

HOME and SCHOOL

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Bent Nails

LAMONT THOMPSON

SEEING my tools, and noting my overalls, he asked with the ready curiosity of seven years, "What are you going to make, Daddy?"

"Trap nests," I said. And I explained in substance what such nests accomplish. The day of judgment had arrived in Hendom, and I was going to put those hens that laid eggs in the land of Well Done, and the hens that lay around in the land where they'll be done well. Incidentally, their reward, like that of men, was to come in direct consequence of their own doings.

The Boy proposed to help me, and we made it unanimous. Work proceeded merrily, and spirits were high. Then the Wife called me to the telephone. (Neighbors always call me when I'm most busily occupied at the back end of the lot.) The conversation lasted about ten minutes.

When I returned to the henhouse things were in a mess. What I had already done had been ruined. A perfectly good board was half sawed in two at the wrong place, and bent nails were in evidence on the whole job. "Of all things!" I opened up. "What on earth is the matter with you? Where's your head? I'm ashamed of you! Deliberately go and ruin all I've done! Why didn't you leave things alone until I came back?" And more I said like it.

"Well, Daddy," he struggled with his voice. He had said the same thing in two previous vain efforts to get in a word edgewise. And now his sensitive lips trembled, and his face

wrenched in the struggle between the urge to cry and the effort to answer the cutting charge. "Well, Daddy, I, I—well, Daddy, I thought I'd help you, and have it all done when you got back, and you'd be glad. I didn't think anything was the matter, only some nails wouldn't go straight, and I thought you could fix them." He was sick clear through. Bitter disappointment and fear "quite vanquished him," and tears and sobs came when he had hoped and planned for the joyful hearing of the "Well done" from his Dad. Failure and reproach are bitter pay for honest effort.

But the real failure was mine. The spirit and purpose of the boy were right. I had been more anxious about hens and boards and nails than about my boy!

"That's all right, Laddie," I finally said. "I'm glad for your help. I want you to help me. I didn't speak as I ought to. You'll forgive me, won't you?" He squeezed me around the



waist, and pressed his face against my dirty overalls. And I ran my fingers through his flaxen hair,—not as flaxen as it used to be,—and then he wiped his eyes with his sleeves, and I turned around and looked out the door at nothing, so I could get rid of some wet spots on my cheeks too.

“Now we’ll work together, Laddie, won’t we?” I suggested. It was a bar-

gain. And as we worked I thought, “Like as a father pitieth his children, so the Lord pitieth them that fear Him.” I’ve bent a lot of nails in life, and bitter failure has sneered at some of my sincerest labor; but as Laddie and I made trap nests together, the day of judgment grew less severe, and our Father less austere. And in my heart I knew that a little child had led me.

Her “Blesseders”

MARTHA E. WARNER

MRS. HADLEY was sitting on the porch, busy with her sewing. Her little daughter Betty was entertaining a playmate under the tree close by.

Someway their conversation had veered around to Christmas, and Mrs. Hadley found herself wondering why the child should ask Betty as to the number of presents she had received.

She was not left to wonder long, for the girl incredulously exclaimed, “You don’t know how many presents you had? Honest, don’t you? Why, I ’sposed everybody counted his presents. It must be you didn’t have very many; but never mind, I’ll tell you how to get more this year.

“Just ’fore Christmas, you and your mamma go to the ten-cent store and buy a lot of things for all the people you know. Then when your mamma goes calling, she can say, ‘My little girl has bought a Christmas present for you and your children.’ Then the woman will have to buy a present for you. That is the way my mamma does, and I get lots of presents—nice ones, too.”

So that was it, was it? The same old give-and-get spirit was being made a part of the children’s education.



Mrs. Hadley, however, determined to prevent the seed of selfishness from taking root in Betty's heart. So while the children played, she made her plans.

She would buy several pretty baskets, and teach Betty to fill them with home-made gifts for some of the dear grandmas in the neighborhood,—the grandmas Santa Claus did not have time to visit. When the night before Christmas came again, it found Betty with the baskets filled with simple gifts, all the work of her own little hands.

For each grandma there was a small cake with white icing, a small jar of fruit, a small box of candy, some nuts which Betty had gathered, an orange bought with her own money, and a Christmas card which she had painted.

It was a tired but happy little girl who cuddled up close to mamma in the big chair that evening, and who said, "O Mamma! my blessed makes me feel so warm and happy inside. I don't care

if Rose gets a hundred presents, I know it is more blessed to give."

O mothers! did it pay to take the time to teach those dear, awkward hands to prepare those gifts? Did it pay?

I know all about the mess in the spotless kitchen, from the first cake Betty made and the first jar of fruit she canned, and the second, and the third; but, did it pay?

Yes, mothers, it paid; for Betty not only learned the "blesseder" part of it, but she learned lessons that would help to make her, in the days to come, a better girl, a better woman, and a better mother.

Christmas is very dear to the hearts of the children, both young and old. They love the secrets, the hanging of the stockings, the queer-shaped packages. But may we as parents teach them also to love the "blesseder" part; for it is written, "It is more blessed to give than to receive."

The Social Life of the Home—No. 7

ELIZABETH RUSSELL

THE approaching holiday season is a time of perplexity to many Adventist parents. To what extent should our own young people be allowed to have a part in the festivities of the season? is a burning question in many of our homes. There are some so strict as to frown upon anything savoring of a recognition of Christmas. I know one good sister who refuses to send or give anything, even as little as a Christmas card. Yet one week later, at New Year's, she remembers all her friends with New Year cards. Is not this a distinction without a difference? On the other hand, there are those who indulge in the celebration of Christmas to such an extent that there is no distinction, or at least none is apparent, between them and the world.

Can we not find a happy medium between these two extremes? It has long

seemed to me that for those who have many relatives and friends outside of the truth, this is almost a God-given opportunity to spread the message. Even the children can be made to feel this. For instance, let your children give to their little cousins "Best Stories from the Best Book," instead of the book of fairy stories that might at one time have been given. Please pardon a personal experience. One Christmas I gave away several copies of "Our Day in the Light of Prophecy." My grandmother wrote me, "You know your grandfather does not like doctrinal books, but since you gave us one for Christmas, I will read it to him." Another copy went to my brother and his wife. I do not know that it made any particular impression on my brother, but today his wife is a Seventh-day Adventist.

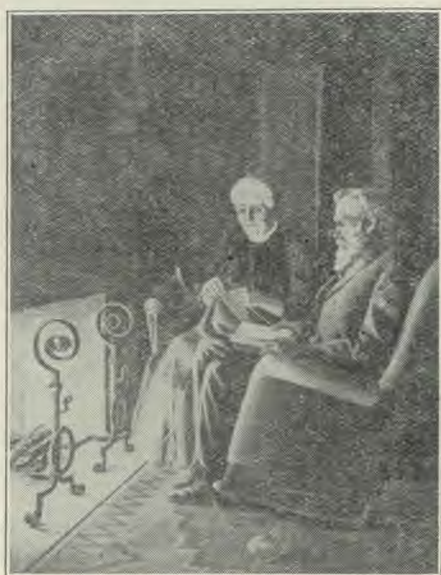
What we give in our immediate family, and how we give it, is largely an individual matter, according to the tastes, temperament, and training of our children. Here again discretion and judgment must be used. Practical gifts, or something the child has long desired (if reasonable), is more appropriate from Adventist parents than are useless knickknacks. The current Reading Course books and the Morning Watch Calendar are suitable.

It takes so little to make a child happy. One of the happiest Christmas times I can remember was when, after my much-loved doll had disappeared, it reappeared on Christmas Day with an entirely new outfit of clothes. Grandma, with the wisdom born of experience, had made those clothes with real buttons and buttonholes. She knew the joy of dressing and undressing a doll baby. That pleased me far more than did the doll I received another Christmas, whose dress was perhaps more elaborate (I remember it was red silk), but alas! her clothes were sewed on. That, to my childish mind, was a tragedy. And right here may I add that if you are giving your little girl a doll, give her one to play with, not one dressed to gratify your pride, and so elaborate that it has to be put away and brought out only on state occasions,—not to be played with but to be looked at.

Social Suggestions for December

Tell your children that if this is the season of good cheer and good will, as the world says, they should do their part toward making that really true. Many of our churches at Christmas time seek to help the poor and needy, not only among us, but among other people as well. Even the children can do something to help. Let them, with you, go over their outgrown clothing, their toys, and whatever they have that might be shared with another. Then all can work together repairing clothing, mending toys, doing whatever needs to be done to put them in a suitable condition to give away.

If the children want a party during the holidays, plan with them a party that will encourage the idea that it is better to give than to receive. Part of the time may be spent in games outside that will mean vigorous exercise, but let a portion of the time be spent in dressing dolls or making scrapbooks (even boys may be interested in this). Whatever is done, let all have a part in the work, that all may share in the joy of giving. Many times the children themselves will suggest something to do. Whenever possible, act on their suggestions, so that the spirit of co-operation may be encouraged.



“WHATEVER your disposition may be, God is able so to mold it that it will be sweet and Christlike.”

“ABOUT the truest happiness which the world ever brings is that which comes from making other lives brighter and happier.”

“THE little things we do and the little things we say are the warp and woof which, woven and interwoven in the great loom of life, come out the finished fabric, character.”

The Bearing of Teaching Material on the Results We Want*

NELLE P. GAGE

It is our work as teachers of children to train away from the stamp that evil has left on their bodies, minds, and hearts, and to re-establish the likeness of the first man and woman who were made in the image of Him who created them. This means a perfection of body, mind, and spirit toward which we must strive, if we are to do the work God has given into our hands to do.

In a general way a lesson well taught and properly studied has a disciplinary value to all the child powers, since character is nothing isolated, but an expression of all that we are. But the statement of my topic seems to call for a study of definite material. Let us see what specific contributions each subject can offer.

Reading

In the sense that it is the basis of educational effort, reading is the most important subject we teach. Having given children the key to all book knowledge, it is our business to teach them how to use that key in opening storehouses which will bring them wealth of body, mind, and heart.

The content of the readers we give our children should be more carefully chosen, I believe, than the content of any other textbook. First, it should be chosen with proper thought to adaptability to the child nature and child interest. If it is not within the reach of their experiences, it will not reach their lives, no matter how good the material may be from the viewpoint of morals, literature, or fact. Rather, it will leave with the child a disinterest in the very things in which we hope to interest him, and reading will become a disagreeable task in proportion to his

lack of understanding, and he will form the unfortunate habit of "going over" a lesson without mastering it.

There is no question as to the moral character of reading material. It must be clean, wholesome, sincere, happy, some of it even joyous; it must be a revelation of high ideals; it must portray what is best and beautiful in life. If our reader content is all of this, and not merely fosters sentimentalism, we need not fear the results.

There is a type of material which may seem of a highly moral nature, which brings no *reaction for good* in the child's life. The old-style Sunday school books against which we have already been warned, are of this type. Another example is the shallow rhymes, not worthy of the name of poetry, which may be morally correct, but which are without force enough to leave any impression for good. Such material becomes vicious when it leaves the impression that living right is a flowery path with a visible reward always in sight. Anything worthy of being called literature will bring a wholesome reaction. No child can read "The Great Stone Face" and not appreciate more fully the value of a worthy life, and wish to live one. Whittier's "Snowbound" has left all of us with a deeper love for that greatest of earthly institutions,—the home. I have not forgotten the response one class gave to the Great Shepherd's love, after a close study of the "Shepherd Psalm." One year, my worst boys became my best because of the impetus in nature study that they received from studying Whittier's "Barefoot Boy." I have seen a child who had been careless with her dolls to an extreme, become a tender, careful mother of them after studying Luther's

* Paper read at the Normal Directors' Council

“Cradle Hymn” and Field’s “Japanese Lullaby.”

Good literature is like great men. Some men may seem to be morally sound, but the force of their lives is nothing. Nobody is any better because of their influence. Upon analysis, their influence may even be enervating. But men of power move men’s hearts to high standards and renewed effort. A literature that feeds a shallow mind appeals to the ear with its sound, fosters only an affectation of belief and growth, and has no power to re-create lives. Let our children be more than sentimentalists; let their lives show actual resistance to weakness and growth in character, because what we have provided for them to read has had the power to influence their lives for good.

From the fact side, our reading material should be sincere. This phase of reading has immense possibilities. If facts are adapted to the interests, there is almost no limit to what may be included. Their scope covers the heavens above, the earth beneath, and the waters under the earth. The influence of these facts on a child’s character is almost as limitless as the facts. It brings a more intelligent care of his body, it broadens his sympathies, it makes him realize more fully what he as a child owes to God, and it provides him with facts upon which to base activities now and in the future.

There is one other point which we should see fit to emphasize in reading, because of the physical results which come from it. We have been counseled again and again to give a voice culture that would develop the organs of speech and promote their health and usefulness. Defective oral reading and speaking abuses the throat and lungs, and “as a result of continual abuse, the weak, inflamed organs have become diseased.”

Language

What has been true of the content of reading is equally true of language. Language study is only a broader term which includes reading. I wish only to

add that whatever we may hope to do with the one, we may emphasize in the other. We may furnish material in our language classes which will broaden the experiences of the children, promote their usefulness, and raise their ideals. Language material should give the child opportunity to express himself more fully than reading, and therefore provide a more immediate opportunity for reaction. Educators quite generally agree that what we teach a child does not become an important influence in his life until he has reacted to it.

Arithmetic

There is character building in arithmetic. The content of an arithmetic should be practical if we would make our children practical. Since most of the adult arithmetic processes are of a mental nature, it would seem that much of the material we provide in arithmetic should be without the use of pencil and paper. In our adult life we estimate costs, etc. It follows that problems in estimating should make the child practical. A sound character requires businesslike methods. Then we should teach such methods. “Counsels to Teachers” says children should be taught the right use of money and to keep account of money earned and spent. The actual use of money is not always practical for the schoolroom, except in the case of certain class projects. But the teacher can encourage keeping account of money handled by the child in his home.

Our arithmetic program should include material that will teach economy, benevolence, and systematic giving. And I believe that the absolute truth of mathematics, the accuracy needed in its use, and the discipline of arithmetic drills will at least make the virtues of truth, accuracy, and promptness easier to develop in other places.

History

Henry Neumann says, “History and civics and geography are full of moral values when they open the eyes of the children to important facts in the prob-

lem of how human beings should work out the task of living together upon this planet of ours. History is a record of certain successes in this direction and of many tragic failures. Both the triumphs and the defeats should serve as inspiration to the better citizenship needed everywhere in the world today. It is obvious that this requires, among other things, such personal qualities as fairness, bravery, tolerance, respect for divergent excellence, co-operative spirit; and many opportunities to talk over these needs will present themselves to the teacher who keeps in mind the best of the reasons for teaching the subjects at all."

Method in handling history has much to do with right results, but fact material is important. We may choose whether we give facts "concerned with man's achievements, his victories in battle, or his success in attaining power and greatness;" but God has directed us to choose facts that show the "working out of His purposes in the rise and fall of nations," "the fulfilment of prophecy," "the workings of Providence in reformatory movements," and "the progress of events toward the final conflict of the great controversy." It is our responsibility to see that such facts as these are placed before our children.

Geography

In geography work is our greatest opportunity for making the children of today missionaries of tomorrow. A missionary needs certain factual knowledge of location, climate, travel ways, customs, habits, industries, governments, and general conditions of the country he wishes to enter. These the average geography text furnishes the child. Our work carries a greater responsibility. We must present our children with such material as will develop sympathy for the less fortunate children who do not know Christ and for whom there is now no hope. Such sympathy reacts in a greater interest in missionaries and their support, and the development of the missionary spirit.

Physiology and Hygiene

Again, method of presenting has much to do with results in physiology and hygiene, but the child who recites glibly on the anatomy and care of the teeth and continues to leave them unclean day after day, needs a different type of physiology material placed before him. The child who knows the facts about the human stomach, yet whom these facts do not lead to stop eating between meals, needs new facts told in such a way that they will bring a reaction in the child's habits.

Nature

In nature the material we place before the child should bring happier results than my experience has shown. I have seen a boy lying face down before an ants' nest for hours at a time, watching the maneuvering of a colony of ants. One boy friend of mine doubtless knows more about moths than you or I, and has made quite a remarkable collection. But these cases are rare, yet hardly more rare than the child who is taking active, sustained, intelligent interest in the things of nature, or who finds any special attraction in it.

The things of nature should lie close to a child's life. If we point the way so he understands, he will eagerly follow. We must present him with the living facts about him. Our best nature material is not found in books, but in the barks of trees, the unfolding grass, the honey-laden bee, in buds and blossoms and seed pods, and in a countless number of things to which we may help him to an intimate knowledge. This in turn will bring a clearer, more wholesome thought life, a more contented existence, a greater self-respect, and a communion with nature through which God Himself may speak.

Bible

I have left the subject of Bible material until last. It is of the most far-reaching importance. There is certainly no question in our minds as to the results we wish from the Word. It has the

power of life, and all our hopes are bound within the covers of the book we call the Bible. We know what it can do in transforming our own lives. We have seen what it may do to the impressionable heart of childhood. Its standards, its promises, its examples,

and most of all, the love of the Father, —all of these we desire should become the child's, and thus do in a large measure what we hope to do in a lesser measure with all the material we present —build them characters that are true enough to stand with God.

Are We Getting the Results We Want in Bible Teaching?*

ARTHUR W. SPALDING

WELL, are we? The question invites examination, first, of our aim; second, of our methods.

What results do we want from our teaching of the Bible? To give our students a reputation for Bible learning? to enable them to triumph in debate? to make them doughty champions of a creed? The time was, perhaps, when it seemed the height of glory to snatch the polemical crown from the brow of a Campbellite, and when no knight under the Sabbatical flag deemed himself proved until he had splintered a lance against the windmill of papal assumptions.

But I do not think that is the ideal of a great many of us now, certainly not of the teachers, whose profession requires them to see life from so many different angles, to deal so carefully with different types of mind and with the products of such various environments, to endeavor to build out of the elements of their teaching structures of noble character and action. Is not our true aim in Bible teaching this: To weave into the fabric of our pupils' characters the divine principles of life and conduct which are revealed through the Word of God; and thus to insure the outworking of the truth in their lives, to the enlightenment and blessing of their fellow men and the fulfilment of the purpose of God?

Do we see in our children and youth this result of our teaching? It matters nothing with what high percentage our pupils may pass an examination in Bible, nor how glibly they may recite upon the Standard of Attainment, if there be not manifest in their lives the purity, the courage, and the love of the Master, who is the Word of God. What report have we to render as we come from an inspection of the children and youth under our care?

I put the question sincerely, with no intent of criticism. And I think we may answer truthfully that good results are evident. Our church schools are not fruitless; our higher schools justify their existence. We are regularly losing many of our children; but those we save are almost all the product, in part, of our schools. And when we look upon these Adventist children and youth, we have reason for thankfulness. They hold, on the average, a higher standard than non-Adventist children in social relations, certainly also in religious concepts, and possibly in all matters of ethical ideals and conduct. That much may be credited to the moral training of our schools and our homes, whereof the Bible is the basis.

On the other hand, we cannot be satisfied with this comparative excellence; for we have purposes and aims which set a far higher standard than the average of the world. It is not sufficient for Lot's children to be better than the

* A paper presented at the Normal Directors' Council.

Sodomites, if still they are capable of the morals of the cave. No one experienced with our children and youth can deny a generous possession of most serious faults and an all too frequent absence of the Christian graces. Church school teachers can catalogue a long list of delinquencies, from playground passions to sex perversion. And if the elemental passions be not brought under control of the higher spirit, then all the theological lore of the student is but so much combustible material stored within reach of the fire.

We have before us, then, this aim: To produce a class of students whose characters shall reveal the impress of the character of Christ, in sincerity of thought, in purity of life, in gentleness of conduct, in unselfishness of service. And we have a long way yet to go to reach our ideal.

To what extent is this desirable result to be obtained through the teaching of the Bible? We shall at once exclaim that there are many other factors in the building of character: The environment of home and community, the character of the child's reading, the occupation of his out-of-school time, and so on. Yet I think that, rightly conceived, Bible teaching is the determinative factor. For teaching, as we all very well know, is not mere telling, not question-and-answer, not rote. Teaching is the impress of one life upon another. "These words," saith Jehovah, "which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children." The words shall be, not in thine head, but in thine heart; shall be, not in thy textbook, but in thy life; and thus thou shalt teach them diligently unto thy children.

The teacher of the Bible must have the Word of God dwelling in his life. "Thy words were found, and I did eat them; and Thy words were unto me a joy and the rejoicing of my heart." "Thy word have I hid in mine heart, that I might not sin against Thee." "Ye shall know the truth, and the truth shall make you free." "Sanctify them

through Thy truth: Thy word is truth." The impress of a holy life upon young and impressionable hearts is the greatest insurance of the results we desire in Bible teaching. The teacher who exhibits in his daily relations with his pupils the courtesy, the patience, the solicitude, the courage, the unflinching joy, and the ready service of the Christian, is most effectively teaching the Word of God. Thus Christ taught.

If now I have sufficiently emphasized the prime importance in Bible teaching of a life filled with the Word of God, let us turn to the more technical matter of methods in formal teaching. And I think we have cause for critical examination of some of the methods used in our teaching, in Bible as in other branches.

There are, we recognize, three principal periods in life: Childhood, adolescence, and maturity; three periods in which the mental processes and states are peculiar to themselves, and in which not the matter only, but the methods of education must be conformed to the needs of the age. Childhood is pre-eminently the acquisitive age, in which information of all kinds, if attractively presented, is eagerly absorbed. Adolescence, with its new powers of analysis, is a time of test and trial, in which the influences of religion must be marshaled for the defense and illumination of the soul, as doubts assail and callow reason beclouds. In maturity comes the period of service, the fruition of the earlier periods of education.

The average modern teacher, I am sure, places too much dependence upon mechanical helps, particularly upon the textbook. To this he is in great degree forced by the crowded curriculum; and to remedy this condition is an urgent and not impossible reform demanded of our educational leaders. But under whatever circumstances, the successful teacher will so prepare himself and so arrange his work as to throw into the work of education his own vivifying personality. If in nothing else, certainly in the teaching of the Bible the live teacher,

not the dead textbook, should stand forth as the spokesman for God.

In so far, indeed, as the book is to figure in the teaching of the child, let it be the Book of books. Books about the Bible, books that interpret the Bible, books that select and expurgate and conotate and simplify and explain the Bible, no matter how skilfully they may be put together, are at the best but machine-made breakfast foods, with the vitamins left out. Let the child learn his Bible from the Bible, being wisely guided in its reading by the teacher. I know that in saying this I am speaking against an accepted policy and an existing state, but I trust I may at least be indulged with a hearing. We are making a serious mistake in divorcing the child from the Bible by the interposition of the Bible textbook. The preparation of such books is laudable in its purpose — to supply the deficiencies of the teacher; but the effort should be turned rather upon the thorough preparation of teachers for their work, and upon such relief of the teacher's time and energy as will permit him really to be a teacher.

The teacher of Bible should be trained not merely in theology. He must have a systematic knowledge of the literature of the Bible, and be versed in its elements and their uses. He should be thoroughly conversant with its individual entities, and skilled in their separate applications. With the younger children the biography of the Bible, and after that its ethical teaching in precept, song, and parable, is the material for the teacher's use. Of course this is in general recognized in the outlines of courses, but it requires to be a far more specific and adjustable program in the experience of the teacher.

The teacher of Bible to the little child must be a story-teller. Story is the natural medium for the conveyance of truth to the child mind. In the early years of school the oral story should be the means of Bible teaching, and while Bible reading should be introduced and developed as the child's ability in reading progresses, still the story will remain

a chief instrument in Bible teaching throughout the preadolescent period.

It will be asked here if the teacher does not thereby occupy the place of the challenged textbook, and if he does not, by telling the story, obscure the original Bible account as much as the textbook, and possibly with less authority. Not wholly; because the Bible is made the textbook as fast as the child's power to read increases. But to a degree, Yes. And I defend the substitution, or rather the restoration, of the teacher in place of the textbook. On what ground? — On the ground that teaching is the impartation of life, and that this requires the injection of the teacher's personality into the teaching. He may be less or more correct than the textbook in his presentation of Bible truth: that is not significant. It is not so important to cast in a set theological mold the minds of all our children, as it is to inspire them with the vividness of Bible truth; and that can most effectively be done by the living teacher.

Upon this dynamic quality, this conviction that comes from the impartation of spiritual energy, rather than upon the storage of facts historical or doctrinal, must we depend for the initial momentum into the age of adolescence, to insure for a safe season against the turmoil of questioning and doubting that so often swings the youth off his moral and spiritual balance. I think it justifiably chargeable to the routine method of Bible teaching and to the consequent missing of a spiritual energy and verve, that so many of our youth who have had more or fewer advantages in the home, the Sabbath school, and the church school, miss their footing in adolescence and fall out by the way. The remedy, as before pointed out, is, first, the perfection of life in the teacher, and second, the adoption of right methods of teaching.

When we come to the adolescent period, we reach a new state and require a new procedure. The transition is not too abrupt; indeed, the story has its value in adolescence, especially in the

earlier years. But increasingly the youth's mind is bent upon investigation, analysis, the establishing of causes and reasons, while at the same time his spirit is swayed by new emotions of independence, adventure, and romance. Youth challenges the verities to prove themselves true. They may be clothed in all the panoply of the ages, but he requires that they discover themselves to him in their nakedness. He cannot believe until he has proved,—and he is so pitifully innocent in his acceptance of partial proof, of half truths, or plausible errors. Without a teacher, how shall he find the way? How shall he learn to curb and to direct his impulses? How shall he be convinced that society's boundaries and barriers are more than tyrannical prison walls? How shall he be content to follow the counsel of the wise whom he suspects of being foolish? How shall he prove, outside its own or its proponents' claims, that the Bible is the Word of God? How shall he satisfy himself that God speaks at all to men, and that he is a heavenly Father? How shall he know, what doubt challenges him to prove, that there is a God?

The work here set the Christian teacher is no mere routine task. It demands of him something more than adherence to a prescribed course of Bible study. Valuable as may be the study of the fulfillment of prophecy in helping to solve the problem, important as without doubt may be the teaching of Christian theology, still they are not sufficient. The teacher-by-rote is a fatal accident in the life of the adolescent. His inhibitions will cost him his influence with the insistent, challenging minds of his pupils. To stop the mouth of inquiring youth with the warning that such questions are dangerous, that we must not try to look behind the robes of inscrutable authority, that we must believe and never question, is to deny to the developing mind its God-implanted attributes. The teacher has no business to deal with youth, who has not himself experienced the mental perils of normal adolescence and spurred his mind to the exploration

and determination of the ground upon which his faith rests. The teaching of the Bible in the age of adolescence must deal, in the degree of the student's apprehension, with dispelling the doubts, answering the questions, solving the riddles, which his new life is making for him, and to the establishment of a clear and firm faith in God and the Christian religion.

In this connection let me emphasize the importance of the study of nature, or, more broadly, of life in the midst of nature. It is important in child life, for we read concerning it, "In no other way can the foundation of a true education be so firmly and surely laid."—"*Education*," p. 101. The natural world is God's original word spread before the eyes of men, and though now blurred and oftentimes confusing, still its influence for good upon the mind and soul is incalculable. Combined with the study of the Bible, it is the perfection of teaching; without it no teaching can be perfect.

In the problems which come to the adolescent mind (not to all individuals, of course, but to the keener), I think there is no possibility of satisfaction except through a study and understanding of nature. For myself I admit I begin to build my theology upon the basis of God in nature, and proceed upward in my conception of God through the social scheme of humanity to the point where revelation becomes a necessity, and the Bible fills my need. I have found no other course of reasoning effective in fixing the faith of wavering adolescents. Happy is he who has dwelt much in the fields and woods, and who is able therein to behold the handiwork and hear the voice of God.

Shall we have yet greater results than we are now receiving from our Bible teaching? We shall if we project into our work more fully the personal element of teaching: first, a perfecting of our personal relations with God; and second, a giving of our lives to our pupils' needs intelligently perceived and diligently supplied.

For Parents of Young People

Our Girl of the Teens

HARRIET HOLT

"COME in," I called to a sharp knock on the door. There she stood, a picture of glowing, radiating life and energy, her soft hair waved back from a white forehead, pink cheeks flushed rosy to the ears because of an impatient climb to the third floor, blue eyes dancing with laughter, and lips that refused to hide a joyousness of spirit. She stood in the doorway balancing on one foot as though arrested from an impetuous rush, a rush that the overabundant buoyant life in her demanded.

"You don't know me, do you?" she laughed.

"Mary Gordon!" I said weakly. "It isn't your fault that I knew you," I accused after the impetuous greeting. "Mary, you aren't my little Mary any more, you're a grown-up *woman*."

A picture of Mary that last time I saw her came to my mind's eye: long arms hanging on a scrawny, awkward body that had grown too fast to have respect for beauty curves, hair that wouldn't stay put, a freckled and uncared-for skin—just a romping, irresponsible child was this Mary of three years ago. And now what a glowing, beautiful promise of womanhood she had become! Yet, after all, she was the same Mary. The possibilities had all been wrapped up in that girl of thirteen, but they had been folded tight and had shown no hint of their exquisite coloring.

That is what our girl of the teens is,—a rosebud folded so tightly to start with that it takes faith to see the flower it will become, but one which opens rapidly, so rapidly that unless we keep sympathetic pace with her, we miss the joy of opening petals. And because bright but tender leaves invite the destroyer as

well as the bee, it pays the gardener to look well to the bulwarks of defense he may build. A good gardener knows his roses and their environment. Do we know our girls of the teens?

The purpose of this article is not to describe physical changes. They are too apparent in beauty of hair and luster of eye. The mental, social, and spiritual changes are just as sweeping, but less understood, than those that take place in the body.

For the first ten years of the girl's life, her home has been her world. She has romped and worked and grown, with never a thought of herself, if the atmosphere of the home has been a healthy one. As she enters her teens, she becomes aware of herself, and she wakes up to the fact that she is a part of a far-reaching world. It is a wonderful place, full of marvelous possibilities. Our thoughtless romper stops her play long enough to dream great dreams about herself and the world. Those dreams are more real to her than stone and wood. She lives in them, she enjoys them, and they shape her life. Our teen girl is an idealist. Her friend of an understanding heart may use that ruling characteristic to safeguard and to develop the true woman within her.

Along with the awakening of ideals comes the appreciation of the beautiful. Have you ever seen a girl suddenly become conscious of the advantages of a mirror? Have you seen her spend hours "priming," when a few months before she passed the glass with a careless glance? Have you seen her sudden interest in a vanity case, in the "do" of her hair, or the color of dress and hosiery? Our teen-age girl loves beauty, and she has high ideals of beauty for herself.

She was just fifteen that night as she stood before her dresser preparing for her birthday party. The hair had usually gone up in a rush while she walked about the floor or stood dreaming by the window, but tonight something in the way it waved held her eye to the mirror in front of her. "Yes, it is pretty," she thought to herself, "it fluffs just right." She stopped and gazed intently into the glass. The picture that looked steadily back at her had fair, regular features, deep brown eyes, and a skin that colored richly. Suddenly she knew she was good to look at, and the thought flashed through her mind that maybe she was beautiful, or that she could make herself beautiful, perhaps as beautiful as the woman of her dreams.

It happened that mother was in the room helping her daughter dress that evening. She glanced up quickly at the unusual time spent before the mirror. She saw the hair patted a second time, and the face examined critically. Quietly

she crossed the room and looked over her daughter's shoulder. Then a warm arm encircled the girl.

"You *are* beautiful, daughter," she whispered. "You must know it, and if you don't, others will tell you," she went on, tightening the embrace. "Mother loves to look at you, and she will always love to, if you stay beautiful. A sickness may mar your skin, or an accident disfigure your face; but if true womanly character shines through, you will still be beautiful. Truth and honor in the heart show in the face, and as it is

treasured, genuine beauty grows. And, daughter, if you can always remember that your face is an honest face only as it displays character, you will think less of form than you do of what is behind it, and you will be beautiful in God's sight."

That daughter never forgot the words of a wise mother spoken on the night she awoke to a desire for beauty. She is now a woman in her thirties, and though sickness has robbed her cheeks of color and her eyes of sparkling light, she tells me the ideals of beauty her mother planted in her heart are still the goal toward which she is reaching.

This self-consciousness sometimes shows itself in a constant desire to giggle. You ask a group of girls of the teen age what they are laughing about, and there will be amused glances and another chorus of giggles. If you persist in seeking the reason, in nine cases out of ten you will discover there was no real reason. Perhaps just some peculiar-



ity in dress or in some one's walk strikes their "funny bone." Sometimes the giggle comes to fill in a silence that to the girls' self-conscious minds seems embarrassing. The wisest way is to meet Miss Teen on her own ground. Ignore the giggle, and don't get the idea that she is making fun of you.

The teen age is a lonely age. The girl often thinks she is greatly misunderstood by her family. Her reasoning powers and judgment have developed until she rebels at a "Thou shalt"

(Concluded on page 25)



EDITORIAL

Shall We Lock Them Out?

"OUGHT any young woman to be out of her home until after twelve o'clock at night?" A mother put the question to me, and I said, "No, of course not, nor so late."

"My daughter is away from home almost every night," she went on; "I don't know where she is, nor often whom she is with. I have told her she must be in by twelve o'clock, but she doesn't mind. She stays out sometimes till two o'clock. Now I want to know," said she, "if you would advise me to lock her out?"

Lock her out! On the street at night! I wonder if your imagination can put you in the place of that girl. Once she had a mother, and she knew it. When a little girl, she often was locked within that mother's arms, held close to her heart, whispered to lovingly, kissed. But that was a long time ago. Youth's days came, and wayward currents set in. She faced reprimand, orders, sternness. Family worship was neglected. The mother was troubled, grim; the girl resentful. Still there was the shell of home; still it held some vestige of its former influence,—a place to go to, a bed to sleep in, a name—home!

But now, reproaches, orders, an ultimatum. It is defied; and in the darkness and silence of the ghostly morning she tries the door. It is locked! I wonder, I say, if you can enter into the feelings of the wayward girl, standing there homeless. Or is it just a newspaper item to you? Can you make yourself sick at heart, as a girl or boy is sick when the last strand of the home cord is severed? No place to go! Oh, yes—the fellow she is with knows a place! Come on!

But what should the mother do? I tried to find out, myself. I tried to touch a cord of tenderness, but I found only a harsh, jangling string. The mother felt she must protect her own reputation; she must not let the girl disgrace her. There was no hope that love would find a way, except by a miracle of God. The girl would not go to a boarding school; at home she would not stay in at night. So I told the mother that if she could not win her daughter, not to lock her out, but to do one motherly last act,—go with her daughter and find the best place she could, under the best obtainable conditions, for her to room. Cut the last tie? But what else could that mother do?

O you whose daughters, whose sons, are still at home, are still bound to you by some strands of love,—your sixteen-year-olds, your thirteens, your tens,—are you going to come to that state some day? Search well the map of your way just ahead.

Little White Things

A MOTHER was calling on us with her two small children. The younger, a little girl two years old, was a beauty, with her dark curly hair and her brilliant brown eyes. She was given a little white chair of my daughter's to sit in. Her mother told her to sit there; and when she said to sit there, she meant *sit there*. But the little girl was not content to sit still. That little chair was such a darling to her—just right for her short legs, so brightly glistening, and so handy for a small maiden to pick up and carry about. The joy of possession, the pride of power, shone in her eyes. She wiggled and bumped, she fingered the seat and the rounds,

ETCHINGS



and before a minute was gone she picked up the chair and carried it to another side of the room and sat down again, beaming.

"Sit still, Amy," said her mother.

She folded her small hands in her lap, and sat for a half minute; then she wiggled some more, bumped up and down again, picked up the chair under her, sat down again; then once more, overcome, started her pilgrimage with it across the room.

"Amy, sit still," commanded her mother; "mamma will have to take you home if you don't sit still."

But she couldn't sit still. And why should she? To parody an old nursery rhyme, she had springs in her fingers and springs in her toes. God put them there, and He didn't mean little children to sit still when joy is bounding through them. Why should she?

But her mother could not be content unless her little daughter kept still. "She should be a little lady." We remonstrated gently, but it made no impression upon the mother: she evidently thought we were merely trying to be polite. And she kept futilely insisting upon the little girl's keeping quiet, until at last they went home.

And I thought, "Poor mother! If little Amy should keep still, so still, still as a mouse, still as the grave!" Little white chairs are meant to be moved by little live, joyous girls; and somehow little live girls must be active while they are awake and in little white chairs. When the night comes, and little white gowns are on, and little white beds are filled, is not that time enough for little girls to be quiet? If not, there are other little white things that no one moves from their final resting-place — little white caskets. Oh!

Ax or Racket?

"I LOVE my ax with its blade of steel,
And off to the woods I go!"

It is a bass song, full of a lilt of pure physical joy; and as my stalwart son, overtopping me by a handbreadth, left his piano and shouldered his ax, while up over the hill the tennis rackets were swishing and whacking, I thought, "It's helping to make a man of him."

I am not unsympathetic with the desire for activity that sends young men and women to the tennis courts, and the ball grounds, and the bathing beaches. I like to hike, to climb, to swim, to play ball, and I like my children to have their turn at it all. But when my son gets up to the height of a man (for I think I am a man), somehow it strikes me that he can sense his manhood more if out clearing a space in our woodland, than if out smashing drives across the net and counting, "Love one, love two, love all," or whatever the lingo is.

"Diligent study is essential, so also is diligent, hard work. Play is not essential," says "Counsels to Teachers," page 308. That is, for youth, grown up to manhood and womanhood. Recreation is essential, and it may be that an occasional ball game, or tennis game, or even croquet or "horseshoes," will not hurt even a man or a woman. But I have noticed that the grown-up devotees of sport are more inclined to wreck creation than to gain recreation. They go beyond the limit; and life becomes to them a drudging at tasks to pay for bread, and a dissipating of soul and strength in competitive sports, either first-hand or by proxy. "It is good for a man that he bear the yoke in his youth." It is good for a man that he shoulder his ax and go off to the woods.

A Few Thoughts in Rhyme

Stretch It a Little

TRUDGING along the slippery street,
Two childish figures with aching feet,
And hands benumbed by the biting cold,
Were rudely jostled by young and old
Hurrying homeward at close of day,
Over the city's broad highway.

Nobody noticed or seemed to care
For the little, ragged, shivering pair;
Nobody saw how close they crept
Into the warmth of each gas jet
Which flung abroad its mellow light
From gay show windows in the night.

"Come under my coat," said little Nell,
As tears ran down her cheeks, and fell
On her worn, thin fingers, stiff with cold.
"Tain't very big, but I guess 'twill hold
Both you and me if I only try
To stretch it a little. So now don't cry."

The garment was small and tattered and thin,
But Joe was lovingly folded in
Close to the heart of Nell, who knew
That stretching the coat for the needs of two
Would double the warmth, and halve the pain
Of the cutting wind and the icy rain.

"Stretch it a little!" O girls and boys,
In homes o'erflowing with comforts and joys,
See how far you can make them reach —
Your helpful deeds and your loving speech,
Your gifts of service, and gifts of gold, —
Let them stretch to households manifold.
— *Selected.*

The Christmas Doll

ARTHUR GUITERMAN

THERE once was a doll on a Christmas tree,
Who sighed to the angel that hung above,
"Oh, how I do wish they would keep for me
A sweet little, neat little girl to love;

"A dear little mother to curl my locks,
To rock me to sleep, and to wake me up,
To dress me in cute little gowns and frocks,
And feed me with milk from her silver cup;

"A kind little mother, who'd never say
A word that was angry, nor let me fall;
Who'd always be ready to let me play
With bright little friends who should come to
call!"

And strange though the wonderful fact may be,
That little wax doll's little wish came true;
They picked her right off of the Christmas tree,
And gave her, my dear little girl, to you!

The Christmas Chickadee

"I'd just like to know," chirped a chickadee
chirky,
As he perched on a twig in a pose very perky,
"I should like to know what it all is about —
My, my, how those boys and girls do laugh and
shout!

And the biggest boy's cutting my finest fir tree!
And they're dragging it off! I'll just follow,
and see!

It does seem a pity to me, I confess;
But they look kind. It *may* be all right,
p'r'aps — I guess."

So as Polly and Billy and Jimmie and Jane
Drew their lovely great Christmas tree up the
long lane,
The chickadee followed, — and not far behind, —
A vast curiosity filling his mind.

They came to their house, and they pulled the
tree in,
Then drew down the shades. "Now I call that
a sin!"

The chickadee sputtered. "There isn't a chink
Where I can see through! They're real selfish,
I think!



Well, 'tis fast growing dark, so I'll camp for
the night
In this oak near the house till the morning is
bright."

So he fluffed out his feathers, and went fast
asleep,
And I feel very sure that his slumbers were
deep,
For he heard not a sound till the morning
dawned clear;
Then he opened his eyes — "Why, why — what
have we here?"

'Twas a gay little fir tree right close by his oak!
Had it grown in the night? Hm! A practical
joke?

For it had not been there when he went off to
sleep!
How he did crane his small neck, and wonder,
and peep!

Then, whish! With a joyous "Hurrah!" down
he flew

To the tree that so very mysteriously grew,
And ate his small fill of the goodies that hung
On wires, and in baskets, the branches among;
Crumbs, suet, and seeds! Such a fine tooth-
some treat!

(And a small, hungry chickadee surely can eat!)

Just then Jane and Jimmie swung outward the
blind,

And Polly and Billy were not far behind —
"Oh, look, look!" cried Jane. "See our wise
chickadee!

He's lost no time in finding his first Christmas
tree!"

"Oho!" chirped wise chickadee. "So that is
its name!

And they did this for me! My, I'm glad that
I came!

And I certainly hope that they had on their
tree

The same Christmas treat that they put here
for me!"

— *Minnie Leona Upton.*

Few Laborers

"THE harvest is plenteous," the Master said,
But His face was sad as He bowed His head:
"Yet they are so few, so few," said He,
"Who labor to garner the sheaves with Me."
Aye, the workers are few! O girls and boys,
With your many blessings, your countless joys!
It is Jesus who wants you the most of all;
Will you listen and heed His loving call?
By the Saviour who came from His home in
heaven,

The greatest of earthly tasks is given;
He knows the need upon every shore,
He has counted your powers and your talents
o'er,

And He calls you forth in your strength and
youth,

To bear His message and teach His truth.

— *Selected.*

O CHRIST, give Thou to us Thine own sweet rest;
Of all Thy precious gifts it is the best;

Then souls a-weary,

With their failures dreary,

Shall take heart and renew their heavenly quest.

— *David Farquharson.*

Christmas Eve

HELEN COWLES LE CRON

I LIKE to think that every house
Is full of cheer tonight;
That everywhere — on every hearth —
Warm fires are burning bright.
God give our homes the gift of cheer,
For no one ought to grieve
On such a happy night as this —
On Christmas Eve!

I like to think that every heart
Is full of love tonight,
And free of every ancient grudge
That shuts it from the light!
God give our hearts the gift of love,
For no one ought to grieve
On such a happy day as this —
On Christmas Eve!

"Wanted — A Girl"

"WANTED — A Girl." In a heathen land,
The boy is the great and the sole demand;
But here, where the Stars and Stripes unfurl,
We have learned the worth of the gentle girl.
Wanted, a girl, with her pure, sweet ways,
With her smile that brightens the darkest
days;

Wanted, a girl, with her true, kind heart,
That feels with keenness another's smart.
Wanted, a girl, with the willing hand,
For the smallest task or the effort grand.
Wanted, a girl — there are so many sad
Whom her gentle presence may render glad;
There are sick and suffering lives, I know,
And her skilful fingers may soothe their woe;
In hut and garret are lonely poor
Who await her knock at their lowly door;
There are darkened hearts that would treasure
well

The sweet old message her lips could tell.
At the home, in the school, on the lane or the
street,

There are tasks for her tactful fingers meet;
In the business din or the social whirl,
We need the touch of the Christlike girl.
Wanted, all girls who will stand the test,
And, queenlike, endeavor to do their best;
Whose lives, as they blossom from more to
more,

Make girlhood precious the wide world o'er.

— *May Van Voorhis, in Missionary Tidings.*

"STANDING still is dangerous ever,
Toil is meant for Christians now;
Let there be when evening cometh,
Honest sweat upon thy brow;

And the Master shall come smiling
At the setting of the sun,
Saying as He pays the wages,
'Good and faithful one, well done.'

Home and School Association

Christmas in the Seventh-day Adventist Home

MRS. GRACE CHINNOCK

“CHRISTMAS is coming,’ is the note that is sounded throughout our world from east to west and from north to south. With youth, those of mature age, and even the aged, it is a period of general rejoicing, of great gladness.

“But what is Christmas, that it should demand so much attention? This day has been made much of for centuries. It is accepted by the unbelieving world, and by the Christian world generally, as the day on which Christ was born. When the world at large celebrate the day, they show no honor to Christ. They refuse to acknowledge Him as their Saviour. . . . They show preference to the day, but none to the One for whom the day is celebrated, Jesus Christ.”—*Mrs. E. G. White, in Review and Herald, Dec. 9, 1884.*

How kind the heavenly Father was to give this instruction thus early in the experience of His people when they had so recently accepted the call to come out of Babylon. How careful He has been in giving instruction concerning the home life. Evil is surrounding us, and the Saviour prayed earnestly that His people might be kept from the *worldliness*, or the evil, of the world. John 17:15-17. In observing a day that stands for utter self-forgetfulness,—the bestowal of love in honor of heaven’s love gift to man,—there is grave danger of great worldliness. Let us labor and pray that this shall not be a day of revelry and feasting for our youth and children, but a day of consecration to loving service to those about us who need our love.

Teach carefully during the year the blessedness of thinking of others and planning to give them pleasure; empha-

size the beauty of such texts as Acts 20:35; Romans 12:10; Luke 6:38. (Have texts read.) It is not easy to make children understand the texts by merely reading them. Great diligence should be used in explaining to the children that true happiness comes through obedience. This result cannot be obtained by waiting until the end of the year, but it must be lived, and the instruction given in Deuteronomy 6:7 and Isaiah 28:10 must be followed all the year. The spirit of Christmas in its true meaning can be fostered at all times, and when the day comes there will be a beautiful spirit of forgetting self and thinking of others.

This day has been made much of for centuries. However, we have no assurance that it is the day of Christ’s birth. History gives us no assurance that this is the day of our Saviour’s birth. In fact, we are practically certain that it is not. The Word of God gives us no instruction regarding this day. It is purely worldly in its origin.

“As the twenty-fifth of December is observed to commemorate the birth of Christ,—as the children have been instructed by precept and example that this is indeed a day of gladness and rejoicing, you will find it a difficult matter to pass over this period without giving it some attention.”

Make the home beautiful and attractive. Deck freely with holly and evergreen, or other things that grow near your home. Plan with the children simple little love gifts in the home that are practical and necessary. This is an education of great value, for it is indeed an art to know how to select the appropriate gift. So far as possible, encourage the children to make their gifts. Explain to them that it is not so much the gift that counts, but the love that prompts it. We are all happy to

receive gifts, but what we are especially thankful for is not the gift, but the loving heart that sent it. In your gift plans include the poor and the friendless. The child will be so consumed with the joy of remembering others, that he will forget himself and what he wants "for Christmas."

Plan some unique device for distributing the gifts. Here is one that has been tried: Prepare a gift box for each member of the household. Place the boxes under the table or in some place where they will be concealed. Attach a string to each box. At the opposite end of the string tie the name of the one who is to receive the box. Each one pulls his string in turn and draws out his box.

While it is a joy to remember our loved ones in a special manner at this time, our greatest joy comes in remembering the cause of God,—in giving our love gift to Him who gave heaven's most precious Gift for us. In addition to a personal gift box for each one, have a gift box for missions. Let each member of the family have the opportunity of placing in this box his love gift for missions. Make this the big feature of your Christmas celebration. The sin in Christmas festivities to a large extent lies in selfishly expending money that should be contributed to the cause of God.

"It [Christmas] can be made to serve a very good purpose. The youth should be treated very carefully. They should not be left on Christmas to find their own amusement in vanity and pleasure seeking, in amusements which will be detrimental to their spirituality. Parents can control this matter by turning the minds and the offerings of their children to God and His cause and the salvation of souls. The desire for amusement, instead of being quenched and arbitrarily ruled down, should be controlled and directed by painstaking effort upon the part of the parents. . . .

"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 shall not taint or corrupt the morals. . . .

"Christmas is coming. May you all have wisdom to make it a precious season" to your children and youth. Let the evergreen "suggest the holy work of God and His beneficence to us; and the loving heart-work will be to save souls who are in darkness. Let your works be in accordance with your faith."—*Mrs. E. G. White, in Review and Herald, Dec. 9, 1884.*

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally." James 1:5. "What shall I render unto the Lord for all His benefits toward me?" Ps. 116:12.

The true Christmas spirit is very appropriately expressed in the following stanza:

"Living is giving, giving is living;
All things would die if only receiving.
Give! this is the rule of love by which we live."

Christmas in the Seventh-day Adventist School

LENA BUTLER

As the day of Christ's birth we do not accept Christmas, but we accept the beautiful spirit which finds expression in the supreme idea of making others happy. This is the spirit that must possess the Christian if he would be Christlike. Though the exact day is heathen in its origin, the spirit is beautiful. We do not plead for the day or the worldly festivities that generally accompany its observance, but we long to see the beautiful thought for which it stands permeate the heart and life of each child enrolled in our church schools.

The history and origin of Christmas should be discussed with the children. If the children are intelligent regarding its origin, there will be less temptation for them to observe the features of Christmas that are objectionable. ✕ ✕ ✕

The pagan nations always had a tendency to worship the sun — sometimes under one name, sometimes under another — as the giver of light and life. Their festivals in its honor took place near the winter solstice, the shortest day in the year, when the sun in December begins its upward course, thrilling men with the first distant promise of spring. This holiday was called Saturnalia among the Romans, and was celebrated by much merriment, which even included the slaves. They had feasts and gave gifts, and the houses were hung with evergreens.

The ancient Goths and Saxons called this festival "Yule," which is preserved to us in the Scottish word for Christmas, Yuletide, and also in the name of the Yule log. The ancient Teutons celebrated the season by decking a fir tree, for they thought of the sun rising higher and higher in the heavens, as the spreading and blossoming of a great tree. Thus our own Christmas fir was decked as a symbol of the celestial sun tree. The lights represented the flashes of lightning overhead; the golden apples, nuts, and balls symbolized the sun, the moon, the stars. The little animals hung in the branches betokened sacrifices made in gratitude to the sun god.

As Christianity replaced paganism, the Christians, in the tolerant spirit of the Master, adopted some of these old usages, merely changing the spirit.

With the rise of Puritanism, the existence of Christmas was threatened. Even the harmless good cheer of that season was looked upon as pagan. This anti-Christmas feeling was brought to New England in the "Mayflower," and the Pilgrims grew to hate the day more and more. They had laws forbidding any observance of the day whatsoever.

Christmas was not regarded as a New England holiday until the nineteenth century, although in certain localities settled by Episcopalians, two weeks of feasting and visiting were celebrated.

In Holland, Christmas Eve is made a time to correct the children, but they are rewarded the next morning with all

manner of gifts for their efforts to be good. They celebrate the fifth and sixth of December. In Sweden they make a special Christmas tree for the birds, filling its branches with fruits and grains. Thus each country has its own way of expressing its Christmas joy and good cheer.

Again we repeat it: Let us keep Christmas in our schools by thinking of others, and endeavoring to bring to each heart that touches our lives the message of love and good cheer. This should be true of every day of the year, but we may properly do some things once, or a few times a year, which it would be impossible for us to do every day.

Let me pause here just a moment to relate to you a true story. A little girl in one of our schools last year sat quietly listening to the story of Christmas and the joy that comes from making others happy. All the children had caught the happy spirit, and each one was eager to tell his plan to make his loved ones happy. Suddenly this little girl arose to her feet, and with a stifled sob in her voice said, "Christmas Day doesn't make me happy, for I am not allowed to give my friends presents on Christmas Day." That day this child went home with a box of homemade gifts for her friends, her eyes shining with the joy that comes from remembering others. It is our hope that no child will be denied this sweet privilege at this happy season of the year.

A Christmas tree does bring such joy to the hearts of the children. Let them bring their own decorations from home, and place them on the tree. Rainy day recesses can be spent popping and stringing corn, making pretty paper chains and little ornaments which delight the hearts of the children — so much the nicer when made by their own hands! Little gifts can be made at drawing time, at sewing time, and as busy work when the lessons have been prepared. The children delight to make bookmarks, calendars, picture frames, penwipers, needlebooks, and other little gifts which are simple and practical.

Booklets of the children's work should also be prepared. These gifts are placed upon the tree for the parents, who are invited to the school for a little hour with the children. Simple little exercises are given by the children, which will tell the parents the history of Christmas and its origin, and will bring to the hearts of father and mother the message of love and good cheer.

Some of our schools plan for a Christmas tree for missions on which the children place gift boxes containing their love gift for missions. The idea of giving to God's cause should be supreme in all our Christmas plans, for we know that herein will our children find the greatest joy. We give because we love. We love God supremely. Therefore He must have our best and our first gift. So our plan in encouraging the making of homemade gifts in the school is for the purpose of encouraging the children to save those dimes and nickels that are so often spent foolishly at Christmas time. If the children are not encouraged to plan on a love gift to God and His work at the season of loving and giving, the most beautiful feature of Christmas keeping is missed.

It is a good thing to observe Christmas Day. It helps one to feel the supremacy of the common life over the individual life. It reminds one that he must set his own little watch, now and then, by the great clock of humanity, which runs by love.

Better still than the observance of Christmas Day is the real Christmas keeping. Are you willing to forget what you have done for other people, and remember what other people have done for you; to ignore what the world owes you, and to think only of what you owe the world; to put your rights into the background, your duties in the middle distance, and your privilege of doing more than your duty in the foreground; to see that your fellow men are just as real as you are, and to try to look behind their faces to their hearts, hungry for joy; to own that probably the only reason for your existence is

not what you are going to get out of life, but what you are going to put into life that is worth while; to close your book of complaints against your fellow-men, and make it your supreme business to make those around you happy? Are you willing to do all this for Jesus' sake in remembrance of Him? If you are, then you keep Christmas.

Are you willing to consider the little child; to lay your hand lovingly on the old and the feeble; to be more eager to love than to be loved; to trim your lamp so that it will give more light and less smoke? Are you willing? Then you keep Christmas.

Do you believe in God and in His wonderful love gift of a Saviour for fallen humanity? Do you believe that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"? Do you believe? Then you keep Christmas.

Mistaken Kindness and Indulgence of Parents Often Result in Weak and Vacillating Characters in Children

ALTA DELL RACE

WEBSTER defines indulgence as "fornearance from restraint or control;" "permission;" "license;" "gratification;" "excess;" "toleration." He gives the distinctive traits of a weak and vacillating character as "not dependable," "lacking strength, spirit, discernment, or wisdom;" "soft," "pliant," "unfortified." They are usually dissatisfied, selfish, and disobedient. We find a self-reliant person exactly the opposite,—"one to be relied upon or depended upon," "one to be trusted." A self-reliant child, we may then say, is one whom we can depend on, an obedient child, one who obeys his parents or holds himself responsible to his parents. This being the case, how great the responsibility resting upon us, mothers and fathers. Obedience should be one of our first requirements from a child, if we do not

wish a weak and vacillating character.

Children are the gift of God, and if God has given us such a precious gift, He has surely given us some instruction as to their upbringing. In 2 Timothy 3: 16, 17, we find this: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." It behooves us then to use the Bible as one of our reference books in regard to most all subjects. Let us read just a few texts pertaining to the subject of obedience of children.

From 1 Timothy 3: 4 we learn that we should rule well our own house, having our children in subjection with all gravity.

Proverbs 22: 6: "Train up a child in the way he should go: and when he is old, he will not depart from it."

Proverbs 13: 24: "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes."

Proverbs 19: 18: "Chasten thy son while there is hope, and let not thy soul spare for his crying."

Proverbs 22: 15: "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him."

Proverbs 23: 13: "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die."

Proverbs 29: 15: "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame."

One of the greatest lessons of faith and obedience for a child is the story of the trial of Abraham's faith by God, when He told him to offer his only son whom he loved so dearly for a burnt offering. Think of the agony Abraham must have suffered on the three days' journey to the mountain, but he never once hesitated to do God's bidding. And what obedience from Isaac when bound by his father! There is no record of his resisting. Abraham went so far as to take the knife to slay his son, when the angel of the Lord said to him, "Lay not thine hand upon

the lad, . . . for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me."

How often we hear parents refusing to check wrong-doing in a child, saying, "I want my child to love me," and later, when the test of love comes, the child fails because of a weak, selfish will. Parents have become so lax in this day and age that children soon learn to scoff or laugh at them and do as they please. Some children look upon parents as just some one to gratify their whims, and nine times out of ten this comes from the mistaken idea of the parents that they want their children to have a good time and an easy life.

Constant repression, however, makes a restless and unhappy child. There should be a few rules, but these should be firmly adhered to. It is much better not to give a command than to let a child evade it.

Who really is at fault when a child does not obey — the child for not obeying, or the parent for not requiring obedience from him?

God holds the parents responsible just as he held Eli responsible because his sons made themselves vile and he restrained them not; punishment was pronounced upon him as well as upon his sons.

But we should be careful to punish for disobedience. So many have a misconception of what obeying really means.

I once heard a man tell this story, and I could not help admiring his viewpoint. He said: "One time the roof of my house needed repairing, so I took hammer and nails and climbed up to fix the roof. While I was up there, Harold, my little boy, got some nails and an old hatchet and climbed upon the roof of a low shed, thinking to help me. I couldn't see him, and by the time I finished the roof and came down, he had put just twenty-four holes through the roof of the shed. I did not punish him for this, as the child had meant no harm, he had been perfectly innocent in his desire to help me. But I explained to him how he had harmed the roof, and showed him how

long it took me to fix it, and told him never to repeat it. If this had occurred again, he would have been punished for disobeying."

This same man said that Harold knew that when he called him, it meant that he should come, that when he heard the call, that was sufficient. He knew that if he did not come, he had to suffer the consequences of disobeying.

We must be consistent in what we approve and disapprove. Not one day because we are tired, reprove a child for something he has done, and the next day ignore the same thing because we are rested. Don't continually tell a child he is naughty, especially when he is tired. Save these words for real wrongs, as sneaking, lying, deceiving; then it will mean something to him. Real wrongs must be met with severe punishment, such as spanking or depriving the child of some cherished privilege.

We should never threaten. Punish when there is an offense. Punishments may be light, but we should see that they always follow the offense.

"I'll Try to Help You"

It is said that many of the Japanese are strongly pessimistic, a trait that leads them to depreciate the value of life and too commonly to seek in suicide a refuge from trouble.

A beautiful story comes to us, telling of the conversion to Christianity of a Japanese woman who found a new and effective way of directing the fountain of love opened in her heart by the Saviour. She lived, we are told, some miles from a sharp railroad curve where hundreds of her countrymen every year committed suicide. At this danger point she put up a sign which read, "Come talk things over with me, I'll try to help you."

This remarkable message arrested the attention of many despairing ones, and shot a ray of hope into their darkened hearts. In one year, it is said, seventy persons came to her, and through her

Christlike ministry of sympathy and counsel gave up their thought of self-destruction, and some of them became Christians. Jesus said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Alas! that that gracious message is not echoed in the life of every one who bears His name.—*Home Department Quarterly.*

Our Girl of the Teens

(Concluded from page 15)

and a "Thou shalt not" with no reason attached, even if it does come from the head of the family. "I'm no baby," she repeats again. And often the reproach of the family falls upon her for some blind, unreasoning act. "I don't know why I did it. Oh, no one understands me," she wails. And that is largely true. The adolescent girl is hard to understand. Because of her craving for sympathetic comradeship, she often seeks it outside her home.

The wise mother will recognize this adolescent characteristic, and seek every opportunity to give her girl the right kind of friends. Many a girl chooses an older woman as a chum. She may even get a "crush" on one, bring her flowers or books or candy, and be her devoted slave. Happy is that girl who finds a worthy "big sister," one who can give her high ideals and a sane, healthy outlook on life. Happy that mother who is able to be both mother and a "big sister."

The girl had blundered. She had mistaken the froth of life for the fact. Romance, instead of the tried relationships of life, had ruled her actions. Why? It was the old story of the influence of a woman who had made her her chum in those standard-forming days of the teens. This young woman had taught her that the end of life is a good time for herself, regardless of what it meant to others. And the poison of those few years warped the vision of what might have been a glorious young womanhood. Then let us guard that place of companionship for

the girl in her teens. Let us give her the comradeship of those who love, understand, and can join with her in her fun, but who have a true outlook on the facts of life.

Our "lonely" girl often finds companionship in another way. Almost every teen girl goes through the "boy craze age." She emerges from a period when she has held herself aloof from the opposite sex because they are so "rough," into one that admires the greater physical strength, and dreams of a knight that will fight for her. There are some exceptions, but they are few. The girl who has been brought up with boys, who has played with them and fought with them, and knows all about them, is less likely to surround the dreams of her knight with that sickly sentimentalism so often seen in girls of this age.

Perhaps this fact suggests a remedy. If the girl can enjoy boys and not a boy, if she can keep in the crowd because so much wholesome fun is to be found there, and not tie herself to one, the "boy craze" period may become one of safety and development.

Too often there comes a strangeness between mother and daughter at this period, which makes the latter feel that she is abused, and which makes her uncommunicative in the merest trifles. It is then she is likely to pour her woes into the ears of a boy confidant who will champion her cause, advise her, and soothe her wounded self-esteem. The only safe method of guiding the girls through this valley of forming friendships and ideals, is in the hands of a mother who from their infancy has been her daughters' chum and playmate.

Much could be written about our girl of the teens and her problems. But there is still an outstanding fact to be reckoned with. The girl not only awakens to herself and the world, but she gropes toward her relationship to her heavenly Father. Hitherto she has without a question accepted her mother's and father's God. She has accepted their standard of right and wrong.

Now she is beginning to think for herself. She links up theory with practice, and questions motive. It makes her critical, and often the failures of those she trusts cause her to doubt.

Yet this teen age is the most fruitful period of life in forming a personal relationship with the Saviour. He is one who understands; He is one who loves supremely, and these facts win the heart of our girl in her teens. Let us not forget that she longs for such companionship, and let us encourage her to seek and to find.

"All through my teen years," said a young woman to me, "I longed for some one to talk to me about my soul. And no one ever did." After a pause, she went on, "I'm going to try to be a better big sister to some girl than I ever found for myself."

"Oh, if mother would pray with me!" exclaimed another, "I think I could find the way better," and her voice broke with a sob. "I suppose she doesn't understand how I long to talk over things about God," she explained loyally.

The girl in her teens can never be forced. She cannot be made to seek depths from which she recoils. These are years in which she is reaching out toward the best in life, and happy is she if she finds some one who has been over the way and can lead her through. Doubly happy is she if that some one is mother.

"Go thou thy way, and I go mine
Apart, yet not afar,
Only a thin veil hangs between
The pathways where we are.
And God keep watch 'tween thee and me,
This is my prayer.
He looks thy way, He looketh mine,
And we are near.

"And though our paths be separate
And thy way is not mine,
Yet coming to the merey-seat
My soul will meet with thine.
And God keep watch 'tween thee and me.
I'll whisper there;
He blesseth thee, He blesseth me
And we are near."

Some Benefits of Mastication

MRS. D. A. FITCH

IN order to secure good digestion of the food taken, it must be well mixed with saliva, and this is accomplished by the movement of the maxillaries, which induces the flow of the saliva.

The grand old statesman, Mr. Gladstone of England, required his stalwart sons to chew each mouthful of food as many times as they had teeth. That means thirty-two times on each mouthful. No wonder they were such fine physical specimens of manhood. Reader, please count the number of times you masticate your food.

An eminent and successful physician suggested that his patients chew their food until it was like milk in the mouth. This is a cure for indigestion and a wonderful help in other difficulties also. The practice of thorough mastication precludes the probability of an attack of stomach trouble.

Honest dentists teach that the legitimate use of the teeth on hard substances of food insures their permanence in their sockets and prevents early decay. Then why not chew, and save dentist's bills and their accompanying painful difficulties?

Much of the pleasant palatability of food is lost by insufficient mastication. Complete mastication changes starch to a form of sugar, the taste of which is not realized when the lazy method of bolting the food is practised. The longer food is kept in the mouth the more gratifying it is to the gustatory senses. God has provided plenty of time for properly preparing food for good digestion.

The practice of throwing the food through the mouth and gulping it down the esophagus into the stomach is reprehensible indeed, and the person who persists in not reforming should be given a table by himself in a room not occupied by another. Even the animals masticate their food, and some remasticate it.

In case of faulty mastication, an unnecessary burden is placed on the other

digestive organs, which should have been accomplished by the mouth, and discomfort ensues; whereas, if the food had been well masticated and no unnecessary amount taken, these organs might be represented as expressing their gratitude by means of a clear conscience touching their own work.

"Chew your food, and you will find money in it." How? Not the least of the many benefits to be derived from a determined working of the jaws during the mealtime processes is this: That less material is required to support the bodily functions than when it is allowed to enter the stomach in huge chunks, which must perhaps be expelled therefrom undigested and treated as so much waste matter or worse, for it must inevitably cause disturbance. Thus we see that proper eating leaves more money in the purse.

Another way that the money store is augmented is that by proper eating, better blood is made, and consequently better thoughts as to how to conserve the money we have, and to gain more. The money usually paid to doctors is left in the home, and can be invested in some good cause to bring returns that will do us good.

THE heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

— *Longfellow.*

"CONSIDERING how much a child learns during his first six years, how important it becomes that he should be supplied with just the right material and the most intelligent supervision!"

It is worth more to be possessed of but few of the lessons of wisdom, but to apply these diligently, than to know many, but not to have them at hand.—
Seneca.

YOUNG MOTHERS

A Help for Puzzled Mothers

LILLIAN K. BERTELS

AN incident set me thinking. It was not a child's puzzled, "Why, mother?" Nor was it his hesitating, "Mother, please, which do you mean?" In those cases a few words would have set the child's thoughts aright. This incident was a near tragedy resulting from the lack of a child's question. An idea received from the use of a familiar term was carried promptly into an action which had previously been carefully explained as injurious,—something that could not be permitted. Simply a difference of the ideas set in two different minds by the use of a term or gesture familiar to both minds.

The incident that set me thinking occurred after my tiny girl's bath. I hopped her from my lap, when her dressing was completed, with the remark, "Now run around and have a good time." I now recall that she looked up with instant, fleeting glance, but I did not notice anything of that kind at the time. Then she chattered a joyous prattle as she ran round and round the table. I was for a bit too surprised for word or action, for I had some time before succeeded in getting her to understand that form of sport to be definitely forbidden as injurious,—a sport that could not be permitted. Consequently I spoke her name sharply as I took down the broad strap kept, though seldom needed. The feel of it in my hand gave me sudden realization how I myself had just spoken the words, "Now run around."

How many times has a child's questioning hesitation in home or in school been met with a "Just what I said, without delay;" or "Don't ask questions;" or "Just go on!" On the other hand, how frequently is his prompt procedure suddenly halted by a "Stop

that;" or "Don't;" or "Must I tell you again not to do that?" I can think of no case where young children have given elders this kind of trouble that could not have been easily avoided by a moment's adjustment of ideas and meanings of the word or the gesture.

The dumb animals receive impressions from sounds, words, gestures, and their accompanying sensations or consequences. Trained animals, to give satisfaction, require the continued handling of the original trainer. Even a horse does not give so satisfactory service to another person as he does to the person who "broke him in," or to one who has been directed as to the terms and sounds and gestures to which the individual horse is accustomed to respond. Children are little human animals. They gain their ideas gradually from infancy by contact with those in the home circle and those outside. Their young minds are puzzled constantly by the apparent contradictions. They meet the consequences according to the assortment of impressions in their minds, and their ability to secure comparative values of those impressions.

Because of the human brain capacity and the spoken language, people grasp impressions readily. They weigh and measure words and impressions. They form conclusions. One views a circumstance from his own angle of contact, and draws his conclusion. Right there his conviction is so securely centered within his own ideas that perhaps sometime an impact with some other circumstance may leave him stunned and bewildered. Circumstantial evidence—all too often!

The incident which caused the writing of this article was an ordinary home incident. The terms used were common, everyday terms. My conclusion is that such circumstances as these are the cause

of many puzzling, so-called deliberate disobediences for which human beings are punished in families and in all kinds of schools and government institutions.

Each person owes it to his own proper development that he set a lookout for the possible degree of intelligence in others—even in small children.

Let's Not Nag!

ALICE WINGATE FRARY

NAGGING is one of the surest ways of clouding the atmosphere of our homes, and we know how children thrive in happy surroundings. It is a temptation to talk endlessly about an undesirable state of affairs rather than to think and act.

The pleasant way of securing obedience is often more effective than the harsher way, because having the child's co-operation wins half the battle. I know two adventurous youngsters who, after persisting in running away regardless of consequences, stayed within bounds for several weeks in order to earn a tiny gilt star at bedtime. Indeed, a ten-cent box of stars from the stationer's is a priceless help to mothers! There seems to be a peculiar happiness in having won the privilege of sticking one on a card at night, and counting those already earned.

Some mothers suffer from their children's nagging, especially when guests are present or they are in a public place. One wise mother who found all-day shopping trips with the children an occasional necessity, avoided any possibility of prolonged discussion at lunch time by deciding upon a simple, nourishing luncheon that her children liked, and invariably ordering it. The expeditions did not occur often enough so that there was danger of monotony, and she saved her own nervous energy as well as her children's.

To exhort mothers never to say "Don't" seems to me sentimentality. Prompt response to a decisive "no" has as important a place in child training

as obedience to a positive request. After the "no" has been grasped and acted upon, the positive suggestion ought to follow, but the "no" should be clearly understood first.

Above all, our children are entitled to fairness. Even parents who have their children's best interests at heart, sometimes let appearances, convenience, or fatigue dull their sense of justice. A child may profit by a severe penalty, provided it is just, when a lesser unjust punishment will rankle bitterly.

Shortem's Questions

YOUNG Shortem, he has much to learn,
And though he's round and fat,
He stubs to everything he sees
And points and says, "Wot's zat?"
The trees, the grass, the sticks, the stones,
The horse, the dog, the cat,—
They are all wonders of the world,
And so he asks, "Wot's zat?"

Young Shortem sits upon my knee,
And in my knowledge basks;
In my omniscient wisdom I
Can answer all he asks.
He thinks the fount of learning springs
From just beneath my hat;
He comes right to the fountainhead
And asks and asks, "Wot's zat?"

We all are Shortems larger grown,
Who roam with curious eye,
And when we cease to say, "What's that?"
Why, then, it's time to die.
Life's baffling, endless mystery—
We wonder much thereat;
Before the riddle of the world
We only say, "What's that?"

The sages of the elder world,
The thinkers of today,
All ask young Shortem's question in
The same old curious way.
A million worlds whirl round their view,
They wonder much thereat,
They stand in the immensities
And only ask, "What's that?"

The mighty serial goes on
With wonders manifold,
The story of the universe
Will never all be told:
And through the great eternal years
We'll wonder much thereat,
Forever and forever ask,
"What's that? What's that? What's that?"

— Sam Walter Foss.

I WAS WONDERING

And So I Thought I'd Ask You

My boy gets angry right away when something is not pleasing. What shall I do? He does things for spite. For instance, if I tell him he must wait to have a certain thing, he will say, "I don't want it at all any more." I shall be glad to get your counsel to help me teach him to overcome the fault.

Parents have the greatest opportunity to be the best teachers of their own children, because if they are honest with themselves, they can usually find the seed of the fault in themselves. It is not easy for parents always to recognize in themselves the same fault that is so patent in their children; but if it is there,—and nine times out of ten it is,—they must come to recognize it and study how to eradicate the last vestige of it from their own lives. In that process they will be helped to train out the fault from their child's life.

Are you ever spiteful or hasty with your child? Do you ever say, "Stop it, quick! Bobbie! Quick, now!" Spat, spat! Then that hasty temper you bequeathed him slaps back in word or deed. Or do you ever exhibit temper before him? Do you say to your husband and his father: "Did you forget again that I wanted you to go to the flower show with me? Oh, well, it's always that way! You never think of me! No, you needn't cancel your engagement. I don't care to go now. I can stay at home, just as I always do"? Or does your husband and his daddy say: "Can't you ever notice when the buttons are off my shirts? I go like a beggar among my associates. No, you needn't! I haven't time to stop now for a sewing circle. I'll buy a new shirt"? When heredity and example combine to push Bobbie along the road to temper and spite, why wonder?

But leaving out such suppositions, which indeed may be wide of the mark,

you will find that with a child of inflammable passions, the best culture is to avoid to the fullest possible extent all opportunity for exciting his opposition. Passion thrives on exercise. It is a good thing to plot a regular Fabian campaign: no fighting; avoidance of hostile contacts. It can be done a great deal more than many parents imagine.

I know a mother who deserves to be in the diplomatic service, she has become so skilled in avoiding "scenes" in her family. She schemes for it; she thinks beforehand what is likely to happen, and what position she would better take, or how to prevent the issue. When she sees a storm brewing, she sidesteps it with a suggestion of something pleasant and agreeable. She invites more often than she commands, especially when she sees it is unwise to command. And she isn't the slave of her family, either; she is the diplomat.

A good many parents make unnecessary denials of the desires of their children, just because they have fallen into the habit of denying. Sometimes it is necessary to deny, and then the denial should be firm, and it should be maintained, not with passion, however, but quietly. Nevertheless, in your case you must rather count, if you have to fight an engagement, that you are Fabius caught, and not Fabius successful. The less passion is fed by opposition, the feebler will it grow, if at the same time positive culture is given to the traits of generosity and reflection.

The passionate child, more even than any other, needs to be in a quiet environment. The city is a bad place for him; for the noise and rush increase his nervous tension and irritability. The woods and the fields are good for him, and he should be constantly taught les-

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sons of beauty, of devotion, of industry and sacrifice, from nature and also through stories. Get stories that will cultivate his qualities of patience, generosity, and cheerfulness.

After all that, however,—and it must be no temporary program, but your constant course,—you must teach him to control his passion. Show him by example, by story, and when convenient by direct injunction, how beautiful is self-control, and how worthy it makes a man.

Look well to his physical habits, also. He must have plenty of sleep, good, nourishing food, no condiments or coffee or meat, not much of eggs. Give him plenty of good whole-wheat bread, milk, leafy vegetables, and fruit. See that his elimination is perfect and regular, and institute the daily tonic bath. Make his habits of life simple, regular, and systematic. Give him a quiet environment, and teach him loveliness of disposition. Your battle will not be won in a month nor in a year, but you may make steady gains, and the fruits

of years of your labor will tell more and more until he becomes a well-balanced, self-controlled man.

“BUILD a wall of scripture around you, and you will see that the world cannot break it down.”

In matters of dress, private and commercialized amusements, divorce, true culture and modesty, respect for law, both temporal and divine, and in business and social equity, we have been drifting or deliberately heading toward disaster.—*B. S. Steadwell, in The Light for October, 1921.*

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