

HOME and SCHOOL

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To You a Happy and Fruitful Year

HE stands at the door—this New Year all unknown to us. Enfolded within his flowing mantle are blessings, privileges, joys, sorrows, and opportunities.

The Old Year is fading from view. He, too, brought much into our lives. He brought joy. Did we receive it thankfully, remembering who sent it? He brought sorrow. How did we take it? Did we remember it was intended to give strength? or did we neutralize its value by murmuring? Successes were brought. Did we honor the Master who gave us power to succeed? or did we glory in our own powers? The Old Year brought us failures, too. Did we take them, analyze them, and then put them down as stepping-stones to future successes? or did we let them discourage and sour us? The Old Year brought us God-sent opportunities, oh, so many of them! Did we embrace them joyfully and use them faithfully?

We had such splendid opportunities carefully to pull the weeds and to plant the seeds of beautiful flowers in many little heart gardens—such beautiful little gardens! such precious opportunities! Blessed teacher who sees *some* flowers borne from the seed he has sown, enriched by his prayers and watered with his tears. It surely must be that what the Old Year has brought has given us bigger, broader, deeper vision. And our vision must reach to the very inmost recesses of the hearts of these boys and girls of ours. We see their possibilities more clearly, and what we can do for them.

Oh, let us plant very deeply a resolution to meet all the opportunities of this New Year with a friendly smile, grasp them warmly, and make the most of them for our boys and girls. If the opportunity is one by which we may strengthen ourselves, let us embrace it, not from any selfish reasons, but for the

sake of those in our care,—the children who are the “heritage of the Lord,” and concerning whom He will ask, “Where is the flock that was given thee, thy beautiful flock?”

Is the opportunity one directly for the children? Then the only conscientious thing we can do is to make the very *most* of it. Work? Why, yes, it means work, much work, hard work, continuous work. But what are we here for? Only for service to *others*, “for even Christ pleased not Himself,” only so far as living for others pleased Him. But isn’t that the truest and best happiness? He *gave* Himself, and we are His followers. We will give the best that is in us. Will we, *all*? That means the best physically, mentally, spiritually. The best in right precept and example, in proper discipline, in well-thought-out and carefully planned instruction, in “keeping ourselves fit” for the sake of others, and in teaching them how to keep themselves physically fit for service for God and man.

By and by we shall come, saying, “Behold, I and the children whom God hath given me,” and then the “Well done.”

“The year that’s past is gone. Forget
Its failures that have brought regret.
The year that lies before, unknown
To mortal ken—for you big-grown
With opportunity, if God so will,
Receive from Him and use until
Its very close. His approbation
Deem your great reward,
His ‘Well done’ plaudit,
Pay ‘in full’ regard for every service
You may render girls and boys
Whose hands, outstretched, solicit bread
Or fish. Shall we give them, instead,
A stone, because, perchance, the stone lies near,
While bread and fish will cost us dear,
And must be bought by sweat of brow?
Nay. God forbid! But let us now
With visions of the ancient Seer
Pledge better service for this year.”

To you all—parents, teachers, children—a great, glad, and blessed New Year!

F. H. W.

Connecting School Instruction with Life

W. E. HOWELL

ONE thing that teachers are prone to forget is that the school, both in its origin and in its present proper sphere, is an adjunct to the life of the home. This truth deserves emphasis especially in the elementary school where children are getting their first experience away from home. It is still God's plan, as of old, that the "family shall be the greatest of all educational agencies."

The teacher, then, should look upon himself as assistant to the mother, a collaborator with the father, and in general, a lifter toward all that stands for a better and richer life in the home. He should not think of the school as an isolated institution, or as a unit in a system of related institutions merely, but as an enterprise called into being to make up what is lacking in most homes,—proper guidance of the unfolding powers that have come into being under the paternal roof, and suitable feeding of mind and spirit as they grow.

Example in the Punjab

Away off in the Punjab in north-western India, teachers in the American Presbyterian Mission and mission schools have caught the vision, and have set out

to give the pupil's education a direct bearing on his home life. It was not my privilege, while in that great and interesting province last winter, to visit the head station at Moga, but I read so interesting an account of their method, in the *Calcutta Statesman*, that I will give here a liberal extract from the article:

To My New Diary

YOUR pages all are fair, and pure, and white;
Not one deed yet recorded; and I fain
Would keep you thus,—not empty, but made
bright

With records of brave deeds and victories
In all life's struggles. Such a serious thing
It is to live! For we may not turn back
To live again or change one faulty day.
Once gone, its record stands. Nor can we make
One small correction, or undo one deed.
Nor is this all; for not in words alone
Is record kept of days that pass away;
But in the very lives of those I love
Some influence will remain of deeds of mine.
Sad, sad 'twould be if I should, careless, leave
Some influence unholy which should work
To mar or spoil some other life. And yet —
I cannot live my life alone. O Christ,
Come Thou into my life, and live in me
Thine own sweet life of purity, and thus
Assure to me a happy year, with deeds
Which I may contemplate with joy
When these, with all the rest of life's short
days,

Have been recorded, and the diaries closed.

— *Lillian S. Connerly.*

"When the pupils begin school life, no effort is made in the first instance to teach them the three R's in the usual way. The teacher begins by setting them at ease by conversing with them about their homes. They are then supplied with the raw materials for house building, and are encouraged to build houses, at first as models, and later of full size.

"Arithmetic, writing, and reading are gradually taught in connection with these manual operations, more like play than work. For counting bricks, arithmetic is required; and when it comes to laying down the foundations and calculating how many bricks are needed, an

advance in the art is necessary. It is desirable to keep a record of these things, so that writing is demanded, and as little progress can be made by a house builder unless he is able to read, this too has to be learned.

"A garden is laid out in connection with the house, and later a plot of land is added for farming, these developments affording opportunities for nature study. Hygiene is introduced by getting the children to think for themselves about the placing of windows, and geography by deciding what direction the house should face and how it should stand with reference to the rising sun."

This example is not cited because it affords much detail that could be followed in the ordinary school. But be it said that happy is that teacher whose school is located in the country, or has at least sufficient land connected with it to afford room and means for these out-of-door activities in gardening and nature study. Then there are many devices for inside work that can be employed to make instruction of various kinds as natural as possible. Connecting instruction with the things the children see and handle from day to day in their homes, not only makes the instruction more effective and lasting, but serves the purpose also of causing contact with those things in the daily life to call up the instruction that was connected with them.

One phrase used in the foregoing quotation is worthy of comment, namely,

making instruction "more like play than work." This can be worked out best when play is an imitation of work. Any child left to its own devices for play, will naturally find its diversion almost entirely by imitating what it sees others doing about their work. This is the right kind of play to encourage—ininitely better than artificial inventions like ball, croquet, and the like, which have no purpose whatever to be gained in the doing but merely to divert or occupy,—in other words, no helpful educational result.

Let the teacher study constantly how to turn to instructional advantage the garden, the shop, and every normal activity he can devise. Let him ever seek to realize more and more his high function of contributor to a home life richer and more lasting in its fruitage.

Making the Bible, Life

Fifth in the Series, "Great Possessions"

ARTHUR W. SPALDING

THE Christian school will make the Bible the foundation of its work, the essence of its life. This it can do only if its teachers find in the Bible a personal inspiration. What do we mean when we say we believe the Bible is inspired? Do we base our belief upon its wonderful preservation, upon the history of the canon, upon the beauty and the majesty and the authority of its words, upon a statement within itself of its divine origin? All these are not sufficient; they may help to establish its case, but they do not complete it. None can know the inspiration of the Bible except through its personal message to himself. To come with a hunger of soul, and find the Word of God satisfying that hunger, answering that need, to receive the conviction that God is there speaking to myself, because none but God could so fill my empty heart, that is to know the inspiration of the Scriptures.

And that is the experience the teacher must have, will have, if he is to give his

children a Christian education. We say, "The Bible is taught in our schools." Is it? We say, "We make the Bible the foundation of our education." Do we?

To lay out and to cover a course in Bible history or Bible doctrine is not certainly to teach the Bible. Our pupils may learn and recite and stand examinations upon the Bible, but unless they have been given the spirit of the Bible as the inspiration of their actions, they have not come to know the Bible. "The words that I speak unto you," said Jesus, "they are spirit, and they are life." That spirit and that life must be apprehended by teacher and pupil if the Bible is actually taught.

To make the Bible the foundation of our education means something else than to have a Bible class the first recitation hour. It means so to grasp the sense and the spirit of the Word of God that we are able to apply it, and do apply it, to every other study and every other experience of life. That requires, first of all, the

personal experience of which I have just spoken. And then it requires, I think, some of the methods of teaching Bible of which I shall now speak.

Story-telling

Bible study for the little child should begin with story-telling. The parent must be a story-teller; the primary teacher must be a story-teller. Story-telling is of far more value than story-reading, and incomparably better than learning and reciting by rote. The warmth and color of the Bible narratives

can be transfused to the child mind by vivid story-telling as they never can by the question-and-answer method. This, of course, is true of all history teaching. The early years of childhood are of infinite value to the parent and the teacher in inculcating a love of the Bible, and by no means can the soul and mind of the child be so permeated with the spirit of the

Scriptures as by the giving of their life through the story-teller.

Story-telling should be the chief part of Bible study in the first four grades, there being gradually combined with it exercise in self-expression by the child, as I shall show more fully in the next article. In the fifth to the eighth grades, story-telling should still have a large place in the Bible work. The province of story-telling, indeed, extends throughout life; we have not enough of it, and we know all too little about it.

This calls for the training of parents and teachers as story-tellers. There are natural-born story-tellers, but even they

need training. The majority of us, however, are not natural-born story-tellers; but instead of backing off and saying, "Oh, no; I never can tell stories," we are to put ourselves to the stretch in the study of story-telling and the practice of story-telling, till we become story-tellers. The most of us, for that matter, are not natural-born teachers; and indeed, story-telling is so important a part of teaching that deficiency in the one means a vital deficiency in the other. Story-tellers we must be, better story-tellers than we are now, in order to teach

Bible aright to the little child. I emphasize Bible story-telling to a far greater degree in our pre-school teaching and in our elementary school work.

Direct Bible Contact

The tendency in schools is constantly toward too great refinement of methods and the multiplication of textbooks. It seems to be assumed (perhaps with too good ground) that teachers are either too rushed or too

incompetent to give any instruction themselves; they must have a textbook to shove at their children, saying, "Here, take this!" "If a son shall ask bread of any of you that is a father, will he give him a stone?"

And so we are prone to make textbooks about the Bible, and instead of bringing our children in contact with the great Book itself, we give them a book about the Book, and think thereby to teach them Bible. I am tempted to quote David Grayson: "They do not see, they only glance; they do not hear, they only overhear; they do not smell the odors of earth, but only the odor of odors:



a poor, sad, second-rate existence."

The Bible itself is not too difficult for children. It would, of course, be more easily understood if we used a modern-speech translation instead of a seventeenth-century version; but still and all, the language of the Elizabethan age is comprehensible. Again, the Bible is not a single book, but a library of sixty-six books, and some of those books are themselves compendiums of various matters and compositions. We must select out of this library, matter fitted to the mind of the child. But with all the variety it contains, the Bible is quite suited to the comprehension of every age, and surely the teacher should be competent to select for each of her children that which will interest and instruct him. Let us therefore study the Bible from the Bible itself, giving teachers all necessary aid in the work of selecting and applying, but giving to the children the Book of books itself. Only so shall we make the Bible to be life to our children.

The Way of Life

The Bible is our chief source of ethical teaching, of instruction in the right manner of living, a right relation to God and our fellow men. Let the children, then, be systematically taught the ethics of the Bible. How? By memorizing passages that contain sententious expressions of truth. These are to be explained by the teacher when necessary, but more than reading and comment is necessary if the mind is to retain them. They must be memorized. Not all children can memorize with equal facility, and not all should have the same amount required of them. But if we are to teach the religion of the Bible, we must employ the memory. And memorizing is natural to the child mind.

Examples of passages to be memorized for ethical purposes are: the first chapter of Genesis, the ten commandments, the fifth psalm, the fifty-first psalm, the one hundred thirty-first psalm, many of the proverbs (the book of Proverbs being almost wholly devoted to social ethics), the middle portion of the eleventh and

twelfth chapters of Ecclesiastes, the fifty-third of Isaiah (beginning with chapter 52:13), the third of Malachi, the Sermon on the Mount, the first of John 3 and of John 14, 1 Corinthians 13, the first of Hebrews 12, 2 Peter 3 (first part), 1 John 3 and 4, Revelation 14, 21, and 22.

This sample list includes widely differing fields of ethics, from physical behavior and social duties to divine sanctions and obligations. It is as widely varied in its applicability to different ages and different minds. We need, however, to put ourselves and our children to a more severe exercise of the memory. We shall go a long way before we equal the children of the Waldenses, some of whom learned almost the whole Bible "by heart," to use a familiar but significant phrase.

It is better to learn complete topical compositions than detached texts, though of course in some cases, as the proverbs, one verse is often complete in itself. Let the memorizing be graduated to the ability of the child, but let it be systematically done, and let it be often reviewed. Teach the children to employ their solitary moments with calling to memory these passages they have learned. Thus may some headway be made against the common craze for ephemeral reading, and thus may our children come to know by experience the truth of the statement: "Thy word have I hid in mine heart, that I might not sin against Thee." Thus the boy Jesus learned; thus may our children learn.

Literature

Literature of any kind can be known and appreciated only by living with it. The "course in literature" should extend throughout life. And it is the privilege and the duty of the parent and the teacher to begin to lay the foundation for an appreciation of literature in the earliest age of the child. I need not extol to you the literary value of the Bible; it is the theme of many a pen more eloquent than mine. A comprehension of its literary forms is of course not expected of the child; but, like all litera-

ture, it must first be known and loved before any critical analysis is of least moment. The child who learns the Scriptures in his early days has a literary background which makes his appreciation in mature life the greater and which yields to him a power of expression not to be equaled.

Some, perhaps I should say all, of the Biblical passages we may select for ethical teaching have great literary value; and, conversely, the most beautiful passages of the Bible have a prime ethical value. Indeed, in the Bible the two elements can scarcely be separated. But in some, particularly the psalms and other poetical compositions, the lyric element makes the literary quality predominant. I scarcely need instance such well-appreciated psalms as the first, the eighth, the nineteenth, the twenty-third and twenty-fourth, the forty-second, the ninetieth and ninety-first, the one hundred third. The "Song of the Bow," or the lament for Jonathan (2 Samuel 1), is one of the most beautiful elegies in all literature; and the prean of the song of Moses (Exodus 15) re-echoes through the ages to the end of time (Rev. 15:3).

I will not take space to detail other forms and examples of literature contained in the Bible; but the lover of the Word who is at the same time a student, will know where to find its most beautiful examples, many of which may well be given to the children for memorizing as literary gems.

Natural and Physical Science

The Bible is not, in the strict sense, a book of natural science, but it is indispensable as an interpreter of nature. I believe that the power of Jesus as a teacher through the things of nature was gained by the practice of connecting the teachings of the Holy Scriptures with His observation and study of nature. It is interesting, to one who has been accustomed to thinking of Jesus' teaching as wholly original, to trace, by memory or by aid of marginal references, His allusions to Old Testament passages. True, His statements come with the fresh-

ness of authority,—“What He spake, He was,”—but they well illustrate the Preacher's declaration that “there is nothing new under the sun.”

Following His undoubted method, let children be taught to search out and classify Bible texts that relate to nature and to physical life. For instance, take a page and head it, “Trees;” another, and head it, “Birds;” etc. Under each of these headings let the children place, as they find and memorize them, such texts as, “He shall be like a tree planted by the rivers of water,” etc. (Ps. 1:3), and, “Behold the fowls of the air,” etc. (Matt. 6:26). By preserving these lists for frequent reference, and by memorizing the texts, children's minds will be led to connect natural objects with the lessons of the Bible, especially if on walks and excursions their attention is called to them and little memory tests made by parent or teacher. Thus will the Word of God illumine and explain the works of God, and we shall be training teachers who shall teach as the Master taught.

In physical science, let texts which relate to the purpose and care of our body be also learned and listed; as, for example, 1 Corinthians 6:19, 20; Proverbs 20:1 and 23:1, 2; Genesis 1:26, 27; Ecclesiastes 7:29; and James 2:2-4. The scripture references in “The Ministry of Healing” will be helpful in preparing this list.

History

The study of Bible history will be begun in the stories told to children. And Bible history is the most important of all history. This is true, not alone because it teaches the beginning of earth's history and sketches in brief that period which is commonly called prehistoric; it is true not at all because, leaving in Genesis 11 the world-wide race with which it has so far concerned itself, it thenceforth confines itself to “the chosen people,” a unit generally negligible in world politics. But Bible history is the most important of all history because it devotes itself as does no other history to establishing and illustrating the truth

so eloquently proclaimed by God's ambassador in Babylon: "That the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will."

"It is these great truths that old and young need to learn. We need to study the working out of God's purpose in the history of nations and in the revelation of things to come, that we may estimate at their true value things seen and things unseen; that we may learn what is the true aim of life; that, viewing the things of time in the light of eternity, we may put them to their truest and noblest use. Thus, learning here the principles of His kingdom and becoming its subjects and citizens, we may be prepared at His coming to enter with Him into its possession."—*Education*, p. 184.

Let the stories of the Bible, the prophecies of the Bible, the teachings of the Bible, come to fill the minds of our children and youth, and all the history of mankind which they may study will be given rightful relation to the purposes and plans of God. And history so understood will be, as history should be, a series of guideposts to direct the student's own life aright.

Summing Up

To make the Bible the foundation and the life of our education, I would therefore have both parents and teachers —

1. Systematically tell Bible stories.
2. Have the children regularly read the Bible itself.
3. Have the children regularly memorize Scripture passages, with the several aims of —
 - a. Ethical teaching.
 - b. Literary appreciation.
 - c. Interpretation of nature.
 - d. Direction of physical life.
 - e. Appreciation of history.

I think that teachers need only to have this scheme of Bible teaching stated to appreciate its superiority over routine textbook work. It has specific aims along lines of recognized value; it is neither complicated nor burdensome. It does require on the part of the teacher preparation and skill. It supposes more

frequent and more intimate contact of teacher and pupil than the average classroom affords (it is, indeed, ideally the relationship of parent and child); but previous articles in this series have surely prepared us to expect that, and to seek to provide that. Finally, it requires spontaneity in the place of dull routine, appreciation in the place of drudgery, correlation and application in the place of mere acquisition. It makes the Bible, life.

The Blessing of Routine

BERT RHODES

A SHIP starts across the seas for a distant port. There is a wearing sameness about the pilot's task. He holds the prow of the ship for days and days in a given direction; and after long, weary weeks, so far as his senses can tell him, it is still the same vast expanse of waters with no visible progress. But if he has been faithfully holding the prow of the ship in that one single direction of the goal, that goal is surely nearer.

The teacher begins her teaching task. It is the same program day after day — the same daily routine, the same petty annoyances, and at the end of the year her boys and girls are apparently no nearer the goal. So far as her senses can tell her, the goal is still as obscure as ever in the misty veil of the future. Only by faith may she know that her work is not in vain. The journey is long, and the teacher-pilot may lie down in death with a reproachful sense of having accomplished nothing, and others may take her place. Only God knows how faithfully and well the ship has been directed.

Character is not attainable in a day. The prophet of old recognized the nature of the teaching task when he said, "They that be teachers shall shine." He knew that in the task itself there might be anything but shining now. But they *shall shine* in the lives of those boys and girls of today, the men and women of tomorrow, when they, too, because of the faithful teacher, shall live to bless others also.

High Points of the Convention

—No. 4

IN these articles we are transporting our readers from land to land. Our educational problem is no longer a matter of a few hundred schools in America, but rather of schools in nearly every land; hence we must take many mental journeys if we would get even a glimpse of our educational work in this wide, wide world. Brother S. L. Frost is in charge of the educational work in the Far East. He will tell us of conditions there.

"I want to give you a little idea of our school work in the Far Eastern field. The population of this field, which includes Japan, Manchuria, Korea, eastern Siberia, China, and Malaysia, is about 550,000,000, or about one third of the human race. Our work is divided into eleven unions.

"I shall begin with Japan. Our training school is located at Tokio, with something like sixty students enrolled this year. Our school is not large, and our work in Japan is not large. Prof. P. A. Webber is the principal of this school, and is assisted by his wife and Brother A. N. Anderson and two Japanese workers. We have one little primary school in the union, with one more prospective opening. And that is the extent of our school work in Japan, with sixty millions of people. The literacy in Japan is about 90 per cent for the men and 70 per cent for the women. Japan is a great reading nation. Books may be seen on every hand, as the people nearly all read.

"Next I shall speak of Korea. Our main school is located at Soonan. We have some vineyards, small fruit, and gardening work down there, and a few cows. When the weather is good, our students work on the farm and get some experience in agriculture. They have not been able to open up any other in-

dustrial work. Prof. and Mrs. J. E. Riffel teach in the school there, also Brother W. R. Smith and his wife. These are the only foreign workers in that section. The enrolment of the training school, including the primary work, was 230 this last year. We also have twenty church schools there, with about thirty teachers, and in these schools something like eight hundred students, making about a thousand in all in the Korean field.

"In the east Siberian field we have just a little work started,—two primary schools. This last year it has become possible to open a training school for workers where instruction could be given in the message and in working for others. Here we will train a few of these bright young men. The teaching is in the Russian language.

"A word about the Philippine Union. About ten million people are in this territory, more than eight million of whom are Catholics, and only about a hundred thousand are Protestant Christians. The work here has grown very rapidly. Our training school is at Manila. This school was begun in 1917, when Professors I. A. Steinel and O. F. Sevens went to that field. The first year the enrolment was thirty-six, but last year it was 265. Professor Sevens is now in charge of this school. It is surely an inspiring thing to go there and look into the faces of those bright Filipino youth, and listen to them as they give their programs and speak. It was a great inspiration to me.

"We have about seven church schools in this field. As fast as we have teachers who are capable of teaching in these schools, it is planned to open more. We have something like fifty churches there, so there is a good field for our educational work.

"Coming to the Malaysian Union, we find one training school, which is situated at Singapore. Prof. and Mrs. V. E. Hendershot and Prof. and Mrs. H. C. Baumgartner are the foreign teachers in this school. We have to teach in Chinese, Malay, and English,—three departments—which complicates the work.

"We are short on textbooks there. Very little has been written in the Malay language, and it takes a great deal of time to prepare English material to be translated into this language and then to be mimeographed for work in the classes. Only about 4 per cent of the men and 2 per cent of the women are literate. That shows the great problem of spreading the message there.

"In Siam about 10 per cent of the children of school age are in school today. Over in Borneo we have four or five little schools; but they are for the Chinese people, and we have scarcely done any work for the natives.

"We have one school in Sumatra. There is one section where we have not been able to get permission to preach. Brother and Sister D. S. Kime have been there six or seven years doing school work, and there are about one hundred keeping the Sabbath. When we have a hundred members who can sign a petition, they will consider granting us the privilege of doing missionary work in that field.

"In China we have our largest school work, with something like one hundred schools. Our work is carried on somewhat after the plan followed in the United States. We have our primary schools, covering the first four grades; then the higher, up to the seventh; others, to the eleventh; and then the one at Shanghai, which gives the junior college work. We have several intermediate schools in China,—in Honan, Canton, Amoy, and Foochow,

—which carry work to nine or ten grades. We also have schools in Swatow, Nanking, and Shantung. We received a report from the Shantung school that they had not only given their students training in industrial work, but had made some money. It is interesting to know that their industrial work has been made to pay. We carry on industrial work in Hankow also.

"Perhaps I should say a little more about our school at Shanghai. Prof. D. E. Rebok is in charge. Our people need industrial work in their training in order to eliminate from their minds the idea that labor is undignified and beneath them. Already in the Shanghai school we are teaching some carpentry work. We are also making rugs. Our girls are doing lace and embroidery work, making bedspreads, etc. We find it quite a handicap in many places because some of those who come out to teach do not know how to do the work. They wish they had given more attention to industrial lines when they were in school here.

"We are also conducting a summer school in China. The last two years we have been endeavoring to gather in our



OUR FIRST HAKKA STUDENTS, CHINA

teachers and give them some training as to how to operate schools. Where they are weak in the different subjects, we strive to bring them up. The first year we tried the plan of examining our teachers. Many of them could not get 10 per cent in arithmetic and geography. Last year they did much better. We gave our ten second grade certificates and fourteen third grade certificates. That does not seem like very many, but it is a start toward the matter of grading and classifying our teachers. They are much more enthusiastic about this than at first, and I believe that this year we will perhaps give out as many as twenty-five second grade certificates and twenty-five or thirty third grade; and we feel that we have reason to expect that they will do good work.

"We have also the Fireside Correspondence School for China. Already about eighty or ninety students have enrolled. We are teaching Bible doctrines, Old and New Testament, Acts, Christian education, denominational history, Wenli (the classical language of China), arithmetic, and school management; and for the time being we intend to hold right to this series of subjects until we have brought up the efficiency of our workers in China.

"Now, some of our problems. The problem of students' paying their way in schools has confronted us for years, and we have been trying to get away from the plan of giving money to our students. We are gradually working to the plan that if students are too poor to pay their way, they may be given work to pay their way. This last year at Shanghai we have had quite a number working at least half their way, and we believe it will be a blessing to our young people. We feel that if we could get men who understand this industrial matter enough to organize industries in the schools, the problem would be solved.

"The question of textbooks for our schools is a perplexing one — how to get material translated and mimeographed or printed. We have to do something in

this line. Over in Japan we have several books already available. In Korea we have not quite so much. Professors Hendershot and Baumgartner are busy translating for their school in Singapore.

"I should like to say something in regard to the kind of men wanted. I think I can say it in just about one word. The teachers we want in the Far Eastern field are those who have learned God's way in education. We are calling for about thirty families for the Far Eastern field for 1923, — ten families for educational work."

Winter

THE earth's asleep 'neath soft white cover,—
Not dead, but sleeping 'neath the flakes
Of snow that winter has spread over
To keep her warm till spring awakes.

And just as babies, hushed from crying,
Lie dreaming on their mother's breast,
Upon her breast, while snow is flying,
The flower babies snugly rest.

They're dreaming there of mild winds playing,
Of shining sun, of sparkling dew,
Of trees with perfumed branches swaying,
Of meadows green, of skies all blue.

They hear the birdies sweetly singing,
The wavelets talking in the brook,
The butterflies a greeting bringing,
Bees humming in a honeyed nook.

The flowers reach up to grasp the seeming
Of pretties spreading far and near,
Thus are they wakened from their dreaming,
And see! the spring is truly here.

— *Translated from the German of Eckleman,
by Mary Lydia Patch.*

O White, White World!

WE live in a white, white world
That's only one day old;
'Twas turned to white all in a night,
When earth was still and cold.
When the day came up the hills,
The frost king followed on,
And he worked and worked, and never shirked,
Till day was past and gone.
And we cry, "Brown world, adieu, adieu!
And hail to the world that's white and new!"

— *Ida Scott Taylor.*

Health Education in the School

KATHRYN L. JENSEN, R. N.

"I'm tired of don'ts," said Dorothy B.,
"Just as tired of don'ts as I can be;
For it's 'Don't do this' and 'Don't do that,'
'Don't worry the dog,' and 'Don't scare the
cat;'
'Don't be untidy,' and 'Don't be vain;'
'Don't interrupt,' 'Don't do it again,'
'Don't bite your nails,' 'Don't gobble your
food;'
'Don't speak so loud, it's dreadfully rude;'
'Don't mumble your words,' 'Don't say "I
won't."'"

Oh, all day long it's nothing but 'don't!'
Some day or other I hope, don't you?
Some one or other will say, 'Please do.'"

It is because our teachers everywhere are recognizing the sound pedagogy in this little lady's supposed words that the "please do" and other methods in health education are being used in many of our church schools. By the intelligent use of the weight chart and the health habit blanks, the teachers are instilling into the minds of hundreds of Seventh-day Adventist children this year the ideal

that God needs strong men and women to carry His gospel to all the world.

However, before the regular health habit blank is introduced to the children, every teacher must seek first to create an interest in health. She herself must express the joy of health to the extent that the children will catch the spirit of it, too. From such a close companionship, it is an easy matter for the real teacher to make note of Mary's wonderfully rosy cheeks, Jane's bright eyes, John's erect posture, and James' pearly teeth. This part of the health program for the year will cover not only those first get-acquainted days, but will be a part of the work and play of every day of the school year.

With such a wholesome spirit stimulated by the association of the teacher and pupils, it must continue to be fostered on the regular health morning, which must take its place once a week in the opening program for the day. Here a wonderful opportunity presents itself for a real interest in health development.

All health stories, songs, drills, chalk talks, or physical exercises directed toward the formation of one or more of the ten health habits for children, should be given with spirit, and yet with the simplicity and frankness so natural to little children. The Child Health Assn., 370 Seventh Ave., New York, can supply much interesting material if requested. Health Education Bulletins, No. 6 and No. 10, published by the Department of the Interior, Bureau of Education, Washington, D. C., should be secured by all teachers who wish suggestive health-teaching methods. Simple exercises to correct posture are



outlined by Bancroft in his book, "The Posture of School Children." Stories rich in practical lessons can be gained from life. The principles in the care of the farm animal, the automobile, and the plant can be very easily applied to the little child. How they will enjoy singing, "We have to build our house, you know"! (See page 29.)

And then that eventful morning when a tape measure is fastened to the wall and the scales (perhaps borrowed for the occasion from a farmer or a near-by grocer) are up in front, while the weight chart lies on the teacher's desk so that the weight of each may be recorded. The height has already been taken, and one by one the children walk up to be weighed. The others eagerly watch to see which side of the normal weight the scale tips. It is made more interesting and helpful by the encouraging com-

ments of the teacher, who utilizes this opportunity to correct habits which are detrimental to health. This is always done by positive teaching in placing ideals before the child, rather than by bringing the attention to faults.

But this is not so exciting as the morning six weeks later when they are again weighed, for the teacher will tell them on the first weighing morning that it is much more important for them to gain during the next six weeks than to know how much they weigh. To increase the interest, the teacher may paste gold stars on the weight record of those who were up to normal, blue stars marking those slightly under, and red stars marking the names of those who were more than 10 per cent underweight.

The teacher uses the next health morning after the first weighing to introduce the daily health habit pro-

gram. There are many pleasing methods of presentation, but the one most commonly known, and which I will use by way of illustration, is traveling on the Healthland Flyer. Only children who try to keep good health habits are good passengers on the great Healthland Flyer. She tells them all normal boys and girls gain regularly in weight if they keep the health habits and have no defects. She may tell them in a simple way how these ten health habits, if followed, will help them take the eight true remedies God has given us. She may write these eight remedies, found on page 127 of "The Ministry of Healing," on the blackboard, and occasionally talk on the health habits that help us to use the good medicine in God's great medicine chest.

(To be continued)



International Film Service Co., Inc.



KATHERINE

Katherine and Kate

KATHERINE GREEN had two faces. One, a pretty, smiling, dimpling face, she wore only when there was company or when strangers were about. The other, a scowling, unhappy one, she wore for the members of the family, the ones who loved her best and who did the most for her.

When Aunt Edith came to make a long visit, they all hoped that Katherine would wear her pretty face all the time; and she did for several days. Her aunt brought her camera with her, and took several pictures of her little niece with her sunny smile. But Aunt Edith soon became like a member of the family, and it was not long before she learned about Katherine's two faces.

One day Katherine was out in the yard playing with her dolls. Mother called to her, "Come, daughter, and shell the peas for mother, will you?"

"I just hate to shell old peas!" stormed the angry little girl; and she threw her dolly on the ground so hard that if it had not been unbreakable, it would have been broken into a hundred pieces. Aunt Edith was sitting on the porch. Her camera went "click," but Katherine did not hear it.

The next morning Katherine came down to breakfast after all the others

had finished, wearing her usual dark scowl. The camera was on the table directly in front of her chair, and Aunt Edith was sitting near by, sewing. Mother brought a delightful breakfast for her small daughter out into the cool, sunny breakfast-room. But nothing seemed to please her. She leaned on the arm of her chair, and was so occupied in being cross and miserable that she did not hear the click of the camera.

That afternoon Aunt Edith called Katherine out on the porch, where she was busy printing some pictures. Katherine dearly loved to watch the process. It looked like magic; but when she saw the pictures of herself with her everyday face, she did not feel so happy, somehow.

"What a splendid likeness!" her aunt said, looking at the one snapped at the breakfast table. "Grandmother will be so pleased to have these pictures. Almost the last thing she said when I left was, 'Be sure to get some good pictures of Katherine.'"

Katherine looked at the pictured faces after Aunt Edith had spread them out to dry, and wondered if her dear grandmother would be so glad to have them after all. She longed to burn the whole lot of them; but it was useless, for her

(Concluded on page 21)



KATE

SOME THINGS THE P

A Plea for Teachers

"WHERE there is no vision, the people perish." Without education there can be little vision. Of education it may be said, "It is twice blest; it blesseth him that gives, and him that takes." It will be greatly worth the effort if we can impress this thought upon the young manhood and womanhood of the nation, and redirect their interest and patriotic zeal to the idea of making a proper contribution to educational work. It is regrettable that so few young men and women, equipped for such service, are nowadays disposed to give their time and talents to teaching. Education needs their young eagerness, zeal, and enthusiasm.

There is no school of discipline more effective than that in which the teacher goes to school. We could do no greater service than by convincing those young men and women who have enjoyed educational opportunities, that they owe a reasonable share of their time and energies to teaching.

The strength and security of the nation will always rest in the intelligent body of its people. Our education should implant conceptions of public duty and private obligations broad enough to envisage the problems of a greatly distraught world. More than anything else, men and women need the capacity to see with clear eye, and to contemplate with open, unprejudiced mind, the issues of these times. Only through a properly motivated and generously inspired process of education can this be accomplished. — *Warren G. Harding.*

"EACH good thought moves the dark world nearer to the sun."

Training of Teachers

FREE schools and compulsory attendance are new experiences. No power of government can bring to them success. If they succeed, it will be through the genuine effort and support that can come only from the heart of the people themselves. It is this condition that makes the position of the teacher rise to such high importance.

The standards which teachers are required to maintain are continually rising. Their work takes on a new dignity. It is rising above a calling, above a profession, into the realms of art. It must be dignified by technical training, ennobled by character, and sanctified by faith. It is not too much to say that the need of civilization is the need of teachers. The contribution which they make to human welfare is beyond estimation. — *Calvin Coolidge.*

The Teacher's Task

You teachers — and it is a mere truism to say this — you teachers make the whole world your debtor; and of you it can be said, as it can be said of no other profession save the profession of the ministers of the gospel themselves, if you teachers did not do your work well, this Republic would not outlast the span of a generation.

Moreover, as an incident to your avowed work, you render some well-nigh unbelievable services to the country. For instance, you render to this Republic the prime, the vital, service of amalgamating into one homogeneous body the children of those who are born here and of those who come here from so many different lands abroad. You furnish a common training and common ideals for

ESIDENTS HAVE SAID

the children of all the mixed peoples who are here being fused into one nationality. It is in no small degree due to you, and to your efforts, that we of this great American Republic form one people instead of a group of jarring peoples. The children, wherever they have been born, wherever their parents have been born, who are educated in our schools side by side with one another, will inevitably grow up having that sense of mutual sympathy and mutual respect and understanding which is absolutely indispensable for working out the problems that we as citizens have before us.

— *Theodore Roosevelt.*

Educate Law-Abiding Citizens

LET every American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of '76 did to the support of the Declaration of Independence, so to the support of the Constitution and the laws, let every American pledge his life, his property, and his sacred honor; let every man remember that to violate the law is to trample upon the blood of his fathers and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in schools, in seminaries, and in colleges. Let it be written in primers, spelling books, and almanacs. Let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. In short, let it become the political religion of the nation.—*A. Lincoln.*

Popular Education and Free Government

POPULAR education is necessary for the preservation of those conditions of freedom, political and social, which are indispensable to free individual development. And, in the second place, no instrumentality less universal in its power and authority than government can secure popular education. . . . Without popular education, moreover, no government which rests upon popular action can long endure. The people must be schooled in the knowledge and, if possible, in the virtues upon which the maintenance and success of free institutions depend. No free government can last in health if it lose hold of the traditions of its history, and in the public schools these traditions may be and should be sedulously preserved, carefully replanted in the thought and consciousness of each successive generation.

— *Woodrow Wilson.*

Knowledge Necessary

KNOWLEDGE is in every country the surest basis of public happiness. In one in which the measures of government receive their impressions so immediately from the sense of the community as in ours, it is proportionably essential. To the security of a free constitution it contributes in various ways: By convincing those who are intrusted with the public administration that every valuable end of government is best answered by the enlightened confidence of the people, and by teaching the people themselves to know and value their own rights; to discern and provide against

(Concluded on page 24)

Teaching Hints

United States History

MRS. N. A. RICE

The French

1. IN Acadia.
2. In Quebec—Champlain's treaty with the Algonquin Indians. Algonquin Indians against the Iroquois. Iroquois a barrier to French by geographical situation. Iroquois transferred friendship they had had for the Dutch, to the English, after capture of New York.
3. Joliet and Marquette explored Mississippi to mouth of Arkansas River.
4. La Salle:
 - a. A descendant of the same Norman race which gave William the Conqueror to the world.
 - b. La Salle's dream of a glorious new France, and his untiring perseverance. Reached mouth of Mississippi, took possession of Louisiana.
 - c. La Salle was the first white man to follow the course of the Mississippi from Illinois to the sea, and to know that ships could ascend the river. He erected a column bearing the French arms at the mouth of the Mississippi, and claimed in the name of the French king Louis XIV all the land drained by the Mississippi and the streams flowing into it (1682).
 - d. Settlements in Louisiana:
 - (1) Mobile (1699).
 - (2) New Orleans (1718).

The Spanish

1. Florida—St. Augustine (1565).

Wars with the Indians

1. In Virginia (Bacon's Rebellion).
2. Pequot War.
3. King Philip's War (1675). (Roger Williams labored in vain with King Philip to prevent this war.)
4. Pontiac's War.

French and Indian Wars

1. Intercolonial wars were simply an echo of European quarrels and wars, and may easily be remembered by the letters W-A-G (King William's, Queen Anne's and King George's Wars).
2. The French and Indian War (1754-63).

Draw a hand as if it were to grasp the five objective points. Call it the "English Grasp." The tip of the thumb

rests on Fort Duquesne, the strong point; the index finger on Niagara; the middle finger on Quebec; the third finger on Ticonderoga; and the small finger on Louisburg.

- a. French held St. Lawrence and Mississippi rivers by a great line of forts.
- b. Braddock's defeat (Washington's leadership manifested).
- c. Fort Duquesne taken.
- d. Capture of Quebec (decisive battle, turning point in the war).

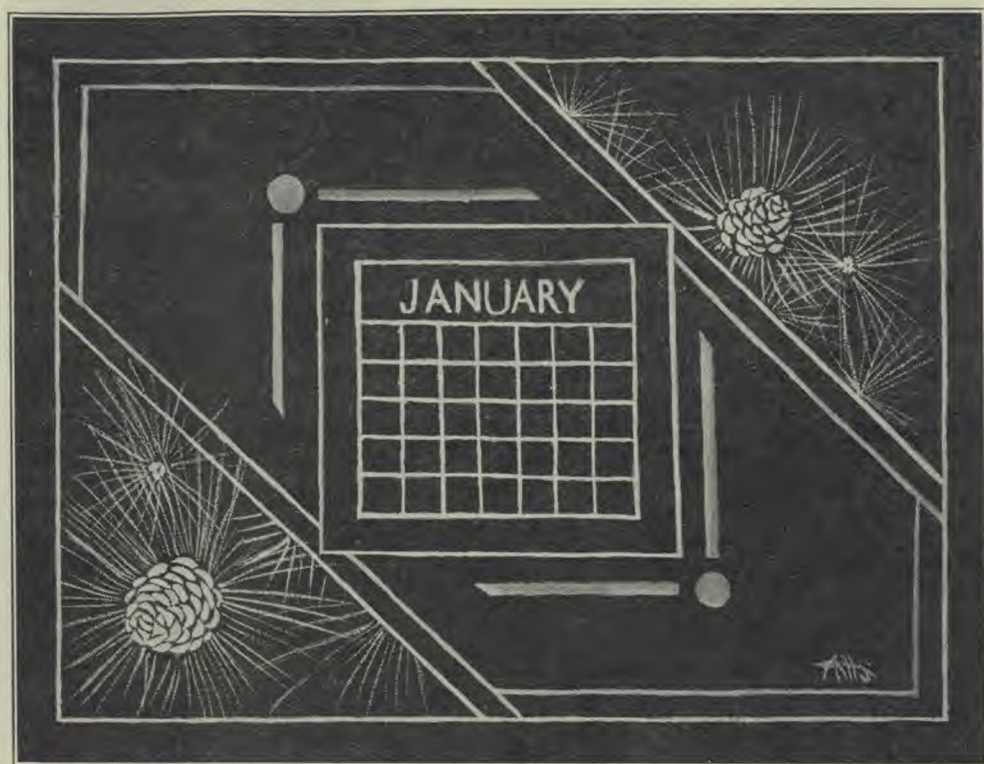
Draw on board a picture illustrating the strategic point which Quebec held, with river at bottom, and the pathway discovered by the English, leading up the steep bluff. Tell the story of Montcalm and Wolfe as recorded in "American Leaders and Heroes," by Wilbur F. Gordy, pp. 103-144.

- e. Result—possessions gained and lost.
Great question settled. Protestant England instead of Catholic France to be dominant.

That all the region east of the Mississippi should be occupied by a race that believed in self-government, in free assemblies, in religious liberty, and in having many homes rather than a few forts to guard the land. This war resulted in something more than mere transfer of territory; it extended civil and religious liberty; it taught the colonies co-operation with one another; it lessened their dependence on Great Britain. At the beginning, Great Britain was hardly more than a second-rate power; at the close of the contest she was the greatest colonial power on the globe.

Stories of encounters between France and England, with their Indian allies, are vividly portrayed in James Fenimore Cooper's book, "The Last of the Mohicans." Read aloud in class the account of the massacre of Fort William Henry, from this book.

Compare the government and the life of the French and of the English in America.



If you had been an Indian, which side would you have favored, and why?

Imagine yourself to be George Washington at the time of Braddock's defeat.

Explain why the capture of Quebec was one of the most important events in North American history.

Explain expulsion of French Acadians, during the French and Indian wars — Story of Longfellow's "Evangeline."

Life in the Colonies

1. Where they settled.
2. How the colonists earned their living.
 - a. Nine tenths tilled the soil. Indian corn the most important crop for a long time. As the New England boy dropped four kernels of Indian corn in a hill, he sometimes sang:

"One for the crow,
One to rot,
And two to grow."

 Next to corn, wheat and tobacco were the chief crops.
 - b. Fur trading.
 - c. Commerce.
 - d. Fishing.
 - e. Ship building.

3. Travel — on foot or horseback; later, by stagecoach.

4. Chief cities.

Baltimore, Charleston, Savannah, Philadelphia, New York, Boston, and Newport — all seaports or on rivers accessible to the sea.

5. Education.

Unfair treatment of girls — early colonial public schools for boys only. "Pilgrim's Progress" much read.

Benjamin Franklin was the most entertaining colonial writer. Almanacs, next to the Bible, the most widely read publication of the eighteenth century. Franklin's "Poor Richard's Almanac" was read throughout the colonies. From that almanac the humblest homes knew by heart such rules of thrift and morality as these:

"Rather go to bed supperless, than go in debt."

"What maintains one vice would bring up two children."

"Leisure is time for doing something useful."

"Dost thou love life? Then do not

squander time, for that is the stuff life is made of."

How would you have built a colonial house? Draw your plan, and tell what material would be used.

Compare the work of a colonial woman with that of a modern woman. Why are many of the duties of a colonial woman unknown to the woman of today?

Do you see any advantages in the life of a colonial boy or girl as compared to yours?

If you had owned a colonial farm which required more labor than your family could supply, how would you have secured the help?

Compare the amusements of the colonists with those of people today.

State the educational advantages which you have that Franklin, John Adams, and Washington did not enjoy.

Explain the comparative educational advantages of colonial boys and girls.

Geography Seven

BLANCHE E. HICKS

Africa

1. Location:
 - a. South of Europe, west of Asia.
 - b. Equator crosses central part.
2. Size, position:
 - a. Three times size of Europe.
 - b. Five thousand miles long.
 - c. Nine miles across Strait of Gibraltar.
 - d. Fourteen miles across Bab el Mandeb.
3. Exploration:
 - a. Livingstone.
 - b. Stanley.
 - c. Our own missionaries.
4. Hindrances to progress:
 - a. Few good harbors.
 - b. Rapids in rivers.
 - c. Wild beasts.
 - d. Savage tribes.
 - e. Unhealthful climate.
5. People:
 - a. Descendants of Arabians.
 - b. Negroes (equatorial part).
 - c. Pygmies (forest dwellers).
 - d. Europeans and Americans who have gone there to live.
6. Natural regions:
 - a. Coastal lowland.
 - b. Sahara table-land.
 - c. Atlas Mountains.
 - d. Plateaus of South Africa.
 - e. Abyssinian highlands.
 - f. Southern mountains.
7. Climate:
 - a. Mild in northern and southern parts.
 - b. Very hot in central part.
 - c. Cooler in mountains.
8. Vegetation:
 - a. Northern part like Southern Europe.
 - b. Sahara oases — palm oil, dates.
 - c. Tropical portion — forests, nuts, rubber, tropical fruits.
 - d. Southern part — rubber, coffee, cloves.
9. Animal life: Ostriches, elephants, zebras, buffaloes, giraffes, lions, antelopes, rhinoceroses, panthers, hyenas, poisonous snakes, and insects.
10. Mineral resources: Coal, oil, gold, silver, diamonds, nitrate, tin, lead, copper.
11. Exports: Dates, ivory, palm oil, rubber, mahogany, wool, hides, copal, coffee.

Make use of the questions and problems on page 219, of Fry-Atwood Geography. Supplement this list with others. These questions may be used as a basis for a written lesson. Require complete, definite answers to every question.

Use the map on page 227 for drill on products: 1. The class may make a list of products, telling the section where each is found. This may include minerals. 2. Books may be closed; the teacher will name a product, and the student will give the name of the part of the country where it is found. Other ways may be used to fix facts in mind. 3. Product maps are very helpful. The child can make these in study period or outside of school.

Katherine and Kate

(Concluded from page 15)

aunt had the negative and could easily print more.

She was even more unhappy about them a few days later when her aunt came home from town and brought an enlargement of the miserable breakfast scene.

"I am going to frame it, and hang it in the living-room," she said.

"Aunt Edith, please don't!" Katherine begged. "I think it is so horrid. Let's frame this one," and she picked up the enlarged picture of her company face. "It is ever so much prettier."

"We will frame them both," Aunt Edith said, taking from her bag some gummed tape and two pieces of glass the size of the pictures. "One we'll call Katherine, and the other is Kate. It will be for you to decide which face will be turned to the wall."

Katherine wore her company face for several days, and Kate had her face to the wall. But habit is strong, and one day Kate came down to breakfast, and it was Katherine's smiling face that was turned to the wall. It was that very day that her mother had a caller, a lady whom Katherine admired very much. She looked at the despised picture, and said, "Whose little girl is this?"

"That is a little girl who comes here quite often. Her name is Kate," Aunt Edith replied.

Poor Katherine was so miserable she crept out and up to her room. Here Aunt Edith found her when the caller had gone, crying as if her little heart would break. Aunt Edith sat down by her little niece, and talked very kindly to her.

"Now, Katherine," she said, "do you know what a hypocrite is?" Katherine shook her head.

"It is a person," her aunt explained, "who pretends to be something he is not. You are either Katherine or Kate, and if you are really and truly Kate and pretend to be like Katherine when strangers are about, then you are a hypocrite; and

to be a hypocrite is worse than to be Kate. I really believe, though, you are Katherine at heart, but have got so into the habit of acting Kate, that there is great danger of Katherine's going away forever. I think that now is the time to send one of these children away, don't you?" Katherine nodded her head. "Well, which one do you want to go?" Aunt Edith asked.

"K-K-Kate," sobbed the little girl.

"Good!" said her aunt, "I am so glad to see her go, and I am sure the other members of the family will be, too. I will go now and turn her ugly face to the wall; and if she never comes back, I promise not to show her face to grandmother. I shall be leaving in about two months now; and if she has not come back in that time, we may be pretty sure she has gone forever, and we will take her pictures out and burn them, every one, and try to forget her."

Kate did not want to go away at all, but Katherine drove her away with a cheerful smile, and it was a happy day for her when she saw those ugly pictures curl up in the flames.—*The Messenger*.

The Teachers' Reading Course

IN the *South Wisconsin Teachers' Confidential* of November 5, we find the superintendent urging her teachers to try to complete the books of the Teachers' Reading Course before their institute. She says that one teacher has already read both books, and several have read one. Then she gives what one teacher has written about the little book, "Phelps and His Teachers:"

"This little book holds you from the first word to the last, and while possibly overdrawn somewhat at times, it cannot fail to stir one's thoughts, and give him a great longing to help the boys and girls under his care, as did beautiful Miss Anderson, dear Miss White, and sympathetic Mr. Hayes.

"As I read, sometimes through a blur of tears, how I wished it might have been

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Home and School Association

Home and School Association

Program, January, 1924

OPENING SONG: "Christ in Song," No. 580.

Prayer.

Secretary's Report.

Roll Call.

Collection of Ten-cent Fee.

Song: No. 499.

Parents' Reading Course:

"The Real Home," by Vesta J. Farnsworth; and "Knowing Birds Through Stories," by Floyd Bralliar.

Symposium: Discipline According to God's Plan. (Leader should have a copy of questions in hand.) "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."—*Counsels to Teachers*, p. 130.

Concrete Experiences in the Working Out of These Principles.

Discipline in the Church.

Association Business.

Reports: Teachers, Visiting Committee, Other Committees.

Assignment of Work.

Appointment of Visiting Committee.

Closing Song: No. 641.

Benediction.

Discipline According to God's Plan

"Counsels to Teachers and Parents"

Questions and Answers

1. *What is the object of all discipline?*

"It should be the object of every parent [and teacher] to secure to his child a well-balanced, symmetrical character. This is a work of no small magnitude and importance,—a work requiring earnest thought and prayer no less than patient, persevering effort."—Page 107.

2. *What is blind affection on the part of parents and teachers?*

"There is blind affection that gives the chil-

dren the privilege of doing as they please. To allow a child to follow his natural impulses is to allow him to deteriorate and to become proficient in evil."—Page 112.

3. *While we are not to indulge blind affection, what other extreme are we to avoid?*

"While we are not to indulge blind affection, neither are we to manifest undue severity. Children . . . can be led, but not driven. . . . Harshness drives souls into Satan's net."—Page 114.

4. *How may the conflicts which arise between will and authority be prevented?*

"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, and too often resistance of all authority, human and divine."—Page 111.

5. *What mistake is generally made in child training?*

"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 parents' 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."—Pages 111, 112.

6. *How should indication of self-will be treated?*

"Self-will should never be permitted to go unrebuked. The future well-being of the child requires kindly, loving, but firm discipline."—Page 112.

7. *Should an effort be made to break the will?*

"The work of 'breaking the will' is contrary to the principles of Christ. The will of the child must be directed and guided. Save all the strength of the will, for the human being needs it all; but give it proper direction. Treat it wisely and tenderly, as a sacred treas-

are. Do not hammer it in pieces; but by precept and true example wisely fashion and mold it until the child comes to years of responsibility."—Page 116.

8. Should rules and regulations be made?

"Wise rules and regulations must be made and enforced, that the beauty of the home [and the school] life may not be spoiled."—Page 112.

9. How should the rules made be administered?

"Administer the rules of the home [and the school] in wisdom and love, not with a rod of iron. Children will respond with willing obedience to the rule of love."—Page 114.

10. How should all commands be given?

"There should be no loud-voiced commands, no unkind, exasperating words, no harsh, severe, or gloomy expressions. Help them by the manifestation of forbearance and sympathy. Strengthen them by loving words and kindly deeds to overcome their defects of character."—Page 116.

11. Is commendation helpful?

"Commend your children whenever you can. Make their lives as happy as possible. . . . Remember that children need not only reproof and correction, but encouragement and commendation, the pleasant sunshine of kind words."—Page 114.

12. What is the lot of the child who is spoiled?

"The child who is spoiled has a heavy burden to carry throughout his life. In trial, in disappointment, in temptation, he will follow his undisciplined, misdirected will."—Page 112.

13. What is the result to the child of not learning to obey?

"Children who have never learned to obey will have weak, impulsive characters. They seek to rule, but have not learned to submit. They are without moral strength to restrain their wayward tempers, to correct their wrong habits, or to subdue their uncontrolled wills. The blunders of untrained, undisciplined childhood become the inheritance of manhood and womanhood. The perverted intellect can scarcely discern between the true and the false."—Pages 112, 113.

14. Why does so much depend upon our efforts just now for the children?

"This is your day of trust, your day of responsibility and opportunity. Soon will come your day of reckoning."—Page 131.

15. What assurance of success do we have in our efforts to train our boys and girls for God?

"It is not such hard work to manage children, thank God. We have a Helper, one infinitely stronger than we are. O, I am so thankful that we do not have to depend upon ourselves, but upon strength from above!"—Page 151.

Concrete Experiences

BY A TEACHER

IRVING was a large, overgrown boy in the third grade. He was distinctly a problem. He could not be held to his daily tasks. He could not be trusted. He could not be studious. But he could be won, and he was won. He was assigned numerous tasks, and he assumed responsibilities with wonderful dignity. One day he lost his grip on himself. It was an off day for Irving. The teacher did not scold him, but unconsciously she changed her attitude toward him. She did not turn toward him with her usual smile. She ignored him at every turn. At length Irving wrote a little note and placed it in her hand. It read like this:

"DEAR TEACHER:

"I know I have done wrong, but please do not treat me this way. I have tried to show you I was sorry, but you would not look at me. If you don't treat me the way you used to, I'm going home.
IRVING."

The teacher read the little note, and answered in one which read:

"Irving, forgive me."

Former relations were at once resumed, and Irving was trying as hard as ever to please his teacher. The unhappy circumstance seemed to be entirely forgotten. Irving, however, had not forgotten it, for at the close of the day he penned this note to his teacher:

"DEAR TEACHER:

"Thank you for being so kind. I am sorry I was bad today. I promise you I'll never be bad again. But, teacher, no matter what happens, please do not be discouraged with me, for I promise you I'll never be discouraged with you.
IRVING."

There is an avenue of approach to every child's heart.

My little boy had been naughty. He refused to obey me. I realized that his case needed immediate attention. I could not believe that he realized what he was doing. I could easily have excused him in my mind. I prayed that I might not allow my affection to prevent me from helping my child at a critical moment. He was too nervous to receive corporal punishment. What he needed was an opportunity to face the reality of the situation, and to realize that he could not resist authority.

In a kind but very firm voice I called him to me, and told him to go to my room and think the matter over; he was not thinking, or he would not have refused to mind me. The little fellow cried violently at first. After a time he quieted down. Finally I opened the door, and there was the little lad on his knees in the attitude of prayer. He said, "Mother, I asked Jesus to forgive me, and I asked Him to tell you to come and open the door, and He answered my prayer." I knelt beside him, and thanked Jesus that He helped us win our battle.

"Heavenly angels watch the careworn mother, noting the burdens she carries day by day. Her name may not have been heard in the world, but it is written in the Lamb's book of life."—*Counsels to Teachers*, p. 144.

Knowledge Necessary

(Concluded from page 17)

invasions of them; to distinguish between oppression and the necessary exercise of lawful authority, between burdens proceeding from a disregard to their convenience and those resulting from the inevitable exigencies of society; to discriminate the spirit of liberty from that of licentiousness, cherishing the first, avoiding the last, and uniting a speedy but temperate vigilance against encroachments with an inviolable respect to law.—*George Washington*.

"AN ignorant people cannot be free."

Discipline in the Church

MINA MORSE MANN

ANY thoughtful person who has visited many Seventh-day Adventist churches, will feel that there is surely some need for a discussion of this subject, and a reform along the line of behavior in our churches. Should you happen to sit near the door of the church, about fifteen minutes after services begin, you will notice some child coming down the aisle and passing outside. This is the signal for a sort of exodus, and from then until the very close of the sermon, hardly five minutes elapse without some child passing out. As most of them come back, and some make the journey more than once, it is easy to imagine the noise and confusion noticed, especially by those sitting from about the middle of the church toward the back. As visitors generally sit nearer the back, we wonder what they think of our training in reverence and self-control.

Sometimes the children remain outside the rest of the time and play about on the sidewalks and sit in the automobiles. We have counted more than a dozen children in some of our larger churches who were outside playing boisterously while parents were inside listening to the sermon. "Brethren, these things ought not so to be." We need not be surprised if children who are allowed to show such a lack of respect for the day and house, finally give up the truth entirely as they grow older.

Have I overdrawn the picture? Perhaps there are a few churches where better conditions prevail. But we visit many during the year, and we can say confidently that in most of our churches the noise and confusion of children passing in and out during services, is disgraceful and not a recommendation for our faith.

In one church I attended often there were two children in one family that generally started about the time the second song was being sung. They passed down the aisle noisily and returned the same way. I have seen these children

leave the room three times during one service, which made six times they passed nearly the length of the church. Necessary? Of course it is not. It is simply a lack of training. No child who is at all normal and not taken suddenly sick, need leave the room during services. To be sure I had but two children, so my experience is not so wide as some, but they never left the room while services were going on. I have had children in my home, and they also were taught the same self-control.

I had one boy with me for two years. He was thirteen. One Sabbath he saw other boys going out, so he decided that it would be pleasanter outside. He whispered to me that he wanted to leave the room. I asked him if he could not wait, and he assured me the case was urgent. I said I hardly liked to have to go outside with such a large boy during the services. He looked at me in astonishment and said, "You would not go with me, would you?" I said I surely would, and bring him back. He decided he did not care to go. I told him I did not want him to be sick, and would go with him if he really needed to go. He would not go, and never while he was with me did he ask again to go.

No child needs to go out for a drink during the meeting hour. He can control his thirst for an hour or an hour and a half if trained to do it. It is just a device to move about. I knew one mother with children who were the most quiet, best-behaved children in church I ever saw. She told me she started taking them to church when they were six weeks old, and never had taken them out during the services except the boy once. He insisted one day that he wanted a drink, as he saw others getting one. She told him that if she took him out she would switch him. He still insisted, and she took him out, but he never again asked to go. They were not only well-behaved in church, but wherever they went; and I saw them sit through a two-hour meeting one day.

Some mothers bring food for the chil-

dren to eat during the meeting time. Cracker and bread crumbs fall on the floor, and furthermore no child can get the true spirit of reverence for God's house when he makes it a place for eating his lunch. It is a bad habit to form. If a baby's feeding time comes, he can be taken out quietly and fed; but a child old enough to talk can surely wait for his eating until he gets outside.

Some let children tear up paper, flowers, and other things all through church time, and at the close the pew is disgracefully untidy, and a bad habit has been allowed to start. If a child is taught to be quiet during family worship at home, he will be quiet during worship in other places. Again I say, it is in the training.

Sometimes I sit on the platform and notice children and youth in the gallery or the back of the church, while the parents are in some other part of the building. Often these children and youth are whispering, writing notes, and otherwise not showing respect for the time and place. Once a whole pew full of youth had a box of chocolates, and were passing them along and eating them during church. They meant no harm: they were just thoughtless. But had they been trained from earliest childhood always to sit with the father and mother, or with the mother if the father was not present, they would not have been subjected to such temptations. One mother said to me, "My boy would get mad and leave if I should go sit with him." But I said, "If you had always sat with him, he would expect it." Beware of that first time when Mary or Johnny comes and begs to sit in some other place in church than with you. "Just this once" opens the door for much after-trouble.

When my boys reached the age that the back seat in church seemed most desirable, I sat there also. They soon got tired of that and felt out of place unless they were with me. Today when they are home, they sit with mother and feel that that is their place. Keep your

children with you. It is God's plan, and a few minutes spent away from you when they are of tender years and judgment unformed, may mean many years of after-regrets. I could tell you of evil habits learned and bad words seared on the brain of little children by being allowed to leave church during services and being alone with other children where they should not be.

I know it is hard for children to sit quietly through a long service. Some provision should be made while they are quite small, to keep them interested. I knew one particularly lively boy who was never quiet except when asleep. Yet he was always quiet in church. He was taught that. His mother used to sit near the back of the church with him, and she carried in her bag a peg board put out by the Milton Bradley Company. He would work for half an hour putting the pegs into holes. When he tired of that, she gave him a pencil and paper. He never had these things except on Sabbath at church, and so they did not lose their charm. There are other quiet games put out by this same company. Some children are very fond of books and pictures, and a cloth scrapbook made by the mother and given the child only on Sabbath at church, will entertain him for many weeks.

But very young children can be taught to be quiet during services if properly taught at home and if firmness is shown at all times. A little girl not yet five years old, takes pride in being quiet and reverent. She watches closely during intermission so she may see the minister when he goes into the pulpit. Immediately she folds her hands and closes her eyes, and sometimes slips down on her knees also. So all through the services she watches that she may kneel during prayer, sing when others sing, close her eyes if a prayer is offered; and her dearest game is to play Sabbath school and church at home. She loves to show by her actions that she understands what church means.

A mother with two restless children accepted the truth. They had never at-

tended church services — only Sunday school. When they started to attend church also, they were very restless the first Sabbath, and caused the mother much embarrassment. When they reached home, she explained to them all about the Sabbath and God's house, and how we meet the dear Master and the holy angels there. She told them how reverently we should act, and how quiet we should be in God's house. Then she told them that she knew they had never learned this because they had never had a chance to learn, and that she thought the best way to do would be to take lessons through the week, and then when Sabbath came they would know just how to act. So she was going to let them sit quietly in their chairs fifteen minutes each day all that week. If that was not long enough for them, then the next week they would try a half hour; and they might have to try a whole hour before they would learn fully. She was quiet with them, and it was not a punishment — just a chance to learn. But one week of fifteen minutes each day was enough. They knew she would let them try a half hour the next unless they could prove that one week was enough, so they learned in one week.

O parents, you have but a few short years at best in which to help your children to develop the characters they must have if they are to be saved in the kingdom! Make the most of every moment and every opportunity. Teach them reverence and quiet in the church on the Sabbath day. Eliminate this running in and out all through services. Set the example before them of being quiet, and showing you expect to meet the Saviour of the world at that place that day. They will catch your spirit. Keep your children by your side while at church, and then pray that the dear Father will give wisdom and grace for all difficulties that may arise, and He will do His part if you do yours. If faithful, by and by you may take the children with you into the kingdom, there to live throughout eternity.

YOUNG MOTHERS

Greeting

WE begin now the second year of study in the Young Mothers' Society. 1923 has been a good year, a year of achievement. When Mrs. Bates first brought this project to my attention, two years ago, I was not very enthusiastic about it. I did want to encourage Sister Bates, or anybody else who had the interests of the home in mind; but of course we couldn't pick up every idea tossed to us out of the limbo of the unknown, and give our energies to it! So I was pretty cautious with Sister Bates — and the brethren were cautious with me! It took some convincing to get the Fall Council of 1922 to consent to a trial of the Young Mothers' Society.

Now we have passed the stage of experiment. The Young Mothers' Society has proved its worth. Everywhere mothers welcomed it. Over a thousand mothers have taken up the study (and the practice) of the things presented in the Mothers' Lessons, on story-telling, and nature study, and health, and home culture. It has proved worth while, has it not, to do real studying in a systematic way? We have proved that it is a very different thing to have these studies come to each of us from the General Conference, and to meet in our societies to study and discuss what they teach and what their teaching suggests to us — a very different thing from having women's clubs, with unsystematic and unrelated programs, dependent wholly upon local talent, often the best of talent, but unsupported by a general system.

One member of the Y. M. S. expressed it thus:

"I have been a member of mothers' societies in the past, and they were good so long as they lasted. The first meet-

ing was usually the best one, and the most enthusiastic; the second one had about a 60-per-cent attendance, and the seventh or eighth was reduced to half the members assigned to the program. But this Y. M. S.! — the first meeting was an enthusiastic one, the second was better, and they kept growing in interest right along. I don't feel as if I were walking on eggs now."

Well, of course we have some of the same difficulties, don't we? It is not altogether easy to keep the perfect attendance we desire. And there are women who will just have to be made over before they will ever become either systematic or persevering about anything. They have been a trial to the societies of which they have been members; some of them have dropped out — except as we keep a finger hold on them. And there have been various other hindrances. "But he that shall endure unto the end, the same shall be saved." I quote that with reverence and pertinence; for, truly, I believe that this matter of training for better mothering, which is what the Y. M. S. is doing, is the most practical kind of faith in Christ. Unless we become the kind of parent that God is, we shall not make a great success of our Christianity.

I could quote you scores of testimonials from those who have appreciated and who are appreciating the benefits of the Young Mothers' Society; and I do not doubt I could obtain a thousand of them if I should go after them. But here is an extract from a typical letter:

"My heart thrilled with joy and enthusiasm when I attended those good organization meetings of the Home Commission at General Conference a year ago, and now that we have a Young Mothers' Society here in —, and I am

enjoying the good studies and meetings so much, I feel that I want to tell you that every day the lessons are proving to be a great blessing in our home. How good our heavenly Father is to provide such special help for us through His organized work! Oh, if all our mothers could just know the value of this course, and awaken to their precious privileges and duties! But there! once I too was so blind, and had to go down to the verge of a nervous breakdown before my eyes were opened to see how my little girls were just waiting for mother to lead them on to lives of greater usefulness and happiness, by allowing them to share in the work and responsibility of building up our home life. I thought I was a very good mother to my children; and really I had some high ideals even before we became Adventists; but my heart just overflows with praise and gratitude to my heavenly Father as I see how He has gradually led me along until now He has brought me to the place where He can teach me His ways. I am so thankful."

And listen to what Sister Bates says, from her Eagle Rock aerie in Southern California:

"The work is becoming recognized and established out here, though there is much that ought to be done. I think this establishing and organizing of mothers' societies is something like foreign mission work. You do not have to work for an audience, for they all love it and want it when they once know about it."

The fact is, California is outstripping the other States in the organization of young mothers' societies. And I hope they will keep right on outstripping, because really they have more churches out there; but I should like for Michigan, and Iowa, and Texas, and Colorado, and Massachusetts, and all the rest to fill up their quota. We have ten thousand Seventh-day Adventist mothers with children eight years of age or younger, in the United States alone, and as yet we have enlisted not more than a thousand of them. Ought we not to

make our membership five thousand at least during 1924? What can you do to add one? or a dozen?

We have some new societies at the beginning of this year. We greet them joyfully. "Come thou with us, and we will do thee good." We have a most interesting program for our Mothers' Lessons for this year. The Story-telling continues, covering, in Bible, the children's Sabbath school studies; and along with the Nature Study, which is about birds, there will be a good many stories in which the children will delight. "I wondered," writes one mother, "if you could have known what I wanted when you decided upon the study of birds? I am so glad, I can hardly wait until we start the lessons. Several have mentioned liking the new subject." Then in Home Health we shall co-operate with the church schools in studying and putting into practice "The Ten Health Habits." And last of all, the Home Culture will include studies on the Sabbath and Sabbath keeping and on family worship. These will be beautiful and practical lessons, filled with other phases of child training as well as religious teaching and service. We all need that spiritual help. Let us make the most of it.

Mothers, on behalf of every member of the Home Commission, and on behalf of every one of you toward every other one, I greet you with joy and hope and faith for the work of the new year. Let us put ourselves to the stretch to improve our own powers, and to draw into our ranks every other eligible mother. Let us roll up a list this year that will surpass the record of the first year. Let us give ourselves to God and to our children for the accomplishment of what our heavenly Father designs.

I hope you will every one personally write freely to us, of your successes and your disappointments, of your problems and your solutions, of your plans and your suggestions. Mrs. Williams is always at the home base, and you can write her freely of whatever is in your

The School of Mother's Knee

THE oldest university was not on India's strand,
Nor in the valley of the Nile, nor on Arabia's sand;
From time's beginning it has taught and still it teaches free,
Its learning mild to every child — The School of Mother's Knee.

The oldest school to teach the law, and teach it deeply, too,
Dividing what should not be done from what each one should do,
Was not in Rome nor Ishpahan, nor by the Euxine Sea;
But it held its sway ere history's day — The School of Mother's Knee.

The oldest seminary, where theology was taught,
Where love to God, and reverent prayer, and the Eternal sought,
Were deep impressed on youthful hearts in pure sincerity,
Came to the earth with Abel's birth — The School of Mother's Knee.

The oldest, and the newest, too, it still maintains its place,
And from its classes, overfull, it graduates the race.
Without its teaching, where would all the best of living be?
'Twas planned by heaven this earth to leaven — The School of Mother's Knee.

— *Selected.*

heart; she will be glad to give you counsel and help. And while I am not in the office very much of the time, and find difficulty in getting stenographic help while I am traveling, I shall be glad also to hear from you personally, and will do my best to answer.

Like the meetings of the Y. M. S., which grow better as they go on, let us make this year and each succeeding year the best yet.

Sincerely your brother and your friend,

ARTHUR W. SPALDING.
Sec. Home Commission.

The Teachers' Reading Course

(Concluded from page 21)

my privilege to see the book years ago. I surely hope every teacher will take the opportunity to read it. Those just starting to teach this year would be helped much by reading it; also the older ones."

The time to read the books is *now*. Get the good out of them and apply it to yourself and your school during all the rest of the year.

F. H. W.

Children's Food Song

(Air: "Yankee Doodle")

1. We have to build our house, you know,
Each day while we are growing;
Some foods to do it best, we think,
Are really worth while knowing.

CHORUS:

- So then, children, build your house,
Build it large and stronger;
Sweets will surely make it weak;
We want to live much longer.
2. Some muscle-building foods each meal
Will make us strong and handy,
Like whole-wheat bread or cottage cheese
For little Johnny Dandy.
 3. Some lime for teeth and bones we need,
To make them hard and stronger;
If vegetables, fruit, and milk we'll eat,
Our teeth will last much longer.
 4. Some heat and energy foods will keep
Our bodies moving gayly,
If rice, potatoes, bread, and corn
We'll eat of three times daily.
 5. Milk and cream will make us fat,
We'll store it up and keep it;
When sickness comes and we can't eat,
Well, surely then we'll need it.
 6. Tea or coffee we won't touch,
We'll drink good milk or water;
For weak houses won't stand up,
They'll soon begin to totter.

I WAS WONDERING

And So I Thought I'd Ask You

WILL you please tell me, Is cocoa healthful for children? If not, why is it recommended in the HOME AND SCHOOL? What is health cocoa, and where can we get it?

Cocoa contains theobromine. Theobromine does not affect the cerebral centers and the heart, as does the active principle caffeine found in both tea and coffee. It does, however, affect the kidneys and urinary tract, and should be used with care and moderation by all.

One cup of cocoa contains about half as much of this active principle of theobromine as the same amount of tea or coffee contains of caffeine.

Although cocoa made with pure milk is highly nutritive, children should be kept from the free use of it as a beverage because of this action of theobromine on the urinary tract.

The Kellogg Health Food Co., Battle Creek, Mich., and a few other commercial concerns, claim that this drug is removed from their product. E. J.

Should children be prayed with concerning misbehavior, before or after punishment?

"Never correct your child in anger. An exhibition of passion on your part will not cure your child's evil temper. That is the time of all times when you should act with humility and patience and prayer. Then is the time to kneel down with the children, and ask the Lord for pardon. Before you cause your child physical pain, you will, if you are a Christian father or mother, reveal the love you have for your erring little one. As you bow before God with your child, you will present before the sympathizing Redeemer His own words, 'Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God.' Mark 10:14. That prayer will bring angels to your

side. Your child will not forget these experiences, and the blessing of God will rest upon such instruction, leading him to Christ."—*Counsels to Teachers*," pp. 117, 118.

If a mistake is made in disciplining a child, do you think it right or necessary to acknowledge it to the child?

Just as necessary as acknowledging a wrong done to an adult. No, more necessary; for the weaker the one to whom the wrong is done, the greater the Christian duty to confess. "Whoso shall cause one of these little ones that believe on Me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea." Matt. 18:6. "Fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord." Eph. 6:4.

"But," objects a parent, "if I confess to my child that I have made a mistake in disciplining him, he will no longer respect my authority." Not so, father, mother! One who knows from experience tells you that confession to one's child when he feels and you know that you have done wrong to him, is the surest way to retain his confidence and maintain his respect for you. Authority based on power and wrong is the rule of the devil, and like the devil's authority it will come to an end. But authority based on love is of God, and that divine love will draw us to our children and draw them to us. Let us by all means make as few occasions as possible when it is necessary for us to confess having done wrong to our children; but when we make the occasion, let us certainly meet it with confession.

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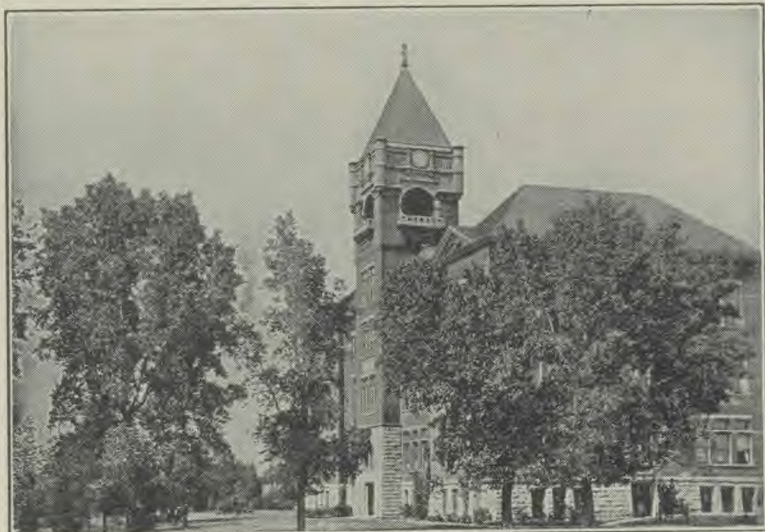
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