! You see, you know too much to be in my room. You are too smart, and that is the reason you have been changed into another room!" She thought that now surely she had satisfied him.

He looked at the floor earnestly for a moment; then looking up with shining eyes into hers, he said solemnly, "Oh, Miss Howard, if you'll only let me stay in your room I'll promise not to be too smart!" So eager is the little child to prove his love for his teacher.

The Primary child is teachable, lovable, and very easily led. Many of the problems which confront the teacher in dealing with children at other times are either absent or, at least, more easily solved at this particular stage in his life.

Review Questions

1. What is understood by "general" child study?
2. What is understood by "special" child study?
3. Name four opportunities for child study.
4. Give an example of a child's powers of imagination and imitation.
5. Of what value is the play instinct to the Primary child?

II

The Teacher

At each stage of his development, the child should have a teacher who is fitted to meet his needs at that particular time. The study of the child as given in the previous chapter will suggest the qualities to be sought in the teacher.

First of all, those who deal with the Primary child must have a love for little children. It is safe to say that no one, no matter how thoroughly trained, can successfully teach little children without having a natural love for them. This love is the only thing that will enable her to understand the child, the only thing that will make it possible for her to deal with a nature as sensitive as a delicate, unfolding flower.

There is an interesting story recorded in the old Jewish Talmud of a time when all Palestine was suffering from a terrible drought. Day after day and week after week the rain had held off. Everything was dying. The people were becoming discouraged. At last the heads of the old Jewish Church came together to pray for rain. First the priests prayed and then the Pharisees. Still the rain held off. Then the scribes and rabbis prayed, but no rain came. At last there arose from the crowd an obscure man, who, bow-

ing his head, poured forth his whole soul in prayer. Almost before his words had ceased, He who causes his winds to blow and his rains to fall had covered the heavens with clouds, which burst and poured their refreshing burden upon the parched and suffering earth. The people were astonished. Turning to the man they said, "Who art thou that God should hear and answer thy prayer when he refused to hear and answer ours?" Then the man, standing before them, said, earnestly and humbly, "I am a teacher of little children!"

The natural activity of little children demands on the part of the teacher an ingenuity which will enable her to direct that activity. Whether the results of the work are good or bad, depends largely upon whether this activity is directed or undirected. The teacher must be able to invent ways and find means to make use of all activities both of body and of mind.

The teacher must also have an endowment of patience that is inexhaustible. The frequent change of position, the constant change of thought, and the various demands upon her, call for unbounded patience.

She must be resourceful, ready to accept any situation that faces her and master it. Perhaps nowhere, in the whole realm of Sunday-school work, is this so necessary as in dealing with little children. The lesson may be ever so carefully prepared: the teacher may know just how she is going to approach the lesson; just how she is going to bring out the one great central thought; just how she is going to illus-

trate it; just how she is going to clinch it and send the child out to give expression to it in life. But something happens, the little accident, the little incident, which overthrows all of her well-laid plans; and she must be able to master the situation, to gather up the broken threads. She must be ready for the little accident, the little incident, and use these to advantage. She must always have plenty of reserve power.

The teacher must be imaginative. She has to deal with the child who is living in a world that is all his own, a world which his imagination creates for him; and she must be able to enter into that world with him. If she allows herself to be barred out from that world, she is separated from the child just when she should be nearest to him.

Because of the child's strong power of imitation, the teacher must make herself worthy of imitation. The teacher holds an exalted place in the child's opinion; he loves her in these early years with a devotion that is indescribable. It is natural that he should take the teacher for his ideal, but the teacher must be worthy of this idealization. She must be particular about her looks, about the way she is dressed, about the tones of her voice, about her attitude while in the house of God, about the way in which she handles God's Book as she teaches it. These little boys and girls are close observers and successful imitators.

It is even more essential that the teacher's life be pure and strong and true. Little folks sit and look into the teacher's eyes as they listen to her; but, in

reality, they are doing far more than that; they are looking down deep into her heart, and they know what is written there. The child knows whether the teacher is leading such a life as she is teaching him to lead, for he is a wonderful character reader, and his sensitive nature detects the false note unerringly. As Dr. Brumbaugh has said, "To know is good; to do is better; but to be is best!" This should be the watchword of every Primary teacher.

The Primary teacher must be sympathetic. Because the child in her care is living in the play world, she must be able to enjoy his play life with him. She must understand his play life. She must understand that much which seems trivial to her is vital to him.

There is another thing, too, which must be characteristic of the Primary teacher, and that is an utter forgetfulness of self. An unconsciousness of self which will enable her to be insensible to outside influences while she is at work is indispensable. No teacher is so often compelled to do her work in the presence of others as the teacher of little children. Visitors to the school flock to the departments where the younger children are; parents are often, on account of the timidity of little children, compelled to stay in the room with them. This is sometimes a severe trial. Teachers naturally qualified for the work and successfully trained for it have often failed because they have had to teach in the presence of such visitors. So many teachers have said, "Oh! if I could

only have my children to myself, I could do so much better work.'"

It is told of Michelangelo that when he was at work he always had a little lamp fastened to his forehead, in order that the shadow of himself might be thrown back of him and not upon the canvas where he was painting. So the teacher of little children must have ever before her the little lamp of self-forgetfulness. For her there must be no one present but the children she is teaching.

Training the Teacher

In addition to these natural qualifications, there are some things which must be acquired by the teacher if she is to be successful in the teaching of little children.

She should take advantage of every opportunity for self-culture. No teacher should neglect to take her denominational standard course in teacher-training. Sometimes a teacher is heard to say, "No, I am not taking teacher-training; I just teach the little children!" If there is anyone who has the need of training, it is the teacher of little children.

This is true because it is absolutely necessary

1. That the teacher should know the child, not merely from observation but by a careful study of facts which have been brought out by students of child nature.

2. That she should know the book she is teaching. The impressions made upon the child mind and heart

are strong and lasting. If mistakes are made in teaching the Bible, it is most difficult later to efface and correct those mistakes. Unless the teacher is willing to give time and strength to careful study, she has no right to assume the responsibility of teaching.

3. That she should know a great deal about methods, which change so constantly as teachers learn better ways of working.

4. That she should know about Sunday-school management. It is not enough to know just that part of the work which is her own. She must have a general conception of the whole scheme if she would rightly understand her own part and its relation to the whole.

There is also need of some special training in addition to the teacher-training course. This should include a careful study of story-telling, of handwork, and of missionary and temperance teaching. The growing teacher must be in touch with every organization that will give her inspiration and help—teachers' meetings, the graded union, conventions, and institutes, both in her own denomination and in interdenominational gatherings. She must seek the acquaintance of others who are doing work similar to her own. She must visit other schools that she may learn from observation.

In short, the teacher of little children should read, study, think, and then wisely apply to her own work what she has thus learned, by keeping in close touch with the great Teacher.

Review Questions

1. What determines the necessary qualifications of a teacher?
2. Name five natural characteristics that a teacher of Primary children should have.
3. Tell some ways in which a teacher may acquire valuable qualifications.
4. Why should the Primary teacher have careful training?
5. In what branches should a Primary teacher specialize?

III

The Standard for the Primary Department

A standard is no new thing. There have been spiritual standards ever since time began. Moses went up into the mountain and talked with God. When he came down he had two tablets upon which was written a standard by which the people were to live; and those Commandments are still a standard. Paul, in his letters to the churches, set up some wonderful standards.

There was never a more definite standard than that set up by the great Teacher in the Sermon on the Mount. Indeed, Jesus was constantly setting up standards for his followers.

In later years standards have been used for material things as well. Length is measured in inches, feet, and yards. Weight is measured in ounces, pounds, and tons. Bulk is measured in quarts, pecks, and bushels. It is the natural thing to weigh and measure and compare; and it is the natural thing to set a goal and then try to reach it.

It is no wonder then that in order to promote efficiency standards should be used in Sunday-school work. Neither is it strange that the first standard of this kind should have been erected by the teach-

ers of little children. It was during an institute in connection with the International Convention, which was held in Toronto, Ontario, in 1905, that a committee was appointed to work out a standard for the Primary Department. A simple standard consisting of six points was proposed and accepted. As the years have passed on, conditions have changed, new features have been introduced into the work, and new points have been added to the standard, until now we have for the Elementary Division a standard of thirteen points, as follows:

Elementary Standard of Efficiency

ORGANIZATION

1. A Cradle Roll (birth to three or four years).
2. Beginners Department (or class), children four and five.*
3. Primary Department (or class), children six, seven, and eight.
4. Junior Department (or class), children nine, ten, and eleven, or nine, ten, eleven, and twelve, if prepared, and so forth.†

EQUIPMENT

5. Separate room, or separation by curtains or screens for each Department.
6. Blackboard, pictures, objects, and so forth, used in all three Departments.

INSTRUCTION

7. Graded Lessons for the Beginners.

* If children under four years of age attend Sunday school, special provision should be made for them in a Cradle Roll Class.

† A number of denominations have already adopted the suggestion made by the Sunday School Council of Evangelical Denominations to adopt, if desired, the grouping of ages nine, ten, and eleven for the Junior Department. This is generally looked upon as the coming arrangement.

- ‡8. Graded Lessons (or Supplemental with the Uniform Lessons) for the Primary. (Note that Departmental Graded Lessons fill this requirement.)
- ‡9. Graded Lessons (or Supplemental with the Uniform Lessons) for the Junior.
10. Correlated missionary instruction.
11. Correlated temperance instruction.
12. Regular annual promotion day.

TRAINING

13. Each teacher a graduate or student in a training course, a community training school, or a school of principles and methods, also continuing the specialized training in a Graded Union or by reading one specialization book a year.

It will be noticed that all of these points seem to be of a material character. It is true that back of every point in the standard there is a principle, and that these principles really rest upon a spiritual basis; but as the spiritual basis is not in evidence, it is, too often, not discerned at all by those who are using the standards.

For this reason it has seemed wise to present a standard which should have absolutely and unmistakably a spiritual goal. This was not a simple thing to do. It is very easy indeed to "check up" on the mechanical or material points. It is easy to find out whether a school has a Cradle Roll; whether it has a separate place for each of its several departments; whether it is using Graded Lessons, and so forth; but it is a very different proposition to measure the spiritual results.

‡ Some denominations recognize only Graded Lessons.

It has taken several years of earnest effort on the part of interested, experienced Elementary workers, and many extended conferences together, to work out this problem and present a standard which should really meet this demand, a standard which should state the aims in terms of the child as well as set forth the means by which these aims should be accomplished. These new standards have now been formally accepted both by the Sunday School Council of Evangelical Denominations and by the Executive Committee of the International Sunday School Association. The standards are arranged separately for the four departments which make up the Elementary Division, i. e., the Cradle Roll, the Beginners Department, the Primary Department, and the Junior Department.

There is only one way of judging the spiritual results of the work done, i. e., by the conduct of the child. This is the one way of knowing whether the work is doing for the child, at any stage of his development, all that it should do. If he becomes what he ought to become at that period of his life, it is proved, quite conclusively, that the work done for him has been "up to the standard." The plan, then, has been to study the child at each of the various stages of his development, decide what his conduct should be at that time, or what he should become, and then outline the means necessarily employed in producing these ends.

As a result of all this the following Standard for the Primary Department has been evolved:

The Standard for the Primary Department

The standard for a Primary Department is that which it is possible for a child to become during the years of six, seven, and eight.

What the child becomes manifests itself in conduct.

CONDUCT

I. The conduct of the Primary child may manifest:

1. Love, trust, reverence, and obedience to God the Father and Jesus Christ the Saviour.
2. Recognition of the heavenly Father in daily life.
3. Love for God through worship.
4. Love and reverence for God's Book, God's day, and God's house.
5. Increasing power to act in response to ever-enlarging ideas of what is right and desirable.
6. Increasing spirit of obedience and helpfulness.
7. Increasing power to give love and forget self in social relations.

AIMS

II. To realize these ends in conduct the child must have:

1. A knowledge of God in his love, care, might, and power to give help and guidance.
2. A consciousness of God as the heavenly Father and Jesus Christ the Helper and Saviour.
3. Experience and training in worship.
4. Happy associations with God's Book, God's day, and God's house.
5. Instruction concerning what is right and wrong, proper examples, and opportunities for choosing the right.
6. Opportunities for helpfulness.
7. Opportunities for play and service in coöperation with others.

MEANS

III. As means for realizing these ends, provision should be made for:

1. Religious instruction and religious experience suited to the children of Primary age, secured through:
 - (a) The use of Primary Graded Lessons.

- (b) Graded Primary Supplemental Lessons, with the Uniform Lessons when used. (Some denominations recognize only Graded Lessons.)
 - (c) The story method, with pictures, blackboard, and illustrative material.
 - (d) Graded correlated missionary instruction.
 - (e) Graded correlated temperance instruction.
2. Worship which expresses the child's religious feeling, secured through:
- (a) Appropriate service of worship.
 - (b) Reverent atmosphere and proper environment.
 - (c) The teacher's spirit and manner.
 - (d) Contact with nature.
3. An environment which inspires order and reverence, and is conducive to worship and work, secured by:
- (a) A separate room (curtained or screened place, where a room is not available), light and well ventilated.
 - (b) Attractive decorations and arrangement.
 - (c) Comfortable chairs and class tables.
 - (d) Adequate material for teachers and children.
 - (e) A separate program for entire session, where a room is available.
4. Opportunities for self-expression alone and with others, secured through:
- (a) Worship in song, prayer, and Scripture.
 - (b) Conversation, retelling of stories, recalling memory verses, and handwork.
 - (c) Giving, which includes missionary offerings.
 - (d) Unselfishness, self-control, and acts of service.
5. Teachers qualified by nature, training, and religious experience, that is, teachers who
- (a) Possess a sympathetic understanding of child life.
 - (b) Have a personality attractive and helpful to children.
 - (c) Seek frequent contact with little children in their home, school, and play life.
 - (d) Graduates or students in a training course, a community training school, or a school of principles and methods.

- (e) Are continuing their specialized training in a Graded Union or by the reading of one specialization book a year.
- (f) Lead a sincere Christian life.
- 6. Children, six, seven, and eight years of age grouped into a class or department, according to age, interest, and ability.
 - (a) In a small school a Primary class separate from other classes.
 - (b) In a larger school, a Primary Department, with a superintendent, officers, class teachers, and classes comprising not more than eight children.
 - (c) Class groups:
 - 1. Children approximately six years of age in first-year grade or classes.
 - 2. Children approximately seven years of age in second-year grade or classes.
 - 3. Children approximately eight years of age in third-year grade or classes.
 - (d) Promotion of children from grade to grade within the Department, graduation from the third grade into the Junior Department with recognition on the annual promotion day.

Review Questions

1. Why is it necessary to have a standard in Sunday-school work?
2. Why should the spiritual aim of the standard be apparent?
3. What is the basis for the new Elementary Standards?
4. State the aim of the Standard for the Primary Department: and tell what conduct it is based upon.
5. State briefly the means necessary to attain this end.

IV

The Place

The important part that place plays in the accomplishment of the aims for the Primary child is beginning to be understood. The fact that personality is the greatest of all the influences that come into the child's life has been recognized; but it has also been discovered that place is a close second to personality. The personality of the teacher is a mighty force among the many forces that enter into the development of the child, but the place where he does his Sunday-school work is also to be considered.

It is desired that the child we teach shall, as he grows to manhood, honor the house of God and want to worship there. If this desire is to be fulfilled, it is very plain that he must learn early in life to reverence the house of God. Certain elements that characterize the place will determine whether or not this reverence is instilled.

First of all, there must be the element of ownership. In the heart of the child the love of ownership is very strong. Those who can look back over life to the time when possession of a room in the home was given, will remember what an important event it was. As this experience is recalled different pictures are

produced. In some cases, there is a fine, large room with dainty furnishings; in others there is a plain, little room with nothing in it that was not absolutely necessary for comfort. But it matters not which picture is awakened; one thing is always true; the moment when possession of that room was given was one of the proudest, happiest moments in the life of the possessor.

A little boy about twelve years of age was escorting a Sunday-school worker to her place of entertainment during a county convention. He was carrying her black bag, which she realized was altogether too heavy for him to carry; but she understood boys so well that she knew better than to hint that anything was too heavy for him to carry or anything too hard for him to do. As he trudged bravely along beside her, swinging the bag from one hand to the other, she talked to him so that he might forget how heavy the bag really was.

She remarked upon the beauty of the new school building in which the meeting was to be held, and particularly upon the fine auditorium in which the sessions were to be conducted. He agreed with her that it was a fine room, but added, "It was an awfully hard room to decorate."

"Were you interested in the decorating?" she asked.

"Oh, yes!" he answered, with an air of great importance, "me and a couple of other fellows did it!"

"Well, I am surprised," she said. "I noticed how

beautiful it was, with the flags and the bunting; and do you mean to say that you and two other boys did it?"

"Well," he said slowly, "you know that man who was in his shirt sleeves—the janitor of the building—well, he—helped—us—some!"

Later, that twelve-year-old boy who had carried her black bag was present at every one of the six sessions of the convention, and there was no one there, from the dignified presiding officer down to the delegate for the farthest outlying district, who was more interested than he was in making things go successfully. Why was it? It was his convention! He and "a couple of other fellows" had decorated the room!

The story is told of Mark Guy Pearce that, noticing one Sunday the deep interest shown by one of the small boys to whom he was showing some pictures, he gave him a picture and told him to hang it upon his wall at home. The boy hesitated about taking it and finally said, "We haven't any wall at home." "Haven't any wall? How can that be?" he was asked. Then came the pathetic explanation. Five families lived in the room where the little lad lived. Each of the other four families lived in a corner and his family lived in the middle and had no wall.

Too many Primary Departments have no wall on which to hang their pictures, no place of their own! A separate place should be provided for each department of the Elementary Division. The Primary Department should have a room of its own if possible,

but at least a corner or a spot of its own. This greatly facilitates the work, for much better results can be secured when the children are by themselves, where their attention can be concentrated upon their own exercises, and where the exercises as a whole may be planned to meet the needs of the children and to appeal to them in every detail.

There must also be the elements of order and neatness. The Primary room, or corner, should always be orderly, and neat in every particular. The impressions made upon little children are strong and lasting, and great care should be taken that they be also desirable. Moreover, no child can work well in a place that is disorderly and in confusion.

Upon entering a Primary room where piles of left-over papers and other literature may be seen gathering dust upon the seats, or under the seats, or on the table, or organ, or window sill, the question arises: "Will this help to awaken a feeling of reverence in the child's heart?" The sight of the quilting stretchers leaning against the wall, waiting until the Ladies' Aid gets ready to complete the work upon them, arouses the query: "Is this conducive to an attitude of reverence in the child?" Sometimes it seems as if the room occupied by the Primary Department is used as a place into which to "dump" everything that borders on waste material, or which has no real place of its own. This is not a trifling matter at all, but a vital consideration.

Again, there should be the elements of attractive-

ness and comfort. The place for the Primary Department should be not only clean, neat, and orderly; it should also be as attractive and comfortable as it is possible to make it. If the child comes from a beautiful home, this will preserve harmony for him and avoid the shock of contrast; if he comes from a home of poverty with its inevitable bareness, the beauty of the Sunday-school room may be a bright spot in his life, the influence of which cannot be easily estimated.

It will be interesting to look into a few Primary rooms which have been made attractive for the little people. One has its walls tinted in a light tan coloring, relieved by a border, placed just on a level with the children's eyes, made up of the figures of little children dressed in bright colors. A frieze which looks like a bit of garden extends from the ceiling; many-hued hollyhocks are there, and from behind them are peeping the laughing faces of little children. A Madonna hangs on one wall and a picture of Christ Blessing Little Children on another. On the floor is a bright, red carpet, and around the long, low, narrow tables are tiny red chairs. There is an air of cheeriness about the room which makes it very attractive.

Another room is done in a dainty combination of white and old blue. The carpet is of dull old blue, and the woodwork is white. The teachers themselves painted the woodwork, and as they had purchased a large quantity of the paint, they painted the little

chairs white also. At the windows are inexpensive white curtains with a border stenciled in blue.

In this room the Beginners and Primary children meet together for the devotional services. Hanging from the ceiling is a white cradle with all its dainty belongings. Fastened to it by narrow blue ribbons are tiny cards which bear the names of the Cradle Roll babies. The cradle is suspended from the ceiling by wide blue ribbons, so arranged that the cradle may be lowered to receive the new cards as they are added. Pictures of The Good Shepherd and The Boy Jesus in His Nazareth Home adorn the walls.

Dingy gas fixtures are concealed by graceful sprays of various colored sweet peas, so skillfully made of crêpe paper that the looker-on finds himself attempting to drink in the perfume. The daintiness of the room appeals to everyone who sees it.

Another beautiful room is painted white, and its hangings are all in a warm tan color. These hangings are so arranged on curtain rods at the doors and windows that the three grades may be separated for the study of the lesson. The little chairs and tables are white, and the superintendent's desk and table, the small upright piano, and the cabinet, must have suggested the draperies, for they are of exactly the same shade. In one corner stands a little "birthday chair" with a bunch of rosebuds attached to it by a bow of tulle. The picture of Little Samuel, a Sistine Madonna, and The Gifts of the Wise Men are upon the wall. It is a quiet, restful, attractive place.

Then look into a one-room school in which a Primary teacher has made the best of her circumstances. In one corner of the church room were some pews set at right angles to the main body of seats. For a long time these benches were used for the Primary children, but they were very uncomfortable. Then, too, the children were constantly distracted by what was going on in other parts of the room, and they were continually attracting the attention of the school to what was going on in their corner. At last the teacher prevailed upon the Sunday-school board to remove those few benches from the corner. She was then able to put a few little chairs in that spot. She enlisted some of the older boys to make the framework for some screens to place around the chairs and thus set the corner apart. She selected a quiet-tinted filling which blended harmoniously with the wall decorations. She cannot put any pictures on the wall, but she has a few which she can attach very easily and very quickly to the inner side of the screen.

This teacher has charge of the Cradle Roll work, also. Fastened to her screen there is an attractive roll which she made herself. On a large piece of cardboard she painted a bunch of lovely half-blown roses. They seem to be tied with white ribbons, and these ribbons hang in different lengths. At the end of each ribbon is the outline of a rosebud. Every time a new name is added to the roll, she fills in a bud, and the name and date of birth are indicated below.

Across the top of a small blackboard which rests upon an easel, this teacher often places a bit of decoration suggestive of the season. It may be a wild grapevine at one time, or a great bunch of pussy willows at another. She has a small silk American flag—for even in this little corner boys and girls may learn to salute the flag—and a Christian flag, also.

In one small school a tiny room was partitioned off, and its bareness relieved by simple autumn decorations. The little chairs were grouped about very crude-looking tables, which gave unmistakable evidences of having been made by hand, and an amateur hand at that. With great pride the teacher explained that after several vain attempts to have the tables purchased, her pastor had made them for her.

It is all too easy to settle back and take it for granted that the things that are needed for the work cannot be secured. But when it is understood that a proper place and proper surroundings are absolutely necessary to insure the best results, there will be a way to get them. The ideal place will have good light, good air, conveniences which will enable the teachers and pupils to remove their wraps, comfortable chairs, tables, and all possible equipment to add to its comfort and its beauty.

Review Questions

1. Name several elements that should enter into the place where a child does his work in Sunday school.
2. Why should the child have a place of his own?

3. Why should the place be comfortable and attractive?

4. Describe a Primary room that you would like.

5. How would you arrange for a separate place for the Primary Department when a room is not available?

V

The Program

First of all, there must be a program. There are Primary Departments, and even whole schools, in which a program seems to be an unknown quantity.

The program should be carefully prepared, clearly defined, and thoughtfully worked out. Furthermore, it should be a written program. A written program is sometimes thought a sign of weakness. On the contrary it is a sign of strength.

One Primary teacher who was especially successful was so progressive that more than thirty years ago she had most of the things that are being sought so earnestly to-day. She had a separate room for her Primary Department and she had the pupils there during the whole session. She had a complete set of officers, a musical instrument, and little chairs. Her Department was divided into classes, with a teacher for each class. Furthermore, it was a graded Primary Department. She had supplemental work, carefully planned for four grades. This was printed upon slips which were in the hands of teachers and parents. The children were examined orally, and regularly promoted from grade to grade. No one could question the strength of this earnest, consecrated super-

intendent; yet she was never known to come before her Department for work without having her program written out.

If the program for each week is written in a small book, the various programs may be preserved indefinitely. The advantages of this plan are very apparent. It saves time which would otherwise be lost in deciding what song to sing next, or what to do next. It aids, too, in giving to the program a variety which plays a large part in its charm. By carefully reviewing and comparing, just enough of a change may be made to furnish the variety. It is true that the program must be elastic. Nowhere is this more necessary than in the Primary Department. Nevertheless the program should be carefully planned at the outset.

Certain elements must enter into every well-rounded program :

I. Worship

A very essential part of the service is the worship, for it gives the child the opportunity to express his love and praise to the heavenly Father. The worship consists in the music, Scripture, prayer, and giving.

1. Music. The music should be carefully selected. The songs must be appropriate to the place, the day, the time of day, the kind of day, the age of the children, and the thought which is to be emphasized. The music should be within the range of the children's voices and the words should be the kind which are worth while for them to memorize. The music should never be used to fill in the time, but every song should

have its purpose and should be rendered in the true spirit of worship.

2. Scripture. Beautiful responsive services may be used into which are woven the Scripture verses which our boys and girls are learning and which they should know perfectly. Years ago the children who went to Sunday school memorized many verses. Sometimes it consumed most of the time for class work to provide for the repetition of verses committed to memory. It is not desirable to return to this method, but have we not gone too far to the other extreme?

The constant use of beautiful Scripture verses will help to impress them upon the hearts of the children, and they will come to be a part of their lives. For instance, a little service like the following might be used at the opening of the session:

Supt.—What day is this?

Children.—“This is the day which the Lord hath made; we will rejoice and be glad in it.”

Supt.—How shall we keep this day?

Children.—“Remember the Sabbath day to keep it holy.”

Supt.—How shall we serve God?

Children.—“Serve him with a perfect heart and with a willing mind.”

Again:

Supt.—From whom do all of our good gifts come?

Children.—“Every good gift and every perfect gift is from above, coming down from the Father.”

Supt.—Who made the world so beautiful to live in?

Children.—“He hath made every thing beautiful in its time.”

Supt.—How much does God love the world?

Children.—“For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.”

Supt.—How has God taught us to pray?
All unite in The Lord's Prayer.

3. Prayer. The power of prayer as a means of worship cannot be measured; and in many cases the child first learns to pray in Sunday school. Most children are taught to repeat a little prayer when they go to bed, asking for God's care during the night; some are taught to repeat a prayer in the morning, asking for God's guidance through the day; but many children never hear the voice of father and mother lifted to God in petition. It is in the Sunday school that large numbers of them first learn to talk to the heavenly Father, to bring to him the joys and the sorrows which make up their lives and the desires which fill their hearts.

There should be several short prayers rather than one long prayer; and these prayers should be simple in expression and for definite things. The object should not be always to ask for something; the prayers should embody praise and thanksgiving as well. Sometimes the children may repeat prayers which they have committed to memory; sometimes they may follow the teacher as she repeats a prayer phrase by phrase; and sometimes they may listen while the teacher prays. It is important that in any case reverence should be expressed by the position, by the tone of voice, and by the atmosphere itself.

4. Giving. The giving, too, should be a part of the

worship. In order to make it so, some interesting way of receiving the gifts should be devised, and the object to which the gifts are to be applied should be carefully explained. The word "penny" should be eliminated as far as possible, and the children should become accustomed to the word "gift" or "offering." The word "penny" has been so overworked that whole generations have grown up with the idea that a penny is the only proper gift to bring to Sunday school.

The regular gifts may be received by means of some pretty little service, either in the separate classes or by the Department as a whole. Sometimes the children might march, singing a giving song. A "birthday child" could hold the basket and let the offerings be dropped into it as the children pass.

If it is desirable to keep the class offerings separate, the envelopes containing those offerings could be brought to the front. As a representative of the six-year-old children delivers their envelopes they might repeat their giving verse, "God loveth a cheerful giver." II Cor. 9:7.

The seven-year-old children might say, "Freely ye received, freely give." Matt. 10:8.

The eight-year-olds could repeat, "Every man shall give as he is able." Deut. 16:17.

Then there should be special offerings. The birthday offering has a great charm for little people, and this is especially true when they understand just how the money gathered is to be used. Whenever the bank is empty, it should be decided to what object the

money will be devoted when it is full again, and definite instruction concerning the object should be given to the children.

One Primary Department sends the contents of its birthday bank to advance the work of a former teacher in the Department who for more than twenty years has been working in a school for colored children in the South. While the bank is filling up, the children are frequently told interesting things about her work.

A simple service should be held as the gift is received; a little birthday blessing is very fitting and more impressive than something more spectacular. Or let the birthday child bring his gift, and as he stands facing the Department the children may say something like this:

Six years ago an angel sweet
Looked down from heaven and smiled
Because it was his joy to bring
To earth a little child.
And all these years the child has grown
We've learned to love (him here—
(her
We hope he'll) wiser, better grow
she'll)
With every added year!

A rather unique service was used in celebrating one birthday. The teacher asked, "Has anyone a birthday offering to-day?" and a beautiful little girl responded promptly. "Oh," said the teacher, "it is Betty's birthday! Wouldn't you like to spell Betty's name? Who can repeat a verse that begins with 'B'?" The verse was given and then followed verses begin-

ning with the other letters found in the name "Betty." The children enjoyed the exercise.

One Department has a "thankful bank" into which the children drop bits of money which they have saved to bring; as they do this they tell things for which they are thankful. One day a little girl dropped in a penny without saying anything. As she started to her seat the superintendent said: "Leah, we always tell something we are thankful for. What are you thankful for?" For a moment Leah was puzzled, then with a bright smile she said, "Why, I am thankful because I had the penny!"

Sometimes a "sunshine bank" is operated in the same way, with the understanding that its contents are to be used to buy flowers to brighten the sick rooms of members of the Department.

II. Business

Business is a necessary element even in a Primary Department. The records must be carefully made, the supplies must be given out, the notices must be read; but all of these things should be so arranged that they will not interfere with the time set aside for instruction.

III. Fellowship

The element of fellowship may be introduced by a greeting for a new pupil, a prayer for a pupil who is detained at home by illness, a word of welcome to a child who has returned after an enforced absence, or

any thought that will strengthen the bond of sympathetic interest in one another.

This interest should not be confined to the Department alone. It should extend to the members of the Cradle Roll, to the missionaries who represent the school in the home and foreign fields, to children in the hospitals, and to any class of people whose lives may be cheered and brightened through the simple ministrations of the children.

IV. Instruction

The most important element of all is the element of instruction, for the Primary Department is really a part of a school. The instruction is given through the regular lesson, the supplemental or the correlated lesson, the special missionary or temperance lessons.

The time which is set aside for instruction should be sacred to teacher and pupils, nothing should be allowed to interrupt that work. Nor should there be any infringement upon this time. Whenever it is necessary to use part of the time of the session for some special purpose, that time should be deducted from the other periods and not from the lesson period.

Ordinarily, the lesson and the correlated lesson should be taught by the class teacher. The correlated lesson is usually taught first and is followed by the regular lesson; but it is best to have a little break between the two.

The missionary and temperance instruction may be

given in different ways, sometimes as a general exercise and sometimes in the several classes.

V. Expression

No program is complete without the element of expression. This enters in in different ways. It may be through a bit of handwork; the retelling of the story; the dramatization of the story; an appropriate song or prayer; the impressive moment of silence; the telling of how each one is going to live the lesson during the week. Anything which helps to make sure that the impression has been made and which gives opportunity to turn it into the proper channel is the expression sought.

With these five elements in mind, it is not difficult to plan a program. A careful study of the relative importance of each will lead to a proper distribution of time.

It will be necessary to take into consideration the conditions under which the work is being done. In the one-room school where all of the Primary children are in one class, the teacher will be compelled to adjust her plans to the situation; but she may still carry out most of the program when she is in the corner provided for her and shut off with curtains or screens. Every one of these elements may enter into her program. She may have the devotional service, with the exception of the music, and sometimes a whisper song may supply that.

A program which is ready-made is merely sug-

gestive, for each department superintendent should plan her own program. Help will be found in two books by Miss Marion Thomas. "Primary Lesson Detail" and "Primary Programs." These should be in the hands of every Primary superintendent.

For the sake of suggestion, two programs are given:

A PRIMARY DEPARTMENT PROGRAM¹

Before Session

Quiet music (for ten minutes while children and teachers gather and have conversation together).

Marking of attendance and placing of stars on special attendance devices. If children are early they are allowed to place their own stars in position; if late, the teacher does so.

Chords, Doxology, "The Church," or some other reverential hymn to call classes to order.

During Session

I. Worship Service.

1. Praise. After informally recalling reasons for praise and thanks sing "Praise Ye the Lord" ("Carols").
2. Thanksgiving prayer (children following clause by clause) or hymn of thanks: "Father, We Thank Thee for the Night," or "Children's Thank You Song" ("Melodies").
3. Scripture Responses:
 - God's Book—"Thy word have I laid up in my heart."
 - God's day—"This is the day which the Lord hath made."
 - God's house—"I was glad when they said unto me, Let us go unto the house of the Lord."

or

"Enter into his gates with thanksgiving, and into his courts with praise."

¹Prepared by Miss Bertha Lainé, Elementary Superintendent of Ontario, and used in the Walmer Road Baptist Church Bible School, Toronto, Ontario.

4. Hymn:

- “Holy Is the Lord” (“Carols”) or
 “Holy, Holy, Holy, Lord God of Hosts” (“Melodies”).

II. Fellowship Service.

1. Prayer for the sick and absent pupils.
2. Welcome to new pupils and visitors. Song, “A Welcome to You.”
3. Cradle Roll service:
 - a. Enrolling new names, adding names to wall Roll.
 - b. Song: “Cradle Roll Song” (“Carols”).
 - c. Occasional visit of a baby.

III. Instruction.

1. Teaching new song or hymn (seasonal or general).
2. Training in giving.
 - a. Missionary.
 1. Birthday service (bank money for children of other lands).
 2. Birthday offerings.
 3. Birthday song or prayer.
 4. Monthly birthday calendar verse repeated.
 5. Missionary story: “Keystone” every Sunday in alternating grades.
 6. Missionary Scripture and song: “Go ye into all the world . . .”
 Song: “Go Ye” (“Junior Hymns and Carols”).
 - b. Maintenance.
 1. Scripture giving verses recited responsively.
 2. Offering; marching to worshipful music.
 3. Offering prayer hymn—“Dear Father, Our Offering We Bring Thee” (adapted from “Carols”).
3. Religious instruction.
 - a. Graded Lessons taught through story method, pictures, blackboard, objects, and other illustrative material.
 - b. Correlated missionary and temperance instruction. (Included in the Graded Courses.)

IV. Expression.

1. Story retold to teacher in class, also to parents at home.

2. Story picture:
 - a. Drawn on paper at close of lesson.
 - b. Pictured on sand table.
 - c. Handwork: Folding, tearing, pasting.
3. Story sung. Narrative song by the grade.
4. Story written at home.
5. Truths lived.

PROGRAM FOR THE FOURTH SUNDAY IN OCTOBER¹

9:00—Quiet music.

9:03—Song: "Come, Come, People, Come."

9:05—Supt.—"I was glad when they said unto me,"

All.—"Let us go unto the house of the Lord."

Supt.—"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High."

School response in song: "Praise Him, Praise Him"
("Carols").

Supt.—"Serve him with a perfect heart and with a willing mind."

School response in song: "Serve Him, Serve Him."

Supt.—"We love, because he first loved us."

School response in song: "Love Him, Love Him."

Supt.—"O give thanks unto the Lord; for he is good."

School response in song: "Thank Him, Thank Him."

Supt.—"The Lord is in his holy temple."

All.—"Let all the earth keep silence before him."

9:10—Prayer by leader.

9:12—Prayer song: "Father, We Thank Thee."

Chord for sitting.

9:14—Missionary story by a class teacher with strong patriotic note, in preparation for home mission offering toward which we are now working.

9:17—Few words stimulating use of mission envelopes. Emphasize love of country.

9:18—"America," by school, standing.

¹ Arranged by Miss Alta L. Taylor, Elementary Superintendent of Summit County, and used in the First Christian Bible School, Akron, Ohio.

9:22—Supt.—What great gift has God given to us?

School.—“God so loved the world,” and so forth.

Supt.—What does our Bible say about the way we ought to give?

School.—“Freely ye received, freely give.”

Supt.—What kind of giver pleases God?

School.—“God loveth a cheerful giver.”

Chord for school to stand.

All.—I wish my gift the very best

Of all I have to be,

And so, dear Lord, I give my heart

Filled full of love to thee.

School marches to front to drop offering, and sings
“Little Gifts for Jesus,” teachers of classes, holding
flags, make arches under which children pass to front.
After march

All.—Jesus, bless the money brought thee,

Give it something sweet to do;

May it help some one to love thee;

Jesus, may we love thee, too.

(Chord for sitting.)

9:30—Song by school: “God’s Gift of Day and Night”
 (“Carols”).

9:35—Classes march to class tables to story hour and hand-
work.

10:05—Classes re-form for worship period.

10:07—Song by school: “He Knoweth” (“Carols”).

10:10—Banner classes for memory work honored.

10:12—Birthday service.

Counting offering as dropped in basket.

Birthday greeting song by school.

Paste autumn-leaf sticker on the October birthday
poster over the birthday date.

10:15—Sending greetings to any who may be sick by boys and
girls who live near them.

10:17—Song by school, all standing: “A Thank You Song”
 (“Carols”).

10:20—School prayer:

And now the hour is over,
And ere we go away,
All standing thus together
This little prayer we'll say:

Help us, heavenly Father
Thy loving face to seek,
And guide and keep us safely
All through the coming week.
Amen.

Chord for final dismissal.

Review Questions

1. Why is it necessary to plan a program?
2. What five elements enter into a well-planned program?
3. What makes up the worship?
4. What enters into the fellowship?
5. Upon what does effective instruction depend?
6. Why should there be an opportunity for expression?
7. Plan a workable program.

VI

The Material

In order to teach the Bible to boys and girls and young people, great care must be taken to select the very best material as a basis for teaching. For many years this was a simple thing to do because there was just one course of lessons available—the Uniform Lessons. In later years, however, systems of Graded Lessons have also appeared and it is now necessary to make a choice among the various courses.

The Uniform Lessons

The International Uniform Lessons, which were introduced more than forty years ago, have been used all over the world, and are now so familiar that they hardly need to be here defined. They are planned to extend through a period of years and their prominent feature has been the selection of one passage of Scripture for each Sunday, for use throughout the school without regard to the age of the pupil. Increasing care has been taken that those who prepared the helps for use should keep clearly in mind the particular grade for which they were intended. In that way the lessons were presented differently in the several grades.

In 1918, the Improved Uniform Lessons appeared,

being designed to meet and solve many of the difficulties found in the older plan.

When the Uniform Lessons are used, it is necessary to have some system of supplemental lessons in order that certain facts about the Bible and certain passages of Scripture may, through memorization, become the possession of everyone. These lessons promote the intelligent use of the Bible and they also suggest appropriate hymns to be committed.

The Graded Lessons

The International Graded Lessons were introduced in 1909 and are the outgrowth of years of conscientious study on the part of some of the greatest specialists of the day. They form a regular system of Bible study, which extends through a period of seventeen years, and in this system the lesson material is selected to suit the need of the pupil during each year of his development. The pupil is the center of it all. His characteristics and the needs which grow out of these characteristics are the warrant for the selection of the material. The lessons have been chosen in such a way that the different parts of the Bible are studied at the time when they appeal most naturally to the pupil and when they may best meet the spiritual needs at each stage of his development. They contribute directly and forcefully to the pupils' growth in character.

The Departmental Graded Lessons

Using the same general outlines as a basis, the De-

partmental Lessons have been devised. This system has been adopted by a number of denominations both in the United States and Canada and this method of treatment of the Graded Lesson outlines has been recognized by the International Lesson Committee. As the name implies, the lessons are arranged by departments rather than by years. All the children in one department study the same lesson on a given Sunday. When these lessons or the Closely Graded Lessons are used it is not necessary to use separate supplemental lessons, for in the preparation of the material the writers are careful to include facts about the Bible, passages of Scripture to be memorized, suggested hymns, and so forth.

Lessons for the Primary Department

More difficulties have attended the teaching of the Uniform Lessons to little children than to any other class of pupils; sometimes it has seemed almost impossible to find an angle from which they could be fitly presented. For example, the teacher who had thirty children, ranging in age from two years to nine, gathered in the corner of a one-room school, was confronting a problem when she undertook to teach the lesson of the day. It was the story of John the Baptist reproving Herod for his wickedness. When we consider the form that wickedness took, we understand how entirely outside the range of the child's conception it falls.

Such difficulties have been overcome by the use of

these later graded systems in which the lessons are adapted in theme to the changing ages of the children. Not only this, but the lessons are adapted in treatment to the need of the child. Their presentation is according to the most effective method.

When the Closely Graded plan is used in the Primary Department, there is one lesson for those who are six years old, one lesson for those who are seven, and one lesson for those who are eight.

When the Departmental Lessons are used, all the children in the Primary Department have the same lesson. The course is so arranged that all children who remain in the Department for three years will be given practically the same series of lessons, but not all children will have them in the same order.

A General View of the Lessons

Whether she uses the Graded system according to the original plan or according to the Departmental plan, it is not enough for the teacher in any one department to be satisfied with a knowledge of the lessons prepared for her own department. The Primary teacher must have a reasonable knowledge of what has been accomplished by the Beginners teacher and she must also have some conception of the work which is to follow her own under the teachers of the Junior Department.

The plan for Graded Lessons has one very distinctive value. It has clearly defined aims. There is a definite aim for the whole course and a definite aim

for each year of the course. If the Primary teacher clearly understands the aim of the Beginners Course, the aim of the Junior Course, and the work necessary in each instance to accomplish the aim, she will readily see the task which faces her in understanding her own aim and the work she will have to do in order to link these aims together.

God's power is shown to the child through such lessons as "God the Creator of All Things," "The Awakening of Hidden Life," "A Picture of the Heavenly Home," and others.

God's love is taught through such lessons as "God the Father of All," "The Gift of Water," "The Gift of Daily Bread."

God's care is taught in "The Story of Noah and the Ark," "The People of Israel Saved at the Red Sea," "The Baby Jesus Saved from Danger."

Lessons on "The Right Use of God's Good Gifts," "Noah Thanking God," "Willing Gifts for God's House," "Joseph Obeying His Father," serve to awaken love and trust in the heavenly Father and induce obedience to him.

One very noticeable feature of the Graded Lessons is the perfect harmony between these lessons and the new Standards for the Elementary Division as given in a previous chapter.

The Lesson Helps

The greatest care has been taken to furnish the very best help in the preparation and presentation of the

lessons with all of these different courses. The value of eye teaching has been kept in mind, and pictures which are an education in themselves, are provided. Many of these pictures are reproductions of old masterpieces and all of them are designed to make the lessons plain and to impress them upon the mind of the child. Because the child loves a story, these lessons are treated by the story method entirely.

Opportunity for expression is freely given through the suggestions for handwork and the practical application of principles to the daily life of the child. The teacher who faithfully studies her own book and follows the directions for the use of the material is almost sure to make a success of each lesson.

But at the same time the teacher must put her own personality into the lesson. The story as it is prepared for her is her guide, but she must make it her very own if she would be able to use it effectively. It is so with each illustration and suggestion. She must make it fit into the conditions under which she is working and apply it to the pupils she is trying to reach.

Review Questions

1. Tell what you know about the Uniform Lessons.
2. Why were Graded Lessons prepared?
3. Upon what are the Graded Lessons based?
4. Tell what you know about the Departmental Lessons.
5. State why you especially prefer any one of these different kinds of lessons.

VII

The Use of the Story

Every child delights in a story and there is no one qualification more absolutely indispensable to the Primary teacher than the ability to use this unfailing means of interesting and instructing the child. Any teacher who is not willing to master the art of storytelling may just as well give up Primary teaching at once.

The story has for little children a value which it is difficult to overestimate. It helps to win the shy child. Everything else is forgotten under its spell. Every effort may have failed to overcome that "first day" loneliness of the new child in the class, but when the teacher settles down to tell a story, the self-conscious look gradually leaves the little face, the eyes grow eager, and an attitude of expectancy shows that everything else is forgotten. The children live the story as the teacher tells it and by the time it is finished the shy child is leaning against her, looking into her eyes, with no sign of strangeness left. She has won the child through the story.

The story quiets the restless child. The mother, the teacher, the friend—everyone who deals with little children—has at some time taken advantage of this fact. To be sure, the story must be wisely chosen

and skillfully told. A sister whose self-imposed duty it was to put her small brother to sleep by telling him stories, learned a valuable lesson one night. She was using an amplification of that old-time, much-used story:

“There was a little man and he had a little gun;
And his bullets were made of lead, lead, lead.”

It happened that night that she was in a very inventive frame of mind and she succeeded in getting her hero into a great many interesting situations. Indeed she placed him in so many of these exciting and critical situations and got him out again with perfect safety that she never was able to repeat the story in exactly the same way. Needless to say, it was the cause of her complete undoing. Never again did she tell that particular story without being constantly interrupted, “No, no, sister, that wasn’t what he did at all; oh, no! that wasn’t what you said the other time!” She learned that if she wanted to quiet the restless child she must be very careful as to the kind of story she chose, and furthermore she must know that story so perfectly that she could tell it in exactly the same way every time. Otherwise quiet and sleep were kept at arm’s length until the story was straightened out.

The story will reclaim wandering attention. This has been tried successfully in large audiences where children are scattered among the grown people. When the subject under discussion is beyond their

comprehension these children often grow restless and inattentive; but if a simple little story be introduced in illustration it is wonderful to see how quiet and attentive the children become. Sometimes this will work successfully with older people, too.

The story will impart the desired information more effectively than it can be imparted by any other means. All of the Bible material to be used in the Primary Department is material that may be presented in story form. It is often a surprise to the adult in a family to find what a knowledge of the Bible a Primary child has. But the child must receive his instruction from a teacher who can weave that instruction into story form.

There is no way by which a bad habit may be broken, or a fault corrected, more effectively than by the use of the story. This was demonstrated by a teacher who had a little girl in her class who insisted upon telling untruths. When the teacher consulted the mother she found that she, too, was troubled about the fault but helpless to meet it. One day the teacher told the children a fairy story, "The Necklace of Truth." She noticed the intense interest awakened by the story but said nothing directly to the child for whom it was intended. That night the little girl put her arms around her mother's neck and told her the story. Then she whispered, "Mamma, sometimes I tell things that are not true, but I'm not going to any more!" That was the starting point, and although there were some difficulties to overcome, the

victory was finally won and the habit was conquered. The story had accomplished what could never have been done through scolding and punishment.

The story has many legitimate uses. It may be used as an approach to the lesson, for the teaching of the lesson itself, as an illustration of some point in the lesson, to reclaim attention or to emphasize the prevailing thought in the application of the lesson. All of these are legitimate uses of the story but, in Sunday school, it should never be used to fill in time. At other times it may be used merely to entertain but in Sunday school it must be used only when there is a definite purpose in the mind of the story-teller.

The Primary child loves an old story, the story he has heard, perhaps, many times before. A "Story Lady" was entertained in a house where there was a little girl of Primary age. Just as she was hanging up her wraps little Virginia flew into the hall where she was, flung her arms around her waist, and exclaimed: "Oh! I am so glad you are going to stay at our house! My mamma says you can tell stories, and will you tell me some while you are here?"

Now it happened that the "Story Lady" was at work upon a new story—one that had never been told to a child. It is well known that the success of a story is never assured until it has stood the test of being told to a child, so the story-teller welcomed the opportunity. After a while when they were seated together on the big, old sofa, with plenty of cushions to make them comfortable, the "Story Lady" began.

It was a truly beautiful story but she had just fairly started when a look of disappointment spread over Virginia's face, and she said, "Oh! I thought—you—were going to tell about—the three bears!"

Well, if that was what the child wanted, that was what she had to have. The new story was dropped and the other begun. It had been a long time since the visitor had told the story of the three bears, but she began bravely. To her dismay she made scarcely a statement all the way through that was not revised by Virginia. The child knew that story by heart, but she liked it all the better because it was the old story.

The mother takes the sleepy child to bed. She tucks him in cozily and then lies down beside him to tell him stories until he falls asleep. She selects an old favorite and when she finishes he says, "Tell it again." She tells it again and then again. After a while the child lies so still, she can hardly feel his breathing. She thinks he is fast asleep and she starts to slide off the side of the bed and go to finish a bit of work she has left. Just then a little, sleepy voice says, "Tell—it—over—again!" She goes back and tells it over again until she almost wishes she had never learned it. But the child doesn't ask for a new story. It is the old story, the oft-repeated story, that the little child enjoys.

There is a wealth of story material. In past experiences there is an unfailing source. No story is so dear to a little girl as the one which begins, "When

I was a little girl," and no story so popular with a boy as one which begins, "When I was a little boy." Books, papers, magazines, are full of helpful material. The everyday world is rich in it. On the way to work, in the street car, on the train, on the street, at every turn there is story material for the one who is watching for it and who is skillful in adapting it.

Nowhere is there such a wealth of beautiful stories as in the Bible itself—fables, stories of nature, adventure, stories about places and people and things, stories that kindle love and arouse ambition, stories that suit every occasion and that serve to win and to train those who are intrusted to the teacher's care.

Questions for Review

1. What are some of the legitimate uses of the story in Sunday school?
2. Name some sources of story material.
3. Illustrate one phase of the value of the story.
4. Why is it wise to repeat the same story over and over?

VIII

Supplemental and Correlated Lessons

In addition to the regular lessons, supplemental lessons or correlated lessons are also desirable. These lessons deal with the additional facts which must be taught, and the memory work which must be acquired.

Distinction should be made between the two kinds of lessons, supplemental and correlated. They resemble each other in that they are in addition to the regular lesson; but they differ in that the supplemental lesson may be entirely distinct from the regular lesson, but the correlated lesson is definitely related to the lesson that is being taught at the very time it is being presented. The correlated lesson is in many cases necessary in order that the regular lesson may be thoroughly understood.

In using the Uniform Lessons, it is very desirable to have a carefully planned set of supplemental lessons in order to teach certain facts about the Bible and to outline the memory work which the child should have. These lessons make him familiar with the Bible in its parts and in its books; they store his mind and heart with passages of Scripture which should become a part of his life. They also include certain hymns which he should commit to memory and use fre-

quently. In these lessons, however, there is no definite plan by which the hymns chosen fit in with the lesson which is being taught.

The correlated lesson is used with the Graded Lesson. Very often the correlated lesson is needed in order to afford a perfect understanding of the lesson itself. Some lessons could not be grasped at all by
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Su

In addition to the lessons on the Bible, lessons should be taught, as follows:

Distinctive features of lessons should be made clear in each lesson, but the lesson should be thorough in cases needing to be thorough.

In using supplemental lessons to have a carefully planned set of supplemental lessons in order to teach certain facts about the Bible and to outline the memory work which the child should have. These lessons make him familiar with the Bible in its parts and in its books; they store his mind and heart with passages of Scripture which should become a part of his life. They also include certain hymns which he should commit to memory and use fre-

quently. In these lessons, however, there is no definite plan by which the hymns chosen fit in with the lesson which is being taught.

The correlated lesson is used with the Graded Lesson. Very often the correlated lesson is needed in order to afford a perfect understanding of the lesson itself. Some lessons could not be grasped at all by the child unless he were given the correlated lesson also.

For example, the Twenty-third Psalm is a passage of Scripture which the Primary child always learns. As a supplemental lesson it is taught at any time, without regard to what lesson is under consideration.

As a correlated lesson, it is taught in connection with such lessons as "A Shepherd Boy and a Giant," "David's Friendship with the King's Son," "David and the Sleeping King," and other lessons of that type.

The Christmas story and the Easter story are memorized at the time when the birth of Christ and his resurrection are the subject of study.

In the story about the four friends bringing the sick man to Jesus for healing, a child would find it very difficult to understand how they carried him on to the housetop and let him down through the roof, unless he had been told about the way the houses were built at that time: and he would be puzzled over the way in which the sick man took up his bed and walked, if the picture in his mind were that of the beds with which he is familiar. Then, too, he must know something about the customs of the people about whom he

is studying in order to have the lesson clear to him.

One of the distinguishing features of the Primary Departmental Lessons, which are explained in Chapter VI, is that the supplementary work is made, so far as possible, an integral part of the lesson itself.

Many workers feel that the logical time for either the supplemental or correlated lesson is before the regular lesson is taught. This is a good rule to follow, whether the object of it is to illumine the lesson or whether it is to drill upon the memory work. A fair portion of time should be set aside for this and then there should be a little break of some kind before the lesson story is told. A song or a rest exercise may be used.

These lessons must be very carefully adapted to the child as regards the part of the world in which he lives and not only that but in relation to the conditions which surround him. The child who lives in the Southland cannot be reached by explanations and illustrations which would be entirely fitting for the child who lives in the North; the child who is in a home of poverty might not understand what would be perfectly plain to the child from the home of wealth; the child who is surrounded by the culture of education would grasp easily what could never be made plain to the child who belongs in a family of the opposite type. Location and conditions must guide the teacher entirely.

There has been a great deal of difference of opinion as to how these lessons should be assembled. Some

workers have felt that they should be assembled and put out in printed form; others believe that this would cause them to become merely mechanical and that the teacher might easily fall into the way of teaching them apart from the lesson with which they belong.

A very satisfactory way is for the teacher to assemble them herself. She can go over the work carefully, decide what correlated lessons are necessary, and insert these notes in her teachers' book with the lesson to which they belong.

Two things should be kept in mind. Both the supplemental, or the correlated lesson, and the regular lesson should be taught by the teacher; they should be given equal care in preparation and presentation.

Review Questions

1. Explain the difference between supplemental and correlated lessons.
2. Why are correlated lessons necessary?
3. Give an example of a lesson which needs the correlated lesson to make it plain.
4. When and by whom should the correlated lesson be taught?

IX

Missions in the Primary Department

The questions, "Shall we teach missions in the Sunday school?" and "Why shall we teach missions in the Sunday school?" are no longer open to consideration. It is now generally understood that the Bible is distinctively a missionary book and that it cannot be used as a textbook in the Sunday school without teaching missions.

So thoroughly grounded is this belief that in some schools a "Missionary Room" is established. In that room is stationed a missionary specialist with the necessary equipment. She arranges a regularly graded course of missionary instruction and the classes of the school come to her in rotation. Each class is attended by its own teacher who takes the work with the class. Very practical results have often followed.

Another fact which seems to be generally accepted is that the teaching of missions must begin very early in the child's life. Even a young child may begin to realize his relationship to other children and to understand that every other child in the world shares his relationship to the Father in heaven. This, in reality, is the very first step to be taken in the study of missions. Whether the child shall have a growing interest in missions depends largely upon the impetus

which is given to his missionary education during the early years when impressions are strong and lasting. A lack of missionary interest in the grown up points unerringly to the need of starting early and working systematically to correct this condition in the lives of the children of to-day.

In the case of the Primary child, the teaching must come not so much through a formal, mechanical program as through the atmosphere which surrounds him. A missionary lesson now and then is not enough. There must be the constant teaching which comes naturally as a part of every Sunday's work. Never a Sunday should pass without leaving some strong missionary impression. A missionary atmosphere may be created by what the child sees, what he hears, and what he does.

Pictures are of great value in teaching missions. The child may become familiar with the faces of men and women who are doing active work in both home and foreign fields. He will be interested in the homes in which these missionaries live and in the striking characteristics of the places in which they work.

He will be pleased with pictures of the children in these different mission fields and will enjoy particularly those which show them in their homes, in their schools, and at their play. Such pictures may be secured from the denominational publishers and from the missionary boards. Anything which demonstrates the customs of the people or illustrates their costumes is helpful.

Sets of pictures taken in China and Japan, and illustrations of child life in different parts of the world, will be provided by the Missionary Education Movement, 156 Fifth Avenue, New York City. The flags of different countries interest a child and arouse in him a desire to know more about the countries to which they belong. It is a fine plan to have scrap-books filled with missionary pictures which the children who come early to Sunday school may enjoy.

The child will examine with curiosity and interest any articles of wearing apparel which may be available. The tools that are used in different countries will have a marked fascination for him.

The impressions made in these ways are made through the eye; other impressions, equally strong, may be made through the ear. The appropriate Scripture verse, the song, the striking incident, the message from a missionary in the field, will carry force if properly presented. Stories are always of value. A simple little story, such as "When Tommy was the Foreigner,"¹ will do more to set children to thinking about how they should treat the little boys and girls who have come from other countries to make our country their home, than any number of lectures or any number of reproofs and punishments for failure to treat them with consideration. A great many such stories are found in the Graded Lesson Quarterlies.

¹ This story and a wealth of pleasing material is found in "Missionary Program Material," by Anita Ferris.

The monthly magazine, *Everyland*, also furnishes a wealth of material.

Sometimes there may be a very effective combination of seeing and hearing. In one instance over six hundred children were held in breathless attention while the speaker graphically described to them the life of a little girl in Egypt. The speaker brought to the platform a little girl whom she introduced as "Fatima." The child was dressed in a costume such as a little girl in Egypt would wear. The different articles of apparel were described, and then the child sat in plain sight while the speaker told just what she would do if she were in her own home, in her own school, at her play, and under the different circumstances which would arise in her own country. At the close of the service the children crowded around the girl to examine more closely the things she wore and to try to get a peep at the face under her veil. They knew that it was one of their own playmates dressed up: but there was a charm about it all which attracted them nevertheless.

Most of all a missionary atmosphere is created through what the child does. Indeed it is useless to make the impression unless the opportunity to give expression accompanies it. It has been stated by psychologists that it is harmful to arouse an emotion and provide no outlet for it. It is well to keep this in mind in regard to missionary education. A broad conception of missionary service must ultimately be given, and this can be accomplished only by starting

early to awaken it. Even the child must learn that missions are not only the great outstanding service, the large gift or the act of self-denial, but that any expression of love, of sympathy, of helpfulness for others, is also missionary.

The lessons a child studies help to teach this. As he hears the lesson stories, and retells them, they become a part of his very being. The Primary Graded Lessons include such themes as "Love Shown by Giving," "Pleasing God by Right-Doing," "God's Loving-Kindness," "Jesus Choosing Helpers," "The Helpers of Jesus Carrying on His Work," "The Children of the World for Jesus," "Seeking to Know and to Do God's Will," "Two Messengers of Jesus Doing God's Will."

In the singing of songs the child finds an opportunity for expression which is rich in results. The little "Whisper Song" published by the Neidlinger Company in East Orange, New Jersey, makes the child feel that he wants to tell the story of Jesus' love to other children across the sea so that it may become as dear to them as it is to him. "The World Children for Jesus" gives him the big view and helps him to get the understanding before mentioned that all children in the world stand in a like relation to the heavenly Father. "Give, Said the Little Stream" never loses its charm and it has touched the spark of love for giving in many a child's heart. "Beautiful the Little Hands" teaches the real consecration which is one of the greatest requisites for a mission-

ary spirit. These songs may be found in "The Primary and Junior Hymnal" and in such books as "Carols," by Leyda, and "Songs for Little People," by Danielson.

The memorizing of special Scripture verses is important. Such verses as Matt. 10:8b; 22:37-39; Mark 16:15; John 3:16; 13:35; and II Cor. 9:7b are very effective.

The prayer of the child should be another means of expression of love for others and interest in them.

The Primary child may easily be led to develop a desire to do the kind thing, to be gentle with animals, to be thoughtful of those around him, and quick to render any little service for others. This is all missionary expression. Two little Primary girls made ready a small basket of fruit, with a glass of jelly in the center, covered it over with tissue paper, and started to visit two old ladies who were too feeble to go out of doors. After giving them the basket, they entertained them by singing some of their songs and reciting some verses. The old ladies were cheered by the unusual visit and it was a real expression of the missionary spirit. The children wanted to help some one, and they conceived the plan and carried it out without any direct suggestion from an older person.

Another avenue of expression is giving. From earliest childhood an interest in giving may be awakened, provided the proper instruction is given concerning the object to which the gift is to be devoted. Merely asking for missionary gifts will not accom-

plish the desired result. A real interest in the object of giving must be created.

Surprising results have followed careful instruction of this kind. One Primary Department adopted a child in China, another in Africa, and cared for a boy in India. As these beneficiaries grew up others have taken their places. In addition to all this the Department purchased a tea plantation in Japan and is having it operated. All this came to pass because a consecrated Primary superintendent has interested the boys and girls in her Department, not through any spectacular method, but simply by teaching them about the opportunities to give and directing their giving. Her story of the little "Red Box" which has been used for years to hold these love offerings is intensely interesting.

Years ago, a faithful Sunday-school teacher filled with the missionary spirit, organized her class, ten or twelve girls of advanced Primary age, into a missionary circle with an attractive name. They met at her house every two weeks, for a part of the afternoon. While she talked to them and told them stories about the particular field in which they were at that time interested, they worked with their hands for that field. They cut out pictures and made scrapbooks to send. They made simple articles to send away or to sell at the benefit entertainment they were arranging to give. This entertainment consisted of "An Evening in Japan" or "A Visit to China," or something of that kind, which was very instructive to them and most en-

tertaining to their elders. The children were so deeply interested that an invitation to the finest party that was given could not entice them to stay away from a meeting of their "society."

This same teacher selected a missionary for each child. The child knew her missionary's name, where she was, and all about her. She remembered to pray for her and her work and she wrote to her missionary. It was a proud day for each earnest little writer when the reply came with its strange-looking foreign post-mark. These letters were carried around and exhibited until they were literally worn out.

A great deal of careful planning on the part of the teacher was required. Many times she had to sacrifice something she wanted to do. But to-day those girls, grown to womanhood, are scattered here and there, each with a deep interest in missions. This interest had its first impulse in the little circle which met at the faithful teacher's home.

Mrs. F. E. Dean, of Toledo, Ohio, a superintendent who has been very successful in creating a missionary atmosphere in her Department, has used the following little service with great profit:

Supt.—Why have we met in God's home on God's day?

Pupils.—To worship God.

Supt.—In what ways do we worship God?

Pupils.—By singing God's praises, reading God's Word, praying to God, and bringing him our love gifts.

Supt.—How can we give our love gifts to our heavenly Father? Can we put them into his hand as you would give something to me?

Pupils.—No, we cannot see God.

Supt.—Then, how can you do it?

Pupils.—By giving them to others.

Supt.—What does the Bible tell us about that?

Pupils.—“Inasmuch as ye did it unto one of these my brethren . . . ye did it unto me.”

Supt.—How do we give to others?

Pupils.—The church officers send our money to different places.

Supt.—Tell me some of them.

Pupils.—The missionaries, the schools for Indian children, and little black children in the South, and hospitals across the ocean.

Supt.—Tell me the names of countries where our very own missionaries work and where our very own offerings help.

Pupils.—Egypt, India, Sudan.

Supt.—What is the color of the boys' and girls' skin who live in these countries?

Pupils.—Brown and black.

Supt.—Do you suppose Jesus loves brown and black children?

Pupils.—Oh, yes; they are our brothers and sisters and God is our heavenly Father.

Pupils.—“For God so loved the world, that he gave his only begotten Son.” Other verses may be used, also the Great Commission.

Before a special offering is taken this teacher sends into each home an envelope with each child. This envelope contains a slip explaining where the money is to be sent. This serves two purposes. It clears up any hazy ideas the children may have by giving the parents definite knowledge and it secures large offerings.

This teacher also has a “Missionary Corner” in which are kept such materials as missionary pictures, objects, and posters. These posters may be made by drawing Indian canoe, wigwam, and so forth, or pic-

tures may be pasted on. It is easy to secure pictures of a missionary school, the teachers in charge, the children attending it, and the like.

This Department had a missionary party. The Department gave it for the Cradle Roll. They met at the teacher's home and made pretty little invitations, which were taken to the homes of the Cradle Roll babies.

The room was decorated prettily and at the beginning there was a little devotional service which is used on the Sabbath. Then stories were told of how mothers in different lands took care of their babies; one of the teachers drew pictures in crayon of the different kinds of cradles used in different lands. Some of the children showed pictures and told the stories about them; the superintendent told a new story and the children played some games as they are played by children in different lands.

There were refreshments with souvenirs for the children.

At another time a "Chinese Party" was given, a Chinese woman graciously supplying them with the decorations. She also came in costume and made the tea for the mothers.

The beautiful Christmas Service, "White Gifts for the King," has contributed greatly toward cultivating the spirit of giving for missions. More than one school has become a truly missionary school because of the intelligence and thoughtfulness which has been the outgrowth of that simple service. No child can have

a part in the plan of bringing the "white gift," that is, the pure unselfish gift of substance and service and self to celebrate the birthday of the Christ, without having born in him the love of doing for others, which, after all, is missions in its highest sense.

The different denominations have prepared courses of missionary studies which may be secured from them. For example, one denomination plans as follows:

From the first of the year to, and including, Easter Sunday—Japan.

From Easter to, and including, Children's Day—the work of the publication, chapel cars, colportage wagons, and so forth.

From Children's Day to Rally Day, state missions.

From Rally Day to the end of the year—home missions: The Italians.

Another denomination plans regular courses of missionary study, to be renewed at certain intervals. Besides the book for the teacher, there are three large pictures, a poster, and a sheet of small pictures.

One set of lessons, "Seeing America,"¹ took the pupils into several interesting places, for instance, the coke regions, the large cities, the Canadian Northwest, and Alaska.

Another set recently issued is called "Early Americans"; it deals with the Indian, the pioneer, the mountaineer, and the negro. "God's Family," is the

¹ These courses are prepared by Hazel A. Lewis, American Christian Missionary Society, Cincinnati.

title given to a practical course in mission study by Mrs. Ralph H. Gaw.

These are but illustrations of what the different denominational boards are doing to supply the schools with material, logically arranged, which will awaken interest, induce study, and produce a generation of people who have an abounding interest in missions.

Review Questions

1. How may missions be taught to children through what they see?
2. How may missions be taught to children through what they hear?
3. How may missions be taught to children through what they do?
4. What do you understand to be the meaning of "missions" as related to little children?

X

Other Related Subjects

There are other related subjects such as temperance, patriotism, and the like, which must claim the attention of the Primary teacher. As in the case of missions these lessons are impressed upon the little child very largely through the atmosphere which is created for him.

Temperance

Temperance teaching for the young child is necessarily quite different from temperance teaching for the adult. But if the teaching is to become effective at all, it must begin in the early years and be thoroughly and systematically developed. The little child must be made to understand that his body is very precious, that the heavenly Father made it and has given the charge of it to him, and that if he gives it the care it ought to have, it will grow and develop and be fitted to do the very best work for which it was intended. This will mean an awakening of responsibility to keep the body clean, to give it plenty of fresh air, sunshine, rest, exercise, everything which is essential to its best growth. It will mean taking the best possible care of eyes, hair, teeth, and every part of the body.

The child will learn that all he takes into the body has its effect upon growth, health, and strength, and that he must take into the body only what will benefit it. He will learn, further, that what he takes into his mind, and what he gives out in his conversation and play, is of even greater importance.

This means that temperance teaching is really the teaching of self-control. A small proportion of children meet the temptation to use intoxicating drinks, but from the very beginning of life all are tempted to indulge self—to overeat at meals, to eat between meals, to eat to excess certain things which are not best for them to have, and to neglect some things which are essential.

Pictures, stories, services, drills, and handwork may be woven into the teaching and with the regularly assigned temperance lessons they will make possible the desired impressions. It should be kept in mind that it is the positive teaching which brings the most satisfactory results. With these small people it is never wise to use the negative teaching which resorts to all sorts of harrowing, inappropriate illustrations, experiences, and exhortations.

This appropriate pledge for Primary children is sometimes used:

“I promise, God helping me, not to do, or to say, or to listen to, anything that I cannot tell my mother.”

Primary children may learn to salute the Temperance Flag in the following words:

“I give my body to God who made it, asking him to

help me keep it pure, strong, and fit for his service.”

Patriotism

It is an easy matter in these days to awaken in the heart of even the smallest child a love of country and the natural desire to serve. The child is constantly feeling the appeal through what he sees. The khaki-clad soldier attracts his attention on every side, and arouses his admiration. He is constantly hearing about the bravery of serving his country.

One Sunday morning in a large city a little band of Civil War veterans, with their fifes and their drums escorted a group of enlisted men to the church which is sending them out into the service of their country. Hearts were tender and eyes were wet as they passed along, but most interested of all was a little child who stood on the curb, watching eagerly and questioning his grandfather. “Well, you see,” said the grandfather, “at the time of the Civil War in this country, these old men who are drumming were young men just like the others are now and they are interested in these young soldiers and very proud of them.” It was wonderful to see the eyes of the child light up with understanding and admiring sympathy.

The service flags so commonly displayed in the house windows are another witness to love and sacrifice, and they are in themselves an object lesson which sinks deep into the tender, impressionable heart of the child. One little lad, as he walked hand in hand with his father, looked up into the starlit skies and

said, "Say, daddy dear, are those God's service stars that we see up in the sky?"

No Primary Department should be without its own flag and the children should learn to love it by singing songs about it, by touching it reverently, and by learning to salute it. Every Sunday's program should breathe patriotism, and special patriotic programs should be used at stated intervals.

When one Primary Department earned two American flags, and decided to present one of them to the Beginners Department, the following program was outlined for the occasion. It might be adapted for use upon other occasions of a similar nature:

Let a committee of Primary children remain out of sight until all the others are ready to begin. Then let them come in carrying the flag and, of course, all the teachers and children will stand.

Let all salute the flag: "I pledge allegiance to my flag and to the Republic for which it stands: one nation, indivisible, with liberty and justice to all."

Sing one verse of "America."

Let one of the committee tell how the flag was earned and explain that they want to give it to the Beginners to keep in their own room.

Then let a Beginner say, "We are glad to have the beautiful flag and we thank you, but we would like to know something about what it means." Let another Beginner come and touch the red stripe and ask, "What does the red in the flag tell us?" A Primary child will answer: "The red tells us to be brave.

Lots of soldiers and big men do brave things, but even little boys and girls can be brave. It means not to be afraid of anything at all, but to remember always that God will take care of us."

Let a Beginner touch the white and ask, "What does the white say to us?" A Primary child will answer: "The white says, 'Be pure.' That means that we are to take good care of our bodies, outside and inside. We are to keep them clean and not take into them anything that isn't good for them, and we are not to say things or think things that we cannot talk to our own mothers about."

Let a Beginner touch the blue and ask, "And what does the blue tell us?" Then a Primary child says: "The blue tells us to be true. We must tell only the things that are true; we must do as well as we can just what our fathers and mothers and our teachers want us to do. If we do that we shall be true to our heavenly Father, too."

Let the Primary children sing some flag song they have learned in school, for example:

“ There are many flags in many lands;
There are flags of every hue;
But there is no flag in any land
Like our own red, white, and blue.

“ Then hurrah for the flag, our country's flag,
With its stripes and its stars so true;
For there is no flag in any land
Like our own red, white, and blue.”

A good recitation on the flag may follow, or better still, a flag story may be told by one of the teachers.

Nothing is more fitting for this than the beautiful "Flag Story" written by Miss Nannie Lee Frayser, of Kentucky. It is a captivating fairy story and gives a wonderful conception of the meaning of the flag.

Immediately following the story, have all sing one verse of "The Star-Spangled Banner."

The prayer which follows may fittingly close with this verse sung to the tune of "Father, We Thank Thee for the Night."

Father, we ask thee for thy care
Over our soldiers everywhere;
Guard them and keep them all the way
And bring them all safe home some day.

It must be impressed upon the child, too, that there is one part in patriotism which every child, no matter how young, may have. Thousands of sons and brothers and friends are donning the uniform, giving up home with all its comforts, as well as friends and their companionship, but many more must show their patriotism in other ways by keeping "the home fires burning." Even the Primary child has a share in this. He may help by being very careful not to waste any of the things he is given to eat; by going without some things that he likes that there may be more for the soldiers who are giving up so much. He may be able to do some errands for the Red Cross and he may do some little tasks in the home for his mother which will give her more free time to knit and sew and do other things for the soldiers.

Then, too, the child may repeat over and over his

love verses and sing his love songs, and as he does that he may learn that while we hate war and all of the suffering it has brought, we do not hate people. He must learn the truest kind of patriotism which teaches him to love his enemies.

Questions for Review

1. Name five ways in which a little child may practice temperance in the care of his body.
2. What methods may be employed to teach temperance to little children?
3. Why should the positive method be used in teaching temperance?
4. How would you teach a child to be patriotic?
5. Name several ways in which a child may give expression to patriotic impulse.

XI

Special Days

One of the distinguishing features of the modern Sunday school is the observance of special days, days which are singled out to convey some particular thought and lay stress on some one feature. In recent years, one after another of these days has presented its claims, until now there are so many that it has come to be a problem to arrange for them all and yet avoid slighting the regularly prescribed work.

No one feels the reality of this problem more than does the Primary teacher, because on these occasions the Primary Department is always expected to contribute in large measure to the program. Indeed, in many schools, much of the responsibility of planning these programs rests with the teachers of the little children.

There are two distinct groups of special days. In one group are the anniversaries of outstanding events including the birthdays of great heroes, missionaries, statesmen, poets, and others whose lives and characters may with profit be emphasized. The Sundays nearest to the Fourth of July and Memorial Day afford a special opportunity to teach patriotism. The birthdays of Washington, Lincoln, Livingstone, Frances

Willard, and others, furnish the opportunity to impart striking truths. In the second group are the days set apart as Church festival days or Sunday-school anniversaries.

For the observance of days of the first group, it is not necessary that more than a small portion of time be devoted to bringing out the thought of the day. This may be done through appropriate decorations, the successful weaving of a song or story into the devotional service, or by the introduction of some attractive exercises.

In the second group are such days as Cradle Roll Day, Home Department Day, Parents' Day or Mother's Day, Rally Day, Children's Day, Easter Sunday, and Christmas. On these days the services may occupy the full session, or they may be given a special time outside of the regular Bible school hour.

Cradle Roll Day

There is no more fitting time to celebrate Cradle Roll Day than in June, the month of roses.

One school held the Cradle Roll Day service in the Primary room, a basement room, but large, airy, and comfortable. There were roses everywhere. The network of heating pipes which covered the ceiling was twined with roses until it resembled a latticework of flowers. The organ and tables were banked with roses, and vases filled with the flowers stood outlined against the white of the dainty muslin curtains at the windows. Suspended from the ceiling was a cradle

filled to overflowing with beautiful big rosebuds. Every person who came into the room was given a rose. The air was full of the fragrance of the flowers and the room was bright with their gorgeous coloring.

The parents with their babies occupied seats of honor, and it was easy to find the brothers and sisters of these babies among the other children, their pride in them was so very apparent.

The songs were selected to suit the day. One song was sung by the children to a dear little girl who stood on the platform holding a red rose.

“Good morrow, little rosebush;
Oh! pray thee tell me true—
To be as sweet as a sweet, red rose
What must a body do?”

“To be as sweet as a sweet, red rose,
A little girl like you
Just grows and grows and grows and grows,
And that’s what she must do!”

The little story of how pink roses¹ first came to be told to the children, and another story about flowers followed.

A group of Primary girls sang a sweet lullaby, swaying to and fro to the music, their little arms holding the imaginary babies.

Four children responded to questions which were asked them by a fifth child, and their answers ex-

¹ This story is found in “How to Tell Stories to Children,” by Sara Cone Bryant.

plained and described the Cradle Roll Department in the Sunday school.

After a short talk to the parents they stepped forward to consecrate their little ones to the heavenly Father. At the close of this impressive service the cradle was lowered and the roses which filled it were given to the mothers and babies.

In another school on Cradle Roll Day, each mother who brought her baby was given a coupon which entitled her to two photographs of the baby—one to keep for herself, the other to be used in the school to make the pictured Cradle Roll. The pictures for the Roll were uniform in size, and were all grouped in a large frame.

Home Department Day

This day does not belong particularly to the Primary Department, yet the interest of the children should be aroused in the Home Department by their having something to do in making the day an impressive occasion. They may sing some of their songs at the service, or recite some of their memory verses, or tell some of their stories.

An essential thing in Cradle Roll and Home Department work is to interest every department of the school in these two extension departments. This is easily done in many ways. Even the youngest children may be interested in enlisting fathers and mothers, grandfathers and grandmothers, as members of the Home Department.

Parents' Day or Mother's Day

Those who outline the program for this occasion, should remember that the mothers and fathers of our little children are for the most part young mothers and fathers. Why should we turn the thoughts only to old mothers and fathers? By doing so we are almost entirely outside of the child's conception and experience.

Rally Day

Before Rally Day a careful survey should be made of each parish, and the parish should be faithfully canvassed in order that everyone who is not enrolled in the active membership of a Sunday school may be reached. Every child of Primary age who is not in some Sunday school should be approached.

The program for the day should be made sufficiently attractive to compel the interest of those who attend on that day. One very essential thing is to have the full time given to the teaching of the lesson. It is a grave mistake in planning a Rally Day service to fill the time with unusual and spectacular features and omit the teaching of the lesson. The program should be just as attractive as possible, but the vital part of the day's work, the effective teaching of the lesson, should never be curtailed or crowded out.

Children's Day and Easter Sunday

These are the two special days which seem to belong particularly to the children. Great care must be

taken to guard against certain dangers which grow out of that fact. In too many instances these days have degenerated into meaningless "show days." There should be a rigorous crusade against dress parade, showy recitations, and sensational, dramatic effects. The children should take part in the program, but only in such exercises as will be a real expression of their love for the heavenly Father.

Much of the material with which the children are familiar through the Graded Lessons may be woven together to form the program. It is far better to use the Scriptural memory verses, the hymns, and the other material which has been so carefully selected for the children to memorize, than it is to spend the time and use the energy necessary to memorize new recitations and learn new songs which are for the occasion only and which have no permanent value. Through material so selected the parents while they are enjoying the program will be able to see something of the real work that is being accomplished. The result must be to give them a clearer vision of the way in which they may coöperate with the faithful teachers who are directing the work; another advantage is that in this way there is no necessity to set aside the lesson on a number of Sundays, using that period for practice. Then by the use of the familiar material the children who take part will be relieved from the feeling of self-consciousness which is so objectionable.

It has been found interesting to let the children

play out some of the Bible stories they have studied. The Primary children would delight in dramatizing "The Baby Moses" or "The Little Samuel."¹

Christmas

Perhaps no one of the special days has been so abused as the Christmas celebration. Innovations crept in until the Christmas observance became a spectacular "entertainment," in which the Christ spirit was almost entirely absent. Selfishness reigned, and little thought was given to the real significance of the day.

This extreme was bound to bring a revolution. To-day most schools make dominant the thought of "others." All sorts of plans have been conceived and carried out for the "giving Christmas."

Of these plans the plan which has come nearest to the ideal is that known as "The White Christmas" when everyone brings "White Gifts for the King." This plan, based on an old legend, calls for gifts not only of substance but also of service and self. The plan was originally developed by the Methodist Episcopal Sunday School at Painesville, Ohio, and has been promoted by the writer through her book, "White Gifts for the King."

The service admits of great beauty and variety in the decorations, and its simplicity commends it as a fitting way in which to keep the birthday of the King. Even the youngest children delight in it. After one

¹ Suggestions for this work are given in "The Good Samaritan, and Other Bible Stories Dramatized," by Edna Earle Cole.

looks into their shining eyes as they bring their gifts there is no room for doubt that it is "more blessed to give than to receive."

The prevailing aim in all of these observances of "special days" is to give an opportunity for expression in the lives of all participants and to inspire greater interest in everything that makes for good. A special day program which sends out the participants and the observers to give expression to some definite impulse for good may be counted a success.

Review Questions

1. What is the object of having "special days" in Sunday school?
2. What two groups of special days are there?
3. What results should be sought through a Rally Day service?
4. Outline an effective Children's Day service.
5. How may a Christmas program secure expression from those who partake in it?

XII

Coöperation of Parents and Teachers

A threefold influence enters into the life of every child. This threefold influence—of the parent in the home, of the teacher in the day school, and of the teacher in the Sunday school—plays a vital part in shaping his life. This influence is like a silken thread that is made up of different strands. The beauty, the strength, the durability, of the silken thread will depend upon the beauty, the strength, the durability, of each separate strand. But that is not all: a great deal depends, also, upon the way in which the strands are wrought together. So the three who exert this great threefold influence must be not only fitted and prepared each for his own task; they must also know one another, know the child in whom their interests center, understand the aims for that child and then strive together to accomplish those aims.

No one has so great an influence as the mother. It is into her eyes that the child looks with the first glance of recognition: it is around her neck that he first throws his arms in a gesture of love; it is into her ears that he first pours the secrets of his heart. If she be wise enough to retain his confidence he will turn to her with the secrets of his later life, he will

come to her with the higher joys and deeper sorrows which make up his experience.

The successful teacher, whether in day school or Sunday school, is a close second to the mother. It is no uncommon thing to hear the assertion that the greatest influence that has come into a life has been that of one teacher, far back in the years. Possibly the teacher was never conscious of that influence.

However thoroughly this responsibility may be understood, the highest success cannot be attained unless parents and teachers work together. Every child is many-sided. Under varied conditions and with different associates, he may seem to be an entirely different child.

A teacher once told a mother what a satisfactory little pupil her daughter was—so competent in her work, so studious, so earnest, so perfect in her deportment. When the mother repeated the conversation that night for the benefit of the family, Marjorie's "big brother" sighed and said, "I wish Mrs. C. would not make quite such an angel of Marjorie in school and perhaps she would not be quite such a little imp at home!"

There were two sides to Marjorie. Her teacher had seen one side, her big brother had seen the other. Later, the teacher was a visitor in that home and she saw exactly what Gordon meant. The little girl who was so capable in school, so helpful, so self-reliant, was peevish and cross in the home. She wanted to be waited upon at every turn and was not satisfied

with anything that was done for her. She was in danger of becoming a spoiled child.

On the other hand, many a child who is considered "perfect" in the home is quite the contrary in day school or in Sunday school.

Sometimes a parent is surprised when the teacher finds in the child some physical defect which has gone undiscovered; and it often happens that when a teacher becomes familiar with the conditions in a home, some of the child's trying peculiarities are understood and she is prepared to meet the difficulty with forbearance and sympathy instead of harsh, unbending judgment.

Why parents and teachers are so slow to see the necessity for this mutual understanding and earnest coöperation it is hard to explain. How can parents send out their children, who are more precious than life itself, to the influence of teachers in the secular school and in Sunday school, whose very principles of life they do not know? They would not do so with anything else that belongs to them and yet they do it with the greatest treasures they have. On the other hand, how can a teacher take the responsibility of dealing with a child, at least in spiritual matters, without knowing something about the other influences which are at work upon that same child? Such conditions are all wrong and the time must come when parents and teachers will know one another and work together.

The parents and the teachers in the Bible school

should visit each other in their homes. The value of knowing one another in this way can hardly be estimated. When the teacher goes into the home and knows the parents, she understands the influences which are at work in the child's life, and recognizes them either as forces which aid her in her work or forces which she must overcome. When the parent goes into the teacher's home he obtains an idea of her tastes, her habits, her self, which is a revelation to him. This mutual understanding is worth everything.

The written word has also its value. When possible this should be a word of commendation and appreciation, not of faultfinding and complaint. Some Sunday, when the little lad who is usually uneasy, inattentive, and very trying, happens to be interested and delights his teacher by his attention, it would mean a great deal to both parents and child to have a word of commendation from the teacher; and how the clouds in the sky of the conscientious but sometimes overburdened and overworked teacher would scatter if she should receive a little expression of appreciation of her faithfulness from the parent.

The parents of course should be in the Sunday school as active members; but whether they are members or not, they should keep in close touch with the work of the Department in which their children are placed, in order that they may know what is being done there and thus be able to supplement this work in the home. It is a very helpful plan for the Primary Department to have an occasional "Parents'

Night" or "Mothers' Afternoon." At such a time there should be an interesting program, in which the children may do for their parents some of the things they are accustomed to do on Sundays. This may be a drill on memory work, or the rendering of hymns or other exercises; or two or more of the lesson stories may be retold or dramatized in the simplest fashion. The handwork might also be on exhibition. The "honors" should be explained thoroughly, and possibly after a parent understands the meaning of these honors, a "blue ribbon" or a "gold star" will be found in an entirely new direction by the end of the next quarter. This would be a very good time, too, to have a brief outline given of the work which is to receive attention in the coming weeks. Many times, if the parents understood the exact aims for which the teachers are striving, they would correlate their work in the home with that in the school.

In one instance, at the beginning of a quarter, all the teachers in the Primary Department and all the parents of the children represented were called together to listen to a presentation of the quarter's work. The lessons for the three grades were considered in groups and the underlying thought of each group during the quarter was carefully developed. This gave the parents the opportunity to keep the same thought constantly in the foreground in the home teaching. The home worship, the home reading, the little intimate talks, all could be made to fit in with the Sunday-school plan. At the same time the handwork which

might be appropriately used was considered and the parents were made to see the connection between that and the lesson. Therefore when their children brought home work to do, they found a ready response from parents, who, thoroughly understanding its purpose, could realize its importance.

There should be a permanent plan, too, for the parents and teachers to come together. The parent-teacher associations in the secular schools have demonstrated in a way that cannot be questioned the value of such a plan. In connection with every church school there should be an association composed of the parents of the children of the school, and in this association the teachers also should take a decided interest and an active part. It may be difficult to arrange for fathers and mothers to join in such a definite plan but the mothers might meet one afternoon each month and each quarterly meeting might be an evening meeting at which the fathers could be present.

In the mothers' meetings vital topics should be considered and certain phases of child life should be studied, for instance, home life, school life, play life, reading, association with music, pictures, nature, and the like. Certain problems should come up for discussion, such as the problems of punishment, self-control, self-knowledge.

There are mothers and mothers—old mothers and young mothers; sad mothers and glad mothers; careless mothers and careful mothers; mothers who scold and fret and mothers who smile and sing; mothers

who compel obedience and mothers who arouse a deep-seated love which in turn inspires love. There are mothers who seem to feel that their duty is done when their children are kept clean, well-fed, and well-dressed. They look carefully after their physical needs, but hand over the responsibility for the mental and spiritual training to the teachers in the day school and Sunday school. But there are also mothers who know that they are responsible for the whole child, mothers who realize that the physical, mental, and spiritual sides of the life cannot be separated one from the other, but that the whole life must be rounded out perfectly. It is very plain that the coming together of these mothers of different types, would result in great benefit to them all. The element of strength in one would help the weakness in another, the experiences of the older mothers would enrich the lives of the younger ones; the different natures would act one upon the other and, unconsciously, all would be benefited.

These meetings should be very informal. There should be no long-drawn-out addresses. A free discussion of the topics under consideration helps most of all. Embarrassment will vanish if fingers are busy with the work which each has brought, and over the simple refreshments which should be served. Occasionally a talk on some vital subject may be given, by a doctor, a specialist, a nurse, or some one who may have a timely message to give; but even these talks should be very informal and followed by free discussion by the mothers themselves.

A strikingly beautiful illustration of the relation that should exist between parents and teachers is given by Ian Maclaren in "Beside the Bonnie Brier Bush." "Maister Jamieson," the teacher who had made it possible for Georgie Howe to go away to the higher institution of learning, received a letter telling of his success. He went at once to tell it "first to his mither." When Marget understood it all she recounted all that he had done for them and then, taking his two hands in hers she said, "Maister Jamieson, and for your reward ye'll get naither silver nor gold; but ye hae a mither's gratitude!"

Review Questions

1. What three influences are especially powerful in a child's life?
2. Why is it necessary for parents and teachers to know one another?
3. What is the value of commendation?
4. Give several ways in which acquaintance between teachers and parents may be cultivated.

Appendix

Pictures Suitable for a Primary Room

(This list is copied from *The Pilgrim Elementary Teacher*,
June, 1914.)

For use with children six to eight years of age.

The Sistine Madonna. Raphael.
Madonna of the Chair. Raphael.
Holy Night. Correggio.
Arrival of the Shepherds. Le Rolle.
Journey of the Magi. Portaels.
St. Anthony of Padua and the Christ Child. Murillo.
St. Joseph and the Christ Child. Murillo.
Jesus in the Home. Von Uhde.
Jesus Teaching from a Boat. Hofmann.
The Entry Into Jerusalem. Plockhorst.
Touch Me Not. Schönherr.
Samuel. Joshua Reynolds.
Religion. Charles S. Pearce.
Into the Land of Canaan They Came. Doré.
Isaac Blessing Jacob. Doré.
Moses. Delaroche.
The Lost Sheep. Molitor.
The Sower. Millet.

Books for Each Chapter

I. THE PRIMARY CHILD

The Unfolding Life. Lamoreaux.
Child Nature and Child Nurture. St. John.
A Study of Child Nature. Harrison.
The Elementary Worker and His Work. Jacobs and
Lincoln.
Fundamentals of Child Study. Kirkpatrick.
The Dawn of Character. Mumford.

II. THE TEACHER

The Pupil and the Teacher. Weigle.
The Making of a Teacher. Brumbaugh.

Teaching and Teachers. Trumbull.
 Primer on Teaching. Adams.
 The Sunday School Teacher. Hamill.
 The Teacher's Candlestick. Slattery.
 Living Teachers. Slattery.
 The Teacher and the Child. Mark.
 Talks to Teachers. James.

III. THE STANDARD FOR THE PRIMARY DEPARTMENT.

The Elementary Division Organized for Service.
 Bryner.
 The Dawn of Character. Mumford.

IV. THE PLACE

Elementary Worker and His Work. Jacobs and Lincoln.
 The Housing of the Modern Sunday School. Marion Lawrence.
 The Church School. Athearn.

V. THE PROGRAM

Primary Lesson Detail. Thomas.
 Primary Programs. Thomas.

VI. THE MATERIAL

The Graded Sunday School in Principle and Practice. Meyer.
 The Introduction and Use of the Graded Lessons. Primary Manual.
 The Departmental Graded Lessons. (Send to the Presbyterian Board of Publication, Philadelphia, for this pamphlet and other information.)
 Primary Lesson Detail. Thomas.
 Primary Programs. Thomas.
 Handwork in Religious Education. Wardle.
 The Good Samaritan, and Other Bible Stories Dramatized. Cole.

VII. THE USE OF THE STORY

Stories and Story-Telling. St. John.
 How to Tell Stories to Children. Bryant.
 Some Great Stories and How to Tell Them. Wyche.
 Story Telling—What to Tell and How to Tell It. Lyman.

Tell Me a True Story. Stewart.
Once Upon a Time Tales. Stewart.
Stories to Tell to Children. Bryant.
For the Children's Hour. Bailey and Lewis.
Fanciful Flower Tales. Bigham.
Mother Stories. Lindsey.
More Mother Stories. Lindsey.
Why the Chimes Rang. Alden.
Story-Tell Lib. Slosson.
In the Child's World. Poulsson.
The Story Hour. Wiggin and Smith.
Christmas Legends and Stories. Curtiss.

VIII. SUPPLEMENTAL AND CORRELATED LESSONS

Supplemental Lessons for the Primary Department.
Thomas.
The Lord's Prayer for Children. Lawson.
The Shepherd's Psalm. Baldwin.

IX. MISSION IN THE PRIMARY DEPARTMENT

Children of Many Lands in Costume. Dietz.
God's Family. Gaw.
Missionary Program Material. Ferris.
Missionary Programs and Incidents. Trull.
Graded Missionary Instruction in the Church School.
Beard.
A Song of Life. Morley.
The King and His Wonderful Castle. Brown.
Graded Social Service for the Sunday School. Hutchins.
Graded Temperance Helps. Dietz.

X. OTHER RELATED SUBJECTS

Child Nature and Child Nurture. St. John.
A Study of Child Nature. Harrison.
The Training of the Human Plant. Burbank.
Good Health. Gulick.
Graded Temperance Helps. Dietz.
The Renewal of Life. Morley.
Confidences. Lowry.
The Three Gifts of Life. Smith.

XI. SPECIAL DAYS

Children's Parties for Sunday School and Home.
Fitch.

Special Days in the Sunday School. Lawrance.

Children of Many Lands in Costume. Dietz.

White Gifts for the King. Curtiss.

XII. COÖPERATION OF PARENTS AND TEACHERS

The Children's Reading. Oleott.

Education by Plays and Games. Johnson.

Hints on Child Training. Trumbull.

Children's Ways. Sully.

Children's Rights. Wiggin and Smith.

Some Silent Teachers. Harrison.

Misunderstood Children. Harrison.

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