

HOME and SCHOOL

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Great Possessions

ARTHUR W. SPALDING

"As He was going forth into the way, there ran one to Him, and kneeled to Him, and asked Him, Good Teacher, what shall I do that I may inherit eternal life? . . . And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in



heaven: and come, follow Me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions." Mark 10: 17-22, A. R. V.

What Choice Shall We Make?

Josephus (or whatever that rich young ruler's name was), Josephus had gotten tangled up in the System of his time,—System with a capital "S," the Established Order, the Method of Procedure, the Way of Doing Things. Somebody had started him out on his way to the Kingdom loaded with Goods, and for the life of him he never could turn those Goods into Good. He just couldn't catch the formula. Something, the essential something in it, always eluded him. He went from one school to another: he joined the classes of Rabbi Hillel, and he attended the lectures of Rabbi Sammai; he sat at the feet of Gamaliel, and he made a confidant of Nicodemus; but somehow, study as he might, try as he would, he never could become satisfied, he never could

feel that he had eternal life. He added precept to precept, and method to method; kept loading up and loading up, burdening his mind and congesting his time and taxing his strength; and when at last he came to Jesus, he had *great possessions!*

And then he couldn't let go. He wanted something he didn't have, but he couldn't sacrifice what he had to get that thing. "What!" he said, "give up the fruits of all these years, and beggar myself? How I have toiled, and sacrificed, and yearned, to get and to keep these great possessions! And I did it all for the sake of the Kingdom of God. How then can I now throw them over? What would people say? And what would I do? Surely there is some way for me to keep these great possessions, and by adding some little secret ingredient that I as yet lack, gain through them eternal life. Good Teacher, show me how!"

But the Galilean Teacher, looking upon him and loving him, could only

say, "Your great possessions are in your way. Get rid of them, and come, follow Me. Greater possessions than these are within your reach."

Open Your Eyes

Now of course Josephus (or whatever was the name of that rich young ruler), Josephus is long ago dead. And it is all too easy to condemn Josephus for not seizing his great opportunity; and it is quite as easy to say that we never would turn away sorrowful, as Josephus did, because of great possessions. But that is merely a commentary upon our lack of ability for self-analysis; because as a matter of fact we are meeting daily, and not always successfully, the same test that Josephus failed to meet.

You take this matter of education. (Great possessions, you know, do not always consist of houses and lands, stocks and bonds, money in the bank.) We have a great System with its traditions and its policies, its pedagogy and its methods, its curricula and its forms. We have great possessions. Our aim — if we understand at all our right aim — is to develop and train proportionately the bodies, minds, and souls of our children. "True education . . . is the harmonious development of the physical, the mental, and the spiritual powers." — *"Education,"* p. 13.

Well, are we doing it? How well are we doing it? Does there come to us sometimes the suspicion that something is lacking? Do we notice that the health of the children is suffering? Do we observe that little brains are being crammed to the leaking point? Are we troubled by the fact that the spirituality, even the morality, of our children is not all we would have it to be? And then do we come to the Master and say, "Great Teacher, show us what we must do to have the life of God and to give it to our children"?

Suppose then the Lord says to us: "A return to simpler methods will be appreciated by the children and youth. Work in the garden and field will be an agreeable change from the wearisome routine

of abstract lessons to which the young minds should never be confined." — *"Counsels to Teachers,"* p. 187.

"Oh, but we can't find the time for that! Why, do you realize that the day's program is jammed full already? and that I have to resort to five and ten minute recitations to get in all my classes? and that if we don't get through that textbook within the specified time, I cannot pass my children with good grades? There is just no time for anything outside the schoolroom. And it wouldn't simplify things; for they are just ungovernable when they get out of doors. Simpler methods, indeed!"

We have great possessions!

Choked with Cares

Suppose the Lord says to us: "There is danger that both parents and teachers will command and dictate too much, while they fail to come sufficiently into social relation with their children or scholars. . . . If they would gather the children close to them, and show that they love them, and would manifest an interest in all their efforts, and even in their sports, sometimes even being a child among them, they would make the children very happy, and would gain their love and win their confidence." — *Id.,* pp. 76, 77.

"Well, you don't seem to realize that life is a struggle with us parents. It is grind, grab, grunt from morning to night to make a living. If we had the money that some folks have, we would take our leisure, and do more for our children."

"And we teachers! Why, we can't just *play*; we have to earn our salaries! They are trying now to foist these new Junior plans on us, which demand so much association and outdoor life with the children. Oh, well, I know what I will do, what I shall have to do: I'll just have them *read* about them, and *recite*. It's one more straw on the camel's load."

"These are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfec-

tion." Luke 8:14, A. R. V. They see the need, they hear the direction; but they turn away, perhaps sorrowful, for their great possessions weigh them down.

No Sympathy?

"But have you no sympathy for the overworked parent, the hurried and harassed teacher?" Yes, all sympathy; for the experience of each has been mine for more than twenty years. I think I know pretty well the problems of both parents and teachers. But I know also that God is calling us to higher things, to more complete success, to greater possessions. And I am certain that the thing which is standing in our way is our "great possessions" of science, and experience, and custom, and prejudice, and habit; and that until we get rid of such "great possessions," we shall never find the way into the life of Christian education. The way out of our difficulties is to make the time to find Christ and enthrone Him in our educational work.

Mind, I am not saying that every one must throw away all his science, and his training and his experience in education. All these may be helps rather than hindrances. There were many besides the rich young ruler who asked of Jesus the way of life, and not to every one did He answer, "Sell all that thou hast." But when those great possessions stood in the way of an understanding and a reception of life, then Jesus said, Get rid of them. And just so today, when our great possessions of science, and methods, and plans, and curricula, stand in the way of God's directions as to what Christian education should be, so that we are prone to



Will We Remove the Obstacles?

answer, "It can't be done!" then it is time to get rid of those great possessions, and following Jesus, find the life that is in His truth.

"I have been shown that in our educational work we are not to follow the methods that have been adopted in our older established schools. There is among us too much clinging to old customs, and because of this we are far behind where we should be in the development of the third angel's message. Because men could not comprehend the purpose of God in the plans laid before us for the education of workers, methods have been followed in some of our schools which have retarded rather than advanced the work of God. Years have passed into eternity with small results, that might have shown the accomplishment of a great work. If the Lord's will had been done by the workers in earth as the angels do it in heaven, much that now remains to be done would be already accomplished, and noble results would be seen as the fruit of missionary effort."—*Counsels to Teachers*, p. 533.

An Open Door

At the Educational Convention—at Colorado Springs, just closed, the following action was taken:

"Realizing that we have not yet attained to the perfection demanded in the testimonies of the spirit of prophecy, in either the methods or the curriculum of our elementary church schools, and that we need to learn how to come into closer conformity to the instruction given concerning simplicity, naturalness, and companionship in methods of teaching, and concerning relief of the congested curriculum and the inclusion of such basic work as gardening, nature study, physiology, and practical hygiene;

"We recommend, That elementary church schools be selected whose teachers have vision, initiative, and faith in God's word concerning educational principles, plans, and methods, such teachers being invited to go forward, with earnest prayer, study, and experimentation, and under the encouragement and supervision of our educational secretaries and superintendents, in the development of a system of education, as to environment, curriculum, and methods of teaching, which shall follow the directions of the spirit of prophecy.

"And we further recommend, That schools wherein such efforts are bearing evident fruit shall be made the objects of observation by educational leaders, who shall disseminate the information gained, to the end that as a body we may finally adopt more natural and purposeful plans, in accordance with the revealed will of God."

Some teachers, some normal directors, have said to me that they could not feel free to develop any plans or methods which their experience might recommend to them, because they were held to the system in use. If any have been justified in such a feeling, this action, I take it, relieves them. The way is opened for study, experimentation, and advancement. It does not, however, mean independent, unco-ordinated, irresponsible juggling with educational plans. There is to be co-operation, counsel, supervision, that there may appear among us "experiment stations"—model schools. The action is in harmony with the following instruction:

"Let every teacher in our schools and every manager in our institutions study what it is essential for them to do in order to work in His lines, and carry with them a sense of pardon, comfort, and hope. Heavenly messengers are sent to minister unto those who shall be heirs of salvation; and these would converse with the teachers if they were not so satisfied with the well-trodden path of tradition, if they were not so fearful of getting

away from the shadow of the world."—*"Testimonies," Vol. VI, p. 161.*

Deeply cognizant of the need for betterment of our elementary educational system, and believing that some studies, experiences, and observations resulting from years of practice and experimentation in both home and school education, will be helpfully suggestive to parents and to teachers, I shall offer twelve articles under the general title of this paper. This first instalment is in the nature of an inquiry, the next three will be upon general principles of teaching, the succeeding six upon particular branches of study and methods of teaching them, and the last two upon some problems of parents and teachers.

I hope that this year will see a movement toward a fuller realization of the ideal Christian education as set before us in the "Testimonies," "Education," "The Ministry of Healing," and "Counsels to Teachers." The responsibility rests equally upon parents and teachers. One great reason why educational reform has been held back is that many parents have been too conservative, too suspicious of any departure from methods in which they themselves were trained. Teachers need to become progressive; so also do parents. Let us both study and go forward together.

"Churches where schools are established may well tremble as they see themselves intrusted with moral responsibilities too great for words to express. Shall this work that has been nobly begun fail or languish for want of consecrated workers? Shall selfish projects and ambitions find room in this enterprise? Will the workers permit the love of gain, the love of ease, the lack of piety, to banish Christ from their hearts, and exclude Him from the school? God forbid! The work is already far advanced. In educational lines everything is arranged for an earnest reform, for a truer, more effective education. Will our people accept this holy trust? Will they humble themselves at the cross of Calvary, ready for every sacrifice and every service?"—*"Testimonies," Vol. VI, p. 204.*

"SEEK always the good of your pupils; let good to yourself be incidental."

"X" Goes Off to School

EARL DERR BIGGERS

SOME fifteen years ago Jim Harrington was serving a New York newspaper as foreign correspondent. His was a roving commission, the East, both Far and Near, his stamping ground, and he had an uncanny habit of being where things happened. With his usual luck he arrived one day in a Balkan capital just two hours before a disgruntled subject took it into his head to assassinate the king. It is Jim's boast that before the royal blood was dry on the carpet he reached the room in the palace where the surprised monarch met his finish.

He hadn't behaved very well, this king who made the hasty exit, and his subjects were glad to welcome a new deal. Their thoughts turned instantly to a gray stone house some ten blocks from the palace, the home of the late ruler's younger brother. This brother also was no more, and his end had been violent too, but in the big stone house lived his widow and her son. The latter was a boy of six, an infant hardly out of the nursery, yet upon his little head the limelight was shining now. On the night of the assassination, when they were giving him his supper and urging him to bed, he heard a great mob shouting outside his window. He stepped out onto a balcony and waved to them. Amid the jumble and roar of their voices he recognized the word "king," and he knew that they meant him.

On the morning of the coronation, with his usual feeling for the human and dramatic, Jim Harrington rode first to the gray stone house. The scene that awaited him there

was rather like comic opera. In the street stood a troop of cavalry, their decorations flashing in the sun. Close to the curb was an open barouche with four prancing white horses. After a time the door of the house opened and a woman came out. She was dressed in mourning—the one somber note in all that joyous scene. She led by the hand a ridiculously small boy, stiff and unnatural in a gaudy crimson uniform. For a long moment the woman stood there, seemingly rebellious, then she bent down and kissed her little son. His hand was still in hers, and as he drew away she clung to



So, finally, she released his hand, and very erect and dignified, he marched down the walk between two rows of soldiers.

it, as though reluctant to let go. Jim Harrington, watching, knew something of the longing in her heart. But on the adventure upon which her boy must now set forth, custom decreed that he travel alone. So, finally, she released his hand, and very erect and dignified he marched down the walk between two rows of soldiers and was helped into his carriage.

When he was seated, and while that dazzling cavalcade was getting under way, the child looked back at his mother, a dazed, appealing sort of look. She smiled and waved. There was a great clatter of hoofs on the pavement. The carriage moved. The little boy sat very straight, his eyes determinedly ahead. In another instant his back was turned toward his mother and his home. For a moment the woman continued to wave, then she went suddenly limp against a pillar. Jim Harrington saw that she was weeping, and he did not blame her. She was thinking of the responsibilities now on those small shoulders, of the temptations that lay ahead. What of the end — violence and disaster, perhaps? Still, there had been no escape. For better or worse, she must give her boy to the state.

Meanwhile, down the flag-bedecked avenue through a wildly cheering throng, erect and frowning and determined, rode the little boy. As though he too looked forward to the future, his face was serious. He had not wished for this, but here it was. Whether he wanted to or not, he had to be a king.

Many years later Jim Harrington had reason to recall that picturesque scene in a far-away foreign capital. His wandering days were long since over; he was now editor of a New York newspaper, with a home in the suburbs and an attractive family. On a certain Tuesday morning early in September — it happened to be his day away from the office — an unaccustomed stir ran through the house. The center of interest appeared to be a rather startled

little boy of six, Jim Harrington, Junior. His face was scrubbed, his suit was newly starched. About him his mother hovered anxiously; now she attacked once more with the brush an errant lock of hair, now she knelt at his feet to fasten his shoe laces with knots that would not come untied.

Jim Harrington went out upon his porch. No troop of cavalry, no barouche drawn by four prancing white horses, waited before the house. Only two older boys who had volunteered to escort little Jim to school on his first day. "Just a minute," Jim Harrington called to them.

Mrs. Harrington came out. By the hand she led a ridiculously small boy, stiff and dignified in his starched suit. For a long moment she stood there, seemingly rebellious, then she bent down and kissed her little son. His hand was still in hers, and she seemed reluctant to let go, but on the adventure upon which her child must now set forth, custom decreed that he travel alone. So finally she released his hand, and he marched down the walk to join the other boys.

Out on the street he looked back at his mother, a dazed, appealing sort of look. She smiled and waved. The little figure stiffened and moved on. Jim Harrington put his arm about his wife. He saw that she was weeping, and he did not blame her. She was thinking of the future, of the responsibilities now on those small shoulders, of the temptations to be faced. What of the end? If only she could have kept him home forever! But there had been no escape, she must give her boy to the state.

Meanwhile, under the tall trees that lined the shady street, little Jim marched on. There was no sound of hoof beats on the pavement. There was, in reality, no wildly cheering throng. But Jim Harrington heard in imagination a low murmur of approval; the old régime had been none too successful, the people welcomed a new deal, a new



Out on the street he looked back at his mother, a dazed, appealing sort of look.

generation. Even viewed from the rear, little Jim looked serious and determined. He had not wished for this, but here it was. Whether he wanted to or not, he had to be a citizen.

Jim Harrington went upstairs to his study. The house was strangely quiet. Only the week before, seeking to do some writing at home, he had been forced to protest. "For goodness' sake, Jim, can't you get along without all that pounding?" There was no pounding now.

He sat at a window and stared out across the lawn. What was it all about, anyhow, this school business? For sixteen years or more, the schools and the college would have his boy. What would they make of him? What would they give back to the parents at the end of that time? Was the school system efficient? Did it build character as well as teach facts? Why—here was the most important institution in the country, and up to this moment Jim Harrington had never given it a thought.

He sought to hark back to his own school career, but his memories were blurred. A lot of facts—yes. Pathetic, lonely little facts. Facts he had never seen in their relation to life. Rice and ivory are the exports of the country. The Amazon is a river in Brazil. Thence they advanced five and twenty parasangs. *Amo, amas, amat*. A straight line is the shortest distance between two points. Let x equal the unknown quantity—

He stopped. The unknown quantity! Why, that was little Jim, marching off to school. Marching off to be multiplied and divided, added to and subtracted from. Little Jim was x . And all over America that morning, along broad avenues, down shady country roads, through stuffy tenement streets, other little unknown quantities had gone forth to meet their destiny. What of the moment when these unknown quantities became known at last? What manner of men, what manner of women? On the answer to that hung the fate of the nation—the world, perhaps.

And the answer was largely in the hands of the teachers. What remarkably important people these teachers were! He'd never thought much about teachers before, but now that little Jim was in their care, he began to wonder. Were they competent, broad-minded, sincere? Important—why, they were just about as important as any group of people in the world. Were they selected with a full realization of this fact? Were they rewarded accordingly?

He thought back over the teachers he had known. A few stood out in his memory, clear-cut, inspiring personalities. The rest were gone and forgotten, conscientious but colorless folk. He remembered his first, a stern, cross-looking woman, but kindly underneath—he could still feel her fingers under his chin, fastening his reefer securely on a cold winter's day. And there was the sweet-faced, gray-haired woman who had been the earliest to recognize his

talents. Then, years later, the brilliant little man who sat at the top of a college dormitory and humorously demanded — and got — the best each boy had to give. And the great scholar who died while Jim was at college, and had been borne for more than a mile between two rows of boys who stood sorrowing, bareheaded in the snow. These and a few others — they had done more than call his attention to facts. They had left their impress on his life.

He thought of little Jim now in the warm schoolroom, trying to keep his eyes from straying to the trees that nodded outside the windows. A busy woman at the desk, with forty little unknown quantities before her. What could she do? Teach them facts — yes. Treat them all alike, the genius and the dunce. Was it fair to ask more of her? If little Jim should reveal some unexpected bent, should prove different from the others, could she stop and mold him in a special pattern?

No, that was too much to ask. For the first time Jim Harrington realized that the parent had also his part to play. So few people seemed to know this, just sent their little unknown quantities off to school, and let the matter drop; left it all to the teachers, and were rather surprised and annoyed with the finished product when finally it waited on their doorstep.

Yet what did they expect? Facts could be taught, knowledge, but the rarer quality, wisdom — that was another matter. A boy might learn to bound a score of countries, to conjugate a thousand verbs, to repeat word for word the contents of every textbook printed, and still be poorly equipped for life. What of the finer points of character, — consideration for others, a passion for justice, a sane and understanding patriotism, a love of beauty? Wouldn't it be slacking to leave all these to the teachers? Had the parent no duty to perform?

"It's up to me," Jim Harrington thought.



Here was his unknown quantity thrown back at him, unknown still, careless, lacking the spark of wisdom, utterly at a loss how to tackle the struggle ahead.

Across the street he saw young Frank Wilcox, his neighbor's son, stroll lazily down the front walk, light a cigarette, climb into a smart racing car, and drive away. Frank had been through it all, through the schools and college, seventeen years of it. He stood at the end of the path upon which little Jim had set out that morning. Only last June Frank and his father had sat on their porch on the young man's first night at home after college graduation, and the elder Wilcox had been amazed at the unfinished product the schools had given him back.

Through all those school years he had signed the checks, asked no questions, paid no attention, just drifted along, hoping for a miracle. The miracle had failed to come off. Here was his unknown quantity thrown back at him, unknown still, careless, lacking the spark of wisdom, utterly at a loss how to tackle the struggle ahead.

"The old man's fault," Jim Harrington reflected as he watched Frank's car disappear down the street. "I'll not make that mistake. I'll do my part. I'll go along with Jim — side by side. The teachers can't do it all, unaided. I'll show him the relation of facts to life. I'll take an interest in the schools.

I'll meet the men and women who are teaching my boy. I'll help them in transmuting Jim's knowledge into wisdom."

No easy matter, he realized. Probably most parents made that same high resolve when their children first went off to school, perhaps even Wilcox, the man across the street. And then—the press of work, worry, care, and the high resolve melting—melting. Yes, it would take patience and strength of character.

But it would be worth it. Jim Harrington looked ahead to that far evening when he and his son would sit upon the porch. "Well, Jim?" "Well, dad?" A clear-eyed boy with a purpose in the world, with sense and understanding, with character. His unknown quantity known at last. A boy worth having, a boy he could hand on proudly for service to the state.

"It's up to me," Jim Harrington repeated. "My job and his teachers' job—they both began today."—*Collier's*.

High Points of the Convention --No. 1

ON our return from Colorado Springs we were everywhere greeted with, "What did you do at the convention?" More than five hundred people gathered from every section of the United States and Canada, and some from Europe, South America, the Far East, and from Southern Asia, busily working for two weeks, must surely have done something. In harmony with convention action, it is expected that a full report of the meetings will be published as soon as possible, that all may have opportunity to read a detailed account of what was done. In the meantime we will whet your appetite a bit.

First of all let it be said that the surroundings were as ideal as could be found anywhere. Stratton Park is located about five miles from the business section of Colorado Springs, and its elevation is nearly 7,000 feet. Everywhere scenes of grandeur meet the eye. Cheyenne Mountain and Mt. Cutler rise abruptly just behind the park. North Cheyenne Cañon and South Cheyenne Cañon lie on either side of Mt. Cutler. Snow-capped Pike's Peak is only a few miles away. Nature, all through that region, revels in strange and beautiful forms in mountains and rocks and cañons and caves.

The weather was, in the main, cool and pleasant. Frequent thunder storms served to give variety, and did us no great harm; and the hail brought us more variety. We were made to think of the hail that fell in Egypt on that long-ago day when Moses, at the command of God, "stretched forth his rod toward heaven. . . . So there was hail, and fire mingled with the hail, very grievous." We had "hail, and fire mingled with the hail," but not "very grievous." It was interesting to note that two days after the storm, in sheltered places there was still hail to be found. We wish for all our readers that they might hear the rolling of the thunder in the mountains. It is surely awe-inspiring.

The meetings were held in a large and comfortable pavilion, while those attending were accommodated for living quarters in tents on the grounds and in cottages near by. The murmur of dashing mountain streams lulled us to rest at night, and something more commonplace (the ringing of a bell) woke us in the morning.

It was a wonderful meeting to mark the passing of a half century of educational effort on the part of this denomination. We have every reason to be

grateful to our Father that His hand has been over us in dispensing blessings during the years, and guiding us along the way. Thoughts of His mercies led us to reflect on our own imperfections and stumblings, our short-sightedness and failure to comprehend the opening providences of God.

The opening address by Professor Howell gave something of a keynote to the convention. We cannot attempt to give a résumé of the good things in that address. We hope that most of our readers have had opportunity already to read the full address as found in the *Review and Herald* of July 12. We will, however, select a few passages upon which we will all do well to reflect. He reviewed very briefly his observations of the last few years in connection with the educational work in foreign lands, and said:

"Verily an anthem of praise is due our Master Teacher for all His gracious favors in granting us a part in such noble service, and in crowning our feeble and sometimes wavering efforts with such unwonted success as we discover when we review what has been accomplished for and through our young people."

"Beyond question we may say that our academies and colleges have justified their existence as training centers for workers, to supply the call of the fields. And I say academies as well as colleges, for another marked impression I received in the mission field, is the pronounced success as soul-winners made by men and women who never saw the inside of a college as students, and of others who have taken only the junior college course."

"While I believe heartily in the function of the college when rightly conducted, I am wary of the dangers that are sure to come if the spirit of professionalism, technical distinctions and honors and dependence on scholarship, diplomas, or degrees is allowed to become dominant. Vision and inspiration, and missionary zeal born of prayer and Bible

study, and humble dependence upon God, are indispensable to the missionary at home or abroad. To the extent that these can be maintained and strengthened by being fed daily on food for soul and mind, coupled with training in the practical arts of life, will the real success of our college work be measured.

"The mission field is no place for a bookish education. Diplomas and degrees in themselves are minor affairs, and graduate diplomas and degrees still more minor. But the love of God enlightened by the study of His Word and works and ways, and the love of souls fortified by true and ever-widening knowledge of the useful and usable in life, are all-prevailing and all-sufficient."

"I want to mention another discovery I have made during my labor and study in mission fields the last three years; there is no essential difference between the qualifications needed by the missionary in the foreign field and those needed in the home field. Recognition of this fact simplifies the work of the schools. It is doubtless because of this fact, too, that the highest test placed by the spirit of prophecy on the teacher in our schools is that he should be a missionary. How can he develop missionaries unless he is one? As well try to qualify carpenters in a blacksmith shop as to qualify missionaries under teachers who themselves are not active, aggressive soul-winners."

"And this brings me to the mention of another powerful impression made on my soul in the mission field, so strong I cannot shake it off day or night. It has to do with being so far behind where we ought to be, in giving the gospel to the world.

"In moving upon the hearts of the people, the Spirit of God has gone far beyond our present ability to follow up the openings of His providence. Everywhere in all lands multitudes are calling for gospel help that we seem absolutely unable to give them. I have seen with my own eyes these outstretched hands by the thousands, and know whereof I speak.



"Never can I forget the forty different delegations of South American Indians, numbering five to twenty-five each, that traveled on foot over rugged mountain and in thorny vale from twenty to ninety miles to press their Macedonian call in person on our startled ears, looking pleadingly up into our faces with the piteous appeal, "Won't you send us a teacher to teach us the gospel?" But not a teacher to send, not a dollar in the budget to spare! Four times over in assemblies of 500, 800, 1,000, and 1,500 we spoke to the multitude, and heard their appeal to stay with them longer, and teach them more of the way of life.

"Again in Central Africa, in Nyasaland, in Kenya Colony, in India, Burma, and China, I both saw like numbers and heard of others until it made my heart ache. In the Titicaca field we could have doubled our forty soul-winning schools in a fortnight, if we had had the men and the money. In the Congo we have one lone station and school among 15,000,000,

whose hearts open readily to the sound of the gospel. Standing on the populous plains of India, and beholding, not multitudes, but myriads of unsaved, we cried out, 'Men and brethren, what shall we do?'"

"Our schools hold the key to the situation.' For eight long years that message has been ringing in my ears. It has been the inspiration of my every endeavor, however ill-advised or ineffectual it may have seemed to others, in the direction of separation from the unsatisfying, misleading, fleeting things of this world in education, and of seeking to realize God's full purpose in calling our schools into being.

"I have had the privilege of seeing the magnificent work of our schools as represented in their product in the mission field, and have been thrilled to see the devotion, courage, and accomplishments of these noble men and women. As I have noted how fully they are now manning every form of aggressive en-

(Continued on page 29)



The Night When the Lord Passed Over

THE night was come, the last night in Egypt. All their lives the children of Israel had been slaves to the Egyptians, but now the Lord was working to free them, and He had promised to take them out of bondage, out of the land of Egypt, this very night.

"Gather all your children into your houses," said Moses to the Israelites; "for every house let a lamb be slain, and the blood sprinkled on the doorposts and on the lintel. Then let the lamb be roasted with fire, and never a bone be broken, and let all the people in that house, from the oldest to the youngest, eat of the lamb, with unleavened bread and bitter herbs. Have your shoes on your feet, and your loins girded, ready for a journey; for at midnight God will send His angel out to smite every one of the first-born of the Egyptians; but when the angel sees the blood upon the doorposts and the lintels of your houses, He will pass over you, and spare your first-born. Therefore this feast on the night that you are delivered from Egypt shall be called the feast of the Lord's Passover."

So all the Israelites made ready. They gathered their flocks and their herds together, ready to drive them out. They asked of the Egyptians gold and silver and clothing; and the Egyptians were afraid, and gave them what they asked for. They gathered their children into their houses as the night came on. Then at every house they slew a lamb, and sprinkled its blood upon the doorposts and the lintel.

So they prepared the supper of the roasted lamb and the unleavened bread and the bitter herbs. They put their shoes on their feet, and girded up their

loins, ready for the journey. And then in the night they ate the Passover feast, and waited for the word to go out of Egypt.

Now Moses had said to Pharaoh: "The Lord says, 'About midnight tonight I will go out through the land of Egypt, and all the first-born of Egypt shall die, from the first-born of Pharaoh that sits upon the throne to the first-born of the maidservant that grinds at the mill. And then you will let My people go.'"

So all the Israelites, when they had eaten the Passover supper, stood waiting, with their shoes on their feet and their loins girded, ready to journey when the Lord should tell them to go. They waited and they listened; for they knew that when the angel of the Lord should go over the land of Egypt, and smite the first-born in every house, a great cry would go up from the houses of the Egyptians, and then they would be told to go. But they were safe, and their children were safe; for at every Israelite house, on the doorposts and on the lintel, had been sprinkled the blood of the lamb, and when the angel should see that blood, he would not smite the first-born there, but he would pass over.

The night grew on, and the little children fell asleep; but still their fathers and their mothers and their big brothers and their big sisters waited, awake, with their shoes on their feet and their loins girded, ready for the journey.

Then, as the midnight came, far over the land went ringing the cries of grief from the Egyptians. For the angel of the Lord had gone over the land of Egypt, and had smitten the first-born in the house of every Egyptian, from the first-born of Pharaoh who sat upon the

(Continued on page 29)

"I Hate to Wash Dishes!"

MARTHA E. WARNER

YES, I think I will tell you about it. A little girl was washing dishes; and she pouted, and she scolded, and she slammed. So her grandma told her what I had written in HOME AND SCHOOL about dishwashing, and little girls, and mothers, and stories. And she promised to tell the little girl a story when the dishes were finished.

But the little girl said, "Huh! That Martha Warner couldn't get *me* to wash any dishes by promising to tell me a story, 'cause I know all the stories there are to tell, and I *don't* like to wash dishes. I *hate* them!"

To the suggestion that if she ever had a home of her own she would have dishes to wash, she replied, "Indeed I would *not*. We would take our meals at a restaurant. And if my husband didn't like it, I'd get a divorce, and he could get another woman. I'm *not* going to wash dishes, and that's all there is to *that*!"

And so the grandma wrote and told me about it, and she closed her letter with, "And now, Martha Warner, I am wondering just what course *you* would take with this little girl."

Well, that is a poser, isn't it? But as I have been thinking about the subject, I have come to the conclusion that correctly to diagnose this little girl's disease,—the hating of dishwashing,—one

must study, not only the child, but her mother, and her mother's mother.

For when a woman says she is glad, actually *glad*, when she breaks a dish, because it means one less for her to wash, *her* mother must have failed, somehow, somewhere, in the training of her daughter.

But the washing of dishes is no more to be hated or dreaded than any other task that has to be done over and over and over. It is only our viewpoint that makes it so. For the feeding of our families, so that they may live, and grow

to be useful men and women, is a sacred work. And in order to do it, dishes have to be washed.

Then why should we hate them? why should we grumble about washing them, or why should we allow our children to do likewise?

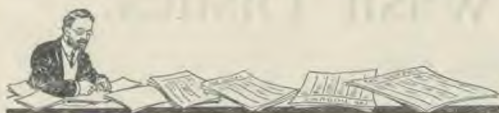
We should not. For the Word says, "Whatsoever

ye do,"—and that means whether you preach, or teach, or wash dishes—"whatsoever ye do, do *all* to the glory of God."

Now, when women get to the place where they can wash dishes to the glory of God, they may rest assured their daughters and their granddaughters will accept dishwashing as a part of the work that must be done in order that

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EDITORIAL

School Again!

SEPTEMBER is here, and very soon the teachers will be wending their various ways to the school buildings which for three months have been lonely and still. Now again the playgrounds will ring with happy voices and merry laughter. In May the children could hardly wait for school to close and vacation time to come. What plans they had for a good time! But now they can hardly wait for school to open. And again they have plans for joyous days.

Some of them are wondering about the new teacher of whom they have heard. What will she be like? Will they like her? Will she play with them? Yes, they are even wondering if she will be cross. Will she be strict and "make us mind"? We can hear one little sweet-faced girl say, "Oh, I know I shall like her!" And from the looks of her face, we think she will.

What Are the Teacher's Thoughts?

THESE are very busy days for her. There are so many things to do in these few days before she leaves for her school. This dress must be finished, that repairing done, and there are a few little things that she wants to do for mother before she goes away.

The summer has been such a busy one, for she has spent eight weeks in summer school. She wanted to be better fitted for her work. It was a hot summer, too, and she hasn't had quite as much rest as she wishes she might have had. But now her thoughts are mostly of the future. I know I shall like the children! I wonder if they will be good or naughty. I wonder how many of them are Chris-

tians. I hope they all will be before the year is done. And she silently prays, "O God, help me to be what you want them to become. Grant that my example may always be right. Help me to realize more and more my responsibility, and give me a greater love for souls for whom my Saviour died. O, may I lift up Jesus before them in my every word and action!"

In this critical time and with such a responsibility, the teacher's thoughts are solemn ones.

The First Day

THIS day, perhaps, means more than any other one day in all the year. Here, as much as in any place in all the world, or more than any other, perhaps, the old saying is true, "First impressions are the most lasting." Today's impressions mean much to the school. Today the teacher, by word, act, dress, and personality, will answer the questions that have been revolving in the minds of the children. Today they will decide whether she is a real Christian or not.

They will study her face, her hair, her dress, her words, her acts, the tone of her voice, and at night will be ready to say whether or not they like her. The few swift hours of this one day will in most cases tell what the school year is to be. Will it be one of profit and pleasure to all concerned? Let us make it so.

Who is sufficient unto the task? The Almighty can make every one whom He has called to the work, able to do it well. Will the prospect in all cases be bright? Oh, no, not always; but just "lean hard." Will there be discouragements? Yes, but "lean hard." Your Support will not fail you.

ETCHINGS



For a Mess of Pottage

"BEHOLD, I am at the point to die," cried the tired hunter; "what profit shall this birthright do to me?" So he sold it for a mess of pottage.

I am astounded at the current setting in among our people toward the city. Hundreds are going into the cities, where there are already tens of thousands. Do they consider at all what they are doing to their children? They pray that their children may be kept from evil, that they may be saved from the menace of the movies, and the pool-rooms, and the dance halls; and then they set them down where they can see and hear every inducement to give their souls to pleasure and dissipation. "Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?" Prov. 6:27, 28.

And why do our people pour into the cities? They answer me: "We can more easily get work there." "We find greater comfort and more conveniences." "It is not so lonesome." And even, "We have to, to get church school privileges."

Yet God says, "Get out of the large cities as fast as possible. Establish church schools. Give your children the word of God as the foundation of all their education."—*Testimonies*, Vol. VI, p. 195. He says: "It was not God's purpose that people should be crowded into cities, huddled together in terraces and tenements. In the beginning He placed our first parents amidst the beautiful sights and sounds He desires us to rejoice in today. The more nearly we come into harmony with God's original plan, the more favorable will be our position to secure health of body,

and mind, and soul." He says: "In no other way can the foundation of a true education be so firmly and surely laid."

What have parents to answer?

Because It's Father

FATHER, you have greater ability to train that boy of yours than has anybody else. You may say, "No, I haven't the necessary education. The teacher must do it." Well, the teacher may have to teach him some algebra, and physics, and history that you don't know; but you have still left the most important part of the education of your boy. You have a man to make of him. And every father and every mother is better able to teach the children than is anybody else. Why? Just because they are father and mother.

If you will give yourself to thought and study about it, you can understand your child better than any outsider, because that child is yourself. His traits of disposition, his eccentricities, his little quirks of character, and his current of thought, all were derived from you. You may, if you will set your memory to work, recall the same experiences in your life, and you may therefore help your boy and girl through the experience as no one else can.

Isn't it worth the time and the thought, the reflection and the patience and the ingenuity required, to be the helper and the leader of your child through life? Think! You are re-living your life in that child. You may overcome in him your faults, you may win through him victories you lost, you may build in him the powers you missed. You have the most wonderful privilege in the world, because you are Father.

Teaching Hints

United States History

MRS. N. A. RICE

HISTORY answers the what, where, when, how, and why. Most emphasis should be placed on the *how* and the *why* — carefulness in noticing the cause and effect.

Six things in regard to why history is studied might be a matter of interest in the child's consideration:

1. Pleasure derived.
2. Knowledge supplied.
3. Aid in appreciation of other things.
4. Better understanding of ourselves.
5. Sympathies with others broadened.
6. More efficient citizens made.

History is fascinating, profound, vital to the welfare of society, and something bequeathed to the human races as a sacred trust, giving the idea of individual and natural growth.

Presuming that the background of preparation in local historical facts has been laid through the primary and intermediate grades by means of stories, local things of historical interest, et cetera, let us launch into the preparation for clinching the interest and knowledge, as opportunity is presented in our grammar grades.

The first aim, in order, on the part of the teacher, is simplicity and clearness. "Divide and conquer" is a good rule in history as well as in war. These pieces are to be seized and mastered, one by one, — stories, biographies, scenes of primitive life; actions, achievements, movements; forms of government, civic virtues, social dangers; health and disease in home and state, triumphs and failures, and the reasons therefor.

Enthusiasm on the part of the teacher will generate interest in the children. None except an enthusiastic teacher can properly teach American history, for the teaching of history, to children at least, depends more upon the enthusiasm of

the teacher than upon any other factor. If I had to choose between a teacher of knowledge and one of enthusiasm, I would take the one with enthusiasm, for his enthusiasm would lead to knowledge, and both are essential.

It is our business as teachers to introduce the children to noble men and women, to situations viewed from all points, to scenes of beauty and truth and power; and to gather stores of material with which to build through all following years. Children's characters are ennobled by contact with such.

In case no course of study is in outline, the teacher should outline the course at once. The outline work in history is to the class what the skeleton is to the body.

History is a story of stories — in it all sorts abound. It is for us to sift the wheat from the chaff. American history is especially fortunate in a wealth of story. It is so, first, because of the innumerable splendid achievements that have marked our life from the early beginnings to the present; second, because of the rapidity with which the action has moved all along the line of our marvelous progress; third, because of the high nobility of character that has in nearly every case distinguished our great men and women; and, finally, because the stories of American history are true stories.

Introduce your class first to the textbook, by a brief story of what the subject covers — its importance, its great interesting features; and to the fact that acquaintance with men of renown will be made during the year. Tell a story of some man or woman who made a bit of history. After this, arouse interest in the *why* of American exploration and discovery — what circumstances led up to it, leaving it for the class to find out with the assistance of the following outline:

Old World Background to American History

- A. Conditions
 - 1. Western Europe
 - 2. Middle Europe
 - 3. Smaller European countries
- B. Life
 - 1. Peasants
 - 2. Nobility
 - 3. Clergy
- C. Power of Classes
 - 1. Clergy
 - 2. Kings
 - 3. Merchantmen and tradesmen
 - 4. Artisans
- D. Trade
 - 1. Between East and West
 - 2. Among Western nations

European history and older world history are brought in rather sparingly, and to explain rather than to supplement American history. We have no prejudice against the history of the Old World, we love it, but the history of our own country is so vast and so essential that we cannot afford to be sidetracked too much until we have, in a fashion, compassed it.

There are many other avenues through which children's appreciation of distant lands and distant ages may be enhanced. Exploration, discovery, and invention always answer the *needful* call. To the previous outline add the following:

- E. Need of sea route to Asia
 - 1. Old superstitions
 - 2. Work of Italians
 - 3. Work of Portuguese (Prince Henry)
- F. Columbus (1492)
 - 1. His plan
 - 2. Support of Isabella and Ferdinand (Why?)
 - 3. Execution of plan
 - a. His first voyage — San Salvador (Read to the class "On and On" by Joaquin Miller, "True Education Reader," Book Six, p. 197)
 - b. Subsequent voyages; results

Here is an opportunity to show the hand of God in guiding Columbus to lead out in the discovery of a new continent, which He planned to be the birth-place of this last message, and whose existence He had kept secret until this time of unfolding. (See "Source Book for Bible Students," p. 223, published by Review and Herald, first edition.)

Explorers and Discoverers

- A. Spanish
 - De Soto
 - Ponce de Leon
 - Cortez
 - Coronado
 - Pizarro
 - Balboa
 - Magellan
- B. English
 - Cabot
 - Drake (Spanish Armada) (Explain prophetic significance)
- C. Italian
 - Vespucci
- D. Portuguese
 - De Gama
- E. French
 - Narvaez
 - Verrazano
 - Cartier
 - Champlain
 - LaSalle
 - Marquette
- F. Dutch
 - Henry Hudson

If some of these are not found in the textbook, encourage the children to use reference histories, consulting index and appendix. Much reference work should be done in this year's work, and lessons can be enlivened by stories thus brought to light. For variety, different pupils might be assigned this reference work, and render a report in class.

Very few dates should be memorized, but such important ones as are selected should be thoroughly learned. All such dates will appear in the outline as notes are given.

The use of a notebook cannot be overestimated in teaching history. Each child should have his own. The best way is for the teacher to select the notebooks, loose leaf, and have them uniform. Plain paper cut the size of the notebooks and used for maps may be secured at the print shop of even a small country town, and should be inserted in the notebooks. Notebooks supplied with outline maps may be secured from the Iroquois Publishing Company, Syracuse, N. Y. These, having maps ready for use, are a time saver to the teacher of many grades. Routes of the most important explorers and discoverers may be traced on these

maps, in colors. Colors may be used and explained as follows:

Englishmen, red for blood that was shed;
Frenchmen, blue for their loyalty true;
Yellow we use for the Spaniard bold,
Who spent his time in search of gold;
Green for Italy's sons so grand
Who brought her fame, but won no land;
Brown for the Dutch, whose native soil
Was wrest from the sea by years of toil.

Avoid needless repetition, forsaking
not reviews.

Geography Seven

BLANCHE E. HICKS

THE teacher of geography has an opportunity to acquaint the child with the world's treasures. Don't allow the child to hate geography; he will like it if the teacher has a good background knowledge and knows how to teach it.

By the time a pupil finishes the seventh grade, he should know the important places in all the countries of the world; but do not let the geography class become only a drill on names and location of places.

A child will remember the places in a country much more easily if he has learned many interesting things about them by research work. While it is necessary to follow the textbook in general, the child should have access to plenty of source material. When a country is studied, the teacher may assign each member of the class a topic on which to study and bring a report to class. Be sure to make such assignments definite, and tell the child where to look for material. Valuable information may be found in geographical readers, magazines, encyclopedias, etc.

Children may be encouraged to make a collection of material to be used in geography. This collection may contain pictures from magazines, postcards, descriptive material from various sources. When the collection grows large enough, it may be classified by countries.

The following devices may help in remembering the location of places:
(1) A large map is before the class.

One pupil may stand with pointer in hand. The teacher mentions some important geographical name, and calls upon some child to answer, telling what and where. As he does this, the child standing points to the place on the map.
(2) After a place has been thoroughly studied, the children may be asked to locate places on a blank map. Require reasonable accuracy in this.

Teach free-hand map drawing. First study with the class the general shape of the country, its position, length compared to width, location of peninsulas, gulfs, etc. Other items help to get the correct relation of all the countries. If it is the map of Europe (which is very hard to draw), notice that the Italian peninsula is almost parallel with the coast of Jugoslavia. Observe the relation of Scandinavia to Denmark. Spain is square in general shape. The first efforts will be crude, but frequent and intelligent attempts will bring results. All criticisms should be constructive. When the main facts are well in mind, draw from memory. Then compare with the book. This work may be made very profitable and interesting.

Beginners' Reading

A TEACHER-FRIEND OF CHILDREN

BEGINNERS! Everything about them is strange and new! Up to this time they have spent active, care-free, busy lives. Now comes a great change, unless you, by a homelike atmosphere, put the little strangers at ease. A pleasant greeting from the teacher will be the first step toward this goal.

These little folks come to you equipped with no small amount of knowledge. It is your privilege to increase and enrich their knowledge. The teaching process should be adapted to the interests and activities of the children. This is true of teaching beginners the important subject of reading. It is important because of the relation it bears to all other subjects.

There should be a distinction made between *oral* and *silent* reading, the latter being much more important than the former. Space forbids enlargement upon this point. It has been successfully demonstrated that silent reading may be taught from the first steps in reading. Primary teachers are coming more and more to stress this point. Remember *oral* reading should not be neglected.

On the first day you are facing these little folks who *want to know*. You must know just *what* to teach and *how* you are going to help them to know, never forgetting for one moment that they will soon know you.

Their interests previous to this day were centered about home. They have come now to be banded together as a class. They are not strangers to the class group, because of Sabbath school experiences. Their next step is to learn to pass to and from class.

The material for the first reading lesson is introduced by an informal talk with them about the interests of their homes and their pets. Sometimes the dearest pet is a kitty. During this talk a few words are written on the board. As you speak the word *kitty*, write it on the board, saying, "This is the way the chalk says kitty on the board." Then as you talk about the kitty, do not say the word, but point to it and wait. They will say it. At the close of the lesson you may have words like these on the board:

kitty plays runs eats

Have the same words on cards in bold script. Show the word *kitty*. Ask, "Who can point to this word on the board?" Do the same with other words.

Second Lesson.—Review words with the cards and the words on the board. It is well to have a place on the board or on a large sheet of paper where these words may be left for daily review.

Get from the children sentences like,

The kitty plays.

The kitty runs.

The kitty eats.

Ask, "Which sentence says that the kitty eats?" etc. "Who can draw a line under the word *kitty*?" etc. "Who can find the word that tells what the kitty does?" By this time they begin to recognize a word.

Third Lesson.—When children begin to recognize their names and can have them used in sentences, their interest is increased. To teach the names, have the first name of each child on a flash card. Hand his name card to each child; for example, say, "John, this is your name." Then say, "I am going to write the name of each child on the board, and when I write your name, you may stand." When all names are written, ask each one to hold his card under his name on the board. When all are again seated, take cards and say, "When I hold up your name, you may stand." Have each name written on the board in some part of the room. Say, "Who can go and stand by his name on the other board?" From there let them pass to their seats, where some easy work, as laying sticks, etc., is to be done.

Fourth Lesson.—Review previous words and sentences, and teach the words *stand*, *pass*, and *sit*, in the same way as the names were taught. Use these cards to call and dismiss the class. This is a quiet way of doing things, and secures attention.

Continue work of sentences and recognition of words. Introduce the words *flower*, *leaf*, *stem*, *tree*. All the words of the colors are easily learned when written in the color. Be guided in the selection of words by the vocabulary of the primer to be used. I call such words as *is*, *are*, *has*, *have*, my helping words, showing the children how I could not talk to them without these words.

As soon as possible, use the children's names in board work; as, "Anna has a red flower;" "Henry has a white kitty;" "Mary loves the flower;" "Sadie may stand."

The length of words need not hinder the progress.

Home and School Association

Change of Name of the Association

IN those churches where there are schools, there have been, or should have been, Parent-Teacher Associations. There seems to be a nearly universal desire to have more help for conducting the meetings of this association than has been provided in the past; and since the organization of the Young Mothers' Societies, the Home Commission has received appeals for some lessons for the mothers of older children. Because of these various calls, the following action was passed at the Educational Convention at Colorado Springs:

"We recommend, That the Parent-Teacher Association be made more fully a medium for the instruction of parents in child-training and home-making; and to this end we suggest that the name of the organization be changed to 'Home and School Association,' and that a regular course of instruction for parents be conducted through it by the Educational Department of the General Conference."

So now our name is "Home and School Association." This change was made because the name Parent-Teacher Association really belongs to another organization. Now, at the very beginning of this series of lessons, is the time to organize, or re-organize, your association. Men of the school board, teachers, parents, you are responsible. Get to work at once, and receive the help provided by the studies given for the association. Use some originality in your work, but the studies given in this department of the magazine will help.

Even small churches can and should carry on this work. You need the help the same as the larger churches. We wonder if the superintendent will be able to report 100 per cent in the number of Home and School Associations.

Get busy, one and all! F. H. W.

Program for September

OPENING SONG: "Christ in Song," No. 558.

Prayer.

Secretary's Report.

Roll Call.

Collection of Ten-cent Fee.

Song: No. 513.

Parents' Reading Course.

"Testimonies," Vol. II, and "Quiet Talks on Home Ideals," by Gordon. (Have these books previously read, and chapter by chapter presented topically to the Association at its meeting.)

"Habit Formation in the Home," Mrs. J. A. Scott. (See page 23.)

"Habit Formation in the School," Mrs. H. E. Osborne. (See page 24.)

(Before these papers are read, suggest to the audience that they be prepared at the conclusion of the readings to give emphasis to the leading points that are made. It is well also to suggest to various ones before the meeting that they will be expected to talk from one to three minutes on different phases of the subject; such as, "When to Begin to Teach Obedience," "Teach Children to Help Bear the Burdens of the Home," "How to Prepare the Children for School," "What Is the Teacher's Work?" "How Do We Form Habits in the Children?" etc.)

Association Business.

Reports — Teachers, Visiting Committee, Other Committees.

Assignment of work.

Appointment of Visiting Committee.

Closing Song: No. 607.

Benediction.

"SPEAK clearly if you speak at all."

Habit Formation

From the Viewpoint of the Parent

MRS. J. A. SCOTT

"TRAIN up a child in the way he should go: and when he is old, he will not depart from it."

With the great wealth of promises and minute instruction contained in the word of God and the "Testimonies," and the avenue of prayer and faith by which communion with God through His Holy Spirit may be maintained, surely we as parents are abundantly supplied with help for the all-important task of guiding and guarding in the formation of right habits in the lives of our children (the precious heritage of the Lord) from the earliest moment throughout their childhood and youth.

I can do no better than to bring to you a few of the many helpful thoughts gleaned from the pen of God's servant, with the promises of His Word:

"The best way to prevent the growth of evil is to preoccupy the soil." If we prepare a garden bed with the utmost care, removing all the pebbles and clods, pulverizing and mulehing the soil, laying it off for the seeding; and then leave it for several weeks without planting the good seed, will the soil produce what we desire? No; it will not even remain in the good condition in which we left it, but will be overgrown with weeds, the development and growth of that which it already contained. So it is with the home garden. The heart of a child is rich soil prepared for the seeds of truth, honest, unselfish interest in others, faith, love for God and nature; but if parents do not plant these, and by patient, loving, prayerful training help their children to cultivate them by the formation of right habits, weeds of selfishness, hatred, irreverence for God and His law, will grow by the formation of wrong habits; for habit, either right or wrong, is being formed every day.

I quote from "Counsels to Teachers," page 130:

"Upon parents rests the responsibility of developing in their children those capabilities

which will enable them to do good service for God. God sees all the possibilities in that mite of humanity. He sees that with proper training the child will become a power for good in the world. He watches with anxious interest to see whether the parents will carry out His plan, or whether by mistaken kindness they will thwart His purpose, indulging the child to his present and eternal ruin. . . .

"Your home is the first field in which you are called to labor. The precious plants in the home garden demand your first care. Consider carefully your work, its nature, its bearings, its results, ever remembering that your looks, your words, your actions, have a direct bearing on the future of your dear ones. Your work is not to fashion beauty on canvas, or to chisel it from marble, but to impress upon a human soul the image of the divine."

It seems to be a question in the minds of many parents as to how early to begin to train the children in the formation of right habits. But, parents, can we begin too early?

"Before the child is old enough to reason, he may be taught to obey. By gentle, persistent effort, the habit should be established. Thus to a great degree may be prevented those later conflicts between will and authority that do so much to arouse in the minds of the youth alienation and bitterness toward parents and teachers. . . .

"Few parents begin early enough to teach their children to obey. The child is usually allowed to get two or three years the start of its parents, who forbear to discipline it, thinking it too young to learn to obey. But all this time self is growing strong in the little being, and every day makes harder the parent's task of gaining control. At a very early age children can comprehend what is plainly and simply told them, and by kind and judicious management can be taught to obey."—*Id.*, pp. 111, 112.

While parents are instructed against severity, they should be firm with gentleness. Before speaking to our children, we should choose our words with care, and then abide by what we tell them. How can we expect our children to form right habits when we tell them one thing and do another? As Christian parents we should know the things that are for the best good of our children, physically, morally, spiritually, and should patiently teach them, showing them that as parents we are only following out the Lord's instruction in requiring loving obedience from them.

"Administer the rules of the home in wisdom and love."—*Id.*, p. 114.

"There is no time in its [the child's] life when the rule should be forgotten, Line upon line, precept upon precept, here a little, and there a little. Deny your children anything rather than the instruction which, if faithfully followed, will make them good and useful members of society, and will prepare them for citizenship in the kingdom of heaven."—*Id.*, p. 129.

"Children should be so trained and educated that they will expect temptations, and calculate to meet difficulties and dangers."—*Id.*, p. 85.

"Parents, help your children to fulfil God's purpose for them. In the home they are to be trained to do missionary work that will prepare them for wider spheres of usefulness. Train them to be an honor to the One who died to gain for them eternal life in the kingdom of glory. Teach them that God has a part for them to act in His great work. The Lord will bless them as they work for Him. They can be His helping hand."—*Id.*, p. 130.

"Above all things, parents should surround their children with an atmosphere of cheerfulness, courtesy, and love."—*Id.*, p. 115.

How can we better train them than by helping them by precept and example, with patient and sympathetic love and care, to form right habits in earliest youth,—in eating and drinking, talking, reading, acting, sleeping, self-denying, and loving?

"The tender years of childhood are years of heavy responsibility for fathers and mothers. Parents have a sacred duty to perform in teaching their children to help bear the burdens of the home, to be content with plain, simple food, and neat, inexpensive dress. The requirements of the parents should always be reasonable; kindness should be expressed, not by foolish indulgence, but by wise direction."—*Id.*, p. 158.

"It is in the home school that our boys and girls are to be prepared to attend the church school. Parents should constantly keep this in mind, and as teachers in the home, should consecrate every power of the being to God, that they may fulfil their high and holy mission. Diligent, faithful instruction in the home is the best preparation that children can receive for school life. Wise parents will help their children to understand that in the school life, as in the home, they are to strive to please God, to be an honor to Him. . . .

"Those children who in the home form habits of obedience and self-control, will have little difficulty in their school life, and will escape many of the temptations that beset the youth. Parents should train their children to be true to God under all circumstances and in all places."—*Id.*, p. 150.

"This is your day of trust, your day of responsibility and opportunity. Soon will come your day of reckoning. Take up your work with earnest prayer and faithful endeavor. Teach your children that it is their privilege to receive every day the baptism of the Holy Spirit. Let Christ find you His helping hand to carry out His purposes. By prayer you may gain an experience that will make your ministry for your children a perfect success."—*Id.*, p. 131.

Couple with this last quotation that precious promise in Isaiah 49:25,

"Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children."

Dear fellow parents, what more can we have to inspire courage and hope in our hearts than God has so graciously given us? We have all the help we need to lead us and guide us in this wonderful work of co-operating with the God of the universe in the salvation of our children. May we each one be able to say in that great day, "Here am I, and the children Thou hast given me."

Habit Formation

From the Viewpoint of the Teacher

MRS. H. E. OSBORNE

THE importance of habit in the development of character can hardly be overestimated. "Habit is second nature" is an old saying, which the Duke of Wellington revised to say, "Habit is *ten times* nature." Let us examine this expression. If it be true, what encouragement it should bring to us as parents and teachers! For if we can surround the child with a proper environment and guide in his habit formation, the chances that he will overcome inherited tendencies are *ten to one*.

The spirit of prophecy plainly teaches that character is the sum of our habits. For our encouragement we are assured that the grace of Christ is sufficient to enable us to overcome every inherited and acquired tendency to evil.

"Through faith in Christ, every deficiency of character [right habit] may be supplied, every

defilement [wrong habit] cleansed, every fault corrected, every excellence developed."—"Education," p. 257.

How important, then, to parents and teachers is the study of *how* habits are formed; and the subject may become interesting and fascinating to adolescent boys and girls, because it has a scientific as well as a spiritual basis.

The teacher's work in habit formation is to supplement and build upon the foundation laid in the home by the parents. In "Education," page 287, we are told:

"One of the first lessons a child needs to learn is the lesson of obedience. Before he is old enough to reason, he may be taught to obey. By gentle, persistent effort, the *habit should be established.*"

Note the means, "by gentle, persistent effort." How many of us fail because our efforts are harsh instead of gentle, and spasmodic rather than persistent! Whether or not we take the pains to understand *how* the child is daily forming habits, which we are told "grow with his growth" and "strengthen with his strength," we nevertheless are responsible, and must some day face the results of our work.

We all know that a habit is the tendency to repeat an act; a tendency so strong that it may be done without thought; an acquired reflex. This tendency has its origin in the brain and the nerves. Remembering that the "natural tendency of the child is downward," we can better understand that bad habits are easily formed, and why we must give careful study to the formation of good habits, in which we must have the child's *attention* and the consent of his *will*.

With younger children, and often with older ones, it is unwise to call special attention to a bad habit, for by so doing we focus his attention upon it, and emphasize what we wish to eliminate. "This is why '*Do*' is so much more helpful than '*Don't*.' 'Let us *do* this way' will seldom fail of a response.

"Instead of watching continually, as if suspecting evil, teachers who are in touch with their pupils will discern the workings of the restless mind, and will set to work influences

that will counteract evil."—"Education," p. 290.

Bain gives four "Maxims of Habit" which are so excellent that I quote them:

First, "Begin or launch your new habit with a strong initiative." Without discussing this from the viewpoint of the adult problem of habit forming in general, let us consider it as the teacher's problem at the opening of school.

Knowing the importance of *primacy*, she must begin the very first day to initiate the routine and to develop the ideals which are to make her school machinery run with as little friction and waste as possible. Hence every schoolroom exercise which admits of always being done the same way, she plans exactly how it can be done best and most quickly, for waste of time and movement are the two enemies of efficiency. The number of these exercises is of course limited, for variety and judgment are what make real schoolroom work interesting. But no one can deny that it is highly desirable that the response to signals, passing of lines, and distributing of materials should be systematized, or reduced to routine. Indeed we know that the more reflex these exercises become, the more time and attention will be free for concentration upon the mental and spiritual work of the school. Certainly we should not wish the latter to be reduced to routine.

Fortunately for the teacher, everything is in her favor to begin "with a strong initiative" every desirable schoolroom habit; for interest and attention will never again be more easily hers than that first day of school. So do not be surprised, parents, if your children come home during the first days of school telling of monitor and various other routine drills. Do not conclude that your children will become mere machines. Remember instead that they are forming habits of correct posture in sitting, standing, and walking, and are learning to do these in a quiet, graceful, orderly way, which will leave the mind freer for serious tasks.

Personally, I believe there is a real "transfer of training" from these physical habits to better mental and spiritual ones. I believe that the upright posture, correct breathing, and dignified carriage of the body tend to mental and moral self-respect, and make lesson-getting and moral uprightness more easily attainable. And habits of obedience, courtesy, and reverence formed in school are a most excellent safeguard against the prevailing spirit among the youth in the world today.

The second maxim says, "Act on the very first opportunity." This is another reason why we should launch our habit-forming drills the very first of the school year, else we shall have bad habits to break. This is a reason also why the wise teacher has an understanding with her pupils at the earliest opportunity in regard to the purpose for which the church school is conducted, the seriousness and importance of the work before us, and the possibilities of service for boys and girls; the wonderful opportunity for preparation, and therefore the reason why we have no time for whispering and other activities which in themselves may not be wrong.

This is also the reason why the prayerful teacher makes plans for her Junior work the very first Wednesday of school, and does not let the week pass without a prayer and consecration service with her pupils.

The third maxim, "Permit no exception to occur," is essential to success in habit formation. We may have decided not to count "just this time," but the brain and nerves make unerring count of the exception, and this may lose us the benefit of several repetitions of the correct act. James says it is like the result of dropping our ball when we are winding yarn; we can wind but one turn at a time, but many turns unwind when we miss and drop the ball.

Most habits fail to arrive at Reflex Town because, instead of continuing on the road of attention and repetition, they were detained at the half-way house of

Careless Exception. Teachers and parents often begin well, but lack "persistent effort" when the habit is forming, or fail to give heed to "attentive repetition" without exception. So your teacher, if intelligent as to how habits are formed and written in the nervous system by the brain and muscles acting in concert with the will, perseveres in her discipline drills for several weeks, and corrects every deviation, even at the risk of being thought "fussy."

The fourth maxim is most comforting: "Do not worry. The result is certain." This is the only road, and when we arrive, school is so much pleasanter for all. The wheels do not creak as they go around, and time is not wasted by confusing "higgledy-piggledy" ways of doing things.

Habits of punctuality, order, neatness, and dispatch are thus gained. This maxim appeals to boys and girls who are thoughtful, at the age when so few things in life do seem certain and sure. And Bible illustrations are not wanting. Esau, the "profane person," who ever chose present enjoyment rather than duty and obligation to future good, "when he would have inherited the blessing, found no place for repentance." Heb. 12:17. Or, as the marginal reading more correctly puts it, "he found no way to change his mind." "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." Prov. 5:22.

"The greatest wrong done to a child or youth is to allow him to become fastened in the bondage of evil habit."—*"Education,"* p. 291.

Daniel, with full knowledge of the decree regarding prayer to any other than the king, did as he had done "aforetime."

The law of habit is perhaps the most striking example of the truth, "Whatsoever a man soweth, that shall he also reap." Some one has said,

"Sow a thought, reap an act;
Sow an act, reap a habit;
Sow a habit, reap a character;
Sow a character, reap a destiny."

YOUNG MOTHERS

"Mrs. Smith"

HAZEL MCELHANY-GREER

A LITTLE round nose was flattened against the window pane, and two big, wistful blue eyes looked across the golden corn tassels down the road, while in a tired, plaintive voice came the words, "Mother, I am so tired of playing alone. My dolls can't talk, and Teddie won't squeak any more, and my kitty is just cloth. I wish I could go see Betty or Dorance."

Mother was busy at the kitchen sink, preparing fruit for canning, so there was no time for a walk or a frolic, or even a few minutes of that jolly game, "hide-and-seek;" so what was to be done to interest little fingers tired of playing with toys and blocks?



"Mother, I am so tired of playing alone."

"Suppose you come to visit me; how would that do?" asked mother, as another big ripe tomato went into the kettle.

The fluffy head turned to show a face beaming with life and enthusiasm. One bound, and all the company mother had was the sound of a happy voice coming through the door, "That's fine, mother." Then mother was left to use her imagination as to the outcome of her suggestion.

Not long, however, was she left in suspense; for soon there came a knock at the kitchen door. A cheery, "Come in!" and Mrs. Smith, attired in an old bobbinet veil and kid gloves, entered, announcing the presence of herself and family. They were all there: Laddie, Jaunita, Flossie, and those as yet unnamed.

And so a lively conversation followed, wherein the tiny guest learned some of the simple rules of etiquette, and remembered them because she heard, saw, and performed them as a part of her life, instead of receiving them as reprimand for some ignorant mistake made away from home, with other eyes than those of fond parents as judges.

At last the happy call came to an end—but alas! how to end it the wee caller knew not. Two little hands clutched mother's apron, and in a whisper came: "Mother, please don't play for just a minute. What should I say when I go?"

The answer being given, instantly Mrs. Smith returned. "Well, I must go home and start dinner. I have had a very pleasant visit. Come and see me sometime, Mrs. Brown."

"Thank you. I will."

"Good-by."

"Good-by."

By this time the tomatoes were cooking, and mother and wee daughter raced off to make beds together, and then, after tidying the rooms, to a lively game of hide-and-seek.

Rally, Young Mothers!

It is time to get down to work for a big enrolment in the Young Mothers' Society for 1924. This year we are nearly one thousand strong. Next year we want to make it five thousand.

It is not too early to begin to agitate, and educate, and inspire mothers everywhere to organize, so as to begin the second year's course next January. Every new society should be fully organized by November 1, and should send in its orders for Mothers' Lessons, so that the subscribers can be listed and receive their copies in December. And each old society should be strenuously working to get as members all the mothers of young children within its reach — regular members or corresponding members.

Have you made a census of the mothers of young children in your church and community? Have you captured every one? If not, what means can you take, and what will you take, to get them every one?

Do you know of such mothers somewhere else who are not members of the society? Write to them, tell them of the benefits you have received, and what they may get, and urge them to study the matter, to join themselves, and to organize a society where they are.

The Outline of the Young Mothers' Society and the course of study in the Mothers' Lessons for 1924 is now ready. Send for a copy. Send us also the names and addresses of other mothers whom you would like to interest, and we will send the Outline.

Together now, Young Mothers! Make a strong and a steady pull for the next four months.

"Work while you work, play while you play."

Program for Young Mothers' Society

MRS. W. L. BATES

First Meeting in September

Part I, Lesson 9

OPENING SONG: "Rock of Ages"—prefaced by a short history of the hymn.

Secretary's Report and Roll Call—Response from the Reading Course.

After a short history of the hymn, "Love divine, all love excelling," let all join in singing it—"Christ in Song," No. 345.

Report of Sunshine Committee.

Lesson: Story-telling.

Call on volunteers to repeat the "Big Stint."

General Discussion: What is meant by a 100-per-cent society? Is the cause a worthy one? Can you plan ways and means by which your society may start in the new year (January, 1924) with a full membership?

Close by repeating in concert Psalms 105: 26, 27.

Second Meeting in September

Part II, Lesson 9

Opening Song.

Prayer.

Secretary's Report and Roll Call—Response as usual.

Report of Sunshine Committee.

Paper: "How to Teach Children Courtesy."

Call on each mother to give the society the benefit of her experience in encouraging her children to participate in Christian help work, and the special new thoughts gleaned from the study of this lesson.

Talk: "What to Do in Case of Accident."

Study of Animals.

Paper: "The Harvest Time."

Distribution of lessons for next month.

Song: "Christ in Song," No. 588.

Close by repeating in concert the memorial scripture, Psalm 104.

The Night When the Lord Passed Over

(Concluded from page 14)

throne to the first-born of the maid-servant who ground at the mill. And the men of Egypt rose up, from the least to the greatest, from the servant to the king, and cried to Moses and to the children of Israel: "Rise up, and get you out of Egypt! Take your wives and your children, and go! Take your flocks and your herds, and go! Get out of the land, and worship your God, and give me and my people peace, or we shall all be dead men!"

Then the Israelites rejoiced; for the angel had passed over them, and there was not in their houses one dead. And they came out from their houses, with their shoes on their feet and their loins girded, all ready for the journey. They took their flocks and their herds. They took all the gold and the silver the Egyptians had given them. They took their families, and they went out of Egypt, out of the house of bondage. There was not one dead among them, there was not one sick, there was not one feeble. They had gone through the night of the Lord's Passover, and they were free, and their children were living and free, saved by the blood of the lamb.

High Points of the Convention — No. 1

(Concluded from page 13)

deavor the world around, I gained a new sense of how truly our schools do hold the key to the situation. Yet as I saw some, yes, many, of these same men and women struggling earnestly, sincerely, but under a serious handicap in their lack of practical training during their school life, in their lack of actual experience in the wonderful art of fishing for men, I pledged myself to those admitting these things that I would not let the occasion of this convention pass by without making a strong appeal in behalf of really working God's beautiful,

consistent, all-sufficient plan of education to the high peak of 100 per cent. This has never yet been done, but I believe it can be done when we quit ourselves like men, and are willing to endure a bit of hardness as good soldiers for Christ."

"I am not afraid that if we follow God's plan with fidelity, our young people will turn away from our schools to the schools of the world. Many of them are not satisfied with some things on the worldly order that have crept into our schools today, and no one can be better depended upon than our young people to follow the right way, if our teachers will only lead positively in the right direction.

"I am not afraid of being called utilitarian because of urging the elimination of the theoretical and so-called cultural studies in favor of the spiritual and the intensely practical. There is no note more often sounded in our instruction, and no need more often stressed in the mission field, than that of the practical and the essential. I may add also that there is no sense of regret deeper in the hearts of our workers in the mission field than the lack of the practical in their education.

"I am not afraid of being called narrow when maintaining that our curriculum should be built with our eyes on the field, and not on some worldly standard or model. Our field is the broadest thing in the world, our task of greater dimension than any undertaken by any other people in the history of time. Grappling with our world problems, and training effective forces to solve them, will have a far more broadening effect on teacher and student than any amount of effort within the narrow confines of human knowledge as pursued by the schoolmen of our day."

"What has called us here from the four quarters of the earth, at great expense of time and money? Let the motto of our convention answer the question: 'To find and to follow God's way in education more perfectly.'"

F. H. W.

I WAS WONDERING

And So I Thought I'd Ask You

How may we best teach our children to have proper reverence for the house of God?

First by example, second by precept. Parents who use the house of God for a place of gossip and for a whispering gallery need not expect their admonishings to their children to be reverent there, to have much effect. It may be very important to begin organization of your new missionary society by talking to Sister Jones over the back of the seat, or to ask Brother White in a hoarse whisper if there is any money left in the poor fund, or to congratulate young Mr. and Mrs. Weed over their first-born; but you need not then be surprised if your Susie and John think it altogether righteous to ask Minnie why Sister Jane went to New York last Tuesday (and giggle a little), or to felicitate Jack on account of his father's new Cadillac (with a punch in the ribs), or to invite Harriet and Clarence to the coming birthday party (and grow quite animated in the discussion). Parents who have not reverence in their souls cannot teach reverence.

The manner in which family worship is conducted at home has a great influence upon the quality of reverence. You can tell from behavior in church about how family worship is conducted at home, if it is conducted at all. We should not come, nor allow our children to come, to the moment of beginning family worship with common speech and thought. The mind and soul must be prepared to see God. Come, then, with quietness and reverence to family worship. Song is a great help in creating reverence at family worship. Reverent songs reverently sung would have a mighty influence.

But chief of all, we may teach rev-

erence in the church by teaching reverence in creation. The lover of nature is ever reverent, not alone in church, but wherever he is. The thoughtfulness, and courtesy, and respect, and awe that are evident in the gentleman and the lady in suitable circumstances may best be inculcated in our children by interpreting to them and leading them to love God's great book of nature. I think that the common lack of this education is the chief reason for the lack of a spirit of reverence. The father and mother who intelligently train their children in the mysteries and the wonders of nature are most surely drawing them to God.

"By such associations parents may bind their children to their hearts, and thus to God, by ties that can never be broken."—*"Education,"* p. 251.

"I Hate to Wash Dishes!"

(Concluded from page 15)

the home may be builded aright; and there will be no words about it, either.

Of course one cannot turn her child into the street to amuse herself until she is eight or ten years of age, and then expect her to learn cheerfully how to do tasks that she should have learned years before.

Men do not wait eight or ten years before they begin to train a tree. They start right at it, when it is young, and the same principle applies to child training.

Get your own training, mothers, in the closet, on your knees before God, and then you will be given wisdom successfully to meet these daily problems in the training of your children. And don't forget that God *will* help, and that stories will help also.

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