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The Social Life of the Home

---No. 5

Recreation on the Sabbath

ELIZABETH RUSSELL

PERHAPS the expression "Sabbath recreation" sounds like a paradox to you, but keeping in mind that recreation has been defined as "a change of occupation," and that the spirit of prophecy says, "There is a distinction between recreation and amusement," we can see that the two are not incompatible. We are further told, "Recreation, when true to its name, re-creation, tends to strengthen and build up. Calling us aside from our ordinary cares and occupations, it affords refreshment for mind and body, and thus enables us to return with new vigor to the earnest work of life. Amusement, on the other hand, is sought for the sake of pleasure, and is often carried to excess; it absorbs the energies that are required for useful work, and thus proves a hindrance to life's true success."—*Education*, p. 207. Might we not, then, call the Sabbath God's "re-creation" day for us?

There are two extremes to be avoided with the children. One is to expect and to exact abnormal quiet and cessation from their customary activity, especially with the younger children; and the other, to allow the hilarity and even boisterousness of their everyday life.

When I accepted this message, I was rooming with an Adventist family and going to normal school. One Sabbath Sister N said to me, "Elizabeth, we'll take you over to Elder Blank's for your Bible study after Sabbath, if that is all right with you." Accordingly, after Sabbath we went, the N's taking with them their three boys, aged seven, nine, and eleven respectively. Elder Blank and his wife roomed in a private sanitarium, so when the boys wanted to go outside and play during the study, Sis-

ter N hesitated. "I fear you boys will make too much noise," she demurred. "Don't you want to sit still here and listen to Elder Blank give Elizabeth this study?"

At her question the youngest boy looked straight at her. "Mamma," he asked, "I sat still in Sabbath school, didn't I?"

"Yes, son, you did well."

"And I sat still in church, didn't I?"

"Yes, son, you behaved very nicely today."

"And then when we came home you said it was Sabbath, and I had to be quiet, didn't you?"

"Yes, son."

"And then we went to young people's meeting, and I sat still there, didn't I?"

"Yes, son, you did just fine today in sitting still."

"Well, mamma, I don't want to sit still now. My sitter is tired."

Needless to say, the boys were not required to sit still any longer that day.

While attendance at Sabbath school and church in the morning may be required, the afternoon service, if there is one, may seem irksome to the children. If there are a sufficient number of children to warrant it (and it does not really take very many), a Junior Missionary Volunteer Society is a wonderful help. The lack of adequate leadership in many churches seems to be the greatest hindrance to the organization of the Junior society. This is where the co-operation of the older young people can be secured with beneficial results to both sides.

One of the hardest problems for parents to meet is the question as to what extent their children should be allowed to associate with worldly playmates on

the Sabbath. If the neighbor children can come in and look at Bible storybooks with your children, can join with them in singing songs (hymns), can unite with them in playing Bible games (there is a Bible game similar to the old-fashioned game of "Authors" which it would be well to secure), then by all means let them be together. But if it means a greater laxity, as it sometimes does, on the part of our children, then it should mean more restrictions. I do not believe we can teach our children to reverence the Sabbath unless we ourselves reverence it sufficiently to guard carefully our children's activities on God's holy day. I have seen the children of Sabbath keepers playing ball with neighbor children on the Sabbath. I do not believe we should condone anything like that.

It would be well for all of us to read frequently the chapter on the observance of the Sabbath in the "Testimonies," Volume VI. I know I need to read it often. There we shall find great help in the difficult question of proper recreation on the Sabbath.

Suggestions for October

Since we have spoken of Sabbath recreation, or re-creation, we will enumerate some of the things we might engage in during this month. In Volume VI, page 361, we are told, "The Sabbath is not to be a day of useless idleness. Both in the home and in the church, a spirit of service is to be manifested." And on page 362, "All heaven

is keeping the Sabbath, but not in a listless, do-nothing way."

It should be a constant effort on our part to show the children the practical missionary work they may do. Sabbath afternoon is a fine time to do home missionary work. Not long ago I heard of a little boy of seven who is being trained by his mother to give out *Present Truth* in the block around his home.

You might go with your small son or daughter to call on an absent Sabbath school classmate. And while your child is telling the absent one that he (or she) was missed, and perhaps giving him his Sabbath school paper, you may be cheering a discouraged mother. If such absence is due to sickness, one must always take care to learn that it is nothing contagious.

Some pleasant Sabbath, pack a picnic lunch (prepared, of course, the day before), and after church go with the children out into the country; or if that is impossible, go into a quiet park

where the afternoon can be spent amid the pleasant scenes of nature and with nature's God.

KEEP the home near heaven. Let it face toward the Father's house. Not only let the day begin and end with God, with mercies acknowledged and forgiveness sought, but let it be seen and felt that God is your chiefest joy, His will in all you do the absolute and sufficient reason.—*James Hamilton.*



How and What Should a Child Read?

MRS. HENRY R. HARROWER

DANIEL saw that in these last days many would "run to and fro, and knowledge" should "be increased." One needs only to take a short trip to know the truth of the first clause of this prophecy. People of all stations in life, and from all quarters, seem to be journeying to and fro, and one often wonders what can call so various a multitude into the highways of the world.

Some start out on pleasure, for a summer's vacation, but they go well equipped, that they may not miss the smallest bit of their hard-earned pleasure. They therefore purchase the best guidebook descriptive of the country to which they are going, and spend all their spare time reading the history of the points of interest they expect to see. They are then better able to judge where they want to prolong their stay, and what they will hurriedly pass by as less important for their limited time.

If they have never traveled before, their ticket is bought from Cook's, who will provide a competent guide to go with them as interpreter, and to arrange beforehand their stopping-places, and make it possible to acquire, in the easiest way, what they are seeking. For do they not have the remembrance of Aunt Mary's request to bring back some certain memento, and of Uncle John's telling them to be sure to note carefully some historic spot of which he has read, so he can know exactly what it looks like? The many friends who will be eagerly waiting to hear a report of their sojourn add zest to the trip and keenness to their perception.

Another pleasure seeker does not procure a guidebook, for it is "such a bore to wade through its pages," and he does not want a guide "hanging round;" he would rather trust to luck in finding

his way, and experience the novelty of being surrounded by a jumble of sounds of which he cannot guess the meaning. This pilgrim will most likely visit all the places of amusement, and sample the stock of the famous taverns. On his return, he assumes quite an air of injury when asked what the country looked like (he had to sleep while passing through, to be fresh for the next amusement), and as for the noted monument of history or art — oh, yes! he believes that *history* pointed out to him, but he is very liable to think he saw it in quite another country. "You know I saw and did so much," is his explanation.

Which of the two fulfil the latter part of Daniel's prophecy — "and knowledge shall be increased"?

A child starts out to traverse the highways of learning. His attitude at the start determines what he will attain, and retain. Happy the child who has learned to reverence the Guidebook, and whose parents are his interpreter and guide. As he sets out on his tour of exploration, his Guidebook will answer his question, "Is this worth spending any of my limited time on, and is this other worth remembering?" Note the answer: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; . . . *think on these things.*"

A writer says: "You may glean knowledge by reading, but you must separate the wheat from the chaff by thinking." When book after book is skimmed through, as fast as the eye can travel, how much chance is there for thinking? Question a child on a book he has read, and he is very likely to show himself a good representative of the

second traveler. He does not know the locality of any place mentioned, has no understanding of scores of words used, and why should he be expected to know all that, when he was only reading for the pleasurable thrill of the story?

If a child knows that some one will be sure to ask questions every time he reads a book, how will he read? Better still, if at every opportunity he is asked to read aloud and pronounce every syllable distinctly, to look up the meaning of every word not comprehended, to find on the map every place mentioned — will not knowledge be increased? (Of course a guide never allows himself to ask if his calling is not too much trouble, for is he not well remunerated?)

When a book has been so read, what is the effect on the individual's education? Geography becomes a concrete, interesting subject; the vocabulary is enlarged, and the ability to express original ideas is increased; the beauty of language in word derivations is seen, and "slang," by contrast, is known for what it is. Care and thoroughness are instilled into the character, perseverance and the will strengthened, by working for what will endure, not merely for the passing gratification of the senses.

Why is it that so many read the Bible and do not have their characters changed by it? Because they read in the way of all their accustomed reading — without thought. The Guidebook says, "Think!"

How many books did Lincoln have at his disposal? Three — the Bible, the dictionary, and Blackstone, I believe. The time he spent in thinking of what he found in his three books made him the man he later became.

The public library supplies many books on all topics, but the question may be asked, "Is it advisable for a young person to spend hours alone there?" I once saw a boy of fifteen at the library poring over a stack of the colored funny papers six inches high. Do you think he had read the instruction given by the

Guidebook? What knowledge was increased by such reading?

How many missionaries owe their life-work to the reading of some biography? How many criminals owe their ruination to the reading of a dime novel? "Corrupt passions are aroused by beholding and by reading. The heart is corrupted through the imagination, then follow sins and crimes. Strong minds have been unbalanced and partially paralyzed by intemperance in reading. It is impossible for youth to possess a healthy tone of mind and correct religious principles, unless they enjoy the perusal of the Word of God."

"Novel and love story readers always fail to make good, practical mothers. . . . Their artificial life spoils them for anything useful. They are dwarfed in intellect." "Chasing through books superficially, clogs the mind, and causes you to become a mental dyspeptic; . . . read only as much as the mind can comprehend and digest."

"Much less information, with a mind well disciplined, would be of far greater value." "Improper reading gives an education that is false. The power of endurance, and the strength and activity of the brain, may be lessened or increased according to the manner in which they are employed." "Children should not be left to drift into whatever way they are inclined. . . . None are in so great danger as those who apprehend no danger, and are impatient of caution and counsel."

The dictionary says that "reading is the act of interpreting;" and to interpret is to "elucidate or unfold, to expound the meaning." Does one really read when words, places, and references are not understood?

How wonderful it is, through reading, to be able to transport ourselves to distant lands, and even to past ages, and to become personally acquainted with the great of all time; for the —

"Lives of great men all remind us,
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time."

The Sleepy Hour

LUELLA A. PALMER

I OFTEN wonder if mother realizes what that last kiss and tender pat mean to a child as she tucks him into bed. Perhaps the caress would be given oftener and with added gentleness if she knew what influence it had upon the unfolding of a new little life.

Over and over the brain repeats during the night the events of the day, twisting them into fantastic shapes. These ideas float through the mind of the child for eight to ten hours out of the twenty-four, during one third to one half of his life. Whether the fancies are happy or sad is often determined by the last half hour before sleep begins. And the repetition of the ideas influences a child's temperament, making it either more cheerful or more pessimistic.

That last half hour is often a tax upon the patience of the mother and older people. The child is tired, the activity of the day has exhausted him, and he relaxes control over himself; he becomes nervous and excitable, or sluggish and obstinate. The adult also is not so well poised as during the day, and the sleepy time is often a period of conflicts.

What is the result of discipline just before sleep? When a child has been very naughty and received some physical correction and had a good cry, he falls into a deep sleep. There is a certain soothingness about the finality of his treatment. He has been upset, in an irresponsible, capricious frame of

mind during his naughtiness, then in a state of suspense as to the outcome, and the punishment has settled his uncertainty; there is a promise that life will run smoothly in the morning. The hard cry exhausts the child physically, and he is in a state for rebuilding sleep.

There is another kind of crying to sleep which does not bring rest and health. When a child has been just a

little petulant or reluctant to obey, not naughty enough to be dealt with severely, the adult sometimes speaks harshly or finds fault with him, and insists on exact compliance with commands. The little one goes to bed in a bad humor and cries fretfully. An older child will toss restlessly. The sleep is light and unre-



freshing, there is a feeling of something wrong with the world that he cannot help or explain. Even if the displeasure incurred does not cause the child to cry himself to sleep, if that last event in the day has been disagreeable and no reconciliation has followed, the unhappy mood colors the night's dreams.

What shall we do? Shall discipline weaken at the end of the day, or shall we hold strictly to our rules? Shall we allow the child to be disobedient, or insist on compliance at the expense of every one's happiness?

The best attempt at solution is prevention of the difficult situation. The sleepy mood of the child should always be considered before any requests or suggestions are made.

Evening is not the time for correction if it can possibly be postponed. Of course real naughtiness must always be dealt with positively on the spot by an appropriate consequence. But the child should never go to sleep without the forgiveness and sympathy of the person who has been compelled to inflict the punishment. Comfort and love should go with him into the land of dreams. Often we can afford to let the correction of little perversenesses and mischief wait over for the morning.

One little tired, "cranky" child refused to put his toys away. The wise mother said, "Mother will do it tonight, and we will talk it all over in the morning." After breakfast the heart-to-heart talk came; he was in control of himself then, and could reason clearly. The conclusion reached was shown in her final sentence, "Tonight you will put your toys away, because you must take care of your own property. Mother has the whole house and you and daddy to look after." With his mind firmly made up and strongly set during the day, there was no further trouble about the responsibility for clearing away the toys.

Few children express in words what they feel about the goodnight caress, but one mother was rewarded one morning by a voice beside her bed, saying, "Mother, I just always have to hug you first in the morning, 'cause you always hug me last at night."

The influence of that hour may last through adolescence and youth. One grown-up son away at college wrote to his mother: "Do you remember how after I had been naughty I was always sorry, but I could not say a word until I had plumped down into your lap before going to bed and bored my head into your neck? I would be a pretty big lapful now, but I wish I could try it. It was not even the same after I got big and sat on your bed telling you about things."

It is at the sleepy hour that intimate confidences are given and quaint ideas expressed that lie too deep to be said

amid the happenings of the day. The mother who pauses to lend a sympathetic ear to little folks — and growing-up folks — will gain and keep an intimacy and understanding companionship that will prove a safeguard and a happy memory.

Doing It for Others

LYDIA LION ROBERTS

FROM the time the children went to kindergarten, they began to make all sorts of things and bring them proudly home to mother. And each time I would say, "Now make another one just like that here at home, and give it to some one who will enjoy it." Often the second article was made in a different color, or the child was encouraged to think out various improvements. If we did not have exactly the same materials in the house as were used at the school, we would hunt until we found something almost as good, or that carried out the same idea in a different way. When I mentioned this plan to one of the teachers, she approved of it, and told me she wished all mothers would do the same, for the child really understood then just how the work was done, and in the second trial corrected mistakes of the first.

So all through the school days, the children have made duplicates of pictures, frames, blotters, boxes, calendars, and woodwork. Some of these were always given to friends or playmates, and also used for birthday presents. I remember one cold day when the eldest boy had to stay in the house because of a cold, yet the time passed quickly to him, for he was busily working on five new pinwheels that he had just learned to make. Every little while a child's face would be pressed against the window pane, and a voice would call eagerly, "Is mine done yet?" The boy was very much pleased to think the children outdoors were waiting so anxiously for his work.

Thus practice makes perfect, and little fingers and hearts learn to work for the pleasure of others.

The Spoiled Child

MRS. CHARLES ROBBINS

Is there any one more unwelcome in any group anywhere than the child who has been spoiled? Time after time have I heard a mother remark, "Well, you know how spoiled he is." She acts as though this would forgive his misdemeanors. The failure to do her duty is explained by adding that his grandmother or aunt will let him do such things.

Mothers, you may try to believe that it is so, but deep down in your hearts you acknowledge that the failure in training points only one way, and that is to you. If you persist in training systematically, your child will show good results. My boy would have been hopelessly spoiled had I allowed either grandmother to do as she wished. In fact, both objected if I permitted my baby to cry. Later on they complimented me on my well-trained baby. Why? Because he was unspoiled, healthy, and lovable.

That brings us to an important point in the training of children. The most beautiful child in the world can be so reared, through neglect of his parents to direct the small acts of childhood, that he becomes unlikable. We know the child is not to blame. The molding of every baby boy to manhood, and every baby girl to womanhood, is absolutely in the hands of the parents at the start. If we come to this realization, it is not difficult to understand how important a factor training in the right direction can become. I might add that this is one



of the greatest aims of kindergartens,—the directing and starting of the child's habits in life in the best way.

One often hears some mother relating to a friend a cute remark made by her child, or telling of some act, while the child listens intently, even smiling with self-satisfaction at this repetition of his smartness.

The child, you may well know, is impressed. The exact result of having him hear of his bright acts is this: just as soon as a child begins to think those things are cute, he gets an exalted feeling, and knows that they are a means by which to attract notice. Then he loses the sweet, innocent ways of a child, and becomes self-conscious.

One little boy I know is giving the teachers in school a troublesome time, and the mother declares she is unable to change him. When he was a baby,

he was bright and attractive, naturally imitating little things his parents did. If he heard his father swear occasionally, or heard a slang expression, he repeated it, much to the amusement of his audience. They led him on, and entertained friends showing him off; but now the parents are suffering. The child is not wanted anywhere, and is a nuisance. To laugh at or ridicule a child when he asks some question innocently, even though it may be amusing, is a crime. Your laugh, if he has asked some queer thing, turns his grave thoughts aside as worthless. Such things may seem trivial to you, mothers, but to him they are all small lessons leading on to bigger ones in his steps of progress.

Try to think as your child thinks, and try to see what has prompted his action. This will help greatly in solving many perplexing problems. Very, very often he has a motive which can be discovered if you watch carefully. Does it seem a big task, mothers? It is, but there is no greater happiness for us than the knowledge that we have done our best. If we have, the best results will in all probability follow, and our children will be as we want them to be, lovable and happy; and the spoiled child will never be among us.—*National Kindergarten Association.*

Stupid Joe

HE was a good little fellow, and tried so hard to be as bright as other boys in his class, but, somehow, he couldn't seem to do it. He couldn't see things as quickly as the rest. Try as he would he could not answer his teacher's questions as promptly as did his classmates. They called him "Stupid Joe," and his teacher had all but despaired of ever being able to help him.

He grew to hate school and to avoid his companions. He played truant from school, and often would he wander off alone and not be heard of for whole days at a time. His father at last became alarmed, and could not understand Joe's actions. Time and again he would scold

the boy, but it seemed to do no good.

One day the father left his eyeglasses at home, and departed hurriedly for a trip out of town. Boy-like, the little fellow tried them on. He picked up a newspaper just to see how it looked, then gazed through the window at the big out-of-doors.

That was the beginning of a new life for little Joe. He ran to his mother, shouting with joy, just as if he had discovered a real cowboy suit 'n' everything. "Mother!" he exclaimed, "get me a pair of glasses like father's. I can read every word in the paper. The fields, the birds, the flowers, and the sky are more beautiful."

Then it came to the mother-heart like a flash of lightning out of a clear sky, "The only trouble with my dear little boy is defective eyesight!" What pangs of remorse that mother-love felt for the many hours of sorrow she had caused her little boy! But it was not too late to make amends. She knew that he must be taken at once for a thorough eye examination.

When Joe returned to school the next week, he had on a becoming pair of spectacles. He could see everything on the blackboard distinctly and read his books without effort. He answered promptly and with confidence every question his teacher asked. And now Joe is one of the leaders in his class.

Moral: Don't blame your child for being stupid, lazy, or unwilling when it is not his fault. Watch the child's eyes, that they may not become defective.—*The Eyesight Conservation Council of America.*

Children

I BELIEVE that every baby is, like Christ, a gift of God,
Sent into this world to lead us in the paths which should be trod;
Sent to give us understanding; sent to teach us love divine;
Sent to be hope's inspiration. Oh, I thank Thee, Lord, for mine! —*Lee Shippey.*

"Nor the many things, but the decisive things, mold our lives."

For Parents of Young People

What Are They Going to Do?

ARTHUR W. SPALDING

"WHAT are you going to do?" "What are you planning to be?" I have asked these questions of hundreds of boys and girls from the ages of thirteen to twenty. And their answers have placed them in one or the other of two distinct groups. One replies, "I don't know;" the other says, "I'll tell you." And making allowance for age (for of one just entering the teens no such competent decision is expected as of one just leaving them), I have observed that the "don't know" group are pretty generally the young folks who get into trouble, while the other group are the ones who are going straight.

That's natural. The boy and the girl, the young man and the young woman, who have made up their minds that they are going to be doctors, or ministers, or teachers, or nurses, or farmers, or housekeepers, have before them a goal which they intend to make. Of course, the better balanced they are, the better and harder they drive toward this goal; but in any case the sight of it, however distant, has a steadying influence upon them. They have a purpose in life, and they are using — more or less diligently — their time and strength and thought to attain it. But the boy and the girl who don't know what they are going to do, or whether they are going to do anything, have time on their hands, and a lot of brain and body energy going to waste, and the urge of their life thrusts them into activities often foolish and frequently dangerous.

It is true that not every successful person made up his mind as to his life-work just when somebody else did, neither is it to be expected. We shall do damage if we urge a young person

into some particular line before he has reached the place where his judgment is safe. The ten-year-old boy who wants to be motorman or a cowboy, is in no position to be urged to a decision before succeeding experiences change his vision. The fourteen-year-old girl who wants to be a movie actress or a milliner's manikin needs something other than a crystallization of present ideals.

But I want to call parents' attention to the fact that they are responsible in great degree for determining the careers of their children. Parents should not seek to force their children into predetermined molds. I might be very desirous that my son should follow my career as a teacher; but if he prefers to be a physician, and shows aptitude for that profession, I should encourage him in it. Parents ought so to perceive the bent of their children's minds and their abilities, that they can suggest to them and advise them about their life-work. And parents should give their children such elementary training and experience in practical lines as will give them some basis for making themselves useful citizens, and ministers to their fellow men's needs.

It is pitiful to see parents who have gained some wealth support their half-grown children in idle, purposeless ease, getting perhaps a school education, but doing nothing to earn their own way or become proficient in any practical thing. Looking at the economic side alone, who is going to insure that those children will always have money? The fortune of parents may be swept away before it can be bequeathed to the children, or it may be dissipated by their incapacity. A girl untaught in practical household arts, or in any form of making a livelihood, may become the wife of a poor man, or may never marry, and have to

support herself. A boy used to luxurious ways, and incapable of creating anything of value, will be weak and despised among his fellows. Any child so treated is being headed toward disaster.

But it is not merely the economic difficulty with which he is saddled. Even more damaging is the disability under which he is placed to give his due share of effort to the benefit of the world. Every boy and girl, whether of wealthy, well-to-do, or poor parents, should receive training and constant practice in the basic arts of life, working with their hands and brain together. No summer camp is sufficient for this, neither a manual training class. The responsibilities of life must be placed upon them in the degree their age and ability and strength permit. And they must be continued through all the years of their life.

Such an experience will help to make in the child a responsible spirit, a forward-looking eye. If there be added the suggestions and wise counsels of parents and others who are capable of measuring his abilities and bias, he will come in due time to choose his life-work and begin, or rather continue, the training of himself for it. Rightly trained, the boy entering his teens will know what he intends to be as a man, and in general the girl of the same age will have chosen also for herself. And those decisions will be a tremendous influence through their adolescent years in holding them to the paths of virtue, sobriety, and worthy conduct.

Talk to your boy and your girl about what they are to do in the world. Never ridicule nor condemn their ideas about it, no matter how ridiculous or wrong they may seem to you. You want your children's confidence. To have it you must respect their ideas. Talk over the advantages and the disadvantages of one or another occupation, help them to estimate aright their own fitness for one or another, taking into account their tastes, their health, and the value of the service they may give. Inspire self-sacrificing ideals; do not appeal to the desire of money making. The ability

to make money is not to be despised; but it is greatly overrated in the world, and looms up in altogether too great proportions before the minds of young people. Tell them the stories of great men and women who have loved their work too much to think about money, some of whom have made money and some of whom have not, but all of whom have been equally happy because they were engrossed in their work and not in money-making. Tell them of Edison, of Steinmetz, of Pinchot, of Coolidge, of Frances Willard, of Jane Addams, of Madame Curie. Tell them of Livingstone and Mackay and Paton, of Florence Nightingale and Ann Judson. Go with them up to the mountain tops, and view the promised land of their future lives, and help them to enter in.

What shall guide them in choosing their life-work? First, the service they may give; second, their own desires and capabilities; third, their suitability to the conditions of the proposed career, considering their health, temperament, etc.; fourth, the economic possibility of the choice.

First, place ever before them the idea of service, which is the Christian's motive. Of course it is easy to get false ideas of the relative values in service. The Christian ministry is a great field of service, but it is not true that everybody can be of the most service as a minister. Agriculture is a basic industry of vital service to men, but it does not follow that no one is of importance but the farmer. The fact is, the occupation of most service depends chiefly upon the kind of man or woman your child is. A physician can be the very apotheosis of service, or he can be the most sordidly selfish in his profession. A nurse has opportunity for the highest joys of service, but not if her mind is fixed upon fifty dollars a week rather than upon the recovery of her patient. One gifted as a writer can be of inestimable blessing to men, but on the other hand he may be a blasting pestilence; it all depends upon his ideals. Teach your children, then, to choose what

seems noblest and most attractive to them personally, with the idea of being a blessing to all whom they touch.

Second, let there be taken into account the things the child likes to do and for which he has a distinct ability. Do not urge him to become a preacher if he prefers to work with engines and bridges. Alexander Mackay would never have been the power he was in African missions if he had not been a mechanic; and for that matter, the village blacksmith may have greater influence for good than a barn-storming pulpiteer. But if the boy has abilities that point to the ministry, impress also upon him that ability in practical things will make him of greater power in the ministry. Jesus was a carpenter and acquainted with work in the soil.

Third, there must be taken into consideration the constitutional health of the individual, and also his mental attributes. Poor health is not an insurmountable object; for many times a great purpose enables the candidate to overcome ill health. Neither are mental or moral deficiencies absolute barriers; for these too may sometimes be overcome. But too great risks should not be foolishly taken. One of tubercular tendencies will do well to seek active outdoor employment rather than a career of physical confinement. A would-be teacher must consider with care what effect his impetuous temper will have upon his work and his pupils. But a determined will, good judgment, and persistent attention to correction will dispose of almost all such obstacles, if the motive be strong enough.

Fourth, and least, is to be considered the financial state of the candidate. Money is needed for training, but under certain circumstances it is the least formidable of obstacles. Nevertheless it must be considered. A young man intends, perhaps, to become a physician: he must face the fact that training costs something, not only in effort but in money. He has, perhaps, no money, nor can his parents help him. He must not

plunge blindly ahead, trusting that somehow things will come out all right. He must plan carefully and accurately to see how he is going to earn his way. He must take heed to his financial habits, see how frugal he can be. He must prepare himself to earn more, perhaps by some preliminary business, as stenography, or cooking, or canvassing. And let him not be impatient, though the years of preparation seem to stretch out long before him, hampered by poverty. The very trials of his patience and strength are training for most important service. A doctor, or a lawyer, or a teacher, or an architect, or a farmer who arrives at success too soon, is soft and unfit for greatest service. The harder the work, the more valuable the product.

Encourage your boys and girls to select their life-work, and to make it a work for Christ. Whether in business

(Concluded on page 22)



Wake Up!

Wake up, little son,
See the morning light!
Wake up, little one,
See the sunshine bright!

Wake up, little son,
Here's another day.
Wake up, little one,
Let's go out and play.

— Elizabeth Russell.



The Orphan Girl Who Saved Her People

IN the days of Ahasuerus, king of Persia, there lived a little Jewish girl named Esther. Esther's father and mother were dead, but though she was a little orphan girl, she had a good cousin named Mordecai, who was much older than she, and who adopted her as his own daughter.

So Esther lived with Mordecai, and was very happy there; for she was an obedient little girl, and did everything that Mordecai told her to do, even though she might not always know why. And she always found that it came out all right.

Esther grew up very fair and beautiful, and she was very unselfish and kind as well. She never asked for more than her share of anything, and was always ready to help others rather than to ask help for herself. And that made every one love her, of course.

So one day, when Esther had become a young lady, King Ahasuerus, who had put away his queen, named Vashti, sent through all the land for all the beautiful maidens that could be found, to see which one of them he should make queen in the place of Vashti.

And his messengers found Esther among the rest, and brought her up to the palace. And when King Ahasuerus had seen Esther, he loved her more than all the others, and he made her queen. So this little Jewish orphan girl had now become the queen of Persia. But that was not the greatest thing she was to do, as you shall see.

When the king made Esther his queen, he also made Mordecai, her cousin, one of his councilors, and Mordecai sat among the great men in the gate of the king's palace. And in those days it happened that Mordecai learned how two of the

king's servants planned to kill the king; and Mordecai told Esther, and Esther told the king. So his life was saved. And it was written in the books that Mordecai had saved the king's life.

There was also another man among the king's councilors, named Haman, who hated the Jews. But he did not know that Queen Esther was a Jew; for Mordecai had told her not to tell any one, and she had done as he said. This Haman became a great man with the king, who set him above all the councilors and princes, and commanded that every one should worship him.

But Mordecai would not bow down and worship him; wherefore Haman hated Mordecai. And when he had thought the matter over, he determined that he would kill not only Mordecai, but all his people, the Jews, as well. So he came before the king, and told him that the Jews were a wicked people, who did not obey the king, and that they all ought to be killed.

So the king took off his signet ring, with which he signed his letters, and gave it to Haman, and told him to do as he pleased. Then Haman wrote letters in the king's name, and signed them with his ring, and sent them over all the kingdom of Persia, saying that on a certain day all the Jews in the kingdom should be killed, and whatever property they had should be taken by those who killed them.

Now when this proclamation was made in the city, Mordecai mourned very greatly, and put on sackcloth and ashes. And all the Jews in the city also mourned; for the king's commandment was that they should be destroyed.

Then it was told Esther how her cousin mourned, and she sent out a man to inquire what was the matter. And Mordecai sent back word to her that the

king had commanded all the Jews to be killed, and he told her that she must go in before the king and get him to change his mind.

Then Esther sent word to Mordecai that he and all the Jews should fast and pray for her, and she and her maidens would fast and pray, and then she would go in before the king without being called, even though she should die for it.

So Mordecai and all the Jews fasted and prayed. And Esther put on all her royal apparel, and came and stood before the king. And when the king saw her, he was glad, and he held out his royal scepter to her, and asked her what request she had to make of him.

And Esther said, "I desire only this, that the king and Haman come today to the banquet I have prepared for them."

So the king said he would come and he would bring Haman. And when he told Haman, Haman was greatly delighted, because he only with the king was called to the banquet of Queen Esther.

So they came to her banquet and had a merry time. And when it was over, the king asked Esther again what request she had to make of him. And she said that she wished the king and Haman to come again to the banquet she should prepare for them tomorrow, and then she would tell the king what she desired.

So they said they would come, and Haman went away very joyful. But when he came out of the gate and met Mordecai, who would not bow down nor worship him, he was more angry than ever, and he went home and had a great gallows, fifty cubits high, made to hang Mordecai on when he should get the king's consent.

That night King Ahasuerus could not sleep, and he commanded to bring the record books to be read before him. And therein he heard how Mordecai had saved his life by revealing the plot of his servants. Then the king asked what had been done to honor Mordecai, and it was told him that nothing had been done.

So then the morning was come, and Haman had arrived very early to ask the

king to let him hang Mordecai on his gallows fifty cubits high. And they told the king that Haman stood outside, and the king called him in.

But before Haman could say anything, the king said to him, "What shall be done to the man whom the king delights to honor?"

And Haman thought, "Who but myself should the king delight to honor?" So he said, "Let the king's robes be put upon him, and the king's crown be put upon his head, let him be seated on the king's horse, and let one of the king's most noble princes bring him on horseback through the city and proclaim, 'Thus shall it be done to the man whom the king delights to honor.'"

Then the king said, "That is good, and you are a most noble prince: see that Mordecai is treated as you have said. Put on him the royal robes, and put the crown on his head, seat him on the king's horse, and go yourself, leading his horse through the city, and proclaim, 'Thus shall it be done to the man whom the king delights to honor.'"

Then Haman felt very bad, but he had to do as the king said; and so he took Mordecai through the city in royal apparel, seated on the king's horse, and proclaimed to all the people, "Thus shall it be done to the man whom the king delights to honor." Then Haman went home feeling very sick.

But soon there came a messenger to tell him it was time to go with the king to Esther's banquet. So he made ready and went.

And when the king and Haman had eaten of Esther's banquet that day, the king again asked Esther what request she had to make of him.

And Esther said, "If I have found favor in your sight, O king, give me my life and the life of my people. For we are sold, to be destroyed, and to be slain, and to perish."

Then the king was very angry, and he said, "Who is the enemy who has done this?"

(Concluded on page 18)



EDITORIAL

Getting on the Inside

NINE tenths of the injustice done to children by parents, and in consequence, nine tenths of the bad training, is due to the fact that the parent does not understand the child. When you told Johnny not to play with that bad boy, and Johnny promised he wouldn't, and five minutes later was found with him, why did he do it? His explanation is incoherent; and you lose patience because you can't understand, and try to "beat it out of him." When Jennie smuggles love notes and maneuvers secluded walks with the curly-headed little boy, you recall that there was nothing like that in your nine-year-old life, and severely punish her for her foolishness. When Willie tells you he has not broken your rule against swimming, though his hair is wet and his feet unnaturally clean, you mourn over the fact that the first liar has been born in your family, and you make him mourn too. When Jane is too tired to run an errand for you to Mrs. Fry's, three blocks away, and yet immediately can skip rope with Lily Payne for an hour or two, you begin to believe in the doctrine of original sin. *Why* can't children be like their fathers and mothers? *Why* can't they confide in you, and tell you the truth?

Oh, because you have gone away from childhood's house. You have stepped out, and locked the door, and pressed on into the streets of life; and you have lost the location and forgotten the number. Believe me, if you have done that, it's going to take more days of search to find than it took to lose — unless you are lucky. But you never will succeed with your children till you get back to the home of childhood, and find the key, and get on the inside. Sympathy is the key.

Maybe there are several keys: humor strikes me as another one,—a funny bump, if you please, that can catch the gleam of fun in an escapade, and get a laugh out of it instead of a hanging. And there is a love of play, so that you can bump around and rough it with your children. It's a good thing to hasten your second childhood for the fun of living with your children. "Oh, dear!" said a little neighbor girl, "I wish my papa would hurry up and get to be a man, so he'd play with me as Elizabeth's papa plays with her!"

The Mystery

"I DON'T see why," said Mrs. Britt, "that child is always in some fit. At home, or school, or on the street, she's into trouble with both feet. She teases baby, nags the cat, steals Harry's marbles, hides his bat, makes faces at the neighbor's child; and all in all she drives me wild. At school she flops the teacher's chair, inks Nellie's desk and pulls her hair; she steps on heels in marching line, and slaps the owners if they whine; she tears her textbooks half in two, and won't do what she's told to do. At play she always gets in bad; she mocks the children, makes them mad; she breaks the rules, breaks up the game; and every day it's just the same.

"There isn't any sense to it; I train her right," said Mrs. Britt. "There's not a single blessed day but what I take her and I say: 'Now, Mamie Lea, this has to stop! You took away your brother's top, you pinched the baby till he cried, you choked poor Tom — he almost died, you soaked your dolly in the milk, you spilt red ink on your new silk. I don't know what I'm going to do! When pa comes home, he'll tend to you!'

ETCHINGS



"And when pa comes," says Mrs. Britt, "I tell him every single bit: how Mamie Lea disgraced his name, and made the school-ma'am cry, 'For shame!' and how she acted on the street, instead of being nice and sweet; and how she made the baby cry until I felt I'd almost fly. And pa he says, 'For pity's sake, come hustle up that johnnycake; must I eat all my vittles cold while I sit here and hear you scold?' And then I tell him I suppose he thinks his Mamie is a rose, but if he had to handle her, he'd find some thorns he'd not prefer. And he comes back with sigh and groan, 'I have some troubles of my own. I think if she's a little wild, it's just what you were as a child.'"

"And then my teeth I have to grit, and turn to her," says Mrs. Britt, "and tell her, 'Mamie, go to bed; there's been enough before you said.' And then I say, 'I never did one half that's done by that bad kid. You, pa, you ought to be ashamed to name such thoughts as you have named.' And pa he says, 'Aw, cut it out! Now, Mamie, what are you about? I think you've got too swelled a head; it's time for you to go to bed.'"

"I don't see why," said Mrs. Britt, "that child is always in a fit. I tell her every blessed day, 'You've got to mend and change your way.' And pa, although he doesn't do exactly as I want him to, he often clips her on the head, and says, 'Now, Mamie, go to bed!'"

If You're Sorry, Say So

A YOUNG lady asked me this question: "What can I do to bring a spirit of sweetness into our home? I am certain that father and mother regret things they sometimes say and do, but they never tell the children they are sorry. Instead, it is passed over in the hope that

everybody will forget. But there is not a spirit of confidence and freedom. I think this makes it harder for me to confess to my parents and to my brothers and sisters, but I muster up courage to do so."

Without ever being intended as such, that is a severe indictment against those parents. Shall it be left to one's child to maintain alone in the home the ideal of Christian life? Can such an indictment be truthfully brought against you? Do you want your children to apologize for you: "Mother and father mean all right; they just never have gotten into the Christian habit of confession"? Do you want it so that every one in the home will be trying to forget instead of having happy memories, and that there will be no spirit of confidence and freedom?

If you are sorry, say so. A young mother told me: "My little girl was so naughty, or at any rate so restless, one day, that I lost all patience with her. I set her down hard in a chair, and shook her, and I said, 'Now you *sit* there till I tell you you can get up!' She was still, so still that I glanced up at her from my work; and I saw her chin aquiver and the big brown eyes filled with tears; and she looked at me so pitifully that it went to my heart. I knew I had been unwarrantably cross and impatient. I went over to her, knelt down and put my arms around her, and said: 'Mother's sorry she spoke crossly to baby. Mother's sorry. Forgive mother.' And she put her arms around my neck, and she said: 'I's sorry I was bad, muvver. Let's kneel down and ask Jesus to make me good, so you won't be cross any more.'"

O precious confidence! Tender plant of love that cannot live in the dry soil

(Concluded on page 30)

How the Continents Got Their Names

THE name "Africa," "the Dark Continent," comes from a Phoenician word, "*afri*," which means a black man or a wanderer.

Of course, we all know where America got its name. It was named after Amerigo Vespucci, a traveler from Italy, who visited the country after Columbus, and wrote a book about it. Many persons read the book, and after that, when they spoke of the country, they called it "Amerigo's country," and so we came to have the name "America."

Asia is the oldest country known to man. "Asia" comes from the Sanscrit word "*Ushas*," and means "land of the dawn." This is a very good name for it, for it was the birthplace of the human race.

Australia really means Southern Asia, for Austral means "south;" but Australasia is more than just Southern Asia, for it takes in Australia, New Zealand, Tasmania, Fiji, and other islands.

Eastern people knew little of Europe, but they knew that the sun sets in the west, and so they called it the land where the sun sets.—*Our Little Friend*.

Pull! Pull! Pull!

(Tune, "Tramp! Tramp! Tramp! the Boys Are Marching")

IN the teacher's chair I sit, longing for your presence here,

Wishing you would come and see our school today.

It would cheer us up, I know, it would help us persevere,

Just to hear a warm, "God bless you!" on the way.

CHORUS:

Pull! Pull! Pull! all pull together;

There can be no better way.

We can have a better school,

Working by this blessed rule:

Night is coming! let us labor while it's day.

If you had a little colt, in a pasture feeding near,

You would call to see him every now and then.

Is not Thomas worth as much? Is not Mary just as dear?

Do not girls become our women? boys, our men?

Like the calves, with pails of milk, that could not get much to drink,

While the one pulled that way, and the other this,

Parents must with teachers pull, if we get results, I think,

Then we both shall have a taste of perfect bliss.

MRS. J. F. MOSER.

The Orphan Girl Who Saved Her People

(Concluded from page 15)

And Esther pointed to Haman, and said, "The adversary and enemy is this wicked Haman." Then Haman was afraid before the king and the queen.

And one of the servants said, "Haman also has made a gallows fifty cubits high, whereon to hang the cousin of the queen, even Mordecai, who also saved the king's life."

Then the king said, "Hang Haman on his own gallows." And they took him out and hanged him. And the king put Mordecai in Haman's place, over all the councilors and the princes.

Then Esther prayed the king to stop the killing of the Jews, which was commanded in the letters Haman had sent out in the king's name. But it was a law of the kingdom that any decree signed by the king could not be changed. So the king said to Esther and to Mordecai, "Write another letter in my name, and seal it with my ring, that on that day, when the Jews are to be killed, they shall defend themselves in the king's name."

So Mordecai hastened and sent out the letter. And on that day all the Jews gathered together in their cities, and the princes and governors of the king everywhere helped them, so that none were able to do them hurt.

So this is the story of the little orphan girl who became queen, and who saved her people from death.

A Plan for Teaching Eugene Field's "Little Blue Pigeon"

NELLE P. GAGE

GRADE: FOUR.

PURPOSE: (a) To help children to get the thought of the poem and to give a sympathetic rendering in oral reading.

(b) Incidentally to teach children the use of the word "lullaby," and to broaden the children's experience.

(c) To help children to love and appreciate good literature.

(d) To give pleasure.

May be correlated with reading, language, or geography of Japan.

Material

Previous knowledge of lullabies, such as "Rock-a-bye Baby," "What Does Little Birdie Say?" and Martin Luther's "Cradle Hymn."

Previous knowledge of Japan: Japan is a group of islands.

The Japanese have no furniture, but sit on the floor with their children.

Japanese people name their children after flowers and animals.

Author of poem.

Little pigeon — Fold your wings.

Velvet eyes.

Method

Who can remember a song or poem you know that was written especially for mothers to sing to their babies? Such songs are called lullabies. I have a lullaby I shall read today that a Japanese mother might sing to her baby. Before I read it, let us tell some of the things we know about the people of Japan. What kind of country is Japan? Do you suppose there are many places in Japan where you could not see the ocean?

What sort of houses do the Japanese have? Where would a Japanese mother sit to rock her baby to sleep? How would she rock it? What could she see from the window as she rocked the baby?

What do Japanese people name their children? Give some names you think children would be called. Watch for what the baby is called in this lullaby. This poem was written by Eugene Field. Mr. Field had boys and girls of his own, and he wrote many poems for them that you will like. Some of his poems were lullabies, and the one I shall read is one of the prettiest. Listen while I read. (Teacher reads the poem in her very best manner, while the children give their full attention to the reading. After it is read, she presents copies of the poem, either from the board or by means of hectographed copies, for further study.)

What does this mother call her child? What does she want the baby to do? What does a pigeon do when it is tired of flying? Why does she tell the baby, "Fold your wings"?

What kind of eyes has her baby? How do you know? Is the baby asleep yet? Why do you think it isn't?

"Sleep to the singing of mother-
bird swinging —

Swinging the nest where her
little one lies."

"Away out yonder I see a
star —"

"Silvery star with a tinkling
song."

"To the soft dew falling I hear
it calling."

A moonbeam.

"All silently creeping, it asks:

'Is he sleeping —

Sleeping and dreaming while
mother sings?'"

"Up from the sea there floats
a sob

Of the waves that are break-
ing upon the shore."

What is "the nest where her little one lies"?
Close your eyes a moment and imagine the pic-
ture. Now, some one tell me just what he sees.

What time of day is it? Why do you think so?
Where is the mother sitting if she can see a star?
Who will read this line and make the star seem
far away?

Why is it a silvery star? Why do you think
she says it has a "tinkling song"? What is it
the stars do that somehow makes us think of sing-
ing? (Some child will say the stars twinkle in
answer to this.) Do you remember what Job
says?—"The morning stars sang together." So
other people have thought of the stars' singing.
Read these two lines. Make us see the star,
"away out yonder."

As the star sings, to whom is it calling? How
can we think the star is calling to the dew? Is
there any way a dewdrop can answer? Did you
ever see the dew on a starry night? How does
it look? What makes it shine? Then how does
the dewdrop answer the star? Read all this
stanza. Make us hear the tinkling song of the
star this time.

What else does the mother see? What kind of
moonbeam? What kind of wings? Have you
seen a ray of light come through a tiny hole?
Where is it brightest, in the middle or on the
edges? Then where are the "misty wings" of
the moonbeam?

How does the moonbeam come? What does it
ask? Show how you think the moonbeam came
into the room. (Let a child walk very quietly
across the room.) How do you think the moon-
beam asked its question? Ask it as you think
the moonbeam did. Why was it so quiet? Read
the whole stanza so softly you would not waken
a baby. Think a moment. Tell me the picture
you see. Read the stanza to me again.

Near what does this mother live? Why do
many Japanese mothers live near the sea?
What might the fathers be doing if they lived
near the sea? Do you think Little Blue Pigeon's
father was a sailor or a fisherman? What does
the mother hear? Why do the waves sound like
a sob? What do you think might be going to
happen if the waves sound that way? If there
should be a storm, how does the sky begin to
look? And the sea? When do the waves break
upon the shore? (Some explanation may need
to be given here if the children have never seen
a large body of water.)

"Bemoaning the ship that shall
come no more."

Many people think the waves have a moaning sound when they break against the shore. How do the waves sound to the mother? When do people moan? When they are in **great** trouble or pain, we say they are in **anguish**. So the waves sounded as though they were in **anguish**. What does bemoaning mean? When you are very sorry for something, you bemoan it. What are sorry in the poem? Why are the waves sorry? Why might the ship never come to shore again; what might happen to it in the storm? Do you think the mother might have some one in a ship at sea? Who? Then what are the moaning waves making her think of? Some one read this stanza, and make the waves groan and moan so we will feel sad like our little Japanese mother. Read it in concert, and let me hear the moaning waves.

As the mother hears the mournful waves and thinks there may be a storm at sea, how do you think her voice might sound as she sings to the baby? What will her sadness do to the baby? What do babies do when they see others cry? Is there anything that makes you think the baby might have partly wakened and started to cry? ("But sleep," and "mournful eyes.")

"Am I not singing? — see, I
am swinging —
Swinging the nest where my
darling lies."

How did the mother try to comfort Little Blue Pigeon? Read the last two lines as though you were comforting a baby. Read all the last stanza. Think while you read that the baby has grown restless and a little afraid, and then the mother says, "Never mind, dear; nothing shall happen to you. Isn't mother right here singing to you in her arms?" Read all the poem through thoughtfully, so we can see and hear all you do.

Give the children several opportunities to read the poem as a whole, bringing out the thought in their tones as much as possible. Encourage them to talk freely about the lullaby, telling what words they like in it, reading the stanzas they like best, giving the different pictures, telling how the poem makes them feel, and why they like it.

Have the poem memorized as a unit,—that is, not line by line, but thinking through the entire poem and saying as much as possible each time, until it is learned.

"Lost for want of a word—
A word that you might have spoken!
Who knows what eyes may be dim,
Or what hearts may be aching and broken.
Go, scatter beside all waters,
Nor sicken at hope deferred;
Let never a soul by thy dumbness
Be lost for want of a word."

"'Tis just to be and do and dare;
Nor lose our faith and 'vim';
And do the task that's nearest us,
And leave results to Him.
Although the task is not the one
Which we would like to do,
It leads to others farther on,
Which now are out of view."

Color Project in Silent Reading — Grade 1

MRS. J. A. TROUT

THESE lessons on silent reading were prepared by Miss Florence Bell, one of the normal training class, and were used with success. The children enjoyed finding out what the colors were, so they could color their pictures. They afforded a splendid test of their reading comprehension. I trust they may prove a help to some one else.

With each one of these lessons was given a picture to be colored by the child according to the instructions.

LESSON No. 1



Peep! Peep! little boy!
Peep! Peep! little girl!
I am a little baby chick.
Make me a yellow coat.

LESSON No. 2



See these oranges in the picture.
They are round and orange.
The leaves are green.
You may color your picture.

LESSON No. 3



I am a little flower.
My face is violet (purple).
My leaves are green.
The ground under me is brown.
My stem is green.

LESSON No. 4



We are two little bluebirds.
Our nest is in a hole in a tree.
You can make us pretty.
Our backs are blue.
Our breasts are red.

What Are They Going to Do?

(Concluded from page 13)

or in home-making, whether in a profession or in an industry, let the life-work be early selected, thoroughly prepared for, worthily done. And the approval of God will be upon the workman and the work.

“THE duty and delight of all service is to uplift Christ before the people. This is the end of all true labor. Let Christ appear; let self be hidden behind Him.”

Teaching Percentage

B. B. DAVIS

THE teaching of percentage seems to be hard for some teachers. Probably the chief reason for this is that the subject is not so clearly defined in the teacher's own mind as it should be. I find that as a rule what the teacher *knows* he likes to teach, and what the pupil *knows* he likes to tell. In arithmetic, as in all other elementary school subjects, much time and effort are lost because pupils are not taught that all the problems they are asked to solve of any certain type are based on a few *principles*, and that when once they know the right principle, the rest of the work is purely mechanical. The section of arithmetic labeled percentage is no exception.

On the first day, after making clear to the class the meanings of the terms percentage, rate, and base. I should place on the blackboard the formulas for the three principles upon which all percentage problems are based, as follows:

$$B \times R = P$$

$$P \div R = B$$

$$P \div B = R$$

Every percentage problem involves a base, a rate, and a percentage. Two of these will be given (or data sufficient for finding them) in every problem. The other one is to be found. Teach the class that the first thing to do in every problem of percentage is to find which of these two basic numbers are expressed in the problem and which one is missing. Call the missing number "x." The teacher should have a long list of problems which he will study *with* the class. Let this studying together be a class "project," if you will, and be assured the result will be a "socialized recitation." Let the first lists of problems be simple; but spread out over the different "cases" of percentage. For example:

PROBLEM 1.—Find the interest on \$872 for one year at 6 per cent.

PROBLEM 2.—If I pay \$65 commis-

sion to my agent for selling goods for me at 5 per cent, what is the value of the goods he sells for me?

PROBLEM 3.—The evaluation of property in Glasgow Township is \$1,750,000. The tax to be raised is \$7,750. What is the tax rate?

By careful questioning help the class to work out the following chart:

| | Base | Rate | Percentage |
|------------|-------------|------|------------|
| Problem 1. | \$872 | 6% | x |
| Problem 2. | x | 5% | \$65 |
| Problem 3. | \$1,750,000 | x | \$7,750 |

When a problem or a set of problems is thus analyzed, nothing remains to be done but to apply the formula, which the child can memorize in two minutes. Do not try to hurry over this part of the work. It takes a little time for these principles to "soak in." It is better to spend a day or two more than is actually necessary than to leave this part of the work a day too soon. When the child has acquired the habit of analyzing a problem in percentage for *base, rate, and percentage* the *first thing he does*, his work in all cases of percentage is half done. The modifications and complications can be worked out easily one by one as they appear in the various cases of percentage. The big thing in percentage is to see that the child understands the principles upon which percentage problems are based, and that he knows how to analyze his problem *before* attempting to work it.

Today

- "With every rising of the sun
Think of your life as just begun.
- "The Past has canceled and buried deep.
All Yesterdays. There let them sleep.
- "Concern yourself with but today.
Grasp it, and teach it to obey
- "Your will and plan. Since time began
Today has been the friend of man.
- "You and Today! A soul sublime
And the great heritage of time,
- "With God Himself to bind the twain
Go forth, brave heart! Attain! Attain!"

Prevailing Prayer

(Thoughts from a teacher "laid on the shelf" by illness.)

ESAU was coming with his soldiers. He was not far away. He was angry. Life seemed very sweet to Jacob, and besides, there were the mothers with the children. Death seemed to be very near. He had not power to save himself and his loved ones. Ah, then he could pray as he had never prayed before! He spent the whole night in prayer, and he did not cease, even though in great bodily pain, until he obtained the blessing. It was said to him, "As a prince hast thou power with God and with men, and hast prevailed."

Then when he met his brother, Esau's heart contained love instead of hatred. What a transformation! Could not Jacob have obtained the same power twenty years before if he had prayed with the same faith and earnestness? "There were his wives and his children as well as himself in danger. This, no doubt, is the reason why he could pray till he obtained the desired blessing and real power."

In our school work, our children are in danger, too. Satan knows only too well the last-day prophecies concerning them, and he is constantly at work to compass their destruction.

Christ had a school of twelve, and Satan tried to thwart His plans in His work of educating those chosen pupils. But the Teacher's prayers and tears availed to save eleven twelfths of His school. Oh, how much He loved the lost one! Judas can never rise up and say that the Master did not do all He could to save him.

I have been a church school teacher, but for the present it is permitted that I be cast aside, and so I have a quiet time for reflection. As life seemed to be slipping away and I thought my school work might be done forever, I couldn't help looking back with regret because I had not prayed more for the power I so much needed in dealing with the minds and souls of my children. I see

my own weakness and unworthiness as I never did before. And I see more of the beauty of Christ's character. His love is very great. What a wonderful teacher He was! How interesting the lesson must have been, to cause the people to forget to eat for three days!

Perhaps it would be sweet to lie down and sleep till Jesus comes, thus escaping the troubles of the last days. But oh, I should like one more chance, at least, to teach my church school in the Southern hills, and to go before those children with a spirit-filled life! Just to let the Lord use me and make me what He wants me to be, and to have the privilege of teaching my children! I want them with me on the "sea of glass." I want them to be at the table when the bounteous feast is spread. I want them to join in the music of heaven throughout the ceaseless ages of eternity. I want them to be led by Jesus along the living streams, and to be taught by Him the wonderful things regarding creation and redemption.

Teachers, pray to be like Christ; pray for a spirit-filled life; pray for power before it is too late.

"THERE are two most valuable possessions which no search warrant can get at, which no execution can take away, and which no reverse of fortune can destroy; they are what a man puts into his *brain* — *knowledge*; and into his *hands* — *skill*."

"MUST we call back the men from the vineyard of God?"

Shall we fail to trace footsteps the martyrs have trod?

Shall we rest in our luxury, heedless of cries From agonized heathen — of heartbroken sighs?

"Must we cry the word 'Halt!' to soldiers awaiting?"

Must we tell them to stop, in measured tones stating

That money is wanting, that heathen must die —

That still in their misery our brothers must lie?"

Home and School Association

Symposium on Co-operation Between the Home and the School

FRANCES FRY

(These questions and answers should be given out some time before the meeting. When the question is asked by the leader, the answer may be read or given by the person called upon. In any case let the answer be discussed. Leader must have a list of the questions in hand.)

1. *What is co-operation?*

Co-operation is the harmonious working together of parents and teachers as do the parts of a well-oiled, well-regulated machine. Before intelligent co-operation can be secured, a sympathetic understanding must exist. First, parents should be sure that the teacher's problem in dealing with each individual child is thoroughly understood. Then may the parents believe that the children's best interests are uppermost in the teacher's heart in every step that he takes. May the parents stand by the teacher with their counsel, their sympathy, and their prayers. Of course it is understood that the co-operative parent will never question the teacher's work or his motives before the children. Neither will he bury criticism in his heart, for the wise parent knows that his child will discover a spirit of criticism, though it may never find expression in words. The co-operative parent goes to the teacher, takes him by the hand, and says, "If your plan is right, I want a better understanding that I may fully co-operate with your plan. If it is not right, we must together discover what is right, and then stand together." This is co-operation.

2. *How shall disobedience be checked?*

As a rule, a child disobeys because he thinks he can; and he thinks he can because there are times when his disobedience is overlooked. First, we en-

deavor to make sure that every requirement is fully understood. Then in no case is disobedience overlooked. When the child is conscious of the fact that we observed and seriously noted his irregularity, his inclination to disobey is to a large extent checked. He concludes that we meant what we said. In case punishment becomes necessary, certain privileges are temporarily suspended until the child realizes that obedience is the price that he must pay for liberty and the pursuit of happiness.

3. *How shall failure to meet daily assignments be checked?*

A student who is not meeting the requirements in his daily work should be made to understand that the responsibility is with him. He must understand that it is only as he keeps up with each day's assignments that he may become a candidate for promotion. His success is measured by each day's effort. If, after encouragement and special help, the child is still unwilling to put forth the effort that he should, the matter should then be referred to the parents. In counsel with them, the teacher should then proceed to use needed measures. As a rule, no child should be permitted to leave school until every assignment for the day is in. Some teachers require a written assignment of every lesson in which the child was unable to give an oral recitation. In the upper grades, children should not be permitted to continue in classes in which they are not keeping up with the required work.

4. *What punishments should be used?*

The nature of the offense and the temperament of the child should determine the punishment used. If a child is continually abusing schoolroom privileges, these privileges should be denied him. A privilege abused is a privilege lost. If a child insists on playing when he

should be working, his daily assignments should be increased, for evidently he does not have enough to do. In case of minor irregularities that are the result of thoughtlessness, a searching heart-to-heart talk after school, in which the teacher manifests kindness and firmness, is far more effective than the open reproof.

If the child is not meeting the requirements of the school in conduct, he is not entitled to a recommendation from that school in terms of credit. Conduct is everything, and he who fails in conduct cannot be considered a success in any undertaking. No school or institution is required to issue credits to students who are not meeting the requirements in conduct. As long as students who are failing in conduct know that they will be given the same consideration in the matter of credit as students who are succeeding, they are going to continue their misdemeanors. Such a course only invites the student to continue his irregularities. By withholding credits, many a student has been aroused to serious and determined activity. Our children need waking up just as we do, and that parent or teacher is cruel who is afraid to take measures that will break the spell of indifference.

Oftentimes misdemeanors are the result of surplus energy that has no outlet. Therefore manual labor will prove in some cases most effective as a corrective measure.

Whispering in school, as a rule, is the teacher's greatest problem. Many precious moments are lost in this way, which must eventually be accounted for. The teacher cannot punish herself with the child in keeping him in night after night to make up time lost in whispering. She may use a far more effective measure, however, in giving the child to understand that time lost in whispering will prevent the teacher's signing at the end of the year a certificate indicating that the year's requirements have been met. When the children understand the situation, incessant corrective measures of various types are unnecessary, and the

whispering habit is under control. A few punishments that thoroughly conquer the child and enable him to grip himself, are far better than minor punishments that must be repeated again and again, and that each time widen the gulf between the child and the teacher.

5. Should corporal punishment ever be used?

Corporal punishment should be used only in extreme cases, after every other measure has failed. A good sound thrashing works a wonderful transformation in some cases; in others it is ruinous. The nervous and the physical condition of the child must be taken into consideration before corporal punishment is administered; also the nervous and physical condition of the one who is administering the punishment. Corporal punishment accomplishes but little when given in a nervous, irritated spirit. After earnest consideration and prayer with the child over the situation, corporal punishment administered in love and calmness will help "save the child."

6. How should cheating be dealt with in our schools?

In some cases children cheat, not because they are dishonest, but because the temptation for the moment is greater than they can withstand. Until the habits are established and the ideals defined, we must be careful as far as possible to remove any temptation to cheat in the schoolroom. In case a child cheats in an examination or a lesson, he has earned no credit, and therefore he is entitled to none. A re-examination will depend entirely upon the child's attitude and behavior up until the close of the year. A re-examination in a conference test must be arranged for with the conference. Much may be accomplished in morning exercises in establishing ideals of honesty and fairness.

7. How shall the prevailing spirit of irreverence be checked?

Irreverence is the sin of the age. It must be checked, or we shall lose our children. The Lord has given definite instruction along this line, with which

our children should be familiar. It is not force, but education, which will prove most effective in overcoming this tendency. Such a strong spirit may be created against this sin that the element in school that is tempted to be irreverent will be ashamed to continue in that course. The teacher should never begin prayer until she is sure that all eyes are closed, hands folded, and the children in readiness to come into the audience chamber of God. It should be understood that the children who are not strong enough to be quiet and reverent during religious exercises, will be expected to come to the front and kneel beside the teacher during prayer, not because there is any desire to expose the child, but in order to protect him from a sin that will separate him from God. There must be a strong, sure work accomplished in the home in connection with this effort in the school to establish ideals of reverence, or the cause will be hopelessly hindered. Parents and teachers working together can overcome this distressing tendency, for God is for us.

8. *Why do children appear to have more trouble in church school than in public school?*

Some children appear to have more trouble in church school than in public school because church school ideals are higher than public school ideals. Therefore, more is expected of students enrolled in our schools than is expected of students enrolled in public schools. Since standards are higher, greater effort is required. A failure to recognize this, makes the public school pupil conspicuous in church school. Then, too, there are habits and ideals that have been formed in public school that are responsible for the pupil's trouble in church school, and not conditions which exist in church school, as is often imagined by the parent. We know that the enemy is working against the children enrolled in our church schools, with a determined spirit to overthrow them, and instead of amazement and surprise, earnest determination should possess us.

9. *To what extent does the parents' attitude influence the children?*

The children are the reflectors of the parents' attitude in the home. Some parents are sure that they never speak against the teacher in the children's presence, and we do not doubt their sincerity in the matter. We all know that the children are influenced by the slightest attitude on our part. The very expression of our faces influences them for or against the teacher or the situation in hand.

The parents are not by any means to be held responsible for the child's misdemeanors, but the attitude of the child in the misdemeanor is a reflection of the parents' attitude toward the teacher. It is the spirit manifested far more than the offense committed, that is the teacher's problem. God help us to believe in our teachers, for only in this way can they reach our children.

10. *What is the teacher's responsibility to the parent?*

The teacher's responsibility to the parent is to hold his child to his best efforts in every assignment, to keep him busy, to refuse to allow him to play and throw away his time. The teacher is true to his trust only as he strives daily to find that avenue of approach to the heart of every child. The teacher who loves the children sincerely and genuinely, best serves the parent.

11. *How should the teacher co-operate with the homes?*

The teacher should co-operate with the homes by notifying parents of any serious irregularity in deportment and of failure on the part of pupils to keep up with daily assignments. The teacher will require written excuses in case of absence and tardiness. The teacher will visit the homes, and seek to know the parents and the homes of the children committed to his care. The teacher does not know the child if he does not know the home and the parent.

12. *What course should be pursued when questions arise concerning the work?*

(Concluded on page 29)

YOUNG MOTHERS

"Our Husbands Are Helping"

DON'T you wish you had been there? It was in Edendale, which is near Glendale, which is near Los Angeles, which is near Paradise—and there you are back where you started. Let's go in.

The Edendale Young Mothers' Society is staging a Promotion Program (that's what I'd call it) in the auditorium of the Glendale Academy, which is backed up in a woodsy glen below the hills just outside Glendale—and that's Edendale.

On entering the door, we are met by the leader of the society, Mrs. E. H. Howland, who, in giving us some idea of the program to follow, remarks, "Our husbands and children are helping us with the program."

Now I call that interesting news. The children, of course, are always helping, but when you get the husbands to helping, you've done something. Do you know, I suspect that it was Mrs. Bates' canny idea at the very first, when she insisted on having a Young Mothers' Society instead of a Young Parents' Society, that the only way we'd ever get the husbands would be to leave them out—and then watch them follow their wives. The eternal boy, you know: he can't be invited; he's got to invite himself.

Anyway, it's a pleasure to announce that not in Edendale only, but all over the land, there are dozens of husbands, scores, I guess hundreds, who are studying with their wives, either firsthand or secondhand, the principles and the suggestions on child training and home-making which are coming right along in the Mothers' Lessons. And truly they are Fathers' Lessons as well. More than one father has remarked to me, not only that he thought the Young Mothers' Society the greatest thing the church has ever started, but that he himself was getting

to be a better father from the study of the lessons.

Well, the fathers were helping. Literally true! Look, and you'll see more than one masculine pair of arms in the audience wrapped around a bundle of baby, and guaranteed to function till the program is through. And now that the program is beginning, you observe something else about husbands' helping. For instance, before the mothers are able to get in anything more than a piano solo, here comes upon the platform a strapping quartet of fathers, singing a lullaby—at least you suspect it was meant for a lullaby. And they help to close the program, too, in a beautifully presented home scene illustrating family worship; for father is "the priest of the family."

Of course the fathers are only helping: the main works are the mothers,—and the little cogs the children that enmesh with their lives. Every dialogue, illustrating some phase of home life, is original with these mothers; and with the children present, you get enlivening scenes of what it means to establish system in the home, to occupy Sabbath afternoon aright, to talk and listen and work and play and instruct and worship. Here's a mother telling her children some stories, while the baby squirms around on a blanket at her feet; and at eight o'clock at night, I say that baby, kept out of bed, is some cherub to let his mother talk at all. And *such* story-telling! That wasn't the only baby, either; for a little later a recitation comes on from a mother with her little year-and-a-half-old standing by her side and taking half the applause. (Oh, yes, father had the twin!)

That Edendale Society have almost reached the one hundred per cent mark in their membership. By this time, after

that program, I suppose they have quite reached it. Anybody who would stay out after that demonstration can scarcely be a mother. And the husbands keep on helping.

As a matter of fact, I wasn't there; but Mrs. Bates was, and she has written me so graphically about it that I have seen it myself, and I hope you have. Because the exact program may be helpfully suggestive to you in your home demonstrations, I will attach it below.

A. W. S.

PROGRAM

Given by Young Mothers' Society of
Edendale, July 15, 1924

| | |
|--|-----------------------------|
| Piano Solo | Mrs. W. L. Ackerson |
| Invocation | Elder E. C. Silsbee |
| Music | Male Quartet |
| Remarks | Mrs. E. H. Howland |
| Welcome | Louise Voth |
| Home Topics | Dialogue |
| The Divided Gift | Mrs. E. H. Howland |
| Chums | Donald Adkins |
| Bird Song | Children |
| A Bunch of Keys | Helen Springsteel |
| His Pa | Howard Silsbee |
| Sabbath Afternoon | Dialogue |
| If Mother Knew | Hubert Gibson |
| Quartet | Ashbaugh Brothers |
| Monologue | Mrs. R. Lindholm |
| Send the Children to Bed with a Kiss | Mrs. W. King |
| Duet | Mmes. Ackerson and Lindholm |
| Reading | Mrs. A. Drake |
| Evening Worship | Dialogue |

I Ask but This of Thee

DOROTHY ANDERSON

LEST through the years Thy will may never be
That baby arms around my neck should twine,
Nor that I hold myself in fealty
To soft, rose-petaled fingers curled in mine,
Nor press a drowsy head down on my breast
And watch wide, starry eyes close sleepily,
Nor feel a little, trusting limpness rest
Within my arms, I ask but this of Thee:

O Lord, grant me a mother's heart, that I
May see the little, wistful child look out
Through grown-up eyes; wisdom to know the
why
Of straying steps, and fear, and fault, and
doubt;
Hands strong to soothe and give firm comfort to
All those who touch them seeking aught
of me;
And patient love, which holds each day anew
Faith in Thy children, Lord, through faith in
Thee.

Symposium on Co-operation Between the Home and the School

(Concluded from page 27)

In case of any question regarding the spirit or the work of the school, the co-operative parent, the Christian parent, will see the teacher, and in a kind, frank manner talk over the situation. Parents who do not follow this plan, but talk of their criticism to each other, are sowing seeds of discontent and working against the best interests of their children. While some do not talk their criticism to others, they hold in their hearts a feeling of disappointment. This is also unkind and unfair. Our teachers need help. We need help. It is only as we help each other and press together that we are true and loyal in the common trust that is ours. Parents and teachers who will go to each other for counsel and prayer from time to time are friends to the cause of Christian education and to the boys and girls.

Home and School Association

Suggestive Program, October, 1924

OPENING SONG: "Christ in Song," No. 416.

Prayer.

Secretary's Report.

Roll Call.

Collection of Ten-cent Fee.

Song: No. 499.

Parents' Reading Course:

"The Real Home" and "Knowing Birds Through Stories." (Have these books read chapter by chapter or presented topically to the association at each meeting.)

Symposium: Co-operation Between the Home and the School.

"Let parents and teachers take hold of the work together." "The teachers in the home and the teachers in the school should have a sympathetic understanding of one another's work."—"Counsels to Teachers," pp. 156, 157.

Association Business.

Reports: Teachers, Visiting Committee, Other Committees.

Assignment of Work.

Appointment of Visiting Committee.

Closing Song: No. 506.

Benediction.

FEAR God and work hard.—*David Livingstone.*

I WAS WONDERING

And So I Thought I'd Ask You

Should children be encouraged who are already over-demonstrative in their affections, or should they be checked to the extent of having a spinal column?

There are children who are too demonstrative; but on the other hand, there are many more people who are lacking in proper manifestation of love. When a jellyfish and a ramrod meet, which would you modify?

If you will give me a well-balanced person who loves children and is not afraid to show it, then I will answer that such a person may use his sound judgment to control the demonstrations of affection in a neurotic child. But there will likely be necessary a physical examination and some medical treatment.

Do you think it proper to encourage a child's imagination when playing,—a child with a wonderful imagination?

I should think a child with a "wonderful" imagination would not need to be encouraged to exercise it. But should he be discouraged? No; for the attempted repression will only close the avenue of sympathy and expression between child and parent, while the fantasies go on. The imagination may be directed by the parent into wholesome channels of thought and play, and possibly this is what the questioner means by encouragement. Imagination is a precious gift, which may be made of great value to the world. The parent, by entering into the spirit of the child's imaginations and playing with him, can guide the thoughts aright.

It may be found necessary, as the child grows older (five to ten), to establish in his mind a distinct boundary between fact and fancy. "Oh, that was a great play-story, wasn't it? Now I'll tell you just what did happen."

Another very important principle is to keep the child adequately employed in practical things. Helping mother in the garden is the very best antidote to building castles-in-Spain. The child's imagination may illumine his work and make it a joy, but the results are never fantastic. His imagination is stimulated by the wonderful tale of what will come out of little brown seeds, but he has to wait in patience for the growth and fruitage, and the results are normal. He will find that he cannot grow a sugar bush or a candy store by planting a gumdrop. His beans never grow up into heaven nor into an ogre's kingdom.

And so in all practical work. He may build him an airplane out of a box, an oil can, and some gunny sacks, and he may imagine himself in it flying through the heavens; but he is always on the ground when dinnertime comes. He may imagine the beginning of a Rockefeller fortune in his setting of eggs, but experience teaches him that he has to reckon with weather and weasels and market vagaries in becoming a chicken millionaire. The child who is given a chance to be busy about practical things, and who has the sympathetic companionship of his father and mother, will not be injured by the most bountiful gift of imagination that God ever bestows.

If You're Sorry, Say So

(Concluded from page 17)

of harshness nor thrive in the arid atmosphere of unconfessed wrong-doing! You cannot train your children for heaven unless you show the spirit of heaven's meekness, contrition, and love. If you're sorry, say so.

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|--|---------------|
| Colorado Springs Conventoin Report | \$1.00 |
| "Successful Teaching in Rural Schools," by Pitmann ... | 1.35 |
| <i>Home and School</i> (per year) | 1.50 |
| Total | <u>\$3.85</u> |

Course B, No. 14

(Teachers of three years' or less experience)

| | |
|--|---------------|
| Colorado Springs Convention Report | \$1.00 |
| "Practical Problems of the School," by Waits | 1.70 |
| <i>Home and School</i> (per year) | 1.50 |
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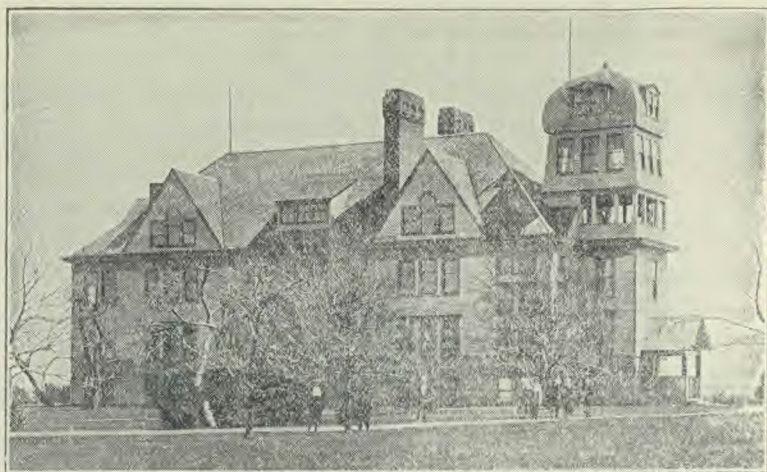
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