

HOME and SCHOOL

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The A, B, and C of Education

Eighth in the Series, "Great Possessions"

ARTHUR W. SPALDING

"STUDY in agricultural lines should be the A, B, and C of the education given in our schools."—*Testimonies*, Vol. VI, p. 179.

"Oh," said a teacher to whom I quoted this passage, "that refers to colleges and academies, not to elementary church schools."

It does refer to colleges and academies, as not only the context but many other passages make plain; and when the above statement is followed by the sentence, "This is the very first work that should be entered upon," it behooves every one of our colleges and academies to consider whether they are making their first work the inclusion of agriculture in their teaching.

But it also refers to our elementary church schools, and it refers to our home schools. The paragraph preceding the above quotation declares:

"A return to simpler methods will be appreciated by the children and youth. Work in the garden and field will be an agreeable change from the wearisome routine of abstract lessons, to which their young minds should never be confined."

And here is another:

"The cultivation of the soil is good work for children and youth. It brings them into direct contact with nature and nature's God. And that they may have this advantage, there should be, as far as possible, in connection with our schools, large flower gardens and extensive lands for cultivation."—*Counsels to Teachers*, pp. 186, 187.

The spiritual value as a part of the child's education is explained:

"The children can prepare the soil and sow the seed; and as they work, the parent or teacher can explain to them the garden of the heart, with the good or bad seed sown there; and that as the garden must be prepared for the natural seed, so the heart must be prepared for the seed of truth."—*Id.*, p. 142.

The moral and the economic values are declared in this connection:

"There is untold value in industry. Let the children be taught to do something useful. More than human wisdom is needed, that parents may understand how best to educate their children for a useful, happy life here, and for higher service and greater joy hereafter."—*Id.*, p. 125.

Do You Believe?

To one who believes in the spirit of prophecy, all argument and all dodging in the face of this and other like instruction is idle. There is no excuse for failure to install agriculture, gardening, as an integral part of our elementary church school system.

"It reveals cowardice to move so slowly and uncertainly in the labor line,—that line which will give the very best kind of education. . . . This work is essential to the education most favorable to spiritual advancement; for nature's voice is the voice of Christ, teaching us innumerable lessons of love, and power, and submission, and perseverance. Some do not appreciate the value of agricultural work. These should not plan for our schools, for they will hold everything from advancing in right lines. In the past their influence has been a hindrance."—*Testimonies*, Vol. VI, p. 178.

How Shall It Be Done?

"The program is full," say the teachers; "how can we put agriculture into the elementary school?"

The answer of some has been to select an elementary text in agriculture, have the children study the book in the school-room, and then recite upon it! Could anything be more absurd? It is like giving a little American boy romping exercise by having him sit still and read out of a book how little Chinese children amuse themselves. I do not wonder that my child friends tell me that they "just hate that agriculture." It is worse even than trying to teach a boy love of agriculture by setting him all alone to pull weeds on the Fourth of July.

The true answer is: Simplify your curriculum. Leave out nonessentials,

some of which you have been trained to think are essentials. With your children start a garden. Use one to three hours a day with your children in your garden. Measure it, plat it. Select, estimate amount, and pay cost of your seeds, fertilizer, and other essentials. Be very careful in all your plans, measurements, expenses, and execution of work. Study the character and improvement of your soil, cultivation and feeding of your different plants, the wonders of seed germination and plant growth, the beauty and usefulness and adaptation to needs of root and stem and leaf and flower and seed.

Thus gardening and related nature work may be the means and the basis of study in a dozen different school subjects, while, mingled with physical and mental activity, and the awakening and constant exercise of expectancy, realization, and accomplishment, it, with all its concomitants, is absorbed by the child with far less effort than many times that required in book study, and with far greater effect. Books, judiciously and intelligently used, may at the same time be of aid in gardening.

The Soundest Basis

"These are lessons that our children need to learn. To the little child, not yet capable of learning from the printed page or of being introduced to the routine of the schoolroom [the home school], nature presents an unfailing source of instruction and delight. The heart not yet hardened by contact with evil, is quick to recognize the Presence that pervades all created things. The ear as yet undulled by the world's clamor, is attentive to the Voice that speaks through nature's utterances. And for those of older years [the elementary school, the academy, the college], needing continually its silent reminders of the spiritual and eternal, nature's teaching will be no less a source of pleasure and of instruction. As the dwellers in Eden learned from nature's pages, as Moses discerned God's handwriting on the Arabian plains and mountains, and the Child Jesus on the hillsides of Nazareth, so the children of today may learn of Him. The unseen is illustrated by the seen. On everything upon the earth, from the loftiest tree of the forest to the lichen that clings to the rock, from the boundless ocean to the tiniest shell on the shore, they may behold the image and super-scription of God.

"So far as possible, let the child from his earliest years be placed where this wonderful lesson book shall be open before him. Let him behold the glorious scenes painted by the great Master Artist upon the shifting canvas of the heavens, let him become acquainted with the wonders of earth and sea, let him watch the unfolding mysteries of the changing seasons, and, in all His works, learn of the Creator.

"In no other way can the foundation of a true education be so firmly and surely laid."
—*Education*," pp. 100, 101.

The Most Important Study

The Word of God, His written revelation to man, comes first in importance in the education we give our children. It interprets and is interpreted by the works of God, the world of nature about us. It is not too much to say, that if time is limited, and choice must be made of what we shall teach and what we shall not teach, that which comes first in importance is this combined study of the Bible and nature. Indeed, these two, with the study of the human body and mind, constitute the threefold foundation upon which all our education should rest. How, then, can we succeed when we leave out altogether the most practical and intensive study of nature — agriculture?

"In the cultivation of the soil the thoughtful worker will find that treasures little dreamed of are opening up before him. No one can succeed in agriculture or gardening without attention to the laws involved. The special needs of every variety of plant must be studied. Different varieties require different soil and cultivation, and compliance with the laws governing each is the condition of success. The attention required in transplanting, that not even a root fiber shall be crowded or misplaced, the care of the young plants, the pruning and watering, the shielding from frost at night, and sun by day, keeping out weeds, disease, and insect pests, the training and arranging, not only teach important lessons concerning the development of character, but the work itself is a means of development. In cultivating carefulness, patience, attention to detail, obedience to law, it imparts a most essential training. The constant contact with the mystery of life and the loveliness of nature, as well as the tenderness called forth in ministering to these beautiful objects of God's creation, tends to quicken the mind and refine and elevate the character; and the lessons taught prepare the worker to deal more successfully with other minds."—*Education*," pp. 111, 112.

Objections

I am well aware of a host of "impossibilities" which are marshaled against such a program: "You can't do that in the city;" "You can't do that in the wintertime;" "You can't do that in the Northern States;" "You can't find the time;" "You can't convert patrons to

the idea;" "You can't upset the whole school system;" "You can't find teachers." Well—

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

Next month we will take up such objections in the article, "We Can't and We Can."

The Fruit of Indulgence

ALTA DELL RACE

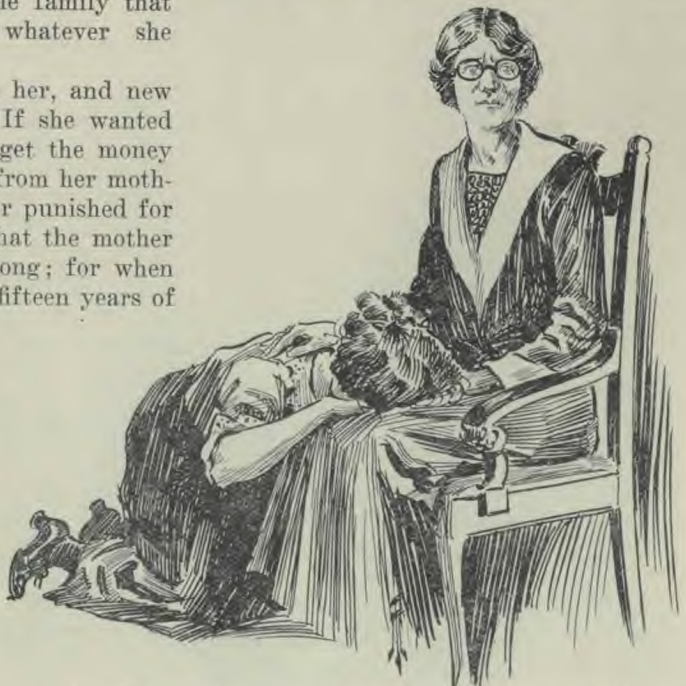
A MOTHER I know delights in telling how her daughter, when little, did as she pleased. The father had a small store, and often customers would give the little girl a dime or a quarter. She was never made to account for it, but could spend it as she liked—all for ice cream, gum, or whatever she might choose. The habit of spending became strong, and as the little girl was clever, she soon acquired the knack of "working" people for what she wanted. She would have a genuine tantrum if not successful, and would soon make it so disagreeable for the whole family that they would give her whatever she wanted.

This habit stayed with her, and new weak points developed. If she wanted anything and could not get the money for it, she would steal it from her mother's purse. She was never punished for this, and I don't think that the mother thought she did very wrong; for when the girl was fourteen or fifteen years of age, her mother told about her daughter's sneaking in and watching where she hid her money, and afterward taking two dollars from it. When questioned about it, the girl admitted taking it. When asked why she took it, she simply tossed her head in the air and said, "Because

I needed the money." But she was not made to return it.

She not only "worked" the whole family for money, but for other things as well. She was always dissatisfied with her clothes and everything else she had; consequently she got more out of the father and mother than the two other girls together. Even the other children were glad to give her things to keep her in good humor.

She never went to school unless she wanted to, she was out at least a third of the time with some illness, faked or



A while ago this girl came to me. She was in great trouble.

otherwise. She insisted she wasn't able to finish school, so she dropped out before she reached the eighth grade, away behind the class she should have been in. She then wanted to work, but never succeeded in holding a position for more than a few weeks.

Is she entirely to blame? I really feel sorry for the girl. The worst of the story is to come. A while ago this girl came to me. She was in great trouble. She was afraid to go to her parents. She had lied to them so much and was in such deep trouble, she could not get out without making a complete confession; and owing to the circumstances in the home just then, she thought this impossible. Her mother had told her nothing of the origin of life; she had lied to her about nearly everything connected with it, and the girl knew it. What could one do in such a case? There was one thing which haunted me all through the talk with her. How could I ever bear it if, in a case like this, a daughter of mine ever confided in some one else rather than in her own mother? It seems as if this would hurt me worse than the wrong itself — to think I had failed in being a *real true mother*.

Another mother, with tears in her eyes, said, "If I could only have the chance to bring up my nineteen-year-old boy again, I would do, oh, so differently! I can see some of my mistakes now,— how wrong it was to indulge him, and not to require obedience from him." She said he was their only child, and the father insisted he must not be punished. When alone with the mother, he would mind her fairly well, but if his father was anywhere near, he knew he would not have to. His parents were very poor, but they managed to give him more than they could sometimes afford, if he wanted anything very badly. He was never held responsible for anything.

As a result, his mother has the responsibility of supporting the three,— scrubbing to pay for food, coal, and rent. One of the coldest days in winter she had let the fire go out, as she had no coal and no wood. That afternoon she could get

but a half ton of coal, as that was all she had money for. When asked if her son ever helped her, she looked surprised, and said, "No, I never thought I ought to ask him to. Do you think I ought to? He buys all his own clothes, but I don't know what he does with the rest of his money."

Why should he feel responsible, when his mother always manages so that he has a place to sleep and eat, and never holds him for his share of the responsibility of paying for it? He never holds a position for long. In about six months he has been in as many different places. Still, she didn't think of this side of it in her desire to bring him up differently. She felt badly because he smoked and had evil companions, and wished he might be more obedient and respectful to her.

Self-control and self-reliance seem such big words to apply to infant education, but these virtues have their foundation in earliest childhood. If we begin with the baby, the habit forms easily, and before we know it, self-reliance has become a habit with him.

The great American idea has been to remove all responsibility from the child, and to give him a care-free childhood. We should not take one second of joy away from any child, but we should make it a joy for him to feel that the home is his, and that he, too, helps in the making of it by performing certain duties that need to be done for the comfort of all. Even very young children can assume responsibility for certain light tasks about the home, and as their age and strength increase, more and more duties should be added. The child of two can pick up toys, wait on himself, run for mother's thimble, run errands upstairs and down. He loves to feel that he is "mother's helper," as in the poem by that name:

"He brings his daddy's slippers,
He picks up baby's toys,
He shuts the door for grandma,
Without a bit of noise,
On errands for his mother
He scampers up and down.
She vows she would not change him
For all the boys in town."

What I Have Learned About "Pep"

"AND what about Miss Abbott?"

"Miss Abbott? Well, frankly, she is lagging. She would be one of our best teachers if she only had more pep. She is listless, and misses a day or two occasionally. It is too bad. She knows her subject, and her technique is fine, but —"

The outer door closed upon the principal's voice, and I knew that neither he nor the superintendent, to whom he had been talking, was aware of my presence in the building. I had gone back to my schoolroom for a book, and had not bothered to turn on the light, although it was nearly dusk.

For a full minute after the closing door had shut out the voice, I stood without moving. Pep! He said I lacked pep! My work was good — I knew my stuff, but I needed pep! I felt bitter. It was a gray winter evening, and I had had a tiresome day. Then, at dinner, my landlady, who was going South, had asked me to look for another rooming place. And now this!

What was pep? How did one get it? I am a conscientious person, and I had tried to be thorough in my teaching. My discipline was good, I knew, and my class was keeping up to the requirements which the course of study assigned to it. I had been fairly well satisfied with myself. But this criticism had touched my professional pride.

Puzzled, I let myself out of the deserted building, and walked forlornly back toward my temporary rooming place. I had no definite plan in mind, except to close my door and have a good cry. But the cry never happened. I found a caller.

Little Danny Sloan was seated on the edge of my landlady's parlor chair, with his arithmetic in his hand. Danny was a freckled, imaginative youngster, with poor health, who loved to read, and hated figures. He had come for help with his "back work," and with Danny earnestly

desiring to try at arithmetic, of course I had to postpone my own feeling and encourage Danny's mood. And by the time we had, together, estimated the cost of carpeting the last rectangular floor, and I had seen the small boy trudge triumphantly off home, there was a warmer feeling around my heart; so instead of weeping, I sat down in front of the mirror and faced my own problem.

What I saw was a girl with shadowed eyes, a worried forehead, a pallid, anemic complexion, and disheveled hair. Her lips were drooping and she looked immeasurably sorry for herself. From the mirror, my gaze traveled around the room. There were several volumes of



"Why do you like to look at her?"

"Why — because she seems so much alive, and then she is having such a good time."

fiction on the table—I am very fond of reading, and had formed the habit of reading late into the night. A box of candy and a bag of cookies, close by, testified to the midnight lunch habit. My appetite was whimsical, so I had taken to keeping candy, or olives, or whatever appealed to my fancy, in my room, for nibbling. Then a picture on the opposite wall drew my attention. I walked over to it and studied it. It was a girl on skis—a vivid picture calendar advertising a local hardware store. The girl's figure was lithe and full of motion. Her eyes sparkled, and her animated face brought a faint answering smile to my own lips. My mind, still busy with the problem of my own listlessness, suddenly asked a question:

“Why do you like to look at her?”

“Why—because she seems so much *alive*, and then she is having such a good time.”

“Exactly—well? What are you going to do about your own lack of pep?”

Then I became angry with myself. I turned around and walked back to my mirror.

“Clara Abbott,” I said, “you are not a quitter, and you *can* teach school as well as anybody. You've never been beaten yet. Now, you've got to go after this *pep* creature. I am supposed to have some brains—I am going to make you a formula.”

And after this determined declaration, I took a pencil and paper, and with much thought wrote for myself the rules which I believed would solve the problem. When I had finished, although it was only nine-thirty, I went straight to bed.

The next morning the plan began to work. I was up at six-thirty, and ate a breakfast of cereal, milk, and fruit. After breakfast I had time for a fifteen-minute walk—and I walked briskly, breathing deeply and imagining that I looked like the girl on my picture calendar. The ridiculousness of the idea amused me, and made me smile. Also the frosty air brought a bit of color to my face.

As I entered the schoolroom, I met the principal.

“I hear that you are looking for a new rooming place, Miss Abbott,” he said. “Have you located one yet?”

“Yes,” said I. “I decided last evening to move to the suburbs. I have heard of a good place out on Seton Road.”

“But—” he hesitated, “that will be quite a long walk, you know.”

“Yes,” I laughed, “but I am fond of walking, and I believe it will be good for me.”

I moved to Seton Road that evening. It was a ten-minute walk from my work, but it was a pleasant part of the town, and the brisk walk brought me to school every morning with the glow of exercise on my face.

I began to cultivate friendliness toward the other members of the teaching force. In fact, I made a game of it. I tried to see how many of them I could count as my personal friends, and in order to do this, I overlooked their minor characteristics, which did not always please me, and tried to get at the motive underneath. It paid. Soon, from simply a game, my understanding and liking for these coworkers became real, and some of the best friends I ever had were found where I had been overlooking them.

There was a difference in my schoolroom, too. One day I heard two little girls talking in the cloakroom.

“Do you like her?”

“Well, yes—I like to be near her. She is always so *clean*, and her finger nails are so white, and her hair is so shiny.”

The other little girl sighed.

“I wish I were in her room, then. Miss B—has a bad breath.”

The change in my skin came slowly, but after I had stopped eating at all hours, and established for myself a program for regular meals, I noticed that the pallor and roughness began to disappear from my face. Plenty of sleep was another part of the formula. I re-

solved to sleep nine hours whenever possible, and never less than eight. The shadows disappeared from about my eyes, and my friends began to say, "How well you are looking!"

One evening, I had planned to meet two other teachers and go to a movie. I was on my way down the street when I met two pupils of mine — boys with a sled.

"O Miss Abbott!" called one of them. "C'mon and go coasting with us. Jim's got a peach of a bob."

I reflected a moment. These boys would not have asked me to go coasting with them three months ago. And I would not have wanted to go. Now I did.

"Wait a minute, then," I said, "until I go into the drugstore and telephone. I'd rather go coasting than to the movies."

So we went coasting. Jim's bob was a "peach," and we had the time of our lives. And besides enjoying myself, I established a reputation among my boys for being a "good scout," which reputation was very valuable to me and gave me a friend's privileges with them, as well as a teacher's authority. And to be a friend to a boy is, in itself, worth the effort.

As it came toward the end of the year, I looked back on my experience with some pride. The change in my own attitude and appearance was noteworthy, and I knew that the change in myself had been reflected in my class work. More than once the principal had commented favorably on the splendid spirit of my pupils.

I had solved the mystery of "pep." Pep was simply the outgrowth of splendid health; and health, for me, had depended simply upon observance of the common-sense rules of diet, sleep, relaxation, and exercise.

We had a picnic during the last week of school. Our whole class went down into the glens, a beautiful scenic spot near our village.

I had clambered to the top of a cliff overlooking a waterfall, and from this airy height I was shouting to some of the boys in the valley below. Just as I had made ready to throw a stone — one of the boys was showing me just how — the superintendent of schools appeared over a rise of ground. He laughed at the sight of me.

"Miss Abbott," he said, after I had thrown the stone and we had paused to chat, "you are to be congratulated upon your success this year. I don't mind telling you now, that at one time we were a little worried about your endurance, but you are certainly a picture of vitality at present. It will please you to know that you were re-elected last evening, at a substantial increase in salary. We do not want to lose you."

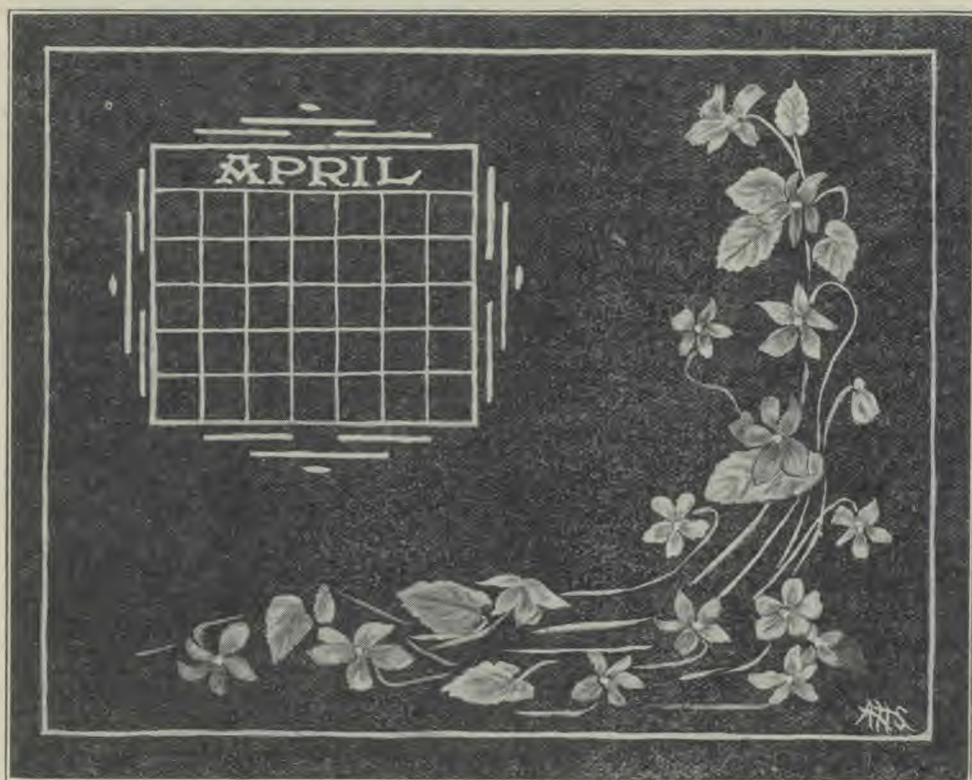
"O-oh, Miss Abbott!" came a cry from down in the valley. "Danny wants to bet me a nickel that you can't chin yourself. I bet you can! Can you?"

"I don't know, Jim. I'll try," I called back, laughing. And when I tried, I found that I could.—*Clara Abbott, in Popular Educator.*

Locate the Schools in the Country

NEVER can the proper education be given to the youth in this country, or any other country, unless they are separated a wide distance from the cities. . . . We shall find it necessary to establish our schools out of, and away from, the cities, and yet not so far away that they cannot be in touch with them, to do them good, to let light shine amid the moral darkness.—*Fundamentals of Christian Education,* pp. 312, 313.

"A CERTAIN sober judgment ought to mark Christians. They should be like the needle in the mariner's compass, not like the pendulum which, within its limited range, is always going from one extreme to the other."



Am I a Good Teacher?

My Schoolroom

1. Is my room well lighted, well ventilated, and clean?

2. Am I willing to be judged by the appearance of my room?

3. Do I enter my room with a feeling of pride, or am I indifferent to it?

4. Have I reached the limit of my ingenuity to make my room attractive with plants, pictures, and other decorations; or do I excuse myself with the fact that the school board furnishes no money for that purpose?

5. Have I formed in my pupils the habit of keeping the desk and floor free from paper, pencil sharpenings, etc.?

6. Is my own desk a good example for the children to follow?

7. Is my room bare or cluttered? Is every space used to the most efficient advantage?

8. Am I ready for visitors all the time?

The Health of My Pupils

1. Are my pupils examined physically at least once a year? If not, can I find a local physician who will examine their eyes, nose, throat, and teeth at little or no cost?

2. If I teach in a rural school, can I not find means to provide a little medicine cabinet containing some simple remedies, such as witch-hazel, dioxygen, argyrol, absorbent cotton, and bandages?

3. Do I talk with my pupils occasionally about colds, contagious diseases, bathing, clothing, deep breathing, care of the teeth, and wholesome food?

4. When the health of a child is being neglected, if he is not bathed, if his lunch is not usually wholesome, or if his teeth need attention, do I talk the matter over tactfully with his parents, and try to secure a correction?

5. Do I try to find out the home conditions surrounding each pupil, and look after his health accordingly?

6. Am I able to recognize the symptoms of the more common contagious diseases? Do I look for them every day among my pupils?

7. Is it possible and practicable to furnish each pupil something hot, such as cocoa or soup, with his lunch, during the winter months?

8. Is my room well ventilated and thoroughly aired as often as necessary?

9. Are my pupils so seated that no child is at a disadvantage relative to sitting posture, sight, or hearing?

My Management

1. Do I know before going to school in the morning just what I am going to do every minute of the day?

2. Is there a uniformity in the details of my class management which is carefully carried out?

3. Do the pupils rise when reciting?

4. Do they secure recognition by the raised hand before speaking?

5. Is there a regular and orderly way of passing to and from the recitation seats?

6. Is there a uniform way of writing and of handing in written work?

7. Is the blackboard work uniform, neat, and carefully erased?

8. Do the pupils have regular recitation seats, or do they sit where they wish?

9. When standing to recite, is the pupil's position erect and free from the seat?

10. Is there uniformity in the way of holding the textbook when the pupil is reading or explaining a problem?

11. When a pupil cannot answer a question, does he say so, or merely remain quiet? — *William M. Wemett, in "Am I a Good Teacher?" Published by Capital Supply Co., Sioux City, Iowa. Price, 10 cents.*

"We may keep so near to God that in every unexpected trial our thoughts will turn to Him as naturally as the flower turns to the sun."

April, 1924

A Teacher's Meditations

MINERVA WAMMACK

O WHERE are the children God gave me
To teach in my own little schools?
O where are the children who have left me,
Who once were my own precious jewels?
Have I taught them as one who loved them,
As one who was dealing with souls?
Have I molded those plastic memories
As if they were indelible scrolls?
Have I trained those tender ideals
To the perfect and the true Support?
Have I set before them an example
Of the pure and the noble sort?
These questions so oft rush before me
As year after year passes by.
I know that some day I must answer,
And sometimes I am tempted to sigh;
For it seems that the load is too heavy
For one weak and useless as I;
But I know there is One who will help me,
If only on Him I'll rely.

Caught at the Greater New York Institute

REMEMBER, teacher, deepest impressions are made in childhood, therefore your opportunity is greater than that of the college professor.

Have a jail at your school in which to put incorrect expressions. Begin with "ain't." Look up this word, and don't let it get back into the schoolroom. Let every pupil be a sleuth.

PROFESSOR ROBISON tells of a school where tags were furnished to be placed on persons who made grammatical errors. One day the superintendent visited the school. A child quietly slipped up to the teacher and asked, "Are we supposed to put tags on the superintendent?" At one of the homes in this neighborhood, two boys were playing. Suddenly the one belonging to the school said, "If we were at school, I would put a tag on you." When we can get good English into the bone and marrow of the children's composition so that good English is used in the home and on the playground, we need have little fear for the language of those children.

"THE best way to look out for yourself is first to look out for others."

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For Parents of Young People

Why Parents Lose Their Grip

ARTHUR W. SPALDING

It is the birthright of parents to be companions of their children, to be at ease with them, to know and participate in their interests, to be their confidants. But, like Esau, too many a parent has regarded his birthright so lightly that he has let it slip, and afterward "found no place of repentance, though he sought it carefully with tears."

When the children have grown to youth, and are beginning to pull away from parental control, to stay out nights, to seek questionable company, to engage in dubious amusements, and to chafe and rebel at restraint, then parents awake to their lost privilege, and come sorrowfully inquiring, "How can I hold my boy? or my girl?" Perhaps, more despairingly, they say to a minister or a teacher, "I can't do anything with John or with Mary. Won't you try to save them?"

It is not God's design that parents should find themselves in this state in relation to their children. He desires that the power given parents with the birth of their babies shall remain with them throughout the child's life. It is a power exercised in different degrees and in different ways with the development of the child's powers of mind and body, but it is ever to be the same strong, sweet, purposeful influence. And surely there is no time when the confidence and influence of the parent is more needed by the child than in adolescence, when he comes in contact, and often into conflict, with the new impulses of adult life.

Happy are those parents — and there are many — who in the estimation of their adolescent children are the embodiment of necessary knowledge and wisdom, and above all of sympathy and understanding, to whom those children may go, and do go, for instruction, coun-

sel, and sympathy. Why should not all parents keep for themselves this privilege and power? Why have so many parents lost their grip upon the minds and wills of their children?

Because in the earlier life of their children they failed to comprehend what was required of them to keep their parental birthright. Therefore this article is directed specially to the parents of preadolescent children, from the age of five or six to twelve. If you would have in the youth of your children the influence and power which you need, both for their happiness and your peace of mind, shape your association with them now to that end.

Their Interests Must Be Yours

With the little baby it is easy for the mother, and to a great degree for the father, to be companionable. The baby's helplessness demands the attention of his parents. All his wants — his food, his clothing, his shelter, his care — must be attended to by them. And especially if he be their first-born, he is to them such a new and wonderful creation that they delight to study him, to play with him, to watch for every evidence of his developing powers. The babe knows almost no other friends than his mother and his father. He turns to them in every desire, every fear. They are his world.

But in many cases this intimate connection lessens as the child's power to take care of himself grows. The mother's former interests reassert themselves to a great degree, as is right and proper. The father's business cares resume their relatively greater importance. And the little child, while very properly being expected to amuse himself largely and care for himself more fully, is wrongfully neglected in those things in which he needs the parents' oversight, help, instruction, and sympathy.

Four-year-old Bobby comes running into the house of a morning, where his mother and Mrs. Jones are talking about last night's movies, or the new Paris fashions, or the scandalous behavior of Mrs. Black, or maybe about something really important. But Bobby has found something new, something that interests or puzzles him: a white pebble, maybe, or a black bug, or a little pink worm.

"Mamma, mamma!" he cries.

No answer.

"Mamma, mamma!" And he tugs at her dress, insisting on her attention.

"Hush, child! Don't you see mamma is talking with Mrs. Jones? You mustn't interrupt when older people are talking."

Maybe she doesn't like black bugs or little pink worms: "Oh, take the nasty things away, outdoors, quick, now! And don't ever bring such things into the house again."

So she sends him away; it is nothing. If he wants to find such horrid things, or if he can amuse himself with stones and toads and water bugs, all right; that's the child's world; but she has something

more important to attend to. She turns him away, and he finds the beginning of that barrier which in later life he will have learned to maintain.

Or father comes home at night, tired and worried from his work or business. He wants rest, quiet, peace of mind. So after supper, silently devoured, father takes the evening paper and sits down with an expansive sigh to bury his sorrows in the misfortunes of others.

But the children, now older grown, and sentenced to school and night study, want information. So Bob and Susie begin to pester him with questions. Susie wants to know how to spell "inquisitive" and "supersensitive" and "pachydermous."

Father stirs restlessly, and answers: "I don't know, Susie. Go to the dictionary. Well, if you don't know what the first letter is, you ought to. What's your school for?"

Bob shortly wants to know what you have to do to vote in this city. Teacher has given him the task of original research in civics. That's something in



"O, don't bother me with those things. What do I pay your teacher for, if not to answer your pestiferous questions?"

father's province as a voter — he is free, white, and twenty-one.

But he answers Bob impatiently: "Oh, don't bother me with those things. What do I pay your teacher for, if not to answer your pestiferous questions?"

If the children have the self-assurance, after such repulses, to keep up their line of inquiry, shortly father throws down his paper and shouts, "A man can never have any peace in this house!" and stalks off outdoors, perhaps to his club or to the corner grocery.

These are not exaggerations of scenes in many homes. Parents do not keep up with their children's interests, they cease to be mentally alert, except perhaps in certain well-worn ruts of household affairs and business. Their children pass out from their lives gradually, gathering to themselves other interests, other confidants, another world. And parents at last wake up to the fact that they know their own boys and girls less well than they know Mrs. Jones who moved into the house across the way but a month ago, or Sam Cohen, who buys his feed at father's store and runs the ward.

Eternal Interest the Price of Confidence

This business of parenthood is no light job. We must wake up to that. It is the greatest work in the world. And however important our trade deals, or our social affairs, or our politics, or our literary interests, or our church duties, and however much attention we must perforce give to them, we must so plan our lives that the business of making the souls of our children shall receive our chief attention. It takes all there is of a good man to be a good father, and of a good woman to be a good mother.

The secret of maintaining the confidence of our children is to be eternally interested in the things that interest them, and to make ourselves intelligent in regard to the things that normal childhood demands. It means to keep up with the boys and girls, to go along with them in their play, their work, their social contacts, and their studies.

It may not be possible for every

father and mother to keep abreast of their children in their school studies, though most of us could do a great deal more in this line than we think, if we set ourselves to it. Even if we don't need to know how to extract a cube root, and will, like our children, forget it within a year, it would pay us in companionship to learn how with our children. Even though we may not know what bearing the Spanish War has on the high cost of living, it's worth something to be able to discuss San Juan Hill with our child history students.

But whether or not we make ourselves equal to an intelligent discussion of school studies with our children, we certainly can keep abreast of them and lead them in practical interests. We can swing a bat on the ball ground, we can row a boat on the lake; we can delve into the mysteries of a gas engine, we can make a dress that madame would honor; we can show a healthy interest in the picnic, we can read a book aloud. All of us have limitations, but in some direction we can escape those limitations. If we cannot play a mouth-organ, perhaps we can build a house; if we cannot leap on the tennis court, perhaps we can make jim-dandy marmalade. And whatever we cannot do, let us by all means make something we can do which touches and keeps the interests of our children. Only so shall we maintain our birthright.

I do not mean to say to parents who have somehow or other missed the road until their children are in the difficulties of the adolescent age, that they are in as hopeless a state as Esau. Without doubt some parents are, because they have as recklessly and callously flung away their influence as Esau flung away his birthright. But the vast majority of parents who are in difficulties with their adolescent children have sinned unconsciously. And in almost all cases their children still retain for them much of love and respect, embers which may be coaxed and blown again into the flame of loving companionship. Later we shall delve farther into this matter.



The Gleaner Girl

WHEN Ruth and Naomi came to Bethlehem, it was in the time of barley harvest, and all the fields were yellow with ripened grain, and all the people were busy reaping it. And when they had come into the city, all Naomi's friends came about her, welcoming her after her long absence. And she told them about how her husband had died, and how her sons had died, and how Ruth, her dear daughter-in-law, had given up the gods and the people of Moab for her and for the people and the God of Israel. And they welcomed Ruth, and told her to be happy among them.

But still Ruth and Naomi had no one to care for them; and how should they live? Well, Ruth said to herself that she would earn a living for herself and her mother too. Now it was a law in Israel that all the poor people of the land, when the harvest was on, could go out behind the reapers and pick up all the stalks of grain the reapers might leave behind, and have that grain for their own. They called this gleaning.

So the next day Ruth said to her mother, "Let me go out to the fields and glean." And Naomi said, "Go, my daughter."

Then Ruth went out, and she came to a field belonging to a man named Boaz, who was a kinsman of Elimelech, and there she started to glean.

After a while Boaz came out from the city, and he saw her. And he said to the head reaper, "Who is this girl?" And his head reaper said, "It is the Moabite maiden who came with Naomi."

Now Boaz, like every one else, had heard what Ruth had done, and so he spoke to her kindly, and said, "Stay in my fields, and glean all the time. And when you are thirsty, go drink from the water pitchers that the young men have

filled. And when it is dinner time, come eat with my reapers."

And she bowed low before him, and said, "Why are you so good to me?"

And Boaz said, "Because I have heard how you have done in leaving your own land, and your own father and mother, and the gods of the Moabites, to come with your mother-in-law Naomi, and to serve the God of Israel, though it is in a land and with a people you have not known. Now may there rest upon you the blessing of the God of Israel, under whose wings you have come to trust."

So Ruth stayed in Boaz' fields to glean, and the reapers dropped extra handfuls for her; for Boaz had told them to do so. And at dinner time she sat with the reapers, and Boaz reached her parched corn and bread and sirup.

And when the evening came, and she threshed out the grain she had gleaned, she had about three pecks, more than any other of the gleaners. She took it home to Naomi, and Naomi said, "Why, Ruth, how did you get so much? Where did you glean today?"

And Ruth said, "In the field of Boaz; and he said to me, 'Stay in my fields, and glean all during the harvest.'"

Then Naomi said, "He is a good man, and near of kin to us. Do as he says, and stay with his maidens to glean until the harvest is over."

And so she did, through all the barley harvest, and then through all the wheat harvest. And Boaz learned to love Ruth, and she loved him; and so when the harvest was ended, they were married. And there was born to Ruth and Boaz a son, who became the grandfather of David the king.

And Naomi was very happy because of her little grandchild, this baby of Ruth's. But most of all she was thankful, as all the people were, for this Moabite maiden Ruth, who had chosen the true God.



EDITORIAL

Little Miss Question Mark

YESTERDAY my little nine-year-old daughter and I went out for our Sabbath walk. She has not yet gone to school, except the home school. Next year she will go. But every contact is a part of her school. Yesterday we walked scarcely a mile up the road and back, but the walk was packed full of the wonder and the ingenuity and the love of the Creator and Father of us all.

First there were the birds in the brushy hollow on the left of the ascending road: redbird, and junco, and chickadee, and swamp robin — she somehow never can remember that “towhee.” And something new there was to see, and tell, and ask about nearly every one of the eight or nine varieties we saw.

Then the sky. “Papa, what makes the clouds stay up there in the air?” So I told her in simple words how water expands when it is heated, and then goes up, because it is lighter than the air, and—but it would take a page to tell of this one part of our talk.

From the explanation of the cloud habits, we went on to the currents of air and what makes them, with illustrations from the chimney and the fireplace and the register over the furnace, and so on to the great world, and the effects of sun heat, and the winds.

Then, “Papa, what makes the leaves fall off in the wintertime?” I told her how the broad, flat leaves could not stand the freezing of the wintertime, and so the dear Lord made a little line to grow across the leaf stem and cut it off, but how He left a new bud all wrapped up there on the stem to make a new leaf in the spring. We stooped to examine the dead leaves, some of them still almost entire, some of them crumbling into

mold; and I told her what good work in fertilizing the little leaves did, even after they were dead.

Then, “But, papa, what makes the cedar stay green all winter?”

“Because our Father knows that it would be too dreary to have everything brown and dead in the wintertime, and so He makes some trees and shrubs with leaves that can stay green for us.” Then I broke off a cedar twig, and we examined the little scaly, glazed, cylindrical leaves, whose form makes it possible for them to resist cold. And we spoke of the pines, and the hemlocks, and all the conifers, and then of the broad-leaved evergreens, like the rhododendron, and how they curl their leaves in cold weather.

The macadam road under our feet drew her attention to the stones,—for it is a rather worn-out macadam. “Daddy, what were stones before they were stones?” And then I told her of the rocks, like the granites, that the Lord made in the beginning; and then of the limestone under our feet, and how in the flood it was made, and how the sandstone was made, and the marble.

With every revelation came a volley of new questions, so that I was led on and on, from the rounded pebbles of the brook to the red (glass) rubies in the *barrette* that held her hair, and (reminiscent of previous Sabbath-walk talks) the precious stones that adorn the New Jerusalem and shine in the beds of the rivers of the New Earth, and the pearls of the gates, and how the pearls of this earth are made by the patient oyster out of his irritation.

And by that time we were almost home. What a privilege parents have in teaching their children as they walk by the way, as well as in the house, when they lie down and when they rise up!

ETCHINGS



"True education is not the forcing of instruction on an unready and unreceptive mind. The mental powers must be awakened, the interest aroused. For this, God's method of teaching provided. He who created the mind and ordained its laws, provided for its development in accordance with them. In the home and the sanctuary, through the things of nature and of art, in labor and in festivity, in sacred building and memorial stone, by methods and rites and symbols unnumbered, God gave to Israel lessons illustrating His principles, and preserving the memory of His wonderful works. Then, as inquiry was made, the instruction given impressed mind and heart."—*Education*, p. 41.

"If she were going to school she wouldn't have time to think of all those things," said her mother afterward. "When you and I were her age, our heads were crammed so full of artificial knowledge, unrelated to the things we saw and heard and smelled and felt, that we had no room for thinking."

That is true.

"Small children should be left as free as lambs to run out-of-doors, to be free and happy, and should be allowed the most favorable opportunities to lay the foundation for sound constitutions. Parents should be the only teachers of their children until they have reached eight or ten years of age. As fast as their minds can comprehend it, the parents should open before them God's great book of nature."—*Counsels to Teachers*, p. 79.

What a Pleasure!

YES, what a pleasure to get into the schoolroom once more, and see things done!

We find ourselves in a ninth-grade English class. The chapel exercise in this school in the great metropolis is conducted at ten-thirty. This English class is one of those reciting at the first period in the morning. Some pupils come long distances on the cars, and unfortunately have sometimes interfered with their own work and the work of

the class by lack of punctuality. To help in correcting this evil, the teacher is spending the first five minutes of the class period in reading an interesting story. She doubtless hopes also that some of the author's fine methods of expressing himself will be absorbed. The class then makes sure — at least we hope the whole class does — of six rules for the use of the comma, discussing and illustrating them.

A move of a few yards, and we are listening to an arithmetic class. The pupils are trying to carpet a room. It seems to be a hard one. But soon they have on the board a diagram of the room, and are carefully "laying down" the strips; and now the whole problem grows easy, even if they do have to "turn under" nearly half of one breadth.

Soon the pupils from all the rooms march into the large hall, and stand, ready to march into the assembly room. Presently the columns move in perfect order, the feet keeping time to music played by the Victrola. In a moment all are in their seats, ready to sing, and pray, and then to listen.

In another building a few blocks away we find bright-eyed colored children studying the "ay" family. They are getting acquainted with some of the "ay" children, — d-ay, m-ay, s-ay, l-ay, p-ay, and others. Quite a large family of the "ay's"! Then they sing their little songs for us, and are as enthusiastic as children need to be.

In the next room we examine the penmanship papers of the day, and find them to be unusually good; and we clearly see the reason, as the teacher takes a special interest, and her own writing on the board shows her to be an A-1 penman.

(Concluded on page 26)

Teaching Hints

United States History

MRS. N. A. RICE

THE picture postcard can be made a great help in the study of history. Secure a ten-cent wire card rack, of the kind to be hung on the wall, on which to display the collection of cards. Always have it full and neatly arranged, so that it will aid in the brightening up of the room, as well as add interest to many lessons. When studying about George Washington, have pictures of his home, the church he attended, his coach, his monument, etc.

Event and Date Game

Take cards and make a game of history. On one card write some important event, and on another a corresponding date. It is well to have two colors of cards, so they may be easily separated. Any number can play, the cards being dealt out equally among the players. The one next the dealer on the left leads some card, say a date, and the one having the corresponding event can take the card. If a player lays a wrong card, he loses it, and the one having the card corresponding to it may take it up. The player who takes a "trick" is the one to lead next, and so on, until the cards are played out. The one having the most is the winner. Prepare different sets of cards for different periods of history.

A Photograph Gallery

An interesting drill is the photograph gallery. After a topic has been finished (for instance, one on settlements), a number of picture spaces are drawn on the board by outlining around a closed book, arranging the outlines as though a handful of photographs had been tossed upon the board. Draw a colored ribbon connecting them, or any little embellishment that will attract attention. Then print or write the initials of some prominent character in each one, in its appropriate color. This tells the pupil two things,— the initial of his character,

and his country. The pupils supply the rest of the history. New characters are added daily.

An eighth grade history class may enjoy looking up the following questions:

1. What American statesman did Lowell have in mind when he wrote,—
"Soldier and statesman, rarest unison;
High-poised example of great duties done
Simply as breathing; a world's honors worn
As life's indifferent gifts to all men born"?
2. From what did the present "Bowery" of New York City receive its name?
3. Who was the first admiral of the American Navy?
4. What colonial governor was called "Old Silver Leg"?
5. Who was the father of American colonization?
6. Explain the reference, "Quaker guns."
7. What cabinet was called the "Kitchen Cabinet"?
8. What was meant by the "balance of power in America"?
9. Quote the first telegram.
10. Explain the reference, "Black Friday in Wall Street."

Answers:

1. George Washington.
2. From Peter Stuyvesant's farm called "The Bowery."
3. David G. Farragut.
4. Peter Stuyvesant, because his lost limb had been replaced by a wooden stump, ornamented with bands of silver.
5. Sir Walter Raleigh.
6. Halleck advanced on Corinth, but found only a few "Quaker guns—logs of about the diameter of ordinary cannon, mounted on wagon wheels, painted black, and pointed in the most threatening manner."
7. Andrew Jackson's.
8. The English colonies were more populous and wealthy, therefore the French must have more land to keep the balance.
9. "What hath God wrought!"
10. Friday, Sept. 24, 1869, when the price of gold mounted from 155 to 164. Immense fortunes changed hands.

How would you like to have a chain letter in your conference? Each teacher adds some suggestions, and by the time it gets around, it becomes a compendium of valuable teaching suggestions. Some conferences are trying it.

Missionary Geography

MAX HILL

MANY teachers have great difficulty in teaching missionary geography. They ask for a textbook, an outline, some suggestions. "How do you do it?" they ask.

First of all, it certainly should not be left till all the "regular" geography is studied, and then in the last two or three weeks of the school year, crowd in a hurried scramble of facts and figures and names and places, the pupils and the teacher in an agony of fear lest some question in the final test will involve something they have not studied!

Instead, take the missionary phase of the work with the rest. Keep that part always in mind, and in a natural, easy way help the children to become intimately acquainted with the great world field and the workers on the firing line. If the teacher knows a missionary personally, it will be an easy matter to interest the children in his field. But the teacher should feel acquainted with many missionaries, from their reports in the *Review* and at camp-meetings and conferences. Cultivate an acquaintance.

Our church paper, the *Review and Herald*, contains in every issue invaluable material for missionary geography. I fear our teachers do not make use of it. Plan to present something from every number of the *Review*. Encourage the children to follow the work in certain fields; the different members of the class might choose the fields they wish to study and report upon. Before long, if some such plan is faithfully followed, there will be a general interest and understanding that will go far toward a solution of the problem of missionary geography.

The study of missions in all its various phases is a vital theme of our schools; to neglect it is to neglect a vital issue; to make the most of it is the way to make our work such a success that the children under our training will be prepared for work in the fields beyond. How quickly the years roll by! Before we realize it,

the little ones of yesterday are ready for the world's work,—“our” boys and girls are bidding us good-by as they answer the call of the Great Missionary. It is a wonderful privilege, ours; let us make the very most of it.

The Why of Silent Reading

MRS. J. A. TROUT

SILENT reading does not occupy the place that it should in our elementary schools of today. Comparatively too much emphasis is still placed on oral reading.

Dean Gray says that not more than 5 per cent of the people use oral reading. He believes that children should be stimulated, so they will, during the third, fourth, and fifth grades, form the most efficient reading habits, as improvement in silent reading seems to stop in the sixth grade. How important it is, then, that the child be given the very best in the earlier grades.

Parker states that oral reading was important about 1776, but silent reading is important today. He gives the following example to show that many persons need more training in rapid silent reading. During the recent war the Secretary of War spent a whole day addressing Congress and others, explaining the steps taken in preparation for war. His address was published in the newspapers, filling almost three pages. A woman decided to read it to her family. After reading aloud for forty-five minutes, she became hoarse and was forced to stop. She had read only one fifth of the address. Another member of the family who does a great deal of silent reading, decided to finish the remaining four fifths for himself. He read for forty-five minutes, and was able to glean all of the important facts.

Parker says, "This example is typical of the present social need for training in habits of wide, effective, rapid silent reading. On the other hand, the social need for training in expressive oral reading which prevailed earlier in our his-

tory has almost entirely disappeared. Yet many schools continue to emphasize expressive oral reading and to *neglect almost entirely* training in effective silent reading."

Should oral reading be neglected? It should not, for the mechanics learned in oral reading are essential to effective silent reading. In the pamphlet published by Horn-Shield on silent reading, the following statement is made:

"It is important to be able to read orally in a fluent and entertaining manner so as to convey the thought to others. It is still more important to be able to read silently with accurate understanding, with speed, with the ability to organize what is read, and with a technique which will insure that the material read will be remembered."

[Read further on this question next month.]

Go Thou and Do Likewise

(Concluded from page 29)

"Our stage was arranged as a living-room in a home, with a fire burning in a big open fireplace. After the opening number,—a piano solo,—a little four-year-old girlie with her dollie made a brief little speech to 'welcome every one.'

"One of our mothers then appeared with her two children, and was busy sewing when a neighbor lady rushed in with her two little folk. The boy had cut his finger, and she didn't know what to do. This was promptly attended to, and she was invited to sit down and stay awhile.

"She soon noticed that though it was only 9 A. M., her neighbor's morning work was all done up, while she had left her own all in a muss. As they sat and visited in a most natural way, she asked questions which brought out the fact that this enterprising neighbor of hers was a member of a Young Mothers' Society, where she was learning all kinds of helpful things. She was shown a schedule to emphasize system, while a plate of muffins made from 'old maids' of popcorn, and a child's dress from an old pair of trousers, illustrated economy and thrift. Nearly every important

point in our year's lessons was touched on, and eagerly received by the visiting neighbor. On leaving, she was cordially invited to come over in the evening at the story hour.

"In the second home scene at the end of the program, the two mothers with their little ones were seated by the open fire, and all the lights were turned off except in the fireplace. It certainly was very effective. The Y. M. S. mother then told the story of 'Johnny Bear,' and followed this by the one of 'Little Samuel.' When she had finished, the Ladies' Quartet from behind a screen on the stage sang softly, 'Home, Sweet Home.' Then the lights were turned on, and one of the little boys bade the audience, 'Good Night.'"

Did it bring results? Well, if people mean what they say. A foreign missionary: "That was the best thing I have heard since I came to America." A chorus: "Wasn't that fine!" "That was so different from other programs." "Splendid!" A husband of a Y. M. S. member: "That home scene was sure a good advertisement for your mothers' meetings." A mother: "Where do you hold your next meeting, and when?"

And then, beyond the province of the Young Mothers' Society, Sister Walter reports, "Several mothers of older children have asked me when there would be a chance for them to have meetings like ours, where problems of the adolescent period could be studied. Is there a series of this kind being prepared? I am anxious for it myself."

You know there is, don't you? Find it in this magazine, beginning last month, and going right along.

DURING "Education Week" the public schools in some places had some evening sessions. This enabled the fathers to visit the schools. Surely every parent should be interested in how the school his child is attending is being conducted.

"You are not measured by your trousers, but by your head."

Home and School Association

Home and School Association Meetings

MAX HILL

SECURING a good attendance at home and school meetings is a real problem. There are some who attend well, but often the very ones whose homes and children would be most benefited by counsel and study, are the most difficult to reach. They simply will not attend. Some of them "know too much" already, some fear an offering will be demanded, and some fear some other matter will be "put through."

Open programs, in which the children have an active part, will often help to show the patrons the good points of the association. An old-time program, in which all the parts are taken by older people,—the very old, if possible,—is interesting. On these occasions the specific problems of the organization need not be stressed too strongly. It is just possible that the thing most needed is to get all the church together in a somewhat informal way, just for the pleasure of acquaintance and good cheer.

I know a teacher who did good service for the general organization by calling in the mothers of her pupils on a certain afternoon each week, at the close of school, for a season of counsel and prayer. There was a personal touch that brought a splendid spirit of understanding. The teacher mentioned the home and school meetings, and the mothers passed the word along. But the best results were in the understanding between parents and teacher.

There are problems that should be considered by the parents alone. It is almost laughable to note what a cry goes up when the suggestion is made that the children be not present, "What shall we do with the children?" The simple, brutal fact is that the people who raise

the cry are often unconcerned about the whereabouts of those same children on other occasions. Parents who consider that problem all the time, usually know what to do with the children when it is best not to take them along.

Too many parents do not realize that there are many occasions when it is best not to take the children. How many times we have attended functions for grown people, and been disgusted by seeing a host of noisy, undirected children whose parents "turn them loose" to "take the place." Receptions, weddings, and other such formal affairs are too often spoiled for many by the confusion of children. And the children get no real benefit; instead, they crowd, and push, and annoy—for it is the annoying kind that are in attendance. Children in public should certainly always be directed or in the personal charge of their parents.

A word about the subject matter of the association meetings. All problems that can be considered with good feeling and justice to all, are proper. But when matters of school discipline or administration come in, the duties of the school board and the teacher are being usurped. Refreshments are sometimes served, but it is always out of order to indulge in any form of cannibalism. Personalities should never come into public discussion. Besides, there is an exhaustless number of timely and practical—and kindly—topics to be considered. Among these are the personal experiences and victories of parents and teachers; the problems of home making and home keeping; the training of children—and parents—in the beautiful virtues of reverence, honor, truthfulness, kindness, and true love.

One word more: In one way the home and school meetings are often like our evangelistic efforts: we hold the

crowd pretty well till we reach the "testing truths," and then the house is empty. In both cases, would it not be well to make the public meetings a sort of general training school for the consideration of principles, and plan to present some of the "peculiar doctrines" in a quiet way to the interested ones? Mothers' prayer bands, young mothers' societies, father-and-son and mother-and-daughter occasions, and meetings with parents alone, could be made practical and profitable by the consideration of some of these points that are certainly not the best material for public meetings.

Underlying Principles of Dress

ALMA J. GRAF

I. Why Is It Necessary for Us to Study the Dress Problem?

"Do not, my sisters, trifle longer with your own souls and with God. I have been shown that the main cause of your backsliding is your love of dress. . . . Fashion is deteriorating the intellect and eating out the spirituality of our people. Obedience to fashion is pervading our Seventh-day Adventist churches, and is doing more than any other power to separate our people from God."—*Testimonies*, Vol. IV, p. 647.

"The love of dress endangers the morals and makes woman the opposite of a Christian lady, characterized by modesty and sobriety. Showy, extravagant dress too often encourages lust in the heart of the wearer, and awakens base passions in the heart of the beholder. God sees that the ruin of the character is frequently preceded by the indulgence of pride and vanity in dress. He sees that the costly apparel stifles the desire to do good."—*Id.*, p. 645.

II. Why Does Satan Invent Extreme and Ever-Changing Fashions?

"Satan invented the fashions, in order to keep the minds of women so engrossed with the subject of dress that they could think of but little else."—*Id.*, p. 629.

"Satan is constantly devising some new style of dress that shall prove an injury to physical and moral health; and he exults when he sees professed Christians eagerly accepting the fashions that he has invented."—*Id.*, pp. 634, 635.

"Satan invented the fashions which leave the limbs exposed, chilling back the life current from its original course."—*Id.*, Vol. II, p. 532.

III. Christian Standards.

1. Christ loves grace, beauty, appropriateness, and simplicity.

"It [our dress] should have the grace, the beauty, the appropriateness of natural simplicity. Christ has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the flowers of the field, to the lily unfolding in its purity, and said, 'Even Solomon in all his glory was not arrayed like one of these.' Thus by the things of nature Christ illustrates the beauty that Heaven values, the modest grace, the simplicity, the purity, the appropriateness, that would make our attire pleasing to Him."—*The Ministry of Healing*, pp. 288, 289.

2. Women should make themselves attractive by wearing modest dress.

"I also desire that women should make themselves attractive by their discreet, quiet, and modest dress. They should not indulge in wreaths or gold ornaments for the hair, or in pearls, or expensive clothing, but as is proper for women who profess to be religious, they should make themselves attractive by their good actions." 1 Tim. 2: 9, 10, 20th Century New Testament.

3. Modest dress excludes display in dress, gaudy colors, profuse ornamentation.

"The Bible teaches modesty in dress. 'In like manner also, that women adorn themselves in modest apparel.' This forbids display in dress, gaudy colors, profuse ornamentation. Any device designed to attract attention to the wearer or to excite admiration, is excluded from the modest apparel which God's word enjoins."—*The Ministry of Healing*, p. 287.

4. Christians cannot wear extravagant dress.

"Self-denial in dress is a part of our Christian duty."—*Testimonies*, Vol. III, p. 366.

"Fashion and display absorb the means that might comfort the poor and the suffering. They rob the world of the gospel of the Saviour's love. Missions languish. Multitudes perish for want of Christian teaching."—*The Ministry of Healing*, pp. 287, 288.

"Those to whom God has entrusted time and means that they might be a blessing to humanity, but who have squandered these gifts needlessly upon themselves and their children, will have a fearful account to meet at the bar of God."—*Testimonies*, Vol. IV, p. 633.

5. To wear jewelry and ornaments is not in keeping with our faith.

"To dress plainly, and abstain from display of jewelry and ornaments of every kind, is in keeping with our faith."—*Id.*, Vol. III, p. 366.

"That ring encircling your finger may be very plain, but it is useless, and the wearing of it has a wrong influence upon others."—*Id.*, Vol. IV, p. 630.

6. We should wear healthful dress.

"In all respects the dress should be healthful. 'Above all things,' God desires us to 'be in health,'—health of body and of soul. And we are to be workers together with Him for the health of both soul and body. Both are promoted by healthful dress."—*The Ministry of Healing*, p. 288.

7. Simple, appropriate attire reveals a cultivated mind.

"Simplicity of dress will make a sensible woman appear to the best advantage. We judge of a person's character by the style of dress worn. Gaudy apparel betrays vanity and weakness. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire."—*Testimonies*, Vol. IV, p. 648.

8. Simple dress and modest demeanor are a protection.

"Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils."—*Education*, p. 248.

IV. God's Assigned Responsibilities.

1. To the individual.

"In no better way can you let your light shine to others than in your simplicity of dress and deportment."—*Testimonies*, Vol. III, p. 376.

2. To the home.

"Oh, the pride that was shown me of God's professed people! It has increased every year until it is now impossible to designate professed Advent Sabbath keepers from all the world around them. I saw that this pride must be torn out of our families."—*Id.*, Vol. I, p. 135.

"By the fireside and at the family board, influences are exerted whose results are as enduring as eternity. More than any natural endowment, the habits established in early years decide whether a man will be victorious or vanquished in the battle of life. Youth is the sowing time."—*The Desire of Ages*, pp. 100, 101.

3. Counsel to workers.

"The teachers should set a right example before the youth, in spirit, in deportment, and in dress. They should be attired in plain, simple garments."—*Testimonies on Sabbath School Work*, p. 42.

"Especially should the wives of our ministers be careful not to depart from the plain teachings of the Bible on the point of dress."—*Testimonies*, Vol. IV, p. 630.

4. Instruction to our churches.

"There is a terrible sin upon us as a people, that we have permitted our church members to dress in a manner inconsistent with their faith; we must arise at once, and close the door against the allurements of fashion. Unless we do this, our churches will become demoralized."—*Id.*, p. 648.

"I have been shown that our church rules are very deficient. All exhibitions of pride in dress, which is forbidden in the word of God, should be sufficient reason for church discipline."—*Id.*, p. 647.

5. Instruction to our schools.

"No education can be complete that does not teach right principles in regard to dress. Without such teaching, the work of education is too often retarded and perverted. Love of dress and devotion to fashion, are among the teacher's most formidable rivals and most effective hindrances."—*Education*, p. 246.

V. An Appeal to the Remnant Church.

"After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

"And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 1, 2, 4.

The Dressing of Children

MRS. JESSIE CUMMINGS

"As the twig is bent so the tree is inclined," is an old familiar saying, but it seems to have lost its force in the minds of many young mothers. The new "little bundle of possibilities" is such an innocent, cunning little dear that we lavish our love upon it in indulgences of many forms. We are prone to forget that it is in reality a plastic piece of clay, given to us to be molded and fashioned after a divine pattern. We have been told that "no greater work is given to mankind than that given to parents in molding the human soul."

The question of clothing in childhood may be decided by varying considerations; but the greatest of all is the effect of dress on health and character.

Since the Lord tells us (3 John 2), "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth," we shall consider the dressing of children from the character standpoint first.

Are all small children born with vanity, or is it thrust upon them by injudicious parents, relatives, and friends? That some degree of vanity is natural in the average child, no one can doubt.

A fond mother of a four-year-old daughter wisely sacrificed her own pride in the baby curls, and had them cut off principally because of the unwise comments in the presence of the child by even strangers on the street cars. "O, what pretty curls you have!" to the child, and, "What a little doll she is!" to the mother. One day it was noticed that the child was admiring her reflection in the looking-glass. This mother has never regretted the decision made that day.

The trials of adolescence are great enough at best, and early mistakes only add to them. In "Testimonies," Volume I, page 134, we read:

"I saw, parents, that it is easier for you to teach your children a lesson of pride, than a lesson of humility. Satan and his angels stand right by your side to make the act of yours, or the words that you speak to them, effectual to encourage them to dress. . . . O parents, you plant in your own bosoms a thorn that you will often feel in anguish. When you would counteract the sad lesson you have taught your children, you will find it a hard thing."

Another mother speaks up, "Don't tell me that vanity is confined to girls! My small boy of three in a new sailor suit stood in front of the mirror, and when I came in, he remarked, 'Aren't I stunning?'" Here was a wonderful opportunity to drop seeds of greater worth in his baby heart, but it was lost. The mother's answer disconcerted him only for the moment, for she bluntly answered his question by saying, "No, not at all stunning. You are a very plain little boy, and no one would look at you a second time." He was really a pretty child, and would hardly escape unwise compliments, and later on would be deciding in his own mind whether his mother or

a lot of other people were right about his appearance. This was a golden opportunity to apply the old Irish adage, "Beauty is only skin deep, but virtue goes to the bone." Also, "Handsome is that handsome does."

Mothers should value the responsibility of directing childish vanities from harmful into beneficial channels. We should teach our little boys and girls, whether homely or beautiful, that real attractiveness is the result of beauty of heart. The best loved and most respected men and women of the world have not always been of fine features, but it is the heart within that shines through the windows of the soul, and their self-forgetfulness that gives them our high esteem. If we hold high ideals ourselves and instill them into our children, we shall help them to understand that real beauty is far above mere good looks and fine clothes.

It is indeed cruel to try to correct a child's self-consciousness by mortification; many times the only result is a change from satisfied self-consciousness to an unhappy self-consciousness. A grown woman speaks of her childhood's being darkened by hearing so often, "Put as much as you can into your head, for no one will ever care to look at the outside." She grew morbid from this cruel remark, and her sunny disposition was stunted.

However, we must not eliminate all interest in dress, for in childhood, standards must be established of good taste, appropriateness, and modesty, if we expect in adolescence to take our girls safely through the "peacock stage," and our boys safely past the time resembling the preening of a bird for its mate, when mother's boy at last takes to soap and has an interest in ties and socks.

Beginning in infancy, and all through childhood, the child should have no clothes consciousness, either by untidy or untasty dress or a costume to attract attention. The world has become style mad until its only motto seems to be, "Let us be stylish or die." Styles for

children should remain practically the same, with simplicity, beauty of line, and perfect freedom the only standards.

A wise mother once said to her beautiful daughter, "Your heavenly Father has been kind to you, and you must try with all your might to make your heart beautiful to Him as your face may be to others. It would be a dreadful thing if they did not match, and if you repaid Him for His gift by having a heart full of ugly, unkind, and selfish thoughts."

Healthful dressing includes all garments hung from the shoulders, no tight bands, even distribution of clothing, consideration of temperature and dampness, and well-protected extremities. Socks for very small children may be all right in warm weather; but worn after the days are chilly so the legs are blue with cold, they are the cause of many future internal troubles and possible surgery, to say nothing of temporary colds. In "Testimonies," Volume II, page 532, these words are found:

"Those parents who follow fashion instead of reason, will have an account to render to God for thus robbing their children of health. Even life itself is frequently sacrificed to the god of fashion."

Shoes should be broad toed and flat heeled. Rubbers are necessary in rainy weather, for puddles are still as irresistible as when we were young.

The formation of bad habits in small boys may be avoided by a closed seam in the trousers, and dropping them when necessary from side buttons at the waist. Older boys should have buttons and buttonholes made for the purpose of opening, but never a small opening with no buttons.

Mothers should try to appreciate the fact that boys dislike curls and girls' frills, and should begin early to teach them true manliness.

Self-consciousness in little girls is avoided if bloomers to match the simple little dress are worn for school and play, thus giving freedom in every respect, which is every child's right.

Appropriateness and good taste should be our example and teaching in child-

hood if we expect it in youth. The first sign of good breeding is to be unconscious of one's clothes; and the rigid law of simplicity holds first, last, and always.

Much valuable reading on this and other related subjects of child culture may be found in "Testimonies," Volume I, page 154, "Young Sabbath Keepers;" page 215, "Duty to Children;" page 274, "Power of Example;" page 392, "Dangers of the Young."

A Warning to Parents and Teachers

DEAR PARENTS AND TEACHERS:

When college opened last fall, one hundred twenty-five young women came to live with the South Hall family for nine months. Sixty-five of these were new students; most of them came from Seventh-day Adventist homes. Many personal readjustments were necessary. To live gracefully with the masses is a science second only to the science of salvation. Every minute was filled with definite appointments. That distracting bell seemed to ring every hour of the day. But as the days grew into weeks and months, most of those annoying exactions became habit. However, two perplexing problems remained,—the boy and girl question, and improper dress. These are always present. They remain unsolved because many, even some Seventh-day Adventists, smile, shrug the shoulders, and kindly pity or keenly censure those who are too zealously concerned. These two questions have been discussed in almost every paper and magazine since the war.

The whole world is much agitated about the amusements, associations, and dress of its youth. The *World* writes, "If these present standards do not change, what will the next generation be!"

The next generation? No! This generation sees the end, this generation must receive a special training for a great world work and an everlasting reward. How shall we train our youth? We have

instruction, divine instruction, by the volume.

In our "Testimony" study we have read only a few paragraphs of the many pages the spirit of prophecy has devoted to discussing the problems and standards of dress. If all the instruction given were bound in one book, it would be twice the size of "The Mount of Blessing." Let us study the true, abiding standards of God, not the false, fickle standards of the world. Then our work will be approved of God. The way is clear, but not easy.

Those one hundred twenty-five young women who came to South Hall last fall were welcome. We met them at the open door; but the jewelry, the flowers and feathers, the transparent dresses, the showy, beaded gowns, were not welcome.

Our dress question is a heavy, unpleasant burden. The mothers could lift this burden in one season. We expect and earnestly desire our students — your daughters — to look like a company who believe in self-denial for missions. But every year many come to us with unconverted wardrobes. These daughters want to follow the prevailing extreme fashions; their mothers either approve, or do not have the courage to deny; and their fathers pay the bills.

These girls and their wardrobes are sent to us, and they cast a decided influence for wrong, especially upon the young women whose life principles are still unsettled. Whom will God hold responsible for these wrong influences, the school or the home?

"On our wardrobes we are to see written, as with the finger of God, 'Clothe the naked.'" — *"The Ministry of Healing,"* p. 206.

We most earnestly request the mothers who expect to send their daughters to any of our schools next year, to send with them wardrobes that conform to Christian standards.

"In the formation of character, no other influences count so much as the influence of the home. The teacher's work should supplement that of the parents, but is not to take its place. In all that concerns the well-being of the child, it should be the effort of parents and teachers to co-operate." — *"Education,"* p. 233.

With a prayer that our students — your children — may witness loyally and fearlessly for the principles which characterize the remnant church, and with kindest wishes, I am

Your friend and sister in Christ,

THE PRECEPTRESS.

What a Pleasure!

(Concluded from page 17)

In the fifth and sixth grade room we attempt to listen to a reading class, but the loud voice of the hammers outdoes the children — though they surely read loudly enough.

And this leads us to tell of the remodeling going on in various parts of the building. The partitions have been made fireproof, and boxings for artificial ventilation put in. On the second floor, there is a large assembly room and smaller rooms for class work; on the first floor, schoolrooms and the principal's office; and in the basement, various manual-training rooms; and, last but not least, a large gymnasium. A gymnasium is a very important part of a school building in the great city of New York, where other buildings are packed close around it.

The teachers are looking to the future, and not at the present, for surely their surroundings, just now, are not ideal. But if they can only keep their courage a little longer and be patient with the grating of the saw and the pounding of the hammer, they will have a school building which they will greatly enjoy.

The day ends, and we have seen only a part of each school. May God's blessing rest on the faithful teachers, and give them fruit for their labors.

If you desire to be magnanimous, undertake nothing rashly, and fear nothing thou undertakest; fear nothing but infamy; dare anything but injury; the measure of magnanimity is neither to be rash nor timorous. — *Quarles.*

YOUNG MOTHERS

System in the Home

MRS. H. W. VOLLMER

"'HOME' is among the holiest of words. A true home is one of the most sacred of places. It is a resting-place whither at the close of the day the weary retire to gather new strength for the battles and toils of tomorrow. It is a place where love learns its lessons, where life is schooled into discipline and strength, and where character is molded."

Every true parent desires just such a place as this quotation describes in which to rear his family — a place where mutual interest and desires and loyal, loving service makes a resting-place indeed.

The home is more than a resting-place, too. It is the world's training ground. It is where the great majority of the successful men and women of the world have received their most valuable lessons. It is the very heart of the nation. It is the center of the social, the religious, and the educational world today. It is the greatest school in the world, not only for the children, but for the parent as well. This being true, surely the home requires the most careful consideration and planning.

Order is heaven's first law. The home is the first institution to be established upon the earth. They belong together. Freighted with matters of so great importance and a responsibility so far-reaching and everlasting in its effect, surely the home needs to be conducted in a systematic and orderly way.

It would be folly to enter upon a business enterprise without an aim and a purpose, without a plan and a system of operation. I believe it is just as impossible to conduct a home successfully without first adopting some certain standard of living. This standard will depend upon the tastes and ideals, the aims

and the financial condition of the family.

The Daily Program

Then there must be a plan of operation and a system upon which to conduct it. It is impossible to make the plans and daily program of one family meet the needs of any other family. Since their occupations may differ, their hours away from home and their regular meeting hours at home would not be the same. For this reason it seems almost useless to present a daily outline and program, but for the sake of having a concrete example, I will present the following. It may seem very complicated and difficult, but it is made for a family which numbers seven.

Rising hour	A. M.	6
Dressing and toilet of children completed by		6: 25
Setting table and preparation of breakfast by		6: 35
Worship		6: 35
Breakfast		6: 50
School for older children		7: 30
Work for younger children and mother until		8: 00
(Includes dishwashing, using carpet sweeper and dust mop, emptying waste-paper basket and garbage can, making beds, etc.)		
Hour with children		8-9
Morning work finished		9-10
Baby's nap, mother's short rest and private devotions		10
P. M.		
Dinner		1
Sewing, mending, reading, or errands		2-5
Evening lunch		5: 30
Bedtime for baby		6: 00
Children's hour		6-7
Bedtime for eight and nine year olds		7: 00
Bedtime for older children		9: 00
Bedtime for parents		10-11

The Weekly Program

The weekly program is just as important, because it gives perspective. It affords opportunity to remember the Sabbath day, and then to plan for it by

putting the heaviest tasks at the beginning of the week.

Sunday	Sewing. (Older children do housework. Sometimes mother does work and older girls sew.)
Monday	Washing.
Tuesday	Ironing and mending.
Wednesday	Finish mending and sew.
Thursday	Sew and do any special duties that will help to make preparation day lighter, such as cleaning and pressing of garments, polishing silver, etc.
Friday	General house cleaning. Preparation of simple, tasty meal for Sabbath. Changing of wearing apparel for Sabbath, reading or singing, sundown worship.

It is well to distribute the special cleaning, such as cleaning of windows, shelves, closets, etc., through a four or six weeks' period. They might be done on any day except Friday, but preferably on Thursday in my own household. This will avoid a congestion of these special tasks, and to a certain extent eliminate those days when the housewife often decides that several of them must be done at once. At the close of such a day she usually finds herself utterly worn out, and the routine of the day broken up, with perhaps many of the really important things left out.

Home a School

Very early in their lives children should be taught to work; therefore, a large part of the mother's daily work involves teaching them to perform their duties. Many times it would be much easier to do them oneself, but that is not our plan. "Patriarchs and Prophets," page 574, says:

"If children were taught to regard the humble round of everyday duties as the course marked out for them by the Lord, as a school in which they were to be trained to render faithful and efficient service, how much more pleasant and honorable would their work appear. To perform every duty as unto the Lord, throws a charm around the humblest employment, and links the workers on earth with the holy beings who do God's will in heaven."

Having a blackboard with the list of each child's daily duties and allowing him to put a certain mark after each

task as it is completed, helps to keep up the interest as the days go by. Allowing the child to time himself and find out how long it takes to perform each duty well, then urging him to keep within that limit, is often a great timesaver.

The whole family should sense the importance of doing each task in the least possible time it takes to do it well. Many precious minutes may be saved by a little forethought and planning. For instance, it would not be possible to get breakfast so speedily in the morning as our program suggests, unless we have spent a little time the evening before in planning for it and perhaps preparing something in the fireless cooker or otherwise.

Planning the meals is a very important part of this home program, and a bugbear to most women. I know a woman who makes out her menus for a week in advance, and so has this harassing task out the way for several days at a time. Her ordering is done accordingly, thus making it an economy. Leftovers are not planned for, but if they present themselves, need not greatly interfere with her general plan for the week.

Mother's Research Work

Expediency and efficiency should ever be the research work of the housewife. Every possible means of saving time and energy should be employed in every home. Time is a precious talent.

Let us consider for a moment now the duties of the mother enumerated in the plan, or at least understood, if not definitely enumerated. She must feed the family, not just merely satisfy their hunger three times a day. They must be properly nourished, they must have a balanced diet, from the baby to the head of the house. That in itself looks like a good-sized job, doesn't it? Then the family must be properly clothed in garments that are clean and whole, and that in style and appearance are suitable for Christians to wear.

The habits which we find as a result of the standards adopted by each family so easily and naturally, become a part of

the child's life. How important it is, then, that we make our standard according to the pattern that has been given us, even in things that may seem trivial to some, such as dress and personal appearance!

(To be concluded)

Go Thou and Do Likewise

ARTHUR W. SPALDING

LAST winter, when I was out on the Pacific Coast holding home institutes,—one in a conference,—I kept receiving persistent requests from the Young Mothers' Society of the St. Helena Sanitarium to come up there and hold an institute. I recalled the pains with which that society had recently been born, when Sister Walter at first thought there was no interest, but, persisting with her propaganda, found first one mother, then another, then more, who became fired with the idea of studying for better motherhood; and so the sanitarium Y. M. S. was at last a going concern. (And now there are two others near by, at St. Helena and at the college.)

Well, you know, I wanted to go, but I just couldn't see how to get in a date, with my other appointments. Then the Lord, I suppose, stretched me flat with the flu, and though the cancellation of some of our expected institutes caused disappointment, a needed period of recuperation sent me up to the sanitarium, into the good hands of Dr. Abbott and his associates. And so finally the home institute at St. Helena came to pass.

I found the Young Mothers' Society on the hill, as I have found them everywhere, earnest, faithful, and enthusiastic. (I can't help confiding to you my belief that the members of the Y. M. S. in every church are the finest of the wheat.) They were encouraged by the interest aroused through the institute, and they felt that they had a great work yet to do to gather in the mothers who had not joined. And they have not sat still, either, wishing — wishing — They

have personally worked for more members and students, and for a general awakening of interest in parents' work.

Now I have word of a public effort. Just a few days ago I received from Mrs. Walter, the leader of the society, a printed program of a demonstration the society held in the sanitarium chapel, and with it a letter of explanation and comment. And I cannot resist passing on to you at least a part of this good news. Sanitarium is not the only society which has held public demonstrations with success; but I want to say to all of you that in nearly every case you can perform a great and good office by presenting your work to the public. Not only will you add to your numbers new members who should be studying as you are, but you will create a general support for this work by church officers and members, and stir them up to better exercise of their own home privileges and duties.

"It took some courage," writes Sister Walter, "to carry out our plan here, where a program is prepared nearly every week for the entertainment of the patients and guests at the sanitarium, but we felt that we had something really worth while for them to hear, so we went at it." Here is the —

PROGRAM

Given by the Young Mothers' Society
Tuesday Evening, Jan. 22, 1924

SEVEN O'CLOCK

Piano Solo: Wood Nymph's Revel ..	Fern Logan
Welcome	Helen Woesner
The Early Morning Caller	Home Scene
Recitation: "Just Any Kind of a Boy"	
.....	Albert Terrill
Song: "Little Boat on Galilee"	Children
"Mother"	Ruth Webster
"God's Purpose in Our Homes"	
.....	Mrs. E. D. Walter
Vocal Solo: "Baby Jim"	Mrs. W. R. Powers
Readings from Edgar Guest: "Story Telling," "Father," "Mother"	
.....	Mrs. Herschel Wheeler
The Story Hour	Home Scene
"Home, Sweet Home"	Ladies' Quartet

The program was illuminated by the following explanations from Sister Walter:

(Concluded on page 20)

I WAS WONDERING

And So I Thought I'd Ask You

In case a child is adopted in babyhood, would you inform the child later that you are not his own parents?

Yes, we would—and did. Why should the parents act a lie all through the little one's childhood, with the risk that later some meddling person will inform the child, now grown to young manhood or womanhood? Any child so treated must be deeply grieved, and often alienated from his adoptive parents. I have known some children to be so upset by the untimely revelation that they left home, their former love of their parents turned to active dislike, and the whole course of their lives was changed.

The best time to tell the child is when he comes to you with the question, "Where did you get me?" Then let the story of life's beginning be clearly and beautifully taught, and in connection with the instruction let the mother say, "You had another ~~mamma~~ ^{mother} before me, but she died (or could not take care of you, or whatever the reason), and when your ~~papa~~ ^{father} and I found *that* out, why, we hurried over and got you just as soon as we could. And oh, weren't we glad we could have you!"

Pains should be taken to preserve the child's feeling that he was wanted, and that he "belongs." I know one father who said to his little daughter, whose playmates had tried to plague her with the taunt that she was adopted, "You see, Sweetheart, most children's fathers and mothers have to take their children just as they come; they don't have any choice. But your ~~mamma~~ ^{mother} and I looked over a lot of children first, and we *picked you out.*"

But ordinarily the child who is early informed of his adoption will suffer no wounding of spirit. He knows his po-

sition, he appreciates that he is loved like the other children in the home, and he is competent to handle any numskull who attacks him on that point.

A Teacher's Prayer

H. S. STREETER

DEAR MASTER, Thou hast called me to "the nicest work ever assumed by men and women," to "the most delicate work ever intrusted to mortals," to "the noblest missionary work that any man or woman can undertake,"—that of dealing with youthful minds.

I am very unworthy of such high endeavors, for I am but human and sinful. But Thou who hast called me hast promised the aid of the Holy Spirit, who will come and energize my life, and enable me to do the deeds of Omnipotence. And, Master, I am depending on Thee.

I bring to Thee these boys and girls. They are my inspiration and my anxiety. Before them are wonderful possibilities of developing into good and great men and women in Thy cause, of being soul-winners. Yet, Lord, they live in perilous times. Temptations surround them on every hand, an enemy dogs their footsteps. Keep them day by day. Enable me to show them the right way, and give me the spirit of encouragement. Help them to play the man under all circumstances, to be loyal and true.

Forgive the imperfections of my work. Cleanse me from every defilement, and make me strong to strengthen others. All the glory is Thine, and Thy name be praised, for Jesus' sake. Amen.

"THE more truth an error has in it, the more dangerous it is."

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