

HOME and SCHOOL

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According to Our Several Ability

Last in the Series, "Great Possessions"

ARTHUR W. SPALDING

Parents' Viewpoint
A MOTHER said to me: "I don't feel that our church school is doing just what it ought for our children. They have too much book study, out of school hours as well as in. And I don't think the 'Testimonies' are being followed in what they say about manual training. I wish we had a better school."

"Have you followed the 'Testimonies' in the education of your children in the home?" I asked her.

"Why — I — I —"

"Did you tell them Bible stories when they were little?"

"Well, you see, I can't tell stories. I helped them sometimes with their Sabbath school lessons."

"Did you train them to work,— teach Mary to cook and Teddy to garden?"

"Yes, but I can't say they ever liked it. Mary nearly always cried at washing dishes, and Ted — you know how a boy is: ball, or bicycle, or swimming hole, or anything but a hoe."

"Did you read books with them, and help them to select and understand and appreciate their reading?"

"Well, I put my foot down several times when Ted brought home stuff the boys gave him. I never saw him reading any more of the trash."

"Did you take walks with them on the Sabbath, and get acquainted with the flowers and the birds and the hills?"

"Now, Brother Spalding, what can you expect of a poor, hard-working mother? I don't know a thing about birds or bats or bugs, and I am just too tired on Sabbath to take tramps. You don't seem to appreciate at all the burdens that rest upon parents."

"No? We-e-ell. Do you appreciate the burdens that rest upon teachers?"

The Difficult Parent

Teacher's Trouble
A teacher said to me: "You just can't get any understanding or appreciation

or sympathy from the parents of this church in matters of education. They just turn their children over to me and say, 'Teach them to read and figure and know the ten commandments. Oh, yes, of course,' they say, 'all those other things! Yes, physiology and geography and history, and grammar and composition and spelling — spelling, sure, and writing — and what did you say? Yes, civics, and phonics, and Old Testament history and the Gospels and the prophecies, and manual training, and agriculture. Go ahead! It's your job, you know.'

"But if I propose gardening in school time, they say, 'No, I can give Johnny all the hoeing he wants.' If I propose domestic training, they say, 'Jennie has enough dishwashing and dusting to do at home.' That's the way! The program is overcrowded with book study,



"What can you expect of a poor, hard-working mother? I don't know a thing about birds or bats or bugs, and I'm just too tired on Sabbath to take tramps. You don't seem to appreciate at all the burdens that rest upon parents."

but what can I do at reform? Nobody understands the problems of education nor seems to believe what the Testimonies say about them."

"Have you studied with the parents these 'Testimonies' and the principles and plans they advocate?" I asked her.

"I can't get them to listen," she said. "The Parent-Teacher Association died because they wouldn't attend, and I am never given any time in church service, and it's just too much to go to every home. Besides, they wouldn't have time to listen or interest to think."

"Are you teaching your children in a practical way how to treat their bodies?"

"Well, I have a fresh-air drill nearly every morning, with the windows open. But it is hard to keep them at the motions. They like marching, though. But we haven't any gymnasium, you know."

"Do you go on nature-study hikes with your children?"

"When would I ever get the time, even if their parents would let them go?"

"Do you tell them stories, and read books and recite live poems to them, and sit down with them at their lunch hour and talk about whatever they are interested in?"

"Now, look here, Brother Spalding, what do you think a church school teacher is made of, iron? Do you know I have sixty-five ten-minute recitations every day, and all the discipline besides? My brain is just fagged out all the time. I think the mercies of two recesses and the noon lunch hour are all that keep me from going insane. You don't seem to appreciate at all the burdens of a church school teacher."

"No? We-e-ell. But who in the world ever thinks of the problems of our boys and girls? Mostly the children are counted problems themselves, problems to their parents, problems to their teachers, problems to society, problems to the great world into which they are born. Somehow, in all this subjective reasoning of their guardians and sponsors, the children themselves, I think, are getting a raw deal."

Martha or Mary?

It Waits on You

I say that our children are getting a raw deal because we parents and teachers are, like Martha, too "cumbered about much serving" to choose, like Mary, "that good part, which shall not be taken away." We ourselves are victims of the complexity of this age and this civilization. We are distracted with too many things to do,— things of labor, things of play. We work ourselves sick to keep up with the fashion of the crowds: automobiles, breakfast foods, moving pictures, social clubs, magazines. We read too much and reflect too little. We work so hard that we have to play too much. And nowhere in the frenzy of action can we find space to stop and plan our lives and the lives of our chil-

"Young Boys + Girls"



"Now look here, you don't seem to appreciate at all the burdens of a church school teacher. What do you think she is made of, iron? My brain is just fagged out all the time. I think the mercies of two recesses and the noon lunch hour are all that keep me from going insane."

dren. And so we keep on with ourselves and them, bound up in a hurly-burly of activities that affect our education as disastrously as our social and spiritual lives.

These things ought not to be. But how shall they be remedied? One thing is

sure, the remedy will not begin as a mass movement. There will come no more authoritative voice than has already spoken and urged us into the right way. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." If we wait for some overwhelming church movement which shall suddenly set us right, we shall wait in vain. Truth does not move in geologic waves; it grows as the plant in favorable soil.

Educational reform, educational truth, will be established by the action of this one here and that one there, in personal following of right principles, plans, and methods in personal experimentation, individual demonstration. A mother will teach her child at her knee; a father will instruct his son in the field; a teacher will give of his life rather than of his erudition.

A Beginning Is the Beginning

I do not think it impossible for educational reform to begin now and to grow in the experience of parents and teachers without waiting for some superior officer to initiate it. What it requires is, first, personal study of principles which inspiration has laid before us; secondly, application of those principles to the individual problems of one's own home or school; thirdly, effort, experimentation, in a demonstration with one's own children of one or two or more educational principles which directly affect our lives; finally, a comparison of experiences with others, and an accommodation of individual plans and methods to the needs of all.

I do not think it impossible, for instance, for the mother and the father to begin to put into immediate operation such educational effort as Bible storytelling and other Bible instruction; nature study in connection with gardening and with walks on the Sabbath day or at other times; teaching of industry — gardening, perhaps, or building, housework, sewing — not as drudgery, but as pleasing science; training in right physical habits, from breathing to eating and

exercise; culture of the mind by right reading and discussion; participation in suitable recreation and social life. Companionableness of parents with children will of itself lead into the use of these agencies for education. The parent can put into operation the principles of education that begin with the home, if he will make first things first and devote himself to the supreme business of life, — the training of his children.

Likewise the teacher is not compelled to drift with the swollen, wreck-strewn tide of modern education. To a greater degree than the parent, he is indeed bound, because he is a part of the system, the elements of which must function together. But on the other hand, the teacher has behind him the authority of instruction from God for the institution and practice of plans which no one disputes in theory. Carefulness in experimentation is necessary, but inert acquiescence is worse than even a convulsive kick. The last at least contains assurance of life, and may result in complete command of one's powers.

Some teachers, it is true, are placed by their employing boards in impossible conditions, with too many children, too many grades, and too much to teach. Good work is not being done by the teacher under such conditions, however, and simplifying plans may even there be entered upon which will make the teaching both easier and more effective.

In every situation, under any conditions, the teacher can bring life into the study of the Bible and of physiology by methods which ask no more (except teacher training) than does the lifeless study of textbooks.

With greater difficulty, perhaps, but with no less certainty, may nature study and gardening be introduced into the church school. If there be first a determined mind, there will be found the beginning of a solution and of a reform.

If, then, the parent conscientiously attack the educational problem in his home and work out as best he can the methods that the home should employ in educa-

tion, and at the same time the teacher ~~be~~ wide awake in instituting reforms in the school education, there will most certainly be found a basis of common understanding and sympathy between parent and teacher which will insure co-operation and progress. It is the lack of personal study and effort which creates difference and opposition.

According to our several ability, we are under the obligation to put into practice in the home and in the school the great principles of Christian education which God has given us: companionship

with children; arousing interest, and satisfying it with instruction; co-ordinating in the child's education his physical, intellectual, and spiritual powers; employing as the threefold basis of education the teaching of the Bible, of physiology, and of agriculture.

And according as each parent in the home and each teacher in the school shall be alive and active in personal effort to apply these principles in their relation to their children, shall we see the advancement of our educational work and study to the perfection God designs for it.

Waiting for the Car

MARTHA E. WARNER

WAITING for the trolley car proved to be a trying time for mother, for Junior was here and there and everywhere.

"He is an active little chap," I said to myself, as I watched him, "and he certainly keeps his mother busy;" for it was, "Junior, don't do that." "Junior, come back here. Stand still and be a good boy." "Junior, listen to me. If you don't mind me, I'll fix you when we get home." "Come right back here, Junior. Didn't you hear me tell you that you must not go out into the street?"

But if Junior heard, he had gone, and when he was dragged back, his mother said, "There, now you stay here. What makes you act so? You think you are smart, don't you?"

Whereupon Junior, apparently amazed at his mother for asking such a question, straightened up just as tall as his babyship possibly could, and answered, "Why, I *am*. I'm smarter than you are." Several of the bystanders smiled, while the mother, judging from her looks, was angry enough to give the child a good sound spanking.

Thinking to help matters out a bit, I said, "It is not very pleasant waiting for trolley cars in the cold, is it Junior? Oh, look, Junior, look at that tiny cloud floating in the sky! Don't you wish it were a ship, and that you were sailing

in it? My, but that's a mountain of a cloud chasing you! Hold fast, Junior boy, so if it hits the ship you'll not be spilled out."

Unconsciously Junior slipped his hand into mine, and gripped hard, as he watched the ever-changing clouds. Suddenly he exclaimed, "Oh, see! The mountain is a nelephant now. Maybe he will eat me up. Mamma, mamma, see the nelephant!"

But the trolley car had arrived, so mother did not look, and did not see the "nelephant" in the sky; and the last I saw of Junior was a little face at a car window, and a little hand waving to me.

I wish mothers realized that little children "can only be . . . what they are made to be by the influence which surrounds them." If they have learned obedience in the home, they will be obedient out of the home.

S. D. Gordon says: "The atmosphere of the home is breathed in by the child, and exerts an influence in his training more, by far, than all other things put together. The child is all ears and eyes and open pores. He is open at every angle and point and direction, and all between. He is an absorbing surface; he takes in constantly; he takes in what is there; and what he takes in makes him."

Right Environment for the Child

MRS. C. F. DALL

By environment is meant the surrounding conditions under which one lives, the influences which touch the individual in every phase of life,—physical, mental, and moral.

Man is born with certain natural and inherited tendencies, but he has also a will by which he is free to choose to modify his inheritance. He has within him possibilities for great good; he has also evil tendencies which, by education and environment, can and must be changed. Just how great a change can be wrought, depends on man's willingness to follow God's plan for him.

The responsibility for this modification in the life and character of the child, depends to a great degree upon the parents. It is the sacred right of the child to be well born, and then to be surrounded by conditions and influences which will help the good to predominate. Phillips Brooks said: "He who helps a child, helps humanity with a distinctness and an immediateness which no other help given to human creatures, in any other stage of human life, can possibly give again."

The child is the future man, the one who is to control the affairs of tomorrow, and he holds in his hands the well-being of society. Surely, then, our highest aim should be the proper education and development of the child. We should make those things first which are of greatest value. And while we seek to know and to do our full duty, we are assured of the help and co-operation of all heaven.

Children are a heritage from the Lord, and upon parents He places the responsibility to train them for Him. This sacred work is to be considered first, and always in the light of God's plan for His children.

God never places upon one an obligation without giving a plan for its fulfillment, together with directions and

help necessary for carrying out His plan. So in the study of the proper surroundings for the child, we can confidently expect that God has made known His way, which must be best for us.

As we try to find God's way, we think first of the conditions surrounding His first children—the environment in which he placed Adam and Eve. God did for them the very best that an infinite God could do. Everything was perfect—God's ideal. The Bible says, "God planted a garden, . . . and there he put the man." This presents to us at once the ideal environment.

Adam and Eve were surrounded by the wonderful works of God. Everything spoke to them of His unfailling love and power. Everywhere there was beauty. Every flower and every blade of grass in its living green reminded them of their Creator. And as they went about their daily work, they could commune with Him and be continually in a holy atmosphere. Theirs was an ideal home; and parents today, who would make an ideal environment for their children, will have them in the country, amid the works of God.

The Christian home is the place where Jesus and the angels love to visit. Happy indeed is the home where the mother has time to be a companion to her children, to read and talk and pray with them, to enter into their joys and sorrows, and wisely to guide them in their plans.

In order that this may be possible, simplicity must characterize every phase of the home, simplicity in furnishings, in the preparation of food, and in the clothing for the family. The father, too, will find time to become acquainted with his family, and to be their companion and leader.

Love must reign supreme. No bitter, impatient words, no heated discussions, no faultfinding, should ever fall upon

the ears of the children. Indeed, it will never be known in the home where Christ abides and where the parents make it the all-absorbing motive in their lives to know and to do God's will.

And answering to the beauty in the characters of parents and children, there will be made a beauty of surroundings. We need not have costly furnishings. They may and should be simple. Cleanliness and order must be the rule, and beauty be made to follow. Flowers, either cut or growing, help to beautify the home. A few good pictures, with meaning and beauty in them, help in the education. Music, both vocal and instrumental, especially that furnished

by the members of the family, is a wonderful aid in the development of character.

If the child is to have a beautiful Christian character, how much more surely can this be accomplished if God's plan is followed! The surroundings should be those which continually speak of God and His tender care. Children naturally love the things of nature, and with encouragement they will find their greatest joy in the trees and flowers, the buds and butterflies, and the animal friends which seem so much a part of child life. And through these their minds may be directed to the Creator and Father of all.

What Shall Our Children Read?

(Here are a few paragraphs gleaned from an article by Mrs. Ernest Lloyd. In connection with this read "Counsels to Teachers," pages 132-139.)

It is during the first years of a child's life that his mind is the most susceptible to impressions, either good or evil. During these years decided progress is made in either a right or a wrong direction. On one hand much worthless information may be gained, or on the other hand much solid, valuable knowledge.

The child is a hero worshiper, and if you will not give him a true hero, he will set up in the sanctuary of his heart a tawdry imitation of one. Let us turn him from the real or imaginary heroes of the world to the heroes of the cross, whose influence for good will be a continual source of strength and power in his life.

If during the first twelve years of a child's life he has been made familiar with the best literature that is adapted to his widening range of thought, there need be no fear that he will read unworthy books. One who has not been thus trained, finds poison as well as healing in the printed page. The untrained child wants something to read,

and it must be something exciting. He knows no difference in books. He does not appreciate the gulf that lies between a noble tale and a vile one, or between the work of a master and the lucubrations of a penny-a-liner.

The records of Chicago for 1905 show that of the criminals arrested by the police department for that year, 14,897 were boys and girls under twenty years of age. How much of this juvenile crime is due to the literature of the news stand and the cigar store? Those who are familiar with the work of the reform schools and with the police courts, will tell you that no other agency, unless it be the association with criminals themselves, is responsible for so large a part of it as are the nickel library, the obscene novel, and stories of adventure and love-making based upon excitement and passion. Parents should endeavor to keep out of the home every influence that is not productive of good. The susceptible, expanding mind of the child longs for knowledge. Parents should keep themselves informed, that they may give the minds of their children proper food. Like the body, the mind derives its strength from the food it receives. It is broadened

and elevated by pure, strengthening thoughts; but it is narrowed and debased by thoughts that are of the earth earthy.

Let every child have his little bookcase in the nursery, or a shelf in the library, which he may call his own. Let him be encouraged to read good books and to care for them. He will then come to feel that friendship with them which is the greatest joy of the intellectual life. A good book presented to a child on each succeeding birthday—a book chosen wisely with respect to the child's tastes and abilities, but of sterling worth—will soon put him in possession of a library which will be a lasting source of strength and inspiration.

It is a mistake to think that a child must be continually supplied with fresh

reading matter—that a book once read is finished. Indeed the strong intellects of history are those which have been nourished in childhood upon a few good books, read and reread until the thought and style become a part of the reader's possession.

Today we have too many books, and we dissipate the intellectual force of our children as well as of ourselves by trying to spread over too wide an area. We read, and we give to our boys and girls to read, a great many books which are neither very good nor very bad. On the whole we think them quite useful and instructive, but in reading these good books we are losing the opportunity of becoming thoroughly grounded in a knowledge of the very best in literature. Life is too short to read everything. Let us read only the best.

Fit the Punishment to the Child and to the Act Committed

MARY E. DOZIER

A LITTLE child who was in the habit of pinching her neighbors, was asked by her teacher, "Would you like to have Alice pinch you?"

"No."

"She doesn't like it either, Dorothy, and will not care to sit by you if you continue to do it."

But the talk did no good, for the little tot went on repeating her offense. Then the teacher quietly took her handkerchief, and wrapping it around the offending member, said, "Suppose we cover up this little hand, and do not let it be seen until it can remember not to pinch."

After a few minutes the child came over to the teacher to say that the hand could take care of itself now. Smilingly the teacher unwrapped it and said, "I am so glad!"

A mother, for a similar offense, was seen to slap her child's hand and jerk his

arm. Which do you think the better method to follow?

In a room of forty children, the story hour was in progress. The room was small, hence the attention of all was a necessity. Two boys, half listening, half playing, were continually rocking their chairs. The teacher's efforts to gain their complete attention proved fruitless. She stopped long enough to say, "Those who cannot sit quietly on their chairs must sit on the floor." One of the boys immediately gave perfect attention, but the other continued his noise. When the teacher reached over to take his chair, he first resisted, then went off to a corner.

Knowing the disposition of the boy, the teacher let the matter pass until the next day, when he asked for some work which he specially liked to do. Then she replied, "I shall be glad to let you have it, John, after you have obeyed about sitting on the floor."

For three days the boy rebelled, and for three days his teacher of forty children did not forget the individual problem, refusing all of John's requests for the things he desired — always, however, in a pleasant manner.

The fourth day the boy very much desired to do a certain thing. "May I?" in his enthusiasm he asked.

"I am sure you would do it well if you would first obey your teacher." He looked at her, smiled, and slid down onto the floor.

Do you say, "Too much attention devoted to such a simple act?" Not when a child learns thereby that disobedience

is not worth the price of forfeited companionship, and that to be an active and desired member of the school group he must comply with its necessary laws.

In some cases a child may be talked with and his sense of honor and dependableness aroused, while another child for the same offense must be dealt with more severely in order to awaken him to better action.

Study the nature of the child with whom you have to deal, and although it may take many months of patient study, and perhaps much experimenting, work out the best approach for a permanent lesson with him.

Obedience

G. H. SIMPSON

HARMONY with God's law, which represents His character, is essential to peace, happiness, and even life itself. God created all intelligences in harmony with His character and with His law, but with the power to choose whether or not they would remain in harmony. The seeds of rebellion originated in the heart of Lucifer, son of the morning, to whom God had given a high position in the kingdom. The Father's greatness was based on unselfish service for others, while Satan developed a spirit which could be satisfied only when others bowed to him and served him. Once out of harmony with His law, this spirit of rebellion grew, and his suggestions found lodgment in other minds. Thus was brought about a condition of discord in the universe which could result only in misery, sorrow, and death.

It is the high purpose of God that throughout the ceaseless ages His created intelligences shall be happy, and it was therefore necessary that death should be the punishment for disobedience. Now God has so ordered things that each wrong deed does not at once bring the ultimate penalty of death. Each separate sin brings retribution in the form of sickness, sorrow, remorse,

or suffering. By this plan God hopes to awaken us to a full sense of our awful state before sin bears its final fruit; and that once awakened, we shall accept the wonderful provision His love has made whereby we can again be restored to harmony with Him.

The spirit of rebellion which originated in Lucifer's heart and was communicated to Adam's family, has since that time existed in every human breast. Through six thousand years this world has seen men seeking their own comforts, pleasures, honors, and advancement, in utter disregard for the claims of their Maker, and at the expense of the rights and liberties of their fellow men. Disregard for God and His law has meant also disregard for all human claims and authority.

In order that men might learn the lesson of obedience and regard for authority, God has ordered that parents shall train and instruct their children. This training will include correction for every misstep,—of course correction that springs from a heart of love. But even as God has ordered retribution for every sin, so must the parent, who really stands in the place of God to the child, deal with each error, thus instilling into

the child's mind the eternal truths that the way of the transgressor is hard, and that the wages of sin is death. When parents are faithful in this responsibility, children will learn obedience to whatever authority they are placed under, whether it be instructors in school, the law of the land, or the law of God. The responsibility of disciplining the child mind, which rests upon the parent, rests no less heavily upon the teachers or governors under whom the child may be placed. Unpleasant as the task may be, it is obligatory upon the Christian teacher to require strict obedience and to measure out correction for disobedience. Only by thus co-operating with God's plan for the development of character can the teacher stand clear in the judgment.

The tide of rebellion, wickedness, and corruption of every kind sweeping the world today, can be accounted for only by the failure to train the youth in lessons of self-control and obedience to authority. In many homes the path of least resistance is chosen by the parents, and children are permitted to follow their own wilful course, each day developing a more stubborn, arbitrary spirit. All too well does the great mass

of twentieth-century youth meet the prophetic word, "disobedient to parents, unthankful, unholy, without natural affection, . . . despisers of those that are good."

Seventh-day Adventist parents and teachers, let us sense our responsibility in this matter. The matter of discipline is not pleasant for any of us, but in the fear of God let us be faithful to our trust. Faithfully throughout the ages, God's love for His children has led Him to discipline them that they may come into harmony with Him, and knowing this to be the only means of character development, shall we do less for our children?

A Bunch of Keys

"A BUNCH of golden keys is mine,
To make each day with gladness shine.
'Good morning!' that's the golden key
That unlocks ev'ry day for me.

"When evening comes, 'Good night!' I say,
And close the door of each glad day.
When at the table, 'If you please!'
I take from off my bunch of keys.

"When friends give anything to me,
I'll use the little 'Thank you' key.
I'll often use each golden key,
And so a happy child I'll be."



KANSAS CHURCH SCHOOL TEACHERS WITH INSTITUTE INSTRUCTORS

Back row, left to right: No. 3, B. B. Davis; No. 4, D. D. Rees; No. 5, Elizabeth Harder; No. 6, Max Hill.

For Parents of Young People

By Beholding We Become Changed

F. G. ASHBAUGH

If it is true that adult, mature minds are influenced and changed by what they behold, what would you think of a child and the probability of its being influenced by beholding? Did you ever walk down the street with a little tot, and notice how eagerly he welcomed other little pilgrims about his own size? Like attracts like.

In training our boys and girls for heaven, we must as parents reckon with the power and influence of environment. The message, "Out of the large cities as quickly as possible," has been sadly neglected, with the result that many promising blood-bought youth have already been swept from their moorings into the dark waters of sin and dissolution, and the process is still going on.

"Is it well that while we range with science,
glorying in our time,

City children soak and blacken soul and sense
in city slime?

"There among the glooming alleys Progress
halts on palsied feet;

Crime and hunger cast our maidens by the
thousands on the street.

"There the master scrimps his haggard sempstress
of her daily bread;

There a single sordid attic holds the living
and the dead.

"There the smoldering fire of fever creeps
across the rotted floor

And the crowded couch of incest in the warrens
of the poor."

—From "The Modern City."

It is no secret that our large cities present problems and harbor conditions which are appalling. Thoughtful and earnest men are endeavoring to find some solution. God Himself has given Seventh-day Adventists the solution. But how have we related ourselves to the heaven-sent light? How have you?

In the cities the unnatural and artificial is dominant. Each day brings its sordid details of robberies, murders, scandals, and shocking immoralities. Everywhere is the flamboyant theater advertisement, the suggestive moving-picture titles, the enticing tobacco billboard. There is the menace of the pool halls with their vicious and debased idlers. The spirit of gambling is rampant. Practically every cigar store has its dice; boys catch the spirit and match pennies and marbles for "keeps."

Who Is to Blame?

We might as well face our problem honestly and courageously. If our children live in the cities (be *our* ideals what they may), *they* will learn what their associates learn, they will know what they know. Many children of Adventist parents live on the streets just like other children. There is little or no restriction of their association. One day, perhaps too late to remedy the evil, father and mother will realize that something has happened. In the midst of good books, son doesn't care to read. With every religious advantage (apparently), with constant admonition, the boy or girl will say by action, if not by words, "I have no pleasure in them."

Perhaps if the poor, wasted, bent little life could make itself vocal, it would say:

"Don't blame the lawless, careless spirit of this age for my condition. Don't quote the Bible about disobedience to parents. You have been trying to pull off the leaves as they appeared, while you have nourished and protected the root that produced them. You have thrust my head into a hot oven, then summoned the pastor, evangelist, teacher, and young people's worker to rush to my aid with cooling devices to keep me from burning up.

While you have been calling for prayers in my behalf, you have placed convenience above conscience, and dollars above salvation, by living here in these environments long after God's marching orders were handed you to take me out into the great out-of-doors as quickly as possible. I fear, dear parents, that our Master will hold you largely accountable for my condition."

Lot's Choice, or Abraham's?

We would not intimate that it is impossible for young people to be true Christians in the cities,—it is possible. Many of them are fighting brave fights—God bless them. There are many beautiful pond lilies growing in the green, slimy pool, with their roots fastened in the clean sand below. But oh, how hard it is! What heartaches, what struggles, what backslidings! And why? Because some one (who should have known better, perhaps) pitched his tents toward Sodom.

Let us then secure to our children their God-given heritage, a country life, where the running brook, the woodland with its animal and bird life, charm the senses and point to nature's God, and where the duties of farm and ranch life build up a vigorous physique. One of the most talented young men I know, with a mind in ten thousand, finds himself almost helpless because of poor health, the direct result of a lack of hard physical exercise.

God never intended our youth to be messenger boys, newsboys, "bell-hops," soda fountain clerks, ribbon measurers. He intended them to be *farmers*. They should be able to follow the breaking plow, to handle horses, to raise chickens, care for bees. They ought to know how to plant, water, pick, and prune an orchard. Such things as the harrow, disk, header, binder, mattock, spade, shovel, hoe, fork, silo, rotation of crops, Black Minorca, White Leghorn, Hereford, Jersey, merino, Shropshire, apple pie, dumplings, good appetite and digestion, should be familiar to him.

Environment

Shine or shadow, flame or frost,
Zephyr-kissed or tempest-tossed,
Night or day, or dusk or dawn,
We are strangely lived upon.

Mystic builders in the brain,—
Mirth and sorrow, joy and pain,
Grief and gladness, gloom and light,—
Build, oh, build my heart aright!

O ye friends, with pleasant smiles,
Help me build my precious whiles!
Bring me blocks of gold to make
Strength that wrong shall never shake.

Day by day I gather from
All you give me. I become
Yet a part of all I meet
In the fields and in the street.

Bring me songs of hope and youth,
Bring me bands of steel and truth,
Bring me love wherein to find
Charity for all mankind.

Place within my hands the tools
And the Master Builder's rules,
That the walls we fashion may
Stand forever and a day.

Help me build a palace where
All is wonderfully fair—
Built of truth, the while, above,
Shines the pinnacle of love.

—Nixon Waterman, in
"Girl Wanted."

Professor O'Shea and other writers have noted the fact that a child will be more influenced by those on the same mental plane as himself, than by his mental superiors, including his parents. Take, for instance, a home where no coarse expressions are ever heard, where cheap, slang phrases are anathema and only the best of English is used; do the children associate with the "street Arabs" and use the beautiful language of the home? No, indeed! They use the language of their companions. This is sufficient to emphasize the importance of the social environment in the training of our children.

God has made us social beings. He intended us to be social. We should learn neither to ignore nor abuse the social instinct. Our children crave com-

panionship. They love the companionship of father and mother. What father has not given his child the thrill of a "horsebackie" ride? or down on the rug had a royal good time? The day often seems long for children. They tire of their playthings and wander disconsolately in quest of something interesting. Shall we deny them social life, or choose their associates and plan for their social development? Our memories are so short — it doesn't take us long to forget how *we* felt when we were their age, so we foolishly try to short-cut and make them act and feel and behave as we do *now!* What a thankless and impossible task!

The social influences surrounding our children will have a powerful influence on their characters in after-years. "The child is father of the man;" so also, "The child is mother of the woman;" hence the importance of right associates and proper social standards. Remember too, father and mother, that the social standards of your children may be formed not by what you do and say, but by what their companions do and say.

What School?

Another problem that comes to parents of adolescent children is their education. They leave home early in these days. Little fellows in knee pants are ready for the academy. Mere girls, with their little heads bursting with knowledge and eager for more, are ready for the ninth and tenth grades. Where will you send them? A financial problem? Yes, in many cases. But we can't weigh dollars against souls.

Let me paint you a word-picture: Here is a school where the voice of prayer is never heard. The training is for the world only. The teachers are keen-minded men. They do not believe in the creation as taught in the Bible. The atonement of Jesus is openly sneered at. Evolution is taught with all the logic and force of trained minds and dominant personalities. The young people are discussing something; ah, yes, the dance they attended the night before. They tell of the movies and the good time they

had. Your boy doesn't go at first. He is a good boy, strong enough to stand. He has been well trained. Your girl resists the cold shoulder, the taunts and gibes, for a long time. She is a good girl, and really wants to do right. But young people love companionship. They want to be thought well of. Gradually, imperceptibly, the barriers are broken down. By beholding we become changed. The intense excitement attending the athletic contests has gripped many a hero worshiper. Who are the heroes at the "high"? And do you think your boy or girl will not be influenced by all this?

I have said nothing of cigarettes and jewelry. I have not mentioned dope rings and immorality. But high school students can tell you about them. The principals of city schools can give you some startling facts if they are assured you will rightly use them.

Here is another picture: The heroes in this school are those who give their lives in service to God. Morning and evening the voice of prayer ascends. There are the Bible classes, the chapel period, the Friday evening devotional service, and the Sabbath service and Sabbath school. The teachers are Christians, and have the salvation of their students at heart. The object of the school is to train workers for the cause of God. Call their school La Sierra, Lodi, Mount Vernon, or some other name, this work is being done all over this land of ours.

Where will your boy have the best chance? Which is the better place for that girl of mine? There is only one answer. By beholding we become changed. Let us do *all* we know how to do. Let us call upon every influence that we can bring to bear upon the lives of our children, that some glad day we may stand with them by our sides inside the gates of the city of God.

DOING God's will in small things is the best preparation for doing it in great things.—*Professor Drummond.*

THE STORY OF THE BIBLE



The God Who Answered by Fire

LISTEN to the story of the God who answered by fire.

Elijah had told King Ahab, who worshiped Baal, the sun god, the fire god, that there should be no rain nor dew until Elijah should say so. And there was no rain nor dew for three years and a half.

Then God said to Elijah: "Go and show yourself to Ahab; and I will send rain on the earth."

So Elijah went out and met Ahab, and he said to Ahab: "Send now and gather all Israel to Mt. Carmel, and bring there also all the prophets of Baal, four hundred fifty, and the prophets of Ashtoreth, four hundred, who eat at Jezebel's table."

So Ahab sent and gathered all Israel to Mt. Carmel, and the prophets of Baal and the prophets of Ashtoreth. And Elijah came to Mt. Carmel all alone, for he was the only prophet left of Jehovah, the God of Israel, the true God, the God of heaven and earth.

Then Elijah stood and cried to the people of Israel: "How long will you go limping between the two sides? If Jehovah is God, follow Him! But if Baal is God, then follow him!" But the people answered never a word.

Then Elijah said: "Here I stand, the only prophet of Jehovah, but here stand the prophets of Baal, four hundred fifty. Now let us see who is the true God. Let the prophets of Baal, the sun god, the fire god, put a burnt offering on his altar here. Let them slay a bullock, and cut it in pieces, and lay it upon wood, on his altar here. But let them put no fire under the wood. And I will take another bullock, and lay it upon wood, upon the altar of Jehovah, and put no fire under it. Then call, call upon the name of your god; and I will call upon the name

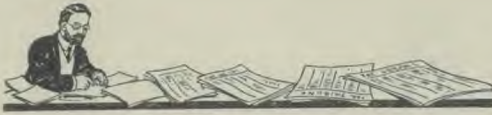
of Jehovah. And the God that answers by fire, let him be God!" And all the people shouted, "So let it be!"

Then the prophets of Baal took a bullock, and slew it, and cut it in pieces, and laid it upon wood on their altar, while Elijah watched to see that they put no fire under it. And the prophets of Baal began to call upon their god: "O Baal, hear us!" But there was no voice, nor any that answered. And the prophets of Baal leaped upon the altar, and they cut themselves with knives until the blood gushed out upon them. And so they did from morning till noon, and from noon till night. But never was there voice, nor any that answered.

Then as evening came on, Elijah built up the altar of Jehovah that had stood there, but had been torn down. And he dug a trench about it. And he put wood upon it. And he slew a bullock, and cut it in pieces, and laid it upon the wood. Then he said, "Fill four barrels with water, and pour it on the burnt sacrifice and on the wood." And they did it. And he said, "Do it the second time." And they did it. And he said, "Do it the third time." And they did it. And the water ran down and filled the trench.

Then Elijah came forward at the time of the evening sacrifice, and he prayed to Jehovah, the God of Israel. And as he prayed, the fire of God fell from heaven, and burned up the sacrifice, and the wood, and the stones, and the dust, and all the water in the trench.

Then the people, when they saw it, fell on their faces, and they cried, "Jehovah, He is God! Jehovah, He is God!" And they turned from following Baal, the false god, the sun god, the fire god who could not send fire, to follow again Jehovah, their own God, the true God, the God of heaven and earth, the God who answered by fire.



EDITORIAL

The Time of the Recitation

Miss Brown, the teacher in District No. 2, has just called the eighth grade arithmetic class, when Harry Stewart, who was absent yesterday, announces in emphatic tones, "I don't understand one thing about this discount. I don't yet understand one discount, and certainly I don't know what it means when it says, 'Discounts 40 per cent and 10 per cent.' It seems to me that ought to be just 50 per cent, but it doesn't seem to be that way."

"All right, Harry, we'll study this a bit together."

From the back of the room, Nettie Smith says, "Miss Brown, I can't see the spelling words on the board."

"Very well, Nettie, you may sit in this second seat," answered the teacher, and turned to her class.

"Let's see if you understand this problem: 'Find the net price of a piano listed at \$450, but sold at a discount of 20 per cent.' What does it mean when it says *listed*?"

At this point the teacher becomes aware that there is a hand waving wildly in the back of the room, and asks, "What is the matter, Cynthia?"

"I don't know where my geography lesson is."

Cynthia receives the necessary information, and the teacher tries to proceed, but finds that she must stop a minute to think what she was saying, and then repeats her question, which of course Harry has forgotten.

"Oh, that is the price at which it is supposed to be sold, I think."

"Yes, that is right. Then what is the 'net price' mentioned here?"

At this moment Jimmie Green is standing beside the teacher. "Say, teacher,

what is this word?" pointing the index finger of a chubby but dirty hand at a certain place in his reader. The teacher answers, and once more directs her attention to the problem in hand; but before she has opportunity to proceed, a member of the geography class asks, "What does C-z-e-c-h-o-S-l-o-v-a-k-i-a spell?"

Time is rapidly passing, and the teacher sees that she needs to keep a good grip on herself else she will grow impatient; but she again asks what is meant by the "net price," and finds that her pupils have divined the answer.

"Applying what you have already learned, how will you find the net price, having the list price and rate of discount given?"

Since Miss Brown is now too occupied to see hands raised, she hears from a pupil seated at her left, "Miss Brown, how far do we take in geography?"

You say that this is overdrawn. Perhaps so if all the classes of the day are taken into consideration. Let us hope so at least. So far as most schools are concerned, it is overdrawn. But we in some of our wanderings have seen conditions very much like that. And what a pity when it could all be so easily remedied. The normal instructor teaches her students how to assign a lesson in a way to remove such obstructions to progress. Every lesson should be assigned so specifically and explained so carefully that there is left no possibility of a failure to be able to prepare the lesson properly. If the new words in Jimmie Green's reading lesson are all worked out phonetically, and the old words reviewed, he will have no real occasion to bother the teacher in class time.

There should be a moment between classes when pupils may get needed materials and ask necessary questions.

ETCHINGS



Then a definite firmness is needful on the part of the teacher to prevent unnecessary interruptions during recitation. Be definite in assignments and firm in discipline.

Because She Didn't Know Her Job

HE first attracted my attention by getting under my feet, a tow-headed little youngster of three years, straddled quite across the car aisle and holding with both hands determinedly to the seats on either side. I put him carefully to one side and left him to collect toll from the next passenger. But pretty soon I sat down on the other side and found myself facing not only my small Colossus, but his mother, a pale (though rouged), slight lady with a languid air.

She was on the lookout for her boy, evidently having had experience of his mischief-making powers. He stepped out from under her slight hold into the aisle. Instantly she warned him in a quiet, passive little voice, "Jakon! Jakon!"

"I 'ant a d'ink o' water," he asserted, and started for the cooler.

"Jakon! Jakon!" said his mother in her quiet, ladylike voice.

He went on to the water cooler, but he could get no water, and soon forgot his importunity with his mother's silence. So back he went along the aisle and stopped just behind her where the berths of one section were made up. Just across the aisle sat a flower-hatted woman with two pale, frail, spectacled little boys; one about Jakon's age, the other a year or so older. Jakon proceeded to make friends with them by pulling the curtain across the aisle and trying to wrap it around the smaller one's head. When the frail little chap shrank beyond the reach of the curtain, Jakon

followed and tried punching his fingers into the little fellow's chin and cheeks and eyes.

"Jakon, Jakon!" said his mother, with quiet composure.

Jakon seated himself beside the older boy and began a three-year-old's imitation of Jack Dempsey. The flower-hatted mother laughed nervously, perhaps with the idea that she would thus put courage into her offspring. And indeed the youngster did put up a faint resistance.

Jakon's mother turned in her seat and glanced at her promising little white hope. "Jakon! Jakon!" she said reprovingly, in a voice that, honestly, was unbelievably sweet.

The fact is, I admired that mother in a degree. She certainly loved her child, and she was watchful of him and solicitous about him. And surely no one but a sweet-tempered woman could deal so gently with a child. If only her child could have learned to imitate her sweet reasonableness in dealing with others!

And yet he wasn't really to blame. Probably his daddy, who, I learned, was in Panama on government business, had given of his superabundance of energy to his scion. He just needed something to occupy him—and his mother didn't know a thing to suggest. She couldn't cuddle him up and tell him a story; she couldn't fold him some paper boats and birds and Dutch boys and such things; she couldn't help him watch for and wonder at the lights that the train sped past in the night. All she could do was to say softly, "Jakon! Jakon!" and then by and by, after protesting that he would be sick, give him a piece of cake.

Poor mother! She surely had not learned her job, like thousands upon thousands of girls who every day fall

into marriage, into motherhood, and do not know a thing about it! Dealing with the most plastic, the most impressionable material,— a human mind,— and never preparing for the greatest work in the world!

The Social Life of the Home

ELIZABETH RUSSELL

Too often the home, as an important social factor in the life of the child, is overlooked. Too often we think of the social life of the child as something apart from the home. We may well ask ourselves, When and where does the social life of the child begin? Is it not in the contact with other members of the home circle? The home should not mean to the child simply the satisfying of his most primitive needs,— food, clothing, and shelter. It should seek to satisfy for the child his natural craving for social life, or a friendly contact with other members of the human family. The home should not only be an economic institution, but a social institution as well. Let the home life be such that the children can look upon it as satisfying a great part of their social needs. I cannot illustrate this better than by relating a conversation which I overheard not long ago.

I was on my way to church. The street car was crowded, and I stood near a group of women who were carrying on an animated conversation. Judging from

the conversation, Mrs. A was the out-of-town visitor of Mrs. B. Mrs. B had just introduced her friend to some acquaintances on the car.

"Doesn't it worry you to be away from home so long?" one woman asked.

"It would," answered Mrs. A, "but I just had the nicest letter from my husband. He said, 'We are getting along just fine at home, thanks to your careful training of the children.'"

The two women looked at her almost enviously. "How many children have you?" one inquired.

"Six," answered Mrs. A proudly.

"Six!" gasped one of the women. "How do you ever manage?"

"One of them is adopted," interrupted Mrs. B.

Mrs. A smiled. "It really isn't hard to manage. And one is adopted. Dorothy is my sister's child. There is ten months' difference in the ages of Marjory and Dorothy. The girls, being the oldest, help a great deal. We have the most fun over the work. For instance, when I iron I simply put the clothes into two piles, separating the ones that need to be mended from the others. When the girls come from school, one starts sewing on buttons and doing the simpler mending, while the other puts away the clothes."

"Tell us some more," begged one of Mrs. A's listeners.

"There isn't much to tell," replied Mrs. A. "We work together and then



"We have such good times at home that the children don't care to go away from home much."

we play together. Quite often Mr. A will come home in the evening and say, 'I haven't heard Franklin play his violin for such a long time! Now, children, we will all help mamma, and then we will hear Franklin play.' They all help, and it is surprising how fast the work goes. 'Many hands make light work,' you know, and soon we are through. Then the children go into the front room and pull the curtains together between the living-room and the dining-room, while Mr. A and I stay in the dining-room. It doesn't take the children long to get ready for us, and then the curtains are pulled back and the 'program' begins. The girls play the piano, and Franklin his violin. They all sing the songs they learned at school, and the little ones recite the pieces they have learned. We have such good times at home that the children don't care to go away from home much."

I have no idea what Mr. A is like, but his wife was plain but charming, and as full of enthusiasm as a young girl. I suppose I shall never see her again, but the memory of her words will always remain. Surely those parents have found the secret of the best social life in the home. In the succeeding articles we shall take up the simple pleasures of the home that add so much to the happiness of the various members of the family.

Suggestions for June

ELIZABETH RUSSELL

Most schools are out the last of May or the first of June. Suppose that this year, if your children are old enough to appreciate your confidence, you solicit their co-operation in planning your summer. You might tell them that while all work and no play makes Jack a dull boy, all play and no work would make him even duller. Accordingly, you are seeking for a happy combination of both important factors.

If your children have been in the church school, they probably have had their Junior meetings, and have learned

their Morning Watch texts. So first let us help them not to grow slack in this. Suppose that for worship on Friday evenings (unless there is a meeting at the church) you plan to have a program similar to that held in their Junior meetings at school. If you do not have enough children of your own to make this interesting, let them invite some of their playmates to come in.

First let them sing. This will work off their surplus energy, and they will then respond to something more quiet. Conduct the Morning Watch drill like an old-fashioned spelling match. Have them use the verses for the current week first, then follow these with other verses they know. If you live where there are several Adventist families, but scattered, each family may study in this way, and then meet once a month, perhaps, for a common program. The children may be interested in learning poems also, as a contribution to such a program.

The next thing to consider is what they will read this summer. Most children — perhaps I should say many children — usually read more in the summer than in the winter when they are in school. One of the best legacies parents can leave their children is an interest in reading and studying, and a love for good books. But be sure the books are *good* books. That does not mean inane books or "sissy" books. Why not organize the children into reading circles? The public schools in our city follow such a program, and give certificates to children following such a summer reading course. In this they have the co-operation of the public library. Now we, too, have reading courses — Senior, Junior, and Primary. If you cannot afford to buy these books, you may be able to obtain them through the conference. Some churches and conferences maintain circulating libraries. If yours does not, or if you wish still other reading matter for your children, ask the help of your pastor or Sabbath school superintendent.

But be sure you know what the children are reading. I have been surprised

at the books read by our children. Not long ago I had occasion to call the attention of a father to a book his sixteen-year-old boy was reading one Sabbath evening. "I am returning it to the library for another boy, and I have to read it on Sabbath if I get a chance to finish it," he explained to me.

"I don't know anything about the book," the father said to me later; "besides, he is old enough to choose for himself."

Personally, I do not believe Adventist boys and girls should be allowed to choose from worldly books for themselves, without the guidance of some older person. And I do believe that Adventist parents, above all others, should know what their children are reading. My parents were not Adventists, yet my reading (and it was voluminous) was not unrestricted until after I was eighteen years of age.

Perhaps you are saying, "But I thought she was going to give us some suggestions for recreation." Haven't I? Recreation, you know, is a change of occupation. But perhaps this has seemed too serious to some of you. So next month we will consider some outdoor occupations.

Whose Is the Blame?

ALTA DELL RACE

A TEACHER said one time, "You can usually tell whether or not a child is made to mind in the home." It is surprising how blind some parents are in regard to their children. If they have poor marks, they blame the teacher. A father came to this teacher one day and called her some very unkind things because his boy didn't have one *passing* mark on his card. He said, "You ought to be ashamed of such a card. It's a disgrace to you and this school."

This boy did as he pleased. He would not mind the teacher, and was not respectful. She didn't dare touch him, as it was against the rules; and the parents never took him to task. So who was at fault? Where does such indulgence lead?

The Physical Condition of the Children in our Church Schools

(This report was arranged for a particular conference, but as it contains valuable matter, we give it space here. A report should be given of the findings in your own conference. It would then be found interesting to compare the two.)

HULDA WINDHORST, R. N.

"Too much importance cannot be placed upon the early training of children. The lessons learned, the habits formed, during the years of infancy and childhood have more to do with the formation of the character and the direction of the life than have all the instruction and training of after-years." — *The Ministry of Healing*, p. 380.

Because we realize this fact, we have tried for the last few years to help parents and teachers in this proper training by our physical inspection work.

Too often we, as a people, pride ourselves on having healthier children than the people of the world because perhaps we do not drink tea or coffee, eat meat, and smoke cigarettes. True, the abstinence from these bad habits has much to do in building the health foundation for life, but if we would have good health, we must do more than merely abstain from these things. We must obey the word of the Lord in healthful living and practices.

No doubt you will be interested in the things that have been revealed to us through the physical inspection of the children in our conference this year. We note quite an improvement over past years, and we appreciate the co-operation of the parents and teachers.

The following facts are not placed before you as a discouragement, but to encourage you to put forth a greater effort than ever before to guard the health of your children.

It has been found that nearly one half of the children have defective vision; one fourth, defective hearing; and nearly one third are deprived of sufficient amount of air because of some nasal de-

fect, probably adenoids. Tonsil defects are much less than in past years, and now only a little over one third have diseased tonsils. Perhaps you may say, "I see no need of people's having their tonsils removed. I have mine yet and am still living, so my John and Mary shall keep theirs too." But my dear parents, what about that pain in your knees or that catch in your back? Do you realize that your tonsils may be the cause of that pain? Even though it may be too late for you to be relieved, will you not do everything in your power to make strong and healthy men and women of your sons and daughters?

Nearly one half of the children in this conference have defective teeth. Again you say: "My grandfather never brushed his teeth, never went to a dentist, and died with all his teeth in his mouth." But what about that bad heart, those deformed hands and limbs? You say, "That was rheumatism." True enough, but the teeth may have been the cause.

That 14 per cent are afflicted with heart trouble of some form or other may be attributed to the foregoing defects. Some may overcome this malady, but others will be hampered through life.

Another startling fact is that one third of the children are underweight. I hear a mother say: "I can't understand why Harry should be underweight. I am sure he eats enough; in fact, he is eating something all the time he is home." *There* is just the difficulty. He may be eating enough food, but is he eating enough of the right kind of food at the right times and only at the right times?

Did you know that fully 50 per cent of the would-be foreign workers cannot go because of physical defects? Part of those who want to go are never asked because their physical condition is known to be unfit; while 24 per cent of those who are supposed to be able to go and are called, fail to pass their medical examination. You want your son and your daughter to have a part in the work of carrying the gospel "to every nation,

and kindred, and tongue, and people." Is it not of great importance, then, that the health of the children be carefully guarded?

Parents and teachers, it is our responsibility to instill habits in these children that will make them strong and healthy men and women. The Lord has given us instruction along these lines, and if this is followed, our children will be strong mentally and physically.

Parents as Educators

EMMA B. DASHLEY

Excursions

"COME, let us live with our children," said Froebel. I know of no better way to do this than by taking them into the realms of nature.

Children's lives are very near to nature herself. Happy excursions into the woods and fields make children more receptive to nature's influence, but their eyes need to be opened. Therefore, if mothers will try to interpret the life of the flower, tree, bird, and other wonders in a simple way, it will inspire the child to make discoveries as he goes along. Then as he comes into sympathy with the things about him, he will feel the unity of life.

Excursions into nature are considered an important part of the kindergarten program, and it may interest mothers to know how we make these excursions and what we do.

We begin our walks early in the fall. We notice all the flowers of this season—the asters, goldenrod, and gentian. We gather the autumn leaves and press them, and then mount them in artistic arrangement.

A little later we go to the fields for the purpose of gathering material for stringing, such as jointweed, rose hips, acorns, thorn apples, and berries. These can be used in many attractive combinations which delight the children. At this time we also notice that nature is preparing

for her long winter's rest. The flowers have ceased blooming and have brought forth seeds. We call the child's attention to the protection of these seeds which mean new life, and we tell how they are carried by the wind, insects, animals, or man, and are planted to reproduce the species.

About this time the caterpillar is crawling about looking for a place to build a cocoon. In the kindergarten we try to have some caterpillars, in order that the children may watch the transition of the caterpillars into butterflies.

We have talked of the birds' leaving for the South and we have noticed the empty nests. We have observed the squirrels gathering their winter stores. We have seen the farmer busy with his harvest. Now we call attention to the fact that all nature, having foreseen the coming of winter, and having prepared for the cold, seems to rest.

While the children take great pleasure in the fall excursions, the spring has new beauties in which they delight. All the world is awake, all life is unfolding.

In the freshness and beauty of the springtime is found new charm, a new source of enjoyment. The birds are singing, and the flowers don their brightest colors. Do you wonder children love to be a part of this, as they roam through the meadows and woods, gathering flowers and learning nature's lessons?

In the spring we begin a more decided study of the birds. The children learn the markings and names of many of the birds found in our vicinity, from charts which we have in the kindergarten. They also learn the calls of a few of the birds. Then on our first spring excursion their eyes are wide open to see how many birds they can recognize. If they go out into the country later with their parents, they are able to use the knowledge gained and come back to the kindergarten telling of the new birds they have seen.

We gather wild flowers in the early spring, and the children learn their names. Then we play games, bringing in the names and characteristics of these

flowers, from which the children derive great pleasure, as well as the beneficial effects of the drill.

On our excursions we also take the children to the fishponds that they may see the life there, the goldfish, the frogs, and the water flowers. We gather eggs of the frog or toad and bring them to the kindergarten to watch their development. The toad's eggs develop very rapidly, and the children are wonderfully interested in them. The interest spreads beyond the kindergarten into the grades, and many of the older children come in every few days to see what change has taken place. We gather enough frogs' eggs so that each child may take home two or three tadpoles to watch the further development there. They need little care, only a few cracker crumbs each day and a change of water once a week. This helps to awaken in the child the thought and feeling of nurture.

Aside from the actual knowledge gained on these excursions, the children become observing and interested in nature. They have learned their first lessons in biology, and will not soon forget them.—*National Kindergarten Assn.*

[The foregoing article contains valuable suggestions which should be utilized by every parent.]

A Simple Recipe

To be a wholly worthy man,
As you, my boy, would like to be,
This is to show you how you can —
This simple recipe:

Be honest, both in word and act;
Be strictly truthful through and through:
Fact cannot fail. You stick to fact,
And fact will stick to you.

Be clean,— outside and in,— and sweep
Both hearth and heart and hold them bright.
Wear snowy linen — aye, and keep
Your conscience snowy white.

Do right, your utmost — good must come
To you who do your level best;
Your very hopes will help you some,
And work will do the rest.

—*James Whitcomb Riley.*

Home and School Association

Guarding the Child's Health

(Continued)

(Ask all to whom parts are assigned to be prepared to comment on each question answered.)

1. Why has God caused the light of health reform to shine upon us in these last days?

"God has permitted the light of health reform to shine upon us in these last days, that by walking in the light we may escape many of the dangers to which we shall be exposed."—*Fundamentals of Christian Education*, p. 139.

2. What is the result of a failure to comply with the laws of health?

"The moral powers are weakened, because men and women will not live in obedience to the laws of health, and make this great subject a personal duty."—*Id.*, pp. 24, 25.

3. What is the experience of many in the matter of health principles?

"The majority of men and women remain in ignorance of the laws of their being, and indulge appetite and passion at the expense of intellect and morals, and seem willing to remain in ignorance of the result of their violation of nature's laws. They indulge the depraved appetite in the use of slow poisons, which corrupt the blood and undermine the nervous forces, and in consequence bring upon themselves sickness and death. Their friends call the result of this course the dispensation of Providence. In this they insult Heaven. They rebelled against the laws of nature, and suffered the punishment for thus abusing her laws. Suffering and mortality now prevail everywhere, especially among children."—*Id.*, p. 25.

4. What cruel kindness is manifested to a great extent in the present generation?

"Mothers love their children with an idolatrous love, and indulge their appe-

tite when they know that it will injure their health, and thereby bring upon them disease and unhappiness. This cruel kindness is manifested to a great extent in the present generation. The desires of children are gratified at the expense of health and happy tempers, because it is easier for the mother, for the time being, to gratify them than to withhold that for which they clamor."—*Ibid.*

5. What temptations are constantly confronting the children in many homes?

"Many a mother, even among those who profess to be Christians, is daily setting before her household, rich and highly seasoned food, which tempts the appetite and encourages overeating."—*Id.*, p. 139.

6. What articles of food are we especially warned against?

"Children are allowed to eat flesh meats, spices, butter, cheese, pork, rich pastry, and condiments generally. . . . These things do their work of deranging the stomach, exciting the nerves to unnatural action, and enfeebling the intellect. Parents do not realize that they are sowing the seed which will bring forth disease and death."—*Id.*, pp. 20, 21.

"Cheese should never be introduced into the stomach."—*Testimonies*, Vol. II, p. 68.

"Flesh meats will depreciate the blood. Cook meat with spices, and eat it with rich cakes and pies, and you have a bad quality of blood. . . . The mince pies and the pickles, which should never find a place in any human stomach, will give a miserable quality of blood."—*Id.*, p. 368.

7. What is the result of overeating?

"Whoever eats too much, or of food which is not healthful, is weakening his power to resist the clamors of other appetites and passions. Many parents, to

avoid the task of patiently educating their children to habits of self-denial, indulge them in eating and drinking whenever they please."—*Fundamentals*, p. 140.

8. *What warning is given against the habit of eating between meals?*

"Many students are deplorably ignorant of the fact that diet exerts a powerful influence upon the health. Some have never made a determined effort to control the appetite, or to observe proper rules in regard to diet. They eat too much, even at their meals, and some eat between meals whenever the temptation is presented. If those who profess to be Christians desire to solve the questions so perplexing to them, why their minds are so dull, why their religious aspirations are so feeble, they need not, in many instances, go farther than the table; here is cause enough, if there were no other."—*Id.*, p. 147.

9. *What kind of diet is recommended by the Lord?*

"Set a guard over the appetite; teach your children by example as well as by precept to use a simple diet."—*Id.*, p. 152.

"A sacred trust is committed to parents, to guard the physical and moral constitutions of their children, so that the nervous system may be well balanced, and the soul not endangered. Fathers and mothers should understand the laws of life, that they may not, through ignorance, allow wrong tendencies to develop in their children. The diet affects both physical and moral health. How carefully, then, should mothers study to supply the table with the most simple, healthful food, in order that the digestive organs may not be weakened, the nerves unbalanced, or the instruction which they give their children counteracted."—*Id.*, p. 143.

10. *When should the work of teaching control in matters of appetite begin?*

"Our youth need mothers who will teach them from the cradle, to control passion, to deny appetite, and to over-

come selfishness. They need line upon line, precept upon precept, here a little and there a little."—*Id.*, p. 141.

11. *What scene will be presented in the day of final reckoning?*

"When parents and children meet at the final reckoning, what a scene will be presented! Thousands of children who have been slaves to appetite and debasing vice, whose lives are moral wrecks, will stand face to face with the parents who made them what they are. Who but the parents must bear this fearful responsibility? Did the Lord make these youth corrupt? Oh, no! Who, then, has done this fearful work? Were not the sins of the parents transmitted to the children in perverted appetites and passions? And was not the work completed by those who neglected to train them according to the pattern which God has given? Just as surely as they exist, all these parents will pass in review before God."—*Id.*, pp. 140, 141.

12. *What is the final result of indulgence in matters of appetite?*

"Many separate themselves from God by their indulgence of appetite. He who notices the fall of a sparrow, who numbers the very hairs of the head, marks the sin of those who indulge perverted appetite at the expense of weakening the physical powers, benumbing the intellect, and deadening the moral perceptions."—*Id.*, p. 147.

13. *What appeal does God make to all at this time?*

"I appeal to all to refuse to eat those things that will injure the health. Thus they can serve the Lord by sacrifice."—*Counsels to Teachers*, p. 298.

14. *What reward will come to those who obey the word of the Lord in matters of diet?*

"They will be rewarded by clearness of thought and strength of mind. . . . Firm, quiet nerves and a healthy circulation help men to follow right principles and to listen to the promptings of conscience."—*Ibid.*

"SELF-EFFORT educates."

Facts of Interest

From Alfred McCann's "Science of Eating"

(Have these extracts read by individuals, as you call the topic. Select those which you think are specially needed by your association.)

What are the results of eating white bread?

"Certain of the diseases of malnutrition among children, notably rickets, scurvy-rickets, tetany, and convulsions, present symptoms very similar to those we note in our white-bread pigeons. So striking is this similarity that physicians who have followed up our work are already treating certain of their malnutrition patients with a diet of whole-wheat bread."—Page 128.

What is the result of eating polished rice?

"It has been proved by Braddon and other workers in the East that exclusive use of polished rice as a diet leads to a form of acidosis or peripheral neuritis. This disease does not occur in those native races who use whole rice or unpolished rice as a diet."—Page 127.

What does McCann give as the underlying cause of mortality among children?

"The 400,000 children under ten years of age who died last year loved their 'innocent' cakes, cookies, crackers, and biscuits; their 'innocent' white bread smeared with sirup and factory jam; their 'innocent,' gorgeously colored candies."—Page 102.

What does McCann say about commercial sugar?

"The body makes its own sugar, all it can use, from nonsugar foods, and even though deprived of every form of commercial sugar, man, woman, or child can and does obtain all the fruit, vegetable, and cereal sugars necessary to health and life."—Page 286.

"It is not astonishing that we now have a half million people in this country condemned to premature death by sugar."—Page 293.

"Happy was the day that America learned she really could pass safely through a sugarless siege."—Page 291.

What substitute for sugar is suggested?

"Well indeed will it be for us as a nation when we reduce our consumption of cane sugar and give more attention to the uses of honey and maple sugar."—Page 300.

"The American people have given little attention to the use of honey in cookery, for which reason they are almost totally ignorant of the teasing and seducing flavor which honey imparts to the hundred and one delicious and nutritious foodstuffs to the excellence of which it so readily contributes."—*Ibid.*

"For a hundred reasons, all of them compelling, let us eat more honey, but less sugar."—*Ibid.*

Of what value is the raisin?

"The raisin is a gift of God. Every athlete, every mother, every child, should cultivate the raisin habit."—Page 348.

"If we would increase the consumption of raisins a hundredfold, much of the anemia due to our denatured foods would disappear."—*Ibid.*

"The raisin, heavy with iron in its most assimilable form, begs mankind to let it do for the weak and the weary the things it was created for."—Page 347.

HOME AND SCHOOL ASSOCIATION

Program

Opening Song.

Prayer.

Secretary's Report.

Roll Call.

Collection of Ten-cent Fee.

Song.

Parents' Reading Course (Discussion of points in the reading): "The Real Home" or "Knowing Birds Through Stories."

Symposium: Guarding the Child's Health (Continued).

"It is possible for one to spoil his Christian experience by abuse of the stomach. Those things that derange the digestion have a benumbing influence on the finer feelings of the heart. That which darkens the skin and makes it dingy, also clouds the spirits and destroys cheerfulness and peace of mind. Every habit that injures the health reacts upon the mind."—*"Counsels to Teachers,"* p. 298.

Facts of Interest, from Alfred McCann's "The Science of Eating."

The Physical Condition of the children in our Church Schools, See p. 20.

Healthgrams, an exercise by the children.

Reading: A Dream of a Divided Gift.

Association Business.

Reports: Teachers, Visiting Committee, Other Committees.

Assignment of Work.

Appointment of Visiting Committee.

Closing Song.

Benediction.

Healthgrams

1. HEALTH first, then knowledge. Health is more precious than wealth.

2. Foods are eaten without question as to whether they will support life or not.

3. Avoid *foodless* foods; choose foods that *feed*.

4. Grind your own wheat, rye, and corn, that you may preserve the vitamins, the mineral salts, and other valuable elements largely removed by the manufacturer.

5. Not lack of food, but wrong choice of food is the great cause of malnutrition.

6. It is poor economy to allow valuable mineral salts to be removed from flour by milling, from rice by polishing, and from vegetables by wrong methods of cooking.

7. There is no virtue in buying denatured grains, even though they are put up in cartons at ten times the price of the natural grains.

8. Eat less, breathe more. Change your want-er to a need-er.

9. "As we near the close of time, we must rise higher and still higher upon the question of health reform."—"Testimonies," Vol. VI, p. 112.

10. "The Lord will not work a miracle to preserve any one in health who will not make an effort to obtain the knowledge within his reach concerning this wonderful habitation that God has given."

A Dream of a Divided Gift

I DREAMED that I stood in the court of God,
And answered my summons, "Here!"
And the Lord leaned down and said to me,
"Son, is your record clear?
Where are those beautiful little ones
I gave to your hand to guide?
Have you trained them up for the service
of God?
Why are they not by your side?"

Then I dreamed that I looked my Judge in
the eye
With proud humility;
And I answered, "Father, Thou knowest well
That I gave them all to Thee.

I would that they might have followed my
steps
Through the valley I trod alone.
But the way was rough, and the road was
long,
And their feet were hurt by the stones."

And I dreamed that I said, as His searching
eye
Swept through my inmost soul,
"I taught them the truth, and bade them strive
Full hard for the heavenly goal.
And John for the pulpit his mind had set,
And Mary, she meant to sing,
And Harry and Ann intended to teach,—
Why they all would serve the King!"

Then I dreamed that sorrow swept my heart,
And the Lord, He waited for me
Till I chokingly said, "But, Father, they died
Before they could work for Thee;
For Mary, dear child, grew frail at her books;
And John was punier still;
And the twins gave up their cherished hope
When they at school fell ill."

Then I dreamed that the Lord, He said to me,
"Did you teach them this vital thing,
That their bodies as well as their minds were
Mine,
And they must not cheat their King?
Did you tell them that service demanded
strength?
Did you teach them life's law well,
To make their bodies temples fit
For My presence therein to dwell?"

And I dreamed that I bent my eyes to His
feet,
And I murmured in pain and shame,
"Nay, Lord! I did not think of that;
But I taught them to love Thy name."
And the Lord, He said, "I am glad for their
love,
But I needed their service so.
A divided gift is a crippled seed,
That fails, since it cannot grow."

A. W. SPALDING.

Catch the Sunshine

CATCH the sunshine! Don't be grieving
O'er that darksome billow there!
Life's a sea of stormy billows,
We must meet them everywhere.

Pass right through them! Do not tarry.
Overcome the heaving tide,
There's a sparkling gleam of sunshine
Waiting on the other side.

— Ella Wheeler Wilcox.

YOUNG MOTHERS

A Little Lad's Ebenezer

A YOUNG MOTHER

HE was just a little fellow, this laddie with the bright brown eyes and tumbled curls, standing in the doorway where babyhood and childhood meet; but out of the mist of those wonderful days of story and song he was bringing a trusting habit of prayer and a clear, pure faith in that Friend of the children who said, "Let the little ones come unto Me."

Laddie's father had once known the Friend, too, but the cares of this life and a desire for riches had taken his thought and attention until he seemed to have forgotten the better part.

"Why doesn't my daddy go to Sabbath school too, mother?" asked the boyish voice one bright Sabbath morning in early spring when his father had hurried away to town. Then mother, taking the little fellow on her knee, explained to him how wanting to have our own way makes us forget God's claim on us; and daddy wanted so much to have money, that he hurried away before worship and on the Sabbath days. And she added, "We must pray for daddy, dear, and ask God to bring him back to Jesus."

The little mind grasped the thought, and that very evening at the altar where the incense was kept aglow, his ears listened to catch the name of his beloved daddy in mother's prayer; and when the childish lips offered their own petition, the first request was for the absent father: "Dear Father in heaven, bring my daddy back to Jesus." A moment's pause, while he tried to remember how mother had said it, then he asked that the special thing that was on his father's heart might be gotten "out of his system."

Day after day and month after month the little lad made the request for his father first in all his prayers. And who

shall say that He who bent a listening ear to catch the words from the lips of the children of Galilee, did not pause to mark the prayer of this small son, and set in motion powerful agencies of heaven to touch this father's heart?

It was in early autumn, nearly a year and a half later, that preparations were being made in this little home for the annual camp-meeting. "You come and go with us, daddy. It's awful nice at camp-meeting — big trees, big tents, an' neverythin'." "Well, maybe, son. I may come and bring you and mother home in the car. I'll see." So the little house was closed, and Laddie's prayers ascended from beside a white cot in a white tent under the "big trees." "O Father in heaven, make my daddy's heart want to come to camp-meeting before it is too late," seemed the burden of every petition.

Day after day passed without bringing the longed-for father, and when the second Sabbath drew on, an almost weary little soul trudged beside his mother to evening service. Soon the small head began to nod, and when mother whispered that they would slip out quietly and go to the tent, as Laddie was too big and heavy to carry now, he obeyed and tiptoed silently out. A little friend came running up just outside, "Oh, did you see your daddy? He is right over there on the edge, this way." Gone was the sleepiness now as two little feet sped around the big building and quietly made their way to where the father sat; and the two pals were once more side by side.

The following Sabbath was a happy day for Laddie, and proudly did he hold his father's hand as together they walked to service. It was almost more than he could bear when some one came and took his daddy away to sing in the choir; so

he asked permission to go to the kindergarten and see Miss Stevens, and went silently out. But his mind was on the center of interest in the pavilion, so he tiptoed back to his mother's side and listened while the calls were made. Many responded. The moments began to seem like hours, while mother's head was bowed and Laddie could see and feel the intensity of the moment. "Is there another who would like to reconsecrate himself to the Lord and His service today?" were the words that solemnly fell on the listeners' ears. A pause, and then there was a stir in the choir, a movement forward, and there was his daddy coming to the altar with others. "O mother, may I go too?" And, permission granted, the little form slipped through the crowd to the side of his father, and there, hand in hand, father and son knelt together before the throne. The little petitioner's prayer was granted.

That father is today a worker in the harvest fields of the Lord, spreading the tidings of a soon-coming Saviour. Who shall say but that "a little child shall lead them"?

God Knows Best

God knows best. His way, His purpose,

May be veiled from human sight,
And the mists may gather round you,
Dark and gloomy as the night;
But when you can see no farther,
Just stand still and in Him rest;
Wait and see God's great salvation,
For He knoweth what is best.

Trials sore may gather round you,
Troubles cast their gloomy pall,
Disappointments seem to crush you,
And your cup seem bitterest gall.

God knows every trial and sorrow
That across your path is thrown;
God knows best, and He has promised
Never to leave you alone.

God knows best. Then trust Him, pilgrim.
When thy way uncertain seems,
And the darkness round you gathers,
He will send love's glowing beams
To shed light upon your pathway
And to keep you from all ill;
Rest thou in Him, trusting ever,
He knows best, and loves you still.

— Lorain McLain.

My Rose

BERTHA D. MARTIN

I GAVE to her a rose, exquisite, rare —
A bud it was, and wonderfully fair;
She smelled its fragrance, pulled it all apart;
"I want to open it," she said, "and see its heart."

I took the rose, its loveliness destroyed,
And said to her, for I was much annoyed,
"You foolish child; time would its heart disclose,
But in your haste you've spoiled your lovely rose!"

Then as I looked into her troubled eyes —
She is my rose, I thought, but oh, am I more wise?

Do I destroy her tender spirit rare,
Or wait its opening with patient care?

The Heart of a Child

MADRID HEINE

'Tis the heart of a child into which I would peep,

Close infolded like the petals of rosebud land

In the midst of a forest that lieth deep.

O, the briars that surround it may bruise and tear,

To bar the unwelcome intruder's hand!
But heart love can always win its way there.

Out on the big world it doth shyly look

Through the soul windows that fain would raise

A barrier to the sorrows it cannot brook.

For life, for faith rich and strong,

For happy hopes, a hymn of praise
It lifts on high — a very psalm of song!

Ah, a lesson in life let me learn of thee;

To be happy and fearless, true and brave,
Little Rosebud Heart, with your song of glee!
Beware, careless ones, how your lack of sight

May destroy the fragrance you longed to save;

And be to the rose tint a withering blight!

Ah, a prayer to the Father of hearts I make!

"Help us guide the children's hearts aright,
Help us keep them pure for Thy Son's dear sake."

For He knew why, when to the rabbi He said,
(Out on the hilltop in the starry night)

"Back to the heart of a child all must be led."

LITTLE children, you must seek

Rather to be good than wise;

For the thoughts you do not speak

Shine out in your cheeks and eyes.

— Alice Cary.

Down in Peru

ONE of our most faithful Young Mothers' Societies is composed of North American missionaries down in Peru. We haven't a picture of the mothers themselves, but here are some of their kiddies, from Helen down to the littlest chap who is wondering what it's all about.

Mrs. Inez Hoiland-Stevens writes very interesting letters about their work and study, and their appreciation of the Mothers' Lessons. These North American lessons don't exactly fit them, the birds for instance, but "we have certainly enjoyed the lessons, and profited by them, not as much as we should, doubtless, for I feel we have not put into practice all the good things studied. But we are surely thankful for the progress made, and for the able help that has come to us in the making of good mothers. That is the height of my ambition, and I'm sure if I succeed in that, there will be no question about success as a missionary."

Next month, I think, I will tell you what she writes about the work of one of their members, Sister Stahl, away down in the Amazon country, over the Andes, among the wild tribes of Indians who have never before had a Christian missionary. But here is a bit that sounds just like home, doesn't it?

"A word about story-telling. Since our Helen was two years old or less, I have been telling her stories, and the last year or so (she is now six) I have been trying to encourage her to tell me stories. I must confess she does not enjoy that so much as when I do the telling, but inasmuch as mother usually tells her an unusually good one afterward, she is glad to do it. And I am convinced it is a good plan, because I notice she is telling those same stories to her playmates.

"Just yesterday I left her ironing some simple pieces (she just loves to iron, because I always sit near and mend, and tell her stories while she does it), and when I returned from the yard, what should I find but little two-year-old Warren sitting in a chair in front of her,

listening with rapt attention as Helen told him about 'when mamma was a little girl.' I don't know how much of it he absorbed, but the story-teller at least had the undivided attention of her audience; and when she finished he said, 'Mo' 'toey, p'ease, mo' 'toey.'"

Aren't you glad you are getting your own children to be story-tellers? For the story is the open sesame to the hearts of children, and of heathen, and of everybody.



His Pa

SOME fellers' pas seem awful old,
An' talk like they was going to scold,
An' their hair's all gone, an' they never grin
Or holler an' shout when they come in.
They don't get out in the street an' play
The way mine does at the close of day.
It's just as funny as it can be,
But my pa doesn't seem old to me.

He doesn't look old, an' he throws a ball
Just like a boy, with the curves an' all,
An' he knows the boys by their first names, too,
An' says they're just like the boys he knew.
Some of the fellers are scared plumb stiff
When their fathers are near 'em, an' act as if
They wuz doing wrong if they made a noise,
But my pa seems to be one of the boys.

It's funny, but somehow I never can
Think of my pa as a grown-up man.
He doesn't frown an' he doesn't scold,
An' he doesn't act as if he wuz old.
He talks of the things I want to know,
Just like one of the boys, an' so,
Whenever we're out, it seems that he
Is more like a pal than a pa to me.

— Edgar A. Guest.

I WAS WONDERING

And So I Thought I'd Ask You

My little boy *steals*, and I feel dreadfully about it? What shall I do?

The secret of honesty is the sense of lawful ownership and the habit of self-control. Many parents lay the foundation for dishonesty in their children by systematically outraging their sense of ownership through a false view of generosity. How many times you see a mother insisting upon her child's giving up to a visiting child any and all of his playthings because "it isn't pretty to be selfish." Courtesy and generosity should indeed be taught the child, but not by the sacrifice of his sense of justice. And how many parents insist upon a child's "unselfishness" in letting brother or sister wear cap, hair ribbon, or wrap, or use without permission playthings or books which are that child's own property.

Parents who inculcate this looseness of behavior in the family need not be surprised if later the child fleches money from the parent's purse for his own purposes. He has been taught to disregard property rights, because others have disregarded his. Every child should have certain possessions belonging exclusively to himself, and should have control of their use and disposition. Then it is easier to impress him with the property rights of others.

The second essential is self-control. The child's desires are strong, how strong no grown-up without an unusual memory can imagine. For instance, the appetite for candy is a mania with some children, and sometimes makes a hard fight in the child's mind with the sense of property rights. A beautiful doll or a jackknife may seem to girl or boy so desirable a thing that any action is justifiable to get temporary or permanent

possession of it. Repression in such cases is not the cure. We cannot gratify every desire of our children, and it is not always well to do so even if it is in our power; but if the parent sympathizes with the child's desire, does all he can to supply the want, and makes plain to the child his effort, he can by even partial satisfaction help the child to restrain his desire. For instance, occasional and restricted indulgence of the appetite for candy or ice cream may be advisable, rather than absolute denial. Self-control can better be taught with partial gratification of legitimate desires than by complete denial.

The tendency to pilfering once begun, the stronger effort must be made to have the child overcome it, having regard to these three things: establishing the sense of lawful ownership for himself and others; impressing by talk, prayer, and correction the moral power; and building up self-control through temperate treatment of desire and application of will.

When there are six or eight in the family, should time be taken in family worship for each one to pray?

"In a sense the father is the priest of the household, laying upon the family altar the morning and evening sacrifice. But the wife and children should unite in prayer, and join in the song of praise. In the morning before he leaves home for his daily labor, let the father gather his children about him, and, bowing before God, commit them to the care of the Father in heaven."—*The Ministry of Healing*, p. 392.

Conducted in an interesting and reverent manner, the exercises of family worship will hold the attention and ex-

Post
May
June 21

free to give or lend
and also of his own

cite the devotion of all the members of the family. During the week, it may not always be advisable to hold the period of worship so long as to permit the audible prayers of a large number, but let each child be taught to keep the mind upon the prayer and in spirit join with it. It is sufficient, usually, that one prayer be offered, in most cases by the father or mother, but sometimes by one of the children. Sometimes the Lord's Prayer may in conclusion be repeated in concert. At our home this is a regular practice for worship at the close of the Sabbath day.

However, for the experience in public prayer, there should be times when all members of the family should join. "As circumstances permit, let the children join in the reading and the prayer."—*"Testimonies," Vol. VII, p. 43.* A most favorable time for this is the beginning of the Sabbath day. This blessed early Sabbath hour is the happiest of the week.

The cares of our world are laid away; there is leisure to think more of the things of God, time for coming closer to Him. In our home this Sabbath evening worship is selected as the one time in the week when all members of the family offer their prayers. As the sun sinks behind the western hills, such a Sabbath hymn as, "Safely through another week," or "Softly now the light of day," rises as incense from the family altar. Then in the slowly deepening dusk (for we light no lamp) we repeat scriptures, sometimes in concert, sometimes verse by verse around, sometimes "capping verses." And when we bow, father and mother offer brief prayers, and then, from the oldest to the youngest, the children offer their petitions too. And at last, when in the darkness we rise from our knees, a final hymn concludes. And thereupon the Sabbath evening, so sweetly ushered in, is devoted to light and song and happy converse or reading.

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