

# HOME and SCHOOL

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# HOME AND SCHOOL

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# "You Fix It, Daddy"

G. G. BROWN

HE is two years and two months old — our little boy. We call him George for short, but his full name is George Gearhardt Brown, Jr.

George is perhaps no more active and bright than the average boy of his age, but his mother can be pardoned, I'm sure, if she thinks he is! This, perhaps, is the privilege of all parents; at least it is almost the universal failing in the parent caste. No one who has not had the pleasure of picking up after the little storm has passed through the *patio*, or mending the wrecks of the playthings left in the wake of the storm, can appreciate the heading of this story.

I had no more than returned from a trip extending from San Luis Potosi, Mexico, to San Pedro Sula, Honduras, which lasted about five weeks, than George began to bring me his playthings, with the instruction, "You fix it, daddy."

"But how can daddy fix it?" I questioned.

"You fix it, daddy." There was no question as to the *how*, only the urgent need in the matter, with him. There was his engine with a rusty spring and half the cow-catcher broken, his mamma-doll had become dumb, the train track was generally wrecked, the wheels of his cart were wobbly the harmonica wouldn't "moo-sik," the cars of his train were wrecked, and about everything else was in like condition. There was only one remedy,— "You fix it, daddy."

And daddy started to fix things. He has a mysterious box. In this box are a great many "things." There are screw drivers,

saws, files, hammers hatchets, pliers, nails, bolts, and other things usually comprehended in a tool chest. In this box the boy is not allowed to play. This is dad's special realm, and is padlocked. Here are the fixings for broken toys and other things about the house. From this magic box come many of the "miraculous" cures and fixings for a little boy's toys. Just about the time his daddy begins to fix things, the little boy comes along saying, "George fix it, too." But George's fixing is what caused dad all the present work. Nevertheless, two-year-olds do not understand "cause and effect," so he must be permitted to try his hand at the fixing. He does, but it is not fixed. Pretty soon he returns the wreck, "You fix it, daddy." Then daddy goes to work again.

This is not altogether unlike grown folks. We ruin a great many of our plans and efforts. We come to the place where we must look for some one to





“fix” things. We learn of a Father in heaven, and invite Him to our homes, bringing our troubles to Him. He has also a mysterious chest—a storehouse that prayer unlocks. In this are the “tools” to work any kind of miracle or wonder—most mysterious and inexplicable to us, but perfectly natural and everyday occurrences with Him. When He begins to fix things for us, we some-

times begin to intermeddle. He knows we will spoil the job, but somehow He is patient and lets us spoil it all over again. Then He begins anew to repair.

I am glad I have a tool chest and a little boy who breaks his toys and comes to me with confidence, expecting me to fix them. I have learned a great lesson from George and his plea: “You fix it, daddy.”

## The Social Life of the Home—No 6 Hospitality

ELIZABETH RUSSELL

Don't you think the subject we have chosen, that of hospitality, is peculiarly appropriate for this season of the year? Doesn't Thanksgiving always seem associated with hospitality to you? The first Thanksgiving Day was one of receiving and giving hospitality on the part of the Indians and the Pilgrims.

Of course we have touched on this subject indirectly in some of our preceding articles, but this time we want to consider it alone. Being hospitable is defined as “the act of entertaining strangers or guests with generous kindness.” Surely that is a principle we want to inculcate in our children, both by precept and by example.

An increasing number, even among our people, seem to feel they cannot afford to be hospitable because of the expense involved. That idea belies the very principle of hospitality. Do you remember these oft-quoted lines from “The Vision of Sir Launfal”?

“The holy supper is kept, indeed,  
In whatso we share with another's need:  
Not what we give, but what we share,  
For the gift without the giver is bare;  
Who gives himself with his alms feeds three,  
Himself, his hungering neighbor, and Me.”

In “The Ministry of Healing,” pages 352-354, we are told:

“The mission of the home extends beyond its own members. The Christian home is to be an object lesson, illustrating the excellence of the true principles of life. Such an illustration will be a power for good in the world. Far more powerful than any sermon that can be preached

is the influence of a true home upon human hearts and lives. As the youth go out from such a home, the lessons they have learned are imparted. Nobler principles of life are introduced into other households, and an uplifting influence works in the community.

“There are many others to whom we might make our homes a blessing. Our social entertainments should not be governed by the dictates of worldly custom, but by the Spirit of Christ and the teaching of His Word. The Israelites, in all their festivities, included the poor, the stranger, and the Levite, who was both the assistant of the priest in the sanctuary, and a religious teacher and missionary. These were regarded as the guests of the people, to share their hospitality on all occasions of social and religious rejoicing, and to be tenderly cared for in sickness or in need. It is such as these whom we should make welcome to our homes. . . .

“When thou makest a dinner or a supper,” Christ says, “call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.”

“These are guests whom it will lay on you no great burden to receive. You will not need to provide for them elaborate or expensive entertainment. You will need to make no effort at display. The warmth of a genial welcome, a place at your fireside, a seat at your home table, the privilege of sharing the blessing of the hour of prayer, would to many of these be like a glimpse of heaven.”

The latter part of this quotation deserves special emphasis. I recall one instance of a boy who always lingered about a certain Adventist home.



Finally the father said, "Why does Tommy always manage to come in just before we are to have worship? Doesn't he know enough to stay at home?" The father had spoken rather petulantly. One of the children quickly defended him. "Why, papa," he exclaimed, "Tommy told me he liked to come in here when we were having worship, because they never pray at his house!"

"Our homes should be a place of refuge for the tempted youth."—*The Ministry of Healing*, p. 354.

Immediately after becoming an Adventist I went to work at the Pacific Press. Of course I was lonesome and homesick at first. Added to that, some of my dearest friends had been refused permission by their parents to see me or correspond with me because I had embraced the Adventist faith. On Sabbath, when I had more time to myself, I did feel lonesome. I shall never forget one girl who invited me to her home. Nina's hospitality was just what I needed. That afternoon the people where she roomed invited us down to a Bible study. That Sabbath has long remained in my mind as one of the most pleasant I ever spent.

How much more often might this be done, and how much more might be accomplished for the cause of God through Christian hospitality! But what has this to do with recreation, do you ask? Surely recreation includes

the giving and receiving of hospitality. This Thanksgiving season, then, let our recreation include recreation through hospitality to others.

#### Suggestions for November

Sometime this month, perhaps on a Sabbath afternoon, let us study with the children some of the examples and illustrations of hospitality given in the Bible. Then let us talk with them about some of those who are especially interested in the truth who have not accepted it, or some old person, or whoever it may be in our community who would be helped by our hospitality. And we must not forget those who are alone in the truth. Follow this up with some actual instances of helpfulness.

Why not have a Thanksgiving party for the children this month? From the deacon or deaconess of the church you can secure the name of some family whom your children and perhaps the members of their Sabbath school class can help provide with a Thanksgiving dinner. Maybe you could even go outside the church, and through some local organization secure the name of some deserving family, and by just such tangible help and practical Christianity, interest them in the truth.

"A LEADER is one who knows the way, can keep ahead, and cause others to follow."





# What Results Do We Want to Get?\*

## What Are the Objectives of Christian Education?

MILTON ROBISON

"OUR ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursual of a certain course of study," but it must include this. "It means more than a preparation for the life that now is," although by no means should we interpret this to mean that education should ignore the life that now is. "It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It *prepares* the student for the joy of service in this world, and for the higher joy of wider service in the world to come."

Education must be a living thing. "The *greatest care* should be taken in the education of youth to so vary the manner of instruction as to call forth the high and noble powers of the mind."

Education centers around the essential "wants of the mind" (soul), and the "developing intellect."

*Training and education* are both to be recognized and combined in the school. Education comprehends the *practice* of temperance, self-control, godliness, brotherly kindness, and love to God and to one another.

As I think of the topic assigned me and try to put into a definite statement just what result we seek, I find I have a vision something like Ezekiel's,—a number of wheels intersecting one another, and each having a distinct motion of its own, giving at first the idea of confusion, but I thank God that in reality they all move in perfect unison and as a whole make a perfect thing.

Our first and highest objective is *character*.

"True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character. The world does not so much need men of great intellect as of noble character. It needs men in whom ability is controlled by steadfast principle."—*Education*, page 225.

"The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for right though the heavens fall."—*Id.*, p. 57.

Since true education does not ignore scientific knowledge and literary acquirement, these must be considered in our objectives.

All that man has been able to build up in the way of human knowledge, and all that God has intrusted to him through revelation, becomes the social heritage of the children. It is the great function of education to cause the child to come into his inheritance as rapidly as he is capable of receiving it, and in the most efficient and effective manner. Parents and teachers are the administrators of the estate, and it is our problem to know how to distribute this vast wealth so it will afford the greatest benefit.

It is a great mistake to be so concerned with this phase of education that there is a failure to realize that the child must develop a character and build up ideals and standards that will make him a worthy heir who will strive to carry out the will of his God. Intellectual attainments without character development will not be a blessing, but a curse, just the same as material riches will ruin the youth who does not know how to use them in the right way.

\* Paper presented at the Normal Directors' Council, held at Berrien Springs, Mich., August 12 to September 1.



The schools must function as institutions where these results may be secured; where the child may be made acquainted with the tools of learning, with knowledge in its present state, and at the same time perfect such a character that he will be capable of using the tools for right ends.

Is there one of us here who does not know and believe what has been presented, or who is not already fully pledged to the program for which it calls,—the establishment of Christian schools? It cannot be hoped, then, in this paper to bring something new before us, but rather to stir up our pure minds by way of remembrance, and to raise the question, Are we getting results?

The topic assigned for this hour is, "What Results Do We Want?" We want results that are in keeping with our aims, but we do want the *results*. This makes me think of a sign in a print shop—"Accuracy first, then speed, but speed."

Proper objectives clearly defined first, then results, but results.

That our church schools have filled a very important place in the work of our denomination, is incontrovertible, and we have much reason to be grateful for the degree of success that has attended the efforts of our faithful Christian teachers.

I do believe, however, that this should not keep us from following the Bible injunction found in 2 Corinthians 13:5:

"Examine yourselves, whether ye be in the faith; prove your own selves."

Or that found in the first chapter of Haggai:

"Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. . . . Consider your ways. . . . Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of Mine house that is waste, and ye run every man unto his own house."

Is it possible that this may be our experience in our educational work? that God is saying to us, "You should consider your ways, examine yourselves, and see if you are getting the results that you look for and claim as a natural outcome"?

Are we actually getting the results that we should for the effort put forth? Have the children received, after eight years in the elementary school, what they really should have received? Have they the characters? Have they the tools? Have they the materials that we would be justified in expecting? Are our academic graduates in possession of their share of the heritage? Have they learned to think and work as they should? Would we be satisfied with similar results in *other* lines after eight or twelve years of effort?

Will you not agree with me that it does seem to be true that a great deal of the work done in our schools does not bring the results that we might reasonably expect, and that others might justly demand of the schools? As educators we must face this issue squarely, and if possible find some way to train prospective teachers so they will get more uniformly adequate results.

At this council we should make a careful study of every phase of the teaching work, and conscientiously ask whether or not it is really productive of the results we want. We must redefine our aims, and then carefully check for results.

It may not be amiss for me to mention a few points that may be considered further in other papers. Thoroughness is a thing we need to consider as essential. It seems that we Americans have developed a hasty once-over spirit, and that we fall far short of building solidly and well. There is too much of the *cheap* California bungalow type of work being done in the schools as well as in other activities. "Buy a Ford and spend the difference," may possibly be based on this same philosophy of "get by today." Degrees and grades have come to indicate ground



covered rather than present skill and accomplishments, and the get-rich-quick attitude seems to influence much of the work done in the schools. Because of a general consciousness that the schools were not functioning properly, and as a direct result of the conditions as revealed by the use of standard education tests and measurements, there is a very definite effort being made in the public schools to do more thorough work, even if it necessitates cutting down and eliminating subject matter.

To some extent, at least, the schools have been satisfied with merely teaching school, and have not been putting sufficient stress on results.

If children do not read, spell, write, speak, or figure well after they have been taught for eight or even twelve years by those who profess to teach them these things, something is wrong; and can we say that that something is the child? The problems of teaching may vary with the different children at different times in different communities; but it is the business of the teacher and the school to do what they profess to do, or admit their inability.

Is that too strong a statement? I have come to the place where I believe that we as normal teachers must sense the responsibility that rests on the schools, and so train the prospective

teachers that they will be actually efficient. This may call for some radical changes of some kind, but if we are not getting results, we should make changes. Why continue along old lines, or possibly along new lines, that are failing to accomplish what we hoped?

The college is inclined to blame the academy, and the academy the church school, and the grammar-grade teacher the primary teacher. It is true that the work in the primary grades may be faulty, but it is my opinion that on the whole the best teaching is being done in these grades, and that a present problem for our normals is not only how to train better primary teachers, but how to train teachers who are capable of doing work in the grammar and academic grades that will perfect what was begun in the primary.

We shall have to consider methods, theory, textbooks, courses of study, and other things that present themselves, as we consider our ways, and as far as possible, without prejudice examine ourselves. May God help us to direct our work in such a way that we shall not lose sight of the great objectives of Christian education, and that we shall be willing and able to work at all times so that we shall actually reach those objectives, and reap the reward of faithful service in the cause of true education.



AT THE NORMAL DIRECTORS' COUNCIL



# Things That Defeat Us in Getting the Results We Want\*

B. B. DAVIS

WITHOUT disparaging the excellent results we are now getting in our work, or reflecting on the efforts of any individual, may we not in the light of the earnest call already made at this council,—to examine ourselves,—consider together impartially some of the factors that may in some degree be retarding our work? I wish to deal with this topic, which is entirely negative, under two main headings; namely, things within the department itself that defeat us in our work, and things without the department that hinder us in the accomplishment of our most cherished hopes.

Under the first topic it is proper that we should begin at home. By this I mean that we as teachers must consider ourselves as one of the chief hindrances to our own success. Are we sure there is not a lack of spiritual vision now as compared with that of the pioneers in this message? May it not be that in our eagerness to meet worldly standards for ourselves and for our students, in our desire to perfect courses and prepare textbooks, in the preparation of blanks, etc., we have confused means with ends, and failed to make first things first? In the earlier days, when we were less encumbered with the impediments of the profession, was it not easier than it is today to remember that the main purpose of all our work was the conversion of our students? Then the problems of salary and of location of labor were not matters of vital consideration.

All these things and many others deserve their proper consideration in our efforts to do our best work; but surely the privilege of service in God's cause will be counted by the Christian teacher

as of more value than any temporal advantage that may accrue unto himself. In "Counsels to Teachers," page 522, concerning our teachers we read,

"Let them not live for self, for worldly purposes, withholding themselves from full consecration to God's service. Let them give themselves, body, soul, and spirit, to God, to be used by Him in saving souls."

We need constantly to pray God to enlarge our vision of heavenly things, and of our personal relationship to the work He has so graciously committed unto us.

We are living in an age of lowered standards generally. Standards of home life, standards of the church, standards of the school, standards of society, are not on the high spiritual plane they once were. We as leaders — as teachers — are in constant danger lest we be torn from the sure foundation, Jesus Christ and Him crucified. Some of us, I fear, do not spend as much time in earnest, heart-searching prayer as we once did. A degree of success may bring with it an assurance of self-sufficiency that may be disastrous to spiritual life and advancement. Are we sure that Christ occupies the throne of our hearts, and that daily we lay all our plans at His feet, to be carried out or to be discarded as He may direct by His Holy Spirit?

## Tell the Joy of Service

Is this life in Christ so precious and so vital to us personally that we cannot refrain from telling our students the cause of our joy and thanksgiving? Are they able to see in our lives the outworking of the Holy Spirit? Do they feel when in our presence a desire to do only those things that are truly Christian? They should. They should feel that we are so near to God that we

\* Paper read at the Normal Directors' Council.  
November, 1924



can help them in their struggles with doubts and fears such as have not harassed our young people in any preceding generation. May we not also be so close to God that His Holy Spirit will speak to us and tell us that Mr. Blank needs a word of encouragement today? We meant to talk and to pray with our students this year more than we did last. But did we? Do we know our students outside of class, where frequently they get the impression that we are reserved and too busy or overworked to have time for their problems?

"Teachers often fail of coming sufficiently into social relation with their pupils."—"Education," p. 230.

On page 212 we read the familiar but oft-neglected words:

"In lines of recreation for the student, the best results will be attained through the personal co-operation of the teacher. The true teacher can impart to his pupils few gifts so valuable as his *own* companionship. It is true of men and women, and how much more of youth and children, that only as we come in touch through sympathy can we understand them; and we need to understand in order most effectively to benefit. To strengthen the tie of sympathy between teacher and student there are few means that count so much as pleasant association together outside the schoolroom. In some schools the teacher is always with his pupils in their hours of recreation. He unites in their pursuits, accompanies them in their excursions, and seems to make himself one with them. Well would it be for our schools were this practice more generally followed. The sacrifice demanded of the teacher would be great, but he would reap a *rich* reward."

The quotation itself implies that we are withholding *ourselves* from our students when our instruction is that we should devote to their service for their salvation, our bodies, our souls, our spirits. If we as teachers actually played more with our students, would the Lord not add unto us health and length of days? If we lived with our students instead of merely for them, would they not give us the very confidences that are withheld when we do not do this?

Everywhere in the Scriptures we are exhorted to give praise and glory unto God's name. Praise His name, "for He is good; for His mercy endureth for-

ever." Do we come to class with praises upon our lips? Do we ever say to our classes, "I know this isn't directly in our assignment, but I *must* tell you what great blessings God has given me today"? Do we ever draw our students out to tell what blessings God has given them? In other words, is our religious experience choked down to die for lack of expression, or is it fanned into a brighter flame by its full and free and natural expression? Do our students *know* that our lives are given a living sacrifice to our heavenly Father? What we say to our students carries no weight, no conviction, unless our daily walk before them accords with what we say. Do we *lead* our students to Christ, or just merely point to the signboard and say, "If you follow this road, you will finally reach the desired destination," and then turn to our common occupation of teaching?

We lack enthusiasm oftentimes in our teaching. We do not impress our students with the *reality* of what we teach. When we have such a rich storehouse from which to draw, what a pity that we do not put more of the spirit of the Master into our teaching! "He taught as one having authority," and not as one having gone to college.

#### Our Relation to Others

Much more of self-examination in our relation to our students might be profitable to us; but let us consider now our relations to each other in a professional way. Our department needs unification; we are working too much as individual units, unrelated. We do not feel otherwise than solicitously sympathetic with our overworked and tired general workers; but the normal directors bear the same relationship to them that our students do to us. We work along year after year with no one from the department with his years of experience to come to help us. Many times in our hearts we cry out, "Oh, if some one could come and stay with us long enough to understand our problems and counsel with us!"



Normal directors are but human after all. We know that with the few who are all but crushed under the weight of responsibility it is a physical impossibility for them to come to us. But in view of the importance of the work of our department, ought we not, must we not, send up a plea from this council so heart-rending that there may be enough help in the General department so that at least once in five or ten years some one may be sent to study our local problems with us? We resort to correspondence, of course, but that cannot meet our most vital need—the personal touch of those who are leading out in the work, and who frequently are the only ones with a world vision who can help us to look beyond our local problems that often befog the larger, clearer vision that we should have in preparing our students for a world-wide missionary campaign.

Then, too, these general men could put us in touch with the heart throbs of other departments. If we knew each other better, would we not love each other better? We have probably never been as a denomination so critically exacting of one another as we are today, at a period of the world's history when we need as never before to press together and to work together, shoulder to shoulder. We come to conventions such as this, and the chief advantage is that we meet each other personally and become acquainted. Then we go home for a period of years to become unacquainted again. Who or what shall keep us in helpful contact with one another and with the *world* vision that we must have to succeed in doing what God wants done at this time between conventions?

#### What Can We Do About It?

Among ourselves, also, can we not have a more completely perfected organization? We have our own section leader; but he, too, is burdened with many cares. Is there not some way of getting together the good experiments we are individually working out, and

letting others have the benefit of them before our next convention?

Not only within our department, but also outside of it are forces at work to defeat our purposes. The greatest of these is *indifference*, caused by lack of knowledge. Our college boards—all God-fearing men burdened down with many responsibilities—rush on a fast night train to the place of meeting, hurry through the agenda prepared by the chairman, all the time keeping one eye on the time-table, hoping they can slip away from the meeting a little early. How can we hold our board members, who make the regulations by which we must survive or perish, with us long enough to know us by name? If there could only be some way to get a hearing before our own legislature! How can it be done?

Our ministers generally are seemingly not conscious of the wonderful possibilities bound up in the youth of our denomination. We instinctively turn to the passage in 1 Kings 20:39, 40, which reads:

“As the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it.”

What can be done to arouse our ministry to join hands with us for the salvation of our children and youth?

Sometimes our field associates—the secretaries and superintendents—are men and women who have never taught church school, and do not have either the vision or the technical knowledge to be of any help to our church school teachers. May we not pass some recommendation here looking forward to a time when unqualified field workers may be transferred to other lines of work, where they are better qualified to serve the cause?

“Home” today is a word with very little meaning. Once it meant a haven



of refuge for tempted souls, including the children and young people. It was made precious by the morning and evening sacrifice around the family altar. I do not need to draw the sad picture for you of many so-called Seventh-day Adventist homes today. You know the conditions all too well. We as teachers cannot begin our work on a solid foundation of home training and Christian care. In many cases there has been no foundation laid except a worldly one. The child's heart has not been cultivated. Briers and weeds occupy the ground, and we must begin by rooting these out. This process hurts pride and selfish desire, and so we are brought into contact with the parents, who oppose instead of co-operating with us.

Many parents today desire for their children worldly advantages that are not good for them. They want their children to talk, to dress, and to be amused in the same way their neighbors' children are, so they will not be "odd." Instead of co-operating with the teachers of their children to implant in their souls Christian principles that will enable their sons and daughters to stand out as lights in their community, the parents allow their children to do what no Christian teacher can sanction. Thus is being neutralized much faithful work on the part of the teacher. Later these same young people from so-called Christian homes and from churches where there has been no church discipline for years, present themselves to us, after completing high school, to be trained as church school teachers — I mean such as are still nominally church members. They may come to us with finger rings and bobbed hair and the chewing-gum habit; and we are to make out of each in two short years, with a long vacation intervening, a model Christian teacher! Is it any wonder that we are faced with problems of wage, and placement, and the "easy school"? We are impelled to ask, Where is the old-time religion, the religion the pioneers of this denomination knew!

Teachers, we are the guardians of this sacred flame. Regardless of the many subtle and impertinent influences affecting our work from without, must we not come back day by day to examine our own attitude toward our own personal connection with the work of God? Can we keep the sacred flame alive until Jesus comes? We can, through Christ who strengthens us, one day, one hour, one moment at a time.

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### Rules for Killing the Church School

Do not visit the school.

If it is too wet or too dry, too hot or too cold, do not think of visiting the school.

Do not imagine that the teacher or the pupils are glad to see you come, for you might be conceited, you know.

Should you happen to visit the school, go to find fault.

Do not ever think of praying for the teacher or the school.

Do not encourage the teacher, but tell her faults to others. If you are pleased with the work she is doing, do not let her know it, for it might make her vain.

If the teacher does not visit your home as often as she should, treat her coldly. She has lots of time, and could come more often.

If the teacher punishes your child, take the child's part.

If the teacher makes a mistake, talk it over before the children.

In fact, if you want the school to succeed, try to run it.

Do not encourage the teacher in any way.—*Arranged from Central Union Outlook.*

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"ONLY by the continual improvement of the intellectual as well as the moral powers, can we hope to answer the purpose of our Creator."

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"UPRIGHT simplicity is the deepest wisdom, and perverse craft, the merest shallowness."



## “Until Morning”

AGNES LEWIS CAVINESS

It was the evening worship hour — sundown on Sabbath evening. We had sung and read, and now I was trying to help the children to pray intelligently. We talked of several things, several people. At last we talked of father — father who was away — who often is away.

“Poland,” I went on to say, “isn’t a nice place to be in. The hotels are wretched; the food isn’t very good. The people are unhappy. There are great numbers of priests. It is against the law to speak against the Pope. Sometimes our believers are put into prison; sometimes they are beaten. Foreigners are not liked in that country; the police watch them all the time they are there, to find out their business. So we must pray for father, that the good angels may care for him.”

Three pairs of big, solemn blue eyes gazed into mine when I finished.

We knelt to pray, and we all prayed — all four of us. When we arose, the biggest, solemnest, bluest eyes of all, looked into mine; a smile of complete contentment and repose spread over the chubby face.

“Now, mother! Now, mother, papa’s safe — all safe till morning, isn’t he?” And I told him, “Yes; all safe till morning,” praying, while I spoke, that his child faith might be mine; that I might take my cares to my heavenly Father and leave them there until the night is past and the great morning of His day dawns, “persuaded that He is able to keep that which I have committed unto Him against that day.”

## Closing Song

(Tune No. 318, “Christ in Song”)

MALINDA KODENBERG

WE thank Thee, heavenly Father,  
For lessons learned today.  
Now may Thy angels guard us  
Upon our homeward way.  
Help us to be like Jesus,  
Loving, and pure, and true,  
In every word that’s spoken,  
In thought and action too.

Then, when we reach our homes  
And parents fond and dear,  
May we be kind and helpful,  
Filling their hearts with cheer.  
Bless all Thy faithful children,  
At home and o’er the sea;  
And may we some day gather  
In that great school with Thee.





# The Story Circle



## The Maiden Martyr of the Solway

W. J. WILKINSON

THERE was once a time when Scotland and England were fighting almost continually. The king of England wanted to rule Scotland, and he wanted Scotland to accept his religious faith. If the king of England was Catholic, he demanded that Scotland turn Catholic; if he was an Episcopalian, it must be Episcopalian; if Presbyterian, it must be that.

Naturally this roused the Scottish people. Many did not believe in changing their religion whenever there was a new king. So these Scottish people would meet in the fields, instead of going to church. Soon the king's officers put a stop to these meetings, and after that, meetings had to be held in secret. These people agreed among themselves not to join the king's church, and because they made this agreement, or covenant, they came to be known as Covenanters.

It happened that one man by the name of Wilson joined the king's church in the days when the Covenanters were being hunted far and wide by the officers. Wilson had three children: Margaret, eighteen; Thomas, sixteen; and Agnes, thirteen. They did not agree with their father, but chose to cast their lot with the despised Covenanters. They would not go to church. The officers sought them, and they fled. Up hill and down dale they were pursued. Thomas managed to escape across the sea to Flanders. The two girls were at last caught and taken before the court.

Mr. Wilson came to the trial. He offered money to buy the freedom of his children. Agnes was allowed to go, but

Margaret, who was older, was not. The court said she was old enough to know what a wicked thing she had done in not conforming to the state religion. She was condemned to die, and was led away to prison. Her father was not allowed to comfort her, and so he took Agnes and went sorrowfully home.

All too soon came the day of execution. The people gathered in the streets to see the procession go by. The soldiers lined up at the door of the prison, their drawn swords flashing in the sunshine. Two prisoners were led out. One was an old lady, the other was Margaret. Were they afraid? Not they. The soldiers started down the street, and their prisoners walked along with heads erect, full of confidence in the God whom they had learned to love and serve. Their faces were pale but calm, as though they were going to worship instead of to their death. Down the street marched the soldiers. The people crowded into the street to see the strange procession, and fell back as the soldiers flashed their swords in their faces. Down to the seashore they marched, and the crowd followed with beating hearts and pitying eyes.

The tide had gone out. Far out on the beach, near the water's edge, a post had been set in the sand. Another one stood higher up on the beach. Reaching the first post, the leader of the soldiers dismounted from his horse and approached the women. The people crowded around. Would they give up their faith now, rather than be drowned? The officer read slowly to them the oath consisting of a promise to turn away from the Covenanters and never again go back to them. He paused. Would they take the oath?



“ Unless we have part with Christ’s dear servants, we have no part with Him. We cannot take the oath.” This was their answer.

The soldiers did not hesitate. They took the older woman first. Out they marched to the farther stake. They bound her hands. They chained her fast to the stake, and there they left her. And the tide came in.

Then they took Margaret. Up to the higher stake they went. They bound her hands. They chained her fast to the stake, looking out to sea so she could see the older lady as the tide covered her first. Then they left her. The coarse soldiers laughed as they sat down on the beach high above, where they could watch the sight. In came the tide. “Margaret will give in when she sees the old woman drown,” said one.

As near as the soldiers would let them, the crowd pressed down the shore. A woman’s voice cried out from the crowd: “O Margaret! my bonnie, bonnie Margaret! Give in, give in, my bonnie, and don’t drown. Give in and take the oath.” Then they listened. They heard her saying, “If God be for us, who can be against us?”

The tide had covered the older lady. The soldiers drew near Margaret. One said, “Come, take the test, and you are free.” Another said, “Margaret, say just, ‘God save the king.’” She replied, “God save the king, of His great grace,” but she would not take the oath.

The water rose to her knees. Margaret began to sing, “To Thee I lift my soul.”

“The tide flowed in, and rising to her throat,  
She sang no more, but lifted up her face;  
And there was glory over all the sky,  
And there was glory over all the sea—  
A flood of glory,—and the lifted face  
Swam in it till it bowed beneath the flood.  
Thus Scotland’s maiden martyr served her  
God.”



After painting by Sir J. E. Millais

THE MAIDEN MARTYR

### My Friend

I HAVE a friend who’s proved His worth;  
He’s everything to me.  
O could I draw aside the veil,  
And the loving Saviour see.

When the day seems dark and dreary  
And I cannot see my way,  
’Tis then I hear Him whispering,  
And listening hear Him say,

“Child, give Me thy burden,  
And place thy hand in Mine,  
And lay thy head upon My breast,  
And never more repine.

“Just let Me lead thee day by day,  
I’ve trod the way before;  
I know the tempter’s power,  
So let me fight your war.”

So making full surrender,  
I gave the Guide my hand;  
And now today I’m standing,  
My feet on firmer land.

So hand in hand we’re walking  
Each day, my Lord and I;  
We’re passing on to higher ground,  
And Satan we defy.

— Frank W. Daughenbaugh.





# EDITORIAL

## Let Us Give Thanks

It is well that a national holiday calls us by its name once a year to the giving of thanks. We are prone not to be courteous to God. Day by day we receive from His hand the bounties of life,— air, food, strength, liberty,— and we take them for granted. The more pious of us do render formal thanks. We “say grace” at the table, we have our children “say their prayers,” we hold family worship; and in all these exercises there is acknowledgment of God’s goodness. It may be sincere, it may be only customary.

Sincere thanksgiving is shown, not in studied phrase only, but in the spirit with which we live our life. Troubles are only comparative, and blessings always far outweigh them. Thanksgiving is the recognition of a balance on the credit side. Few of us have gone very hungry; few of us dress in rags; few of us but have some shelter over our heads. Wonderful life is ours. Let not the cares of life surcharge our hearts with their foolishness. Let us greet the gift of the morning’s sunlight with a burst of song. Let us serve, with the degree of strength that is ours, our fellow men and our God. Let us cast the mite of our lives into the treasury of human happiness. Let us give thanks.

## Is the Home Lost?

I HAVE just read an article in a well-known weekly that asks, “What is wrong with our children?” and after citing the great increase in lawlessness and violence, answers that the cause is that we have in our public schools no training for our children’s souls. Demanding separation of church and state affairs, we have with the creeds cast out

from the public school all moral, ethical, and religious instruction. The author argues for the inclusion in our public school curriculum of religious but not sectarian instruction. He queries why we should not demand of our homes that they give this instruction, and makes the succinct reply, “Because already a generation of children that missed such instruction has grown to be the parents of today.” Obviously, parents who have no religion cannot give religion to their children.

Sympathetic as we are to the use of every legitimate agency for the development of the moral natures of our children, it seems to us a forlorn hope that the public school can, without the home, restore America’s soul. Textbook study, lectures, recitations, are pale sunshine, too weak to stir the germ of divine life in the soul. It takes the warmth of personal devotion, of persistent personal cultivation of character, to germinate and make to grow the seed of truth in the soul. The home is the hope of the nation, as it is of the church.

But how reform the home for this service? That is the duty of the church. First, every father and mother who is a Christian has the duty to make of the home a school of righteousness. Every church member who neglects to learn and to do his duty in the home is guilty of helping to speed the world to its doom. Every Christian who takes up his duty in the home, learns how to do it better, and increases the beneficent influence of his home, is doing his primary duty in the saving of men.

Upon the ministers of the gospel, who are the chief servants of the church, rests a prime responsibility for the regeneration of the home. Ministers cannot accomplish this merely by exhorta-



# ETCHINGS



tion, by platitudes. They must become intelligent in regard to problems of social, economic, and spiritual life in the home; and above all, they must know Christ personally, and be able to bring Him in the simplicity of His love and power to the souls to whom they minister.

## Family Worship

THE center of religious instruction in the home is the family altar. Rightly conducted, the exercise of family prayers, family worship, is spiritual food and drink. It cannot constitute all of the religious instruction required, but without it, religious instruction is not likely to be very efficient.

Family worship should be made brief, bright, and intensely interesting. It must be regularly and systematically held. It takes thought and planning to conduct family worship aright. It cannot be slung upon the program without preparation and study. Father and mother are the teachers of their children, and they must give time to preparation. Let the "Parents' Lessons" of the Home Commission help you, as they have this year, in the holding of family worship. But besides, you must use your own ingenuity and diligence, and maintain unflagging interest in this center of religious instruction in the home.

The reward is great. Is it not the greatest thing in the world to save the souls of your boys and girls from the iniquity and crime, the vileness and the degradation, that pollute and jeopardize the world today? Is it not a ground of rejoicing forever to be held, that out of the kindergarten of this earth you may prepare men and women who shall attend the university of heaven throughout eternity?

## The Normal Council

THIS interesting meeting was held in the Normal building at Berrien Springs, Mich., August 12 to September 1. There were in attendance the normal directors from the various colleges and junior colleges of the United States, and also from a few academies which carry the full normal work. There was one representative from South America and one from Europe. Various educational secretaries and superintendents attended for short periods of time. The gathering was small in numbers, and every person attending was kept very busy.

Much study was given to the elementary curriculum, which resulted in the doing of some very constructive work, which, when it is completed, will be hailed with joy by our teachers everywhere.

The secretary of the Educational Department gave a series of studies at the devotional hour which made us more thankful for Christian education and more desirous than ever to be efficient laborers along this line.

Part of the subjects presented were given in the form of papers. We are taking advantage of this to share our good things with the readers of this magazine. We expect next month to present more of these.

On another page find a group picture of the normal directors.

We enjoyed our stay with our hospitable friends at Emmanuel Missionary College, and were gladdened and refreshed by our beautiful surroundings.

Some have asked, "Did it pay?" Those who were there testify that it paid.



# Thanksgiving Day

## The First Thanksgiving

IN sixteen hundred twenty,  
So all the histories say,  
The "Mayflower" came to anchor  
By the shores of Cape Cod Bay.  
The Pilgrim Fathers landed,  
And straight to work they went,  
And soon laid the foundation  
Of the Plymouth settlement.  
They had at first a struggle hard,  
And sore their souls were tried;  
The cold and hunger made them ill,  
And many of them died.  
The noble Massasoit  
Then helped them in their need,  
And generously he gave them  
Some Indian corn for seed.  
That corn the Pilgrims planted,  
And carefully did tend;  
They reaped a bounteous harvest  
When summer reached its end;  
And in their little village  
Beside the dancing bay,  
The Pilgrims made a feast, and kept  
The first Thanksgiving Day.

— *Selected.*

## A Thanksgiving

For bud and bloom and for balm-laden breeze,  
For the singing of the birds, from the hills to  
the seas,  
For the beauty of dawn and the brightness of  
noon,  
For the light in the night of the stars and the  
moon,  
We praise Thee, gracious God.

For the sun-ripened fruit and the billowy grain,  
For the orange and apple, the corn and the cane,  
For the beautiful harvests now gathered and  
stored,  
That by Thee in the lap of nations were poured,  
We praise Thee, gracious God.

For the blessing of friends, for the old and  
the new,  
For the hearts that are trusted and trusting  
and true,  
For the tones that we love, for the light of the  
eye,  
That warms with a welcome and glooms with  
good-by,  
We praise Thee, gracious God.

That the desolate poor may find shelter and  
bread,  
That the sick may be comforted, nourished,  
and fed,

That the sorrow may cease of the sighing and  
sad,  
That the spirit bowed down may be lifted and  
glad,  
We praise Thee, gracious God.

For the blessings of earth, and of air, and  
of sky,  
That fall on us all from the Father on high,  
For the crown of all blessings since blessings  
begun,  
For the gift, "the unspeakable gift," of Thy  
Son,  
We praise Thee, gracious God.

— *S. E. Adams.*

## A Thanksgiving Party

LET us be happy and cheerful and gay  
On the merry, bright morn of Thanksgiving  
Day;  
"Mother Nature" now calls to each little guest  
That in his best gown he must surely be dressed.  
"Mr. Sun," "Mr. Wind," do try to be here,  
And let us not miss any one to us dear.  
"Mr. Moon," send your beams, "Mr. Sun," send  
your rays,  
And then we will count for how many days  
We must thank you for brightness and giving  
us light  
On many a day and many a night.  
And now, little birds, we wish you would, too,  
Join us in our thanks to our Father, so true.  
Little girls, little boys, why, come right along,  
The larger our number, the stronger our song.  
So let us be happy, and cheerful, and gay,  
On the merry bright morn of Thanksgiving Day.  
— *Selected.*

## The Difference

DEAR Jackey is a generous lad,  
And has a kind, warm heart;  
Whenever he's a thing to share,  
He gives his friends a part.  
He loans them all his books and toys,  
And many thanks he gets,  
And when he's given a piece of cake,  
Divides it with his pets.

But Susie is a stingy girl,  
I really must confess;  
She'd rather never have a thing  
Than share a thing, I guess.  
And so while Jackey fed his pets,  
A sad thing did befall;  
Because she'd not divide her cake,  
The old hen got it all.

— *Selected.*



## Thanksgiving

We thank Thee, O Father, for all that is bright —  
The gleam of the day, and the stars of the night;  
The flowers of our youth and the fruit of our prime,  
And blessings that march down the pathway of time.

We thank Thee, O Father, for all that is dear —  
The sob of the tempest, the flow of the tear,  
For never in blindness, and never in vain,  
Thy mercy permitted a sorrow or pain.

We thank Thee, O Father, for song and for feast —  
The harvest that glowed and the wealth that increased;  
For never a blessing encompassed earth's child,  
But Thou in Thy mercy looked downward and smiled.

We thank Thee, O Father of all, for the power  
Of aiding each other in life's darkest hour;  
The generous heart and the beautiful hand,  
And all the soul help that sad souls understand.

We thank Thee, O Father, for days yet to be;  
For hopes that our future will call us to Thee;  
That all our eternity form, through Thy love,  
One Thanksgiving Day in the mansions above.

— *Will Carleton.*

## God's Gifts

THE fragrant flowers,  
The cooling breeze,  
The birds' sweet song,  
The leafy trees,  
The blue, blue sky,  
The sunshine bright,  
The twinkling stars,  
The moon's soft light,  
The changing clouds,  
The rain, the snow,  
The rosy dawn,  
The sunset's glow,  
The sloping hills,  
The forest shade,  
The valleys green,  
The sunny glade,  
The little rills,  
The rivers wide,  
The sandy shore,  
The ocean tide;  
Each pretty view,  
Each golden day,  
Each pleasing joy,  
Where'er you stay,  
Are gifts of God to man.

— *Myra A. Buck.*

## Thanksgiving Day

(A Story About Some Little Two-legged Mice)

"THANKSGIVING DAY is coming!"  
The children cry in glee;  
The kitchen's full of goodies,  
As tempting as can be.

The pantry shelves are loaded  
With dainty cakes and pies,  
And Ben and Bessie view them  
With wide and longing eyes.

"O deary me!" says mamma,  
"What had I better do?  
Some one's been in the pantry,  
And in the kitchen, too,

"And nibbled round the edges  
Of everything that's nice.  
I'll set a trap tomorrow;  
Of course it must be mice.

"I certainly must teach them  
To let my things alone,  
And never, never meddle  
With what is not their own."

Up came two little figures,  
Each with a drooping head.

"I guess you needn't set the trap;  
We were the mice!" they said.

— *Selected.*

## Thanksgiving

MISS Z. I. DAHVICE

WHAT blessings have fallen upon us from heaven,  
What fruits from God's bountiful hand have been given;  
How great is the care on each creature bestowed;  
The rain and the sunshine have bathed each abode!

The red barns are filled with plenty in store,  
Ah! what can we ask of Thy Providence more?  
The bins overflow with a mountain of wheat,  
And now comes the rest from cold and from heat.

We praise Thee, O God, for proofs of Thy love,  
For everything we have received from above;  
For life and for gladness, for peace and content;  
For all the supply of our needs Thou hast sent.

O people, give thanks in the name of the Lord,  
He is to be worshiped, obeyed, and adored;  
We enter Thy courts, to offer Thee praise,  
May this be the gladdest of Thanksgiving Days.



## My Glad Thanksgiving

ONCE counted I my little store,  
Why was to others given more?  
Why were their lips with honey fed,  
While mine had labor's hard-earned bread?  
A weary, hopeless task seemed living,  
I could not give to God thanksgiving.  
There came a poor man to my door,  
I shared with him my scanty store,  
When lo, my sense of want had flown,  
And rarest riches were my own!  
So sweet is life's divided bread,  
I seemed with Heaven's own manna fed.  
What blessed joy there is in living!  
I brought to God my glad thanksgiving.

— *Marion Douglass.*

## Thankful Thoughts

SOME hae meat that canna eat,  
And some would eat that want it,  
But we hae meat, and we can eat,  
So let the Lord be thankit.

— *Burns.*

A "Thank You Key" unlocks the door  
That makes us grateful for the store  
Of blessings, strength, and righteous power,  
To serve us in a needy hour.

— *K. Aimee.*

There's peace and feasting in many a hall,  
There's a response to charity's call,  
Children grateful for their world's good,  
Gladly distribute some of their food.  
It makes them happy, they declare,  
To let others their Thanksgiving share.

— *K. Aimee.*

Gratitude is the fairest blossom which springs  
from the soul, and the heart of man knoweth  
none more fragrant.— *Hosca Ballou.*

That man may last, but never lives,  
Who much receives and nothing gives,  
Whom none can love, whom none can thank,  
Creation's blot, creation's blank.

— *Gibbons.*

Ingratitude is monstrous, and for the multi-  
tude to be ungrateful were to make a monster  
of the multitude.— *Coriolanus.*

"The Lord is great and greatly to be praised,  
To Him our hearts must e'er be raised."

"Render thanks to God above,  
Sing His kindness and His love."

But O my heart, though the blithe sunny  
weather,  
Blossoms, birds, bees, all have vanished to-  
gether,  
Still we've a song, though the skies droop with  
gray —  
For brave New England's glad Thanksgiving  
Day.

— *Helen Chase.*

## Developing Good Judgment in Children

EDITH LOCHRIDGE REID

MUCH of the inefficiency throughout the business world today is directly due to the lack of proper early training in the home. No business system or course in salesmanship and technique can ever quite overcome the habits and mind development acquired while the individual was passing through childhood and the most impressionable years of his existence.

One Monday morning I discovered that I was out of laundry soap because Jennie, our laundress, had not reported the fact before she left the previous week. There was just time for Robert to go to the store before school. "Get five bars of M. B. Laundry Soap," I told him, as he started off. Meanwhile Jennie sat around waiting, all because she hadn't told me about the empty soap box the week before. However, while this fact is not exactly the point I am making in this article, yet nevertheless it proves that Jennie had not been taught to use her judgment when she was small.

But to go back to Robert. In the course of time he appeared in the kitchen with empty hands. I had told him to get M. B. Laundry Soap, but the store had none, and although the grocer wanted him to bring the next best, he decided not to spend the money for something I had not told him to get. Now Robert is nine years old, and he knew that the washing could not begin until we had the soap. But there were only twenty minutes between then and school time, so I dispatched Jennie herself for the soap, and used ten minutes in trying to impress upon Robert when *not* to comply with the exact command given. I showed him how to reason that the washing was soaking. And that there wasn't any soap in the house. Jenny was waiting. The clothes had to be washed. And to get them clean we must use soap.



Now it would have been much easier to say, "Oh, Robert, run along to school; you do use such poor judgment." But some day Robert is going to work for an employer. And that employer will not always be on hand to tell him what to do when the right kind of material is not available. That employer will hire him for that very purpose, namely, to do his thinking for him and take some of the responsibility of his department. We can't always get the kind of soap we ask for in this world, and we must make quick decisions and wise ones in choosing the next best thing.

But I was rewarded the very next week. The soap ordeal had made its impression on Robert.

One evening "Daddy" telephoned out that he was bringing home a guest to supper. My first thought was, "No bread." So I sent Robert to the store for two loaves of bread. But it was late in the day, and the store had nothing left but Graham bread. Robert walked out and started home, then he reflected—actually reflected—as I had suggested to him. There was no bread in the house. A guest was due. Something in the nature of bread food was necessary. So he returned to the store and said he would take the Graham bread. "Two loaves?" asked the grocer. Again Robert used his brains. Our family does not care for Graham bread. So we would not want any left over for the next day, and he came home with one loaf. I was so pleased I could have hugged him for joy if I hadn't been in such a dreadful hurry to get a hasty meal prepared. But the next day I had a nice talk with Robert, and I found that he had reasoned about the bread question just as I have indicated above, and he said, "Mother, I would have come home without *any* bread, and the store would have been closed before you could send me back, *if it had not been for the soap.*"

How I did feel repaid for taking those few minutes on a busy Monday morning to explain how to use good judgment!

Mothers and teachers can recall instances similar to the two mentioned, when a child had to make an independent decision. If he had been wisely trained, he made a wise decision. If not, he probably came home without the soap. It pays to have patience and spend a little time teaching logic even to the tots. Eventually the time saved by such instruction will be multiplied a hundredfold, and even though we get no immediate results, we owe it to the future of the boy and girl to expend this energy in stressing the vital importance of using good judgment. If they do not learn to weigh and measure and decide things for themselves at the impressionable age, they will not have this faculty developed when they are grown. Habits are not mushrooms that grow overnight. They are oak trees that must be planted many years before they are actually needed for shade. But the acorn must drop where the soil is fertile.—*Issued by the National Kindergarten Association, 8 W. 40th St., New York City.*

## Property Rights of Our Children

EDITH RILAND CROSS

ARE the property rights of our children respected in the home? Do we recognize their right to their things as we wish them to respect ours?

These are questions which have come to us in the training of our two-year-old and four-year-old boys.

Every one knows how strong is the instinct of possession, and how early it manifests itself in the tendencies of little children.

Our elder son, Jerome, is of a very cautious, deliberate nature, prizing very highly everything that is given to him. So I decided, when he was two years old, to allow him to have one of the drawers in my own personal desk. It delighted the child, gave him a place to keep some of his own particularly personal things, and at the same time aided his mother by keeping out of sight the hundred and one little insignificant keepsakes so dear to the heart of a child.



One look into this drawer would assure you of the great necessity for such a place, for there we find all of his Sunday school papers strung with yarn into a neat booklet. There, too, are his small paper-covered books. Two tiny silver fish received at Sunday school for bringing in new scholars repose in the drawer beside a small piece of an old bed spring given to him by a ten-year-old boy, his idol in the neighborhood. Toy paper money, pretty cards, a box of nuts, bolts, and washers for fixing his coaster wagon, scissors, crayon, bits of string, yarn, a blunt needle, and a dozen smooth pebbles are but part of the miscellany in that drawer.

Occasionally we clean out the drawer, rearranging things and discarding those that have little value. This gives the child an idea of the present value of things, and he is the judge, with only suggestions as to what things shall be thrown out.

One day, when other children were playing in the house with our boys, I noticed that Jerome became very nervous because the children were rummaging through his drawer. At first I thought it very selfish of him. But I soon realized that that was his own very personal property, and other children, or even other members of the family, had no right there.

Since then, playmates may always play with the many toys in the play corner near this desk, but they are not allowed to go through Jerome's drawer without his permission.

When brother John became two, I gave him the lower drawer in the desk, and his rights as owner are respected in the same way.

Some of you say that this would tend to make selfish children, but in our case it has been just the contrary, for these boys are happy in that they know where their things are. And instead of having to hunt to the bottom of a basket of toys for some trivial thing, they go at once to the desk drawer, and find it easily.

Let us give our children a definite place for their things, respect that place

for their own personal use, and see what pride they take in having their own recognized rights in the home.

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### November

SPEAK not of "melancholy days,"  
Even in gray November;  
Rich harvest treasures, fireside joys,  
Thanksgiving Day, remember.

The summer blooms are faded now,  
But hope and faith are ours;  
The roses bloom on the children's lips,  
And these are the fairest flowers.

Although the sky is dark and sad,  
Each cloud has a silver lining;  
For ever above the darkest sky,  
The sun is brightly shining.

A wisdom higher than yours or mine  
Governs this world of ours;  
His gifts are meted one by one,  
The sunshine and the flowers.

— *Selected.*

---

### Harvest Home

SIGH not, o'er the purple clustering grapes,  
For the fragrant blossoms twining;  
Enjoy each blessing as it comes,  
And hush thy sad repining.

For life, with all its mercies crowned,  
Let our thanks go up to heaven;  
For the peace that reigns throughout our land;  
For the plenteous harvest given.

And let us make His bounteous gifts  
A messenger of gladness  
To the humble abode where pale Want sits,  
To those who are bowed in sadness.

So we'll have clear sky in our hearts and homes,  
Even in cloudiest weather;  
For the Master, in His goodness, hath  
Linked joy and love together.

Thanksgiving comes, the old home rings  
With the sound of well-known voices;  
The scattered household band unites,  
And every heart rejoices.

— *Selected.*

---

" 'Tis loving and smiling, forgetting to frown —  
O, that is the way to Womanhood town.  
'Tis by keeping bad thoughts and actions  
down —  
O, that is the way to Manhood town."

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COUNT that day lost, whose low descending sun  
Views from thy hand no worthy action done.  
— *Longfellow.*



# Home and School Association

## Recreation According to God's Plan

FRANCES FRY

(Questions and Answers)

(Ask the one to whom each question with its answer is assigned, to be prepared to comment on the answer.)

1. *What is said of the development of the child Jesus?*

"The Bible says of Jesus, 'The Child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him.' Luke 2:40. As He worked in childhood and youth, mind and body were developed."—*Counsels to Teachers*, p. 147.

2. *What was the guiding principle of Jesus in the use of His physical powers?*

"He did not use His physical powers recklessly, but in such a way as to keep them in health, that He might do the best work in every line."—*Ibid.*

3. *What should be our guiding principle in selecting recreation for our children?*

"In the children and youth an ambition should be awakened to take their exercise in doing something that will be beneficial to themselves and helpful to others."—*Ibid.*

4. *How should physical strength be gained?*

"The exercise that develops mind and character, that teaches the hands to be useful, that trains the young to bear their share in life's burdens, is that which gives physical strength and quickens every faculty."—*Ibid.*

5. *What recreation is recommended as especially beneficial to the careworn student?*

"Work in the garden and field will be an agreeable change from the wearisome routine of abstract lessons to which the young minds should never be confined. To the nervous child or youth, who finds lessons from books exhausting

and hard to remember, it will be especially valuable."—*Id.*, p. 187.

6. *What is the effect of engaging in games of no real value?*

"While the youth are becoming expert in games that are of no real value to themselves or to others, Satan is playing the game of life for their souls, taking from them the talents that God has given them, and placing in their stead his own evil attributes."—*Id.*, pp. 274, 275.

7. *Why is it just as necessary to safeguard the children on the playground as at any other time during the school hours?*

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.' 1 Peter 5:8. He is on the playground, watching your amusements, and catching every soul whom he finds off guard, sowing his seeds in human hearts, and gaining control of human minds."—*Id.*, p. 283.

8. *In selecting and playing games, what should be especially avoided?*

"Those students who allow their minds to be deeply excited over games, are not in the best condition to receive the instruction, the counsel, the reproof, most essential for them."—*Ibid.*

9. *What games are mentioned as especially objectionable?*

"A view of things was presented before me in which the students were playing games of tennis and cricket. Then I was given instruction regarding the character of these amusements. They were presented to me as a species of idolatry, like the idols of the nations."—*Id.*, p. 350.

10. *From what is the greatest benefit derived for the students?*

"The greatest benefit is not gained from exercise that is taken as play or exercise merely."—*Id.*, p. 308.



11. *Is amusement as necessary as the world would have us believe?*

"I cannot find an instance in the life of Christ where He devoted time to play and amusement."—*Id.*, p. 309.

"Diligent study is essential, so also is diligent, hard work. Play is not essential."—*Id.*, p. 308.

[The above instruction refers, not to children, but to youth, as the context shows. It is natural and right for children to play, but their play should be supervised by parents or teachers. Children should also be taught to work; and as they develop toward maturity, play should recede into the background, and work become more prominent. The change must be gradual: at just what age it should become complete varies with the circumstances of the individual's development, his environment, and his training; but it is manifest that the mature youth should have the steady, inspiring influence of interesting, educative work, instead of the childish influence of play.—Ed.]

12. *Should parents and teachers be unsympathetic with the child's desire to play, or stand aloof from his sports?*

"There is danger that both parents and teachers will command and dictate too much, while they fail to come sufficiently into social relation with their children or scholars. They often hold themselves too much reserved, and exercise their authority in a cold, unsympathizing manner, which cannot win the hearts of their children and pupils. If they would gather the children close to them, and show that they love them, and would manifest an interest in all their efforts, and even in their sports, sometimes even being a child among them, they would make the children very happy, and would gain their love and win their confidence. And the children would more quickly learn to respect and love the authority of their parents and teachers."—*Id.*, p. 77.

13. *What is the "better way" declared to us of the Lord in determining *real recreation*?*

"Satan would lead them to believe that amusements are necessary to physical health; but the Lord has declared that the better way is for them to get physical exercise through manual training, and by letting useful employment take the place of selfish pleasure. The desire for amusement, if indulged, soon develops a dislike for useful, healthful exercise of body and mind, such as will make students efficient in helping themselves and others."—*Id.*, p. 354.

14. *What question should be asked by all who contemplate engaging in amusements?*

"The body as well as the mind must have exercise. But there is great need of temperance in amusements, as in every other pursuit. And the character of these amusements should be carefully and thoroughly considered. Every youth should ask himself, What influence will these amusements have on physical, mental, and moral health? Will my mind become so infatuated as to forget God? shall I cease to have His glory before me?"—*Id.*, pp. 333, 334.

15. *What modes of recreation are highly beneficial to both mind and body?*

"There are modes of recreation which are highly beneficial to both mind and body. An enlightened, discriminating mind will find abundant means for entertainment and diversion, from sources not only innocent, but instructive. Recreation in the open air, the contemplation of the works of God in nature, will be of the highest benefit."—*Id.*, page 335.

16. *While sinful amusements are condemned, what is the responsibility of parents and teachers in this matter?*

"Youth cannot be made as sedate and grave as old age, the child as sober as the sire. While sinful amusements are condemned, as they should be, let parents, teachers, and guardians of youth provide in their stead innocent pleasures, which will not taint or corrupt the morals. Do not bind down the young to rigid rules and restraints that will lead them to feel themselves oppressed, and



to break over and rush into paths of folly and destruction. With a firm, kind, considerate hand, hold the lines of government, guiding and controlling their minds and purposes, yet so gently, so wisely, so lovingly, that they will still know that you have their best good in view."—*Ibid.*

17. *In place of objectionable amusements, what shall we endeavor to substitute in their place in our schools?*

"I urge that our schools be given encouragement in their efforts to develop plans. In industrial training there are agricultural and other lines of industrial work. . . . But let us remember the blessing that physical exercise brings to the students. . . .

"We must not be narrow in our plans. In industrial training there are unseen advantages, which cannot be measured or estimated. Let no one begrudge the effort necessary to carry forward successfully the plan that for years has been urged upon us as of primary importance."—*Id.*, p. 317.

## Concrete Experiences

### Organized Play

THE Lord has told us that Satan is on the playground, watching our children and endeavoring to gain control of their minds. Since we believe this to be true, we feel that as teachers it is our responsibility to guard our children every moment of the recreation period. We trust our children, but we cannot trust the enemy of their souls. Organized play has therefore been established in all our well-ordered, well-disciplined schools. By organized play we mean games organized and directed by the teacher in which all the children participate. This gives the teachers the direct supervision of every child. It removes the possibility of the children's gathering in groups and discussing objectionable topics. It encourages play in a wholesome, hearty manner.

Very few children know how to play "together." They must be taught the guiding principles of this part of their

program, just as they must be taught a process in arithmetic. Organized play was introduced into one of our large schools recently. The plan was fully explained to the pupils, and it was met with the usual response from children who are appealed to in the right manner. The children saw that it was God's plan, and took delight in demonstrating that it was the best plan. A committee on recreation was appointed to plan with the teacher, and to introduce the very best games that could be found. As time went on, the plan continued to succeed. A spirit of co-operation and teamwork pervaded the school.

One day a note came from one of the mothers, stating that she thought the children were not having enough time for play, and urging that for the sake of her boy, Archie, more time be given to play. She urged against the organized play idea, and insisted that the children be given more freedom on the school ground. The teacher gave the note due consideration. At worship time she discussed again the principles the Lord has given us concerning the recreation period, and asked the children if they desired to continue their present plan. With one bound the children came to their feet and voted in favor of the adopted plan. Later in the day, the teacher took Archie aside and talked the matter over with him. She told him that since the school as a whole desired to follow the present plan, she could not consider a change just to satisfy his whim in the matter. But she told him, however, that if he felt that he was not having enough freedom and play, she would arrange special periods when he might go out alone and play as he wished. Archie replied with an embarrassed toss of the head, "Aw, I think we have play enough. I don't care to change our plan."

About six weeks after this occurrence, it was reported to the teacher that immoral talk was going on among the children on the way home from school. An investigation was made, and it was discovered that the instigator was



Archie, the boy whose mother had been pleading for more freedom on the school ground. How thankful the teacher was, when she learned of this, that she had closed the door to this wickedness on the playground.

Parents, your teachers have the very best interests of your children at heart. Uphold them in their efforts to protect your children and to keep them clean and wholesome and happy.

#### **Results of Ball Playing in One of Our Schools**

The children had been begging for ball playing in one of our larger schools. It had been the teacher's plan to suggest some other line of recreation which she believed would not be so conducive to intensity and excitement. But this time the children begged so hard for some real games of ball, that she thought she would experiment and see if such sports could be carried on without violence to the best interests of the children.

Accordingly, ball playing was introduced, and all went well for a few days. But little by little a spirit of competition and excitement crept in, and a corresponding decrease in interest and application was seen in the schoolroom. But the mischief did not stop here. The children began to organize in teams for games outside of school hours, and much of their time was in this way spent on the streets and in public places. Finally, the boys united with a public school team, and met by appointment twice a week in a public park. The innocent little game of ball, introduced with such good motives, brought grief, not only to the school, but to the homes as well.

Dear parents and teachers, let us study this question carefully and prayerfully, and endeavor to co-operate with each other in carrying out God's plan for recreation in our homes and in our schools.

#### **A Better Way**

In one of our large city schools, the yard was thought none too large for a playground; but the children were en-

thusiastic over the idea of putting in gardens, and this was done at the beginning of the year. Sixteen gardens, four by six feet, were put in, and the only space left was the ground between the plots and around the fence. The soil was prepared by the children, the seeds were planted; and how eagerly the children watched for the first tiny spears of green! Day by day they marched about their garden beds. How proudly they surveyed their little gardens, looking for some signs of life!

Finally the little plantlets came up, and the work of caring for them began in real earnest. It was a common occurrence for the children to ask that their play time be spent in working in their gardens. The gardens were of far more interest to the children than were their games. This was true of the children in both the primary and grammar grades. The children always came in from their garden period refreshed and beaming with delight. A spirit of quietness and refinement pervaded, which is not seen in schools where rough play takes the place of recreation such as the Lord has told us is most uplifting and beneficial.

The Mothers' Club provided domestic science equipment for the girls, and woodworking equipment for the boys; and the usual childish energy found its outlet, and the desire for recreation was satisfied.

At one time there were some who thought the gardens should come up and give more space for play, but the children voted unanimously against this plan, and pleaded that their little garden beds be spared. Surely God's plan is one that pleases the children, and gives results.

A few years after this, a new policy was introduced. The gardens were taken up, and soon not a vestige of anything green or growing was left in the court. Boisterous play was introduced, windows were broken, property was spoiled, and the rudeness of the children caused the neighbors to declare the school a nuisance. The reflection of this



outside condition was seen within the schoolroom, and discipline became a most perplexing problem in a school that had been a model of order and quietness.

Surely, the Lord foresaw such results as these when He declared to us the "better way" in our choice of recreation for our children.

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## Home and School Association Program

OPENING SONG.

Prayer.

Secretary's Report.

Roll Call.

Collection of Ten-cent Fee.

Song.

Parents' Reading Course.

"The Real Home," or "Knowing Birds Through Stories."

Symposium: Recreation According to God's Plan.

"Our schools are to be as the schools of the prophets. In them the truths of the Bible are to be earnestly studied. If rightly brought before the mind and thoughtfully dwelt upon, these truths will give the students a desire for that which is infinitely higher than worldly amusement. As they draw near to God, becoming partakers of the divine nature, earth-born amusements will sink into nothingness. The minds of the students will take a higher turn, and beholding the character of Jesus, they will strive to be like Him."—*Counsels to Teachers*, pp. 353, 354.

Concrete Experiences in the Working Out of These Principles.

Association Business.

Reports:

Teachers, Visiting Committee, Other Committees.

Assignment of work.

Appointment of Visiting Committee.

Closing Song.

Benediction.

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"LET the youth who need an education set to work with a determination to obtain it. Do not wait for an opening; make one for yourselves. Take hold of any small way that presents itself. Practise economy."

---

THROUGH weakness we fall, but through suffering we grow strong to resist temptation.—*Selected*.

## Do Your Children Answer Like This?

"I HAVE run across some schoolboy observations in examination papers which may throw light on many dark problems. Among them are the following:

"Thomas A. Becket used to wash the feet of leopards."

"The German emperor has been called the geyser."

"The Missouri Compromise was made in 1492, and was a grand purchase at \$15,000,000."

"The equator is a menagerie lion running around the world."

"Three prominent revolutionary Virginians were Thomas Jefferson, Abraham Lincoln, and Columbus."

"In William III's reign the Dysenteries got permission to worship."

"Georgia was founded by people who had been executed."

"Pompeii was destroyed by an eruption of saliva from the Vatican."

"There were no Christians among the early Greeks—they were mostly lawyers."

"When Napoleon's last attack at Waterloo failed, he turned very pale and rode at full gallop to St. Helena."

"In India a man out of one cask may not marry a woman out of another cask."

"Tennyson wrote a poem entitled Grave's Energy."

"Franklin discovered electricity by rubbing cats backward."

"A deacon is the lowest kind of a Christian."—*J. K. L., in the Washington Post*.

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"IF there is any one person on this earth to whom I take off my hat and wait until she safely passes, it is a school-teacher. The most obscure teacher, back in the country hills, unknown, unsought, unpraised, but with loving patience unfolding the secrets of knowledge to little frowzy-headed boys and girls, can look in her mirror at evening and behold the face of an angel."



# YOUNG MOTHERS

## Parent Love

HAZEL MC ELHANY GREER

THE shades of evening gathered peacefully about the little cottage, and the evening star shone bright and clear, as from the open window a soft, sweet lullaby sounded. The young mother held close to her bosom her first-born, as she dreamily thought of the future and planned for her treasure. Yes, there were toys to be bought; and oh, what pleasure it would be when the little one would be old enough for such things! Then school would follow, with music, dainty frocks, and all the lovely things in which a girlish heart delights. But sweetest of all, she pictured the dimpled hands of her babe folded in prayer, and she almost heard the wonder words, "I love you, mother." Then unconsciously she folded closer her babe as the thought of sickness and disease stole in upon the pleasant dreams, and a prayer winged its way to the Great Heart of Love that such troubles might never enter her little realm of joy.

As she sat there looking into the face of her babe, her mind went back to the days of her own childhood. She wondered if it were possible that her parents could have loved her as she loved her own. She wondered if her mother's heart had yearned to do for her what she hoped would be possible for her to do for the little one nestled snugly in her own bosom. She thought of the nights her mother had ceaselessly watched by the side of her own little white crib as she lay helpless and ill. She knew there must have been prayers and tears unnumbered, for had she herself not prayed and wept only a few weeks ago when her babe lay tossing, feverish and ill?

Still her mind pictured to her the past. She remembered the hard days just before she had started to school.

Sickness had come, and for weeks her father had hovered between life and death. But through it all her mother's courage, cheerfulness, and steadfast faith had smoothed the way and kept things going. Almost she could seem to see the dainty aprons her mother had made for her; and now as she looked back, she knew her mother had darned and patched and worn her old dress longer, in order that she might not be disappointed in her wish to have dainty new dresses for school, in spite of the trouble. She could almost feel the love and pride that had shone in the dear, patient eyes of her mother as she had proudly started off to school that first day in her brand-new dress, carrying her brand-new lunch basket. How long ago it all seemed now as she thought of it!

Quickly in her mind the next few years passed by. Each was filled with deeds of love and sacrifice by father and mother, for with several children around the home board, pennies and nickels must be made to give the most service possible. She remembered, ah so well, the last year she had spent in the little church school at home. How often she had heard her father's voice earnestly beseeching God to open the way that she might attend college the next year! All the year long mother had saved in every way possible, going without things she wanted and really needed, that she might add to the "school fund," as it was called.

That summer had passed, being more crowded than usual with work with the fruit, on the farm, and with sewing. It was almost time for school to start. There were just two weeks left. Her heart beat faster as she lived over again those days of excitement and preparation. She remembered, too, having seen a tear now and then that dimmed





mother's eye, as well as having caught a wistful glance from father more than once. But the day the trunk had come! Would she ever forget it! It was hers, and was to be filled with her things! What fun it had been to fill it! But tonight, as never before, she appreciated the sacrifice which that trunk and its contents had meant to those so dear to her. She remembered, however, with a sense of satisfaction, her determination to make good; and though she had failed many times, it helped now to know she had tried and had not utterly failed, for she had made good in her school work.

The years had slipped by quickly, and her school days were about to end. She remembered particularly one day. It had been hard and trying, for final examinations and practices and almost everything had come all at once, it seemed. She remembered having entered her room, weary and worn out with the day's trials. Her eyes had fallen on a long box addressed in her mother's handwriting. Quickly she had caught the string and opened the package. No longer was she tired, for enthusiasm ran high. Little by little she had emptied the box of its contents. Fresh and lovely in their newness were her graduation clothes, of exquisite workmanship; and they were just what she wanted. Not one thing had been left out. What a wonderful mother she had!

But tonight a hot flush burned her cheek as she remembered her thoughts of that day. They had run something like this: "Yes, of course I am glad they are coming; but I wish daddy had a new suit. His is really getting shiny, and mother has mended it several times. I suppose mother will wear that black silk she has worn every time she has

been to see me in the last two or three years. I wish she would buy a new one just to please me, but she thinks she cannot afford it." She had not even thought then of the reason they wore old clothes; but now she understood.

Very often the years lend a charm to everyday things, that makes them radiantly beautiful. And so it happened that as she sat there alone with her thoughts and her babe, she knew the why's of many things. The tears stole down her cheeks and cooled the blush of shame, and she was glad her parents had not even guessed her thoughts of that commencement year. Gently placing her child to rest, she crossed the room to the little desk, sat down, and penned these words. . . . But I shall not tell you what she wrote, for it was far too sacred to be scanned by other eyes. Perchance you too, who read these lines, may send to the dear home folks words as sacred, as full of love and appreciation, as were hers.

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WE receive many messages similar to these. The first from a sister in the State of Washington:

"Just a word about the HOME AND SCHOOL. It has solved many problems in the home for me. I can hardly wait until my paper comes each month."

This one came from a mother in Australia:

"One of our sisters lent me a number of the Mothers' Lessons, and I think they are wonderful. I don't care to depend on borrowing, however, as they are well worth keeping and studying over and over. These and HOME AND SCHOOL would make a fine reference library for any mother. My wee girl is not quite seven months, but mother's problems begin right with the coming of the baby, and I have found help in HOME AND SCHOOL even for the training of so small a daughter.

"I can't tell you how glad I am that I can have this help at the very beginning of my baby's life. Already I can see myself over again in this little life, and I do want to build into the developing character those things that will help her as she grows older to be a far better girl than her mother has ever been. This is not the work of a day, or a task that is easily accomplished, but I believe it can be done with the help of the Lord."



# I WAS WONDERING

## And So I Thought I'd Ask You

How may I correct the habit of deception and untruthfulness in a pupil?

A DISTRESSED TEACHER.

Few undesirable traits of character are more distressing than the one mentioned by this teacher. It is distressing.

Children will tell the truth unless they have been taught otherwise. Not intentionally, of course. But how many times promises are made, and broken. "If you do that again, I shall have to punish you." The offense is repeated. "Didn't I tell you I'd punish you if you did that again? Now don't you dare to do that again or I surely will punish you." The child soon discovers that not more than half of what is said is meant. Or the child comes with the ever-present question, "Mamma, where did you get me?" Then comes the doctor story or the stork lie or the cabbage leaf myth. By and by we wonder why our child is deceitful, untruthful, dishonest.

It will take prayer, patience, and perseverance coupled with tactfulness, watchfulness, and great love to help a boy or girl in overcoming this fault, this sin. Impress upon the heart the beautiful promises in the fifteenth psalm to the one who "speaketh the truth in his heart;" who "swareth to his own hurt, and changeth not." Hold up the ideal that a man's word should be as good as his bond. Tell the story of Ananias and Sapphira to impress how abhorrent is this sin in the eyes of God. Read Revelation 21:8 and 22:15 to show the awful wickedness of this sin and its fearful consequences.

One never knows when he can trust a deceptive child. There is always the lingering doubt as to his sincerity. The following experience illustrates this point:

One of my pupils, a twelve-year-old boy, came to me one afternoon, saying, "My father wants me to get excused at recess time to help him."

"How about that geography lesson?" I said.

"I have it already."

"Very well, if your father needs you so badly, and you will come to me at recess time to recite your lesson, I'll let you go."

He came. He went—not home at all, but fishing. The whole story was a frame-up. I found this out several days later. His little scheme worked so well that he thought he would try it again.

"Mr. Russell, my father wants me to get excused again at recess. He wants me to go to town."

"Is that so?"

"Yes, sir. He said, 'Be sure to get home by three o'clock.'"

"How do I know he said that?"

"But, truly he *did*."

"Do you remember two weeks ago when you said your father needed you and I excused you?"

"Yes."

"You *lied* to me."

His countenance fell.

"You went to the lake fishing. Now you expect me to believe you and let you go again."

"But, Mr. Russell, he surely *did* tell me this time; honest, he did. He'll whip if I don't come."

"I believed you once, and you lied to me. I can never trust you again until you prove to me by your daily life that you hate deception and propose to tell the truth. You cannot go, and if you are punished when you get home,



you may count it as a just reward for your former deception."

He never lied to me again during that whole school year, not to my knowledge, and I was able to prove to him in many ways that I could trust him again.

"Even a child is known by his doings, whether his work be pure, and whether it be right."  
C. A. RUSSELL.

### An Identification

OUR cover page this month shows the smiling countenance of a cheerful investigator, the young son of Elder F. E. Bates, director of our Swatow Mission, in the province of Kwangtung, China. Master Floyd, furthermore, is the grandson of our Mrs. W. L. Bates, of Eagle Rock, Calif., mother of the Young Mothers' Society.

"In Norway there is a law which makes girls ineligible for matrimony unless they can show certificates of skill in cooking, knitting, and spinning."

### Sensational Finnish Runner Is an Abstainer

CORRESPONDENCE from Switzerland to the Board of Temperance of the Methodist Episcopal Church, Washington, D. C., says that the victor in the 10,000 meter flat race final at the Stade de Colombes, Paris, the Finlander, Ritola, who beat the world record, accomplishing his 10 kilometers in 30 minutes, 23 1-5 seconds, is an advocate of total abstinence. This is what he said on the subject of alcohol and sport in an inquiry published some months ago:

"Before I began to compete, I used to smoke and occasionally took alcoholic beverages; but when I began to train as a runner, I soon saw that I should have to give up both if I wished to obtain good results. Accordingly, from the outset of my training I abandoned tobacco and alcohol; for, in my opinion, their use infallibly prevents one from becoming a first-class athlete."

The Swedish runner Wide, who came in second in the same race, is likewise an abstainer.—*Board of Temperance, Prohibition, and Public Morals, of the M. E. Church.*

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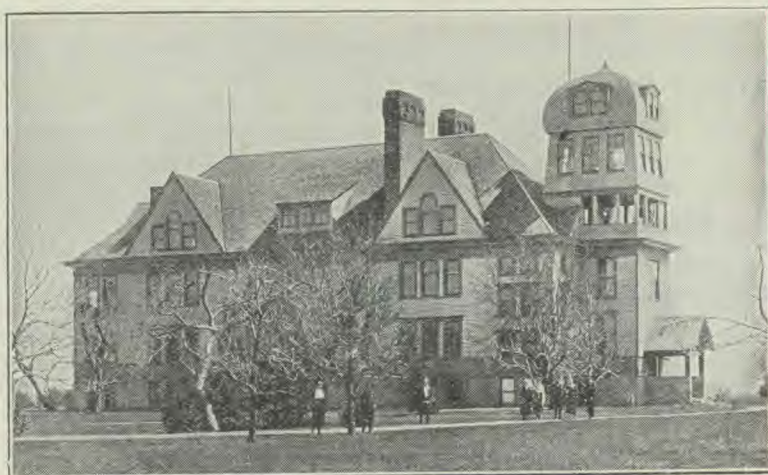
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