

HOME and SCHOOL

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WARREN E. HOWELL, Editor

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

CONTENTS

OUR CHURCH SCHOOLS ENDANGERED	C. S. Longacre	3
TOUCHING LIFE AND TEACHING IT		4
DEVELOPING A SENSE OF THE RIGHTS OF OTHERS	Alta Dell Race	7
FOR PARENTS OF YOUNG PEOPLE		8
A MORNING WITH OUR JUNIORS	Augusta B. Jorgensen	11
PEDAGOGICAL PEBBLES	Uncle Radio	12
THE GIRL WHO CHOSE GOD		15
HOW TO TEACH TEASING		16
BLACK FIGS		16
DRINK DEEPLY		17
ARE YOU ONE OF THEM?		17
UNITED STATES HISTORY	Mrs. N. A. Rice	18
GEOGRAPHY SEVEN	Blanche E. Hicks	18
PROGRAM MATERIAL FOR THE HOME AND SCHOOL ASSOCIATION	Frances A. Fry	20
COMPANIONSHIP	E. L. Neff	22
COMPANIONSHIP BETWEEN TEACHER AND PUPILS	Max Hill	23
COMPANIONSHIP BETWEEN MOTHER AND CHILD	May Carr Hanley	27
"CHUMS"	Myrtle Alley Rice	29
GOING TO THE DRESSMAKER	Hazel McElhany Greer	30
ONE WAY TO OBTAIN A SOCIETY LIBRARY	Mrs. A. N. Donaldson	30

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Our Church Schools Endangered

C. S. LONGACRE

THERE are organizations operating in America which threaten the very existence of our whole church school system. They succeeded in passing a law on the referendum in Oregon, which will close all our church schools in that State on Sept. 1, 1926, unless the Supreme Court declares the law unconstitutional and void when it is tested.

Similar school bills were introduced into the Arkansas, Alabama, and Minnesota State legislatures this past year, which we succeeded in defeating before their legislative committees. If it had not been for the opposition on our part, these drastic school bills would have been passed by the legislatures. These organizations are planning to introduce this Oregon measure into eleven States this coming year.

One thing is evident: Unless we wake up and do our duty in enlightening the public mind upon this subject, we shall soon lose our liberties, and our schools will be closed. We must set forth the reasons why these proposed laws are un-American, unconstitutional, unjust, partial, autocratic, and dangerous. On the other hand, we must bring up our own schools to the highest point of efficiency, so that the product of our schools will be equal, and even superior, in quality and character to the product of the public school system.

We must be able to show and demonstrate to men in public positions and to people not of our faith, that our schools are really a blessing in the world, and are filling an important position and mission in the world.

Hon. P. P. Claxton, former United States Commissioner of Education, said in June, 1919:

"I believe in the public school system. It has been the salvation of our democracy; but the private schools and colleges have been the salvation of our public schools. These private institutions have their place in our educational system."

The charge that private and church schools do not develop good citizens, is utterly refuted by stern facts.

Many of the founders of the American Republic and the framers of our Federal Constitution were educated in private and sectarian schools. During the first fifty years of its national existence, our government was administered for the most part by citizens who received their education in such schools. The private and parochial schools were in operation long before the public school was created. The latter came into existence as an after-thought, to educate those whose parents could not afford to send them to private schools.

The private and denominational schools in which the founding fathers received their education, developed the finest citizenship and the loftiest patriotism ever produced in any nation.

This proposed legislation has in it great possibilities for evil. Proponents of the antiparochial school amendment have declared publicly that if, after the destruction of private and sectarian schools, there is a demand for it, the authorities can introduce religious instruction into the public schools. This suggestion is the logical and inevitable outcome of the proposed legislation. Every American should take notice of this fact before he assists in opening the floodgates to legislation defining the brand of religion his children shall be taught. Compulsory religious instruction would provoke bitter religious controversy, and would destroy the salutary influences of the public schools.

To teach religion in our public schools is out of harmony with our American ideals and laws. In an address before the National Reform Convention in Pittsburgh, Mr. Claxton said:

"We do not teach religion in our public schools, because it is at variance with the fun-

(Concluded on page 10)

Touching Life and Teaching It

Seventh in the Series, "Great Possessions"

ARTHUR W. SPALDING

WHEN I was a boy of nine, I was set to study physiology. My mother had to pay a great sum for the book out of which I was to learn the science with the foreign-sounding name. At least it seemed a great sum to be earned over the washtub; and besides, I remember I could not get the rubber boots I coveted, and my feet were wet with the winter snows through my leaking shoes, cold and wet. And by some sympathetic connection which I could not fathom, the cold in my toes made a cold in my head, and the wetness of my feet made a wetness of my nose. I took cough medicine that winter which cost a dollar a bottle, and valiantly endured fat-pork poultices over my chest, and nursed in extreme competition a set of chilblains at one end and a family of cold sores at the other.

But I studied physiology! The fortunate help of a teacher who was proud of her pronunciation was of inestimable value: I remember I was quite set up over mastering the fact that "ph" spelt "f." And I learned other interesting facts, which I duly recited, and which stayed by me (with periodic encouragement) for the length of three days or three months, according to the distance of examinations; facts, for instance, if my memory serves me, such as that there are 106 bones in the human body, (or is it 206?) that the epidermis is not the true skin, but that the epithelium — where *is* that thing located? that the pancreatic juice is one of five — I think it is five — alimentary secretions

(not accretions, you goose!) that take care of the carbohydrate and the protein elements of our food, and convert them into phagocytes (ph = f), or leucocytes, or something.

Vitamines had not been invented then, nor did I hear of the pituitary gland, nor of exophthalmia, which comes from too great activity of the thyroid; but I should not have been surprised to hear of them. For I was studying physiology.

But do you know, the idea never occurred to me that I was studying about myself. Maybe you don't believe me, but that's a fact. I knew as little of my anatomy, except for names, as before my mother wasted that \$1.35 on a green-covered physiology. I thought my stomach was immediately under my umbilicus, as my emphasizing gestures evidenced after every Christmas dinner; and my stomach was really the only vital organ below my diaphragm that I could locate as approximately as that.

As for hygiene, I learned, after several frontal attacks, that early green apples make a pleasantly formidable-sounding disease, cholera morbus; but that was information gotten, so to speak, *ex libro*. My mother was a fanatic with the wash cloth, but except for the re-enforcement of the ol' swimmin' hole, I fear that ablutions would, like the rest of physiological science, have remained with me but a name. Soda biscuit, fried liver, tripe, baked beans — is it any wonder that I resented the tyranny of nature which forbade early green apples a place in that dietary?



The Basis of Educational Effort

I studied physiology; and I know there are thousands of children to-day studying it with little better comprehension than I had. They learn something out of a book, they recite that something more or less perfectly, they get certain marks in the record therefor, and by and by they are graduated. But what has been accomplished? Have we thereby attained to the ideal set before us? —

"A knowledge of physiology and hygiene should be the basis of all educational effort."—"Education," p. 195.

How shall we apply that maxim? How shall physiology and hygiene be made the basis of all our educational effort?

You will observe that it is not speaking of memorizing physiology and hygiene; it is speaking of applying physiology and hygiene. It presupposes a knowledge of physiology and hygiene on the part of the teacher, and it declares that that knowledge should be made the basis of whatever teaching the teacher does. Has the teacher, then, fulfilled her duty when she has said to the class, "Our physiology lesson tomorrow will be found on pages 246-279 of Greenboy's 'Practical Handbook of Physiology,'" and when on the morrow she has called the class together and discussed whether their memory of the thirty-three pages of text coincides with hers?

Applying Knowledge to Practice

Making physiology and hygiene the basis of her educational work, the teacher will consider the length of time her pupils should be kept in the confinement of the schoolroom,—and that not *en masse*, but individually; for the endurance of children differs according to age, and health, and temperament. She will plan recreation, not forgetting that interesting creative effort is more recreative than competitive games. She will observe the posture of her children, and see that their seats are suited to the



maintenance of right posture. She will watch their chest development and their breathing habits, and by suitable exercises and encouragement seek their improvement.

She will, with the aid of nurse or physician, secure a full physical examination of each pupil, and will endeavor to remove the causes of undernourishment. She will so far as possible secure appropriate dressing habits in her pupils. She will consider and secure desirable conditions of lighting, ventilation, and heating. Intelligent action along such lines is obedience to the principle laid down, "A knowledge of physiology and hygiene should be the basis of all educational effort." And in no other way can the children be given a better knowledge than through such practice.

A Walking Textbook

But it is impossible for the teacher so to put into practice the demands of physiology and the laws of hygiene, unless she has gotten a training in practical things and is applying them in her own life. If she has done this, she will be led farther and farther into methods

of teaching physiology and hygiene by personal contacts. She will find and make opportunities upon the playground, on the road, in the garden, in the house, to re-enforce and apply the child's knowledge of his own anatomy and the functioning of his organs, so that he will be conscious of the results of his own physical activities, and guard against transgressions.

The child's body should be his own anatomical chart until he knows accurately the position, the shape, and the purpose of every part. Dietetics should be taught, not by instruction alone, but by practice; for example, at the noon lunch hour. The elements of first aid in accidents, and of simple hydropathic treatments, should be taught. It is not necessary to have an artery severed or a fever developed to teach the processes of simple nursing. The little child may not be able to comprehend the science of nursing, but he can begin to handle the tools, on the same principle that the child is given a doll, or an air gun, or a toy hammer and saw. As a result, he will grow with his years into more complete mastery of the art and knowledge of the science.

The teaching of physiology should be from the starting-point of hygiene. Why chew your food thoroughly? why not drink too much at meals? why not exercise violently after meals? are questions that start and accompany a study of the alimentary tract and the processes of digestion, enlivened as opportunity may occur by chart, manikin, and chemical demonstration. Can you chin yourself? how far can you jump? how much can you lift? how far can you throw? are interests in the boy's (and very properly the girl's) life that afford opportunity for teaching the anatomy and physiology of the muscular system.

Why do you get tired? why do you perspire — or why don't you? how often should you bathe? how do you breathe? what does a headache mean? how should we clothe ourselves? are doors into a discussion of the circulatory and elim-

inative systems. With such practical questions boys and girls are naturally interested, and through them they may be led to the most intelligent and eager study of physiology and hygiene. We must have this point of contact; we must start with the things they know, to teach them the things they do not know. Why try to raise turnips in the clouds? Come down to the ground!

Not the Textbook's Fault

There are textbooks which teach physiology somewhat in this way. They are much to be preferred to the old type of book which goes about the job as though it were laying out town lots. But the prime trouble with textbooks (not their fault at all) is that they are not alive. The textbook is no adequate substitute for the teacher. The teacher who is all alive with a knowledge of the things to be taught is worth a thousand textbooks to the ordinary pupil; because, in touch with life, she is able to teach it as no cold print can teach it.

In the garden, on the hike, in the classroom, and so far as opportunity offers, in the home, the teacher who knows the truths of physiology and obeys the laws of hygiene, can so direct her children into a knowledge and a practice of these sciences that they shall be indeed "the basis of all educational effort." Useful, creative labor and first-hand investigation of nature for recreation, knowledge of and obedience to the laws of God in our own beings, and application of natural remedies to physical ailments: to all these phases of physiology should the child be introduced by a teacher who believes and lives them.

"I ASK not for wealth, but power to take
And use the things I have aright;
Not years, but wisdom that shall make
My life a profit and delight."

BE as a tower that, firmly set,
Shakes not its top for any blast that blows.
— Dante.

"TALK not to me of the stock whence you grew;
But show me your stock by what you can do."

Developing a Sense of the Rights of Others

ALTA DELL RACE

WE should not leave our children largely to the care of others. They will minister to the physical needs of little children, but soon the time comes when they are no longer necessary for this purpose, then it may be too late for the mother to build the bridge of sympathy between her children and herself. And it is in the early years that the child is most impressionable and that a mother's influence may count for most. We can develop right relationships from the start by teaching our children to show respect for the individual rights of others. A wise mother will establish the law of right relationships among the children who play in her home. Even a busy mother can with a word now and then impart a lesson on consideration of the rights of others, and this, once gained, is never lost through life.

There was a family who at one time lived in our neighborhood. The little boy had plenty of playthings of his own, but if one of the neighbors' children had something he wanted to play with, he would go to their back porch, take the tricycle or whatever he happened to want, and play with it until the boy who owned it came from school. The mother used to see this, but never uttered one

word of reproof. His father, when neighbors were away, would go to their garage, open it, and get out some of the playthings for his boy. The parents idolized the child and could see no fault in him; anything he did they thought cute and clever. It has been several years since then. I had lost track of the family, but a short time ago I heard a woman telling of this same child. She said, "I honestly believe there's not a meaner boy on earth." Does it pay to indulge every whim?

How many of *us* see the faults in our own children? But, oh, that boy around the corner or next door! Isn't he dreadful?

A child should be taught to reason for himself, and to choose to do the right thing because it is right; to recognize and obey the still small voice within himself. A desire for right conduct must be awakened.

A mother complained to her sister, "Nora, your namesake spoils all our rides in the new car. She just will go, and then she wants to come home immediately, and kicks and screams all the way. Sometimes we set her on the road and ride on, but she knows that we will

(Concluded on page 13)



HIS NEIGHBOR'S TRICYCLE

For Parents of Young People

Plans

MINDFUL of the inspired statement that, "Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities" ("Education," p. 276), the Home Commission, through the Young Mothers' Society and the Mothers' Lessons, is supplying to parents of young children a course of training. But the calls for help and advice from parents of older children are so many, and the need of that class of children and their parents is so great, that it is evident more specific aid must be offered them.

Therefore, for the instruction and special help of parents who have children in or approaching the age of adolescence, we are instituting this new department in this magazine. Beginning with this month, there will be given a series of articles and lessons dealing with the problems of adolescence, which will constitute a progressive course of study especially valuable to these parents. Upon this series we shall engage different writers who have had experience in training and living with young people in the home, the school, and the church.

We believe that close study of these lessons and utilization of their teachings and suggestions will be of great help to parents of the youth. The lessons may be studied privately, or they may with profit be utilized as the basis of community study in the Home and School Association or other parents' organizations. With this aim we invite the attention, not only of parents, but of educational superintendents and secretaries, to this series.

For list of topics to be studied, write to the Home Commission, General Conference, Takoma Park, Washington, D. C.

At the Beautiful Gate

ARTHUR W. SPALDING

At the gate of the temple which was called Beautiful, they laid him down, the beggar lame from his mother's womb, to ask alms of them that entered into the temple. Through the opening of the Beautiful Gate he could look into that sacred court, where morning and evening the smoke of the sacrifice ascended to God; could see the door of that holy place wherein the prayer of incense burned upon the intercessory altar; could dimly imagine how, behind the veil, the majesty of God shone forth from the mercy-seat.

But daily the beggar lay at the Beautiful Gate—and begged. Not for him the glories of the place; he must attend to eking out his pitiful existence from the charity of the worshipers. To him the temple was not the place of worship, it was the place of business. For his parents had given to him, not the blessing, but the curse of life. He saw not the holy, he saw not the beautiful; he looked for alms.

Today there lie at the Beautiful Gate of the temple of life, not one, but thousands of beggars lame from their mother's womb. Crippled in mind and soul, lacking the nourishment of truth, maimed by the impartation of sordid and vile conceptions, they approach to the gate of the sacred powers of life with eyes that see nothing of the beautiful, nothing of the holy; they ask of those they meet only the base coin of subsistence.

Sons of God

God, our Father, erected for us this holy temple: He ordained that we should serve therein as priests consecrated to His worship and His service. He invested us, men and women, with something of the power which He Himself

exercises as creator. All that is beautiful in life, all that is wonderful, all that is glorious, comes from the creative power and love of God. And to His children, you and me, God gives the power, not only to admire and to rejoice in His wonderful works, but to become participators with Him in the work of creation.

We share with Him in making the fruits of the ground. By our thought and our labor, put forth in preparation of the soil, in planting and tilling and harvesting, we become partners with God in making the earth yield its increase. By our skill in using the material resources of earth, erecting buildings, making machines, harnessing electricity, perpetuating knowledge through books, we are showing forth the divine powers with which our Father endowed us. Worthily done, all these activities broaden our vision and deepen our appreciation of God and of His kingdom. Yet they are minor manifestations of the vital power which is God's gift to us.

Greatest of all His gifts, evidence of our divine sonship, our Father has given to us the power of perpetuating life, the power of creation, or of delegated creation,—procreation. That men and women should have the power to become fathers and mothers, to bear children, is the crown of kinship with God. Here is the "holy of holies," wherein lies the mystery of life no mind can fathom, no soul explore. Man, if he be at all above the brute, when he comes to the experience of fatherhood, is lifted into a realm of understanding and aspiration and power that he never knew before. Woman, when she comes into the experience of motherhood, is sanctified by a love and an insight and a power that never otherwise can she have. Dim glimpses only do many parents have of this glory and power, because their souls are crippled; and some there are who know not so much of glory as the beasts in their parenthood. But they who come to the reception and the use and the fruition of these powers of life as the sons and

daughters of God, they look into the temple of life, and they serve therein with nobility and with gladness.

Into Royal Estate

It is at adolescence that we come to the Beautiful Gate of this temple of life. Childhood is but a continuation, on a little wider stage, of fetal life. Adolescence might almost be said to be a new birth. Childhood is a time of growth, of preparation of body and mind for entrance into the estate of manhood or womanhood, wherein it is God's will that we should live for eternity. Adolescence is the period (in our clime and race beginning at the age of eleven to fourteen, and closing in the early twenties) when the boy is changing into the man and the girl into the woman. It is a time of great and significant changes in the physical, the mental, the social, and the religious natures.

The beginning of adolescence is the Beautiful Gate of the temple of life. Whether our children shall come to it with the firm and buoyant step of physical, mental, and spiritual strength, able to appreciate and ready to participate in its glories, or, crippled of mind and soul and perhaps of body, must be borne to the Gate as beggars, seeking no more than the alms of daily subsistence,—that, parents, depends chiefly upon you and me.

If we have rightly instructed and trained our children in their childhood, if we have given to them right habits and high ideals, then we have endowed them with the physical and mental health that makes them God's men and women. Then, when they come, as did the boy Jesus at the beginning of His adolescence, to the temple of God, they may, like Him, see unfolding before them the panorama of life, of worthy effort and noble career. But to give them this greatest gift of life requires understanding and preparation on the part of the parents.

The Duty of Parents

Parents, to do their duty and to live up to their privileges, must understand



and must instruct their adolescent children in the mysteries of their physical life, and especially fit them for a right attitude toward, and a control of, their sex life. The parent who neglects this is throwing his child to the moral wolves of the world.

Parents must comprehend the mental states of their adolescent children, and assist them in the opportunities and the difficulties of the period.

Parents must understand and sympathize with the social impulses of their adolescent children, must know how to foster and guide the social intercourse while guarding against its dangers.

Parents must understand (as few parents do) the exercises of the adolescent mind in the realm of religion, and must intelligently apply themselves to the spiritual guidance of the youth. The church alone cannot do this, the Christian school should not be left wholly with the task. Parents should be the priests of their household, ministering wisely

to the spiritual needs of their children. To assist parents in all these lines will be the purpose of this department.

The Healing Touch

But the story of the Beautiful Gate is not yet complete. The beggar did not remain a mere seeker of alms, for there came to him the most wonderful experience that could be. By a miracle his disability was taken away; he gained the power of the best and the happiest of men. Two apostles of the almighty Jesus came by, and causing him to fix his eyes upon them, and taking him by the hand, in that Name they healed his disease, and sent him into the temple, walking, and leaping, and praising God.

So, too, is it possible that those poor children who through heritage of evil and neglect of good have been brought crippled to the Beautiful Gate of the temple of life, may through the consecration of ministers of God's grace, be made to walk like men into the temple, and there praise God.

But that this may be done, there is required of you and me that we give ourselves to Christ as fully, as unreservedly, as did the apostles. Then in us shall dwell the Spirit that restores and heals and vivifies; and from us to our sons and our daughters shall go forth the gift of life at the Beautiful Gate.

Our Church Schools Endangered

(Concluded from page 3)

damental principles of our government—the separation of church and state. . . . In this country we have, and I hope we shall continue to have, separation of church and state. It is not the prerogative of the public schools to impart religious teaching under our system of government. . . . The object of our public schools is to make good citizens for the state. . . . It is the business of the churches to teach religion."

U. S. Grant clearly defined the American attitude when he said:

"Leave the matter of religious teaching to the family altar, the church, and the private school, supported entirely by private contribution. Keep church and state forever separate."

Home and School

A Morning with Our Juniors

AUGUSTA B. JORGENSEN

WE were settling in our new conference headquarters. The New Year had just arrived, with the many details that are connected with the work of a conference secretary who carries both the Sabbath school and the educational work. Everything seemed to say, "You must not take time today to go over to the Junior Missionary Volunteer meeting at the little church school near by."

I remembered, however, that the editor of HOME AND SCHOOL had written me some time before, asking for a little write-up on "A Morning with Our Juniors." So I decided that there is "no time like the present," and dropped everything and went.

The leader and secretary had just taken their places in front when I arrived. One of the Junior girls promptly offered to take my wraps, and gave me a chair near the register. (Later, when she noticed that I was taking notes, she handed me a book on which to write.)

By the time the opening song, "Tis Love That Makes Us Happy," was finished, I was thoroughly warm, and could feel the sincere seriousness of the fifteen Juniors as they knelt to pray. Here are

some sentences from the three prayers that were offered:

"Dear Jesus, we thank you that all of us can be present at our Junior meeting today, and we hope we can all be present if we have Junior meetings in heaven."

"Help us to save and give to our mission goal."

"Bless our teacher, and help her to teach us right today."

"We are glad that even the Juniors can have a part in doing Thy work."

Space will not permit me to speak in detail of the different numbers that came into the program. Without hesitating, all took part, and the leader told me afterward that in this society no one ever says, "I can't," but rather, "I'll try." It was their first meeting of the new year, so they had planned the program to explain and encourage the various items of their goal for the year which the conference Missionary Volunteer secretary had recently sent them.

Short talks were given by different Juniors on Junior Standard of Attainment, Junior Reading Course books, Morning Watch, Bible Year, and report-



ing. These *talks* were very much "to the point," as was proved when the enrolment slips were gathered. Fifteen had enrolled to take the Reading Courses; six of the older ones, to read their Bibles through; and all had pledged themselves to observe the Morning Watch and to *report* something done for Jesus each day.

Ten were presented with Reading Course certificates for the last year, and two had written on the Junior Standard of Attainment questions.

Eagerly they inquired what the names of the books in the next Reading Course were, and most of them had been ready for them for some time, although the new course had not been announced.

The "special music" was furnished by Bobbie, a little six-year-old, who shyly sang the sweet little solo, "Up, up, in the sky," with the motions; and by two little girls, who sang a duet, "Jesus is all the world to me."

I almost forgot to mention the secretary's report of the previous meeting,

which they had held at the regular time of the Senior Missionary Volunteer meeting in the sanitarium gymnasium. The report also showed that they had more than \$33 toward their \$50 India goal. (This is money of their own earning and saving, and is in addition to the \$200 they raised in the Harvest Ingathering campaign.)

When the leader asked if I hadn't something to say to them, I took a few minutes to tell them of the "Tract-a-Day Army," asking how many would be glad to have one of the little "Pockets" to use in carrying their literature. Sixteen (all, including the teacher) pledged to average at least one piece of literature a day given away, and to *report* it.

It was a profitable hour spent, from the first song and Scripture reading to the offering and closing text, which they repeated in concert: "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer."

Madison, Wis.

Pedagogical Pebbles

UNCLE RADIO

HERE are a few pedagogical pebbles which J. N. Patrick threw at me some time ago. Some of them hit me quite hard, but it did me good in the long run, and I am passing them on to our teachers.

Pebble No. 1. "Teacher, if you lack the power of presence, develop it; if you lack vigor of speech, acquire it; if you lack energy of bodily movement, develop it; if you lack enthusiasm, generate it; if you do not love children, quit teaching school."

No. 2. "There is no *one* best way of doing anything. Success is the best way. No one has a monopoly of brains or correct methods. The teacher is the method. The personality of a live teacher is greater than any method. Individual power cannot be copyrighted. Study methods, *but be yourself*. The

conscious imitator is usually an unconscious failure. Man is great, but men are greater."

No. 3. "Experience is valuable only when it is of the right kind. Experience of any kind, without the inspiration, suggestion, and guidance of high ideals, is always destructive. This self-evident fact is especially applicable to the work of the teacher. Experience is often the greatest obstacle to a teacher's success. Success depends upon ideals."

No. 4. "How much a quiet teacher governs her school by example is one of the mysteries of the schoolroom. A pleasant, clear, moderate tone of voice compels not only quiet, but attention. A gesture is often more effective than oral command, for it carries with it the idea of quietness. Quietness induces quietness."

No. 5. "Children should be taught to name the sum of any two numbers at sight. There is no more excuse for counting numbers together than there is for spelling the letters of a syllable together. To find the sum of two small numbers requires but one mental act."

No. 6. "There are at least two things no teacher can do: No teacher can teach an inattentive pupil; no teacher can teach what he does not know. Getting along in school work requires attention on the part of the pupil and competency on the part of the teacher. If either is wanting, the school is a failure."

No. 7. "The greater the cripple, the greater the need of crutches; the more incompetent the teacher, the greater his need for textbooks—for particular textbooks. A teacher should know the subject rather than what a particular author has said about it. If a teacher knows only what one author has written on a subject, his knowledge of that subject is scanty indeed. Inspiring and courageous teaching comes from conscious knowledge of the subject taught. Unconscious incompetency is the mother of a majority of the schoolroom failures."

No. 8. "Teachers must govern as well as teach. A school without order is a school without purpose. Order invites the mind to work; disorder prevents it from working. Quiet induces study; noise prevents study. The tact which governs is as essential as the ability which instructs. In many schools the discipline is so spasmodic, the instruction so indefinite, the attention of the pupils so irregular, that but little progress is possible. That the pupils make any advancement is a compliment to human nature."

No. 9. "The most impressible period of a child's school life is spent in the primary grades. Easy and careless teaching during that period is intellectually destructive. If a pupil does not acquire correct reading habits in the first four grades, the chances are that he will never acquire them. If he does not learn to do the work of the funda-

mental rules in arithmetic in accordance with the established laws of mind and facts of number, the chances are that he will hesitate and blunder in the merely mechanical work of arithmetic, throughout life. The place for the most exact teaching is in the first four grades."

No. 10. "Teacher, train yourself to hear and see more, that you may see and hear less. Teachers who can see only one pupil at a time and only part of him, should not hope to govern a school properly, or to hold the attention of a class. Seeing pupils is an art. They should be seen all the time, yet not watched. As you learn to see and hear, your pupils will learn to do. Thus by training yourself, you train others."

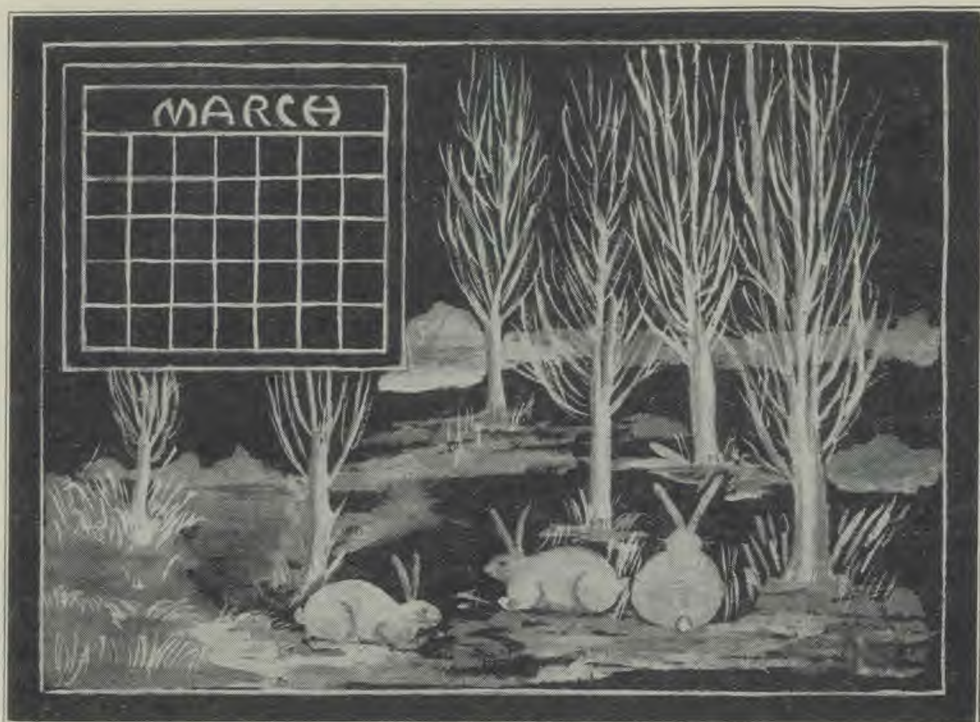
Developing a Sense of the Rights of Others

(Concluded from page 7)

come back, so that doesn't do any good. How would you suggest breaking her of that habit?"

"Leave her at home until she shows that she understands that she should not spoil the enjoyment of others," Aunt Nora suggested. But this the mother flatly refused to do, and the miserable rides continued. Later the mother went on a visit, and the aunt was left in charge of the refractory niece. Several times she was seen riding without the offender. Then one day the small figure sat in its usual place. She was asked if she were having a pleasant outing. "Yes," she beamed. "I used to spoil our rides; now I'm showing little brother how to make everybody have a good time."

"We had to go without Nora for a few days," remarked the aunt quietly, "but now she is trying to think of others as well as of herself." In this case the aunt was more truly the mother than the child's own parent, for she understood that mother love should be something more than the gratification of a passion, and this insight gave her the courage to face the child's passing disappointment for the benefit of her future welfare.



Companionship Between Teacher and Pupils

(Concluded from page 26)

and flowers prepared in this inexpensive and simple way.

Do you actually have some books that children like? And can you recommend others that are good? Try the plan of asking all who read certain books to write their names on the flyleaves; you will soon have a collection of autographs that you will treasure; and there is something about it that will insure readers for the books.

To sum up, teachers must live for and with their pupils if they would do for them all that it is their privilege to do. Praise just as often as you can; cheer every one that comes within the sphere of your influence; be a true teacher to all who look to you for guidance; be a real chum and companion to those intrusted to your care. Our object is to train the young minds to think, to think correctly and promptly; to train the bodies to respond to the well-trained

mind; to train the wills to obedience to all the dictates of right; to train the hearts to love the true and the good and the pure; to train the souls to serve God truly and loyally. We may hope to do this wonderful work only as we win and hold the confidence of the children for whom we labor.

"Teachers, what opportunities are yours! What a privilege is within your reach of molding the minds and characters of the youth under your charge! What a joy it will be to you to meet them around the great white throne, and to know that you have done what you could to fit them for immortality! If your work stands the test of the great day, like sweetest music will fall upon your ears the benediction of the Master, 'Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord.'"—Mrs. E. G. White, in *Review and Herald*, Feb. 13, 1913.

"HE that is not controlled, does not learn to control himself. One is not a good leader till he has learned to follow."

"THE crown of all crowns has been one of thorns."



The Girl Who Chose God

ONCE there was a girl in the land of Moab whose name was Ruth. And there was a boy whose name was Mahlon. Now Ruth was a little Moabite girl, but Mahlon was an Israelite boy. His father Elimelech and his mother Naomi had come to Moab when there was a famine in the land of Israel, and they had brought Mahlon and his brother Chilion with them. But after a while Elimelech, the father, died, and Naomi was left with only her two sons.

Mahlon and Chilion grew up there in the land of Moab, and when they were grown, they looked about for wives. Mahlon and Ruth loved each other, and they were married. And Chilion loved another Moabite young woman, whose name was Orpah, and so they were married too. And they stayed on in the land of Moab with their mother Naomi.

But then all of a sudden Naomi had a terrible grief: for both her sons, Mahlon and Chilion, died, and there were left only her two daughters-in-law, Orpah and Ruth.

Then Naomi, in her grief, wanted to go back into the land of Israel, where her old-time friends were. So she arose and started for the land of Israel. And Orpah and Ruth started with her. But when they had gone a little way, Naomi stopped and said to Orpah and to Ruth, "Go back, both of you, to your mother's house. The Lord deal kindly with you both, as you have dealt with me and with the dead."

Then she kissed them, and they all wept. And they said, "No; but we will go with you, back to your people."

But Naomi said: "I have no more sons who could be husbands for you. I am in deep sorrow for my dead sons, and for you who were their wives. But go back, and you shall find other husbands."

Then Orpah kissed her mother-in-law, and turned and went back. But Ruth clung to Naomi. And Naomi said to Ruth, "Behold, your sister-in-law has gone back to her people, and to her gods. Go after her."

But Ruth said to her: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me."

And when Naomi saw that Ruth was determined to go with her, then she was glad, and she let her go. So they journeyed on until they came to the land of Israel, and the country of Judah, and the city of Bethlehem. And there, as they came up the road over the hill, they saw all the reapers out in the fields; for it was the time of barley harvest. And when they came to the well at the gate, there they saw the women of the city drawing water.

And Naomi and Ruth came up to the well, and the women came around them, and they said, "Is this Naomi?" And they kissed her and they were very glad. Then Naomi said: "The Lord has dealt very bitterly with me: for my husband and my sons are dead. But here is my daughter-in-law, Ruth. She would not leave me, but has come to stay with me, to make our city her city, and our people her people, and our God her God."

So they all were very glad, and they took Ruth among them, just like an Israelite girl. And Ruth was glad, because she loved her mother-in-law and the true God, the God of Israel, whom she had chosen for her God. And there in the land of Israel she came to be very happy, as you shall see.



EDITORIAL

How to Teach Teasing

SHE was an excellent mother, and devoted to her little daughter. She was conscientious in teaching her the Sabbath school lesson, in making her understand the prime virtues of life, — obedience, temperance, sweetness of spirit, unselfishness. But she had a hard time to make up her mind quickly about requests from her child.

"Mother! mother!" came the staccato insistence of Little Daughter's voice, "Mother, mayn't I go to see Dorothy this morning?"

Mother continued her reading without an answer.

"Mother! mother!" and the childish voice was more urgent and a little impatient, "Mother, you said I could go sometime. I want to go now. Mother, mayn't I go?"

Mother fidgeted a little, but her eyes stayed on her book.

"Mother, listen to me, why don't you?"

"I am listening, daughter."

"Well, why don't you say something? I asked you if I couldn't go to see Dorothy."

"Well, sweetheart, mother thinks it's pretty cold."

"Oh, no, mother, it isn't. Didn't you go out in the snow when you were a little girl? There's no snow now. Mother, let me go."

No answer from mother. She is hesitating to decide, and she camouflages her indecision by keeping her eyes on her book.

"I think you might let me go. I think I ought to go. Dorothy was here the last time, and her mamma won't let her come any more if you don't let me go. Mother, mayn't I go?"

"No," says mother.

"Oh, dear! Oh, d-e-a-r-r" and the querulous voice begins wailing, "I just never can go anywhere! Mother, you said I could go sometime. Mother, why can't I go?"

And the upshot is that Little Daughter either goes, or gets shut in another room till her crying can be diverted by some new interest.

Why does this excellent mother teach her child to tease? Because she does not put her mind instantly upon the subject, weigh the pros and cons fairly, incline to liberty if there is a doubt, and make an immediate answer. Her indecision is intuitively sensed by the child, who half believes that further pressure, even after the decision, can effect a change. And sometimes it does!

Black Figs

My boy had typhoid fever, and was reduced to a diet of fruit juices and a little gruel. As he began convalescing, he started calling for everything under the sun to eat; but earliest of all his choices, and latest, was black figs. He argued it up and down: figs were fruit, figs were a mild fruit, figs were laxative, figs helped Hezekiah to get well. But the doctor said he mustn't have solid food yet. Well, he'd chew them until they were no more solid than that horrid gruel. But the seeds would be irritating to his still inflamed membranes. He didn't think so; he had some sense; wasn't he planning to be a doctor himself? — he wanted figs, black figs!

And I thought: There's one thing I want very much myself, something which it seems I must have to do my part in God's work; and, poor, silly convalescent that I am, I can't take the divine Physician's word that it isn't good for

ETCHINGS



me just now. Sometime, when conditions are just right, that thing will be all proper for me to have, will do me good, and will help to forward God's work; but just now I'm not well enough, not strong enough — and I mustn't have black figs.

Drink Deeply

READY, rise, pass! That's the little folks' Bible class, and Miss Teacher has a story all ready for them. Yesterday these little ones told back to her a story she had given them the day before. Some of them made it stand out very clear, too. What wonderful instruction these dear children are getting in the stories of the Bible! And what a good foundation it lays for the knowledge they must eventually have of God's holy Book! And, too, what a preparation it gives for telling the gospel story to others!

Then there's the third and fourth grade Bible class, and the sixth and eighth. Perhaps Miss Teacher does not have all of these, and perhaps she does. We are not so much concerned with the exact grade and number as in the real food she is giving the children.

She has studied all these things? Oh, yes, she had thorough courses; but when was that? Two, three, five, ten years ago. Some things are very hazy by this time. Of course she knows that she must make very careful preparation for the stories for the little folks. But how will she manage the other grades? Will she sit with eyes glued on the book, asking the questions by rote? Not if she expects to make much impression on the lives of the children she is teaching.

It is not simply a mental knowledge of Bible truth that should be given these children. (By the way, it takes more

than asking* questions by rote to give even that.) There are very many who have that kind of knowledge. We teachers are called to a far greater work than giving a head knowledge of the facts of the Bible. Many people rest satisfied because they have the theory, but "it is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." It takes more than head knowledge to save; it takes heart application.

We cannot communicate to others the spirit that we do not have. Would we be real teachers? We must drink deeply at the fountain of life. We must have definite knowledge of the lesson, but we must have with it a close touch with the Author of this best Book. The Spirit of God must give life to the teaching. Shall we not make thorough preparation day by day, drinking deeply enough so that by the Spirit's aid the lessons may be driven home?

Are You One of Them?

SOME teachers forget that there is such a thing in the back of the geography textbook as a "Pronouncing Vocabulary." Yes, and they forget that geographical names are pronounced in the dictionary. When one visits the school-rooms presided over by said teachers, he hears the children saying Lāma for Līma, Argentina for Argentīna, Bogō'tā for Bogōtā', Gūānā for Gūāna, Būenos Aires for Buenos Aires (Buā nōs ī ras), *ad infinitum*. I wonder why. And he also finds it the same when it comes to the pronunciation of proper names from the Bible. Again I wonder why.

When we grown-ups pronounce the name of a place or of a Bible character,

(Concluded on page 19)

Teaching Hints

United States History

MRS. N. A. RICE

THE Administrations:

Washington's Administration (1789-97).

1. Financial Difficulties.
2. Whisky Rebellion (strength of government demonstrated).
3. Foreign Affairs (Citizen Genêt).
4. Rise of Political Parties.

Adams' Administration (1797-1801).

1. Alien and Sedition Laws.
2. Kentucky and Virginia Resolutions (first fruits of State-sovereignty idea).
3. Trouble with France (X Y Z Papers).

Jefferson's Administration (1801-09).

1. Louisiana Purchase.
2. Lewis and Clark's Expedition.
3. Impressment.
4. Embargo and Nonintercourse Acts.
5. Fulton's Steamboat.

(Have students outline Administrations, and memorize and drill on same for reviews.)

Fixing Dates

A good way to get the important events in history arranged and fixed in the pupils' minds, together with the dates, is to have them memorize a list of events combined with the proper dates as they come in order, as "Introduction of Slavery, 1619." This will aid them also in classifying the proper events in the different Administrations.

Daily Reviews

Write on slips of paper a set of short, pointed questions on the lesson. After the recitation, before the children pass to their seats, give each pupil a slip. He writes the question and its answer on the board; if the answer is correct, the pupil may pass to his seat; if he fails, any member of the class may tell him, and he then writes the answer and passes to his seat. For a change, sometimes,

have the pupils prepare the questions on the slips. This plan provides seat work, and I find the pupils have their lessons better prepared.

Friday Afternoon Contest

On Friday afternoon have contests. In history, write the names of the Presidents on the board, changing the letters around, as "Dasnoim (Madison)." The object is to see who will know the most names.

Guessing Famous Characters

Write on slips of paper the names of noted people, such as Washington, Lincoln, Paul Jones, or Robert Morris. Pin a slip on the back of each child. The children ask each other, "What did I do?" The one questioned, tells something about the character, taking care not to give the name. When one has guessed the name on the slip, he may have another.

Writing Questions for Review

Require each pupil of the history class to bring in three written questions on the lesson or some preceding lesson. Collect these and put in a box. At the end of a week or two weeks, the question box is opened, and the answers to the questions discussed by the class.

Geography Seven

BLANCHE E. HICKS

Asia

Introduction:

1. Largest continent.
2. Cradle of human race.
3. Home of all great religions.
4. Oldest civilization.
5. Highest mountains.
6. Lowest valleys.
7. Coldest climate.
8. Hottest climate.
9. Wettest climate.
10. Most densely populated countries.
11. Great extremes of wealth and poverty.
12. Awakening of the East.

Map Study.—What is the latitude of Asia? longitude? Into what zone does it extend? By looking at the physical map, determine what countries have coldest climate, wettest climate, hottest climate, driest climate. Name and locate the natural regions. Why is the plateau of Tibet called the "Roof of the World"? Group the rivers according to the direction in which they flow. Name the peninsulas. Beginning at the Bering Sea, trace the coast line to the Mediterranean, naming the bodies of water that touch the coast. Make a list of mountains and plateaus in order of their height.

Other questions may be found in any textbook.

Topics for Research Work:

1. The Silk Industry in Japan.
2. The Great Wall of China.
3. The Taj Mahal at Agra, India.
4. The Great Arabian Desert.
5. A Visit to the Dead Sea.
6. A Trip Through the Island Kingdom.
7. Strange Customs of the East.
8. A Jungle Trip.
9. A Typical Chinese City.
10. Herding Sheep on the Roof of the World.
11. Missionaries and Their Work.

Outlines.—Pupils should be taught to outline the descriptive material in their books. This will not only help them to study better, but will produce clear thinking and speaking in recitation. It will pay the teacher to take the time of a few class periods, if necessary, to study with the children and help them in this work. It is a good plan sometimes to have the class close books and write in outline or story form what they have learned. Try this plan after studying Japan.

Review of Places and Locations.—The child may point out on the map as he recites, or these may be written on blank maps. This is only for review after the map has been thoroughly studied in connection with all the countries of Asia. The work on maps may be written neatly

with pencil, and, after grading, erased and used again for map drill. These maps are inexpensive, and are very helpful.

Himalaya, Philippine, Maskat (Muscat), Bombay, Canton, Tokio, Suez, Sumatra, Agra, Delhi, Gobi, Yokohama, Everest, Rangoon, Manila, Hongkong, Shanghai, Peking, Vladivostok, Mecca, (Mekka), Damascus, Calcutta, Madras, Fuji Yama, Singapore, Ceylon, Borneo, Formosa, Aden, Bab-el-Mandeb, Ganges, Euphrates, Hankow, Caspian, Yangtze, Amur, Hindu Kush, Teheran, Hanoi, Afghanistan, Irrawaddy, Malacca (Malakka), Bengal, Mukden, Okhotsk, Tibet, Jerusalem, Smyrna, Armenia, Nicobar, Luzon, New Guinea.

Are You One of Them?

(Concluded from page 17)

what do we call it? Just what we were taught to call it, of course; we do, unless by some fortune we have learned that our old pronunciation was incorrect, and by earnest effort we have corrected ourselves. Even then we at times lapse, maybe.

Why are not all teachers particular in this matter? How much extra work as well as embarrassment they would save to their pupils! How much more at ease is a person who naturally gives correct pronunciations! How quickly people in general tire of hearing a man talk who mispronounces his words!

Teachers, you are very largely responsible for the pronunciation of the rising generation; be watchful, and don't be afraid to study the dictionary.

WITH malice toward none, with charity for all, with firmness in right as God gives us to see the right.—*Abraham Lincoln.*

CHEERFULNESS is the best promoter of health, and as friendly to the mind as to the body.—*Addison.*

Home and School Association

Program Material for the Home and School Association

FRANCES A. FRY

PROGRAM material for the Home and School Association should be spiritual, educational, and constructive. Before it can be constructive, however, it must be strongly spiritual and educational. The aim in the compilation of this material is to give the necessary emphasis to features of spiritual and educational uplift in connection with each program, and to build upon this sure foundation with definite plans for constructive work. Where this plan is followed, the business end of the meeting is spiritualized and stabilized, for those who study the plan are determined to build according to directions.

In every program we believe that the Parents' Reading Course is of first importance. This portion of the program is concluded with papers on concrete problems of vital concern to the home and school. These papers have been prepared by parents and teachers of ability and long experience. You will observe that practically every problem is discussed from three standpoints,—underlying principles, the home, and the school. It is to be hoped that the spirit of the meetings will not be killed by having these papers read. The plan is that this material be used as the basis for enthusiastic, spirited talks on the topic suggested.

Encourage a wide-awake discussion of each paper. Appoint some one to lead out in each discussion. Even though this detailed help is being offered through the columns of HOME AND SCHOOL, it will not eliminate the necessity for careful study and planning on the part of those who have the work in hand. It is an abuse of this material to hand it out at the time of the meeting, and require those who participate merely

to read the papers without having previously studied and prayed about the topic for the hour.

At each meeting have the roll call, and call the name of every parent sending children to school, regardless of whether he has signed the membership card or not. In case of absence, send the absentee the following printed card:

HOME-SCHOOL ASSOCIATION OF _____
CHURCH

DEAR MEMBER:

It was with regret that we marked you absent at our last meeting. We know that only something of an unusual nature would have caused you to absent yourself from a meeting that is primarily for the uplift and advancement of your child.

We shall hope to see you at our next meeting.

President _____
Secretary _____

A fee of ten cents is charged each member each month, payable at each regular meeting. In case of absence, a double fee is charged by some associations. This fee enables the association to maintain at all times a small fund for incidental expenses.

Ask the teacher to have the children, for a language assignment, write the following invitation to friends and patrons:

HOME-SCHOOL ASSOCIATION OF _____
CHURCH

The Home-School Association of the _____ Church will hold its regular meeting in the church, Tuesday evening, March _____, 1924, at eight o'clock. An interesting program is to be rendered. Progressive plans are to be laid. We want you to come.

YOUR BOYS AND GIRLS.

The leader appoints as a visiting committee from two to four members at each meeting who are to visit the school and become conversant with the working of the school and its specific needs before the time of the next meeting. Encourage this committee to report on the

Home and School

progress of the school, interesting observation, and needs discovered.

Call on the teachers frequently for a brief report. Encourage them to present their leading problems. The teachers will be happy to tell how God is blessing in their daily efforts for the boys and girls.

In general, each association should have in operation an improvement committee and an equipment committee. Suggestions to these committees will follow this article. Call for a report from each committee at each regular meeting. This will prove a strong incentive to keep moving and to keep doing. The committees may wish to make a call for funds, materials, and labor.

Ways and Means of Securing Funds

Hold an educational meeting in the church, and arouse in the hearts of the people a deeper love for the principles of educational reform. Then bring to them a plain statement of your needs, and you will find God's people a willing people who will give from the depths of their hearts and their pocketbooks.

It is not necessary to cheapen or lower the dignity of this great work by asking the people to buy fancywork or dainty refreshments in order to secure funds. The people may go home from such a meeting with a *cake*, but not always with a *blessing*.

A call for funds is always attended with success when preceded by a good program, rendered by the children, which will show what they are learning in their everyday work.

The members of the committee who have this special enterprise in hand can each take a portion of the church membership, and visit the people in their homes and make a personal appeal for a subscription to their fund.

Suggestions

Improvement Committee

First, determine the improvements that are needed. Ask the teacher to meet with you and discuss improvements

needed. Also visit the school yourselves and become intelligent as to conditions in general.

Suggestive Improvements

School-yard benches.	Paint where needed.
Playground equipment.	Shelves or cupboards
Sand-table (primary	for lunches.
room).	Jacket for stove.
Gravel on yard.	Filing cases for writ-
Better accommoda-	ten work.
tions for wraps, etc.	

Determine your expenditures from time to time. Present your projects in hand to the Home and School Association meeting, and funds can be subscribed in open meeting to finance your project.

It is not the plan that the improvement committee shall do this work. Of course you will take the leading part. When you have decided on your project, presented it to the association, and raised your funds, then make assignments of work in your committee meetings.

At each meeting of the association, be prepared to render a report. Read the names of the people who are helping, and tell what each is doing. In connection with your effort to raise funds to finance your projects, ask for donations of materials. Much assistance can be given in this way by people who cannot give money.

Remember we owe it to the children to make their surroundings as bright and sweet and clean and attractive as possible. It is remarkable what changes can be wrought at very little expense. Just a little paint, a few nails, a little swing of the hammer—and the transformation is astonishing.

(To be concluded)

"Our Imports, and Who Use Them"

HERE is something for the geography class. This is an interesting and helpful brochure put out at 10 cents a copy by the National Foreign Trade Council, 1 Hanover Square, New York City. See it for yourself, teacher. You are missing something if you do not.

Companionship

E. L. NEFF

"BEING just a boy, he'll do
Much you will not want him to;
He'll be careless of his ways,
Have his disobedient days,
Wilful, wild, and headstrong, too,
Just as, when a boy, were you;
Things of value he'll destroy,
But, reflect, he's just a boy.

"Just a boy who needs a friend,
Patient, kindly to the end,—
Needs a friend who will show
Him the things he wants to know;
Take him with you when you walk,
Listen when he wants to talk,
His companionship enjoy,
Don't forget, he's just a boy!"

—Edgar A. Guest.

Companionship is something all long for, and it is especially true of youth and childhood. Note how early in life the child seeks some child companion or some one who will amuse or entertain him. Happy that boy who can have a good, true father for his companion as he grows up. A true companion is one who shares his lot and fortune with him, — a real comrade,— becoming interested in what interests the boy.

Too often, really, it seems there is no place in the homes for boys. We do not mean little boys; there is always room for them; they are petted and caressed. There is a place for them on "daddy's" knee, at mother's footstool, or in her arms; there are loving words, and often too many indulgences. But the boys I speak of now are the schoolboys, noisy, romping fellows; they tread on your feet, upset things, ask questions, contradict, etc. We must make a place for these boys, even if they are noisy and their boots wear out our carpets.

If we do not make a place for them, they will find one, and too often it is the street corner, railroad station, or other rendezvous. They will find there companions, but what companionship? O for the companionship of a good, true father at this time! Many a boy would be saved if a little time were taken to make home a more pleasant place than he could find elsewhere. You would save

him from the temptation of frequenting doubtful places of amusement by supplying him with better pleasures at home.

How careful we should be concerning his companionship, for "we grow like those with whom we daily blend." We are like a looking-glass, we reflect back the figures held before us. Tennyson said, "I am a part of all I have met." One father says, "I have endeavored to join with my boys and to be a boy with them in their pleasures, and I do believe there is no companion they are merrier with than the old boy. If a place of amusement is innocent and will please them, out we go some evening — mother, boys, girls, and father, and enjoy the world all the more because we are companions together and do not go too often. We do not care to be out from home much; we have a way among ourselves of keeping up a kind of reading society, and are apt to get so engaged in the book we are reading that we feel little like leaving it." It is difficult to believe any vicious boy could be found in such a home as that.

We are living in a busy age; hurry, hurry is written everywhere. The rush for money-making is to be seen on every hand. We have no time for training the boy, and fail to realize that making a man of the boy is of more importance than making money; and what large returns come to us if we take time for companionship with our boys! How much we need to study youth!

"It matters not what I may win of fleeting gold or fame,

My home of joy depends alone on what my boy shall claim.

My story must be told through him, for him I work and plan.

Man's greatest duty is to be the father of a man.

"In him lies all I hope to be; his splendor shall be mine;

I shall have done man's greatest work if only he is fine.

If some day he shall help the world long after I am dead,

In all that men shall say of him my praises shall be said."

—Edgar A. Guest.

A boy once went to a neighbor for advice on spending a dollar he had for Christmas. The man said, "Why do you not ask your father for advice?" The boy stammered and said, "I—I—I—I'm not very well acquainted with him." This is a picture too true to life in too many homes.

Dr. Palter tells of a young man who stood at the bar of justice to be sentenced for forgery. The judge had known him from childhood; his father had been a famous lawyer, and had written the most exhaustive treatise on "Trusts" that was in existence.

"Do you remember your father whom you have disgraced?" asked the judge, sternly.

"Yes, sir," said the young man, "I remember him very well; when I used to go to him for companionship and advice, he would say, 'Run away; I am busy.' He was writing a book. He finished the book, but lost me."

The child is the most valuable thing in all this world, because of its possibilities. It might have been said of John the Baptist, "Only a boy;" but that boy presently, as herald of the King of kings, would stir a nation, calling it to repentance and righteousness. It might have been said of Abraham Lincoln, "Only a boy," but that boy soon, by a master stroke, would break the chains of slavery and set free a downtrodden race.

Every parent who today looks into the face of children may be gazing into windows of minds that will one day startle the world. The thought may be raised which will develop into an idea, and that into an achievement that will shake to its very foundations the world fabric of influential power.

"A boy and his dad on a fishing trip —
There is a glorious fellowship!
Father and son and the open sky
And the white clouds lazily drifting by,
And the laughing stream as it runs along
With the clicking reel like a martial song,
And the father teaching the youngster gay
How to land a fish in the sportsman's way.

"I fancy I hear them talking there
In an open boat, and the speech is fair;

And the boy is learning the ways of men
From the finest man in his youthful ken.
Kings, to the youngster, cannot compare
With the gentle father who's with him there.
And the greatest mind of the human race
Not for one minute could take his place.

"Which is happier, man or boy?

The soul of the father is steeped in joy,
For he's finding out, to his heart's delight,
That his son is fit for the future fight.
He is learning the glorious depths of him,
And the thoughts he thinks and his every
whim,
And he shall discover, when night comes on,
How close he has grown to this little son.

"A boy and his dad on a fishing trip —
Oh, I envy them, as I see them there
Under the sky in the open air,
For out of the old, old long ago
Come the summer days that I used to know,
When I learned life's truths from my father's
lips,
As I shared the joy of his fishing trips —
Builders of life's companionship!"

—Edgar A. Guest.

Realizing the great possibilities before the youth, ought we not to seek to be true companions to our boys? Therefore, I must do all I can to teach my boy to be a man.

Companionship Between Teacher and Pupils

MAX HILL

ONE day not long ago, when I was botanizing alone, I came upon some pussy willows. As I cut them from the slender branches, a pleasant memory took full possession of me — the memory of willow whistles. I'd make one! Not right there, but in class.

Imagine the interest that simple operation aroused. I asked how many had ever made one. Not half, even of the boys, had known the pleasure. Out came my knife, and down on my desk fell the chips. And I had the attention of every one of the class, be sure of that. In due order came the various steps in making a willow whistle — cutting the sloping mouthpiece, the notch about an inch back, the circle through the bark, the pounding so necessary to loosen the bark, with occasional try-outs to see whether

it would slip; then as the bark yielded to the gentle twisting movement and slipped off the smooth white wood, the expressions of surprise from several were refreshing indeed. Hollowing out the inside core took but a moment—one boy prognosticated that I would cut too far, but I have made too many to do that—and then, the stick wet in the time-honored way, I slipped the magic bark back in its place, and blew a musical blast. Yes, right out loud, in the school-room; and all the eyes looked eager, and the lips did too.

So I blew another blast, and handed the whistle over to one of the soberest girls in the class, and she blew a blast, to the evident envy of all the rest. And she kept it. And the next day she came with a request for another. Brother would not let sister have it all the time, and sister, aged three, sent to "teacher" for another, which was made and sent promptly.

Waste of time?—No, indeed. Time well spent. There is always time for a bit of pure sentiment like that. Besides, it's a valuable accomplishment, making willow whistles is. That one connected school with at least one home, and brother and sister have acquired the notion that "teacher" must be partly human at least, and school not so bad a place. We teachers have kept up the spirit of autocracy too long. Let's be friendly with the people with whom we spend so many hours each day.

Of course, there must be a real interest on the part of the teacher. And I hold that the one who does not possess the interest, or at least is not willing to possess the interest, should not think of entering the schoolroom as teacher. In the first place, it is too hard work for such a teacher; and in the next place, it is not fair to the children. They deserve a good time, and school should supplement the home in giving it to them.

A teacher once complained to me that one of her boys would talk to her about his "nasty goats," one of which he enthusiastically declared was "the sweet-

est thing!" And she let him know, in short form, that she did not care for his goats. What an opportunity she let slip! A little real interest in the boy's pets would have gone farther toward helping the boy than anything else she could possibly have done. "Love me, love my dog," is as true as it is old.

So many teachers seem to forget many of the principles they studied in their normal courses. Do you recall the list of "instincts" and "tendencies" and "reactions" of childhood? One of those was ownership, manifested often in the making of collections. Keep it in mind, and make use of it. Many a boy has spent hours and hours at home arranging and studying postage stamps. Add a foreign stamp to his collection, and thereby gain permanent possession of a large room in his heart; keep up the interest, and enlarge the room. Just in passing, let me say you will grow a bit yourself. You may have your own collection still; exhibit it. My collection of three hundred flowers from the neighborhood of Pacific Union College possesses real magic. It proves that I have the collection "bug" too—common ground with a majority of young people at some time in their lives.

Once I had a pupil ask privately just what crack in the floor she should stand on when she recited! The poor little prig. And what a teacher she must have had before she came to me! Read in "Counsels to Teachers," page 74:

"There are many families of children who appear to be well trained while under the training discipline; but when the system which has held them to set rules is broken up, they seem to be incapable of thinking, acting, or deciding for themselves. These children have been so long under iron rule, not allowed to think and act for themselves in those things in which it was highly proper that they should, that they have no confidence in themselves to move out upon their own judgment, having an opinion of their own."

The next paragraph states the other side of the matter, that "the young should not be left to think and act in-

dependently of the judgment of their parents and teachers." So I gather there is a reasonable middle ground in the matter of formal training. But I am sure a certain nation in the central part of Europe is not the only advocate of autocratic, iron-bound government—it has been too long an outstanding characteristic of the schoolroom. If the school can be made a real, livable place, where sensible freedom is enjoyed by all, with still a proper regard for the authority of learning and years and experience, true citizens will be developed, citizens of the state and citizens of the kingdom of heaven.

And teachers may live and reign in such a kingdom if they study to know the hearts of the children and youth, and give themselves to making school pleasant. They must, first of all, be willing to pay the price for the position; then they must study their own lives and the lives of those under their charge. They must plan out their work, and then work out their plans. Be free with children, and they will respond. Too often parents and teachers "fail to come sufficiently into social relation with their children or scholars. They often hold themselves too much reserved, and exercise their authority in a cold, unsympathizing manner, which cannot win the hearts of their children and pupils. If they would gather the children close to them, and show that they love them, and would manifest an interest in all their efforts, and even in their sports, sometimes even being a child among them, they would make the children very happy, and would gain their love and win their confidence. And the children would more quickly learn to respect and love the authority of their parents and teachers."—*Id.*, pp. 76, 77.

"Christian kindness and sociability are powerful factors in winning the affections of the youth."—*Id.*, p. 208. "Mingle with the youth, becoming one with them in their joys and sorrows, as well as in their daily routine of work."—*"Testimonies," Vol. VI, p. 169.* For-

mality, so-called dignity, will not win a place in the hearts of youth; you do not admire it in others, and you may be sure the children do not admire that which older people do not admire. There is, of course, a Christian dignity that must be preserved; it is the dignity of ability, experience, correct conduct, living by principle.

Visiting in the homes of the pupils is a great help. When you see the environment of a child, you can account for many of his actions and ideas, as well as his ideals; and you can build on these inherited and cultivated tendencies. It is the teacher's solemn privilege to occupy a very high place in the life of each pupil, a place that rivals that of the parent, even, at times. Rightly used, this position may add to the traits of character already developed, or it may make wise changes that will result in good for the child; but the teacher must know the basis of the child's present foundation before attempting to make changes.

Such a knowledge must transform the teacher's life, for it adds a responsibility that demands a living example of right teaching and right conduct. No affected interest will accomplish the work; but on the other hand, a sincere effort to help the children and youth will surely bring about a very real and satisfying uplift in the life of any teacher. Then a promise to a child will be as sacred as a promise to an adult. Then every appointment with the children will be sacredly kept.

And all this will take time, practically all of it. It will mean that the teacher accepts the work of the schoolroom as a part of his calling, too sacred to neglect, too insistent to be put off. And the reward will be in seeing those children doing God's great work in the world, doing it better than the teacher could hope to do it. These boys we greet today in the schoolroom will be preaching the message tomorrow. These girls that one day play with their dolls and the next seem so old, will shortly be

standing by the bedside of the sick, or teaching other groups of restless children, in the homeland or in distant mission fields.

Are there interesting objects near you? Take the children to see them. Make arrangements with those in charge, that proper authority and ownership may be respected. Plan the trip, and insist upon proper conduct. The Boy Scouts have a good plan—appoint a vanguard and a rearguard, and insist that no one go outside the bounds. Then all will arrive together and return together,—items worth planning for always. A whistle gives good signals, which should be instantly obeyed by every member of the company.

If there are no scenes of special interest, go on an occasional hike anyway. Take a simple lunch, if necessary, and start out for a specified point. A mountain climb is good, if there are men along, and if all are kept together. Boys revel in sleeping out of doors on such occasions. And let me say, it does not require a long, tiresome trip to satisfy. There are always some who plead for a long hike, but it is not at all necessary; the pleasure is in being out together in new surroundings and in different conditions. A lunch by the roadside, out of sight of everyday scenes, though but a mile away, may be a delightful outing. More than once I have been in a party of boys that had a truly splendid time in a walk of a mile or two over the hills, with a camp fire over which eggs were fried for sandwiches. We had games about the fire, and a walk home in the moonlight.

Sabbath walks may be the means of tiding many boys over uncertain periods of life. It is not necessary to preach all the time, nor even every time. Companionship is the thing you desire. Preach by the life and the everyday conduct, with a word now and then to make some point of character building clear. A good book to read by the way will help, though a good talk by the teacher is as effective. These walks should not

be long and tiresome; children should be home in time for sunset worship with their own families.

Write letters to the sick pupils. Write letters to the boys and girls who are away. Remember those in your former place of labor, and thus keep the good will gained before. I have among my treasures a letter from a favorite high school principal; I value it highly for its message of good cheer and good wishes. It came in a time when I really needed it, too.

I have found that children love to do things for people. I fear I was slow in learning to make use of this characteristic of children. Trained to wait upon myself as a child, I have always run my own errands—until lately. And while I still believe one should attend to his own needs, it is a good plan to make use of the help of youth. When they have a part in the work, it is their school; and they will be loyal to the thing that really means something to them. So it is a good plan to keep all busy with some task that pertains to "our" school.

Do you know how to make blue prints? Do you know that they possess a charm that is worth acquiring? And it is a simple thing to make them. Buy the paper by the yard or by the roll. You can get a roll of ten yards for a dollar and a quarter, usually. Use a glass or a large printing frame. Make a collection of leaves, which should be dried in old magazines or books before printing, as any moisture on the paper may make spots. Cut the paper up in uniform sizes—the work may be done by lamp-light, or even in a room in which the shades are drawn, as diffused light will not seriously affect it. Keep rolled in heavy paper, out of the light. And remember that the water from the washed prints is deadly poison. One can print pictures from films and plates: in fact, there are a surprising number of things that lend themselves to blue printing. Nature study will be even more delightful to one who has a collection of leaves

(Concluded on page 14)

Companionship Between Mother and Child

MAY CARR HANLEY

"THE mother is the queen of the home, and the children are her subjects." A little boy was asked which version of the Bible he liked best, and he was quick to answer, "My mother's version." His queen's version, of course! To that child his mother stood for wisdom, understanding, and interpretation; all mothers do, whether aware of it or not—whether worthy of it or not.

The child looks to the mother as she does to God. He can hear her, see and feel her. Her love and sympathy surround him. What single word embodies the whole meaning of love most and best? Perhaps every heart the world over will answer, "Mother."

"Bless thee, beautiful mother!

Thy heart hath a place for all,—

Room for the joys and sorrows,

However fast they fall."

She tells her child of the goodness of God, but she is the living example of goodness to him. Before the heart is parched and hardened by the world's sin, the child hears readily and believes easily. His very helplessness spells trust. During those first years of perfect faith and happy confidence, is the time to lay deep the foundations of companionship between mother and child that every true mother longs for. A thoughtless word, a careless act, or an impulsive exclamation may often close for her the opportunity to draw her children close to her in the bonds of companionship.

While I was visiting friends in their country home, we started for a drive,—the mother, eight-year-old Doris, and I. As we passed the young orchard, fragrant with the blossoms of spring, the mother exclaimed, "There! the cattle are in the orchard. Doris, you must drive them out." Doris sprang out and ran quickly to obey. Her mother started to drive on. I shall never forget the expression on that child's face when she looked back and saw that her mother was leaving her.

"Let me help her," I begged, "let me help her drive the cows out."

"No," said the mother, "she can do it alone; it will be good discipline for her. She will find that she has many a lesson to learn yet."

Where was the lesson? And who was learning it? Doris lost a pleasant drive, but the mother lost forever an opportunity to keep the trust of her child and to strengthen her confidence. She had lost the road to Companionship.

Early impressions and experiences are the most enduring with every one, and in proportion to the child's sensitiveness will be the depth of the scars which the sorrows of childhood leave behind them.

The influence of the mother has been proclaimed by all races of men in all ages. To make her influence felt she must live her faith and practise it daily. Influence will not suffice without inspiration. Every mother is overwhelmed with the tremendous responsibility when her first child is placed in her arms. And it does not end there—it has only begun. Ideals for the future of her precious child grip her and key her up to the very best that is in her. She knows that example is the teacher of mankind.

"Oh," says a happy mother, "I want my Johnny to be like his Grandfather Brown." Does he see and imitate Grandfather Brown? Perhaps, but it is the everyday character of the mother that is reflected in that child.

How is the mother to establish companionship with her children? Does she suddenly realize, when her boy and girl are grown and making a success of the duties of life, that she has developed a sweet sense of intimate comradeship with them? Is it time enough to be concerned about the companionship of her children when they are old enough to leave home for school?

It is like a bank account that the parents begin for the baby. They add gradually to the meager fund, no doubt by real sacrifice. Often they plan on that

increasing amount of money. It is for the education of the growing child, and they will not touch it until he starts away to college. At that time they marvel to think how they managed to save so much money. How did they do it? Ah, here a little and there a little. They did not strike oil or patent an invention. No get-rich-quick scheme enabled them to take their boy to the bank and say, "Now, son, here is the money for your college education." The money was obtained by great effort, but not by one great effort. It was a constant striving with the end in view of reaching their goal.

The comparison is plain. In the delicate work of gaining and keeping the confidence and trust of children, they cannot be allowed to drift along all through the growing days of childhood, choosing their own companions and seeking comfort and counsel where they may, and then, after the mother awakes to her responsibility and privilege, turn to her for what they have never gotten. When the child needs help most, when the real crisis comes, he will turn to the one that he has always turned to; if it is the mother, she is a fortunate woman, and blessed of God. But if he must turn to a companion of his own choosing, and the counsel is wrong, the mother must answer to the great Judge.

After she has once shut the door between herself and her children, will she find it easy to open it again? Ah, no. It is the daily, constant living with her children. Little by little is the sacred intimacy built up.

The duties of motherhood cannot be thrown aside or lightly intrusted to another. "Give your child to be educated by a slave," said an ancient Greek, "and instead of one slave, you will have two."

"Give some of your leisure hours to your children; associate with them in their work and in their sports, and win their confidence. Cultivate their friendship. Give them responsibilities to bear, small at first, and larger as they grow older. Let them see that you think they help you. Never, never let them hear you say, 'They hinder me more than they help me.'"—*Counsels to Teachers*, p. 124.

A little neighbor boy had been playing happily in the back yard, when suddenly screams of distress were heard. He was found pulling and jerking on the tongue of his express wagon, which was fastened between two logs. It took but a moment's time to show the lad that if he would straighten the wheels of his wagon, he could pass easily between the logs. Only a word or two, but it changed an angry little boy into a busy, contented one, and he spent the rest of the afternoon guiding his wagon back and forth between the logs.

Another characteristic of the mother which is very necessary in order to build up this solid foundation of companionship is imagination. Was she ever a child? Yes, indeed. And not so very long ago. So she can now by imagination enter into the griefs, joys, and pleasures of her child and become the earliest confidante of all his thoughts and hopes.

Companionship is based upon a friendship of unselfish love between two hearts. No life is complete unless it has that additional element of human friendship kept constantly in repair. The home where love lives, trains, and reigns is the outer abiding place of the finest friendship.

Parents must be friendly in a broad sense of the word with their children's friends also. To have companions, one must show himself to be companionable. Children like to be assured that their friends are always welcome in their home. Parents then have the opportunity to direct wisely and help choose and develop friendships that will elevate.

"It is often the case that parents are not careful to surround their children with right influences. In choosing a home they think more of their worldly interests than of the moral and social atmosphere. The children are led to form associations that are unfavorable to the development of piety and the formation of right characters. A sad example of this is given in the story of Lot. God knew best and would have shown Lot; but evidently he did not ask God, but chose to suit himself."

The appalling responsibility that comes to parents with their children is enough to awaken them to a sense of their unfitness and to draw them closer to God. The closer a mother lives to God, the closer will she live to her children.

"Chums"

MYRTLE ALLEY RICE

THERE was Rachel, the starry-eyed, whose golden locks were coaxed every morning into damp curls around your finger, that by and by framed her face in a halo of light. She was your baby, a treasure of untold worth. She was learning to talk.

"Nice kitty," she would say to the furry ball cuddled in her chubby arms. That was when she was good.

"Bad kitty," sometimes you heard in baleful tones, and rushed to the rescue of the kitten, for she was a naughty girl.

Tommy was your elder child, a strong, beautiful boy. He had long ago learned to talk, and now he was learning to keep quiet. Bright, energetic, keeping his time filled was your problem.

In the daytime, often to the neglect of your work, you played with them; played make-believe sometimes, and you were a little girl. You kissed the hurt fingers and dried the frequent tears and judged wisely—for you were the court of appeal in all disputes.

At night you told them stories and heard their prayers and tucked them into little white beds, side by side.

"Mother, will I go to school next year?" Tommy could hardly wait.

"Not next year, son."

"Then the next, mother."

The time came when he did go, and all too soon for you. Two years later he trudged away with Rachel's moist little hand secure in his. They waved you good-by from the gate, and again down the road as they saw you standing in the doorway.

You cried a little that day. The house seemed so big and empty and everything

stayed so orderly. Even the dog, Gyp, whined and seemed restless. It was a long time until four o'clock and you heard the tramp of sturdy little feet on the graveled walk.

They had to tell you all that had happened, how that Rachel could read what the teacher put on the board and Horace couldn't, and Rachel knew all the letters, while Amy didn't know a one. Tommy had a new third reader, and Rachel a red and yellow crayon drawing that she had made for you, the first of her school trophies. Even then you didn't hear it all at once, for they were so hungry they had to run away to the apple box.

The years came with problems to you, as come to mothers, while you prayed constantly that your heart might be attuned to perfect sympathy with your children.

You taught them to be honest and truthful, to share willingly in the daily work, to spend wisely of their earnings, to save something, to grasp opportunity, in all things to strive for the best.

You made them acquainted with your Friend, the children's Friend; and when trials came, you knelt together and asked Him what to do.

There were mistakes sometimes, but you learned together that faults and difficulties conquered become stepping-stones to higher and better things. Like tender plants, their minds and hearts grew in the sunshine of your love.

You were training them for the Master's vineyard, and the days came when they were ready. You couldn't be quite sure of yourself then. You wanted to be alone with Him, the One to whom you had given your children. It was all right, and as it should be.

"Sister," said your lifelong friend, "be glad that they can go. Be glad that they want to go. What would I not give if my boy would go! I'd see him sail away with a happy heart."

Then you knew how much you had to be thankful for, and you gave your flock into the hand of the Shepherd,—the flock that you had trained for Him.

YOUNG MOTHERS

Going to the Dressmaker

HAZEL MC ELHANY GREER

"MOTHER, I am so tired of trying on my dress. Every time I just get to playing and having a fine time, I have to stop and try on my dress." The words were almost cross, and quite decidedly disgusted. But trying on dresses, especially when they are "made-overs," is a necessity if one would have them look right.

"Well, dear, I am sorry. I will try not to disturb you again soon," quietly replied mother, as the lass of five went back to her dolls for only the second or third time.

Presently the wee model was needed again, but she was not to be bothered this time, and so a much-played game was brought to the rescue.

"Ling-a-ling-ling," called mother.

"Hello," answered a happy voice.

"Is this Mrs. Stevens?" asked mother, choosing one of Lassie's favorite play titles.

"Yes."

"This is Mrs. Smith. I have your dress ready to try on again. I wonder if you could come over immediately, as I am very eager to get your dress finished."

"Surely! I will be right over."

"Thank you. Good-by."

"Good-by."

In a jiffy a knock was heard, and mother arose from her chair and very graciously ushered in her caller. A moment of pleasant chatting followed, the dress was fitted, bits of news were exchanged, and the young Mrs. Stevens left for her important home duties, with the remark, "Now when you need me again, just call me over the telephone, and I'll come right over. Good-by."

Several more calls were made, with most interesting visits each time, about current events such as the small guest

could understand, interesting late missionary stories, etc. When at last the final visit was made, the dress was proudly borne off by the happy child and hung upon her own low rod in the closet. And, strange to say, she never seemed to realize she had tried on her dress several times.

* * *

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A circulating library was proposed, but how were we to start one? Three or four books were donated, but we had to do more than that. Some one suggested that each member bring five cents a month to our meeting. When this suggestion was brought before the society, every one was eager to make it ten cents instead of five, and so it was settled.

This has made it possible for us to get at least one and often two books each month. We now have a good-sized library, and the books are all in use. No one is allowed to hold a book for more than two weeks at a time, and a fine of five cents a day is fixed for keeping overtime. This rule is bound to work. If the time limit is observed, it helps to build the character of the member; if it is transgressed, the fine helps to build up the society library. I am sure that no one has missed the small amount put in to make this library possible.

MRS. A. N. DONALDSON, *Leader,*

Loma Linda Society.

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