

# HOME and SCHOOL

A JOURNAL OF CHRISTIAN EDUCATION



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# HOME AND SCHOOL

## A Journal of Christian Education

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WARREN E. HOWELL, Editor

ARTHUR W. SPALDING  
MRS. FLORA H. WILLIAMS } Associate Editors

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# Teachers as Trustees

W. E. HOWELL

IN a recent press dispatch a striking sentence is quoted from the speech of welcome to the delegates of the National Education Association at its annual session in California. This association is the largest organized body of teachers in the United States. The address of welcome was delivered by Mr. Will C. Wood, superintendent of public instruction in the State of California, who is more or less acquainted with our own system of schools in that large State.

Mr. Wood said: "The teachers are the trustees of America's destiny." This could not mean legal trustees, but those to whom in a much higher than legal sense is intrusted the instruction and molding of the children of the nation, who in due time become the arbiters of the welfare and destiny of a great country. So high and responsible a place do the secular teachers of children and youth occupy in the economy of an entire nation's well-being.

This meaningful sentiment uttered by a national leader, brings vividly to mind a sentence of like import used by the president of the General Conference before a national body of Seventh-day Adventist educators assembled in California in 1915. Having just returned to America from a tour of our great mission fields beyond the seas, he said: "Our schools hold the key to the situation." What situation?—The finishing of the work of giving the gospel to all the world in this generation. Why do the schools hold the key?—Because to our teachers is committed the high and sacred trust of putting the mold upon our children and youth, who, under God, are to be instrumental in completing the great gospel task laid upon this people. Fidelity to right principles and revealed plans for executing this great trust, is itself the key to the situation now faced

by our teachers in their heaven-appointed task of building character and making missionaries.

How fully our teachers do hold in their hands the welfare of the home and the church as the agencies chosen of God to carry on His work, is stated very impressively in "Counsels to Teachers," page 497: "The well-being, the happiness, the religious life of the families with which the youth are connected, the prosperity and piety of the church of which they are members, are largely dependent upon the religious education that they receive in our schools."

What vital interests, then, do our teachers hold in their hands? Nothing less than the well-being, the happiness, the religious life of both families and churches connected with the cause of the third angel's message. These interests do not ignore what is commonly called education, but put it on an infinitely higher plane than any educator of the world ever thought of. What wonder that the spirit of prophecy urges: "Teachers should strive to realize the greatness of their work. They need enlarged views; for their work, in its importance, ranks with that of the Christian minister."

As if further to exalt the aim of our educators, it is said: "Because our schools have been established for so high and holy a purpose, the teachers should be men and women whose lives are purified by the grace of Christ, who are cultured in mind and refined in manners. And they should have a vivid sense of the perils of this time, and the work that must be accomplished to prepare a people to stand in the day of God."—"*Counsels to Teachers*," p. 497.

In a very real sense our teachers are trustees of the destiny of the Seventh-day Adventist home, of the Seventh-day Adventist Church, and of the Advent



Movement. This is a great spiritual trust, and it is only spiritual power in the daily life, and the exercise of the

spiritual gift of teaching in all the instruction given, that can bring the "Well done" in the execution of such a trust.

# Discipline, Patience, and the Problems of Temper

(Concluded)

MINA MORSE MANN

WE may learn to solve the difficult problems of arithmetic; we may call algebra a delight, geometry a recreation, trigonometry and all the rest of mathematics stepping-stones to brain development; but with all this, we may never learn how to deal successfully with manifestations of childish temper. Who has not seen mothers who could lead in all social activities, who could discuss matters of profound import at luncheon or club, yet who would stand helpless before small son or daughter when in a tantrum? Here was a problem she found unsolvable. Yet here was one that meant weal or woe in all the coming years — according to the way it was dealt with.



The very small child usually shows his loss of control, or we say, "shows his temper," by screaming and lying down on the floor, kicking and beating the air. We may give advice as to what mode of procedure to use, yet I believe that here, as in all other problems, only the all-wise Father can lead us to know what to do in that particular case. Children differ as well as adults, and what will work charmingly in one case, may not work at all in another. But this one thing is sure, here is your chance to give lessons in self-control.

One wise mother, as soon as little daughter threw herself on the floor screaming, stepped out of the room and closed the door. Little daughter found she had no audience; what was the use of screaming all alone? She listened a moment. Mother was singing out in the other room. And suddenly she so much wanted to be where mother was. A quiet little girl crept into mother's arms, and mother gave a loving talk on the power God has given us to cultivate, the power to make us masters of ourselves, to bring our minds under the control of our wills. Was the lesson learned at once? No; there were other tantrums and other lonely hours spent in the room, until small daughter learned that giving way meant, oh, so much unhappiness, and that self-control meant happiness and joy.

Then there is the stubborn child — the hardest of all to deal with. If we would just recognize that each evil trait is a weed, and each beautiful trait a flower;



and then remember Emerson's definition of a weed,—“A weed is a plant not understood,”—it might help us to cultivate the weed and make it into a beautiful flower. The tiny wayside daisy might become the wonderful Shasta daisy we plant with such pride; the wild, thorny brier rose might become the gorgeous American Beauty.

Often it is indigestion or lack of sleep or some physical ailment that causes a child to be peevish and irritable and impossible to please. Always search for a cause of open rebellion, and often when the cause is removed, the rebellion is removed. A mother told me of an experience she had with her little girl, who could walk but not talk yet. One day the child was very “cross,” and would sit down on the floor and cry. Her mother tried to coax her to tell what the matter was, and finally punished her, as she could see no reason why she should act so and cry all the time. When she undressed her at night, she discovered that in pulling on her stockings in the morning she had in some way pulled one of the soft little toes down so it was bent almost double. Every time the child stepped it hurt. When it was released at night she screamed with pain, it was so sore and inflamed.

### Where Are the Children Tonight?

Out on the street, we know not where,  
Nobody seems to know or care,  
Spending the time we know not how —  
Hasten, some one, and find them now.

Share in their pleasures, join in their play,  
Give them a happy hour today;  
Make the home cheery and warm and bright,  
Hold them by love from the street tonight.

Boys and girls must have something to do.  
Find them something — take part in it, too;  
Make them feel they are welcome at home,  
That you miss them truly when they are gone.

Don't say too much about the noise,  
Let girls be girls, and boys be boys.  
The time may come when much you'd give  
To have them at home once more to live.

Read to them something nice and new,  
And let your words of reproof be few  
And wisely chosen. A little praise  
Will often win in these precious days.

Chide them kindly when they do wrong,  
And do not keep at the chiding long;  
Try to think of some better scheme  
Than always making their faults the theme.

It is well to house and to clothe and feed,  
But the mind and the heart have also need;  
And to freeze the heart and starve the mind  
For the want of good care is most unkind.

You may not have riches; it matters not,  
For home is home, be it palace or cot.  
So keep the heart warm and make the home  
bright,  
And hold the dear children with you tonight.

— H. Elizabeth Jones.

Some children are forced into having ugly tempers by teasing. It is a crime for an adult to tease a child just because he wants a little “fun,” or try to make the child angry so he can “enjoy” its exhibition of temper. I have seen men tease children until their victims' whole day was spoiled, and then if they tried to retaliate, they were punished. Teasing children is cruelty. An unspoiled child is perfectly trustful, and

believes all you tell him. After some experience in being teased, he doubts most truths told him. The mother should have firmness enough to positively forbid any one's teasing her children. Their future disposition is at stake, and you cannot afford to jeopardize all their after-life happiness for fear of offending thoughtless people.

Stubbornness may be cultivated until it is perseverance, — stick-to-it-iveness, — never giving up until the task is accomplished. But one or two or three or four plantings will not develop the perfect flower. Patiently, persistently, the mother must teach a little here,

restrain a little there, sometimes command, but ever keeping in mind what the finished product must be. The stubborn child straightens herself in mother's arms; not a bend in the little spine. Here is where the first lesson comes.



things of life; and then a judicious addition of book information. Rightly used, books may thus become of tremendous advantage; whereas, wrongly used, they are useless and damaging.

### **The Strenuous Babe**

Education is the preparation of the individual to use his powers of body and mind to accomplish his objects in life, and in the process to improve those powers for greater service. The education of the child begins long before he goes to school. It begins in his cradle. The baby knows nothing when he is born. He cannot tell his father from the President of the United States; he cannot even tell a wall from a ball, nor light from darkness, nor a kitten's mew from a cannon shot. He has to learn to distinguish sound, and color, and form. He has to learn to recognize his own hands and feet, and to teach them to obey his will. He has to learn to recognize his father and mother as superior persons who must be obeyed, and to repress his desires and exercise his powers at their requirement. He has to learn to imitate sounds until he can talk, all the while observing what those sounds indicate, and co-ordinating them with his desires. He has to learn that fire burns, that water wets, that weights drop. He comes to know flowers and birds and dogs and horses, to know their properties and qualities and capabilities, and how to make use of them. He comes to learn the limits of ownership and the ethics of social intercourse. Within the first four or five years of a child's life, he learns more than most adults learn in the last forty or fifty of their lives.

And why? Because he is experiencing things, because he is using all his natural senses in testing, employing, and reasoning about them. That is education. It is the natural method of education. It is the way God intended we should learn from the beginning to the end of our lives. Not that we may not add other means of increasing our knowledge,—by the use of books, for instance, just as we may in certain conditions be

justified in using commercial fertilizer,—but not to the neglect of the natural means of acquiring knowledge, which is to keep in touch with the experiences of life, through contact with the soil, with machines, with animals, and with men.

### **Educational Sabotage**

Why, then, when the child comes first to school, should we turn his system of education topsy-turvy, and say to him: "Here are books: get your education from them"? Why? Because we, the parents and teachers, are either stupid or lazy, or both. Because of our own artificial education, we slow up the process of education in the child. For as certainly as we deprive the child of his natural means of acquiring knowledge and wisdom, and require that he seek knowledge through the artificial means of books alone, we rob him of a true education. And it matters nothing that we label our system, "Christian education:" it is nothing of the sort.

True, the child should learn to read, because he will have to use books, just as the average farmer has to use fertilizer. But as we do not make the farmer stop plowing and harrowing and cultivating, so should we not make the child omit the primary processes of observation, and test, and experiment, and toil. Reading, indeed, is most unscientifically taught—I do not mean through neglect of phonics; I mean through neglect of psychology. Two children of equal endowment may have different individual psychologies: one of them perhaps should be taught to read when he is four years old, the other when he is ten; and neither child, if rightly taught apart from his reading, will at twelve be behind the other; but if forced to learn to read at the wrong time, the second child may be retarded behind the first in his mental development. "True education is not the forcing of instruction on an unready and unresponsive mind." Ability to determine the psychological age for teaching the child any art, including reading, should be a part of the teacher's and the parent's equipment.





# Slaves to the Book

Fourth in the Series, "Great Possessions"

ARTHUR W. SPALDING

THE book is too much with us. It has come to be the idea of most people that education is contained in books. It is not. Not even knowledge is to be obtained from books. Books contain information which, if applied to life, may help to give a person knowledge; and knowledge, rightly co-ordinated and used, eventuates in education. Books, then, may be one source of the crude material which, subjected to the processes of life, goes to make up education; but the cramming of books into the child-mind will no more give the child a true education than the cramming of wood pulp into bookshelves will make a library.

What are books? It may be answered: "They are the repository of the knowledge and wisdom of the human race. They tell us of the experiences, the discoveries, the methods, the accomplishments, the thoughts of men who have learned much. Books enrich us with the hard-earned mental wealth of the sages. They are a short cut to wisdom."

## Commercial Fertilizer

Not so! Books are the commercial fertilizer of the human brain. If you know anything about fertilizer, you know that it is of value only under certain favorable conditions. Within it are contained, actually locked up, stores of plant food—not all elements of plant food, but some of the elements most nec-

essary and most frequently lacking in the soil. Let the formula be 4-2-2: that means a proportion of four parts nitrogen to two of phosphorus to two of potash, with perhaps a large proportion of "filler," which is all dead weight, like most books.

But sow that fertilizer as you will in your furrows, it will grow no crops for you if the soil is not in condition to make it available to the plants. Unless there is moisture, the plant rootlets cannot take up the food; and indeed that dry fertilizer may burn the roots and destroy the plant. Some poor farmers use commercial fertilizer so constantly, thus failing to put humus into their soil to enable it to take and retain moisture, that they finally make their ground incapable of growing anything; and so when they buy and sow commercial fertilizer, they throw away their money.

Thus it is with books. There is a great deal of brain food locked up in books, but books are of use only to the mind prepared to use their food. Practical experience in life is to the mind what moisture is to plants and plant food. To be of use to any person, the information to be obtained from books must be brought into connection with the experiences of life. The person who knows nothing of life through his own experiences with life, cannot learn anything from books. Could a three-year-old understand a history of the Civil War? Could a primer student appreciate "Sartor Resartus"? Also the person who knows but little of life's experiences can get but little good from books. What is needed in the child is a growing and expanding knowledge of life, gained through dealing with the practical



things of life; and then a judicious addition of book information. Rightly used, books may thus become of tremendous advantage; whereas, wrongly used, they are useless and damaging.

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## "Volleyed and Thundered"

But it is not to teach reading merely that we employ the book. We run to books for everything, we pile books up around our child students, we surround them with books. And all upon subjects that have to deal with life, subjects which are at once more intimately and more broadly comprehended through actual life experiences. There are books upon how to measure a pint of milk or a cord of wood, books that tell us what lakes and mountains are, books to enumerate our normal number of fingers and toes and to tell us how to breathe, books to inform us how to grow potatoes, and books to teach us how to make hash. Poor Children's Light Brigade!—

Books to the right of them,  
Books to the left of them,

Volleyed and thundered!

Stormed at with shot and shell,

Whelmed in a verbal hell,

Bravely they trudge, to tell:

"We got one hundred!"

I am not objecting to the legitimate use of text and reference books, upon arithmetic, and geography, and physiology, and agriculture, and cooking; but I am objecting to the exclusive or the preponderant use of books in teaching these subjects. Arithmetic should be connected, in school and in home, with the everyday jobs. The study of geography should be begun by exploring and mapping of the neighborhood, and extended world-wide chiefly as map study in connection with history and current events, particularly mission study. Physiology should always be approached from the starting-point of hygiene. The child should locate his own muscles and bones and viscera, and know how to treat them; should become master of his diet, his exercise, his body cleansing, his



sleep; should handle fomentation cloths and bind up wounds. Natural science should be learned through gardening and exploring of woods and field and sky. In all these things books may be of great help, but without practical experience an education in these sciences cannot be had. The more the practical is stressed, the more real and effective the education.

### Causes and Remedies

The slavish dependence upon text-books which is common to most schools has come about from three causes: first, lack of teachers trained in broader methods of teaching; second, the desire for uniform courses of study; and third, the crowding of the curriculum.

We need teachers of a different order; but how shall we get them? Can they be made from the top down? Let all possible ideals be given them in the normal school, yet experience must be their real teacher. Such teachers must first



make themselves, out there in the little red schoolhouse (or the big gray schoolhouse), teaching their boys and girls. They must be pioneers who know life and resolve to know it better, who perceive the basic principles of pedagogy and act upon them, who devote their time and strength and intellect to creating an educational program which accords with life and its purpose.

As for uniform courses, I do not propose to disturb that system, though there are objects in education far more important than uniformity of studies. But I do protest against making uniformity such a fetish that pupils must be rushed through textbooks without regard to their comprehension and to the neglect of the actual acquisition of knowledge, just that at the end of the term they may be said to have completed the course and the teacher may get a clean bill of competence from the superintendent. The teacher who does that is not teaching, and the superintendent who requires it is not worthy of being a superintendent, and the system which demands it is a system that needs to be changed. What are we after? Are we training workers for God, "who bear responsibilities, who are leaders in enterprise, and who will influence character," "thinkers, and not mere reflectors of other men's thoughts"? Or are we preparing a dress parade of puppets?

The crowded curriculum will be remedied when, and only when, education is brought back to a dealing with the processes of life. Simplicity of outline, limitation of the number and the content of studies to fit the child's ability and needs, and concern that the pupil grasp and use whatever he studies, will compel a revision of our educational program which will make the curriculum fit the child rather than make the child fit the curriculum. The obstacle of the crowded curriculum will be overcome only by defying it, and putting it out of the way.

"A return to simpler methods will be appreciated by the children and youth.

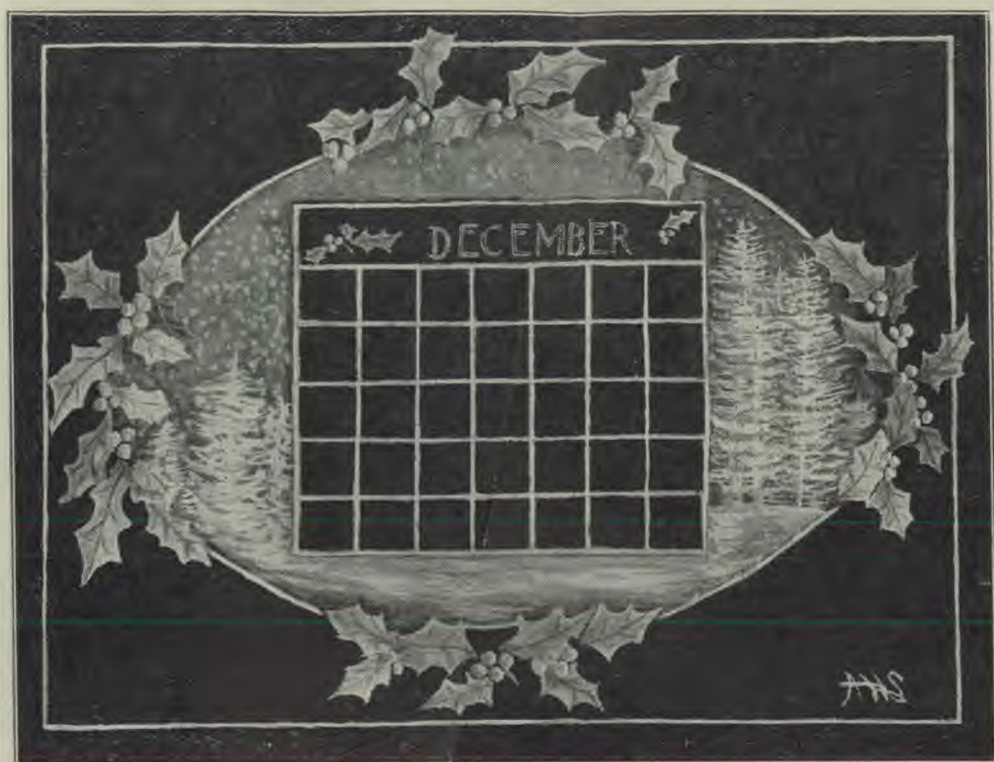
Work in the garden and field will be an agreeable change from the wearisome routine of abstract lessons, to which the young minds should never be confined." —*"Counsels to Teachers,"* p. 187. The way out of the deadening slavery of artificial book education is the introduction of and devotion to a system of practical education: gardening and other manual work, not read about, but actually performed; nature study, not primarily from books, but from life; physiology, by attention to hygiene and methods of healing, not recited from books, but accomplished in fact. Even history and philosophy and religion (or religious doctrine), while we find their source mainly in books, will be humanized by this contact with life; and so the whole program may become more simple, natural, and effective. Books will have their due place as texts and references, but we shall be rid of the idea that an assignment of a certain number of pages in a certain text and a recitation thereupon, constitute education in science, art, philosophy, or religion.

Are there any teachers who have a vision of their work which will lead them to break with tradition, with custom, and with inertia, and to train the whole being of their pupils by leading them in the practical experiences of life, rather than to stuff their minds with undigested matter?

---

Our *prime* elements are due to our drudgery,—I mean that literally,—the *fundamentals* that underlie all fineness, and without which no other culture worth the winning is even possible. These, for instance: (and what names are more familiar?) power of attention, power of industry, promptitude in beginning work, method and accuracy and dispatch in doing work, perseverance, courage before difficulties, cheer under straining burdens, self-control and self-denial and temperance. These are the prime qualities; these are the fundamentals.—*William C. Gannett.*





### Which Is Your Way?

"CHRISTMAS is a time for *getting*," said Rob Brown.

"Christmas is a time for *giving*," said Ned Lown.

So Rob asked his father to give him some skates,  
And thought Aunt Eliza might buy him some  
dates.

Ned thought that his father might like a new  
tie,

And he bought Aunt Maria a knife to cut pie.  
Rob wanted his sister to get him a sled,  
And big brother Dan a warm cap for his head.

Ned thought his wee sister might like a new  
doll,

And, maybe, his brother'd be glad of a ball.  
Rob hoped that his mother would knit him some  
mittens,  
And Jimmie Green'd give him one of his kittens.

Ned thought he'd make mother a box for the  
bread,

And give playmate John a sled, painted red.  
Now which do you think had the happier day?  
And which, I do wonder, just which is your  
way?

— Cora Allen.

### Welcome

RUTH E. DURNING

DEAR parents, friends, and every one,  
We are glad that you are here  
To listen to our program  
As this Christmas time draws near.

Bells their joyous tones ring out,  
To those from far and wide,  
To show you that we welcome you  
Upon this Christmastide.

You always are so kind to us,  
We find you ever true;  
And so we give this program  
Just to prove our love to you.

Quite oft our friends may fail us,  
And perhaps we do not win;  
But we always have our parents  
To stand by through thick and thin.

Others cannot know our efforts,  
For we sometimes prove untrue;  
We just seem to miss the target,  
Spite of all that we can do.

Then,—well, about our program:  
It meant work, you'll all agree.  
We have practised, practised, practised,  
Till each one can hardly see.



Well, here we are, I hope we're ready,  
Spite of our poor trembling knees;  
Each will do his best, I'll tell you,  
For we cannot stop for these.

Once again I say you're welcome,  
*Welcome, welcome, every one;*  
And we hope you'll like our pieces—  
Sh-h-h! Be quiet—we've begun.

### Like Mother Made

You can talk about your Christmas in the gay  
and festive town,  
With its crowds of Christmas strollers prome-  
nading up and down;  
With its lavish decorations, and its music sung  
and played,  
But the Christmas to my notion, was the kind  
that mother made.

As to mother's bread and doughnuts, I shall  
simply pass them by,  
Not a word about her cookies or her golden  
pumpkin pie;  
Not a line about her puddings, or her jams or  
marmalade,  
But a volume in the praises of the Christmases  
she made.

Oh, the presents they were simple and devoid  
of tinsel bright,  
And were fashioned by her fingers while we  
calmly slept at night;  
And the stories that she told us were as true  
as true could be,  
'Cause she'd heard her mother tell them Christ-  
mas times the same as we.  
Oh, the place where mother "fitted," leaving  
others in the shade,  
Was the genuine, old-fashioned, bang-up Christ-  
mases she made.

—*Joe Cone.*

### The Christmas Tree

LAST night it stood there, slim and green,  
With not one trinket to be seen!

But oh, the splendid Christmas tree  
That in the morning greeted me!

It's such a shining, wondrous sight,  
And just grew that way overnight!

With toys it's simply hanging thick—  
It's quite as full as any tick!

Oh, lovely, radiant, sparkling tree  
That Christmas brings to you and me!

—*Daisy M. Moore.*

### A Christmas Thought

OH, Christmas is coming again, you say,  
And you long for the things it is bringing;  
But the costliest gift may not gladden the day,  
Nor help on the merry bells' ringing.  
Some getting is losing, you understand,  
Some hoarding is far from saving;  
What you hold in your hand may slip from your  
hand;

There is something better than having.  
We are richer for what we give;  
And only by giving we live.

Your last year's presents are scattered and  
gone;

You have almost forgot who gave them;  
But the loving thoughts you bestow live on  
As long as you choose to have them.  
Love, love is your riches, though ever so poor;  
No money can buy that treasure;  
Yours always, from robber and rust secure,  
Your own, without stint or measure.  
It is only love that we can give;  
It is only by loving we live.

For who is it that smiles through the Christ-  
mas morn—

The Light of the wide creation?  
A dear little Child in a stable born,  
Whose love is the world's salvation.  
He was poor on earth, but He gave us all  
That can make our life worth living;  
And happy the Christmas Day we call  
That is spent, for His sake, in giving.  
He shows us the way to live;  
Like Him, let us love and give!

—*Lucy Larcom.*

At Christmastide, oh, be thou tender, true;  
Thy friends make glad, and all thy foes for-  
give;  
With its sweet light begin to live anew,  
Ungrudging give, and, giving, much receive.

Be saviors, O my brothers, every one!  
Let the true Christ in your own soul be born;  
Thus thou canst be God's well-beloved son,  
And make each dawn a joyous Christmas  
morn.

—*A. Judson Rich.*

A BRIGHT and blessed Christmas Day,  
With echoes of the angels' song,  
And peace that cannot pass away,  
And holy gladness, calm and strong,  
And sweet heart carols, flowing free!  
This is my Christmas wish to thee!

—*Frances Ridley Havergal.*

To me more dear, congenial to my heart,  
One native charm, than all the gloss of art.

—*Goldsmith.*





## The Last York Shilling

THIS is the story of the last York shilling, and how it grew into a barrel of flour, and a sack of potatoes, and a bushel of apples, and a tract on the Sabbath day.

Captain Bates sat fingering a coin in his pocket, the last lone coin. Once there had been ten thousand dollars in that pocket, but dollar by dollar it had gone away, to pay for books to read, and tracts to be given away, and railway fares to take Captain Bates on preaching tours, and food to keep Captain Bates and his good wife from going hungry. Now there was left nothing but a York shilling, all alone.

Capt. Joseph Bates took out the York shilling and looked at it, a little round bronze thing, worth only twelve and a half cents. It was the last money he had in the world. He was preaching, and no one was paying him to preach; he was often traveling, and no one was paying his traveling expenses; and now he was going to write, and there was no one to pay him for writing, and no one to furnish money to get printed what he should write.

Oh, yes, there was, too. There was the Lord Jesus, for whom Joseph Bates was working. He never yet failed any one who trusted Him. He would pay when the time came, whatever was needed. So Joseph Bates put the York shilling back in his pocket, and fell to studying about how to write a tract on the true Sabbath and why we should keep it.

Just then his wife came in from the kitchen and said, "Joseph, I haven't enough flour to finish my baking. Will you please get me some?"

And Captain Bates said, "Wife, how much do you lack to finish your baking?"

And Mrs. Bates said: "Joseph, I lack four pounds to finish my baking."

"All right," said Captain Bates. And his wife went back to the kitchen.

Then Joseph Bates went out, and he took the last York shilling, and with it he bought four pounds of flour and a few other articles, and took them back and put them in the kitchen while Mrs. Bates was outdoors. Then he went and sat down again to write his tract on the Sabbath day.

In a minute or two Mrs. Bates came in, and said, "Joseph, did you get that flour?"

"Yes," said Joseph Bates.

"How much did you get?"

"Four pounds."

"*Four pounds!*"

"Why, yes. You said you wanted four pounds, didn't you?"

"Joseph Bates!" said Mrs. Bates—and the way she said it would make any man squirm. "Joseph Bates!" she said, "have you, a man who has sailed his own ship all over the world, and brought home shiploads of food, gone out with a little pan and bought just *four pounds* of flour?"

"Wife," said Joseph Bates, "for that little pan of four pounds of flour I have spent the last York shilling I have in the world."

Mrs. Bates stared at him for a minute; for she hadn't known that all his ten thousand dollars was gone. Then she burst into tears, and she sobbed, "What are we going to do? What are we going to do?"

Then Captain Bates stood up straight, and he said, "I am going to write a tract on the Sabbath, and scatter it everywhere."

"But," said his wife, "what are we going to live on?"



"The Lord will provide," said Captain Bates.

"Oh, yes," sobbed his wife, "the Lord will provide! That's what you always say!" And she turned and went out. And she said to herself, "Even the last York shilling is gone, and there's no way to get it back, nor to get any more." For you see, she didn't know where that York shilling had gone, nor what that York shilling was doing. She thought the groceryman had it in his till, and that it would get all mixed up with other coins, and she would never hear from it again, and all she had to show for it was a little pan of four pounds of flour.

Well, of course in a way that was all so: the groceryman had that York shilling, it was mixed up with a lot of other coins, and he would never think of giving it back, for had he not given for it four pounds of flour, which now were being poured into the mixing pan to finish the baking? But do you want me to tell you something about that York shilling? In another way that wasn't so at all: that York shilling wasn't lost, nor all mixed up with other coins, nor had it been paid just for four pounds of flour which had gone into the baking. When Captain Bates took that last York shilling and went out and gave it up, but still said, "I'm going to write that tract on the Sabbath day," why, with that last York shilling he rang up the Bank of Heaven. And the Banker up there, who is the Lord Jesus Christ, said, "Joseph Bates, I hear you! I'll send you down some money to get you a barrel of flour, and a sack of potatoes, and a bushel of apples, and other things, and to help you print that tract."

So in a little while, as Joseph Bates sat there writing his tract on the Sabbath day, he had an impression that he should go to the post office, that there was some mail for him there. So up he rose, and he went down to the post office, and asked if there was a letter for him.

"Yes," said the postmaster, "here's a letter for you. And there's twenty-five cents' postage due on it."

"H-m-m!" said Captain Bates. "Mr. Postmaster, I haven't any money with me, but I think there's some money in that letter, and if you will open it for me, you may take out the twenty-five cents before I read the letter."

"Oh, Captain Bates," said the postmaster, "that's all right! Take the letter along, and pay some other time."

"No," said Joseph Bates, "you open it and see."

So the postmaster opened the letter, and there was a ten-dollar bill, and the letter said that the man who sent it felt impressed that Captain Bates needed that money, and so he was sending it quick. And he sent it so quick he forgot to pay the postage.

So Captain Bates paid his postage, and then he went along to the store, and he bought a barrel of flour, and a sack of potatoes, and a bushel of apples, and some other things, and said to a drayman, "Take these things up to my house and unload them there. My wife will probably tell you they don't belong there, but don't you pay any attention to her. Just leave them."

The drayman said he would. Then Captain Bates went on to a printing office and made arrangements for the printer to print his tract by the thousand, and he said he would pay for it before he took it out. Of course the most of his ten dollars had gone to pay for his flour and all, but he knew that the Bank of Heaven, which had gotten his York shilling, was ready to send down another ten dollars, or a hundred, or whatever was needed. Wasn't that a wonderful York shilling?

Then Captain Bates went home. And there was the barrel of flour, and the potatoes, and the apples, and all the other things, on his front porch. And there was his wife, too. She was all excited. She said, "Joseph, a drayman drove up and left these things here. I told him they didn't belong here, but he just would leave them."

"Well, I guess it's all right," said Captain Bates.



"But where did they come from?" asked Mrs. Bates.

"Oh, the Lord sent them," said Joseph Bates. "Just as I told you, the Lord will provide."

Then he related to her how he got the money, and she cried again, but for a different reason this time. For you see, because Capt. Joseph Bates trusted in the Lord Jesus, and went ahead to do the Lord Jesus' work, why, his poor last York shilling had turned into a barrel of flour, and a sack of potatoes, and a bushel of apples, and a tract on the Sabbath day, and a whole lifetime of good things to come, and by and by heaven.

## He Belonged to God

ELIZABETH RUSSELL

A FRIEND of mine is the mother of three little boys. The boys have been brought up in a Christian home, by God-fearing parents who are conscientious and faithful in paying tithe. A "second tithe" they give to foreign missions.



Milford, the oldest, a bright, manly little chap of eleven, took great delight in paying tithe on every dime he earned. The receipts given him by the church treasurer from time to time, made out as accurately as to any older church member, were a source of pride as he displayed them to his younger brothers,—Raymond, nine, and Orville, seven.

Spurred on by seeing Milford with spending money of his own, Raymond begged to be allowed the chance to earn money too. Not to be outdone by them, Orville wanted to work. Accordingly the boys were allowed to pick up prunes. At the end of the week's work Orville proudly displayed twenty-three cents. On Sabbath morning mother and father overheard an animated discussion in the boys' room.

"You'll have to pay tithe now, Orvy," announced Milford in the patronizing tone of the big brother.

"Oh, no," answered Orville, "it'll take all my money!" And the listening parents could almost see him holding the precious and hard-earned money tight in his little fist.

"It won't take all your money," explained Milford. "But you'd have to do it anyway, if it did," he added. With Milford the paying of tithe was something that could not be evaded.

"Huh!" retorted Orville, with an air of finality. "I don't belong to the church."

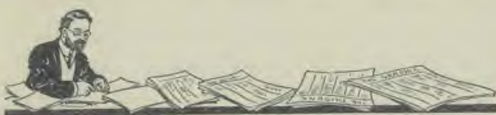
"No," volunteered Raymond, "but you belong to God, don't you?"

Orville could not, would not, deny that, and nothing more was said until church time, when Orville's mother, at his request, helped him put his tithe in a properly marked envelope.

He "belonged to God."

"WHEN a thought becomes a thing,  
Busy hands make hammers ring,  
Until honest hands have wrought  
Into shape the thinker's thought."





# EDITORIAL

## What Do You Read?

SOME teacher says, "I can't find any time to read. It takes all *my* time to prepare my teaching work." We sympathize with said teacher, for we have been right there ourselves.

But, nevertheless, the teacher owes it to herself and to others to do some reading. You never did like a fossil. You've said so. Study how fossils are made, and see that you do not become one.

What is the important thing for the busy teacher to read? First of all, her Bible. Let each have some "daily bread." We can't live without food—real life-giving food.

Some say, "I must have some recreational reading." That is true, but let it be *really* recreational (re-creational). For real recreation, reading must be interesting and not heavy enough to make the individual either mentally or physically tired. But that does not mean that it must be what is usually denominated "light reading." We surely must know something about the happenings of the day. Else how can we see fully how prophecy is fast becoming history?

We also should have a knowledge of the great of earth. How did they become great? What were the obstacles they overcame? And what are the qualities that make men truly great?

Every teacher who wishes to become a really *good* teacher must do some professional reading. Of professional books there are many. Some are very valuable, some are nearly worthless. Select with care. Study about the child,—his body and his mind. Then study the child himself. Read books on how to teach the various subjects, try out the methods, and from them all make a method of your own.

Not all books on the science and art of teaching are heavy. A number might be named which are written in story form so the teacher may read and absorb when she is tired with the day's work.

One of these books is included in the Teachers' Reading Course for this year.

Of course *all* teachers will read carefully the two books specially prescribed for them for the school year 1923-24. They are "Fundamentals of Christian Education" and "Phelps and His Teachers."

## Are You a Coward?

I WOULDN'T call you that, teacher. I know you are brave and true. But I want you to listen to an indictment of nearly our whole teaching force by the Lord Himself:

"It reveals cowardice to move so slowly and uncertainly in the labor line,—that line which will give the very best kind of education."—*"Testimonies," Vol. VI, p. 178.*

We can't get away from it: we have moved, and we are moving, "slowly and uncertainly in the labor line." And deny it or ignore it as we may, God says that that is the "line which will give the very best kind of education." How then can we escape the charge of cowardice?

Oh, yes! I know the reasons, the excuses. We can't take the children away from their homes. We can't practise agriculture in the city. We can't teach gardening in the Northern States where school is out during most of the growing season. We can't find space for anything more in the school program. We can't get the equipment. We can't get parents to believe in it. We can't get teachers trained in manual arts. We can't play the piano if we roughen our fingers with work.



# ETCHINGS



But there stands God's word: "Study in agricultural lines should be the A, B, and C of the education given in our schools." "It reveals cowardice to move so slowly and uncertainly in the labor line,—that line which will give the very best kind of education." Are we cowards?

## A Thousand to Three

SOMETIMES the doom pronounced upon the children of the disobedient seems harsh,—“visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me.” It is no idle threat, as heredity witnesses. The physical disabilities that come from the transgression of our sires is all too evident as the generations speed on. It takes time, often three or four generations of right living, to breed out of a family the evil heritage that the heedless and wicked indulgence of a great-grandsire put in. And the moral defects are even more evident.

Why did God establish the law of heredity, that the sons should receive the heritage of the father? First, as a blessing, that the good which a man does might live after him in his sons. And the converse is inevitable, that if a man does not good but evil, the same law shall operate. And what stronger deterrent from evil, what more unselfish incentive to good, could a man have than to know that if he does evil he is damaging his helpless children, but if he does good it shall be their blessed heritage?

Nevertheless the ratio is not the same in God's promise. Listen to the rest of the fiat: “And showing mercy unto thousands of them that love Me, and keep My commandments.” Unto thou-

sands of what? The margin of the American Revised Version gives the meaning, “Unto a thousand generations.” Not for two or three generations only, but for a thousand generations of them that love Him, are the mercy and the blessing of God shown.

There have not been a thousand successive generations upon this earth. Count, if you will, a generation every twenty-five years: there have succeeded one another but two hundred thirty-seven generations since Adam was created. And if you double it, and triple it, and quadruple it, you have not reached a thousand. The promise for good reaches into eternity, becomes everlasting. A thousand to three or four is the ratio of God's mercy to His necessary vengeance. “But the mercy of the Lord is from everlasting to everlasting upon them that fear Him.”

## Mrs. Battem Finds Excuse

I PASSED them once and again as I paced the station platform, two mothers discussing their children. One of them held a little girl by the hand, a child who wiggled and yanked and protested at captivity, only to be quelled, or half quelled, by impatient jerks, and refusals of freedom, and commands to be quiet.

But mostly the mother chewed gum and talked to her friend. “Yes,” she was saying as I passed, “folks think my boys are awful bad. Their grandma thinks they are. But I say boys is boys; they can't be kept so strict. (Hush up, Thelma!) They got to be given some liberty. Boys is boys.”

“Sure!” said her friend. “If they ain't given liberty, they'll take it.”

*(Concluded on page 30)*



# Teaching Hints

## Geography Seven

BLANCHE HICKS

IN order to vitalize geography, the teacher must keep up to date with present-day happenings. There are many things taking place in the world today that have a vital relation to practical geography. Thoughtful and extensive reading forms the basis of good teaching. It not only gives the teacher gems of knowledge to use in class, but it will enable her to put the class in touch with reliable sources of information, and thus help form the habit of profitable reading. Students may be encouraged to give the class any information gained in their general reading. This will help the collection of notes and clippings to grow, and students learn to select the important things from the great mass of available material.

Correlate geography with as many other studies as possible. Just now, as the sympathy of the world goes out to Japan, is a good time to learn many facts about that interesting country and our mission work there. This need not come in the geography class, but may be given in the opening exercise period or in the time allotted to general exercises in the afternoon. This is only one example of how current events may be used to increase our fund of geographical knowledge.

Much has been said recently concerning the problem method of teaching geography. This problem may take the form of a question stated by the teacher, or it may be the outgrowth of class discussion. Then an outline may be developed, leading step by step to the solution of the problem. The teacher then gives a list of source material where the necessary information may be obtained. With enthusiasm, the students apply themselves, not simply to learn a few brief answers to questions in the book, but to the gathering of facts that

will help them solve their problem. An excellent book on the subject is "Teaching Geography by Problems," by E. E. Smith. It may be obtained from Doubleday, Page & Co., Garden City, N. Y. This book contains excellent outline lessons that will greatly assist the busy teacher. A splendid book for topical studies is "The New Europe," by Nellie B. Allen, published by Ginn and Company. Several excellent geographical readers can be obtained at most public libraries.

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## Teaching Beginners

A TEACHER-FRIEND OF CHILDREN

WHAT next? Just more of the same, only making advancement. Remember that word and short phrase recognition are possible and necessary.

The preparation for the reading of the first few simple book lessons should begin with the lesson as a whole. Tell the lesson or story, using the exact words of the book. Then, with the use of word and phrase cards, retell it. It is the whole first, then the drill on the words and phrases to be learned by sight.

This is the work of the preparation period. As the books are opened, the lesson is read by all, silently. Individual help should be given, not by pronouncing the difficult word, but by aiding the child to discover the word, if possible, phonetically, or by word card. "Help," not "tell," is the rule. As the difficult words are pointed out, write them on the board, and when brighter ones finish reading silently, they may study the words written there.

When all have read silently, test the thought-getting with questions, or let volunteers tell what they have read. Oral reading follows. Remarks by the teacher, or a question, will add interest and aid in keeping the class together in the work. To illustrate: As the oral



work begins, the teacher says, "Read the first sentence silently, then I will call on one of you to read it to the class. Does some word in the sentence trouble you, Nettie? Henry may stand before the class and read the sentence. That was well done. Now we will all find out what the second sentence says. Be sure to use the line marker. Minnie, you have the marker under the third sentence. I see you all know what this sentence tells. Mary may read it to the class. Very well. Now try to read it so as to make us almost see the color of the flower." (Supposing the sentence to be, "The girl has a pretty red flower.")

Fortunate are the children where the school furnishes a number of primers or first readers. Only a teacher who has experienced it can appreciate the joy and the interest awakened when she can say to a class, "Today we will read from these books."<sup>1</sup>

There is but little if anything gained by children's reading over and over the same lesson. The repetition needed to familiarize pupils with words and phrases is gained in the gameful drills in separate periods from reading. Thus the reading period is not deprived of its object, thought-getting.

Reading is not all there is for beginners in school activities. Along with this important subject comes learning to write. The first lessons consist of large movements at the board. Rhythm is a great aid in making smooth movements. Give special attention to the position of the pupils as they begin the work at the board. With the eraser in the left hand, held at the back, standing with left side turned slightly to the board, show them how to have the crayon form the ovals as you count. At first make the movements in the air, then on the board. It will help greatly to take the hand and guide it till the child feels the movement. Guard against the child's letting the hand rest on the board as the movements

are made. This gives finger movement. It is best for beginners to confine the work of writing to board work.

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## Poor Spelling Due to Defective Vision

### Parents and Teachers Should Give More Attention to the Eyes of Children

POOR spelling, even among the well-educated, is due largely to poor eyesight in early life. To spell correctly is truthfully to recall shapes and sizes which were photographed upon the brain through the eyes. When the material is wanted for use, the brain must give the information it contains. If the eyes have not photographed a perfect likeness of the word or words, your knowledge is incorrect.

If, when you were a child at school, the word "decadence" looked like "de-cadance," the image on your brain showed an *a* instead of an *e*. Thus, all through your life when you wanted to spell that word, the *a* is recalled from your storehouse of pictures, your brain, and you are confused as to the proper spelling.

To overcome poor spelling, proper care of the eyes should be one of the first thoughts of parents and teachers. Every schoolboy and schoolgirl should receive a thorough eyesight test, and any defect of vision be corrected. By such methods, poor spelling can be greatly reduced among children. It is too late to make good spellers out of adults.

The correction of defective vision and relief of eyestrain will promote a more efficient race of men and women, because poor eyesight, to a great extent, is responsible for many thousands of inefficient Americans.—*Eyesight Conservation Council*.

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HE that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.—*Burke*.

<sup>1</sup>In some way make the subject of supplementary readers a live topic at the Home and School Association meeting.



# The Superintendent's Corner

## Keep in the Middle of the Road

C. A. RUSSELL

FADS, foibles, and fancies are the order of the day. Educational fantasies are much in the limelight. Up-to-the-minute methods in discipline (?) are being advocated and (more's the pity) practised.

The one who seeks to keep in the middle of the road refuses to become fossilized on the one hand, or faddized on the other.

As you visit the schools under your supervision, study the symptoms. Do you detect any indications of "fadditis"?

Time was when pupils moved about the room with military precision; when they literally toed the mark; when they sat with sphynx-like statuesqueness waiting to be dismissed. So much for the fossil of "ye olden time."

So far on the opposite side of the road have many modernists gone that a condition next akin to pedagogical anarchy prevails. Each pupil becomes a law unto himself; goes and comes according to his own sweet will; whispers to his near-by neighbors, or undertones his messages to his more remote ones; wanders in apparent wantonness about the room; inundates the teacher with questions, either at her desk or from his seat during class recitation; patronizes the drinking fountain at frequent intervals; leaves the room without permission; and joins his companions in disorder by making a grand rush for the door like a band of wild Apache Indians on the warpath. Upon re-entry, there is no lining up on the schoolground for an orderly march into the room, but the same free-for-all tumble in.

Perhaps I have exaggerated both sides of the road. If a teacher just must travel on a side path, better a hundred

times crowd over toward the side of the have-beens where at least order prevailed. But why not keep to the middle of the road? Some of these ideals in schoolroom management which many of the modern pedagogues dub as antiquated, need, sorely need, to be reintroduced. A visit to a well-governed, well-disciplined school where no confusion exists, but where the steady hum of industry is to be observed, is a most refreshing experience, and maketh the soul to rejoice.

Superintendents, encourage your teachers to keep well to the middle of the road.

## Eighth-Grade Runts

BERT RHOADS

WE have a custom, we superintendents, of making out examination questions on any given subject so as to give the pupils a choice of answering any ten out of twelve or fourteen questions. The pupil answers eight of the twelve or fourteen questions, and we give him a grade of 80 per cent. Really, how do we know but that the other four questions, if twelve were given, were questions he was unable to answer, and that he really stands only 66 2-3 per cent? Wouldn't it be better to write the questions more carefully, and require him to answer every one? We sometimes graduate an eighth-grade runt; and the academies and colleges do not seem to have any educational serum to remedy the "runtiness."

Then again, we superintendents sometimes overemphasize the pupil's knowledge of a given subject, and let him bring his examination paper to us in any shabby form he chooses. We say, "Well, he knows." But should not the order and neatness and style of his



manuscript really have much to do with its grading? I order a piece of pie at a restaurant. The waiter could bring me all the pie of a variety I ordered, stirred up like soup in a bowl; but would I accept such service because the boy knew pie? Are we not winking at quite a little shabby work?

Then we teachers—not so much superintendents now—are frequently permitting the skipping of grades. It never fails to make eighth-grade runts. There is plenty to do in each grade, if it is properly done. There is too much surface work. Plenty of pupils can add, subtract, multiply, and divide; but it would “make the gods weep” to see how they do it. If thorough work is done in each grade, there is material enough to keep the keenest minds busy.

Then we teachers do another thing that helps make runts. Why is it that so many times the superintendent—examiner of an eighth-grade paper, say history—marks a grade of 40 per cent or 50 per cent, and the teacher’s class grade is 90 per cent or 95 per cent? It probably means that the pupil is getting credit for slipshod work. To illustrate: Perhaps in his history lesson he was asked to recite on the subject of the Panama Canal. There were at least a dozen big things to say, and the pupil answered only four. Was he given 100 per cent for his recitation? Or if he gave one fact only, did his teacher grade him 70 per cent or 80 per cent? Are we grading carefully? It is a most serious thing to overgrade a pupil—more serious than to undergrade him. It is a grievous thing to pass a pupil on to the ninth grade in the academy, unprepared,—as serious as it would be for a captain to send a soldier to the front with inferior equipment.

Sometimes it is a blessed thing for a pupil to know that he has failed. Some of the strongest eighth graders I have known have taken seventh or eighth grade over again, because they were low in some subjects, yet they had what we term “passing grades.”

Then there is another reason for eighth-grade runts. It always makes a pupil runty if he doesn’t like his teacher. But he rarely dislikes a teacher who likes him. Teachers, cultivate a love for your pupils, and your ideals will draw from each pupil his best efforts. In “Counsels to Teachers” I read, “Teachers, Jesus is in your school every day.” And He is there to supply all your needs just when those needs are most pressing.

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## Grading

THIS matter of grading is an interesting study, and one that really deserves some attention. Mark we must, in some way, and to learn to mark well is an important matter. It is desirable here also to “keep in the middle of the road.”

Superintendents and teachers are not the only persons who may be found to differ in their markings. Prof. Daniel Starch, in his “Educational Measurements,” tells of the wide difference in markings seen among persons teaching the same subjects. The final papers of two ninth-grade English students were made into plates, and from these were printed exact copies of the papers. These copies were distributed to 142 teachers of ninth-grade English. One of them was by these teachers given grades all the way from 64 per cent to 98 per cent; on the other the grades varied from 50 per cent to 98 per cent. The largest number giving any one grade on the second paper was thirteen giving 80 per cent. Obviously most of the teachers gave wrong estimates; without doubt, some too high and some too low. We all sympathize with that teacher who receives pupils promoted from a class whose previous teacher gave 98 per cent, whereas the pupil earned 80 per cent or below. It is manifestly an injustice to pupil, parent, and succeeding teacher.

In considering the matter, educators felt sure that in mathematics, an exact

*(Concluded on page 29)*



# Home and School Association

## Our Own Home and School Association

FRANCES A. FRY

### How to Vitalize It

1. HAVE the meetings regularly and at least once a month. The associations in California holding their meetings every two weeks are meeting with the best success.

2. Have the meetings in the evening when the whole church can attend.

3. Have one number on the program frequently for the children, in order to keep before the people the everyday work of the school. The people will always come out to hear the children.

4. At each meeting call for a report from your committees. This will prove a strong incentive to keep moving and keep doing.

5. Be sure that your committees are giving each member of the association something to do.

6. Be sure that your meeting is emphatically announced at the Sabbath service.

7. Be sure that each meeting is thoroughly advertised in the school. Our great problem is to get the parents to attend. The surest way is through the children.

8. Let each member of the association consider himself a committee of one to bring some one to the association meeting who has not been attending.

9. Remember to pray each day for the success of this association, which means the uplift of the home, the school, and the church.

### How to Kill It

1. As a rule do not attend the meetings of the association, for you are not a parent, teacher, or pupil of the school. Forget that you are a Seventh-day Adventist.

2. Never imagine that you can do anything to further the interests of the Home and School Association. This would be conceit, you know.

3. If you are appreciative of the efforts your leaders and teachers are putting forth to make the association a success, never speak of it. It might make them vain.

4. Don't consent to take any part in the work of the association. Other people are not busy. Let them do the work.

5. Do not invest your money in boys and girls. Invest your dollars in automobiles and farms and houses.

6. Be satisfied with the present equipment and standards in your school. Anything is good enough for the children.

7. Be sure to find something to criticize in the work of the association. Remember this is an evidence of your fitness to run things.

8. Don't murder the association by talking to others your disregard of the work of the association. Just say nothing and do nothing, and it will die an easy, natural death.

## Program for December

OPENING SONG: "Christ in Song," No. 220.

Prayer.

Secretary's Report.

Roll Call.

Collection of ten-cent fee.

Special Music (Suggestive, No. 19).

Parents' Reading Course:

"Testimonies," Vol. II; and "Quiet Talks on Home Ideals," by Gordon. (Have these books read chapter by chapter or presented topically to the association at each meeting.)

Purity:

"A Note of Warning to Parents and Teachers," Mary C. McReynolds, M. D.



"Teaching Purity in the Home,"  
Mrs. C. H. Castle.  
"Teaching Purity in the School,"  
Mrs. Jessie Hicks-Dillon.

(Before the foregoing papers are read, suggest to the audience that at the conclusion of the readings they be prepared to give emphasis to the leading points made.)

Association Business:

Reports — Teachers, Visiting Committee, Other Committees.

Assignment of Work.

Appointment of Visiting Committee.

Closing Song: No. 485.

Benediction.

## A Note of Warning to Parents and Teachers

MARY C. MC REYNOLDS, M. D.

*Staff Physician, Pacific Union College*

"BLESSED are the pure in heart: for they shall see God." Full well the enemy of our souls knows this great truth. Hence it is that in these closing days, when a people are preparing to stand without "spot, or wrinkle, or any such thing" in the unveiled presence of God Himself, the devil is aiming his temptations at the breaking down of the standards of purity and modesty which the Lord has enjoined upon us as a people. Modern literature, popular music, the dress of today, the worldly amusements, in all which far too many of our own dear people indulge,—all these things bear the unmistakable imprint of the impurity which will mold the character for eternal loss of soul.

Because of the contamination which comes from contact with those things and the constant education which children receive through the newspapers, the billboards, the unguarded language, and the sights and sounds of the modern city or large town, the Lord has over and over called His people "out of the cities," and has warned them to "gather your children into your own houses," away from the influences which will surely destroy their souls.

It is a serious, yes, a fatal mistake to think or say that "in order to avoid sin or to overcome temptations the youth must know something of sin and be brought in contact with temptations." This is one of Satan's own arguments. John the Baptist was the type of us and our work as the herald of Christ's coming. Of him we read, "It was his choice to forego the enjoyments and luxuries of life for the stern discipline of the wilderness. . . . To him the solitude of the desert was a welcome escape from society in which suspicion, unbelief, and impurity had become well-nigh all-pervading. He distrusted his own power to withstand temptation, and shrank from constant contact with sin, lest he should lose the sense of its exceeding sinfulness."—*"The Desire of Ages," pp. 101, 102.*

Then let no one boast of his children in this age when sin has "gone to seed." Rather let us heed what God has said, and teach them daily to "flee youthful lusts." Could our parents and teachers view conditions as our physicians meet them almost daily, they would be roused to intense action and guided by most earnest prayer. It would not be appropriate to cite specific cases here, even though one could do so without breaking the confidence which is reposed by youth and adult alike in the physician, but we are in a position to know by experience the truthfulness of the words of inspiration which follow, and plead with our teachers and mothers to accept by faith what they may not have learned by experience, and to "work as if you were working for your life to save the children from being drowned in the polluting, corrupting influences of the world."—*"Testimonies," Vol. VI, p. 199.*

"If the minds of the youth of this age were pure and uncorrupted, the girls might have a softening influence upon the minds and manners of the boys; and the boys, with their stronger, firmer natures, might have a tendency to ennoble and strengthen the character of the girls. But it is a painful fact that there is not one girl in a hundred who



is pure-minded, and there is not one boy in a hundred whose morals are untainted. . . . The curse of this corrupt age is the absence of true virtue and modesty."—*Id.*, Vol. IV, pp. 95, 96.

This was written of the world in general, and was first published in 1876. If this was true then, how much more true is it now, and with how much safety can we trust our children and youth to association with the world?

Directly to the church, the Lord says, "I am about to write upon this wrong, deceptive work which is carried on under the cover of religion. The lust of the flesh has control of men and women. The mind has been depraved through a perversion of the thoughts and feelings, and yet the deceptive power of Satan has so blinded their eyes that poor deceived souls flatter themselves that they are spiritually minded, especially consecrated, when their religious experience is composed of lovesick sentimentalism more than of purity, true goodness, and humility of soul."—*Id.*, Vol. II, p. 252.

Notice that such association is often looked upon by those who indulge in it, and by others equally blinded, as "religion." Beloved, what an account must we be called to render when such warnings as these have been sent, not once or twice, but over and over again! Listen! "Satan is using every means to make crime and debasing vice popular. The youth who walk the streets are surrounded with handbills and notices of crime and sin. . . . Their minds are educated into familiarity with sin." (Emphasis by writer.)—*Id.*, Vol. III, pp. 471, 472.

On the next page is the following: "Their senses become so blunted on account of familiarity with sin that they do not abhor it, but view it as attractive. . . . I have seen that there is danger that even the professed children of God will be corrupted. Licentiousness is binding men and women as captives. They seem to be infatuated and powerless to resist and overcome upon the point of appetite and passion."

On page 476 is the following: "The corruptions of this degenerate age have stained many souls who have been professedly serving God. . . . We must not, as a people, become careless and look upon sin with indifference. THE CAMP NEEDS PURGING. All who name the name of Christ need to watch and pray, and guard the avenues of the soul; for Satan is at work to corrupt and destroy if the least advantage is given him. . . . You NEED TO BE ALARMED. Sin is among us, and it is not seen to be exceedingly sinful. The senses of many are benumbed by the indulgence of appetite and by familiarity with sin."

On page 507 we find this statement, which clearly defines what the Lord means by the "avenues of the soul:" "All should guard the senses, lest Satan gain victory over them; for these are the avenues to the soul."

How then does Satan do his work of polluting the soul and bringing impurity into the life? He enters through the "senses." What are they?—"Hearing, seeing, smelling, tasting, and feeling." These avenues to the soul must be guarded. At a guarded door one must pass searching examination before one is allowed to enter. If we are guarding these avenues to the souls of our precious children and youth, we shall see to it that they see nothing, hear nothing, eat nothing, and feel nothing that will corrupt or even numb the mind, lest they go astray. My sisters, there are many things in this impure world that our people should never see, should never hear, and never taste. It is just as true that there are some feelings that Seventh-day Adventists should never experience.

How are we to guard these avenues, that nothing impure shall enter? Jesus has given us the example. "He did not consent to sin. Not even by a thought did He yield to temptation."—"The Desire of Ages," p. 123. Our youth must be taught that they cannot even think along lines of impurity, for the thought is the seed of sin. James 1:14, 15.



"It is sin, not trial and suffering, which separates God from His people, and renders the soul incapable of enjoying and glorifying Him. It is sin that is destroying souls. *Sin and vice exist in Sabbath-keeping families.* Moral pollution has done more than every other evil to cause the race to degenerate. It is practised to an alarming extent, and brings on disease of almost every description. . . . Parents do not generally suspect that their children understand anything about this vice."—*"Testimonies," Vol. II, pp. 390, 391.*

Listen to the warnings!

"Work as if you were working for your life to save the children from being drowned in the polluting, corrupting influences of the world."

"There is not one girl in a hundred who is pure-minded, and there is not one boy in a hundred whose morals are untainted."

"Satan is using every means to make crime and debasing vice popular. . . . Their [the youth's] minds are *educated into familiarity with sin.*"

"The camp needs purging."

"Guard the avenues of the soul; for Satan is at work to corrupt and destroy."

"Sin and vice exist in Sabbath-keeping families."

"The senses of many are benumbed."

"You need to be alarmed."

## Teaching Purity in the Home

MRS. C. H. CASTLE

*Pacific Union College*

"ONE of the first lessons a child needs to learn is the lesson of obedience."

The teaching of purity by the parents is perhaps next to obedience for the child to know.

I believe that from the time a child begins to comprehend, he should be taught by word, act, and even from books, every principle of purity. He should from the first understand that God made him; that God gave him his

mind, his eyes, his hands, his feet, in fact, every part of his little body, for a definite purpose. Everything which pertains to himself is to be received with reverence and valued as from the Divine. It is only due our child that he should be made acquainted with his body, and with the need to guard it sacredly.

The origin of life, and kindred subjects, should be told both the girl and the boy by the parents. Let this story be told the child before he gets it from some playmate; for it is too bad to first hear it in an impure way.

What is more lovely than a pure, modest, and simply dressed child? Purity may be taught the child through many avenues. First, purity of *thought*. For as a man "thinketh in his heart, so is he." Prov. 23:7. It is impossible to live a pure life and harbor impure thoughts. We may have the idea that we can think anything, and it does us no harm so long as we do not act out those thoughts. I believe this is a mistake, for as has been said, "Thoughts are the eggs of words and actions." Surely they are the root of all evil, and will influence the whole life if we do not pray God to take them away. Our Saviour puts them *first* in the long list of evils given in Matthew 15:19: "Out of the heart proceed *evil thoughts*, murders," etc. Here are many evils, but evil thoughts are named first.

How important, fathers and mothers, that we cultivate a habit of *pure thinking*, and teach our children the same! This may be formed by the pursuit of some useful employment and study. A mind filled with only the pure and lovely leaves no room for the impure.

*Conversation.*—To refrain from all conversation upon impure subjects and to discountenance the same in others, should be our aim. To guard well the tongue makes the perfect man. Purity of language should be sacredly guarded and taught our children. While young men are condemned for unclean conversation, it is also true that young women and even little girls of today indulge in



conversation of such a character that they would not wish to be overheard by parents or teacher.

It is too often a fact that girls think that nothing is immodest or impure which is told only in the presence of girls; the same may be the case with boys, too. But all conversation is impure that fills the mind with impure thoughts.

The habit of girls' talking familiarly about young men is a mistake. The sacred relationship between the sexes is lost, and becomes too common a thing. I do trust that as Christian parents we are not guilty of teasing our boys and girls about some one of the opposite sex. Simply because they chanced to walk home from school together, or have helped each other with a lesson, is no reason for special mention. Train our children to have the proper regard for their schoolmates, and to be pure and clean in their conduct. Would to God that we might live in this world today and be able to associate as men and women, boys and girls, and be *pure-minded*! Can we not do something, mothers, fathers, and teachers, to educate our children to be pure-minded, modest, and gentle?

*Reading.*—Reading has an untold influence on purity of thought, word, and act. We should guard well the choice of reading for our children. "Life is real; life is earnest," but the general reading of today does not represent it as such. "The heart of most people is like a sieve, which lets the small particles of gold fall through, but keeps the great cinders." The world is flooded with literature. We have not time, by reading only the best, to read one-thousandth part of what is written. It is estimated that 25,000 new books are published every year, besides millions of papers and magazines. It is not wise for us to spend our time in reading that which will fill the mind with "cinders" and make us no better for having read it.

*Amusements.*—Any amusement that tends to fill our minds with impure

thoughts should be avoided. The dance, circus, opera, and theater are amusements which tend downward. The ruin of many a girl can be traced to these. We should choose good, clean games and amusements, and as much as possible play with our children. We may feel we cannot spend the time, but with the best interests of our children at heart, we will *take* the time.

*Associates.*—The natural child craves companionship. It is our duty as parents to see that our children have the proper kind of associates. We are all influenced more or less by those with whom we associate. This is especially true in children, since they are naturally imitative. I believe we need to guard against the company of the idle and the frivolous. Beware when children want to play out of sight of mother! Too frequent and too intimate association is not good, and can often be avoided without causing hard feelings, by having regular duties to perform and certain hours for play. This accomplishes two things; it fosters regularity and industry, and at the same time guards your child's social life. To me, it seems a great mistake to allow children to take long walks together unchaperoned. The pitfalls of the enemy are many, and we must protect our children.

Begin early and grow up with your child, either girl or boy, and make him feel and know that father and mother are his best friends, to whom all his secrets, joys, and troubles are to be told. A girl who had fallen into sin once said, "Would that my voice could reach the ear of every girl in the land, and warn her against having for a friend a person about whom she could not talk freely to her mother."

*Dress.*—Purity in dress means much. The loud, gayly dressed girl of the street is displaying the sign of her inner life. In true modesty, no undue exposure is seen. A plain, simple, modest attire is a most important factor in the purity of the child. Clothing worn so as not to irritate any part of the body is necessary



for the proper moral training of the child. In fact, every violation of God's laws of health becomes an influence that may lead to impurity.

*Conclusion.*—This subject is far-reaching, and hard to cover in anything short of a whole book. But, dear parents and teachers, may we pray and work on, and by God's help train our children to have a dislike for impure reading, associates, dress, and all that tends to evil-thinking. Let us take for our counsel and guide, Philippians 4:8: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

## Teaching Purity in the School

MRS. JESSIE HICKS-DILLON

ONE of the most wonderful promises made by the Saviour in His inaugural address was to a people characterized as the "pure in heart," a people in whose "mouth is found no guile," or impurity, whose language through eternity is to be a "pure language." Zeph. 3:9.

In striking contrast to such a people is the estimate of a certain young man returned from the World War, who said to his sister, my neighbor, "Peg, there isn't a pure woman in the world, unless it is you and mother." Shocking as such sweeping assertions are to us, it is far too true that purity is ceasing to be a virtue in our boys and girls, our men and women of today. To stem this tide of the on-sweeping flood must be the constant aim of the teachers and the parents at this critical time. I am not hopeful that we shall be able to accomplish a far-reaching work in the earth, but among our own children and youth we shall have to fight constantly if we are to be able to keep them from the evil that fills the world.

The teaching of purity, both in the home and in the school, is a subject that has been sadly neglected, and how much,

oh, how much, has this neglect cost us! A false modesty has kept mothers and teachers from imparting the proper knowledge in the proper way and time, and that which they have neglected, the evil one has been swift to do through his agents. The sweet, pure minds of our children have been filled with that which will rob us of the most beautiful thing in all the world, the innocency of childhood. Innocency does not mean ignorance; we have passed that stage. Now we must face our responsibility, and as parents and teachers, take up the work God would intrust to us.

It is the mother's priceless privilege to begin this work in the infancy of her children. Teachers of the first grades may set standards which will exclude all things of an unlovely nature, and place ideals of purity that will never be effaced from the child's mind.

There are few boys and girls who do not prefer that which is good to that which is bad. It is our business to keep before them high ideals. In the primary grades this may be done by setting before them character sketches of a high moral nature, by bringing them close to the beautiful things of God in nature. The boy or girl whose mind is filled with wonder that the clouds fly faster than the evening express in the valley; that an ugly, fuzzy worm can become a winged thing of exquisite beauty; that a dead, brown stick, overnight, blossoms into a gorgeous radiance, has little time for the sordid impurity of an evil mind.

It should be the mother's blessed duty to impart the story of life to her boy or girl.

As a teacher of more advanced grades, I have felt richly repaid by calling my girls together at some vacant period of the day and having a real heart-to-heart talk with them, placing before them the duty of pure girlhood and womanhood which they owe themselves, their future husbands and children, the world, and God; the duty of keeping their minds

(Concluded on page 30)



# YOUNG MOTHERS

## "I Hears Her"

MARTHA E. WARNER

FOUR-YEAR-OLD Ralph was a great admirer of Mrs. Lane, who lived just "fru de fence." And nearly every day Ralph would crawl "fru de fence" to visit her.

One day he was busy looking at a picture book when his mother called, "Ralph, come home."

As Ralph made no answer, Mrs. Lane



said, "Ralph, your mother called you."

"I hears her," replied Ralph, without looking up from the book.

Again the call, "Ralph, come home." But apparently Ralph was deaf, so Mrs. Lane quietly reminded him that his mother had called him.

"I hears her," he answered, but still made no move to obey.

Clear upon the air boomed the call, "Ralph, come home!"

At the word "Ralph," the child lifted his head, then jumped to his feet and

said, "I better go now. Fahver's hand strong," and off he went.

Although Ralph was not very old, he was very wise. He knew he did not have to mind mother, but "fahver,"—well, experience had taught him that "fahver's hand" was strong, therefore he knew he must obey or suffer the consequences. And no little four-year-old boy likes to be spanked.

Now, mother should have enough moral stamina to insist upon being minded as promptly and cheerfully as "fahver" was.

She should take pains to see that Ralph perfectly understands; that if he chooses to disobey,—and that is his privilege,—he must suffer the consequences. I do not approve of corporal punishment, but there are many other ways, and Ralph will not be long in learning the lesson if mother will only be firm. Firmness! That is what you need, mother, and what the mothers of all the little Ralphs in this wide world need. Children should be taught discipline in the home.

## Program for Young Mothers' Society

MRS. W. L. BATES

First Meeting in December

Part I, Lesson 12

OPEN the meeting by repeating in concert psalms 23 and 24.

Recitation of poem, "Song Wefts," by one previously appointed.

Song.

Prayer.

Secretary's Report and Roll Call: Response, your estimate of the value of the Y. M. S.

Recitation in concert of the poem, "Seven Times One."



Lesson, followed by a volunteer testimony meeting, each one mentioning the points in the lessons on story-telling during the year now closing which have been of special value to her.

Closing Song.

Mizpah.

## Second Meeting in December

### Part II, Lesson 12

Open this last meeting of the Y. M. S. for the year 1923 by repeating in concert the memorial scripture — psalm 91.

Prayer.

Secretary's Report and Roll Call: As you respond to your name, signify your record in the Parents' Reading Course work, so the secretary can complete her report, which must be sent to the Home Commission before Jan. 1, 1924.

Paper: "How to Teach the Children Courage." Let a general discussion follow.

Just one year ago our Y. M. S. began its authorized existence. There were a few who gathered at the first meeting — January, 1923 — with hearts filled with thankfulness to God that this work at last had stepped into its rightful place. Now at the closing meeting of this first year's work nearly one thousand members can join in praise and thanksgiving for what has been accomplished in so short a time. "To God be the glory, great things He hath done."

Closing Song: No. 191.

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## Grading

(Concluded from page 21)

science, there would not be found such a diversity of grading. So the same procedure was followed with a final examination paper in geometry. It was graded separately by 118 teachers, and their grades ranged from 28 per cent to 92 per cent,— a greater variation than was found in the grading of the English papers.

Professor Starch mentions the factors which make up this variability: "(1) Differences among the standards of different schools; (2) differences among the standards of different teachers; (3) differences in the relative values placed by different teachers upon various elements of a paper; and (4) differences due to the inability to distinguish between closely allied degrees of merit."

In our own schools there should not be great difference of standards, though there doubtless always will be differences among teachers, and differences in the values they place upon the various elements of a paper. But the differences will shrink in proportion to the thought and study given to the subject of grading. Surely every teacher and every superintendent wants to reach a high standard of efficiency in his work, but he will never attain a high standard by *wishing* to do so. That teacher who, when in contact with his pupil, is *satisfied* with anything less than perfect work, will never reach a very high standard. "Good enough" in the minds of teachers and parents has spoiled in bud many who might have been efficient men and women. Boys and girls, yes, and their teachers too, must learn that being able to give a few superficial ideas about a subject is not *knowing* the subject. But while teachers seek for perfection, let them remember that there is a long range between 100 per cent and 50 per cent. Teachers should not discourage pupils by giving them too low a grade.

Many times the question has been asked, "Why does the General Department require answers to be sent out with teachers' examination questions, and the union educational departments send out answers with pupils' examination questions, when in either case the answers can be only suggestive?" In a word, the answer is that it brings about greater uniformity in grading among examiners, and therefore more fairness to examinees.

Do our teachers see a need for studying how to grade?

F. H. W.



## Teaching Purity in the School

(Concluded from page 27)

and bodies pure; their lips and affectionate touches for one who may some day be to them all that God meant a noble husband to be to a pure wife. Then I talk to them quite plainly of the danger to which they are exposed by careless conduct.

At some other time I meet with my boys, and while adapting my talk somewhat to them, it is of much the same nature as that given to the girls. There are but few boys to whom the wise teacher cannot appeal through his love for his mother or sisters. And let me assure you, I never punish a boy for his resenting a slight to his mother or sister.

Never after such periods have I failed to feel a closer union between myself and my pupils, and never once have I known anything but good to come from such heart-to-heart talks. But you may be sure such seasons, if provocative of good, must follow earnest seeking of God for wisdom.

Watch and pray, should be the motto of the parent and of the teacher. The injunction to "watch" is stressed quite as strongly as to "pray." But "watch" without appearing to do so. Know where your boys and girls are every minute, and break up in a pleasant way all little gatherings in secluded places. There is safety for our pupils in numbers, and you may be reasonably sure of harmless fun in the noisy, romping game in which all take part. *Remove temptation as far as can be, and protect them from evil as much as possible.*

As soon as it becomes known that an evil-minded child has gained admission into the school, there is but one course open: exclude him at once. One evil mind can undo the work of an army of teachers and parents. The possibility of his reform is too great a risk to which to subject the children.

One of the most beautiful lessons I have ever heard was taught to a class

of young men and women in old Healdsburg College by Sister McKibben. Her subject was, "Unto the pure, all things are pure." Much of our success in the teaching of lessons of purity depends upon our own mental attitude. "Be ye clean, that bear the vessels of the Lord."

"Men and women are to watch themselves, they are to be constantly on guard, allowing no word or act that would cause their good to be evil spoken of. He who professes to be a follower of Christ is to watch himself, keeping himself pure and undefiled in thought, word, and deed. His influence upon others is to be uplifting. His life is to reflect the bright beams of the Sun of Righteousness."—*Christian Temperance and Bible Hygiene*, p. 257.

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## Mrs. Battem Finds Excuse

(Concluded from page 17)

"Sure!" agreed the first, shifting her gum; "I bat 'em about some when they need it, and they know they got to mind when it comes to a show-down. (Quit it, Thelma!) But because they don't say, 'Please,' or pull their caps off, or offer her their chair, their grandma thinks they're awful. And because they yell some, and get into fights, and play some mean jokes, the neighbors think they're awful. But they come to time when I go after 'em hard. I don't know what you can expect of boys."

"Sure!" said her friend; "boys ain't girls."

Mrs. Battem chewed gum for a vigorous minute. "Sure!" she concluded; "I'm raisin' boys. (Shut up, Thelma! No, you can't!) Boys ain't ladies. Boys is boys."

---

"O FOR a passionate passion for souls!  
O for a pity that yearns!  
O for the love that loves unto death!  
O for the fire that burns!  
O for the pure prayer, power that prevails,  
That pours itself out for the lost,  
Victorious prayer in the Conqueror's name—  
O for a Pentecost!"



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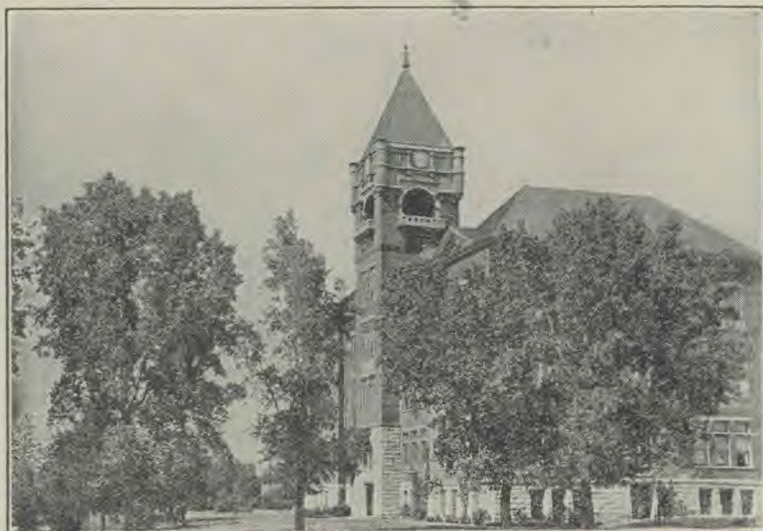
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