HOME and SCHOOL

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HOME AND SCHOOL

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Talk Is Powerful

UTHAI VINCENT WILCOX

We do not need a radio outfit to listen in on the average parent-and-child conversation. Perhaps you are conscious of how it goes in your own home, or at the neighbors'.

Something like this: "Mary, now don't forget to put away your things before you go to school this morning." "Francis, you haven't brushed your teeth; and what have I said about keeping your finger nails clean?" "Now, don't bolt your food; you're going to have plenty of time." "Where in the world were you last night? What time *did* you get in, anyway?"

There are a hundred and one such remarks, all by way of duty and the parental right of nagging, but hardly a thing by way of finding out just what Mary and Francis and Bob and Junior are thinking about, or what conclusions are forming in their minds.

Perhaps some one will start a "Get-acquainted-with-your-children Week," or endow a research institute for study of family life, with special emphasis upon opening negotiations between parents and children. Yet there is an easier way of getting acquainted with our children, and of keeping their confidence, and of knowing something of their thoughts, and of making the opportunity to mold their aspirations. The thing that will do all this is a kind of specific for families: it is conversation, talk.

Yes, there is a lot of talk about the house, but if you analyze it and examine it, you will find that the most of it is either in the form of admonition and criticism, or of the routine language that must be used in order to let wants be known.

The time to cultivate family conversation is at the dinner table — at mealtime. We are more willing to talk of what interests us and exchange confidences than at any other time of our lives. Someway good food, a pleasant taste, a keen appetite, all tend to promote conversation of a pleasant nature.

We Like to Talk at Mealtime

When the family actually does gather about the dinner table, how much of the conversation is pleasant and agreeable, and how much of it is of interest to the children and beneficial to their character development?

Some of us are apt to become a bit absent minded when the juniors begin to tell some absorbing incident that happened at school. There may have been a new fact of startling interest brought out at school, but how much of a welcome will it get at the dinner table? You see, such talk from children is all so very old, and we are so worldly wise, that it has ceased to interest us any more; we wait with some impatience till the account is closed, and then we say, "Now, don't forget to go on that errand after school closes." Or, if the children are younger, "Look at that spot on your new dress. What did I tell you when you left for school this morning? Didn't I say to be careful?" Or, "You just ought to see that bathroom towel! What do you think towels are for, Henry?"

Children are not, of course, particularly brilliant conversationalists. Their experiences are few, their vocabulary is stiff and limited. The younger ones live in a prison of dumbness, unable to express themselves with ease. Conversation offers them the opportunity of learning how to talk well and easily.

In many cases, older children have learned to be quiet at mealtime. They have sensed the fact that their observations are not wanted, and even if tolerantly listened to, are most likely ig-

nored. Then, too, there is the feeling that they will not be understood should they talk. So there has grown up that old belief that the parents and the children live in different worlds, with very different conditions; and we have the younger generation railing against the older, and the older telling the young to "just wait and see!"

It Could Well Begin with the Story

When the children are still little, and before they enter the first grade at school, their home education could well be carried on by means of the story. Story conversation should be the children's right.

The story offers certain advantages. It is education, with pure enjoyment and fun added by way of spice and flavoring. The story may teach the greatest and grandest principles: strength of character, purity of life, obedience, faith—all of these, and others, can be made attractive and personal by means of story-conversation. Moreover, a clever tale is a weapon. It will serve to correct faults and develop latent strength where mere sermonettes fall flat and powerless.

Yes, you may be sewing or ironing, washing dishes or cooking, yet there is still opportunity to tell the story effectively, and so open the way for a heart-to-heart visit with your children, when you may discover thoughts and information hidden within their minds about which you never dreamed.

The Story Charms and Influences

Such is the charm of the story that you will find that Nancy will come willingly to the task of drying the dishes if you will tell a story while you are washing them. Albert will cheerfully put away his toys or pick up his things, with a story for a reward. And not forgetting you: the drudgery of your day will be dispelled by the turning of your thoughts into other channels, where your mind may dwell in beauty and delight.

Suppose Mary is timid and afraid; then tell her a story of heroism and fortitude. From history you may tell of the wonderful sacrifice of Florence Nightingale, "The Lady of the Lamp." Is it Johnny? then tell of David and Goliath, and his courage in meeting the giant with no other weapon than his sling and five small, smooth stones picked from the brook. If it is truthfulness that your children need, then talk with them about men and women who succeeded because they told the truth. From the Bible, there are Joseph and Moses and Jonah. Is it perseverance? then let the character of your story teach it. There is no end or limit to the principles that may be taught by way of the story: the story that you can tell and talk over with your children.

But every story should pass certain tests. First, see to it that the story brings joy and happiness; second, have it emphasize a strong moral force that is sound and true; third, it should train the child's taste for those things that are good, true, and noble. These stories, if passing these simple tests, will help the children to reject trash when they begin reading for themselves, for they will already have established standards.

How About a Little Visiting?

As the children grow older and get into the grammar grades at school, ask kindly questions which will "make conversation." Find out about their studies and their playmates, and which ones they like best. Then when they talk to you, listen carefully and attentively to the most trivial comment and statement of incidents. If you persevere and show that you are really interested, and that you are not merely assuming interest for the purpose of reading them a lecture for some slip they may make, you will begin to hear things and understand things through your children's eyes.

You may find out about matters that will startle you. You may be a bit shocked. You may discover that your children know much more than you have been giving them credit for.

Time wasted? Never! When you are in conversation — pleasant conversation — you are painlessly probing your child's mind, you are learning his thoughts and the material from which he is forming his ideals.

There is an idea somewhat current that the day school teacher plus the Sabbath school teacher are responsible for the characters of our children. True, they are responsible somewhat. We act, though, as if they were wholly responsible, and we had nothing to do with it.

We should not expect the teachers to make ideal young people out of our children. They can't do it, no matter how good they are. They are aided and abetted in whatever results they have by the atmosphere of the home. They may be greatly helped if father and mother will take time enough to talk and visit with their own children, and do it sincerely.

Some Things Talk Will Do

You are justly concerned about the kind of language that your children hear on the street. You may be sending them to a private school, because you think the children at the public school are rough and crude in their speech and manners. You consider yourselves judges of that, but fail to do your part in improving the time at home in keeping in touch with your children so as to offset what they may have picked up in other places.

If we have a few minutes to talk, on the street car, in the automobile, or walking along the street with the children, we can supplement the teachers' work. Literature can be taught by means of conversation, by talk. Love of poetry and verse can be cultivated by repeating it, to illustrate some thought or some feelings that you or the child may have. What boy would not love Tennyson's

"Idylls of the King" or some of Will Carleton's homely tales in verse, and what girl would not enjoy Whittier's sterling New England poem-stories and Longfellow's pictures?

Books can be talked about, and Mary and John will learn to love them if they find that you have enjoyed them. Conversation and talk about worth-while books will tend to forestall the lure of the melodramatic "movies." If it is science, keep up to date on radio (here you will find that your son has clearly outdistanced you), on chemistry, engineering, and electricity. Read some of the technical and popular science magazines, and talk over their contents.

Mary may love romance; it is natural. You love it too, even if you don't admit it as honestly as she. Talk with Mary about history and the great romances of the past. Mary, you will find, will soon be thinking more of history than ever before. Better yet, she will learn to understand the difference between true romance and false love.

Do you want your children to become foreign missionaries? Talk about the experiences of Ann of Ava, of Judson, Livingstone, Carey, and some of the modern heroes who are carrying civilization to the darkened spots.

Talking, Not Preaching, You Know

But in all your talk and conversation with this end in view, you will have to endeavor to talk as equals; otherwise you will find yourself preaching, and your audience will be gone.

And time? There is always time to talk. Whether walking, or riding, or driving, or sitting on the park bench; whether shaving, or mowing the lawn, or sweeping the floor, or washing the dishes, or tending the baby,— there is time to talk to good advantage with your children, who are intimate members of the family circle.

There is bound to be a reaction on yourself. You will find much that is new in your own child; your child will find a new vision through you; and your outlook on life will be broadened and widened. You will be cultivating a desire for knowledge within your own self.

If you try this out for a while, you will find that the teacher will thank you, you will know more, and your children will be more easily controlled. They will find joy and pleasure in your company, which is a thing fondly desired, but rarely achieved. You will be giving their education a direction that will make it a success. Having learned their thoughts and their desires, you will be able to ward off danger and disaster that come from wrong ideas creeping into their minds. You will have learned to appreciate the motives back of their acts.

And the plan works. It certainly does. There are many mothers, and fathers too, who are not great educators and who could not talk in public, but who have taught their children while attending to their regular work in the world of business or in the home. And their children are not away every night to the "movies" or out on the street; they like to be at home.

The bugaboo of not being professionally trained need not deter any one from telling stories, answering questions painstakingly, and talking intelligently with the children about things that they enjoy and that the parent may enjoy too.

New Fireside Catalogue

THE catalogue of the Fireside Correspondence School for 1923 is ready for distribution. It contains a number of new studies, and some important announcements. It is free for the asking. Address C. C. Lewis, Principal, Fireside Correspondence School, Takoma Park, D. C.

"MY hand is tired, for most of the evening thus far I have been cutting out cardboard fish on which to put words and sentences for my small boys. It is a great deal more fun to catch a fish and read off its back than to read from a book or a blackboard."

Medical Inspection in the Schools of South Wisconsin

AUGUSTA B. JORGENSEN

About the middle of December, Dr. Olive Ingersoll and her assistants finished the medical inspection of our twenty-one church schools. Of the 316 children enrolled, 296 have been given a careful examination, and a notice of the inspection, with suggestions for follow-up work, has been sent to each parent. Also a record of the inspection is kept on file at the school and at the conference office.

Of the 296 children examined, 291 were found defective — five were reported as having no defects. Twenty-six others are good prospects to be in the 95 or 100 per cent class by next year. There was an average of about two defects for each child.

The names of the five "100-per-cent Health Children" are: Irene Jensen, six years, of Raymond; Olga Wacker, twelve years, of Underhill; Cloyd Avery, eleven years, of Bethel; Dorris Stratton, fourteen years, of Poy Sippi; and Mildred Haagenson, ten years, of Milwaukee.

All the children are marking the Health Habit Cards daily, and each school has its "Schoolroom Weight Record Chart" in use.

IRENE JENSEN, ONE OF THE 100-PER-CENT CHILDREN

We very much appreciate the efficient help we had in making this medical inspection, and are already hearing from the schools such reports as this: "All the children are working hard to get into the '100-per-cent Health Class.' All but two have visited the dentist, and those who were to see the oculist are planning to do so soon."

The inspection was done early, so as to give plenty of time for follow-up work before the school year closes. We hope parents will not neglect to do their part in this work of bettering the physical well-being of our children.

The following summary of the inspection of defectives will be of interest:

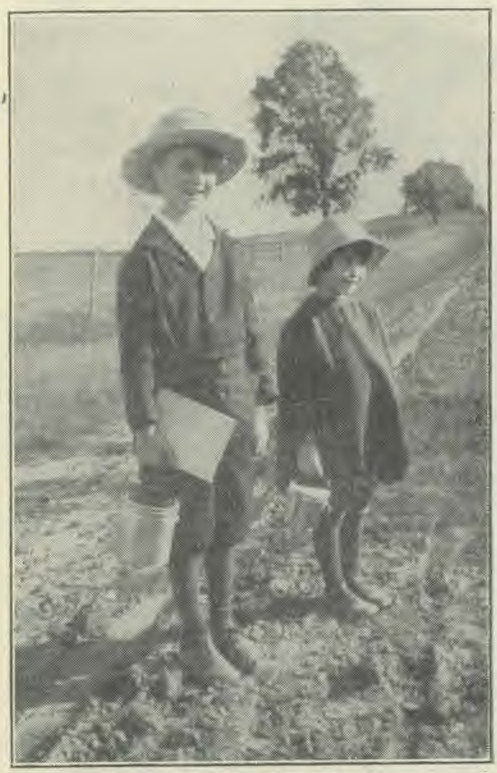
Total number of children defective in:	
Teeth	144
Throat (goiter, 8)	99
Eyes	84
Posture	73
Malnutrition	64
Feet	61
Skin	55
Back	41
Nose	34
Ears	22
Lungs	8
Heart	5
Number showing serious lack of cleanliness	44

Number who care for teeth daily	68
Number having perfect nails	168
Number who bite nails	54
Number with dirty or diseased scalp	78
Total number of defects	695
Total number remediable	670
Total number unremediable	25

With this small number of twenty-five defects which cannot be remedied, surely the outlook is bright, and we hope that when the next inspection is made we shall be able to report a large number under the item, "Defects improved since last year's inspection." We shall expect also a long list of names to add to our list of "100-per-cent Health Children."

Let us keep in mind the solemn statement from the pen of inspiration: "Without health, no one can as distinctly understand or as completely fulfil his obligations to himself, to his fellow beings, or to his Creator. Therefore the health should be as faithfully guarded as the character."

DOES your health inspector give you a health talk after he has finished the health inspection at the school? If he has not done so in the past, give him a chance. The parents better understand the worth of health inspection after they have listened to such a talk, and know better how to look after the health of the child, improve his environment, and give him a better chance.



IRENE AND HER BROTHER

Uncle Radio's Examination

WHEN the class in geography review met, Uncle Radio told them that he himself had been thinking of taking an examination, and wondered if they would not like to grade him. This seemed rather out of the ordinary, but it appealed to the class, and they agreed to the proposition.

They were instructed to make a column of twenty figures, as if they were going to write a list of spelling words. Uncle Radio explained that he was about to make twenty statements concerning geography, and he wanted the class to mark on their papers a plus or a minus for each statement, according as the statement was considered true or false.

When all were ready, he made the statements slowly, and the students wrote the plus or minus for each statement opposite the number that corresponded to that statement.

When the twenty statements had all been made, the class were asked to figure up the grade their teacher should receive in the examination, and they were called on to report. The grades ranged from 15 per cent to 50 per cent, and each was recorded in the teacher's record book.

Uncle Radio announced that he was sure these grades could not all be right, and as he was quite anxious that he be dealt with justly, he suggested a study of the statements; so part of the class period was spent in this way.

It finally appeared that eleven correct statements had been made and nine false ones, and the score should have been 55 per cent. (Rights minus wrongs was not used in this instance.) The class thoroughly enjoyed the whole procedure, and did not seem conscious of the fact that they had taken a test.

Who Wins?

C. A. RUSSELL

THE greatest gift bestowed by the Creator upon the created was the right of choice. Man is not a machine. He is a rational, responsible, reasoning being.

The exercise of the right of choice involves a definite action of the will. "This is the governing power in the nature of man, the power of decision or of choice. Everything depends on the right action of the will."

Every teacher, every parent, is brought into close personal contact with this "governing power." We speak of a child as "wilful" and "stubborn," and sometimes get the impression that that stubborn will must be "broken." Never was there a greater fallacy. The world is cluttered with walking nonentities whose wills have been broken. Harmless sort of creatures usually, and as worthless as harmless. Yet not always so harmless either, for with the power of the will broken, they easily become the sport of Satan's temptations, and the tool of some evil-minded genius, to be led by him to do his dirty work.

"The work of 'breaking the will' is contrary to the principles of Christ. The will of the child must be directed and guided. Save all the strength of the will, for the human being needs it all; but give it proper direction. Treat it wisely and tenderly, as a sacred treasure. Do not hammer it in pieces; but by precept and true example wisely fashion and mold it until the child comes to years of responsibility."—*"Counsels to Teachers," p. 116.*

But you say, "What shall I do? Shall I let my child or [if a teacher] my pupil have his own way?" By no means, unless that "way," in your more mature, but very sympathetic, judgment, is the better way. Tactfully, prayerfully, seek to guide the will of the child to desire, to choose, to do what you think is for his good. Did you ever match wills with a stubborn child? And did he win? If so, you only added to his stubbornness. That will which should have been guided in the right channel, has become more determined to assert itself and have its own way. No wonder we are told on page 73 of "Counsels to Teachers," "It is the nicest work ever assumed by men and women to deal with youthful minds." It is the most delicate, the "nicest" work to know how to guide, to mold, to direct, to bend, but not to break, the will of a child.

Some time ago I was an unexpected spectator of a tussle supreme between a mother in her own home and her four-year-old son. It arose over a very simple thing, but the consequences were beyond compute.

I had spoken at the church that evening, and was invited to this home for the night. I had shared their hospitality many times before, and so felt very well acquainted with father and mother and the two little boys.

Both children fell asleep as we rode home, and while the father was taking care of the horses, I assisted the mother in getting the sleepy youngsters into the house. It was winter, and while she was removing the wraps of the older child, she said to the little fellow, who happened to be standing near me blinking his eyes in the glare of the light just turned on, and still about half asleep: "Bobbie, let Brother Russell take off your coat."

"I don't want him to," he drawled in a peevish tone.

Firmly now, and in a tone of voice which plainly said, "I mean it," the mother spoke: *"Bobbie, I said for you to let Brother Russell take off your coat."*

Again the little chap peeved out, "I — don't — want — him — to."

"Very well, you may sit up in this chair until you are ready to do as I tell

you," and suiting the action to the word, she quietly lifted the few squirming pounds of stubbornness into the chair and drew it up near the kitchen stove. There he sat, his coat buttoned up to his chin, growing warmer, I suppose, as the room gradually warmed up; and for a time at least evidently growing warmer on the inside.

The father came in from the barn. Now, I thought, I shall get another angle on this interesting bit of domestic drama.

Father: "What are you sitting there for, Bobbie, with your coat all buttoned up to your chin?"

Mother: "I told Bobbie to let Brother Russell unbutton his coat, and he doesn't want him to. So I told him to sit there until he was willing to mind me."

Bobbie: (A wail, only.)

Father: "Now, Bobbie, be a good boy and mind mamma. Jump down and let Brother Russell take off your coat."

Bobbie: "I — e — o! I don't want to."

Father: "All right. You know what mamma said. You'll have to stay right there until you are ready to mind."

Bobbie: (A wail.)

Father: "Just stop your crying, Bobbie, right now."

It was beginning to grow a bit embarrassing for the visitor. But I was such an interested spectator, that I didn't mind that.

In the course of half an hour or so the supper was ready, and we were seated around the table in the dining-room — the "we," however, did not include Bobbie. He was still up in his chair near the kitchen stove enjoying (?) the warmth of his overcoat. A wail came from the kitchen in the brief interval of silence following the blessing, before conversation was resumed. It was gently but firmly quieted by a word from the father.

After supper and a few minutes spent in conversation, I went up to my room. Presently I heard the mother's voice at the foot of the stairs, saying:

"I think Bobbie is willing to let you take off his coat now, Brother Russell, if you can come down."

As I stepped into the dining-room, I could see the little fellow, through the open door leading into the kitchen, still perched upon his chair by the stove. The moment he caught sight of me, he slid to the floor, and with both arms outstretched, fairly flew into my arms, as he gave me a big hug and a shower of kisses. Then he slipped off my lap, stretched himself up, and stood as still as a mouse while I unbuttoned his coat and took it off. And the curtain fell upon the drama.

But no, it was not the end of the act. A lesson had been taught that little fellow which time can never efface. And the value of that lesson may not be reckoned in dollars and cents, no, not by six or seven figures.

You say, "What a little thing to make all that fuss about!" No, it was not a little thing. To be sure, the unbuttoning of three buttons and the slipping off of a little coat is a little thing. But the subduing of that stubborn will, the sweet mellowing, the *willing* obedience which came only through tact and firmness and the co-operation of father and mother in matters of discipline,— all this was a bit of character building worth many times the effort.

And what is education anyhow, but character building? How many parents would have the courage and the

patience to see a thing like that through in the presence of company? How much easier to have avoided a scene by simply changing the conversation a bit so as to get the visitor's mind onto another matter, and then quietly to slip off that offending little coat, and all would have been ended. No, not by any means would all have been ended. If the boy had won, he would have become more stubborn than ever. If his disobedience had gone unpunished, what about the next time? A next time surely comes.

Parents and teachers, be careful, *be very careful,* what demands you make of your children; but having made clear to the child your requirements, *stay by the proposition until you win.*

Modern Tendencies in Education

W. L. ADAMS

In our study of the history of educational work, it has been observed that in earlier times education was considered more from the standpoint of its polish than its purpose, its uniformity rather than its usefulness. It has been much the same as people have considered their clothing — the fineness of the fabric rather than the comfort and the utility of the garment. Real true education is seeking to weed out that which is not necessary and that which is of least necessity, and is endeavoring to include that which will be of real service to its possessors.

In earlier times, education was considered a necessity to those classes only who would enter the professions, or as a polish to those who had no need of education for the purpose of earning a living. The titled landlord of past centuries thought that all education was unnecessary, and that study implied a necessity which with him did not exist. A little later the professions came into being in a more prominent way, making necessary more training for these. There were four professions open to men, that of the doctor, the lawyer, the teacher, and the preacher. The education of the times naturally took the bent that prepared men for these positions in society. It is true that much of the strictly cultural remained in the courses, and perhaps the instruction given was not the most practical as we view the matter today.

These tendencies of the Middle Ages have remained with us more or less from that time until recently, when we have begun to think of those things that assist in the real work of the world; so gradually, science has taken the place of the philosophies, and the useful has superseded the formal and the cultural to quite an extent. The transformation is not complete, and perhaps should not be, since we need a certain amount of this embellishment in modern life. It is well that we retain enough of the finer things to give to us the culture that is needed for refined society, but refinement should not prevail over the useful. Music, poetry, art, and other things of like nature have a value in causing those who are learned in these to place a greater appreciation on life and its associations; but these arts, as they are called, may also serve a very useful purpose in the realities of life. Music in the home has come to be one of the mainstays, and those who are gifted in it have a better opportunity to serve than those who are not. Poetry has its place of service in the songs of the nations as well as the religions of the world. Art is useful in designing every piece of machinery, and every fabric of cloth that is manufactured, and every piece of furniture that is placed in the home, the office, and the shop.

Among modern educators it has been a serious question, and is still a serious question, as to what is essential as a foundation for education as well as to what shall constitute the framework of the superstructure, the academic and

the college courses. It is not my purpose at this time to say anything about the higher branches of learning, but I do want to bring to the attention of those who have children to educate, as well as those who have to do with the work of educating, the tendency to make the school so all-inclusive, and to cover so wide a range of subject matter, and to crowd this learning into so short a space of time, that it is impossible to do the work thoroughly.

The great question is, What is essential education? If we consult the scientist, he says, "Give a highly scientific course." If we consult the mathematician, he says, "Make it strongly mathematical." If we consult the specialists in other lines, they will say to follow strongly the work in which they are especially interested. It is clear that we cannot pursue every branch of learning to its limits, because there is not time enough to know all things perfectly. Also each individual has his natural bent, and special preparation must in time be made by each individual if he is to succeed well. It has been said that not more than one in a hundred ever does the work that God in His wisdom has fitted him to do. It is more often a blind groping for that for which he has been intended.

This being so, the elementary education should be a preparatory work for any of the branches of activity. The child should, in his early years, be so governed that he will be led into that which will be best for him to pursue when older. So the elementary course of study should include the branches that will open up to view the courses that will be offered later in life. But it should not include so much that it is impossible for the student to get, even tolerably well, the essentials of the course. It is not possible to offer special courses in the lower grades, for the child is not prepared for this. The time element should not be forgotten in these earlier stages of development, for time must be allowed for the mind to comprehend that with which it comes in contact.

There are a few essentials. In the book, "Counsels to Teachers," we have presented to us over and over again the necessity of learning to read and write and spell the mother language. The place of simple accounting and elementary mathematics has been emphasized. The ability to use the hands in the work of the home and the shop has also been brought to our attention. It has been emphasized also that thoroughness should characterize the work that is done in the lower grades. I raise the question as to whether thoroughness is found to be the rule in elementary education today. It is a well-known fact that many of the boys and girls coming from the eighth grade in the public school, as well as from that grade in the private school, do not have a grasp of the subject matter that has been covered in the grades. Very few have a working knowledge of the grammar of the language, and the argument is that the student is too young to grasp the subject. We would raise the question on the ability of any student ordinarily to get a working knowledge of the eight grades of elementary education by the time he is twelve or thirteen years of age. Is there not enough material in the grades to employ the student for a year in each grade? If the student started to school when seven years of age, is there any reason why he should make up grades so rapidly that he will gain two or three grades by the time he is ready to pass on to the ninth?

Some one will say, "You know my child is more brainy than the ordinary child. He is exceptional." We are inclined to judge the child, not by what he does not know, but by what he knows. If he is a good student in reading, we are inclined to emphasize the reading, and to judge him by his reading. If he is good in his arithmetic, we judge him by that. We forget that if a student shows exceptional aptitude in certain branches of learning, he is quite likely to show up defects, if proper tests were

made, in some other lines. It is a well-known fact among educators that if a student is exceptional in mathematics, he is usually short in his language work. No, there are few exceptionally bright children, except in some lines. A perfectly balanced brain is almost an unknown quantity. We are all more or less short in some things.

Those who teach the academic grades complain continually that the students coming from the elementary grades are not well prepared for academic work. This has been so persistent of late that many are taking note of it, and are trying to find the difficulty. To my mind, it seems that the cause is twofold. We have the maximum of matter for the grades, and we have the minimum of time in which to do the work. It may be that we can eliminate something from the work of the lower grades, but we hardly know just where to begin to trim. We certainly cannot begin on reading. We are weak in spelling, and our writing is not any too well done. These are some of the essentials.

The child should know something of elementary mathematics, and we are many times greatly embarrassed when a student is asked to figure up the interest on a note for a given time and for a given amount at a given rate, and he fails to get the correct result. Students fail in examination in arithmetic because they either do not have the principles, or they are inaccurate in the simple processes of addition, subtraction, multiplication, and division. In either case the student is a failure; for of what benefit is it that the student understand the simple processes, if he is not able to apply them in practical life? or of what benefit is it that he understand the processes, if he does not understand the principles? Both are essential to one who is to do real business in life. If one is asked to figure real interest on a note, and he figures it short ten dollars, some one is losing money.

The child in his education must be drilled in memory work, for this is the most of his education at this age. Reason does not develop very greatly until he is well into the adolescent period; so if one gets through the subjects calling largely for this faculty before it develops, we may be assured that the work has not been properly done. Only those subjects, therefore, that have to do with the memory should be given in the earlier stages of educational development; and the simpler reasoning processes should come by easy stages, so that by the time the student is about fifteen years of age, he can begin to take on the more complex reasonings called for in the subjects usually listed in the curriculum of those grades.

If a child begins his school work at the age of seven, which is *by all means early enough*, and completes a grade each year, which we think has plenty of material to employ the time fully, he will complete the eighth grade at fifteen years of age. When he has completed the academic course, he is nineteen years old; and the college course is completed and he receives his degree when he is twenty-three, which is early enough for most young people to begin regular duties of life in the work of God or in private business. Even then there will be much to broaden the mind and to develop the powers that have not yet been fully stirred.

Because of the fact that there is no definite place in the academic course for the work that should be done in the lower grades, we should maintain the elementary course strongly enough to give the student all the essentials of those grades. It is said that the mind of the child is not sufficiently developed to enable him to get the work that is called for in the technical parts of grammar and kindred subjects. This is the very point that I am making in this argument. He should be kept in those grades till he is able to get it, because if he does not get it then, nine times in ten he never gets it. If the student does not get this in the eight grades, we are always hoping that he will get it in the academy; and if he does not get it in the academy, we hope that he will get it

in the college, or in the university. It is a matter of common knowledge that the seventh, eighth, ninth, and tenth grades have in them the fundamentals of higher education. The higher grades are cultural, and are valuable as a polish and a cap sheaf to that which has already been received; but unless the student has the sheaves that form the bulk of the shock of education, the cap sheaf has nothing on which to rest. It is like putting on the roof of a house before the framework has been constructed.

Shall we not, then, stand for that plan which builds the foundation of education in the elementary grades, causing the student to stay in those grades till they have been thoroughly mastered, and until the student has age sufficient to allow development of reason for the succeeding grades? Shall we not stay with the common branches of education till we know the things that make for thoroughness in the higher grades? Shall we not get back to a foundation that will cause a student to be able to handle his necessary affairs if he does not get more education? Not all can pass on to the academy and college; or rather, it so happens that they do not get farther with education than the eighth grade. Still fewer get beyond the academic course, and very few finish college.

We make the plea, therefore, that we get the essentials that are usually offered in the elementary course, and that the students be retained in those grades till they have mastered the details, so that under stiff test in these grades, they are able to earn a standing of at least 85 per cent.

LOVE is on the throne of God, but justice and judgment, with inexorable dread, follow behind; and where law is slighted and mercy despised, when they have rejected those who would be their best friends, then comes justice with her hoodwinked eyes, and with the sword and scales.— *James A. Garfield.*

A Dream of a Divided Gift

A. W. SPALDING

I DREAMED that I stood in the court of God,
And answered my summons: "Here!"
And the Lord leaned down and said to me,
"Son, is your record clear?
Where are those beautiful little ones
I gave to your hand to guide?
Have you trained them up for the service of God?
Why are they not by your side?"

Then I dreamed that I looked my Judge in the eye
With a proud humility;
And I answered, "Father, Thou knowest well
That I gave them all to Thee.
I would that they might have followed my steps
Through the valley I trod alone,
But the way was rough and the road was long,
And their feet were hurt by the stone."

And I dreamed that I said, as His searching eye
Swept through my inmost soul,
"I taught them the truth, and I bade them strive
Full hard for the heavenly goal.
And John for the pulpit his mind had set,
And Mary, she meant to sing;
And Harry and Ann intended to teach;
Why, they all would serve the King!"

Then I dreamed that sorrow swept my heart,
And the Lord, He waited for me
Till I chokingly said, "But, Father, they died
Before they could work for Thee.
For Mary, dear child, grew frail at her books;
And John was punier still;
And the twins gave up their cherished hope
When they at the school fell ill."

Then I dreamed that the Lord, He said to me,
"Did you teach them this vital thing,
That their bodies as well as their minds were Mine,
And they must not cheat their King?
Did you tell them that service demanded strength?
Did you teach them life's law well,
To make their bodies temples fit
For My presence therein to dwell?"

And I dreamed that I bent my eyes to His feet,
And I murmured in pain and shame,
"Nay, Lord! I did not think of that;
But I taught them to love Thy name."
And the Lord, He said, "I am glad for their love,
But I needed their service so!
A divided gift is a crippled seed,
That fails, since it cannot grow."

"THE man who has been down can appreciate being up in the world."

The Stairway That Reached to Heaven

ONCE at the close of a day a tired young man lay down in a field to sleep. He had no bed but the ground, and for a pillow he took a stone. He was tired because he had walked a long way. And he was sad because he had had to go away from home. His brother wanted to kill him, his mother was afraid he would lose his life, and so his father had sent him away.

The young man's name was Jacob, the son of Isaac, the son of Abraham. Jacob had wronged his brother Esau, and that was why Esau wanted to kill him. As he lay down on the ground that night, Jacob was homesick and sorry; for he thought he would never see his mother again, and he did not know whether even God loved him.

So he went to sleep under the stars. And as he lay there sleeping, he had a dream. He dreamed that there was a stairway, starting at his feet and going up and up and up until it reached away into heaven. The stairway was all bright with light, for up and down it were angels walking, some coming down from heaven, and some going up from the earth to heaven.

And Jacob looked up the stairway, and at the top he saw the glory of God. And he heard God speak, and say: "I am the God of Abraham thy father, and the God of Isaac. The land where you lie, from east to west and from north to south, I will give to you and your children. And I will go with you wherever you are, and keep you, and bring you again into this land."

Then Jacob awoke out of his sleep, and he knew that he had dreamed. And he knew that his dream had been sent him by God, who wanted to show him that He loved him still, and would forgive him his sins, and would go with him on his journey.

So Jacob was glad. And he said: "This is the house of God, and this is the gate of heaven." And he called the place Bethel, which means, "The House of God." And when the morning light came, Jacob took the stone he had used for a pillow, and set it up on end for a monument, so that when he should come back there, years and years later, he would not forget what he had seen in his dream, and how God had talked to him, and promised him the land, and told him He would go with him wherever he should go.

Then Jacob vowed a vow to God, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: . . . and of all that Thou shalt give me I will surely give the tenth unto Thee."

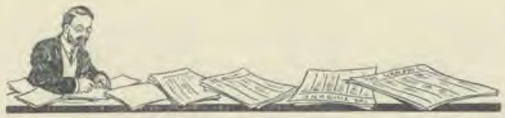
And so Jacob went on his way rejoicing.

How About It?

(Concluded from page 253)

Still there is room for more members. Church officers should investigate this Young Mothers' work, and tell the mothers in their churches about it. Those who do not already understand it, should send for the Outline. Address, The Home Commission, Takoma Park, Washington, D. C. W.

"DUTY done and happiness are inseparable."



EDITORIAL

Coming Home

THEY got on at a little station away out in the desert in Arizona, a man and his wife, young, somewhere in the late twenties or the early thirties. Nothing much to note about them: he was a plain, big, broad-shouldered Westerner, clad in khaki and leggings; she was a slighter form, a little thin in the face, and dressed neither shabbily nor elegantly. My casual glance passed by them, and forgot.

A long stretch of desert, and again we slowed to a stop at a cluster of cabins. The usual group of Mexican women and children appeared in the doors of the long, dull-red section house, fronted by a bare, packed yard. My Eastern, verdure-fed eyes were repelled.

But two passengers alighted; they were the man and woman who had gotten on at the previous station. I could not see them at first, close up to the train ahead; but I was watching the Mexican women as their eyes turned steadily upon the newcomers. Then, suddenly, smiles ran along the row of faces, like a line of dominoes falling down, and several of the women waved their hands; the Americans had evidently turned their eyes and their smiles upon them.

The train started, and the couple came into plain view. They were headed toward a little cottage surrounded with trees and vines and flowers. And as I spied them, there came running from the house three boys, two of them around the age of twelve, and one little fellow, maybe five. The big boys made a dive for the man, and tackled him with their arms around his waist; his arms slid over their shoulders. The little chap was clinging and swinging with both hands from the woman's right. Dad and mother! Been gone three whole days! Nobody but Maria and Pedro to keep the house. *Now* for some fun! Dad's home! Mother's back! I could almost hear their excited chatter above the roar of the train.

That's home-coming. That kind of welcome tells a story. There are some homes left in this old world still, some fathers, some mothers, who make companions of their children. There are a lot of them, thank God!

And the simple, common figures who a few minutes before had been nothing but fillers of car space, had become heroes in my mind.

Our Father, King

THE father is priest of his family. He has to inculcate that spirit of reverence, loyalty, obedience, trustworthiness, which makes the character of true men and women. He must bind together his household in the bonds of love and loyalty, in a sense of common service and accomplishment.

He can do it only if he makes the home a temple of God. The man never lived who could inspire love and loyalty without religion. Religion — it might be heathen and it might be base — but religion of some kind has ever been the foundation of that reverence which binds men to an ideal. The highest, the truest, the broadest, the noblest religion is the religion of the one God who is our Father, our Creator, our Saviour, our eternal King. And the man who would be a father worthy of the name must have before him the vision of that fatherhood which connects him as a child to God. Such a father will have his soul and mind drawn out in reverence to the divine Father. He who would govern his children must govern as a vice-regent,

ETCHINGS

the agent of the King of kings and Lord of lords. In the father's soul must repose the reverence which is the well-spring of righteousness.

And that reverence will be seen in the spirit and the forms of religion. Can there be a priest without intercession? Can there be a home without worship? The family altar, answering in its piety and its teaching to the life of father and mother, will be the center of the teaching of the home, in reverence, loyalty, and love.

How She Dresses

A PERSON may write really wonderful books in which the thoughts thrill the soul. She may even mount poetic heights, with no blacking on her shoes and her heels well worn off. Her heart may be full of love for others, and with a desire to bless them, and that heart be covered by unsuitable, or even soiled and ragged clothing. A tousled shock of hair may cover a head in which genius lives. But none of these things are a part of the make-up of a teacher. A teacher leads, but that kind of person repels.

Nowhere does a teacher's personality shine out more clearly than in her dress. The leaves of a tree tell what kind of tree it is, so does the attire of a woman tell the material of which she is made. If she is vain and shallow, it shows in her personal appearance. If she is a real Christian, that, too, shows in the way she dresses.

If dressing for fashion means more to her than does dressing for health, how can she lead children to want to dress healthfully? If her dress has too much subtracted from its extremities or its width to leave it a modest dress, how can she instill modesty in her girls? Or if in any way her garb lacks the elements of neatness, how can she teach her children to be neat?

How she looks, and especially how she looks the first day of school, has much to do with what her pupils think of her and with what they will gain during the school year.

The Sum of the Qualities

PERSONALITY! We hear a great deal about it, but what is it? "That which constitutes a person, that which distinguishes or characterizes a person," says the dictionary. It is the indefinable something which makes you different from me. One has a personality that attracts; another, one that repels; still another, one that seems to be neutral. It is that which gives the teacher power or betrays his weakness.

One school-board man says, "Miss Smith will make a good teacher, for she has a fine education and a normal course." His fellow worker says, "Miss Brown will make a better teacher because of her personality, even though she hasn't a normal course. It does not take a long acquaintance with her to know that when she speaks, children will just naturally obey. And that isn't all of it; they'll love her too. Besides that, she has pep enough so that she will not fail to study the best methods of doing her work."

Board member the third thoughtfully replies, "I like what you say; it sounds good to me; but I wish there were more teachers who have already performed the problem of addition and have the sum of the qualities of both these teachers."

"ABILITY plus opportunity means responsibility."

Teaching Suggestions for April

Physiology Seven

LOTTIE GIBSON

"THE laws that govern our physical organism God has written upon every nerve, muscle, and fiber of the body. Every careless or wilful violation of these laws is a sin against our Creator." —*"Education," pp. 196, 197.*

This statement, though true of all parts of the body, seems especially true of the nerves. We cannot use stimulants and poisons to whip up the nerves without suffering for it at some time. Our children should understand the difference between a natural and an artificial stimulant. Here is an opportunity to contrast the effect of tobacco, tea, and coffee with that of rest and water treatments.

"Tobacco is a slow, insidious poison." —*"Christian Temperance," p. 33.*

"Tea is poisonous to the system. Christians should let it alone."—*"Testimonies," Vol. II, p. 64.*

"Coffee is a hurtful indulgence. . . . All these nerve irritants are wearing away the life forces, and the restlessness caused by shattered nerves, the impatience, the mental feebleness, become a warring element, antagonizing to spiritual progress." —*"Christian Temperance," p. 34.*

On the other hand, "the bath is a soother of the nerves."—*Id., p. 107.*

"Recreation in the open air and the contemplation of the works of God in nature, will be of the highest benefit." —*Id., p. 108.*

Our study of the nerves is continued as we take up the five special senses. The children enjoy doing the experiments mentioned in the textbook. They find out for themselves which foods really have taste. Here again we may emphasize thorough mastication in order that we may enjoy the pleasant taste of our food. The girls should be especially interested in this lesson, that they may learn to prepare food without strong seasoning and without losing its natural delicate flavor.

God has used the special senses to teach us spiritual lessons. Shall we help the children to get them from Psalms 34:8; Acts 17:27; Colossians 2:21?

"Busy Work"

WINNIFRED JAMES

"GOOD morning, sweet April,
So winsome and shy,
With a smile on your lip
And a tear in your eye."

There are so many lines in manual training we might follow, and there is such a fund of suggestions along this line, both old and new, that it is hard to follow even a suggestive outline; and at best that is all any outline can be to the progressive teacher.

For April the outline will be as follows:

Monday — Paper folding.
Tuesday — Sewing.
Wednesday — Paper construction.
Thursday — Weaving.
Friday — Paper cutting.

Mondays

Give directions for folding and cutting I, J, K, L, M, and N for booklet.

You will find further suggestions, besides those in "Applied Art," in "The Industrial Art Text Book," No. 1, by Snow and Froehlich. This book can be obtained from Milton Bradley Co., or any good bookstore, for 45 cents.

Tuesdays

We finish the creation week sewing cards this month.

For the sixth day sew a rabbit, or any animal you may choose; and for the seventh day a church. Use the other two Tuesdays for making the letters M and N given for Monday's work.

Wednesdays

Living-room furniture will complete the household furniture this month. That which is very good you will find definitely outlined on page 38 of "Industrial Art Text Book," No. 1. Use gray cover paper for this set.

Thursdays

Weave a rug with fringe, to be used in the living-room. This would be very pretty made of gray and green yarn, raffia, or jute. Have the plain color for the center, and a border of green.

Fridays

Using the colored paper, cut a basket and flowers as suggested on page 30 of "Applied Art," by Lemos.

These are very simple for the children to make if directions are carefully followed. Spend two days on such models.

Two days may be spent on flower models such as are suggested on page 60 of "Applied Art."

Nature Five

RUTH E. ATWELL

As spring advances, both animal and plant life provide an ever-increasing supply of material for study. This month's lessons in nature should be drawn as far as possible from life in the locality of the school. A wild-flower garden at school will arouse and hold much interest, and will give opportunity for careful observation from year to year. It will teach lessons of care in handling the delicate plants of the woods and fields as they are transplanted.

In addition to this, our text may also be supplemented by lessons from Book III on the care of seedlings, various ways of propagating plants, the silkworm, insect friends and enemies, the weaver bird, and the tailor bird. It may be necessary for the teacher to use the lecture method with these lessons, if sufficient copies of the book are not on hand.

In connection with the numerous ways in which seeds are scattered, it is of interest to note that during the past nutting season sunflower seeds were found under a hickory tree, a considerable distance from the nearest garden containing sunflowers.

The chapter on insects which was studied last fall may be supplemented now by much careful observation, as cocoons are giving up their treasures, and insects are emerging from ground and wood.

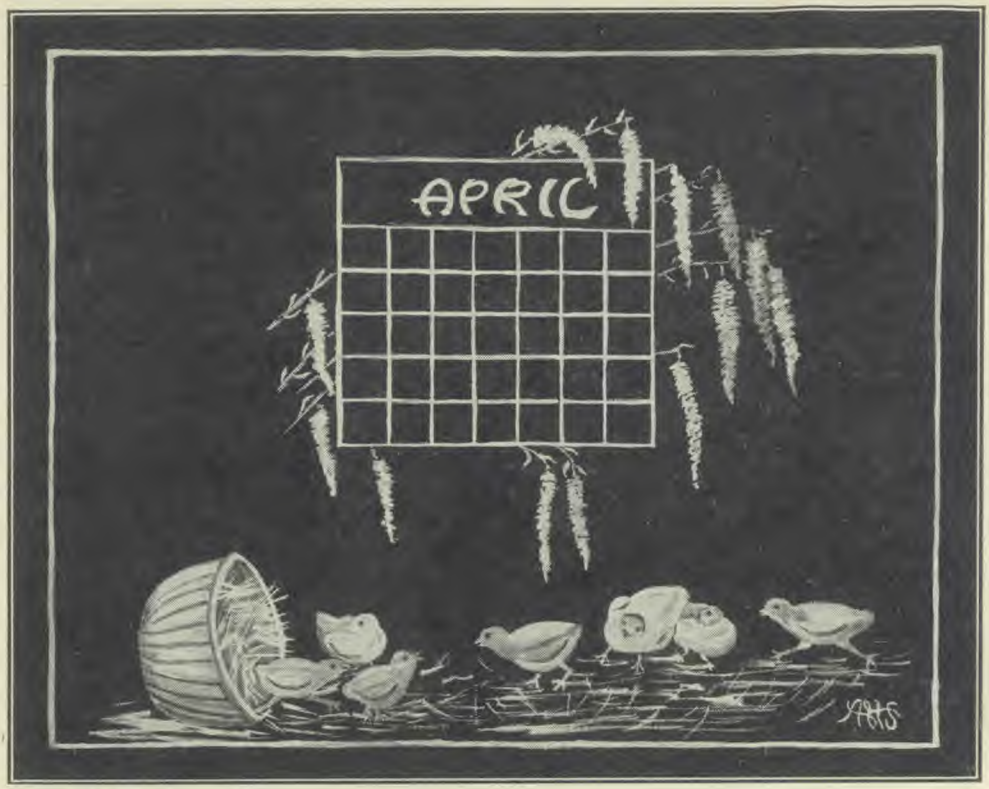
Bible Six

FEDALMA RAGON

NEAR the close of His earthly ministry, Jesus again came to Jerusalem. It was six days before the Passover. John 12:1. The feast at Simon's house, mentioned in this connection, must have occurred on Saturday night, and the events of the week following can be traced by days, just as definitely as the movements of Jesus are followed from place to place on the map. On Sunday came the triumphal entry, on Monday the cursing of the fig tree and the cleansing of the temple. But of all days, Tuesday was perhaps the most crowded with events of any we have recorded in the life of Jesus. The events of this day begin in Lesson 106 and continue to Lesson 117. It is thought that Jesus spent Wednesday in retirement with His disciples. On Thursday, preparations were made for the Passover.

Especially should these closing scenes be lived over in imagination, with Jesus and the disciples. Go with them as on Tuesday evening they left the temple for the last time and passed through the streets of Jerusalem, out of the city gate, and down the mountain path till they crossed the brook Kedron and were seated on a slope of the Mount of Olives. Again on Thursday night, go with them from the upper room, out of the city, and down the same path, across the brook, and into the garden on the side of Mt. Olivet. A simple blackboard sketch of the two mountains and the brook between makes it more real. All

(*Concluded on page 247*)



April

WEARY at heart with winter yesterday,
I sought the fields for something green to see,
Some budded turf or moss bank quietly
Uncovered in the sweet familiar way.

Crossing a pasture slope that sunward lay,
I suddenly surprised beneath a tree
A girlish creature, who at sight of me
Sprang up all wild with daintiest dismay.
"Stay, pretty one!" I cried, —"who art thou,
pray?"

Mid tears and freaks of pettish misery,
And sighing, "I am April," answered she;
"I rear the field flowers for my sister May."
Then with an arch laugh sidewise, clear and
strong,
Turned blithely up the valley with a song.

— *O. C. Auringer.*

"LITTLE by little bad habits grow,
How they begin we scarcely know,
A little wrong act, a little false word;
One pleasant drink in the poison-cup stirred,
Repeated once in a while, and again,
And lo! we are fast in a cruel chain."

Elementary School Report

Union Conf.	No. Schools	No. Teachers	Total Enrolment
Atlantic	45	61	873
Central	67	95	1,281
Columbia	56	72	1,032
E. Canadian	.....	.....	.....
Lake	108	132	1,910
Northern	47	51	666
North Pacific	69	89	1,472
Pacific	103	182	2,636
Southeastern	50	64	1,123
Southern	47	50	726
Southwestern	45	65	936
W Canadian	.....	.....	.....
Totals	637	861	12,655

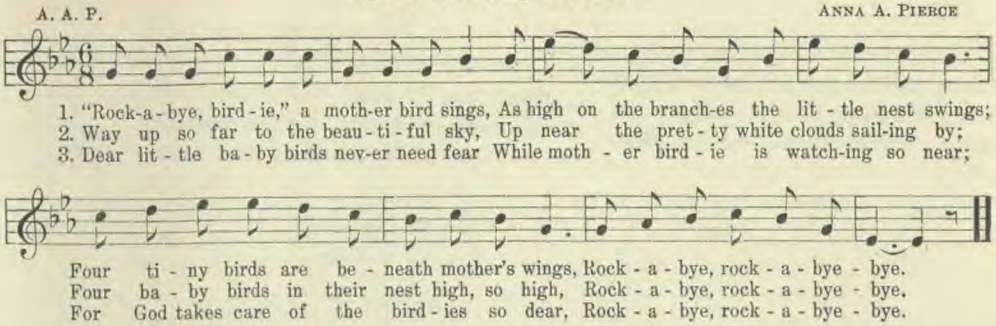
While these are supposed to be opening reports, some of the blanks were so late in reaching the office that they bore a December date. No reports have been received from East Canada and West Canada.

C. A. RUSSELL.

"WISDOM is a gift, knowledge is gained by effort."

ROCK-A-BYE, BIRDIE

A. A. P. ANNA A. PIERCE



Teach the Children to Think — No. 2

MRS. MARTHA W. HOWE

VERY recently my attention was again called to the principle of teaching children to exercise their thinking powers as a necessary and very vital part of child training. It was brought to my mind very sharply by the sudden death by accident of a dear sister in the church, a saintly mother of two young children. No time for parting words of instruction and love to help bridge the motherless years; no opportunity to plead with the unbelieving father and relatives for the training up in the truth of the soon-to-be-bereaved little ones. Nothing but the daily opportunities now in the past.

Nothing, did I say? Nay, everything. There is no power upon earth or in heaven greater than the influence of a consecrated life. Such our sister lived. She was faithful in every good word and work. Every prayer meeting found her in her place, unless prevented by illness. The effort to be present must have cost her much, for she lived at some distance from the church and could come only by bringing her two little ones with her. But she was there. She set apart a little time every day for Bible study with her children, and this earnest, faithful work is now being seen to bear fruit.

The younger of the children, a little girl of four years, persists in maintaining that her mother is not in heaven, but that she is asleep, and that Jesus is soon coming to awaken her. These are not chance words remembered from her mother's teaching, by any means. This little girl can converse very intelligently upon the matters of life and death, and she knows that she will soon see her mother, for "Jesus is coming to awaken her."

Dear little mother, sleep on in Jesus. He will care for your loved ones. Your prayers and your tears are bottled up in heaven, and in God's good time the vials will be poured out and your prayers answered. The relatives cannot understand where this little girl received such ideas, nor why she is so persistent in maintaining them; but we know, and God knows, and His guiding providence will follow these children, and we believe that no earthly influence will be able entirely to obliterate the faithful, loving work of this godly mother.

Dear little mothers who read this, *how are you training your children?*

Beacon Lights

JOHN WESLEY said, "All the world is my parish." Joseph Hardy Neesima said, "Let us advance upon our knees." Henry Martyn said, "I see no business in life but the work of Christ." Adoniram Judson said, "The prospects are as bright as the promises of God." John Williams said, "I am in the best of services for the best of Masters and upon the best terms." Jacob Chamberlain said, "Every church should support two pastors — one for the thousands at home, the other for the millions abroad."— *Selected.*

Bible Book for Eighth Grade

"GOD'S GREAT PLAN" is the name of this book which is just off the press. It is a response to an oft-repeated request from our teachers for a series of Bible lessons for eighth-grade pupils.

What Others Say About It

Mrs. Alma McKibbin: "I am delighted to find the simple, easily understood explanations of the prophecies. They have been presented in the ideal way. Best of all, the love of God is presented in a manner that must touch the heart."

Mrs. H. E. Osborne: "The style is interesting, and certainly not beyond grade eight in difficulty. I feel sure it can be covered in one year, and trust it may give to teachers and to boys and girls a more connected view of the whole Bible, and a better understanding of its central theme — the plan of salvation."

Mrs. N. A. Rice: "I have taught these lessons to both seventh and eighth grade pupils. They find the story form intensely interesting, and at the same time they seem to comprehend, in proportion to their years, the greatness of the plan of salvation and of the message God has given for our individual salvation."

Mrs. Mabel N. Behrens: "My interest began with the table of contents. Just the lesson headings alone present a beautiful plan, and I must confess I wondered if the lessons would carry out the thought. I was very much pleased to find that they did. They tend to call forth real sympathy with God's plan as we see its unity, and in reading it we felt a deeper love for our Father and appreciation of His tireless labor for our lost race through these ages of struggle. The entire arrangement will give much help to inexperienced teachers."

B. B. Davis: "The more we examine the lessons, the better we like them."

Miss Lotta E. Bell: "I am delighted with the plan as you have developed it. The manuscript has been fascinating to me. Any wide-awake teacher will enjoy it. Any sleepy teacher cannot fail, for the children will get a great deal just from reading and carrying out study suggestions."

Miss Anna Nelson: "Our grammar grade critic teacher devoured the manuscript immediately, and feels that it is just what she has longed for. Our boys and girls are intensely interested in the prophecies. They never seem to tire of lessons on Daniel and the Revelation."

Miss Gladys Robinson: "We covered the work easily and did not feel crowded. It appeals to the children, and they understand the language. We like these lessons as a close to the eight years of Bible study, for they summarize and fit into their proper relations the separate courses previously studied."

Mrs. Harriet Holt: "I want to say that I think these lessons are very inspirational. Those on the Revelation I especially enjoyed. I think they will be splendid for the children."

C. A. Russell: "I am free to say that I have been profoundly impressed with both the matter and the method. I can state without hesitation my personal conviction that this book will prove an untold blessing to the boys and girls in the eighth grade."

A Mother: "The stories are simply wonderful. A child in the sixth grade could understand them."

Miss Rowena Purdon: "I only wish I were a child again to have the privilege of such instruction. The book will receive a warm welcome at Atlantic Union College."

A Minister: "With lessons like these, a child can understand the prophecies of Daniel and the Revelation."

W. E. Howell: "I especially like your plan for Revelation. I have never seen a better one."

Miss Bessie Acton: "The lessons wonderfully paved the way for our Week of Prayer. They reach the hearts and experiences of the children."

A Normal Director: "I have never myself understood the plan of salvation so well before. The Revelation has al-

ways been a jumble to me, but these lessons have made it simple, clear, and beautiful."

An Eighth Grade Girl: "When I open my Bible now I would rather read in Daniel and the Revelation than anywhere else; I just seem to see it all."

A Child to Her Mother (as she was studying one of the lessons): "Mamma, hasn't Jesus done an awful lot for us?"

Something for Teachers

HAVE you seen the new *Nature Magazine?* The first two numbers have come to our desk, and are full of real food. They are beautifully and profusely illustrated.

Here are a few of the titles found in the table of contents: Johnny and Paddy — Two Baby Beavers; Winter Feeding of Birds; The Red Birch; The Trogons — Gems of the Bird World; Wild Flowers That Yield Valuable Remedies; The Meaning of Trees; The Most Valuable Plant in the World; Plant Policemen of the United States; What Elmer Brown Saw (The Mountain Lion); A Curious Fisherman; The Polar Bear and His Habits; Why Does the Rose Smell Sweet? Moss That Is Commercially Valuable; The Study of Nature for Children; Peel Your Fruit; Nature's Puzzles; I Meet a White Stranger — an Egret; Good Qualities of Our Feathered Workmen; The Earliest Wild Flowers; The American Linden or Basswood; In the Land of Our Largest Trees; Keeping the Family at the National Zoo; Saving Our Big Game Animals. These give an idea of the breadth of subjects treated.

The teachers cannot afford to be without this help. The magazine is published by the American Nature Association, Washington, D. C. Membership in the association is only $2 a year, and the magazine goes to all members.

F. H. W.

"A LAUGH is worth a hundred groans in any market."

To Educational, Sabbath School, Missionary Volunteer, Home Missionary, and Medical Workers

HERE is a matter in which every conference secretary and every educational superintendent is interested, and yet not all are equally busy. But why shouldn't we be busy?

Dr. Myrtle Hudson, acting educational superintendent of the Central California Conference, has already sent in 109 names of those who have signed to take the Parents' Reading Course for the year 1923. And none of these persons are connected with the Young Mothers' Society. Why does not every medical, Sabbath school, home missionary, and Missionary Volunteer secretary, and every educational superintendent send in such a list? The parents need you to tell them about this course. Their attention has not been directed to it, perhaps. And yet all of you secretaries are working to better the homes and the children.

What a boon it would be to the homes of the denomination, and through the homes to the churches and schools, if every parent would read Volume II of the "Testimonies," and *follow its teachings in the home.*

Let's get busy and tell our parents about this book, and the book, "Quiet Talks on Home Ideals," and get their promise to take the course. Rearing children is the greatest work, yet how few really study it as a science. Let us study and act.

Send names and addresses to The Home Commission, Takoma Park, Washington, D. C. W.

Bible Six

(*Concluded from page 243*)

the words of Matthew 24 and 25 were spoken on the first occasion. It was on the last occasion that they noticed the vine as they crossed over the brook, and Jesus spoke the words of John 15, concerning the true vine.

FATHER AND SON

There Were Liars in the Land

Sixth in the Series, Precious Stones

LAMONT THOMPSON

WHILE Mrs. Mack, a neighbor, and I were talking, the five-year-old boy pushed himself into the conversation by inquiring, "Mrs. Mack, is Mr. Mack in China today?"

"Yes, honey, he left early this morning. You know he works there. He'll be home, though, for supper."

"It seems like China'd be pretty far to go to work. I don't see how he could go so far every day. I never saw any trains that went that fast."

"THE BOY"

To me she said, "Isn't he just too *cute?* You know Mack tells him he goes to China, and he can't understand it. It's just killing to hear him ask questions about it."

The Boy looked at her in perplexity. He knew enough about the world, and had traveled enough, to know that something was wrong about the idea of a man's going to China and returning every day. What he didn't understand was that grown-up people would lie to little boys just for fun.

Once before, when he was three years old, the lesson had forced itself on him, but he had not remembered it. A woman who lived across the hall from us, and who "just loved children so," and ostensibly this one in particular, had been the culprit. The Boy had been playing in the hall. The woman opened her door, and invited, "Come and see me, won't you? I've got some cookies." What an argument cookies are to little boys — and their fathers! Even between meals. But I don't believe one ought to eat between meals. But the Boy did; he went in.

Presently something went wrong. Perhaps he had put sticky fingers on the piano — crime of all crimes in some childless homes! Or maybe he had dropped cooky crumbs on the floor. At any rate his hostess was irate. Above the boy's plaintive wail we could hear the strident tones of the woman, "I'll put you in the closet if you don't quit, and there is a big old bogie man in there."

We had rescued him. His mother had smilingly told the neighbor, "You know we never lie to him," and we had showed him that there was nothing to fear in the closet. Most lives are cursed with fool-

ish fears, and we were determined to lay this bogie that our boy might not thus early be handicapped.

But now this lie of Mr. Mack's had brought the time to teach him that some grown-up people lie.

The neighbor woman went her way, and the Boy and I sat down on the porch steps.

I opened with a question, "Laddie, do you think Mr. Mack really goes to China every day?"

"He *says* he does, but it seems like it'd be awful far," came the answer, and the perplexed look was still there.

"Some people think it's funny to tell lies to little boys," I told him, "and Mr. Mack has not been telling you the truth. He doesn't go to China. You are right; China is too far away. It would take nearly a month to go there."

Silence followed. The little boy looked off into space. He was readjusting. Presently he said, "But, Daddy, *why* does Mr. Mack think it is funny to tell naughty stories to me and laugh at me?"

"I can't tell you, my boy, why any one would do that. Maybe he doesn't know it's wrong."

"That'd be too bad, wouldn't it?" Then after a moment he looked up and said, "But I am glad you and Mamma tell me the truth."

"You can count on us, Sonny," I replied with more than usual earnestness. "You can count on us."

. . . . .

"Say, Daddy, do all Chinamans look like the ones down in Clinton at the laundry?" he asked. The lesson was done. One more step out from childhood's blissful faith in grown-ups had been taken.

In my heart I was sorry; in my mind I knew it had to be. It's a part of growing up.

"An angel paused in his onward flight,
With a seed of love, and truth, and light,
And asked, 'Oh, where must this seed be sown,
That it yield most fruit when fully grown?'
The Saviour heard, and He said as He smiled,
'Place it for Me in the heart of a child.'"

To the Men of America

You talk of your breeds of cattle,
And plan for a higher strain;
You double the food of the pasture,
And heap up the measure of grain;
You draw on the wits of the nation
To better the barn and the pen;
But what are you doing, my brother,
To better the breed of men?

You boast of your Poles and Herefords,
Of the worth of a calf, of a colt,
And scoff at the scrub and the mongrel
As worthy of fool or of dolt;
You mention the points of your roadster
With many a wherefore and when;
But, ah, are you counting, my brother,
The worth of the children of men?

And what of your boy? Have you measured
His needs for a full-growing year?
Does your mark as his sire, in his features,
Mean as much as your brand on a steer?
Thoroughbred: that is your watchword
For stable, and pasture, and pen;
But what is your watchword for home, sir?
Answer this, Ye Breeders of Men!

— *Better Boys — Better Men.*

Their Resolutions

There were three little folks, long ago,
Who solemnly sat in a row
On a December night,
And attempted to write
For the new year a good resolution.

"I will try not to make so much noise,
And be one of the quietest boys,"
Wrote one of the three,
Whose uproarious glee
Was the cause of no end of confusion.

"I resolve that I never will take
More than two or three pieces of cake,"
Wrote plump little Pete,
Whose taste for sweet
Was a problem of puzzling solution.

The other, her paper to fill,
Began with, "*Resolved*, That I will — "
But right there she stopped,
And fast asleep dropped,
Ere she came to a single conclusion.

— *The Independent.*

"Take this thought, dear friend, to cheer you,
And to life add greater zest,
That the orb of your horizon
Is defined within your breast."

YOUNG MOTHERS

The Story Hour

AGNES LEWIS CAVINESS

"BETWEEN the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the children's hour."

"Tell me a story!"—half command, half entreaty: how many times did you fling it out when you were a child? It is one of the inheritances that are passed down from generation to generation, the demand which the child mind makes upon the mature mind for food. Shall we satisfy the demand? With what shall we satisfy it? These are current questions in father-land and mother-land, and it is our business to find out the answers.

No one ever really asks the first of these questions. As soon ask, Shall we give them three good meals a day? or baths and clean clothes at regular intervals? or new shoes when the old ones wear out with unbelievable rapidity? And yet, can you remember having had this ardent request answered by an epic line something like this:

"I'll tell you a story about Johnny Morey,
And now my story's begun;
I'll tell you another about his brother,
And now my story's done!"

Probably it was justifiable. Probably mother couldn't cut out a blouse and tell stories at the same time; or father could not get those estimates made up before bedtime and tell stories too. But it was maddening, all the same, now wasn't it? You remember well enough, don't you?

No; as a general thing, when a child begs, "Tell me a story," he has a right to that story. Perhaps not that minute. You may have to think fast (and being a parent, you have learned to think fast long ago), and postpone the story to some future time. But if you do, make it definite. Don't say, "Oh, run along; I can't be bothered with you!" Count it a real engagement, and don't forget your promise; it ought to be as sacred as your word to any fellow citizen. And when the time comes, be prepared, and give him a good one to make up for the wait.

To those who say, "I can't tell stories; I don't know how," I shall have to say, "Then learn how." Children have grown to happy, normal maturity without "store" playthings, but not without stories. Bread and milk and butter keep children alive, but it's hugs and stories and kisses and comfortable hours with father and mother that make them grow.

When shall be the story time? Naturally, at bedtime, "between the dark and the daylight," that little hour when hearts are tenderest and most closely in tune. Of course I know it takes a keener mind to tell a story than to read one; sometimes a tired brain can force words to the lips, but cannot force thought or memory. Sometimes you are too tired

to do anything more than repeat a short psalm or sing a hymn with them; but children are more reasonable than we think, and if it does not occur too frequently, they accept the explanation. However, I have often found the story rests me as well as the children; so I do not often excuse myself on the grounds of being too tired.

It must be remembered that bedtime is not the best story time for all children. There are those to whom it acts as a stimulant rather than a sedative, however quiet the story. Such cases can be discovered only by experience; and then a course must be followed that is in harmony with the conditions.

But even for normal children, bedtime is not the only occasion for stories. If a mother does all her own work, there are often times when she cannot leave her duties to go out with the children or play with them, when she could by an effort tell a story as she works. Ironing time and mending time are two good occasions. The children seldom see me get out the iron or the mending basket, without setting up a clamor for stories. Recently I have entered upon Old Testament narratives as an ironing-day theme. This week it was the adventures of Joseph,— oh, wonderful tale! Several times Elizabeth Ann had to weep in sympathy, but we all pulled through and came to clear sailing, with Israel safe in Egypt, before we had to put the board away and get dinner. If you wait till every corner of the house is in order and your hands empty, before you tell your story, it may never be told; so get the story in with the work, and the children will all be better off and happier. Incidentally you yourself may become so interested in the story that the time passes quickly and the day's tasks move more easily because your mind is wholesomely occupied while you work.

What shall we tell our children? Bible stories for one thing, of course. When my first-born was a toddler, we were so fortunate as to have his grandmother with us for a few months. During that time they took the newness off a red-leather copy of "The Desire of Ages," telling each other "Jesus stories," with the pictures as texts. Those loose leaves in that book have always been very precious to me; for I believe there was started a priceless foundation in a love for Jesus. Bible stories, well told, never grow old.

Tell them stories of your own childhood. Who does not love to hear about, "when mother was a little girl"? Don't let your child feel as one boy did who observed, "My father never was a boy. He can't remember a thing about being a boy. Must 'a' been born growed up!" That is an awful indictment. You can remember childhood stories if you try. Think hard. It will pay you well.

Tell them animal and plant-life stories, to teach them the miracles of God's wisdom and love. Tell them stories you "make up," to illustrate lessons you are trying to help them learn, and tell them well enough to the point so your lad will look at you with a shrewd eye at the finish, and grin, and say, "I know why you made that one, mother. It was

'cause we were cross to baby this afternoon when he bothered our game." Then give him a "bear hug" and a big "love spank," and tell him you're glad he "sees through," and tell him you're counting on him to be more patient with baby tomorrow.

Tell them stories of missions and missionaries. How children thrill to the glory and beauty of the supreme sacrifice for the sake of the gospel! No greater heritage can be given children than a "speaking acquaintance" with the heroes of the history of missions.

Don't tell them any so-called "Sunday school stories," with a moral tacked on at the end where it does not fit. Don't tell them anything that would suggest or create fear or passion or self-indulgence. Tell stories of industry, of courage, of loyalty, of self-forgetfulness, of nobility; and remember that children are the keenest judges on earth. They know sham, and they know real worth; don't try to give them the one for the other.

The soil is yours for the planting. Sow whatever you will for your harvest. Your harvest is sure; but sow now. Next time the children say, "Tell us a story, daddy!" "Tell us a story, mother!" that is your opportunity to sow. Embrace it.

Program for Young Mothers' Society

MRS. W. L. BATES

First Meeting in April, 1923

Part I, Lesson 4

OPENING SONG.

Prayer.

Practice of Cradle Songs. (Do not be afraid of practising these songs very freely at the society meetings. Some mothers have no instrument at home, and would have no way of learning them other than at the meeting. Sing them over and over while about your work at home. You will be surprised how quickly the children will catch the spirit.)

Children pass to the playroom.

Secretary's Report.

Roll Call.

Memory Work: Psalm 121.

Lesson: Review points to be remembered in the art of story-telling. Let the teacher call on different members present to each tell one of the stories in this lesson. Each story to be followed by short *constructive* criticism.

Assignment for next meeting.

Discussion: How can we extend the benefits of this Society to at least every mother in our church who has children of pre-school age?

Closing Song.

Mizpah.

Second Meeting in April, 1923
Part II, Lesson 4

OPENING SONG.

The Lord's Prayer in Concert.

Practice of Cradle Songs.

Children pass to the playroom.

Secretary's Report.

Roll Call.

Lesson: Let the teacher introduce each subject, and follow the paper and discussion of each subject by emphasizing the points to be remembered.

Five-minute Paper: "The Teaching of Industry." Discussion, 5 minutes.

Five-minute Paper: "God's Natural Laws." Discussion, 5 minutes.

Flower Study: Review the previous flower study—giving parts of flower, etc., with special reference to the teaching of sex in flowers. How can this study be connected with proper Sabbath observance?

Five-minute Paper: "Garden Work; Our Part; Laws of Growth." Discussion, 5 minutes.

Five-minute Paper: "Partnership with God in Creation." Let each member suggest one way in which this thought of partnership may be applied to our relations with our children.

Pass out lessons for May.

Close with the Memorial Song and Mizpah.

How About It?

"How about it this month?" I hear the mothers asking, for they all want to know just how fast we are growing. Surely the growth of the Y. M. S. has been rapid, and even now, after the lessons are started, we are still growing. Other mothers agree with the one who said, "I think we have now begun at the right end of education."

A mother from Syracuse, N. Y., in a recent letter, says: "How I wish every mother in this city could realize the value of these lessons. I think they are wonderful, and are a part of God's answer to the heart cry of fathers and mothers, teachers and workers, in these times."

Here is the list of societies as it now stands, Feb. 25, 1923, aggregating a membership of 518, with forty mothers studying alone, thus making a total of 558 members.

Sioux City, Iowa.
Sawtelle, California — Alma Mater.
Eagle Rock, California.
Ruthven, Iowa.
Tulsa, Oklahoma.
Bridgeton, New Jersey.
Berrien Springs, Michigan — College Grove.
West Palm Beach, Florida.
Sanitarium, California.
Holcombe, Wisconsin.
Miami, Florida.
Lockwood, Missouri — Orchardale.
Belleville, Michigan.
High Point, North Carolina.
College View, Nebraska.
Ooltewah, Tennessee — Collegedale.
Portland, Maine.
Portland, Oregon — Tabernacle.
Berrien Springs, Michigan — Kan Doo.
Aledo, Illinois.
Mountainside, Jamaica.
Loveland, Colorado.
Loma Linda, California.
Los Angeles, California — Carr Street.
Los Angeles, California — Edendale.
Long Beach, California.
Lodi, California.
Cleveland, Ohio — No. 1.
Jaroso, Colorado.
Sioux Rapids, Iowa.
Reeves, Georgia — Hurlbutt Farm.
Syracuse, N. Y. — Mothers' Study Club.
Pasadena, California.
Cooks, Michigan.
Corning, California.
Duluth, Minnesota.
Wellington, Ohio.
Madison, Wisconsin.
South Lancaster, Massachusetts.
Dinuba, California.
Berrien Springs, Michigan — Not yet named.
Richmond, Virginia.
Blue River, Wisconsin.
Canaan, New Hampshire.
New Bedford, Massachusetts — Portuguese.
Culbertson, Nebraska.
National City, California — Paradise Valley Sanitarium.
Crawford, Nebraska.
North Topeka, Kansas.
Delano, California.
Clayton, Washington.
Los Angeles, California — Lincoln Park.
Phoenix, Arizona.
Glendale, California.
Atlanta, Georgia.
Los Angeles, California — Exposition Park.

In the following places are mothers who are pursuing the course alone:

Ruff, Washington.
Clintonville, Connecticut.
Fort Worth, Texas.
Hampton Falls, New Hampshire.
West Union, Ohio.
Hesperia, Michigan.
Lakeland, Florida.
Culbertson, Nebraska.
Medford, Massachusetts.
St. Mary's, Ohio.
Virginia, Minnesota.
Mount Vernon, Ohio.
Wells, Minnesota.
St. Augustine, Florida.
La Grange, Illinois.
Kewanee, Illinois.
Sanger, California.
Redlands, California.
Takoma Park, D. C., Sanitarium.
Linkoping, Sweden.
Jacksonville, Florida.
Loma Linda, California.
Takoma Park, D. C.
Wakeman, Ohio.
Cleburne, Texas.
Empire City, Oklahoma.
Priest River, Idaho.
Date Creek, Arizona.
Fresno, California.
Wray, Colorado.
Albert Lea, Minnesota.
Hutchinson, Minnesota.
Armstrong, Missouri.
Moscow, Idaho.
Boulder, Colorado.
Fort Dick, California.
Swatow, China.
Muskogee, Oklahoma.
Medway, Massachusetts.
Knoxville, Tennessee.

(*Concluded on page 293*)

I WAS WONDERING

And So I Thought I'd Ask You

WHAT would you do with a child who tells untruths and insists that he is telling the truth?

The causes of lying are various, and in the case of each child the parent must know the cause if he is to make progress in the remedy. Some children have a hereditary tendency to untruth, and that is the most difficult kind to deal with. The best that can be done is to build up his sense of honor by examples of great and truthful men, by evidences of the advantages accruing to him through truth-telling, and sometimes by sharp punishment for lying.

Another great cause of prevarication is fear. Most children, timorous children, especially, seek escape from punishment for conscious wrong-doing or for mischief, by lying about it. (The practice, indeed, is not confined to children.) The individual child must be known, to fit the remedy to his case; but in general it may be said that the parent should, so far as possible, remove the cause of fear. We punish too often because of our own exasperation, rather than from a right sense of the child's good. If children can come to know that a whipping does not necessarily follow every departure from established rules of conduct, and especially that the telling of the truth about his own wrong-doing brings the reward of parental appreciation rather than the penalty of parental displeasure, they will be helped greatly in telling the truth.

Other children "lie" because of a vivid imagination; and it is often a question whether in these cases the fault is not in the parent's stupidity rather than in any delinquency of the child. ~~Read "Truth-telling and Children's Lies," in the March HOME AND SCHOOL.~~

Is it right to whip a child to get him to go to sleep?

The age of the child is not stated: let us suppose him to be from one to five years of age. Under normal conditions the normal child goes to sleep at the proper time without persuasion. The nervous child, under excitement, or under the stimulus of his own activities, may be unable to go to sleep. For such a child conditions should be made as favorable to sleep as possible, at the bedtime hour. Nothing of an exciting nature, either story, or romping, or any other activity which rouses his mind, should be allowed at the time. Whatever will tend to soothe his nerves and quiet him, should be provided. With most children the quiet story will help. The lullaby, with the little form snuggled in mother's or daddy's arms, will never lose its potency. Whipping, in the usual circumstances, would be more an indication of the parent's impatience than an insurance of sleepiness.

However, there may be occasions when the little child, of a year or two old, may be made to understand by a few smart spats that mother means business when she says, "Go to sleep." It could hardly be advisable or effective with an older child. The conditions as well as the will of the child must be reckoned as factors, and due regard given to them.

When should one use "part with" and when "part from"?

Josephine Turck Baker, in "The Correct Preposition," says:

"*Part with* is to relinquish possession; *part from* is to relinquish companionship.

"*With*, give up; as, The miser will not part with his money.

"*From*, take leave of; as, He parted from his friends with regret.

"'He owned that he had parted from the duke only a few hours before.'"

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