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Speaking Pure English

MILDRED UDELL RUSSELL

WE have a noble language and one which it should be the concern of every English-speaking person to preserve free from the faults of inaccuracy and the crudities of barbarism. There is a pleasure in the use of pure English, like the sense of well-being that goes with cleanliness. It is a help to the preservation of pure speech to know the history of our language, and what are the factors and influences that have built it up.

The beginning of the standard form of the English language leads us back to the time of Wycliffe and Chaucer. Before that and during the reign of Alfred the Great, the language of Wessex (a dialect of the Saxon) was the standard. Following the Norman conquest, the literary language was Norman-French or Latin. This was followed by a growth in national feeling that led to a disuse of French and Latin. Wessex did not again become the standard form, but instead the dialect of the East Midland district. There were several reasons for this: It was a compromise between the dialects of the North and the South; it was used at Oxford and Cambridge, the centers of culture; it was the dialect used at London and at the English court. This form of speech was native to Chaucer, but it was not to Wycliffe. He used it in preference to his native Yorkshire dialect. In this way the dialect of the East Midland district became the literary language of the last of the fourteenth century, and the English language of today developed from it.

In those days there were no spelling books, dictionaries, or grammars, so the language changed rapidly. After the invention of printing, and as printed books had a tendency to multiply, they served as a check upon the loose development of the language. The King James version of the Bible, translated in 1611, also aided in determining the final form of literary English.

The English spoken in England differs in many respects from the English spoken in America. The English brought to America was seventeenth-century English. An interesting fact pointed out by Lowell years ago was that one of the sources of differences now between the languages of the two countries is the presentation in the new country of many features of language lost in the mother country. Where, then, shall we look for the beginning of the so-called American language? Krapp says, "Though the English language in America did not experience a new birth with the separation of the colonies from Great Britain, that event nevertheless provides a reasonable starting place for the consideration of what we must from that time call American English."

There are three different institutions which have done much to standardize our speech: the church, the school, and the New England town meeting.

The influence of the school is obvious, whether we consider it a New England institution, as Krapp does, or consider it indigenous to each locality.

Speaking of the influence of the church, he points out that, "The American public has ever been church-going, and has participated actively in the conduct of its churches. The indirect influence which the church has exerted upon speech and the feeling for speech, as upon other social customs, one may suppose to have thus been considerable, and many a community which has had no other means of formulating its ideals of proper convention and refinement has been able to do this with more or less effect through its churches. The church has been the guardian of respectability in America, and in matters of speech, if its influence has not been exalted, it has at least tended to counteract the tendency toward the crudely familiar and local which is always likely to become unduly prominent in a mixed and demo-

cratic society.—“*The English Language of America*,” Vol. I, p. 25.

The town meeting was not confined to New England, but was carried to those localities settled by New Englanders. The significance of the town meeting for the student of language lies in the fact that it provided a common meeting place for the members of the community of varying social or local origin, where they might speak their minds as equals, and in the process, inevitably shape their speech, if peculiar, to bring it into conformity with the more or less recognized customs of the group.

We are all more or less aware of the fact that words from many different languages have become a part of our national speech, just as many different peoples have become a part of our national life. The derivation of any group of words chosen at random affords an interesting commentary on this. This can be made as exciting as any game to the older children. After you show them in the dictionary how to find the derivation

of a word, you will find that many children are fascinated by the subject and will continue the study further. Incidentally, I find it very helpful to study the derivation of some of the words in the Sabbath school lesson. It often gives me a clearer idea of the subject than I otherwise would have.

While we might say we do not have dialect in our speech, still we have three distinct types, Eastern, Western, and Southern. “The details of speech which occasion this feeling of difference are usually details of pronunciation and intonation, less often details of vocabulary. So far as vocabulary is concerned, the speech of all educated persons in America is remarkably uniform.”—*Krapp*. Our language is a living language, and consequently many words are being added to it from inventions, new subjects of study, our contacts with other people, and many other influences. Discrimination in adopting these is required.

(This is the first of two articles by Mrs. Russell. The second will follow in our next number.)

The “Licking”

LICK him good, if he don’t mind, Miss,” said Dick Cranby’s mother when she took him to the kindergarten. “I ain’t got the time nor the strength to do it myself, half enough, or I wouldn’t have brought him. I’ve told him again and again that if he gave me any more of his sass I’d take him where they’d lick the sass all out of him. He did it once too often and here he is.”

A sturdy, red-headed four-year-old stood kicking the toes of his well-worn shoes together, fear and defiance battling for the mastery in his round, freckled face.

“Wouldn’t you like to stay and watch the children for a little while, Mrs. Cranby,” asked Miss Havisham.

“No, I must be getting back. There’s three younger ones, and I left them with a neighbor.”

So the mother departed, and the kindergarten took Dick by the hand. She felt his little form stiffen, but he did not cry.

One of the children had brought a pair of guinea pigs to spend the day, and Miss Havisham, remembering this, silently blessed that child as she piloted Dick to the corner where the little creatures were contentedly munching dandelions and clover. She brought a little chair and then excused herself as courteously as she would have done to a Board Member.

Dick looked after her in wonder. Then he gazed at the guinea pigs, and his rigid muscles began to relax. He had never seen any before. “What funny kittens!” He regarded them earnestly for some time, then turned his attention to the children. No one was being “licked” and every one seemed to be having a happy time. Just now they were in groups, each group doing something different. Some girls were dressing dolls; some boys were building with big blocks; many of the children were drawing, and very near him they were molding objects out of clay.

"Oh, I'd like to do that," said Dick to himself, and he started eagerly toward the table. Miss Havisham noticed his action and came forward, but when he saw her he retreated. Probably a "licking" was coming now.

"Would you like to have some of the clay?" she asked.

He did not understand "clay" but, following her gesture to the table where the children were molding, he nodded. She gave him a piece and then turned to help a little girl.

He watched the others for a few moments, pressing his clay into a ball as if it were snow. Then Miss Havisham showed him how to change it to an apple. It was easy. "I won't mind the licking if I can do this every day," he thought.

One of the boys had made a horse. "I'll make an automobile," he decided, but it was time to put the clay away.

Before he could be sorry, however, he found himself listening to a charming story and after the story there was a lunch of crackers and milk. Then, as he told his mother afterward, "There was a box that sang the best of anything you ever heard

and made you feel quiet inside." After this came a game. Oh! such fun! Everybody played fair, nobody got hurt, and as he reflected soberly, no one had been "licked" yet.

There was just one nice "stunt" after another and before he thought of such a thing it was time to go home.

Would the "licking" come now?

But no, every one said a "Good-by." Miss Havisham herself saw him and several other children to the corner, and then he was left alone with his home in sight. There had been no "licking."

A month later Miss Havisham called on Mrs. Cranby. "What in the world have you done to my Dick?" was the mother's beaming greeting. "He's another boy. He's just as helpful and he don't sass me no more. He minds, too. Only one thing," more soberly, "I'm afraid he don't tell the truth. He says you don't lick him and of course you do."

"But of course I don't," answered the kindergartner laughing, "he doesn't need it."

"Land sakes!" ejaculated Mrs. Cranby, "when can I send you the rest of them?"

—*The National Kindergarten Association.*

More About Taking Things Easy

MARTHA E. WARNER

AND now another good soul has risen up in protest against taking things easier, and asks me to answer truly, if I think a mother deliberately makes work for herself.

Now one may easily think a thing is so, but when he actually tries to convince another that it is so, he often finds himself in deep water. And that is where I find myself, when I answer in all sincerity and truth, "Yes, I think some mothers do make work for themselves." To illustrate:

A mother had a nervous breakdown, and I was asked to care for her eight-year-old son until arrangements could be made to send him to his grandmother.

Now this boy, Elmer I will call him, came to my home one day in December. I welcomed him, took him to his room,

helped him to arrange his clothes, showed him which one of the three little white beds he was to occupy, then turned him over to the boys to entertain.

Everything went along pleasantly until evening, when the clock chimed the scale, 1-2-3-4-5-6-7-8. Then the boys sang out, "Bedtime, Elmer," as they quietly put away their books or games and went upstairs to bed.

Elmer, however, did not go. He remained to remonstrate with me. He was not in the habit of going to bed at eight o'clock, therefore it would be impossible for him to go to sleep until eleven or twelve o'clock, which was his usual bedtime.

I told him that was rather unfortunate, for at eleven o'clock in my house there wasn't a soul stirring, not even a mouse,



and as I could not think of permitting him to sit up alone, I should insist upon his observing our bedtime hours, as long as he remained with us. So he left me and went upstairs, and as I listened to the usual noise and laughter the boys indulged in while getting ready for bed, I thought, "Well, that's over with." But I did not know.

At last it was quiet, and I had settled down for an hour of study, when I thought I heard the tail end of a smothered snicker. Then came the patter of feet at the head of the stairs, and a voice which belonged to Elmer politely asked, "Mrs. Warner, didn't you forget something?"

"Why, not that I know of," I answered.

"But you did," he insisted; "you forgot to warm my pillow, and it is cold. I can't sleep on a cold pillow—I am in danger of having the earache. Will you please come and get it and warm it for me?"

A middle-sized snicker came from the boys' room, as I explained to Elmer that as our rooms were all heated, his pillow could not be cold, so there would be no danger of his having the earache; but he might take cold and have pneumonia if he stood there in his night clothes much longer. Then I said, "Now take your pillow and hop into bed."

But Elmer did not hop. He did not even budge. He simply kept up his polite demands to have me warm that pillow, and when I paid no attention to him, he threatened to tell his mother.

Finding that I was not frightened by his threats, he began to cry, and cry, and the boys began to talk.

I went to the stairs, and this is what my boys were chanting: "Old granny, old granny. Granny has to have her pillow warmed."

Now, whenever I found it necessary to use my school-marm tone in saying BOYS, my boys always hushed. And this time they did.

It took me some time, however, to try to prove to Elmer that although it was unkind of the boys to make fun of a guest, it was equally unkind of a guest to create such a disturbance. And then I added if, IF, I had supposed he was such a baby, I should have gotten the crib down from the attic, warmed the sheets and pillows, wrapped him in a hot blanket, given him a nursing bottle, and put him to bed. And if he were not in bed before I counted ten, I should do so even at that late hour; while one of the boys had to say, "Take your time, Elmer, take your time."

Again I said, "BOYS," and Elmer turned and fled, and no more was heard from him that night.

Now then, I say, if Elmer's mother had taken things easier, maybe, *maybe*, she would have been spared that nervous breakdown.

And you say, "But that is an unusual case. Mothers do not wait upon their children like that, nowadays."

I am willing to admit they may not warm pillows, but they do many other things that are just as unnecessary.

I am thinking now of a woman who is the mother of four children, two in Yale, one in Normal, and one in High School, and this mother prepares a separate breakfast for each child, for the reason that no two of them like the same kind of food. One wants an egg boiled, and one wants it fried; one wants oatmeal, and one wants cream of wheat; one wants peaches, and one wants pears, and so it goes.

I have seen Mary come to the supper table, take a look at the food, turn up her pretty nose, and say, "If that's all we are going to have to eat tonight, I don't want any supper."

And her mother would ask, "What do you want, dear?"

And Mary would reply, "I want some soup; and while you are about it, I'd like one or two corn fritters."

And the mother would go to the kitchen, and in due time Mary would have her wants satisfied.

I have also seen those college boys sit and watch their mother fill up the wood box without even offering to help. Not

because they were lazy, but simply because they had never been taught in childhood to save their mother steps.

And that reminds me of the Nicest Man. Just the other day we had an anniversary, and he came to me and said, "My dear, not so very many years ago I was saying to you,

'Let's make a home.
It isn't hard;
It only takes
A house and yard;

'A kettle and
A rug or two;
And me,
And you.'"

And it's the "me, and you" that I have been thinking about all day. Me and you. And do you know what that spells? Why, it spells partnership; and parents cannot make a true home unless they train the children from an early age to work in the home, not for pay, but because they realize that it is OUR home.

Dear protesting one, I really and truly think mothers could take it easier, if, IF THEY WOULD.

LET US NOT FORGET TO

"Make a little fence of trust
Around today;
Fill the space with loving works,
And therein stay.
Look not through the sheltering bars
Upon tomorrow,
God will help thee bear what comes,
If joy or sorrow."

What Can You Do?

THAT'S what the world is asking you.
Not who you are,
Nor what you are;
But this one thing the world demands—
What can you do with brain or hands?
Once show the world what you can do,
And it will quickly honor you
And call you great;
Or soon or late,
Before success can come to you,
The world must know what you can do.
Up, then, O soul, and do your best!
Meet like a man the world's great test,
What can you do?
Gentile or Jew,
No matter what you are, or who,
Be brave and show what you can do!

—Selected



The Camp of Israel

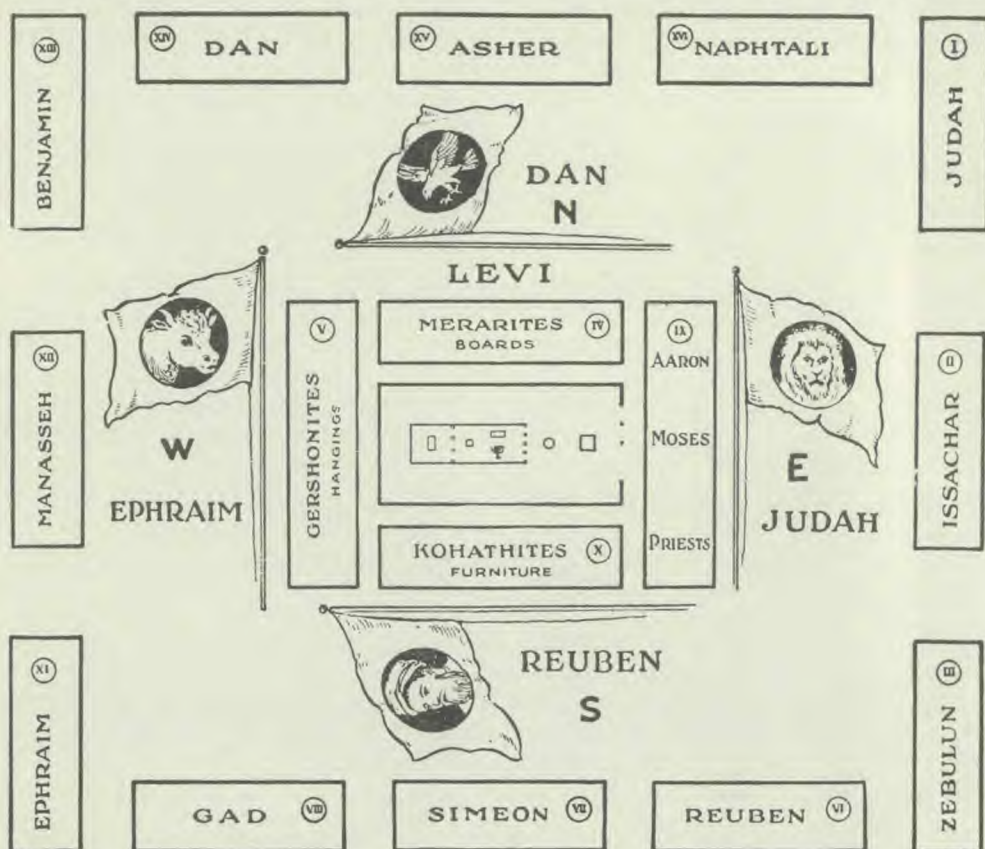
SARAH E. PECK

THERE is scarcely another topic in the Old Testament that is of more importance, or that can be made of greater interest to children, than the camp of Israel in the wilderness at Sinai; and certainly none affording greater opportunity for concrete illustration. More than this, there is none other more filled with practical lessons of the gospel—for the gospel was first preached unto them. (See Heb. 4: 2.) It is around the sanctuary that the third angel's message revolves,—the sanctuary is the hub of this message,—and for this reason also every Seventh-day Adventist boy and girl should clearly understand the meaning of this great gospel object lesson.

"Now all these things happened unto them for ensamples: and they are written

for our admonition, upon whom the ends of the world are come." I Cor. 10: 11. They happened to them; they are written for us. The more clearly we understand that which happened, the more fully we shall understand its application to our experiences in these last days.

The accompanying diagram shows the relative location of the various tribes around the sanctuary when Israel encamped in the wilderness, the Roman numbers showing the order of the march when the pillar of fire indicated an advance. According to rabbinical authority, the color of Judah's standard was green; and his emblem, a lion. Jesus was "the Lion of the tribe of Judah." Rev. 5: 5. The emblem of Reuben was a man; the color is not mentioned, and probably was white.



The color of Ephraim's standard was gold; and the emblem, an ox or calf. Dan's standard was red and white, with an eagle as emblem.

These four emblems represent people who are redeemed "out of every kindred, and tongue, and people, and nation." Rev. 5: 9. They assist Christ in His work about the throne. (See Rev. 5: 10.) As the tribes encircled the sanctuary, the dwelling-place of God, so the redeemed will surround the heavenly throne toward which they gaze from all sides with intense interest.

These four divisions of Israel—Judah, Reuben, Ephraim, and Dan—with their four emblems—the lion, the man, the ox, and the eagle—together reflect the character of Jesus as revealed in the four gospels. Matthew represents Christ as King, for the lion is the king of beasts; Mark represents Him as a servant, for the ox is the symbol of patient toil; Luke represents the humanity of Christ, symbolized by the face of a man; while John represents the divinity of Christ, symbolized by the eagle soaring through the heavens. So Christ is king and servant, man and God. More than this, Christ is all the way from king to servant, all the way from man to God,

for He is "all, in all." Col. 3: 11. And all this the sanctuary was to teach to man.

These same four beasts, or living creatures, were seen by Ezekiel in his vision of the throne of God. (See Eze. 1: 10.) And when John was given a view of the throne, he also saw the same. (Rev. 4: 2, 6, 7), and heard the redeemed of God, with all eyes lifted to the Creator and the Redeemer, singing that sweetest of all songs: "Holy, holy, holy . . . Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created." Rev. 4: 8, 11.

To attempt to teach these lessons on the sanctuary without grasping something of the sacred meaning of these beautiful symbols, would be to feed the children on mere husks when the most satisfying meat is at the teacher's command. Every article of furniture, every sacrifice and service, and even the arrangement of the camp represented Jesus and His work for our salvation. The children will not be able to grasp the fulness of the meaning of these lessons, nor are we; but if, in the teacher's heart, there shines the light of the gospel, it will be reflected in the hearts of the children.

Why Teach Nature?

SEVILLE BEAN

WHEN God created this world, and placed man in the Garden of Eden, He opened to him a vast field of study. "Had he remained loyal to God, all this would have been his forever. Throughout eternal ages he would have continued to gain new treasures of knowledge, to discover fresh springs of happiness, and to obtain clearer and yet clearer conceptions of the wisdom, the power, and the love of God. More and more fully would he have fulfilled the object of his creation, more and more fully have reflected the Creator's glory."—"Education," p. 15.

But man disobeyed. Sin has marred the human form, and nearly obliterated the likeness of God. We are not left without

hope, however. God gave His beloved, spotless Son to come down here, to live and die on this sin-cursed earth for our sakes, that we through His grace might be saved, restored to the likeness of God, members of our Father's family.

This is the aim of true education, "to restore the image of God in the soul." For this purpose God has given us two great lesson books, the book of nature and the book of revelation. Mrs. E. G. White says, on page 120 of "Education," "Many illustrations from nature are used by the Bible writers, and as we observe the things of the natural world, we shall be enabled, under the guiding of the Holy Spirit, more fully to understand the lessons of God's

Word. It is thus that nature becomes a key to the treasure-house of the word."

And now we come to the question, When shall we begin, and why shall we teach nature to the child?

A child begins very early to notice the animals and things of nature about him. He is a veritable question box at times. His mind is eager to learn and his heart tender to the influence of the natural world about him. His tenderest sympathies can easily be aroused for the birds and animals smaller than himself.

The impressions of childhood are lasting ones. The lessons I learned from the many voices of nature which spoke to me as a child and in early adolescence, proved a safe bulwark against the shallowness and cheapness of worldly amusements and attractions of the city.

A child's mind easily and naturally turns to God, and sees Him revealed in His created works. A little girl I know, when about three years of age, was picking violets with her mother one Sabbath morning. She knelt by an especially beautiful plant, and tears of joy came to her eyes as she said, "Oh, Mamma, Jesus loves us so much to give us these pretty flowers."

But many are blind and deaf to the wonders of nature—because they have never had their attention drawn to them—and their lives are filled with the artificial. They are deaf to the songs of the birds and blind to the scenes painted on hill and valley by "the hand of the great Master Artist."

Of what value is nature study to the child? As our education is to be threefold, physical, mental, and spiritual, let us look at the opportunities in nature study to develop this threefold nature.

Let us look at the possibilities for mental development. After a child has been introduced to one bird, its coloring, the structure of its wing, its home, etc., he begins to realize that a host of wonderful things are ready for him to learn in his everyday life. As he thus studies nature, "he has the key that will unlock to him the whole treasure-house of God's Word."—*Id.*, p. 126.

There is an ever-widening field of study opening to him. This tends again to broaden his mind. We have Bible examples of those who were thus benefited by the study of nature,—Jesus, Moses, John the Baptist, and many others.

The physical results of nature study are soon apparent. It is especially good for a nervous child. Mrs. White tells us, "While out in the open, breathing God's fresh air, their bodies are strengthened by exercise." In "Counsels to Teachers," she further says, "There is health and happiness for them in the study of nature."

But to my mind, the spiritual value of nature study exceeds the other values. The power of God is seen in every seed that grows, in every leaf, and bird, and flower, and in the sky above us. Though marred by sin, "God's object lessons are not obliterated." The falling leaves remind us of sin and death, but in the spring we are reminded anew of the resurrection.

Children learn of God's tender care for them in the study of His care for the birds. When they study the wonderful construction of the smallest insects, they can better comprehend that God understands and knows their own every word and thought.

During these early years is the time to fortify their minds against the evolutionary teaching with which they will be sure to come in contact many times. As they learn to hear the voice of God speaking through all nature, the seeds of infidelity will not take root in their hearts. "They may learn to hear His voice in the song of the birds, in the sighing of the trees, in the rolling thunder, and in the music of the sea." And every object in nature will repeat to them His precious lessons.

"To those who thus acquaint themselves with Christ, the earth will nevermore be a lonely and desolate place. It will be their Father's house, filled with the presence of Him who once dwelt among men."—*Id.*, p. 120.

At best we can learn but little of the wonders of God's universe during this life. When we go Home, we will continue through all ages to have new mysteries unfolded for our investigation.

She Didn't Forget

MRS. JESSIE COTTEW

MRS. Graham dropped wearily into a chair and sat gazing into the open cupboard. "Will Betty never learn to close the doors after putting the dishes away, without being told? I must tell her every time. I'm sure it isn't real disobedience, for she always seems willing enough to do it when she is told. I've talked to her about it until I am tired. Of course if the child really has a poor memory I'll just have to be patient with her and tell her repeatedly, for the cupboard must be closed."

Grandfather had sat nodding in his easy chair, but was now wide awake. "Poor memory! Nothing of the kind. She can remember as well as any child. Isn't she ahead of her class at school? Do you think she would be if she really had a poor memory? Give her a lesson that will make her take notice of what you say. To keep telling her the same thing daily only helps to make a poor memory and encourage her in her carelessness." He settled back in

his chair, but not to continue his nodding. This had started a new train of thought in Mrs. Graham's mind.

"Yes, I'll do it," she said decisively. "Betty must learn, and if she can't learn one way, another must be tried."

She then asked grandfather to go to the schoolhouse and ask the teacher to send Betty home for awhile. Soon a happy little girl was tripping along by grandfather's side and asking many questions, to which she received no answer other than that her mother wanted her. Betty thought, "What can it all mean anyway? How strange that mother should have me excused from school, for never before has she let me miss school for any reason except sickness. Maybe company has come. Who can it be?" Grandfather was trudging along altogether too slowly to suit her so she ran ahead and rushed into the house calling, "What do you want, Mother?"

"Close the cupboard doors, then hurry back to school," her mother quietly answered. Quickly the doors were closed and this little girl returned slowly to school sadly disappointed. The experience was truly a wonderful tonic for her poor memory.

—
"Teachers are needed, especially for the children, who are calm and kind, manifesting forbearance and love for the very ones who most need it."



Home Schools

GENEVIEVE ROBESON

A HOME school is a necessity where the family is isolated and the children cannot attend a regular church school. Why, then, do we hesitate in having a school in the home under these conditions? Of course there are a great many things that come up in a home school with which a teacher in a regular church school does not have to contend; but on the other hand it pays well, especially in the days in which we are living now. Our children who do not have church school privileges are as precious in God's sight as those who do. Therefore it is necessary that we train them the same as others. They can be trained in as many lines of work as are those in the larger schools, if the teacher does her part along this line. Of course it may not be so interesting as where there are more pupils, but yet the results may be as valuable in the end.

You may ask, have any of the great workers been trained in a home school? For this we have the greatest example there ever was—that of Jesus Christ who would not attend the schools of the Rabbis. "His education was gained directly from the Heaven-appointed sources; from useful work, from the study of the Scriptures and of nature, and from the experience of life,—God's lesson-book."—*"Education,"* p. 77.

Right here I might say that a teacher in a home school may have a great deal of time to spend out-of-doors in studying nature at first hand with her pupils. This should draw them very near to God, because there they can see the wonderful works of creation. Christ is our example in all other things, and why should He not be in this also.

Timothy's mother feared the evil influences of the school of the Pharisees, so she taught her son in a home school.

Another example which we may well take into consideration is that when Jesus chose His disciples to work in His vineyard,

He chose, not men who were trained in the regular schools, but unlearned fishermen who "formed the family of Jesus. They were with Him in the house, at the table, in the closet, in the field. Sometimes He taught them as they sat together on the mountainside, sometimes beside the sea, or from the fisherman's boat, sometimes as they walked by the way."—*Id.* p. 84, 85. Should we then hesitate to give our children the benefits of a home church school, when there is no other Christian school for them to attend?

Some may say that in a home school the children do not get the out-door exercise that they need. This may be true in some instances, but it need not be so if the teacher makes it a part of the program to go out and play with them at a certain time each day, just as in a larger school.

Again it may be said that the teacher gets too well acquainted with her pupils, staying in the same home where the school is taught. I believe that if she is living a Christian life and doing her duty, making use of her opportunities to lend a helping hand in the home, the children will have greater confidence in her because of knowing her better. "It is not what we are exhorting *them* to be that counts, but what *we are* that moulds their young lives." Mrs. E. G. White says, "In all your teaching, never forget that the greatest lesson to be taught and to be learned is the lesson of co-partnership with Christ in the work of salvation."

"Be what you want to teach."

"HELPFUL suggestions are worth far more than destructive criticism."

WHENEVER a dog occupies a baby's place, some baby must occupy a dog's place.

Little Lessons of Life

The Broken Glass

MRS. C. O. DOUB

IF we break one single commandment, we have broken the whole law of God," the minister declared in the course of his Sabbath morning sermon.

"I don't see how that can be," said Betty when we were home from church. "If I told a lie, I wouldn't be breaking the

"Yes, the glass is ruined," I agreed. "Now do you see how that is like the law of God?"

"How?" she queried.

"Because it is all in one piece," I explained. "The glass might have been all smashed up, rim, sides, and bottom, a



commandment that says 'Thou shalt not steal,' would I?"

I tried to explain to her that the law of God is a unit, its parts inseparable. Still she did not understand.

The next morning she and Terrence were washing the dishes, and a small piece got broken out of the rim of one of the glasses. They apologized for the accident, regretting that the glass was ruined even though not a very large piece was broken out.

"The bottom of the glass isn't broken, is it?" I asked them.

"No, but it is completely spoiled when it has such a nick in the rim," Betty answered.

great deal worse than it is. But although it has only a small piece broken out of the rim, *the glass is broken*. God's law is just like that. We may have broken only one commandment in particular; or we may have broken every one of them seriously. Whichever way it may be, if we have broken any of it at all, *the law is broken*."

"Oh, I see," she breathed. And she really did see.

"SOMEBODY said that it couldn't be done,
But he, with a chuckle, replied,
That maybe it couldn't, but he would be one
Who wouldn't say so till he'd tried."

Play

GERTRUDE I. FERRE

PLAY is the means whereby we glimpse an understanding of another's world. And our real world is always the one we carry locked in the deepest recesses of our hearts.

Not long ago a wonderful son talked to me of his connection with his father, an American gentleman of the highest type. I said:

"John, you don't love or give your father what is due him. He certainly has spared nothing to give you the best education and care a father could give his child."

"Yes, I know he is a fine man, but Miss Abigail, I can't forgive him."

"Forgive him! Forgive him what?"

"Well, Miss Abigail, it was long ago when I asked him to come out and play ball with me. He wouldn't come. I can't forget it!"

I think for an instant my heart stood still. What was it—a game of ball? No! That boy reached out for the most valuable thing a father and son can have. He found—a closed door. And in this case it was pitiful, for I know that locked-up heart needed bitterly just what his little son was trying to give his father.

Care and education are so barren without the sunshine of play.

I know a girl grown to womanhood. Her mother, whose face now seems like that of the Madonna herself, long ago passed to the Unknown. Her counsel, her care, even her sacrifice live on in the mind and heart of her child, but oh, how that woman wishes she had the memory of one intimate spontaneous playtime! This woman knows today, with a pang, that it would have meant a longer life here with that lovely mother if they could only have played together.

Fathers and mothers, don't close the doors and windows of your own hearts, and, above all, be sure to entertain the Play Spirit often enough so you will be familiar with all his "quirks and smiles," so that

when your boys and girls approach you they may draw near with confidence and freedom.

Play—inter-play is the triangle link between children and parents and teachers. Inter-play completed by fair play means the easing of discipline.

A teacher in one of the lower grades had to be on duty during lunch hour with a class of seventh and eighth grade boys. Being just boys, here was a chance to "razz" her. They proceeded to bang the benches on the pavement of the basement, as the benches were the only movable article. After a sufficient period of time, she walked over to them and said:

"You boys don't care about your mother, do you?" Of course there was a vigorous protest.

"But your mother probably had to go without pleasure, clothes, maybe even some food she would have liked, to save money for taxes to buy these benches you are destroying," and she smiled.

When the lunches were devoured the floor looked pretty bad. So the teacher said:

"I suppose your father and mother throw their boxes and papers and crumbs of food on the floor at your homes." Another chorus of "They do not."

"Oh, no, I don't believe they behave nicely at the table. I think you must eat just as they do at home."

The rest of the week the benches were quiet and food eaten nicely, the papers, boxes and crumbs carefully put in the garbage can and only a smile or a joke between the boys and the teacher.

Just the spirit of play misguided. They played fair when they knew the game.

—*The School Parent.*

"CHRISTIAN teachers are the wheels used of the heavenly Potter to mould the plastic and unshapen clay into love vessels."



THE CHILD MARTYR

DID you ever hear the story of Knud Iverson? No? Well, then I must tell it to you.

He was a little Norwegian boy who lived nearly seventy-five years ago. His home was near what has now grown to be the great city of Chicago, and at the time of this story he was ten years old. Knud was a noble little boy, and his parents loved him very dearly.

One evening his mother said, "Go now, Knud, and bring the cow from the pasture before the sun gets too low in the west and it begins to get dark."

"All right, I'm going, good-by, dear Mother," he called back; "I will not stop to play." So he started away happy, for his mind was full of good, kind thoughts. It was a long way to the pasture where the cow was kept, and part of the way the path led along the side of the river.

He watched the glistening wheat fields, and his soul was attuned to the songs of the merry birds, and his heart was right as he tripped along the path.

He had almost reached the river when he saw a group of boys ahead. He knew these boys and knew, too, that they were not good boys, so he said to himself, "I'll go straight on and say nothing to them, for I know they're bad boys." But they called to him, then they came and caught him, and said, "The apples are ripe; we want some of them and you'll go with us, too." But Knud said, "No, that would be stealing, and I cannot do that." But the boys grew angry and would not let him go; they said, "You shall climb over the garden wall and get the apples for us to eat." But Knud replied, "I cannot steal, I would rather die than steal." This made the boys so angry that they scarcely knew or thought what they were doing. They said, "We'll see now whether or not he speaks

the truth." So they carried the struggling lad down to the water's edge, and said, "We'll throw you into the river if you don't mind what we say." "I cannot steal," said Knud. So they plunged him into the water and held him there till he was nearly drowned. Then they raised him and asked, "Are you ready now to go?" The little martyr gasped for breath enough to answer, "No."

Then they threw him out into the river and he sank beneath the flood of water, and his little heart grew still. Little Knud was dead.

F. H. W.

"Better Speech" Week

"We pledge good speaking to the land of cotton,
That all bad language be forgotten,
And away, and away, and away
From Dixie Land.

"In Dixie Land where I was born,
All words and phrases held in scorn
Shall away, shall away, shall away
From Dixie Land.

"Hooray! Hooray!

"In Dixie Land I'll take my stand,
For better speech in Dixie.
Hooray! Hooray!
We'll speak just right in Dixie."

Comprehensive System of Vocational Guidance

At some time during the senior year an interview in the guidance office is given to each prospective graduate of William Penn High School for Girls, Philadelphia, Pa., many of whom are foreign-born or first-generation Americans. The interview is part of a comprehensive system of vocational guidance which includes supervision by student advisers from the day a girl enters the school. A special committee keeps in touch with students aspiring to college or normal school. They are under careful observation throughout the high-school course. Frequently scholarships or part-time employment is arranged for those who need financial assistance.



EDITORIAL

TIRED TONIGHT

YES, you are tired tonight—it seems too tired to think. And you were cross a half hour ago. It just seems that your nerves are at the breaking point. You got up this morning feeling badly, and there was breakfast to get, lunches to put up, the children's hair to comb, the house to clear up, and so it has been all day,—just an endless chain of duties. You haven't had time to think all day and now you're too tired to think. Yet you do think; you are blaming Jennie for upsetting that pretty jardiniere with the cyclamen in it. You have cleaned up the spilled dirt, but look at that beautiful plant; some of the leaves are bruised and broken, and four buds are gone entirely. Why *did* she do it? As you sit and think, the tears begin to fall. You took so much pride in that cyclamen that Cousin Louise sent you when John came home two weeks ago. Louise promised that she would be out in three weeks to spend a few days, and you want that plant to show good care when she gets here. You have watched two pretty pink blossoms open and several buds grow till they were almost ready to burst. It has already afforded you much pleasure. But now! And because you are so tired, the tears start afresh.

And then, Jennie's small scared face comes up before you just as it looked when her broom handle struck the jardiniere and she saw it was falling. You spoke so harshly—you were tired and nervous, you know—and then her big brown eyes had in them such a pitiful look, but you were too angry to comprehend that just then, and you said, "You can just go upstairs to bed where you won't make a nuisance of yourself any more tonight." And now it all looms up before you again and you are worse than tired, you are sick at heart;

you hate your ugly temper; you are filled with remorse. Then you step to the stair door and open it softly to listen, and you hear a smothered sob.

Now it all comes back to you. When your little eight-year-old came in after school, she came to the kitchen and said, "Give me something to do, Mamma; I want to help you." You were tired and you couldn't think, and you said, "Oh, run along, you'll help more by staying out of the kitchen now." Then she thought she saw some dirt on the living room floor, and got the broom because she wanted to help. She never thought that broom handle would make her so much trouble.

Then you creep upstairs, kneel by her little bed, gather her in your arms, and tell her you did wrong, and that you are sorry, and she hugs you tight. And you ask God to forgive and keep both you and your darling. In a few minutes, the little arms relax their hold, her breathing grows measured, and you know Jennie is asleep. So you tuck her in, and softly slip downstairs and to your own room to be alone.

What Can Be Done?

You sit down to think of what you can do. You know you often slip in some such way because you do not have complete control of your temper. You open your Bible and your eyes fall on these words, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus." Heb. 12: 1, 2. And then you think of that addition table of which Peter tells us, "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience." And you know you can't add patience till you have added temperance.

ETCHINGS



You begin to reason. You say, "I must be more patient; I will by God's grace, for I am breaking the heart of my gentle eight-year-old and making my twelve-year-old with her different disposition, stubborn and ugly. Since I was feeling ill, I ought to have put off the ironing till another day, and as one writer in *HOME AND SCHOOL* last month said, to have 'taken things easier.' Yes, and I remember, another article entitled 'Efficiency Expert' in that same copy of the magazine told us how to plan to make every step count and told us that we should cook simple foods and have each member of the household take care of his own things. I'm going to put into practice these good suggestions." Here are some more of the decisions you reached after two hours of study from your Bible and "Counsels to Teachers."

I Cannot Teach What I Do Not Practice

"Study how to teach the children to be thoughtful of others." I cannot do this till I have become thoughtful at all times of their feelings. Example goes much farther than precept.

"They should be taught to subdue the hasty temper, to withhold the passionate word, to manifest unvarying kindness, courtesy, and self-control." By God's grace and help, *I* will learn to subdue *my* hasty temper and exercise kindness and self-control, else I cannot teach my children to do so.

"Burdened with many cares, the mother may sometimes feel that she cannot take time patiently to instruct her little ones and to give them love and sympathy." I know this is a mother's most important duty, and I will try to "put first things first." I will cook simple foods; I will dress the children and myself simply, for this will

lessen the sewing and also make the washing and ironing easier tasks. I will not attempt "to keep up with" other people. I will retire early enough to get sufficient sleep to safeguard my health. I will find some leisure time to give to my children; I will "cultivate their friendship;" and let them work with me, giving them "responsibilities to bear, small at first, and larger as they grow older." I will try never again to let them think they "hinder more than they help." By working, playing, and studying with them, I will make them love my companionship. I will thus try to win and keep their confidence and be able to help them work out their life problems.

My Father, I thank Thee for the light
Thou dost let shine upon my path.

Telling Time

THE time of day I do not tell,
As some do, by the clock;
Or by the distant chiming bells,
Set on some temple rock;
But by the progress that I see
In what I have to do—
It's either DONE o'clock to me,
Or only HALF-PAST THROUGH.

—J. K. Bang.

Not long ago eight-year-old Olive said to nine-year-old Esther, "Come and see me clean the lamps. I play they are patients that have come for treatments. The chimneys are the ladies and the lamps are the gentlemen. As it is polite for the gentlemen to wait for the ladies, I treat the ladies first." The chimneys were taken off, and according to Olive, were given "a spray and a rub." Then the lamps were filled and, according to the little girl, were given "an oil rub and massage." When treatments were over, the two children set about to "clean up the treatment room."

Let's Study Common Things

RUBBER

T. ROSE CURTIS

WHERE does rubber come from, anyhow, Mother? And how does it get made into raincoats and overshoes, and things?" wondered Ruth Jeanette one rainy afternoon as she took hers off on coming in from school.

"Why, it grows on trees!" answered Mother.

"Now you're making fun of me," complained Ruth Jeanette, "and I really would like to know about rubber things."

"No, dear, I am not making fun of you—rubber really does grow on trees. Not all trees, of course, just a certain kind, the rubber tree; and it grows mostly in tropical countries, like India and the northern part of South America. The trees are very tall and straight, from sixty to seventy feet tall. The leaves are thick and glossy, and the trunk is six or eight feet around."

"Do they get the rubber from the leaves, Mother, or from the trunk?" Ruth was getting interested.

"From the trunk. Slanting slits are cut in the bark of the tree, not quite to the wood, and all running to a central slit down the trunk. The rubber is a white, milky fluid, and oozes out from these slits and runs down to little cups at the bottom of the central slit. This is not sap, but something quite different.

"When the little cups are full they are emptied into large jars, and then the natives dip long-handled wooden paddles into the fluid and turn them round and round in the smoke of a fire of wood and oily palm nuts. This dries the rubber. Then they dip the paddles in again, smoke them again, dip again, and so on until they have large balls on their paddles, which they cut down the middle to get them off the paddles, thus making two flat, rounded cakes, like biscuits. These are sent to rubber factories in other lands."

"But that is hard, isn't it?" asked Ruth. "How do they get it onto raincoats?"

"You're hurrying me too fast. First it must be cleaned, by softening the lumps in warm water and then cutting them up into bits. Now it is put through grooved rollers, which crush all solid impurities that may be mixed with the rubber, and these are carried away by a stream of water running over the rollers. The rubber is now in a sheet, and is hung up in a warm room for several days till it is quite dry.

"When the sheets are thoroughly dry they are put into a big, warm, cast-iron basin, where they are mechanically kneaded and pommeeled, much as you see me knead the bread dough. The rubber is now in a solid mass, and is pressed into iron boxes, or molds, and then sliced into thin sheets by a very sharp, revolving knife which cuts about two thousand slices a minute.

"Now the rubber is almost ready for use, but it must yet be 'vulcanized' or combined with sulphur. The sulphur is put into the rubber while it is in the kneading machine, then it is 'cooked' for half an hour or more in a closed iron vessel heated by high pressure steam to 140° centigrade. Now it cannot easily be dissolved, it can withstand any reasonable heat, it is much stronger, and it stretches more. So you see the vulcanizing is a very necessary part of the process."

"But I don't see yet how they make it into raincoats," persisted Ruth. "And I'd like to know how they make them so many colors—red and green and blue and yellow and ever so many more."

"The coloring matter is put into the rubber when it is being kneaded, along with the sulphur. It is made into a paste or solution by adding a certain liquid. Then one layer after another of this rubber paste is spread upon the cloth, and when it is

thick enough it is 'cooked' as I told you a moment ago. And rubbers are done in much the same way—the cloth is sewed into the right shape first, then coated with the rubber solution, making it much thicker on the soles."

"Do they make hot water bottles and bicycle and automobile tires and rubber balls the same way?" asked Ruth.

"Very much the same. Oh yes, and you'll like to know what is done with the rubber if it gets heated too much when

it's being vulcanized, or 'cooked.' It gets very hard and black then, and is called 'ebonite' or 'vulcanite.' This can be highly polished and is used in making electric parts, as it will not give one a 'shock.' And when a large amount of red coloring is mixed with this vulcanite it is used for the plates for artificial teeth."

"Thank you, Mother, for telling me all this. I'm surely glad I got curious about my raincoat and rubbers." And Ruth ran off happily, to play with little brother.

Music in Our Schools

GEORGE W. GREER

THERE is a significance about music which no other profession possesses; it reaches heavenward." And it is this heavenward influence of good music which I wish to present to you as a means of raising the spiritual tone of our schools.

The history of this world was begun with singing and shouts of joy, and "many of the events of human history have been linked with song." "The earliest song recorded in the Bible from the lips of men was the glorious outburst of thanksgiving by the hosts of Israel at the Red Sea."—"Education," p. 162. "Jehovah alone had brought them deliverance, and to Him their hearts were turned in gratitude and faith. Their emotion found utterance in songs of praise. Far over desert and sea rang the joyous refrain, and the mountains re-echoed the words of their praise,—'Sing ye to Jehovah, for He hath triumphed gloriously.'"—"Patriarchs and Prophets," pp. 288, 289. And I want to ask you, friends, what other means could have been used to give expression to the emotions of thankfulness and joy in the hearts of this great multitude? And further, what better means can we find today in our schools to express the joy of victory, gratitude for His great goodness, and faith in the promise of His coming again? And the beauty of this means of expression lies in the fact that every student can take a part.

"The value of song as a means of

education should never be lost sight of . . . Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another."—"Education," p. 168.

"There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort. It is one of the most effective means of impressing the heart with spiritual truth."—"Education," pp. 167, 168.

If our faith can only grasp these great facts, what a great and indispensable asset music will be in our school work.

Martin Luther, the great lover of good music, says: "Music is a discipline, and a mistress of order and good manners; she makes the people milder and gentler, more moral and more reasonable."

Principals and teachers, are you perplexed to know how to win and control "rude and uncultivated natures" under your care? Sacred singing will subdue them. Have you failed to awaken intellectual activity in some who are dull? God says that sacred song has power to quicken thought. How about that hard,

unsympathetic boy or girl? The Holy Spirit can reach this one through sacred song. Is your school crippled by a spirit of rivalry, faultfinding, and disdain for authority? The message to you from heaven says: "Sacred music will promote harmony of action." Perhaps your chapel exercises are gloomy and uninspiring; then sing more, for "the melody of praise is the atmosphere of heaven; and when heaven comes in touch with the earth, there is music and song, 'thanksgiving, and the voice of melody.'"—*"Education,"* p. 161.

I was talking with a primary teacher the other day, who has the reputation of having a remarkable control over her children, and I asked her how she did it. She said, "When I feel a restlessness creeping in, I stop right there, no matter what it interrupts, and have the children sing a sacred song, and all is well again." "Music has power."

We are not yet realizing the full measure of power for good in our music. God has great blessings for us if we will unite, not just those who teach music, but all the teachers in our schools, in a determined effort to carry out God's plan.

We must teach sight singing in all our schools, and devote more attention to choral training. This will result, if the right type of music is selected, in diverting the attention of these students from other means of entertainment which might prove harmful as well as in accomplishing the many benefits mentioned above, and it constitutes an inspiring recreation. Then, too, let us have more singing in our worship hours, morning and evening, and at chapel, devoting the entire hour often, perhaps once a week, to singing the good inspiring songs and hymns of which we have so many.

"The Lord calls upon all who are connected with His service to give attention to the cultivation of the voice, that they may utter in an acceptable manner the great and solemn truths He has intrusted to them. . . . Let not those who have neglected to cultivate the talent of speech suppose that they are qualified to minister;

for they have yet to obtain the power to communicate."—*"Testimonies,"* Vol. VI, pp. 382, 383.

Our music must be as different from the music of the world as our message is peculiar and different. There is no place in our work for the opera, for light popular compositions; and jazz and ragtime should never be heard on the campus of one of God's schools of training. Our business as musicians is to train for service in our denominational work. The best and highest degree of artistic training is none too good for this work.

Here is one of a large number of similar paragraphs from the examination papers of a class in sight singing, answering the question, Should our music differ from the music of the world?

"Our music should be different from that of the world, because we are getting ready to sing with the angels, and they will not and cannot sing music which is not inspiring, uplifting, and holy. Our songs should honor God, and help others to hear of God's work, and help those who hear our songs to love God more. The word of God is brought to the notice of many by songs and music in the meetings held for converting souls to God. If we do not sing with the spirit and feeling and understanding, how can we manifest the love of God?"

Let us unite in promoting God's plan in our schools, and "as our Redeemer leads us to the threshold of the Infinite, flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly choir round about the throne; and as the echo of the angels' song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here the keynote of its praise."—*"Education,"* p. 168.

And shall we not fill the hearts of our boys and girls and young men and women with the spirit of this great message, and train their voices to sing it, so that when we enter the school of the hereafter we may be able to join as "the ransomed of the Lord shall return, and come to Zion

with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. 'Joy and gladness shall be found therein, thanksgiving, and the voice of melody.' 'As well the singers as the players on instruments shall be there.' 'They shall

lift up their voice, they shall sing for the majesty of the Lord."—"P. & K." p. 730.

"Hebrew hallelujahs mingle with Gentile hosannas, and the voices of the redeemed as a mighty host shall swell the acclamation, 'Crown Him Lord of all.'"—"Desire of Ages," p. 830.

Useful Material

C. A. RUSSELL

IT has been my privilege thus far this year to assist at eight elementary teachers' institutes and two institutes for secondary teachers. In the former in several instances the matter of school supplies and equipment came up for discussion. I have gathered from these institutes as well as from some other sources a number of suggestions which I am hereby passing on to you. A postal card addressed to the concerns listed simply stating that you are a teacher, will bring to you information, price lists, etc. In many cases free material is furnished by these firms. Of course it is of an advertising nature, but is valuable from an educational standpoint, nevertheless.

No doubt many of you are already in possession of this information, but it will be new to some, I am sure, and I trust will prove helpful. Your teachers should have in their possession catalogues and price lists of some of the leading school supply houses in the country. I am giving the addresses of some of these, first mentioning the Pacific Press.

The Pacific Press will be glad to furnish you with enough little leaflets giving a list of textbooks and supplies put out by them so that each teacher may be furnished with a copy.

Publishing and School Supply Houses.

Pacific Press Publishing Ass'n, Mountain View, Calif.

A. Flanagan and Company, Chicago, Ill.

Milton Bradley Company, Springfield, Mass.

David C. Cook, Publishing Company, Elgin, Ill.

Garden City Pub. Co., Chicago, Ill.

Harter School Supply Co., Cleveland, O.

The Plymouth Press, Chicago, Ill. (Ask for seat work)

F. A. Owen Publishing Co., Dansville, N. Y.

P. A. Latta Company, Cedar Falls, Ia.

Perry Pictures Co., Malden, Mass.

Baumgartner and Co., Baltimore, Md.

Beckley Cardy Co., Chicago, Ill. (Especially Hec-tograph-duplication)

Bureau of Educational Experiments, 144 W. 13th St., New York City (Play equipment)

Hall and McCreary Co., Chicago, Ill. (Especially work and play with words)

World Book Co., Chicago, Ill. (Especially Detroit word recognition test)

Research Service Co., 4259 South Van Buren Place, Los Angeles, Calif. (Especially primary word recognition test)

Other Concerns Furnishing Helpful Material.

American Child Health Association, 370 7th Avenue, New York City. Posters and pamphlets.

National Geographical Society, Washington, D. C., "Pictorial Geography," also "Geography News Bulletin," weekly, to teachers twenty-five cents for school year, thirty issues. Excellent!

National Council for Prevention of War, 532 17th St., Northwest, Washington, D. C., Children of all nations.

Postum Cereal Co., 250 Park Avenue, New York City, Health posters and bulletins.

Department of the Interior, Bureau of Education, Washington, D. C., Catalogue of publications. The most of these are free.

Department of the Interior, Bureau of Census, Washington, D. C., Valuable bulletins.

Department of Interior, Bureau of Health, Washington, D. C., Health publications.

Department of Agriculture, Washington, D. C. Valuable bulletins.

Department of Agriculture and State Departments of Health. Address your State Capitol. Valuable bulletins.

A. I. C. P., 105 E. 22nd St., New York City. Health posters.

Tuberculosis Association, Indianapolis, Ind. Blue Chore Pictures, fifteen cents each.

Cornell Rural School Leaflet, Cornell University, Ithaca, N. Y. (Published regularly)

Arbor and Bird Days. Published yearly by De-

partment of Public Instruction, Springfield, Ill. This may not be free to all teachers, but worth while to get if possible.

"Art in Taxidermy." Lonas Brothers, Denver, Colo. (Just fine for pictures.)

"Your Bird Friends and How to Win Them," by Joseph H. Dodson, President of American Audubon Ass'n. Address: Joseph H. Dodson, Bird Lodge, Kankakee, Ill. The above pamphlet is listed at twenty-five cents, but if a courteous request is made, telling that you are a teacher, it will be sent free.

"The Forestry Primer." American Tree Ass'n. 1214 Sixteenth St., N. W., Washington, D. C.

"Seeing Greater Chicago," Chicago Surface Lines, 231 S. La Salle St., Chicago, Ill.

"Cunard Comparison and Cunard Line," Cunard Steamship Co., New York City.

Suggestions for Teaching Health. American Medical Ass'n, 535 N. Dearborn St., Chicago, Ill.

"First Aid Instruction in Schools." The American Red Cross, Washington, D. C.

"Junior First Aid Legion Hand Book," by Harry W. Gentles, M. B., C. M., published by Bauer and Black, Chicago, Ill.

The Metropolitan Life Insurance Co., New York City. Health booklets.

From the Eyesight Conservation Council of America

MILLIONS of school children are handicapped in their studies by defective eyes. Thousands of children are suffering from eyestrain, and large numbers are forced to discontinue their endeavors to acquire an education because of this same physical defect. It has been proven conclusively that poor eyesight is an important associate cause of backwardness, stupidity, apparent laziness, and truancy.

A survey of statutory provisions in the United States and Territories for testing the sight of school children has been made by the Eyesight Conservation Council of America, Times Building, New York City. The results of the study are published in report form in Eyesight Conservation Bulletin No. 4.

The report estimates that at this time the number of school children enrolled in the elementary and secondary schools of the United States exceeds 24,000,000 or over 20 per cent of the population. More than 60 per cent of this number are said to have eye defects of sufficient degree to warrant correction.

Even simple visual tests reveal 25 per cent with manifest defects and symptoms of eyestrain. Many are contending with vision so defective that mental development is seriously retarded and comfort, health and even safety are jeopardized. Fully 6,000,000 of our school children are at a disadvantage in their efforts to gain an education.

Conclusions set forth in the report, applying to the country as a whole, point out that there is a wide diversity in the provisions and regulations. It was found that statutory provisions for the examination of the eyes of school children have not been adopted generally by State Legislatures, and that only twenty States have statutes providing for eye tests. There are only two other States that have board regulations which take the place of statutes. In most instances general physical examination laws are not interpreted to include eye tests.

Most existing statutes are regarded as inadequate. In only thirteen States are the laws mandatory for all school districts. Separate sections dealing exclusively with eye tests are found on the statutes of but six States and in conjunction with tests for hearing in only three others. There is often a delegation of dual responsibility upon Boards of Health and Education, or authority is not clearly defined. The necessity for keeping records and reporting results to a designated State department is generally overlooked. Suitable provisions are not made for training teachers, school nurses, or health inspectors in the methods of making tests.

The laws are not generally enforced. A systematic effort is being made to enforce the laws in only eight States. There is practically no State supervision in at least thirty-three States and four territories,

and very little in seven others. A conservative estimate based upon an analysis of the returns would be that less than one-third of the school children of the entire country are receiving visual tests. The word "mandatory" has no significance in many instances.

The conclusions indicate that no law is required, and generally that it is not the existence of laws, but the disposition and proper appreciation of authorities for the need for eye tests, that is responsible for the commendable work that is being done in a few States and in certain communities.

The report is published "as an argument that every State and territorial possession should recognize the importance of the care of the eyes of its future citizens, that tests for defective vision may be carried out advantageously by teachers in the schools with negligible expenditure of time, money, and effort; and that State Boards of Education should consider it their duty to approve and provide regulations, instructions, and the necessary appliances and so to supervise the work that all school children shall get the attention that is their right."

A program is recommended for State education departments, local school authorities, educators, and teachers. Every State Board of Education is urged to bring about the observance of an Eyesight Conservation Day.

The responsibility lies with the State Boards of Education, which should issue mandatory regulations providing for the conducting of eye tests in every urban and rural school in the State. In nearly all States little is being done outside the larger cities. There is pressing need for eye conservation in the smaller towns and in the rural districts as a part of the general plan to improve country life. Co-operation of State Boards of Health is advocated.

A definite and concise program for establishing tests of eyesight on a State-wide basis is presented. Such tests will not be made throughout the States unless mandatory regulations are issued by the State Departments of Education.

Teachers are urged to observe periodically an Eyesight Conservation Day. The Council issues instructions which enable teachers to make visual acuity tests satisfactorily.

The report contains detailed summaries of the State provisions for eye tests and the extent to which the making of tests is being supervised by State authorities.

The facts upon which the report was based came from Commissioners of Education and Commissioners of Health of every State in the Union, the District of Columbia, the Panama Canal Zone, the territories of Alaska and Hawaii, and Porto Rico and the Philippine Islands.

Fourteen Errors of Life

THE fourteen mistakes of life, Judge Rentoul told the Bartholomew club, are:

To set up your own standard of right and wrong and expect everybody to conform to it.

To try to measure the enjoyment of others by our own.

To expect uniformity of opinion in this world.

To look for judgment and experience in youth.

To endeavor to mold all dispositions alike.

Not to yield in unimportant trifles.

To look for perfections in our own actions.

To worry ourselves and others about what cannot be remedied.

Not to alleviate if we can all that needs alleviation.

Not to make allowances for the weaknesses of others.

To consider anything impossible that we cannot ourselves perform.

To believe only what our finite minds can grasp.

To live as if the moment, the time, the day were so important that it would live forever.

To estimate people by some outside quality, for it is that within which makes the man.

A Small Boy's Ambitions

VIOLET LARSON

I'm just a little boy, you see,
And not so very tall,
There's nothing much that I can do,
Since truly I'm so small.

I'd like to be a S'maritan,
And if some man got hurt,
I'd take the bestest care of him,
My charge I'd not desert.

I'd like to be a d'ciple, too,
And follow Jesus 'bout,
I s'pose that then I would not dare
To scold, and fret, and pout.

And if I was a prod'gal son,
At home I think I'd stay,
And help my daddy all I could,
And not leave home a day.

I think when I'm a grown-up man,
I'll be a missionary;
I'll try to be a Judson, too,
Or p'raps a William Carey.

But Mother says, since I'm so young,
She thinks the wisest plan
Would be for me to do my best,
Till I'm a grown-up man.

I'll work for daddy all I can,
And help my mother, too;
And when God needs a 'xperienced man,
I'm sure He'll say I'll do.

The Schoolhouse

MINERVA WAMMACK

STILL stands the schoolhouse on the hill,
A timeworn landmark, dreary;
Beneath a fluffy quilt of snow,
Or mid the grasses cheery.

Its battered door, initialed walls,
And windowpanes a-shaking,
Around the corners, worn and old,
March winds are music making.

Within, the desks are marred and cut
With jackknife, nail, or pencil,
By naughty pupils who were bent
On sculpture work or stencil.

The teacher's desk's a sight to see!—
It's minus drawer and hinges;
No paint was used to dress it up
To give those shades and tinges.

But even yet a happy group
March to it in the morning,
And fill the day so full of things
That four comes without warning.

With 'rithmetics and histories,
And classics, too, and readers,

The morning hours slip fast away
Like dewdrops from the cedars.

The noontime brings some rousing games—
Be weather fair or storming;
The ones who play the honest way,
Right characters are forming.

At one again with books they're seen,
For stories now they're making,
And words must go exactly so
And letters keep from mixing.

With maps and pictures then they go
To see the world so glowing;
At last, with spelling lessons done,
The group is homeward going.

That old schoolhouse upon the hill—
'Tis humble, unassuming,
But take it not from rural youth
Whose minds it's now illuming.

For not alone in marble halls
Are noble men in training;
Nor women strong, true-hearted, brave,
In ease, all work disdaining.

So, schoolhouse, stand upon the hill,
And train these twigs so youthful
To stand like oaks amid life's storms—
Be ever right and truthful.

Death's Blunder

THE carved doors were open,
The sexton tolled the bell,
And the light from Gothic windows
Like shattered rainbows fell,
As through the porch of a splendid church
Crept little beggar Nell.

Low shrinking in the shadows
Beside the pulpit stair,
She saw a little casket
Brought to the house of prayer,
And a sorrowing band of the rich and grand
Gather in silence there.

She heard the mournful music;
She heard the preacher say:
"The Lord who gave you your treasure,
Hath taken her away.
Be sure, my friends, for the wisest ends
God worketh. Let us pray."

The ragged child stole forward
While every head was bowed;
Through fragrant snow-white flowers
She saw a snow-white shroud
And golden hair and a face most fair;
And she knelt and wept aloud.

Forth from among the mourners
Came the father of the dead.
He raised the little beggar
And wonderingly said,
"What strange child weeps for her who sleeps
With lilies round her head?"

"Why, Death has made a blunder;
 'Twas me God meant!" she cried.
 "I asked Him, for there's no one
 To grieve if I had died;
 And there seems to be no room for me,
 Though they say the world is wide."

"Nay, Death hath made no blunder;
 God means my heart shall be
 Made sore enough by sorrow
 To feel for one like thee;
 It is His will that thou shouldst fill
 Her place, child. Come with me."

Now many friendless orphans
 By him are clothed and fed.
 In soothing other sorrow
 His own is comforted.
 And Christ, the Lord, as his reward,
 Shall yet give back his dead.

Daddy's Boy

URSIE D. WALKER

We have the dearest little man
 At our house, who's just three years old.
 It seems he has been storing up
 Our words, and stories we have told;
 And songs—why suddenly one day
 He started in to sing to me,
 And songs we didn't know he knew
 He sang with pleasure sweet to see.

It must be something like the joy
 Felt by the dumb whom Christ set free,
 When little folks get words enough
 To tell us things and make us see
 And feel what's in their minds and hearts;
 To ask us what they want to know,
 Then understand the words we speak
 About the common things that grow.

These things to us so simple seem
 About our daily life and home,
 We do not think to try to tell
 Until to ask of us they come.
 A privilege rare to be the ones
 To help a little one to see
 The beauty and the love of song,
 To teach him what he ought to be.

One evening Brother said, who's nine,
 "Let's say 'Our Father' when we pray."
 To our surprise our babe joined in
 And almost every word could say.
 I tell his brother we must watch
 Our every word and every deed,
 For we are gard'ners, we have found,
 And surely must not plant bad seed.

"I'm big as Brother," said the tot,
 "So big my daddy can't lift me."
 May his ambition feed on truth,
 Till truly strong and "big" is he.
 Though we may find it takes much time
 To clothe their bodies, give them food,
 A higher aim than that must come—
 Their minds and hearts be trained for God.

HOME ENTERTAINMENT

MRS. D. A. FITCH

IT is the duty and the privilege of home-makers to put the mind to task in devising ways and means for the increase of knowledge in the family. This may just as well be done in an interesting and entertaining manner as to expect the youth and younger ones to store in the mind dry facts about which cluster no pleasurable modifications.

Parents should converse with the children in regard to their school work, and call out original and practical ideas about each branch being studied. As the school primarily supplements the home, so should the home respond as a supplement to the school.

The happy and useful entertainment of children is no small matter, but if engaged in for all that it is worth, is a help to parents and children alike. These exercises should be considered a means to an end, and that end improvement in the various lines of home life.

It is seldom if ever necessary to make a financial outlay in order to have something new and interesting. There may be a few persons who are wholly destitute of inventive power, and others may have but a small degree of this practical art, but if put out to the users it will increase. In the development of this faculty, it is not necessary that the result be something tangible or material, as a piece of furniture or a machine.

Suppose we try this rather novel method of teaching a child to read. He is encouraged to express a thought. His words may be written on the blackboard with the explanation that they represent the thought he expressed. Should he be in the least doubtful, call in an older child, who was previously asked to leave the room, and ask him to read the sentence. Will not the eyes of the learner sparkle with pleasure as he realizes that his thought is made understandable by the use of crayon? He will delight in giving new sentences, and he soon learns the form

of many words without the expense of nervous energy.

It is important that any reader realize that each sentence stands for the thought of the writer, and unless he reads well he will not understand the thought or give its meaning to others.

Parents and older children may do much to entertain the younger ones, and themselves as well, in this way. Previous to the time when the exercise is begun, let the one who is to lead in it take his Bible and as he opens to a certain chapter and reads of some event, he will construct a verse—not necessarily poetic, but embodying the sentiment therein expressed. As an example, Revelation 22 will serve us:

There's a river where the water of life is flowing,
On its banks the tree of life is growing.
Its luscious fruits are twelve in kind,
And its leaves will serve to heal mankind.

Having read the verse, without giving the citation, each will institute a search for the location of the text on which the verse is based. Is it not plain to be seen that such an exercise will materially assist in learning the location of texts we so often need to use? The writer might give many hundreds of better verses which have been gathered in the hours of Bible study. It is a profitable exercise.

The names of the Bible books may be written on small cards and, when well shuffled, each child may be given a set which he is to place in the order in which they are found in the Bible. Each should be encouraged to do his work with as much expedition as possible, but all spirit of rivalry should be discouraged.

The making of conundrums from Bible events is sure to interest the young people, and especially so if father and mother engage with them. No book affords more material for interesting games than does the Bible. And yet it is well to seek variety by the use of things in the home, garden, and neighborhood.

One whole evening might be profitably spent in learning the names of those who edit our periodicals. This may be readily done by first becoming familiar with their

initials and each in turn giving name of periodical, and the next one answering with name of editor, as they are presented.

DO YOU KNOW YOUR BIBLE?

1. WHO was the father of the Hebrew race?
2. To whom did God deliver the Ten Commandments?
3. Who was the first king of the Hebrew nation?
4. Who built the first temple at Jerusalem?
5. Name three prophets of the Old Testament.
6. Name the boy of the Old Testament who was sold into slavery by his brothers.
7. Name the young woman of the Old Testament who said, "Intreat me not to leave thee, or to return from following after thee."
8. How many books make up our Bible?
9. In what village or city was Jesus born?
10. In what village or city did Jesus pass his youth?
11. How old was Jesus when He said, "Wist ye not that I must be about My Father's business?"
12. Who baptized Jesus?
13. What was Jesus' first miracle?
14. Name the man living at Bethany whom Jesus raised from the dead.
15. Name any three of the disciples.
16. Name the disciple who denied Jesus three times the night before His crucifixion.
17. Who was the first Christian martyr?
18. Name the four gospels.
19. How many people were converted when Peter preached on the day of Pentecost?
20. Who said, "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

This test was given by the Virginia Sunday School Association to 18,500 high school students and they made an average of only 46 per cent in their answers. Try it on your boys and girls.

Superintendent's Corner

THE HABIT OF FAILURE

IT is a simple principle of psychology that one will do at any time in any situation just about what he has previously done in a similar situation. The habit of failure is disastrous, and a teacher or parent should not permit a child who has ability, to keep on failing in anything. If failure is allowed to fasten itself upon his mind, he will soon be completely dominated by the expectation of failure. Failure must be nipped in the bud if the obstacles of life are ever to be overcome.

—From a Teachers' Exchange.

RESPONSIBILITIES OF THE TEACHER

From a Superintendent's Letter to His Teachers

OBVIOUSLY the responsibilities of the Teacher of health education are great, whether a special instructor, physical director, general science, home economics, or other teacher is assigned to this task.

1. In the first place this teacher must be in possession of an accurate, technical, and scientific knowledge of the laws and principles of physiology and anatomy, and their application to hygiene and health habits.

2. This teacher must be capable of vitalizing and humanizing the information.

3. Most important of all, this teacher must aim to be always "*Gloriously Well*." A glowing example is half the battle, particularly with high school students in whom hero worship is strong.

"The teacher of health has no straight, easy path to follow. Health for health's sake does not appeal. Therefore, although health should be considered as salable as any marketable commodity, the teacher will do well to remember that it must be presented in the light of what it will do for one rather than for what it is. To be

a successful health teacher one should be cognizant of the psychology and methods of salesmanship. One has to be a particularly clever salesman to trade health knowledge to a group of high school students. YOU HAVE TO PROVE TO THEM THAT HEALTH IS AN ESSENTIAL ELEMENT FOR THE COMPLETE ENJOYMENT OF LIFE.

"Moreover the successful teacher will be the one who sees to it that each fact taught is made to function in the life of the pupil.

"Finally, every teacher in the school should assume the responsibility of promoting the health of the pupils."—*Health Education*, No. 15.

Some posters on exhibit at a Normal School Health demonstration were:

1. The best hygiene lesson you can give your children will be a rosy-cheeked, cheerful teacher.
2. A dead fish makes a very poor object lesson in hygiene.
3. To be sickly when you could be well is as disgraceful as it is wicked.
4. Good health, the bedrock foundation of success.

Positive Health

"Positive health may be defined as meaning a body free from any handicaps physical or mental, with a resistance which enables it to withstand environmental attacks to reduce its power; a vigor which radiates strength and happiness, and back of all this a spiritual tone which is the keynote of an inspiring personality."

"There is enough knowledge on the shelves of our libraries, if applied, to transform the world and to transform our lives."

10 per cent of the people are sick in bed or in hospitals.

10 per cent are really healthy.

48 per cent of our missionaries called can't go on account of ill health.

One out of three missionaries comes back in three years.

One missionary costs \$2,300.

"No other one thing so hinders the progress of our third angel's message as poor health. The children of Israel could not even travel toward the Holy Land until they were a healthy people."

The Rules for Health

1. Eat less; chew more.
2. Ride less; walk more.
3. Clothe less; bathe more.
4. Worry less; work more.
5. Idle less; play more.
6. Talk less; think more.
7. Go less; sleep more.
8. Waste less; give more.
9. Scold less; laugh more.
10. Preach less; practice more.

SUGGESTIONS FOR A MODEL SCHOOLROOM

DISCIPLINE with your eyes, not with the bell. The bell should never be rung inside the schoolroom.

When children are unruly, no teacher can afford to sit while teaching.

Use silent signals when calling children to classes.

See that all children obey all signals altogether.

See that school begins and closes, on time—to the second.

Answer no questions when a class is on the floor.

Permit no hands to wave in the air on any occasion. If pupils need to raise their hands, it can be done quietly. Hands should not be raised when a child is reciting; it is confusing.

Countenance no snapping of fingers.

Whispering should not be prohibited, but gradually and surely eliminated.

The program should be so accurately carried out each day that all children will know the order in which the classes come.

Order of classes should be such a habit that the child will not need to be told what lesson to study next.

Never start to teach a class when some one is idle in the back of the room.

Are your children restless? Remove the cause.

Be sure there is plenty of fresh air without drafts.

Few children need to leave the room during school hours.

The children's desks should not be piled with books.

Each child should know just where to hang his wraps.

Ordinarily children should not eat at recess.

All crumbs should be cleaned up immediately after dinner.

Dinner hour should be carefully supervised by the teacher herself. The children should not be left alone.

No school can be a standard school with an unsupervised playground.

Children should not be permitted to go to the store at recess or noon without written permission from parents. You are responsible for them during school hours.

Be sure that you are not partial to any one class.

EDUCATION AND CHARACTER BUILDING

NO nation has ever yet fully learned that the righteousness of its people is not to be gotten in its legislative halls, but in the schoolhouses and about the hearthstones of its homes.

We must not lose sight of the fact that the motive back of all education is the building of character. This may not appear at first sight, because the unthinking observer sees no connection between building a cabin and being a Christian.

The elementary school education is the foundation upon which the life of each pupil is built; the teacher is the carpenter. Woe unto that teacher who has used scant and inferior material in the building of this foundation! Here is a crime for which she must answer.

"Our deeds go with us from afar,
And what we have been makes us what we are."
—*From a Teachers' Exchange.*

The life of the school is reflected in the games of the children.

Home and School Association

STUDIES OF FIRST IMPORTANCE

[NOTE: The references given as answers to the following questions are to the book "Counsels to Teachers, Parents, and Students." This book has been so long published and so widely used that without doubt copies of it may be found in every church, so it will not be necessary to reproduce the text here. Other material not so available is appended. The questions below are in no sense exhaustive, they are simply suggestive.]

Questions

IN education what book should hold first place? What is second in importance? What does this second subject include? What reason for studying nature is emphasized in this paragraph?—"Counsels," p. 185, par. 1.

What should be our feelings as we study the beauties of nature?—*Id.*, p. 185, par. 2.

What further reason for nature study is brought out in paragraph three?

Of what is the natural world an interpreter? How has sin affected the face of nature?—*Id.*, p. 186, par. 1.

A large proportion of our church members are dedicating their children to the cause of foreign missions. What must these young people understand in order to deal successfully with the heathen? Where does the beauty of nature lead the soul?—*Id.*, p. 186, par. 2.

Why is the cultivation of the soil good work for children?—*Id.*, p. 186, par. 3.

With what are the minds of the young usually occupied in school? What are some of the dangers? What physical advantage is there in work and study in connection with the soil?—*Id.*, p. 187, pars. 1, 2.

What laws do the birds observe and why? What lessons should we learn from them?—*Id.*, p. 189, last paragraph.

What lesson is to be learned from the ant?—*Id.*, p. 190.

From the illustrations thus far cited, what would you conclude concerning the value of nature study?

What was one of our Saviour's most usual ways of teaching?—*Id.*, p. 140, par. 1. One law of teaching tells us that we must go "from the known to the unknown;" we observe that Jesus used the things the people knew about in introducing and explaining the things He wished His hearers to understand and especially to help them to comprehend spiritual lessons.

What is the responsibility of the parent for the child of preschool age? What is the proper school age for children? Give some reasons why they should not enter school earlier. What is the great lesson book for children? How lasting are the lessons learned from it?—*Id.*, p. 79, par. 2; p. 80, pars. 1, 2.

Compare the growth of a child's mind with the growth of a tree. What about the disposition and habits?—*Id.*, p. 80, par. 3.

What then is the ideal place for a home? What should the children there be allowed to do? What is to be taught them while engaged in this work?—*Id.*, p. 124, par. 3.

What other important lesson will they learn while doing this work and watching the processes of growth?—*Id.*, p. 124, par. 4.

It is found that when children become deeply interested in the study of nature, it opens up to them many avenues of thought and provides use for their idle time. The child who is absorbed in the study of some form of nature has little time and inclination for mischief.

The Bible

"Used as a textbook in our schools, the Bible will do for mind and morals what cannot be done by books of science or philosophy. As a book to discipline and strengthen the intellect and ennoble, purify, and refine the character, it is without a rival."—"Special Testimonies on Education," p. 53.

"If there were not another book in the wide world, the Word of God lived out, through the grace of Christ, would make man perfect in this world, with a character fitted for the future immortal life."—*Id.*, p. 149.

"The Word of God is to stand as the highest educating book in our world, and is to be treated with reverential awe. It is our guidebook; we shall receive from it the truth. We need to present the Bible as the great lesson book, to place it in the hands of our children and youth, that they may know Christ, whom to know aright is life eternal. It is the book to be studied by those of middle age and those who are aged."—*Id.*, p. 233.

"If used as a textbook in our school, it will be found far more effective than any other book in the world."—*Christian Education*, p. 108.

"The natural and the spiritual are to be combined in the studies of our schools. The operations of agriculture illustrate the Bible lessons. The laws obeyed by the earth reveal the fact that it is under the masterly power of an infinite God. The same principles run through the spiritual and the natural world. Divorce God and His wisdom from the acquisition of knowledge, and you have a lame, one-sided education, dead to all the saving qualities which give power to man, so that he is incapable of acquiring immortality through faith in Christ. The author of nature is the author of the Bible. Creation and Christianity have one God. All who engage in the acquisition of knowledge should aim to reach the highest round of progress. Let them advance as fast and as far as they can; let their field of study be as broad as their powers can compass, making God their wisdom, clinging to Him who is infinite in knowledge, who can reveal the secrets hidden for ages, who can solve the most difficult problems for minds that believe in Him who only hath immortality, dwelling in the light that no man can approach unto. The living witness for Christ, following on to know the Lord, shall know that his goings forth are prepared as the morning. 'Whatsoever a man soweth, that shall he also reap.' By honesty and industry, with a proper care of the body, applying every power of the mind to the acquisition of knowledge and wisdom in spiritual things, every soul may be complete in Christ, who is the perfect pattern of a complete man.

"He who chooses a course of disobedience to God's law is deciding his future destiny; he is sowing to the flesh, earning the wages of sin, even eternal destruction, the opposite of life eternal."—*Fundamentals*, pp. 375, 376.

"There is a refining, subduing influence in nature that should be taken into account in selecting the locality for a school. God has regarded this principle in training men for His work. Moses spent forty years in the wilds of Midian. John the Baptist was not fitted for his high calling as the forerunner of Christ by association with the great men of the nation in the schools of Jerusalem. He went out into the wilderness, where the customs and doctrines of men could not mold his mind, and where he could hold unobstructed communion with God.

"When the persecutors of John, the beloved disciple, sought to still his voice and destroy his influence among the people, they exiled him to the Isle of Patmos. But they could not separate him from the Divine Teacher. On lonely Patmos, John could study the things that God had created. In the rugged rocks, in the waters that

surrounded the island, he could see the greatness and majesty of God. And while he was communing with God, and studying the book of nature, he heard a voice speaking to him, the voice of the Son of God. Jesus was John's teacher upon the Isle of Patmos, and He there unfolded to His servant wonderful things that were to take place in time to come.

"God would have us appreciate His blessings in His created works. How many children there are in the crowded cities that have not even a spot of green grass to set their feet upon. If they could be educated in the country, amid the beauty, peace, and purity of nature, it would seem to them the spot nearest heaven. In retired places, where we are farthest from the corrupting maxims, customs, and excitements of the world, and nearest to the heart of nature, Christ makes His presence real to us, and speaks to our souls of His peace and love."—*Id.*, pp. 423, 424.

"And day by day He gained knowledge from the great library of animate and inanimate nature. He who had created all things, was now a child of humanity, and He studied the lessons which His own hand had written in earth and sea and sky. The parables by which, during His ministry, He loved to teach His lessons of truth, show how open His spirit was to the influences of nature, and how, in His youth, He had delighted to gather the spiritual teaching from the surroundings of His daily life. To Jesus the significance of the word and the works of God unfolded gradually, as He was seeking to understand the reason of things, as any youth may seek to understand. The culture of holy thoughts and communications was His. All the windows of His soul were open toward the sun; and in the light of heaven His spiritual nature waxed strong, and His life made manifest the wisdom and grace of God."—*Id.*, pp. 442, 443.

Our Young Mothers' Society

(Tune: "Christ in Song," No. 205)

MRS. LILLIAN A. REAVIS

LISTEN, dear people, we come tonight,
Come with our wives and children so bright,
Come to address you, also to tell
Of things that our wives are doing so well.

CHORUS:

Blest be the mothers! Bless them we say,
Why can't we fathers be earnest as they?
We'll try to be helpful, patient and kind
With the dear children all of the time.

They've joined a company—the Y. M. S.
Which holds its sessions here in this place,
Twice in each month they gather to pray
That God will direct and teach them the way.

First, they do study a little each day
To learn how to interest the children at play,
Also to teach them the works of God's hand
In nature and flowers and birds of the land.

They teach them in story, the way that God led
The people of old time and kept them well fed,
Of Joseph and Daniel, of Ruth, and of Saul;
In fact, through the stories, they tell them of all.

I WAS WONDERING

And So I Thought I'd Ask You

At what age should training in obedience begin?

According to Oliver Wendell Holmes, it ought to begin when the child's grandmother is a little girl. Anyway, the baby is never too young to take a lesson. If the real character of obedience were grasped by the parent, the question of when to begin would never be asked; it would be known that at earliest consciousness the habit of obedience must be instituted.

Obedience is not merely the submission of a child's will and motor activity to the domination of a parent. A little mountain pupil of mine once, when I asked him for a definition of obedience, replied, "Jump when dad yells." That's the definition a good many parents hold, too. Whatever comes into their mind to command, without consideration, they want instant compliance by the child, "because I say so." That is servility, but it does not deserve the name of obedience.

Obedience requires as much from the parent as from the child. "Children," says the apostle, "obey your parents in the Lord; for this is right." Eph. 6: 1. If that injunction is to be carried out, the parents must have the mind of the Lord. The reason God made children subject to parents is because parents are supposed to know the right ways and to lead their children into them. If the children go in wrong ways—physical, intellectual, social, or spiritual—they will be injured. Since the parent is supposed to be informed in the presence of the child's ignorance, the child is expected to do what the parent says, for his own good, not for the parent's gratification. If the parent fails to know what is right and wise, he greatly complicates the child's problem, for if the child does what the parent says, he will do wrong.

The greatest lesson of life to learn is self-control—not always self-repression,

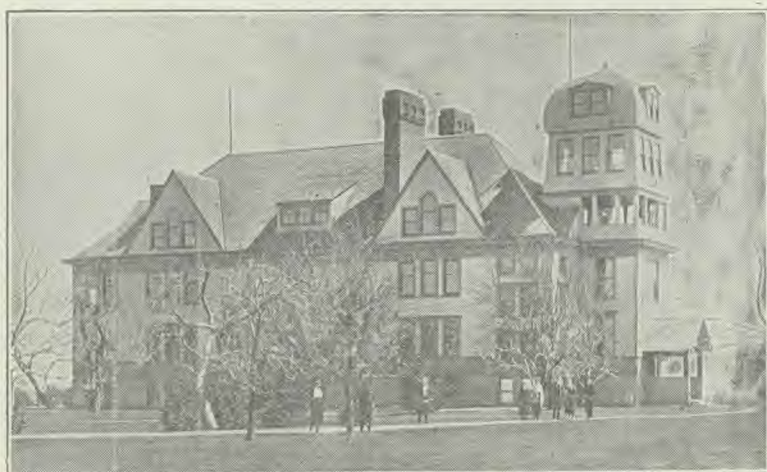
but always control of desire according to wise knowledge. That lesson requires to be learned in earliest babyhood. The baby cannot wholly know what is good for him; the parent must know, and must teach the baby to take what is given him and content himself when he cannot get it. A babe has two hungers, the hunger for food through the sense of taste, and a hunger for association gratified through the sense of touch, sight, and hearing. If he is fed too much or irregularly, he suffers for it. If he is fondled too much or irregularly, he suffers for it. The parent must know how and when to feed him, and how much and when to play with him and to leave him alone. Despite his desires and his expressions of desire in coaxing, fretting, or screaming, he must have a rational program, adhered to through the will of the parent. By holding to such a program, the parent teaches the child obedience and submission, which is his present brand of self-control.

It is in the cradle that the lesson of obedience begins, but mark, it is obedience, not to the arbitrary, unreasoning, snap decisions of impatient parents, but to what is right as determined by "parents in the Lord." The purpose of obedience is to learn to know and to do the truth. To be taught obedience, children must have the right kind of parents.

"THE salvation of his pupils is the highest interest intrusted to the God-fearing teacher."

THE "Ain't" children, "He Ain't," "She Ain't," "It Ain't," etc., are not proper playmates for well-bred children, and association with them may result in their also getting the contagious and infectious disease of "ignorance."

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