



# HOME and SCHOOL

A JOURNAL OF CHRISTIAN EDUCATION



EWING GALLOWAY

A monument to a great man's life—Lincoln Memorial, as seen from the top of Washington Monument in the nation's capital.

# HOME AND SCHOOL

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## Lesson

Have you seen, anywhere, a tall little lad  
And a winsome wee lass of four?  
It was only today, barefooted and brown,  
That they played by my kitchen door.  
It was only today (or maybe a year;  
It could not be twenty, I know!)  
They were shouting for me to help in their game,  
But I was too busy to go,  
Too busy with sweeping and dusting to play,  
And now they have silently wandered away.

If by chance you hear of a little slim lad  
And a small winsome lass of four,  
I pray you to tell me! To find them again  
I would journey the wide world o'er.  
Somewhere, I am sure, they'll be playing a game,  
And should they be calling for me  
To come out and help, oh, tell them, I beg,  
I'm coming as fast as can be!  
For there's never a house might hold me today  
Could I hear them call me to share in their play.

—Minnie Case Hopkins.



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# The School of Solitude

By NATHANIEL KRUM

LAST evening as the sun was sinking over the rocky slopes of Table Mountain, I strolled into the thick evergreen forest on its eastern ridge, and sat down beside a spring of water that gushed from the fern-surrounded, moss-covered ledge of rocks at my feet. The golden shafts of the receding sun painted crowns of glory on the tree tops above my head, and transformed the distant Stellenbosch Mountains into castles of gold, upon whose sides sparkled jewels of various hues.

I was charmed by the solitude and quietness of the place. Save for the tinkling of the distant rivulet which wound in and out among the stones, the occasional chirp of a bird seeking its nesting place, and the faint rustle of the leaves—all was quietness. I dared not speak for fear of desecrating the spiritual atmosphere of my mountain-side retreat. For a long while I sat still, drinking in the inspiration of nature, while God spoke to my heart. Health, happiness, spiritual discernment, courage, faith, kindness, and love,—all seemed to spring up in my soul anew as I communed with nature. And I realized again—as under like conditions I had often realized before—that the school of solitude is God's best school, and that from it have come all of the world's truly great men.

## God's SCHOOL

Wordsworth was right when he said, "The world is too much with us." In this age of hustle and bustle, we need often to draw aside from the tumultuous throngs that unceasingly come and go, to have a little chat with God among the wonders of nature—in God's school of solitude. When we are perpetually surrounded by man-made wonders,—by machines, factories, and the countless scientific inventions of our age,—we develop wrong ideas regarding the real purpose of life and, to a large degree, lose sight of eternal values and realities. We come finally to the place where we trust too completely in our own acquired abilities and material wealth, and leave God almost entirely out of our everyday lives.

This danger threatened Moses, until he found the knowledge of the Eternal in the great school of solitude God established for him in the Arabian Desert. It is only too true that the first forty years of his life were adversely molded by the influences of Egypt. The dissipation and mock refinement, the mysticism of a false religion, the splendors of idolatrous worship, and the solemn, yet transitory grandeur of architecture and sculpture connected with Egyptian court life, influenced tremendously the habits and early character of Moses.

It was while he was receiving the highest civil and military training Egypt could give that God called Moses from these false schools and enrolled him in a forty-year course in the school of solitude. An unpretentious school it was, indeed. For years Moses was content to live the life of a shepherd, and to feed the sheep of his father-in-law among the mountains of Midian. But here it was that God chose to teach him heaven's ways. Here Moses learned patience, carefulness, self-forgetfulness, and compassion; it was here under the inspiration of the Holy Spirit and nature that he wrote the book of Genesis. Long though the years may have seemed to him, these forty years were necessary to undo the false knowledge Moses had acquired during the many years spent in the schools of Egypt. But at the end of the term, Moses was graduated with honors from the school of solitude, and almost immediately became the leader of the greatest exodus movement the world has ever witnessed.

## THE EXAMPLE OF JOHN THE BAPTIST

I am thinking now of John the Baptist, another "first honors" graduate from the school of solitude. His earliest training was received from his godly parents, who had personally been instructed by the angel Gabriel concerning the future education of their son. But when John had passed the age of childhood, and had come to the period in his training when he might desire to receive additional educational advantages away from home, he did not seek the great institutions of learning in Jerusalem, but chose, rather, to stay in the wilderness under the instruction of the Great Teacher. Here he was isolated from the wrong influences exerted by the lax piety, traditions, and maxims of the priests and rabbis of his age, as well as from the spiritual blindness and errors of the supposed religious leaders in Palestine.

I like this fine portrayal of John's early training, which comes from the pen of Mrs. E. G. White:

"It was John's choice to forego the enjoyments and luxuries of city life for the stern discipline of the wilderness. Here his surroundings were favorable to habits of simplicity and self-denial. Uninterrupted by the clamor of the world, he could here study the lessons of nature, of revelation, and of providence. . . . To him the *solitude* of the desert was a welcome escape from the society in which suspicion, unbelief, and impurity had become well-nigh all-pervading. He . . . shrank from constant contact with sin, lest he should lose the sense of its exceeding sinfulness.

"But the life of John was not spent in idleness, in ascetic gloom, or in selfish isolation. From time to time he went forth to mingle with men; and he was even an interested observer of what was passing in the world. From his quiet retreat he watched the unfolding of events. With vision illuminated by the divine Spirit, he studied the characters of men, that he might understand how to reach their hearts with the message of heaven."—*Testimonies*, Vol. VIII, pp. 221, 222.

And he *did* reach the hearts of men. In nature's solitude, through meditation and prayer, he developed strength and decision of character, and clearness of spiritual perception, which later enabled him to "stand erect and fearless in the presence of earthly monarchs." Multitudes flocked to hear his plain, pointed, and convincing message. Even "many of the scribes and Pharisees came confessing their sins and asking for baptism." John, verily, stirred the whole nation. Such, briefly, was the power of this pupil from God's school of solitude.

#### PAUL WENT TO THIS SCHOOL, TOO

I have been greatly interested of late in Paul's experience immediately following his conversion on the road to Damascus. Paul, according to his own testimony, was a pupil of Gamaliel, who was one of the most celebrated doctors of education in his day. Prior to his conversion, Paul must have taken great pride in the fact that he had studied under so renowned a teacher. But notice what happened after his conversion. Instead of going up to Jerusalem at once to confirm the believers through the power of his worldly education, he "went into Arabia." "Here in the solitude of the desert, Paul had ample opportunity for quiet study and meditation. He calmly reviewed his past experience, and made sure work of repentance. He sought God with all his heart, resting not until he knew for a certainty that his repentance was accepted and his sin pardoned. He longed for the assurance that Jesus would be with him in his coming ministry. *He emptied his soul of the prejudices and traditions that had hitherto shaped his life, and received instruction from the Source of truth.* Jesus communed with him, and established him in the faith, bestowing upon him a rich measure of wisdom and grace.

"When the mind of man is brought into communion with the mind of God, the finite with the Infinite, the effect on body, and mind, and soul, is beyond estimate. *In such communion is found the highest education.*"—*Acts of the Apostles*, p. 126.

It is not known exactly how long Paul remained in the Arabian Desert, but we do know that it was not till three years after his conversion that he went up to Jerusalem "to see Peter." Like Moses, Paul had to go to the desert—God's school of solitude—to *unlearn* much of the knowledge gained in the popular schools of his age. A diligent study of the

Scriptures revealed to Paul the fact that "not many wise men after the flesh . . . are called: but God hath chosen the foolish things of the world to confound the wise." "And so, viewing the wisdom of the world in the light of the cross, Paul 'determined not to know anything . . . save Jesus Christ, and Him crucified.'" The whole current of his life was now changed. The wisdom of the world became foolishness in his sight, and he was forced to develop an entirely new way of thinking, when God became his instructor. And how well he learned under this new tutelage, we may well judge from his long and eventful life of earnest labor in proclaiming the truths of the cross, and the love of our Saviour.

#### AN IDEAL SCHOOL

We need not review the experiences of additional graduates from God's school of solitude, though there are many we might consider. The lives of Moses, of John the Baptist, and of Paul are sufficient to prove to any straight-thinking young man or woman that God's system of education is the best—that the ideal school is among the beauties of nature, far from the maddening crowd—far from the man-made wonders, the faithlessness, and Christlessness of our day. And how thankful we ought to



*Moses took a forty-year course in the school of solitude.*

be for the knowledge of a system of education that is fashioned after the plan God has given—a system which places the study of God's Word, "which is the most perfect educational book in our world," and the great book of nature first, and emphasizes the formation of a Christlike character above the acquisition of mere facts.

I know that some of our young people are making a great mistake by setting their hearts upon the education of the world. Some do not value rightly the wonderful and perfect educational ideals God has entrusted to Seventh-day Adventists. They express the belief that our educational system is weak and inferior to that of the worldly colleges and universities, because the courses in our schools include so many Bible subjects. Would to God that such might have their eyes anointed with the wisdom

*(Concluded on page 16)*

# What a Superintendent Looks for When Visiting Schools

*How May His Visits Be Made More Profitable and Enjoyable?*

By W. C. LOVELESS

IN A recent survey of supervision of classroom instruction, several hundred elementary teachers were asked in what ways they had been helped by their supervisors and principals. The replies indicated that approximately one-half had received no detailed help. The conclusion drawn from these replies was that supervisors are too much absorbed in routine and in administrative work to find time for personal contact with classroom procedure. In view of these facts there is an urgent need for a clearer conception of the major function of supervision. If supervision is ever to justify itself as a distinct plan of educational procedure, it must do so by improvement of classroom instruction. And to eliminate fear and dread of the supervisor's visits, there must be a common ground on which to meet in order that teachers will not be inclined to make the following statements:

"I was caught unprepared. What I did is not a fair sample of my real work."

"I get fairly sick on the days when I know the superintendent is coming and dread to go to school."

"I just get stiff when the superintendent visits my classes and I cannot think of anything to say."

"I get so nervous and fidgety when the superintendent comes, I hate to see him."

I have heard the most successful and capable teachers make the above statements, and I have heard the poorest and least efficient teachers make the following statements:

"I am so glad on the days when the supervisor visits my room. He always helps me so much."

"I look forward to the supervisor's visits. I have found that he has many excellent ideas."

The first statements coming from teachers indicate a wrong conception of supervision, misguided efforts, and misplacement of emphasis. It is not the business of the superintendent to frighten his teachers and make them dread the days that he is to visit them, but, on the other hand, the days on which the superintendent is to visit should be among the happiest and most beneficial of all class days. Teachers should look forward most pleasantly and eagerly to these visits.

## WHAT SUPERVISION IS NOT

1. It is not visiting schools. If it were, it would be an easy task. Visiting schools is only a means; a great deal of time is wasted just looking at schools.

2. It is not making inspirational speeches and cracking funny little jokes. These may have a place, but this is not supervision.

3. It is not supplying materials, repairing buildings, making out reports, or even building school-houses. These must all be done, but this is not supervision.

4. It is not dismissing and employing teachers. The function of supervision is to improve the teachers already employed. The supervisor is not a spy for the school board, nor a "snoopervisor" looking for small mistakes to magnify in his teachers.

5. The supervisor is not a big bully or a superior officer, but he should be a superior teacher on the same level as the teachers.

One superintendent said he wanted to put fear and trembling into the hearts of his teachers. That is not supervision; it is bulldozing. What that superintendent should have said was, "I want to establish a pleasant relationship with my teachers."

Life is too short to work under strained relationships. Under such conditions the teacher should either leave her school, or the superintendent should change his attitude. What our teachers need most of all is an expression of confidence and good-will from the superintendent. Teachers need expressions of confidence from the administrative office.

## WHAT SUPERVISION IS

The real function of supervision is the improvement of instruction, the encouragement of good work, and the constructive elimination of ineffective efforts and misapplied energy. The skilful supervisor creates situations which lead the teachers to discover their own strong points and develop them, and to discover their shortcomings or weaknesses and remedy them.

## WHAT A SUPERINTENDENT LOOKS FOR

1. Order and discipline.

2. Attitude of the teachers toward the pupils, and attitude of the pupils toward the teachers.

3. Has the school a good morale? Has it the play spirit? Does the teacher direct recreation in the school, or are the children left to themselves?

4. Are the records kept accurately? Is the course of study on the teacher's desk?

*(Continued on page 25)*

# The Boy Who Emptied His Bank

By ELVA ZACHRISON

HE HAD never been to church school before—this little boy of nine. We entered his name in the register, Billy ———, aged nine, grade three, just as we had put down the names of dozens of other children. He was just average in grade attainments, and did not attract any particular attention.

The first Wednesday morning of the school year we had Junior meeting. We had just received notice of what our annual Harvest Ingathering goal would be, and had mentioned it in the meeting. It was indeed a challenge to prayer, the size of the goal, I mean, and I had approached it from that angle. I did not think that the appeal had been very impressive, nor did I expect any immediate reaction.

So what was my surprise in the evening, just as I was getting ready to step into the car, to have Billy come to me with his clasped hand full of coins, and hand them to me. He told me they were for missions, and first I could not imagine just what he meant. He had emptied his bank I learned later. The appeal for Harvest Ingathering had reached his heart, and he began our mission fund with twenty-four cents. Only twenty-four cents, but no one knows just what it meant to him. Perhaps he had planned on saving his nickels and pennies for a bicycle. Perhaps it was something else. Anyway, he gave it all to the Lord, and Billy's name was inscribed with the thousands of others who have emptied their banks for Jesus. The widow, you know, took her last two mites. And Mary, Martha's sister, no doubt spent all she had for the alabaster box.

## WE LOSE BILLY

Billy did not stay very long with us, for he did not really belong to the people with whom he was living. They had planned on keeping him, and of course we thought he would be with us all the school year. But one day someone came from the Home where he had once been. His own mother had found him, and insisted that he be returned to her. We were happy to think that Billy would now be with his own mother, yet so sad to lose him from our school.

We knew he was going only a few hours before he left. The last opening exercises in a church school for Billy. I searched my mind from cellar to attic for the best story I knew. The best prayer story. Billy was so susceptible to religious influence. He always listened wide-eyed and eager to Bible stories and spiritual lessons. If I had only known he was going so soon! Less than three weeks in a church school! I did tell a story—a prayer story, and then we prayed. After all, that is what counts most. Though Billy is gone from our influence, never to

return, we have committed him to the care of the loving Heavenly Father. His love is unsearchable, His care is infinite. The lambs of the fold are His. Billy, whose little heart answers so readily to God, is still not separated from Him whose all-seeing eye is upon all humanity.

I am glad I met Billy. He is one more for whom to pray. Perhaps his short sojourn in a Christian home and a Christian school will mean his eternal salvation. No one knows what he has learned.

## ANY DAY MAY BE THE LAST

Billy's short stay with us taught me another thing—the solemnity of a church school teacher's work. Every day we are writing for eternity. And any day may be the last. Today they may all be here. Tomorrow there may be a vacant desk. So now I ask myself this question: If today I must make my last contact with some pupil, how will the record look in eternity?

We are living in solemn times. Who knows but that this year will be the last year for many a pupil now under our influence? Let us emphasize the essential. Let us teach the Bible stories with a new inspiration. Let us drill more on the memory verses, knowing that the verses they learn now are like the sockets and light globes the electrician puts in. Soon the Lord will turn on the power. And He is counting on us to do our work well.

"Many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings."—*Education p. 262.*



*Every day we are writing for eternity.*

# ADOLESCENCE---No. VI

## *Remediation of Adolescent Maladjustments*

By LOUIS P. THORPE

WE KNOW that at adolescence there is an acceleration of the emotional life incidental to the coming to maturity of glandular organisms. The emotional impulses would probably, if regulated by caprice, make havoc of attempted social adaptation. Mental hygienists recognize this problem and offer many suggestions for control. They believe that whether we attempt to restrain the individual or to improve his environment, our procedure would be that of developing favorably conditioned responses. Certainly by controlling the physical factors of diet, sleep, bodily functions, etc., improved emotional control may be obtained. By surrounding the adolescent with worthy associates, socially approved objects and practices, even by influencing parents to treat their offspring in a consistently sane fashion, certain unfavorable attitudes (rage, hate, scorn, disdain, etc.) are given little opportunity to gain expression. This is just another emphasis upon the urgency of a suitable environment which makes easier the task of modification of conduct.

### A PROGRAM OF RE-ADJUSTMENT

Some very practical suggestions for the readjustment of adolescent problems already accrued are offered by Dr. Jordan ("Educational Psychology") in his discussion dealing with the maladjusted youth. This psychologist is of the opinion that teachers hold a strategic position in the adolescent life and can therefore be effective in "restoring hope, self-confidence, and self-esteem." Three criteria are given for the rehabilitation of disturbed mental attitudes.

1. The avoidance of humiliation and ridicule by a sympathetic approach to the youth's difficulty. An effort on the part of the teacher to show that ridicule is destructive to social-control, that it leads to dislike, hatred, and perhaps to a desire to kill.

2. A thorough physical examination with a view to locating any organic difficulties that may be responsible for the mental difficulty.

3. Adaptation of school matters to the child's interests and abilities so that failure need not arise. "The best . . . practice would permit no failures but only progress at different rates. The joy of successful accomplishment is one of the really great factors making for a healthy outlook on life." Also, "Probably one of the best ways for the teacher to help a young person to get rid of his feeling of inferiority and discouragement is to discover those qualities in which the subject can succeed, in which

he can receive earned commendation." In this connection, it is also important to trust youth, thus engendering a feeling of responsibility.

If these guides for the prevention of failure and development of confident attitudes were followed and practiced by all teachers, many of our present misfits might be salvaged. We ought to realize that feelings of inferiority are thoroughly inimical to successful contented living.

In an elaborate experiment conducted in a New York City grade school, Irwin and Marks ("Fitting the School to the Child," p. 31) worked out a systematic plan for failure prevention and remedy. A quotation will serve to set forth their ideals. "The school should seize its first rather than its last opportunity for the work of prevention. By using whatever means of scientific foresight there may be at our command, it is possible to avoid waiting several years while the child's school life develops along unprofitable lines and while he himself perhaps achieves a permanent maladjustment. Not the least of the dangers he faces is a scoliosis of character extremely difficult to rectify at the age of fourteen."

The idea of preventing maladjustment from the very first grade surely is a splendid purpose and should loom large in affecting desirable disposition on the part of children.

### RECONSTRUCTION OF BEHAVIOR IN YOUTH

A wealth of pertinent material is available in Healy, Bronner, Baylor, and Murphy's "Reconstructing Behavior in Youth." A few of their valuable suggestions are presented at this point.

Prevent conditions that may bring on an emotional crisis.

Fulfill the adolescent's desire to be recognized as an individual of some worth in his own sight.

Give the youth some response to their craving for affection.

Provide for the child a feeling of security in his home or foster home. This makes for stability in intellectual and emotional life.

Assist the adolescent to successful experiences so he will not draw away from reality to the easier realm of fancy.

Healy's results in changing environmental conditions by the removal of youth to foster homes is a classical demonstration of the efficacy of nurture in the control of conduct. The problem of reconstruction of behavior is therefore a very hopeful one.

With our present knowledge we need but to address ourselves to the task with a willingness to sacrifice time and personal comfort.

Healy's essential technique for remedial work is summed up in the following points:

1. A definite attempt to know the problem in detail.
2. A physical and mental study and examination of the problem child.
3. A search for the motivating cause (or causes) of the difficulty.
4. A plan to meet the exigencies of the case and to restore confidence in the subject.

#### THE NEW SCHOOL FOR ADOLESCENTS

The new school (junior high) for adolescents plays a prominent role in the program of guidance and modification of conduct.

It is well known that the traditional school failed in general to meet the changing social needs of pupils entering adolescence. The junior high school proposes to reverse the situation. As Pechstein and McGregor say, "The obligation given the junior high school to control the youth's environment, both material and immaterial, physical and mental, so that appropriate ways of responding to a world of reality—with its members of the opposite sex, its group relations, its laws, duties, skills, knowledge, its data essentially good, the beautiful and true, as well as all its evils—are built up, is very great; its obligation is matched only by opportunity given the truly adolescent school for the formation of attachments and healthy adjustments."—*Psychology of the Junior High School Pupil*, pp. 166, 167.

Further, "The junior high school aims toward the induction of each of its members into conscious relationship with the school as the largest social group to which the adolescent has as yet attained. By developing among its students a sense of school spirit and of obligation to render willing service for the good of the whole, social attitudes of brotherhood, loyalty, and civic pride are fostered which, carried from the school into the larger community, as the child develops into the man, mean co-operative effort for the betterment of social conditions."

In addition to providing excellent social opportunities the school for adolescents proposes to build up healthy mental attitudes by failure prevention and case study. This attitude of the junior high school is well exemplified in the following: "Failure is depressing, humiliating to a personality. The fear of failure may sometimes act as a spur to renewed activity, but failure itself, untouched by inspiration from some other source, has never resulted in later conspicuous achievement. . . . Children have a right to the encouragement resulting from success, and that school will be doing the most for society which tries, by careful grouping, dif-

ferentiated work, and intensive study of individual needs, to keep its children in a successful atmosphere."

This purpose on the part of the school bids fair to prevent many an adolescent tragedy and to remedy not too severe cases already under way.

As an example of actual remedial treatment we may cite the junior high schools of Los Angeles. They have inaugurated an adjustment room for inferior and maladjusted pupils, remedial rooms for both boys and girls where laggards and problem cases may be studied. The social, physical, psychological, and educational histories of these adolescents are carefully scrutinized. Treatment based on a thorough diagnosis is administered by the school.

On the whole, the junior high school and other schools administered along its lines, are probably one of society's best institutions for the promotion of social, educational, and vocational adjustments. Great good is expected to result from vocational education which seeks to prepare the less mentally capable pupils for contented careers in some industrial vocation. The junior high school should thus prove to be a dynamic factor in the stabilization of the adolescent period, both individually and socially.

#### CONCLUSION

We have in this series defined and classified the group of individuals commonly known as adolescents. Their nature—physical, mental, emotional, and moral—has been described. Causes operating as factors in producing maladjustments have been presented from the viewpoint of both heredity and environment. Finally, a list of proposed preventives and remedies has been drawn from authorities in the field.

It is believed by the writer that sufficient data and knowledge are now available whereby we may successfully combat most of the disturbances of youth, at least with reference to those who are mentally normal.

The present limitations seem to lie in the ignorance and apathy of many parents and teachers. If the ideal of intelligent child training is to be realized we must inaugurate a persistent movement for parent education. The task is gigantic and can be accomplished only by a widespread, united effort of society.

At any rate, the task will involve a willingness on the part of parents and teachers to give unstintingly of their time and interest to an extent not formerly done. Guiding youth involves a great deal more than just presenting ideals. The latter ideals seldom function unless incorporated into actual spontaneous expressions in concrete situations where a desirable mode of conduct is involved. Incidentally it is the task of the adult to be so close to the adolescent in confidence that the latter's behavior tends to be ordered in keeping with the sanctions of the former.

# Interesting Stories

## Concerning LINCOLN



AS TOLD BY IDA M. TARBELL IN "LIFE OF LINCOLN"

IT WAS a frequent custom with Lincoln, that of carrying his children on his shoulders. He rarely went down street that he did not have one of his younger boys thus mounted, while another hung to the tail of his long coat. The antics of the boys with their father, and the species of tyranny they exercised over him are still subjects of talk in Springfield. Roland Diller, who was a neighbor of Mr. Lincoln, tells one of the best of the stories. He was called to the door one day by hearing a great noise of children crying, and there was Mr. Lincoln striding by with the boys, both of whom were wailing aloud. "Why, Mr. Lincoln, what's the matter with the boys?" he asked.

"Just what's the matter with the whole world," Lincoln replied. "I've got three walnuts and each wants two."

Another of Lincoln's Springfield acquaintances, the Reverend Mr. Alcott of Elgin, Illinois, tells of seeing him coming away from church unusually early one Sunday morning. "The sermon could not have been more than half way through," says Mr. Alcott. "Tad was slung across his left arm like a pair of saddlebags, and Mr. Lincoln was striding along with long, deliberate steps toward his home. On one of the street corners he encountered a group of his fellow-townsmen. Mr. Lincoln anticipated the question which was about to be put by the group, and, taking his figure of speech from practices with which they were familiar, said: 'Gentlemen, I entered this colt, but he kicked around so I had to withdraw him.'"

### AN EXPERIENCE AT LAW

"The final summing up on our side was by Mr. Stanton; and though he took but about three hours in its delivery, he had devoted as many, if not more, weeks to its preparation. It was very able, and Mr. Lincoln was throughout the whole of it a rapt listener. Mr. Stanton closed his speech in a flight of impassioned eloquence. Then the court adjourned for the day, and Mr. Lincoln invited me to take a long walk with him. For block after block he walked rapidly forward, not saying a word, evidently deeply dejected.

"At last he turned suddenly to me, exclaiming, 'Emerson, I am going home.' A pause. 'I am going home to study law.'

"Why,' I exclaimed, 'Mr. Lincoln, you stand at the head of the bar in Illinois now! What are you talking about?'

"Ah, yes,' he said, 'I do occupy a good position there, and I think that I can get along with the way things are done there now. But these college trained men, who have devoted their whole lives to study, are coming West, don't you see? And they study their cases as we never do. They have got as far as Cincinnati now. They will soon be in Illinois.' Another long pause; then stopping and turning toward me, his countenance suddenly assuming that look of strong determination which those who knew him best sometimes saw upon his face, he exclaimed, 'I am going home to study law! I am as good as any of them, and when they get out to Illinois I will be ready for them.'"

### ARMY EXPERIENCES

Little cards are constantly turning up in different parts of the country, treasured by private soldiers, on which he had written some brief note to a proper authority, intended to help a man out of a difficulty. Here is one:

Secretary of War, please see this Pittsburgh boy. He is very young, and I shall be satisfied with whatever you do with him.

Aug. 21, 1863.

A. Lincoln.

The "Pittsburgh boy" had enlisted at seventeen. He had been ill with a long fever. He wanted a furlough, and with a curious trust that anything could be done if he could only get to the President, he had slipped into the White House, and by chance met Lincoln, who listened to his story and gave him this note.

Many applications reached Lincoln as he passed to and from the White House and the War Department. One day, as he crossed the park, he was stopped by a Negro who told him a pitiful story. The President wrote him out a check for five dollars. "Pay to colored man with one leg," it read.

A pleasing scene between Lincoln and a soldier once fell under the eye of A. W. Swan of Albuquerque, New Mexico, on this same path between the White House and the War Department:

"In company with a gentleman, I was on the way to the War Department one day. Our way led

through a small park between the White House and the War Department building. As we entered this park we noticed Mr. Lincoln just ahead of us, and meeting him a private soldier who was evidently in a violent passion, as he was swearing in a high key, cursing the Government from the President down. Lincoln paused as he met the irate soldier and asked him what was the matter. 'Matter enough,' was the reply. 'I want my money. I have been discharged here and can't get my pay.' Mr. Lincoln asked if he had his papers, saying that he used to practice law in a small way and possibly could help him. My friend and I stepped behind some convenient shrubbery where we could watch the result. Mr. Lincoln took the papers from the hands of the crippled soldier and sat down with him at the foot of a convenient tree, where he examined them carefully and, writing a line on the back, told the soldier to take them to Mr. Potts, Chief Clerk of the War Department, who would doubtless attend to the matter at once. After Mr. Lincoln had left the soldier, we stepped out and asked him if he knew whom he had been talking with. 'Some ugly old fellow who pretends to be a lawyer,' was the reply. My companion asked to see the papers and, on their being handed to him, pointed to the indorsement they had received. This indorsement read: 'Mr. Potts, attend to this man's case at once and see that he gets his pay. A. L.' The initials were too familiar with men in position to know them to be ignored. We went with the soldier, who had just returned from Libby Prison and had been given a hospital certificate for discharge to see Mr. Potts, and before the paymaster's office was closed for the day, he had received his discharge and check for the money due him, he in the meantime not knowing whether to be the more pleased or sorry to think he had cursed 'Abe Lincoln' to his face."

#### HOSPITAL EXPERIENCES

The President himself visited the hospitals as often as he could, visits never forgotten by the men to whom he spoke as he passed up and down the wards, shaking hands here, giving a cheering word there, making jocular comments everywhere. There are men still living who tell of a little scene they witnessed at Armory Square in 1863. A soldier of the 140th Regiment, Pennsylvania Volunteers, had been wounded in the shoulder at the battle of Chancellorsville and taken to Washington. One day, as he was becoming convalescent, a whisper ran down the long row of cots that the President was in the building and would soon pass by. Instantly every boy in blue who was able arose, stood erect, hands to the side, ready to salute his Commander-in-Chief. The Pennsylvanian stood six feet seven inches in his stockings. Lincoln was six feet four. As the President approached this giant towering above him, he stopped in amazement, and, casting

his eyes from head to foot and from foot to head, as if contemplating the immense distance from one extremity to the other, he stood for a moment speechless. At length, extending his hand, he exclaimed, "Hello, comrade, do you know when your feet get cold?"

Lincoln rarely forgot a patient whom he saw a second time, and to stubborn cases that remained from month to month he gave particular attention. There was in Armory Square Hospital for a long time a boy known as "little Johnnie." He was hopelessly crippled—doomed to death, but cheerful and a general favorite. Lincoln never failed to stop at "little Johnnie's" cot when he went to Armory Square, and he frequently sent him fruit and flowers and a friendly message through Mrs. Lincoln.

Of all the incidents told of Lincoln's hospital visits, there is nothing more characteristic, nothing better worth preservation, than the one following, preserved by Dr. Jerome Walker of Brooklyn:



*February is famous for great men's birthdays.*

"Just one week before his assassination, President Lincoln visited the Army of the Potomac, at City Point, Virginia, and carefully examined the hospital arrangements of the Ninth, Sixth, Fifth, Second, and Sixteenth Corps hospitals and of the Engineer Corps, there stationed. At that time I was an agent of the United States Sanitary Commission attached to the Ninth Corps Hospital. Though but a boy of nineteen years, I was assigned the duty of escorting the President through our department of the hospital system. The reader can imagine the pride with which I fulfilled the duty, and as we went from tent to tent I could not but note his gentleness, his  
(Concluded on page 24)

# Just One Year Out of School

By MRS. KATE LINEBAUGH

"**B**UT it will be for only a year; then I can take up my studies just where I left off. I need money to pay up back tuition, and I need clothes and books. I can work and earn quite a bit of cash in a year." So reasoned a dear young friend, as we talked over school problems. He had just told me he had persuaded his mother to let him stay out of school and work for just one year, and I had questioned the advisability of giving up his studies at one of our academies to go out in the world and work.

Just one year out of school! Yes, he did earn a goodly sum during that year. In fact, he did so well financially that he was tempted to take another year from school. That was about twelve years ago and where is my young friend today? Yes, he is out in the world, his education unfinished, no thought for the kingdom of God. Out of the ark of safety with the time of trouble right at our doors.

## A YOUTH'S ARGUMENTS

"Mother, let me stay home this year and work. John is going to work and earn money for next year's schooling, and he knows where I can get a job with Sabbath off. I am sixteen now and I just cannot stand to have the church pay my tuition." So reasoned another youth, and his mother took the matter under consideration. It did seem that it would be all right to let her son take a year out of school and earn some money. Wages were good, and he was a big, sturdy lad, and was strong spiritually. The school board advised against her decision, and the kind pastor pleaded. There were many in the little church who were willing to help her lift the burden of school expense.

But, I wonder if we do not sometimes let a miserable pride guide us. It would be for only a year, she reasoned, and then her boy would be able to pay up all back debts, and take up his school work with a clean slate. That boy never saw the inside of a schoolroom again. In less than six months after he left school to work for "only a year," he stopped attending Sabbath services. I can show you where he sleeps today; it is a lonely spot, and his grave is a monument to a misspent young life that doubtless would have been spent in the Master's service if it had not been for that "one year out of school."

Another lad, as fine a Christian boy as ever lived, at the age of sixteen, decided to work for a year to earn money to enter college the following year. A firm Christian, his parents felt it was perfectly safe to let him find a good position. He could live at home and save all his earnings for school. But did he save? No, he did not save money or talents. And

today this young man is out in the world, still trying to earn, education unfinished, the Saviour forgotten, no future hope.

Oh, is it safe to take our boys and girls out of these little cities of refuge the Lord has given us? "Just one year out of school!" It is just like a link out of a great chain. Worse, because in most cases the chain can be mended; but seldom is the golden link in the chain of education ever replaced; seldom is the breach repaired. The boy or girl who loses a year of school loses something that cannot be found again.

## SOMEONE IS ACCOUNTABLE

We are living in the very last days of the earth's history, and soon, very soon, we will be called upon to account for the lambs we have permitted to wander away from the fold, out among the wolves. We should double our very best efforts, not only to keep in school those who are there, but to gather back into the fold those whom we have allowed to stray. Some are sleeping in Christless graves; others are so far from God that only united, agonizing prayer can prevail. But someone is accountable, before God, for their souls. Is it you? Is it I?

We long for that glad day when we shall hear our Master say, "Well done, good and faithful servant." But are we ready for that day? Are we deserving of the name faithful servant? Are we as faithful to the trust as we should be? Are we putting forth every effort using every talent? Are we truly sacrificing? These are searching questions, but it is easier to face them now than it will be when we stand before the Master.

Work while it is day; the night cometh when no man can work.

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Mother: John, stop using such dreadful language!

Johnny: Well, Mother, Shakespeare uses it.

Mother: Then don't play with him. He's no fit companion for you.

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Teacher: Why are you always late to school?

Pupil: Because of a sign I have to pass on the way.

Teacher: And what has the sign to do with it?

Pupil: Why it says, "School Ahead, Go Slow!"

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A minister when comparing himself as pastor of the church to a shepherd, and his congregation to the sheep, put the following question to the children:

"What does the shepherd do for the sheep?" To the confusion of the minister a small boy in the front row piped out: "Shears them."

# True Experiences in Nature's Garden



## Feathered Masons



By JESSIE STABLER BURDICK

SUCH a snug, round home it was, nestled cozily in the Colorado blue spruce in our back yard. The gray-tan of the nest was hardly discernible as it blended perfectly with the brown branches and the soft blue-gray needles of the spruce. It was barely two feet from the ground, unusually low for a robin's nest.

We did wish the robins were less plebeian in the building of their nest. The rough masonry and the course material did not credit them as being either skillful workers or fine artists. It was not to be compared with the fine bit of woven art made by their cousin, the oriole. It was not even as handsome as the king-bird's nest, whose harsh jingle "compared with the robin's evening melody is as the clatter of pots and kettles beside the tone of a flute." But after all the nest was substantial, and the birdlings could not fall through the openings as the young eaglets might do in their carelessly constructed home. The robin builds for durability rather than elegance.

"Ho! Ho! Did I hear a robin?" questioned an exuberant youthful voice a few days previous to the discovery of the nest. Is there anything that puts everyone in a merry mood like the first robin's song in early spring?

"SPRING IS HERE"

"Oh, yes, there he is! Don't you see him, Daddy, out there on the branch of the apple tree?"

"Cheerie-cheerie—cheer-up," come the inspiring, interrupted ditty from the tree.

"Hooray! Spring *is* here," shouted the lad as he ran out-of-doors, throwing his hat in the air in noisy, boisterous enthusiasm not calculated to inspire the robin's confidence, for he kept his distance.

Several days later the same exuberant boy came stumbling into the house in great haste, yelling at the top of his voice, "A robin has a nest out in the spruce tree. I just saw her fly out between the branches and I peeped in, and sure 'nough, mother, there was the nest all built with four eggs in it." Close inspection revealed the warm, cozy crib in which the expected babies would soon be cuddling down.

Yes, Robin Redbreast is the surest harbinger of spring; his first note brings a thrill that sets the blood tingling when heard during the last of February or first of March. The blue bird and song sparrow always precede them, to be sure, but they do not come to the house and greet us as the robins do. Soon the whole procession of warblers, vireos, and

more brilliant wood birds would be fitting about in the branches, and their merry calls ringing through the glade. Our location on a high elevation with a peaceful shining river in the rear, a large wood lot to the east, wooded hills and ravines on either side, made it possible to observe and enjoy wood birds, water birds, and field birds. Among these there were no less than four pairs of robins, which made "River Ledge" their choice of summer home.

One pair had a nest high up on a rose trellis surrounded by prickly branches and thorny tendrils of the rambler rose. Another pair chose a large maple tree where we could see all the building, brooding, and feeding process from our windows. One persistent pair tried desperately for three weeks to make a nest foundation on a ledge of our front veranda. They brought many billfuls of grasses and mud, placed them on the ledge, their bodies going round and round like a merry-go-round, their feet vainly trying to arrange the materials to their taste. But the wind blew everything away as fast as they brought it, and they finally decided they liked the apple tree better, after all. Still another pair chose the spruce.

A week after the discovery of the nest in the spruce tree, three of the perfectly blue-green eggs had been transformed into the homeliest naked creatures imaginable, with huge yellowish triangles for mouths, which automatically grew into huge openings when the nest was disturbed. At first, the brooding bird was fearful and would fly nervously out of the tree when anyone approached, but each time we spoke softly to her as we went by the tree, she seemed to become more confident and soon sat perfectly quiet, looking trustfully at us.

We put small pieces of pasteboard loaded with slugs and earthworms on the horizontal branches on the tree, and Mrs. Robin could not resist such tempting tidbits. Soon we were the best of friends. She



seemed so sure of us that we were allowed to look at her fledglings without any complaint or scolding. We tried to feed the young birds angleworms. They would grasp them tightly in their wedge-like bills, while the worms squirmed at both ends until they made their get-a-way.

"The stupid things! Why don't they eat them?" Bruce asked in disgust. But small birds must have their food regurgitated, and our clumsy fingers were poor substitutes for the mother's bill.

We had our troubles with squirrels and blue jays, and one of our neighbors' cats persisted in calling daily. The birds appreciated our protection when the cats and squirrels were promptly put to rout.

One morning it seemed that some tragedy in bird life must have happened, for all the feathered occupants of the ravine were scolding fiercely and darting about in excitement. The only thing we could see was a huge cat sitting in the rock garden a short distance from the spruce, licking his paws as complacently as though never a robin, oriole, woodpecker, blue jay, or wren were scolding harshly at him. Maybe he was "hard o' hearing." His eyes were surely working normally, for as soon as he caught sight of me, he suddenly lost his self-composure, made one leap out of the rock garden, and was lost among the trees and wild shrubbery on the hillside. Natural scientists have learned that every house cat kills an average of one hundred birds during the brooding season, and no matter how fat and well-fed they are they love to prowl around at night and eat the helpless young birds in their nests, and parent birds, too, if they do not elude them.

#### SAD NEWS

A very dejected boy strode into the house the next morning and sorrowfully exclaimed, "A skunk or cat or weasel or something got our baby robins last night. There isn't a single one left. I suppose it's that old cat that's been sneaking around here lately. He'd better not come again if I'm here. If he does, I'll,—I'll,—I'll fix him," he threatened with a determined look in his eyes that boded ill for the cat.

"I wish I had a B-B gun," he continued. "Why can't I have a B-B gun, Mother? Then I'll keep the cats away. Just let them show their sneaky faces around here and—Bang! That's the way to scare them."

"But," mother remonstrated, "while you were disposing of the cat you might injure a bird, and you might be tempted to try your skill on more than one bird."

Our bubble had "burstled!" Now we would not have the pet robins we had anticipated. Sometime before, a friend of ours had discovered a young lame robin in his garage. He, being helpless, seemed ready to accept any food the children provided. They saved a small corner in the rear of the yard which they spaded over and over in daily search of angle-

worms and slugs to feed "Robby," as he was familiarly called. He was such a pet anyone who would call, "Robby, Robby," and supply the worms he loved would be rewarded with the squeaky trills of delight common to all young robins. Our secret ambition to persuade four birdies to become just as chummy as "Robby" had to be abandoned.

By the last of August, the yard was overrun with robins from the several broods, and they all seemed quite unafraid, but they objected to being fed by us humans. Their songs were a never-failing source of joy to us.

#### THE ROBIN'S SONG

I once read of an English naturalist who was very anxious to hear the American robin's song, of which he had read much. The thrill he expected to get was turned to dismal disappointment when he heard his first American robin sing. To really appreciate our robins' song one must live through the bleak winter and early spring (such as they do not have in England) when never a real songster is heard, unless one would call the owls, chick-a-dees, blue jays, or nuthatches, songsters. They rarely do anything but chirp in winter. Then to hear the clear staccato call of the robin, followed by his cheery melody, is an experience with a real thrill. He is our spring announcer. The children get as many thrills from the first robin's song in spring as from a surcharged electric battery, they are so hysterically happy.

As the autumn draws on each year, the robins gather in large numbers in the trees on the hill overlooking the river in the rear of our yard. It is a small robin roost apparently.

Many birds, including the robin, prepare for their long journey to the Southland by taking short trips each night to their sleeping place, which is a dense growth of trees. In the morning they begin to leave soon after daybreak, and by sunrise, few are left. Late in the afternoon they return by twos and threes, and ere long the roost is teeming with bird life.

Last October there was a regular robin convention one morning in the big trees, and we went out to see what it was all about. There were undoubtedly a hundred robins flitting happily about, among the fast-falling leaves in a lively, anticipating manner. Some were calling, some were scolding, and many of them were singing short snatches of their spring song. It was a most inspiring sight. We enjoyed them all through the day. The next morning there was not a robin to be seen or heard. All had vanished. They were on their way to the "land of cotton."

The American robin belongs to the thrush family. Both the male and female are about ten inches long. The male robin is a dull brownish gray above, with black head, wings slightly darker. The breast is a rusty red, shading to white near the tail. The female

*(Concluded on page 25)*



# Elementary Discipline

By  
GENEVA  
BRYAN

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

Discipline is probably the most perplexing problem that confronts the teacher in the elementary school. Discipline should not be separated from the work of the classroom and made a particular feature. Discipline in a school or classroom is an ever-present problem.

As the work of the school means the continuous process of admitting to the register hundreds of new pupils in their infancy, and discharging them in their youth,—just so the problem of discipline will be a continuous one.

## A LIFE PROBLEM

Be not discouraged, remembering that while the problems are much the same, the personnel of the subjects is different and the teacher is treating a new generation of pupils, but dealing with the same human nature, the same child problems. Discipline for the individual is not merely a school problem; it is a life problem.

The parents' right to govern their children is derived from that supreme power which has established the family and has thus provided for the child's protection through the years of his weakness and for his guidance in his ignorance.

God's purpose in placing children in the family circle is that they may be trained under influences which shall develop in them the spirit of the true gentlemen as well as the spirit of Christianity.

Responsibility cannot be ignored. It may, of course, be shared. It is here where the teacher may be a sharer of that responsibility, in that he has placed upon him authority to govern and discipline the child.

Since the teacher under the lesser sanction undertakes the matters of discipline to do what the parent under higher sanction may do, it is certainly important that the teacher be possessed of superior judgment.

The teacher's disciplinary power will appear in three chief directions; namely, in correcting disorder which already exists, anticipating and preventing disorder which would appear, and in inducing voluntary obedience.

Should the teacher direct his attention to these three points while supervising his classroom he would also be bearing in mind that the object of discipline is to train the children to restrain and direct their own faculties by self-conscious efforts under the direction of their own moral and intellectual powers. "Voluntary obedience is the highest aim of all discipline." Too much rigidity in the classroom is sure to result in frigidity of affection for the teacher.

Instruction is successful in the highest degree only when the governing ability of the instructor is apparent in every recitation. Instructing in classes implies a proper control of the members of the class. Government properly administered is in itself a source of instruction as much as is the conducting of a recitation in arithmetic or reading.

## WHERE OPPORTUNITIES MAY BE FOUND

The opportunity for improving and molding the true Christ character into the lives of our children is to be found in all school exercises. The nature of busy work in the primary division must be carefully studied. Aim to have busy work bear on the education of the child mind. Anything that will lead pupils to think while keeping their attention and occupying their hands; anything that will excite the senses—quicken the sight, touch, smell, and taste; anything developing ingenuity and exercise of the powers of observation and expression is advisable, because if left undone, it would tend to shatter the powers which it is desired to strengthen.

The children must know what is the right thing. Be sure you know that they do know, before you expect them to do. Many cases of discipline originate through innocent ignorance on the part of the pupils as to what is right in particular situations. The knowledge of right and wrong means growth.

The pupils must feel the ultimate authority of the teacher as the administrator of the law. This does not mean that the teacher will always use his authority or even refer to it. But since it is true that the teacher is a factor of moral influence, especially in his individual classroom, his influence for the right and against the wrong must be quite unobtrusive, but it must be sure.

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When a man finds not repose in himself, it is vain for him to seek it elsewhere.



# The Story Circle



## It Doesn't Pay to Boast

By INEZ BRASIER

ARTHUR was always boasting. No matter what the other boys at school did, he could do it a little better. At home it was the same. Mother often told him it was *doing* that counted and not so much talking.

"Some day you will wish you had not talked so much about what you know and about what wonderful things you can do," she said.

But Arthur did not think so and he went on bragging from morning till night and everyone grew tired of hearing him.

One day in school, Miss Olson gave the fourth grade children a new problem to work on the black-board. Frank tried to find the answer, and so did Robert and Elsie, but they could not get it right. It really was a hard problem.

"Aw, that's easy. I can do that like nothing," Arthur boasted in such a loud whisper that Miss Olson heard him.

"Very well, Arthur, since you are so sure you know it, you may work it for us," she said.

He tried. He tried it over and over. The children laughed and even the three visitors smiled. At last Miss Olson said, "That will do, Arthur. I see you really do not know how. Go to your seat."

"Smarty! You think you are smart," the children told him after school, but he only said, "Huh! I didn't want to work the old problem, anyway."

When he reached home, he found his little brother Ray laying the knives and forks on the table for mother. He was doing it very well for a six-year-old, but Arthur did not think of that. "Why don't you put 'em straight?" he demanded. "I can do better myself."

Then he caught sight of the cardboard animal house Ray had been making. "Ha! Ha! Such crooked doors. And look at this bear. I can make better ones any day," he bragged and went into the kitchen where mother was cutting out cookies to bake for supper.

"Suppose you forget about Ray for a while and watch this pan of cookies in the oven so they do not burn. Take them out in five minutes," she told him.

"I bet I can bake cookies just as well as you can, mother," he said, as he picked up a boat he had been whittling out.

Five minutes went by, then ten, then fifteen. Something smelled pretty bad and the kitchen was getting smoky. All at once Arthur thought of the

cookies. He opened the oven door. What a sight! The big sugar cookies were nothing but black lumps.

"Well!"

Arthur turned quickly at the word. Mother stood in the kitchen door and with her was one of the visitors he had seen at school.

"Arthur," mother said slowly, "this is Uncle Jim. He came to take you to Alaska with him, but now—"

"But when I get here I find a boy who thinks he knows more than anyone and can do things even better than his mother. I can't take a boy like that with me. No, never," Uncle Jim said emphatically.

Poor Arthur! Why, he had even told the boys at school he was going to Alaska with his Uncle Jim, whom he had never seen. And now he had heard what he'd said to Ray about the knives and forks and animal house, and to mother, too.

He went out on the porch. He didn't see his collie puppy that bumped against him and whined to be petted. He thought and thought for a long time.

"Mother was right, when she said I would be sorry some day that I bragged so much. I really am, but oh, I do want to go to Alaska with Uncle Jim! Nobody is ever going to hear me boast about anything again. Never!"

No one ever did, for he learned that he did not know everything, and the next time Uncle Jim went to Alaska, Arthur went with him.

## Shall We Give Up Our Church School?

By H. E. RUDOLPH

IS IT possible that there is even such a question in the minds of the members of God's remnant church today? Shall we close the doors of our church buildings? No, a thousand times, no! And just as the church is to be a place of refuge for God's people during the time of trouble and persecution, just so the church school should be an educational refuge for our children and youth in these days of probationary time.

Close the doors of our palatial homes, and lock the doors of the garages that are sheltering our beautiful automobiles, but don't ever think of closing the doors of one of God's ordained places for preparing the youth to bear the burden and responsibility of giving the third angel's message to this dying world. The time will come only too soon when we shall be forced to close our schools.

## *When Lincoln Was a Little Boy*

WHEN Lincoln was a little boy,  
He was as poor as poor could be;  
The rude log cabin where he lived  
Would look quite small to you and me,  
The doorway was without a door,  
The earth itself served as a floor.

He often walked nine miles to school,  
He wished so very much to learn.  
To pay for schooling and for books  
Took every penny he could earn.  
He studied hard, with all his might,  
And thus he learned to read and write.

And when he tried to work at home,  
A wooden shovel was his slate;  
His pencil was a charcoal stump!  
And thus he practiced, early, late.  
He had to borrow books to read,  
And they were very few indeed.

He used to practice writing, too,  
On the rude boards that formed his bed;  
He wrote, too, on the cabin walls.  
His favorite copy was, 'tis said,  
"Good boys, who to their books apply,  
Will all be great men by and by."

Then Lincoln grew to be a man—  
A President, both great and good,  
And any boy who stands for right,  
Might be like Lincoln, if he would;  
If he, too, will his time employ,  
Like Lincoln when a little boy.  
—*May E. Jackson.*

## The School of Solitude

(Concluded from page 4)

of heaven, that they might be able to discern between the false and the true, the temporary and the eternal.

You have cause to be thankful if you have been brought up in the country, surrounded by the handiwork of the Creator, and have received your education in one of our own schools. And again, you have double reason for gratitude if the academy or college you are now attending is situated in the country, far removed from the pernicious influences of city life. After all, to be properly educated does not mean that we must know all the wisdom and ways of the world. True education is the exact opposite of this, being the harmonious development of body, mind, and soul. God, through all the years since the fall of man, has been trying to lead His people *away* from the wisdom and ways of the world, and *back* to Himself. For this reason He anciently

established the schools of the prophets, in which the development of character through the study of God's Word and nature, occupied first place in the curriculum. And although these ancient schools have long since passed away, today we have their equivalent in our denominational school system, over which God's watchful care is ever present.

Let us view the subject in the light of eternity. If we rightly value the schools God has given us, and, forsaking the vain philosophy of the world, press onward to our goal, which embraces the proper development of body, mind, and soul, we shall some day come into possession of the wisdom of the Eternal, and truly find the knowledge of God.

"My son, if thou wilt receive My words, and hide My commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of His mouth cometh knowledge and understanding." Proverbs 2: 1-6.

## About Mothers

An ounce of mother is worth a pound of clergy.

A girl reflects, as in a mirror, her mother's life.

When God gave us life, He put us in a mother's lap.

Mothers should remember that God came to us as a babe.

God couldn't be everywhere in direct person, so He made a lot of mothers.

"Don't" is about the extent of some mothers' vocabularies.

The best thing a mother can give her children is herself.

A savage mother will not trust her baby to a hireling nurse.

Some mothers sugar their children until everybody is sick of them.

If there were more Hannahs in the world, there would be more Samuels.

If mothers don't teach their children while they are little, Satan will.

No dumb animal neglects its young as some human mothers neglect theirs.

Those who bring sunshine to the lives of others cannot keep it from themselves.—*Barrie.*

# ~ Editorial Quillograms ~



## *Some Thirty Fold, Some an Hundred Fold*



I HAVE sometimes wondered how much the sower was responsible for the varied crop he got. That sower, I mean, whom Jesus saw up on the hills, over the heads of the multitude to whom he spoke a parable. I wonder if Jesus had been up there before the sower began to sow, and had noted the untidy corners where the thorns grew, and the ground from which the stones had not been removed, and that ragged, trodden bypath across the field where no path ought to have been.

Of course the sower was not responsible for putting those handicaps there. At least, I suppose he was not. Some other people had found it convenient to cut across his field on their daily passing to and fro. The stones, possibly, in that other part of the field, had been there from time immemorial. But the sower had not picked them up and with them built a wall at the border of his field, thus stopping the unlawful pathmaking while at the same time improving the thin soil of the rocky field. And as for the brier patch, in my canons of farming I find no excuse for their being where grain was to be sown. Rather slovenly agriculture, I think.

### SOWING IN THE FIELD OF HUMAN MINDS

What about the teacher who is occupying a little field of human minds and hearts? A varied lot he has, and oftentimes he may sigh and say of Jimmy or Ann, "Stony ground, I'm afraid," or of incorrigible Bill or heedless Nancy, "Nothing makes an impression!"—with a shake of the head. And how the thorns do grow up—the thorns of cheating at marbles, or making faces, or bloodying a nose, or whispering shame,—so that they choke the word, and it becometh unfruitful.

Those thorns, of course, were planted by the parents, or caught drifting with the gang from across the railroad tracks. Those stones were the heritage that stubby-nosed Jim or freckled Ann received from dunce ancestors. The hard, packed soil was made by many feet passing over the soft ground of youthful personalities. Teacher isn't responsible. Teacher can't help. Teacher is here to sow the seed, let the grains fall where they may.

But it would make life so much more interesting to the teacher if he set about making a better plot of

ground. He may be a benefactor of the race, as the Arabian proverb will have it, if he makes two blades of wheat to grow where was only one before; but he will see more blessing and happiness in this world if he makes one hundred to grow rather than two. And to do that he will have not merely to use expensive fertilizer but to bend his back and take away the stones, to plan a bit for the making of that defensive wall, to find just the right time for the hard clods to be more friable. "With the sweat of thy face shalt thou eat bread."

### OLD-FASHIONED APPEALS

"Come, let us live with our children." A teacher who loves his (or her) children will find some better medium than a book to cultivate their hearts. A hike, a nature study expedition, a hand at the woodpile or the dishpan, a corn-popping, a knitting project, a story-telling hour at the fireside (somewhere in this land there must still be old-fashioned things to do), not to mention a game of ball once in awhile, or a Christmas caroling group,—some of these things promise more fertility for the time when the word is sown.

"And brought forth, some an hundred fold, some sixty fold, some thirty fold." Doubtless inequality is inevitable—and interesting. But the real game is to see how much better each class can be made by cultivation of the soil. I don't know, of course, but it's worth trying: maybe that thirty can be brought up to thirty-seven and a half. S.

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"No absence or tardiness for nine successive weeks during the session is the unusual attendance record of 34 pupils composing the seventh grade in school district 5, Greengburg, Westchester County, N. Y. For two weeks during this period there was no absence or tardiness in the entire school of 380 pupils. The percentage of attendance for all pupils, from the first grade through high school, for the first nine weeks of the present school year was 99 per cent; and for pupils within the compulsory school ages it was 99.6 per cent."

Let's see if we can do as well.



# In the Schoolroom



## Outline of Mission Geography

By ENID SPARKS

### I. CHILDREN'S PROBLEMS

#### A. Cuba.

1. What do you use that comes from Cuba? Why is sugar one of the chief products?
2. Why are the cities of Cuba so beautiful?
3. Where would you go to take a boat for Cuba? How long do you think it would take you to make the trip to Cuba from where you are?
4. What is the religion of Spain? What religion do you expect to find in Cuba?
5. Can you find out anything that the United States has ever done for Cuba?
6. Can you give any reason for thinking we should establish schools in Cuba?
7. What difficulties will a missionary to Cuba meet? What language must he learn?
8. How can we help mission work in Cuba?

#### B. South America

1. What kind of people first lived in South America? What Europeans settled there?
2. What, then, do you think the language and religion are likely to be?
3. What language would you learn if you were going as a missionary to South America?
4. Do you know any missionaries who have been or are in South America? What can you tell about their life there?
5. A study of the Indians in the Lake Titicaca region:
  - (a) Trace your probable journey to the Lake Titicaca region. What sort of harbor would you expect to see when you landed in South America? What can you find about the remainder of your trip up to Lake Titicaca?
  - (b) Why do the Indians in this region need help?
  - (c) Show how the work of Pastor Stahl and his wife as medical missionaries became the entering wedge for the gospel among the Indians.
  - (d) What has been the influence of some of the priests with the Indians? How are the Indians changed by the missionary?

#### C. Europe

1. How many of the countries of Europe are Protestant?
2. Make a list of the Catholic countries.
3. What is the religion of the people of Russia? Of Greece? Of Turkey?

4. Are the countries of Europe mission fields like India or China? Or are they organized, self-supporting conferences as in America?

5. What difficulties are workers meeting in Europe?
6. Did the World War help or hinder our work in Europe?
7. Fill in an outline map with red to show the parts of Europe which you think need most to know our message of truth for this time. (Russia, Italy.)

#### D. Asia (India, Arabia, Korea, Japan, Burma, China)

1. Why do the people of China, India, Japan, etc., need the help of a missionary?
2. What difficulties will a missionary meet? What will help this work? (To answer these questions find what you can on roads and modes of travel; schools; newspapers and books; place of women in education and in the home; methods of farming and carrying on other industries; health education; sanitation and water supply; climate; and homes for missionaries.)
3. Are the people progressing along any of these lines?
4. In which of the following ways do you think it would be best to approach these people?—Medical work, educational work, colporteur work? Some other way? Why?
5. What else can you tell about these people that will interest the class?
6. How many of these words do you know: Chopsticks, paddy, coolie, sedan chair, pagoda, queue, mandarin, pidgin English, jinrikisha, cherry blossoms, chrysanthemums, sacred mountain of Japan, Fujiyama, kimonos, rice?
7. The following are words characteristic of India; can you tell what each means: Salaam, turban, sacred river, caste, child widows, teakwood, fakir, pariah, rattan, cobra, pagoda, bazaar.
8. If I were a missionary to Japan,—
  - (a) What kind of people would I find the natives to be in appearance, characteristics, customs?
  - (b) In what kind of houses would I find them living? Material, style of architecture, furniture.
  - (c) What would I find out about their food? their clothes?
  - (d) How would I travel from station to station?
  - (e) How would I live? What would I wear? What would I eat?
9. Do you know a missionary to this country? What can you remember that he told about his experiences?



*Yum, yum! We like mealies, too.*

## II. TEACHING SUGGESTIONS

1. Large collection of pictures for each country. Material for each country should be filed separately.
2. Direct communication with our missions.
3. Let children of foreign-born parents tell what they can learn from parents about their native lands.
4. Conduct a Junior M. V. convention at which children tell of the customs of the lands they represent.
5. Trip around the world,—cost, experiences, need of missionaries.
6. Trace missionary trips.
7. Have returned missionaries talk to children whenever possible.
8. Oral reports and compositions, taken from our denominational papers.
9. Study the various phases of mission life in Junior meetings.
10. Trace the history of the *Review*. From where does the editor receive material for the paper? Why are such articles printed? What should be our response?

## III. REFERENCES

### A. Periodicals

1. HOME AND SCHOOL
2. *Review and Herald*
3. Mission Quarterlies
4. Harvest Ingathering papers

### B. Books

1. South America—"In the Land of the Incas," by Stahl.
2. China—"A'Chu" by Anderson.

3. India—"Fruit from the Jungle," by Wood; "In the Tiger Jungle," by Chamberlain; "Korada, A Child Widow of India," by Lowry.

4. Arabia—"Topsy-Turvy," by Zwemer; "Among the Arabs," by Ising.

5. Korea—"Glimpses of Korea," by Wiguhart; "Strange Peoples and Customs," by Evans.

6. Japan—"Strange Peoples and Customs," by Evans.

7. Burma—"Afoot and Afloat in Burma," by Williams; "Min Din," "Beautiful Gold" and "In the Land of Pagodas," by Thurber; "Jungle Stories" and "Jungle Heroes," by Hare.

8. Africa—"Congo Picture Book," by Boger; "On the Trail of Livingstone," by Anderson; "In the Lion Country," by Konigsmacher; "Choma," by Robinson.

## IV. DENOMINATIONAL ORGANIZATION

(Note: Do not expect the children to learn all of this, but rather use it as source material in the making of mission maps. It may be that some of this could be left out and there still be enough left to give a good general idea of what territory is in each division.)

### A. North American Division

1. Headquarters at Takoma Park, Washington, D. C.
2. Territory: Alaska, Canada, United States, Newfoundland, and Bermuda.
3. Union Conferences
  - (a) Atlantic Union Conference. Headquarters, South Lancaster, Massachusetts. Territory: Maine, New Hampshire, Vermont, Massachusetts, New York, Connecticut, Rhode Island, and Bermuda.
  - (b) Canadian Union Conference. Headquarters, Winnipeg, Manitoba. Territory: Dominion of Canada and Dominion of Newfoundland.
  - (c) Central Union Conference. Headquarters, Lincoln, Nebraska. Territory: Iowa, Kansas, Minnesota, Missouri, Nebraska, Colorado, North Dakota, South Dakota, Wyoming.
  - (d) Columbia Union Conference. Headquarters, Takoma Park, Washington, D. C. Territory: Pennsylvania, New Jersey, Ohio, Delaware, Virginia, West Virginia, District of Columbia, Maryland.
  - (e) Lake Union Conference. Headquarters, Berrien Springs, Michigan. Territory: Indiana, Illinois, Michigan, Wisconsin.
  - (f) North Pacific Union Conference. Headquarters, Walla Walla, Washington. Territory: Idaho, Montana, Oregon, Washington, Alaska.
  - (g) Pacific Union Conference. Headquarters, Glendale, California. Territory: Utah, Ari-

zona, Nevada, California, Hawaiian Islands.

- (h) Southern Union Conference. Headquarters, Chattanooga, Tennessee. Territory: Alabama, Mississippi, North Carolina, South Carolina, Florida, Georgia, Kentucky, Tennessee.
- (i) Southwestern Union Conference. Headquarters, Keene, Texas. Territory: Oklahoma, Texas, New Mexico, Arkansas, Louisiana.

#### *B. Australasian Division*

1. Headquarters, Wahroonga, New South Wales, Australia.

2. Territory: New Zealand, Australia, Tasmania, Fiji, Samoa, Cook Islands, Solomon Islands, Society Islands, Pitcairn Island, New Hebrides, Norfolk Island, New Guinea and Territory of Papua, Lord Howe Island, Niue Island, Friendly Islands.

#### *C. Central European Division*

1. Headquarters, Berlin, Germany.

2. Territory: Germany, Hungary, Netherlands East Indies, Tanganyika, Bulgaria, Greece, Albania, Turkey, Persia, Arabia, Egypt, Palestine, Transjordan, Cyprus, Syria, Iraq, Czechoslovakia, Austria, Netherlands, Bohemia, Moravia, Silesia, Slovakia, Celebes, Sumatra, New Guinea, Moluccas, Java.

#### *D. China Division*

1. Headquarters, Shanghai, China.

2. Territory: China, Manchuria, Mongolia, Tibet, Sinkiang and the islands controlled by China, together with Hongkong and Macao.

#### *E. Far Eastern Division*

1. Headquarters, Baguio, Philippine Islands.

2. Territory: Japan, Chosen (Korea), Formosa, Japanese Mandates, Philippine Islands, British North Borneo, Brunei, Sarawak, Malay States, Siam, French Indo-China, Straits Settlements.

#### *F. Inter-American Division*

1. Headquarters, Balboa, Canal Zone.

2. Territory: Mexico, Guatemala, Honduras, Salvador, Nicaragua, Costa Rica, Panama, Colombia, Venezuela; British, Dutch, and French Guiana; West Indies, Cuba, Jamaica, Haiti, Santo Domingo, Porto Rico, Trinidad, Windward and Leeward Islands, Virgin Islands, Bahama Islands.

#### *G. Northern European Division*

1. Headquarters, Edgware, Middlesex, England.

2. Territory: British Isles, Denmark, Norway, Sweden, Finland, Estonia, Latvia, Lithuania, Poland, Iceland, Greenland, Faroes, Abyssinia, Kenya, Gambia, Uganda, Anglo-Egyptian Sudan; British, French, and Italian Somalilands; French Guinea, Ivory Coast, Gold Coast, Niger, Dahomey, Upper Volta, Eritrea, French Sudan, Elobey, Togoland, Sierra Leone, Islands on Gulf of Guinea, Corisco, St. Thomas and group, Nigeria, Liberia, and that portion of French Equatorial Africa lying north of latitude 10° North.

#### *H. South American Division*

1. Headquarters, Buenos Aires, Argentina, S. A.

2. Territory: Argentina, Chile, Uruguay, Paraguay, Falkland Islands, Brazil, Ecuador, Bolivia, Peru.

#### *I. Southern Africa Division*

1. Headquarters, Claremont, Cape Province, South Africa.

2. Territory: The Union of South Africa, British Bechuanaland, Southwest Africa, Portuguese Congo, Belgian Congo, Angola, Ruanda, Urundi, Nyasaland, British Bechuanaland Protectorate, Rhodesia, Portuguese East Africa, Basutoland, Swaziland.

#### *J. Southern Asia Division*

1. Headquarters, Poona, India.

2. Territory: India, Burma, Ceylon, and adjacent islands politically attached, Afghanistan, Nepal, Bhutan.

#### *K. Southern European Division*

1. Headquarters, Berne, Switzerland.

2. Territory: Switzerland, Liechtenstein, France, Belgium, Spain, Portugal, Italy, Vatican State, Jugoslavia, Rumania, Tripolitania, Cyrenaica, Algeria, Tunis, Morocco, Tangier, Senegal, Mauritania, San Marino, that portion of French Equatorial Africa that lies south of Latitude 10 North; Madagascar, Rio de Oro, and Portuguese Guinea, Luxembourg, Monaco, Mauritius and dependencies, Canary, Madeira and Azores Islands, Sicily, Sardinia, Comoro, Andorra, Seychelles Islands.

#### *L. Federation (Division) of Seventh-day Adventists in Union of Socialist Soviet Republics.*

(To be concluded.)



*Don't sit on my lap!  
Sit on the other fellow's.*

# Guide in Teaching Geography---Peru

By CATHERINE SHEPARD

*Approach*—Before handing out the lesson sheets to the pupil, make a short explanation of what our study of Peru will be.

*Arousing Interest*—Discussion of the lists the pupils have made in their study of the pictures.

Spend most of the time on the work of the missionaries. Let pupils tell what they know—if they know any missionaries in Peru let them tell about it. Then tell them the stories of Elder Stahl: 1. His call to become a missionary. 2. Why he came to Peru. 3. The results of his work.

*Learning Period*—Working out assignments; class periods are conducted when the pupils want to discuss a problem with which they are having difficulty.

*Demonstration*—The pupil gives reports and demonstrations to the class to show his progress. He thus shows what he really has accomplished.

*Self-Appraisal*—The pupil takes the check test. He corrects it by the key and thus he sees where he is weak.

*Teacher-Check*—The pupil takes the teacher's check test. Thus the teacher can see what he really accomplished.

This unit is based on the Dodge-Lackey Geography, but any text can easily be used.

## OUTSIDE HELP

*Books for Pupils*—"In the Land of the Incas"—Stahl. "In the High Andes"—Mrs. Orley Ford. "Land of the Golden Man"—Ferris. "Glimpses of Indian America"—W. F. Jordan.

*Magazines*—National Geographic Magazine, issues of June, 1920, June, 1930, and October, 1927.

## SOCIAL STUDIES UNIT

### GRADES FOUR TO SIX

*Subject*—Peru—The Land of the Inca Indian.

*Objectives*—1. To give the pupil a better understanding of the native Indian of Peru and his great need. 2. To show what the Inca Indian has contributed to the world. 3. To give a clear understanding to the pupil of the history of the Incas and their once high civilization. 4. To show how the geographic conditions of Peru affect the people and their present life. 5. To show what our missionaries have done for the Indian and the great task yet to be accomplished. 6. To give an appreciation of the detrimental influence of the Spanish conquest upon Peru.

*Topics to Study*—1. History of the Incas. 2. The conquest of the Spaniards. 3. The decline of Peru. 4. The geographic conditions of Peru. 5. What the

missionaries have done for Peru. 6. The future of Peru.

*Children's Problems*—1. How do we really know the Incas were highly civilized? 2. What missionaries do we have in Peru? 3. How are the Peruvian Indians different from what the ancient Incas were? 4. What religion do these people have?

## SUBJECT-MATTER OUTLINE

### A. History of Inca Indians

#### 1. Who they were

#### 2. How they lived

##### a. Occupation

###### 1. Agriculture

###### 2. Weaving

###### 3. Fine arts

###### 4. Building

##### b. Kind of Dwellings

###### 1. Houses made substantially and of good materials

###### 2. Palaces and temples decorated with much gold and silver; ruins seen in Cuzco today

##### c. Roads

###### 1. Made of stone, through mountains, etc.

###### 2. Bridges—lasted until present day

##### d. Government

##### e. Religion

##### f. Extent of civilization

###### 1. Highest in both Americas at time of conquest

###### 2. Equal nearly to European civilization

### B. Reason for Decline of Peru

#### 1. Conquest of Spaniards

##### a. How they overcame Incas

##### b. Results of conquest

###### 1. Peru lost independence

###### 2. Peru became Catholic

###### 3. Indians became illiterate, ignorant, superstitious

###### 4. Lost all her wealth

#### 2. Geographic conditions

##### a. Surface of land

###### 1. Rugged

###### 2. Transportation very difficult

##### b. Climate—disagreeable and cold

##### c. Location

###### 1. Away from important countries

###### 2. Hard to reach

##### d. Coastline—very poor harbors

### C. Missionary Activity—results of Elder Stahl's work at Lake Titicaca Mission

#### 1. Many converted

#### 2. Life of Indian made better

(Continued on page 25)

# MISSION GEOGRAPHY HELPS

## *The Congo Union Mission--The Territories of the Belgian Congo, and Ruanda-Urundi--Concluded*

By W. R. VAIL

THE fourth day we are at Kabalo where we take a train again for Albertville on the east side of the Congo, and on the shores of Lake Tanganyika. We ride for about ten hours on this train, and there is no dining car, so the train stops half way over, and we all get out and eat our dinner at the home of the railway employee living out there in the bush for that purpose. The train waits for us about one hour, and when the passengers are all finished, we get on again and are off.

In the evening we get our first glimpse of Lake Tanganyika and are happy that we have come this far to see it. It is one of the most beautiful lakes I have ever seen, surrounded by mountains and as clear as crystal. Its average width is about twenty-five miles and its length about four hundred fifty miles; it is considered as one of the great lakes of the world. Here we take the Belgian boat to the north end of the lake. This boat is a regular liner in miniature, displacing about four hundred tons, and is very comfortable indeed, with cabins ventilated with electric fans. There are baths, dining room, salons, and all one could ask for. The ship leaves in the evening and we cross the lake at night as the water is not so rough at that time.

### A HISTORIC SPOT

In the morning we awaken in Kigoma on the British side of the lake. We must stay here until the afternoon, so we take a motor car side trip of about six miles out to the place where Henry Stanley met David Livingstone at Ujiji, after he had been lost to the world for many months. One feels awe-struck as he stands where these two indomitable explorers of the past generation stood in the heart of the then unknown continent. But we must get back to the ship, and at 3:00 P.M. we leave Kigoma following along the shore on the east side for the rest of the afternoon and evening. The next morning we cross over to the west side, then go on up to the extreme northern end, landing at Usumbura. From here we take an auto and go inland into the mountains where our missions are located. The city itself is on the plain surrounding the lake, but in one and one half-hours' time we are in the mountains and about 6,000 feet above sea level which is about 4,000 feet above the lake, and at Gitwe Mission we are at an altitude of about 5,000 feet above sea level.

We are now in the territory of Ruanda-Urundi, which was formerly a part of the German colony

of Tanganyika, but at the close of the war it was mandated to Belgium, and it is now governed by that country. This country is often called, and rightly so, "the Switzerland of Africa," because of its mountainous nature. In the northern part there are two live volcanoes and one or two snow-capped peaks, while all the rest is one grand range of mountains. But in these hills, in this small space there are at present from five to six million native people living. These people are of a higher type than others and much more industrious. One sees their herds of cattle and goats on every hill and their gardens of peas, beans, potatoes, cassava, and corn in the valleys and on the hillsides. It is here that the tribe of Watutsi live, who are noted for their height in stature, many of them reaching six feet, six inches, and more. These people are the lords of the country and think it far beneath them to work at manual labor. So they have their servants, the Bahutu, who herd their cattle and goats, make their gardens, work on the roads, etc. They do not live in villages as natives do in other parts of Africa, but each family has its group of houses inclosed by the cattle kraal and a high hedge, living in a separate unit, but under a sub chief, who is responsible to the king of the Watutsi, who again is responsible to the Belgian government.

At Gitwe, one hundred fifty miles from Usumbura by auto, more or less in the center of the country, is found our oldest mission in that section, and at present the headquarters for the Congo Union Mission. The homes of the superintendent and secretary-treasurer are located here, and this year the training school will be brought here from Elisabethville. Brother R. L. Jones at present is in charge of the mission, and Brother C. W. Bozarth is the superintendent of the union.

### THE NEWEST MISSION

To the west, on the shores of Lake Kivu is found the newest mission in the union, called Ngoma Mission. This is essentially a medical station with Dr. and Mrs. J. H. Sturges in charge of the hospital work, while Brother A. Matter looks after the regular mission work. This lake is a huge volcanic lake, looking like a sapphire set down in the midst of great mountains of emerald green. The mission itself overlooks the lake from a point over five hundred feet above. Really, it is a place where "every prospect pleases, and only man is vile," for the people

living in their filth and dirt are just that, as they come up to the hospital full of disease and putrefying sores, seeking relief and treatment.

Almost due north from Gitwe Mission about one hundred fifty miles, is found another mission called Rwankeri Mission, where Brother H. Monnier and H. J. Moolman and their families are working, with about five thousand believers meeting together every Sabbath. We can now leave there, take a steamer at the north end of Lake Kivu, go to Costermansville on the southern end, then by motor car and train go to the Buganda Mission, which is on the plain at the north end of Lake Tanganyika. Here Brother and Sister Davies are holding forth with about six hundred members in the Sabbath schools each Sabbath. From there we must go by car again forty miles, into Usumbura, and we have completed the rounds of our missions in that section of the union.

#### RETURNING TO THE CONGO

Now we take the steamer and return to the Congo, passing Kigoma and Albertville, then by train to Kabalo on the river, where we turn north to visit our three other missions. So by taking the river steamer again we go for about six hours down stream to Kongolo, passing the mouth of the Lukuga River, the outlet to the Lake Tanganyika, discovered by Stanley. The boat can go no farther than Kongolo because of the rapids below, so there has been built a railroad from here to Kindu, about two hundred twenty-five miles to where the river is navigable again. But the train does not go north again for several days and we will have time to go out and visit Bikobo Hill mission by bicycle, about fifty miles southeast of the town. This we can do in one day easily; then we find ourselves among the Ba-

hamba people. Here Brother and Sister R. P. Robinson are operating a new mission, it being only two years old. These native people are raw heathen, as are the other tribes as well, and are spirit worshipers in every sense of the word. This makes the work very hard and slow, for one must overcome so many of his superstitions first. On the other side of Kongolo, to the west about eighteen miles, is our mission known as Kikamba Mission under the direction of a native pastor.

#### "AFRICAN JUNGLES"

We return to Kongolo and take the train for Kindu. All our journey so far has been through great plains of open country dotted here and there with low scrubby trees or "bush" as it is called in this country. There have been a few small jungles along the streams, but not many. Now we begin to enter the great Ituri forest which is called the "African Jungles" in the story books. This vast forest begins a little south of Kindu and extends north to beyond Stanleyville, from the Lomani River on the west side to the eastern borders of the Congo. In this jungle we must travel night and day until we return again to Kongolo. In this jungle gold has been found recently, and mines are being opened. Here the old rubber forests are to be found, the palm oil plantations, coffee plantations, and some cotton is also raised. As for animals, it is the home of all kinds of monkeys from the giant gorilla and chimpanzee down to the little ones of the types found in the cages of the circuses and zoos. There are also elephants, buffaloes, leopards, and bush antelopes as well.

At Kindu we take another river steamer again, and for one day and a half we travel down stream,



*Village life in  
Africa.*

Wide World Photo

## Stories Concerning Lincoln

(Concluded from page 10)

following Stanley's old course and going by the place where he fought the cannibals in order to keep from furnishing them with a meal. We arrive at the small post of Kirundu and leave the boat, to go inland by auto for forty miles to visit our mission known as Kirundu Mission, begun in 1927 by the writer. Here Brother and Sister Norcott are carrying on alone and are doing a good work in this field. We are now at the northernmost mission in the Southern African Division, and only about fifty miles south of the equator. The country is of an altogether different type, as well as the people. These natives are small, averaging not more than five feet in height, and are naked except for a small loin cloth. Their teeth are all filed to sharp points and their bodies are highly tattooed. With their long spears, bows and arrows, and sharp knives they look dangerous, but although quick to fight among themselves, they are friendly to us and we have nothing to fear. Their food consists of anything that lives and moves from snakes and rats, caterpillars and insects, to elephants, chimpanzees, and buffaloes. Their villages are rather large, about one hundred fifty to five hundred people in each. Their houses are low and small, usually two or three being joined together. Their chief occupation is to hunt in the jungle while the women plant the rice and cassava, cook the food, and care for children. They were at one time cannibals, but now cannibalism is not practiced because of the government restrictions forbidding it, although they are still cannibals at heart.

### BACK TO THE SEA

Now we have made the rounds of all the missions in the Congo Union, and we will help you back to the sea so that you may return to Europe. At Kirundu again, we must take the boat for Ponthierville, about fifty miles north, then the train again to Stanleyville in order to get around the Stanley Falls just in the curve of the Congo River as it turns toward the west. At Stanleyville you may take an auto north to Buta, then east by motor car to the Nile River and take a steamer down the river to Cairo then over to Marseilles. Or from Stanleyville, you may go west, down the Congo River again to Leopoldville, still following Stanley's trail, a journey of ten days. Then you must take train from there to Matadi where you take the liner to Antwerp.

As you will see in studying the map a bit, the missions we now have are only very few in comparison to the great regions to the north, east, and west of us that have not been entered. May God help us to find a way in the near future to enter this great field still waiting for us, and we hope and pray that many who read this will soon be able to come over and help us.

He is a wise man who confesses to himself and makes amends.

friendly greetings to the sick and wounded, his quiet humor as he drew comparisons between himself and the very tall and very short men with whom he came in contact, and his genuine interest in the welfare of the soldiers.

"Finally, after visiting the wards occupied by our invalid and convalescing soldiers, we came to three wards occupied by sick and wounded Southern prisoners. With a feeling of patriotic duty, I said, 'Mr. President, you won't want to go in there; they are only *rebels*.' I will never forget how he stopped and gently laid his large hand upon my shoulder and quietly answered, 'You mean *Confederates*.' And I have meant Confederates ever since.

"There was nothing left for me to do after the President's remark but to go with him through these three wards; and I could not see but that he was just as kind, his handshakings just as hearty, his interest just as real for the welfare of the men, as when he was among our own soldiers.

"As we returned to headquarters, the President urged upon me the importance of caring for them as faithfully as I would for our own sick and wounded. When I visited these three wards next day, the Southern officers and soldiers were full of praise for 'Abe' Lincoln, as they called him, and when a week afterwards the news came of the assassination, there was no truer sorrow nor greater indignation anywhere than was shown by these same Confederates."

It was not alone the soldier to whom the President listened; it was also to the soldier's wife, his mother, his daughter.

"I remember one morning," says Mr. A. B. Chandler, "his coming into my office with a distressed expression on his face and saying to Major Eckert, 'Eckert, who is that woman crying out in the hall? What is the matter with her?' Eckert said he did not know, but would go and find out. He came back soon and said that it was a woman who had come a long distance expecting to go down to the army to see her husband, as she had some very important matters to consult him about. An order had gone out a short time before to allow no women in the army, except in special cases. She was bitterly disappointed and was crying over it. Mr. Lincoln sat moodily for a moment, after hearing this story, and suddenly looking up, said, 'Let's send her down. You write the order, Major.' Major Eckert hesitated a moment and said, 'Would it not be better for Colonel Hardie to write the order?' 'Yes,' said Mr. Lincoln, 'that is better; let Hardie write it.' The major went out and soon returned, saying, 'Mr. President, would it not be better in this case to let the woman's husband come to Washington?' Mr. Lincoln's face lighted up with pleasure. 'Yes, yes,' he said; 'let's bring him up.'

The order was written, and the woman was told that her husband would come to Washington. This done, her sorrows seemed lifted from Mr. Lincoln's heart, and he sat down to his yellow tissue telegrams with a serene face."

## What a Superintendent Looks for

(Concluded from page 5)

5. Are the pupils clean? Does the teacher have a daily schedule? Is she following it? Are the decorations appropriate? Is the teacher happy in her work? Is her appearance satisfactory?

6. Has the teacher the co-operation of the fathers and mothers of the community? Is the school the center of attraction, or do the patrons look upon it as so much money being wasted?

7. Has the school a library? Is it well kept? Are the pupils using it?

8. What is the enrolment? What is the possible enrolment? What is the average attendance? How can it be increased? Is the Home and School Association functioning?

9. Is the school property taken care of? Are the grounds and building kept clean?

10. Endeavor of the teacher to help backward pupils in the classes.

11. Interest on the part of the pupil. Does the teacher constantly nag?

12. Is the teacher willing to take advice? Is she looking for new and better methods? Does she want to improve her own profession?

These twelve points with their subheads are the things a well-trained superintendent will look for. It is surprising how soon an experienced superintendent can find the weak spots in a school. A superintendent can find out most of these points in fifteen minutes after entering the school. Sometimes teachers try to cover up their weaknesses by changing their regular program, having classes recite out of order and putting on special things just for the occasion. The experienced superintendent can see what is happening before they begin. It is far better to carry on with the regular daily schedule than to try to bluff. If mistakes are made, then the real superintendent will have more respect for the teacher who did not try to put on an unreal program.

(To be concluded)

## Guide in Teaching Geography

(Concluded from page 21)

- a. Healthier—gives up evil habits
- b. Becomes educated

3. Causes an awakening of Peru Indians

D. Future of Peru

1. Influence of Panama canal
2. Influence of new government
3. Influence of missionary

4. New influence may help Peru to again find its place in world

### SUMMARY

1. Difference between ancient Inca Indian and Peruvian Indian of today
2. Contrasted past position of Peru (in relation to other countries) with its present position
3. What we can do for Peruvian Indians
  - a. Send money to support missionaries
  - b. Going, sometime, as missionaries ourselves

*Means of Approach*—1. Tell the class a story of Elder Stahl's life in Peru Mission. 2. Describe to pupils the life of the Incas as the Spaniard found them (or let child describe it and imagine he was one of the Spaniards). 3. Show pictures of the life of the Peruvian Indian of today.

*Activities*—1. Build an Inca village such as existed at time of Spanish conquest. 2. Have pupils read stories of our missionaries in Peru from such books as: "In the Land of the Incas"—Stahl. "In the High Andes"—Mrs. Ford. "Land of Golden Man"—Ferris. Let each tell one story to the class. 3. Make (each pupil or all as one group) a collection of pictures of our missionaries and their mission stations, schools, etc. in Peru. Outcomes:

*Appreciations and Attitudes*—1. Appreciation of the Indian's great need. 2. Appreciation of what the missionaries have done for Peru and its Indians. 3. Have a feeling of love and brotherhood towards Indians. 4. Have a desire to help bring the gospel to Peru.

*Knowledges*—1. History of Inca Indian. 2. Why the country of Peru has declined. 3. How geographic conditions affect Peru. 4. Results of Spanish conquest.

*Habits and Skills*—1. Ability to relate to others what has been read. 2. Ability to work with others.

(To be concluded)

## True Experiences in Nature's Garden

(Concluded from page 13)

is not so brilliantly colored as her mate and has a paler breast, resembling the male in autumn.

It seems superfluous to write a word about a bird "as familiar as a chicken." He is the first bird most children learn to call by name. His voice is always the predominating note in the morning chorus. His song is more subdued at twilight, yet his notes are always decided. Mr. Parkhurst says the various notes of the robin "express the greatest intensity of a bird's emotions, love, contentment, anxiety, rage, exultation. What other bird can put such meaning into its tone?"

He truly is the "bird of the morning."

Conscience is a constant witness, but seldom comes into court.

# ❁ Home and School Association ❁

## Health Habits\*

### PROGRAM

- Song: "The Great Physician."  
Devotional exercise.  
Secretary's report.  
Announcements and business.  
Talk: "Co-operative Health Plan Between Parents and Teacher," by health worker or teacher.  
Special Music.  
Dialogue: "The Nurse's Consultation Clinic."  
Discussion: Teacher or nurse leads out in discussing the health habit blanks.  
Song: "Love Lifted Me."  
Benediction.

### DIALOGUE

#### THE NURSE'S CONSULTATION CLINIC

*The platform is arranged to represent a school nurse's office, with desk, health posters, scales, several chairs, etc. Office assistant brings in each father or mother, with the different children, announcing them to the nurse.*

*CHARACTERS: Miss Winter—the school nurse; office assistant; patients—Mrs. Myers, with boy and girl; Mrs. Dewey; Mr. Keith and his boy; Mrs. Goodwin, with six children.*

#### SCENE I

*(Miss Winter seated at desk.)*

Assistant: Miss Winter, here is Mrs. Myers to see you about her children.

Miss Winter: Come in, Mrs. Myers, and won't you be seated, please. What may I do for you?

Mrs. Myers: Well, Billy and Betty aren't as well as they should be, it seems to me. Billy has nightmares nearly every night, and Betty has a bad breath almost every morning; and they both complain of stomach ache.

Miss Winter: So it's stomach trouble? What time do the children have their supper? And do they ever eat before going to bed?

Mrs. Myers: We have supper whenever their father gets home, sometimes early, sometimes late. If we have an early supper, then the children want something to eat before going to bed.

Miss Winter (turning to Billy): Do you chew your food well when you eat?

Billy: Oh, I don't know. I'm usually in a hurry to get outdoors to play.

Miss Winter: And are the children ever constipated, Mrs. Myers?

Mrs. Myers: Well, I guess they are, sometimes.

Miss Winter: I thought so. Do you try to have the children follow the health habits they are taught in school?

Mrs. Myers: Why, I never heard of them.

Betty (interrupting): Why, mother, I brought the blank home to you. You let the baby play with it, and she ate it up.

Mrs. Myers: Why, is that what it was? It made the baby terribly sick.

Miss Winter: Naturally it would. I think the teacher will give you another health habit card if you ask her for one. I have one here and will be glad to read it over with you. (Miss Winter reads the health habit blank C-28 or C-29.)

Mrs. Myers: Well, I am glad to know about that. The children have been bringing them home, but I did not pay any attention to them. It seems like a good idea. Betty, be sure to bring home some more cards for you and Billy.

Miss Winter: You see, this helps the children to form right habits. It is the formation of habits that counts, whether in health or character building. Every child should do the things listed on this card, for that will make him grow healthy and strong.

Mrs. Myers (rising, with children, to leave): Thank you so much, Miss Winter. Hereafter, I surely will encourage the children in their effort to form good health habits. Good-bye.

*(Mrs. Myers and Betty and Billy leave the room, and the office assistant escorts another lady into the room.)*

Assistant: Miss Winter, Mrs. Dewey would like to speak with you.

Mrs. Dewey: Yes, I am quite worried about my Sally.

Miss Winter: I am glad to talk with you. Find a seat, won't you? How old is Sally?

Mrs. Dewey: She is ten, and only in the second grade. She is so listless all the time. She does not want to play like other children. She cannot get her lessons and does not have any interest in anything.

Miss Winter: Does she eat regularly?

Mrs. Dewey: Yes, she eats regularly all the time.

Miss Winter: How many hours of sleep does she get?

Mrs. Dewey: Well, it depends. If we are all out late, she gets to bed late, too; sometimes at ten, eleven, or twelve o'clock. She never would go to bed by herself. She is a regular owl and sits up as late as we do.

Miss Winter: Mrs. Dewey, it is very important that a child should have nine or ten hours of sleep every night in the week. Put Sally to bed at least by eight-thirty or nine o'clock and see that she has plenty of fresh air in her bedroom. And about her eating—she should not eat between meals as she is doing, for it is very injurious to her stomach. She

\*This is a program by the Home and School Association at Keene, Tex.

will so overwork her stomach that serious trouble may set in later. Three good meals a day is the rule, and they are quite sufficient. Be sure Sally drinks several glasses of water during the day, though not with her meals. Hasn't the school been able to help your little girl?

Mrs. Dewey: Not that I know of. What could the school do?

Miss Winter: Hasn't Sally's teacher sent you some blanks to aid you in training the child in health habits?

Mrs. Dewey: Oh, yes, but it is too much bother to do all the things mentioned on that blank. I can't be bothered to do all those things. Is it so worth while?

Miss Winter: Well, there is nothing more important than health, and I fear you will have trouble in the future if you do not pay more attention to your child's health now.

Mrs. Dewey: Well, I will think about it, but I am a busy woman. Good-bye, and thank you for your time.

*(Mrs. Dewey leaves the room, and the office assistant announces Mr. Keith and Bobby.)*

Assistant: This is Mr. Keith and Bobby. Miss Winter is our school nurse, Mr. Keith. He wants to talk to you about Bobby, Miss Winter.

Miss Winter: Come in, Mr. Keith, and Bobby, too. What seems to be the trouble?

Mr. Keith: Well, you see, my wife wanted me to talk over Bobby's health inspection report. Here

it is. It mentions defective teeth and being underweight. I do know that Bobby grits his teeth at night, and his teeth do not seem any too good.

Miss Winter: He seems undernourished. His small gain in weight each month indicates some wrong habits somewhere.

Mr. Keith: Oh, he is just a little thin. I am not fat myself, you see, and his grandfather was thin, too. He just takes after us.

Miss Winter: But do you know that Bobby is properly nourished?

Mr. Keith: Well, he eats three good meals a day and seems to have a hearty appetite.

Miss Winter: What does he eat?

Mr. Keith: The same as the rest of us—meat and potatoes, and plenty of good cakes and pies.

Miss Winter: Do you drink much milk, Bobby?

Bobby: No; I don't like milk.

Miss Winter: Milk is one of the best foods there is. Tell your wife, Mr. Keith, to try different ways of serving milk to make it palatable. Bobby must have milk with every meal. There is a difference in having plenty of food and having nourishing food. Be sure that your boy has cereal for breakfast, and fruit—either fresh or cooked. Have plenty of vegetables for dinner and cut down on the pies and cake. There is danger of too much sweets. Eat very little candy, and only at meal time. Use whole wheat or graham bread instead of white bread. And be sure to include some rough foods that need to be chewed very thoroughly. That will be good for the teeth. You should see a dentist to get those decayed teeth removed or filled. Children need the calcium in milk and vegetables to build good strong teeth. The teachers are carrying on a health program in school, endeavoring to train the children to form correct health habits. I believe if you will co-operate with them, your boy will improve.

Mr. Keith: Oh, I don't take much stock in it. There are lots of fads these days. I want to bring my boy up to be a man and not a sissy. He is going to be healthy. I want him to be a foreign missionary. I always thought it would be wonderful to go out to some cannibal island. I have heard that it was better to be thin out there than to be fat.

Miss Winter: Well, missionaries of all people have to have sound health. They must not only appear healthy, but must have had a record of good health from their childhood days in order to get a rugged body that will stand up under the rigors and hardships of strange climates, strange food, hard work, and other conditions found in many lands. A very large per cent of those who are yearly examined as prospective missionaries are kept in the homeland because they have poor health. They did not lay the foundation of right health habits in their childhood days.

Mr. Keith: It may all be so, it may all be so, but I am going to bring my boy up as my father brought



*Children must have milk.*

me up, and I have never been sick a day in my life. Thank you for your trouble, and good-bye.

*(Mr. Keith and Bobby leave the office. The assistant shows a lady in, followed by six children of various ages.)*

Assistant: Miss Winter, you will remember Mrs. Goodwin, I think.

Mrs. Goodwin: I just want a moment of your time, Miss Winter.

Miss Winter: I am glad to see you again, Mrs. Goodwin, and to look at these children! They look the picture of health. Is anything the matter?

Mrs. Goodwin: No, my children seem to be enjoying fine health. I want to thank you for the help that you gave them last year. And I certainly appreciate what the school is doing in teaching health to the children. When the teachers used to send the blanks home by the children, I used to think it was too much bother. But I found that if I put these blanks up around the kitchen sink and in the bathroom that the children were constantly reminded to do the different things and it did them all good.

Miss Winter: Did you like doing the things the cards told you to do, children?

Children: Oh, yes. It's fun.

Mrs. Goodwin: Well, I won't take more of your time. My children all plan to grow up to be strong and healthy missionaries. But even if they are not foreign missionaries, I know they must be healthy. They can't make a living these days, or be of service, or enjoy themselves without health.

Miss Winter: Thank you for coming in to see me. I appreciate your good work as a parent. I wish all mothers were as conscientious in teaching their children good health habits. Your children certainly are a credit to you. I wish you success as you keep on training them. Good-bye.

Mrs. Goodwin and children (as they file out): Good-bye, Miss Winter.

Miss Winter gathers up papers and remarks to herself, "Well, another big day's work is done."

## SCENE II

*(This scene takes place ten or twelve years later. Miss Winter is in her office when Mr. Keith comes in.)*

Miss Winter: How do you do, Mr. Keith. It has been a long time since I've seen you.

Mr. Keith: I wondered if you would remember me and my boy. I brought him here years ago as a lad and you said he was too thin. But I thought I was bringing him up to be a big, healthy fellow without fooling with this health habits business. A while ago he had a call to go to the mission field. We had always planned that he should go some day, and he was very enthusiastic about it. Well, he took his medical examination and has just received a letter from the General Conference saying that the report shows that he is anæmic, his hemoglobin is low, and that he is beginning to have tuberculosis and some heart trouble. So he can't go to the mission field, and is heart broken about it, and I am, too. And now

he blames me. He says that if I had paid attention to his health when he was a child as his teachers wanted me to, and had made him live up to the health habits, it would have been different. He planned to be in the work and now he can't do it. What shall I do? I thought I was doing the best for him; but it is terrible to have your own children rise up and blame you. Is there nothing I can do?

Miss Winter: You might take him out where he will have plenty of fresh air and sunshine in the country and stay there a couple of years to build him up. But I doubt if he will ever be strong enough to be a missionary, or even to work hard here. Health must be built up in childhood, and it is the habits of childhood that count. We are even coming to believe that the diseases that afflict us in later life are contracted in childhood. I am sorry for you, for there is no way to go back to childhood now. But I hope that you will use your experience to warn the other parents to give their children health training in early life, because it is those early years that really count in the building of health and character.



*An early start on an important habit.*

## A COMMENT BY SPURGEON

Mr. Spurgeon, commenting on Psalm 19, says: "In the expanse above us, God, as it were, floats out His starry flag to show the King is at home, and hangs out His escutcheon that atheists may see how He despises their denunciations of Him. He who looks up into the firmament and then writes himself down as an atheist, brands himself at the same time an idiot or a liar."



## Love in the Home--No. 1

### *The Gift of God*

By ARTHUR W. SPALDING

LOVE makes the home. Home is not a house, home is not a family, home is not an institution. Home is where love works out its wondrous ways. You may have a house, worth fifty dollars or fifty thousand dollars; but unless love dwells there it is not a home, it is only a building. You may have a collection of persons—a man, a woman, and children born of them; but unless love binds them together, and teaches them how to work, and how to play, and how to worship, and how to live, it is not a home, it is a war. Men may talk glibly about saving the home, as if it were an institution like a bank, which evil times were threatening. They may preach eloquently about prohibiting the liquor traffic, about banishing prostitution, about censoring and controlling the theater and the dance and the automobile and the newspaper, all to save the home. Very good! These crusades are worthy things, when they are carried on worthily. They are very necessary to keep infection away from poor, weak homes, just as germs must be kept away from poor, weak babies. It is a good thing, it is double insurance, to keep germs away also from strong, healthy babies, and to keep evils away from good homes. But the way really to save the home, just as the way to save the baby, is to give more life to it. (And the life of the home is love. A bouncing baby will live through any amount of germs, and a home abounding in love will be proof against all manner of social evils.

#### THE RIGHT LOVE

Not just any kind of love, but the right love. Not a love that simpers about how cute the little fellow is, and he just will have his own way, and you can't refuse him anything, and oh dear, how the girls all love him. But a love that measures the end from the beginning, that has a plan and a pattern to work to, that can be stern when discipline demands, and that will be sweet through storm and sun. A love that leads to labor, and to sacrifice, and to study, and to prayer. A love that keeps the channel open between heaven and earth, with a full, strong current flowing from God to parent and to child.

For love is of God. I give you the greatest text in the Bible, 1 John 4: 8, the last three words: "God is love." Not, "God has love," as some would read it, as though love were one of the attributes or posses-

sions of God, out of whose abundant supply He will give to those who ask. All that is true, but how much more! "God is love." When you and I come to know God, we shall know love. And only in the degree that we know God can we know love.

I am not here speaking for any creed, nor any theory of God, nor any speculations about Him; I am speaking of an experience. It is possible for the humblest, most unlearned of men to know God, and to have the life and love of God poured into him. It is possible for the veriest heathen, who never heard the name of Christ, to know God and to know Jesus and the life and love that come through Him. It is not common to learn without human teaching; and God has made it our privilege and our blessing to be the teachers of our fellow men. They who best know God will be the most eager to teach others, from neighbor to far-off idolator. But it can be, and it has been, that men out of black paganism have sought God and have found Him, without the intervention of any human agent. And minister to others as we may by tongue and hand the love of God, it remains for the convert, if he would know the abundance of love, to establish direct connection with the Source of life and love. So it is, and so it has ever been, and so it will ever be, with or without human help, that they who know God know love. For "God is love."

But what, you ask, has this to do with human love? Is not the love of God something apart from the love of mortals? Is not the love of God too high, too holy, too sacred, to be spoken of in the same breath with love of friend for friend, of man for woman and woman for man, even of parent for child? Is not human love so often evil, so often filled with self-interest, with jealousy, with heart-burnings, with quarrelling, with lust, that it tends to debasement? Must not human love be restricted and often denied, that the love of God may grow and abound?

#### WHENCE COMES LOVE?

No! All love comes from God. As says John in the seventh verse of this same chapter, "Love is of God." And it does not say, "divine love," or "spiritual love," or "religious love" is of God, but "love," all love. There is no love, as there is no life, but has its origin in God. "We love," again says John, "we love because He first loved us." Verse 19, A. R. V. Not merely, as in the King James version, "We love God," but, "We love" whomever we love, however we love, wherever we love, we have the capacity to love, because He, God, first loved us.

Human love is but an investment of divine love in human beings. That love which God implanted with His giving of life to the race, that love, unadulterated by sin, is as right and beautiful and pure in all its human manifestations, physical, social, and spiritual, as is the love of God.

But it is true that human love has been contaminated by sin. It is true that love among men and women is not always lovely and pure. While sometimes beautiful and ennobling, it is sometimes base and degrading. Yet still it is love, the gift of God, dragged down to evil expression by the sin of man. And it is for this reason that God cries through the mouth of the Prophet Isaiah, "Thou hast made Me to serve with your sins!" Isaiah 43: 24. Is it not a terrible thought which the Master of life and love thus puts before us, that we, in our weakness and folly, by misusing the infinite gift of love He gives us, are compelling Him to serve in our sins?

#### HUMAN LOVE AND DIVINE LOVE

But this is not the shameful fate of them who come to know God. Love has redeeming powers. The evil in mind, the base in action, may through the Redeemer rise out of the depths and come to know love as it is in God. Human love is to be as beautiful and true as divine love. The love of lovers, the love of husband and wife, the love of parents and children, the love of friends, is, each in its place and degree, to be as the love of God. In such love there can be no folly, no sensualism, no deviltry. In such love all the relations and functions of life receive purity and take on glory. Human love becomes the channel through which we come to know more deeply the love of God.

O love! love that is life, love that is God, love that we can not comprehend nor ever fathom in its infinite power and meaning, let love in us be pure and holy, the evidence that we are in fullest part the children of God.

#### ASK YOURSELF:

- What has love to do with the home?
- Is love indulgent to the faults and weaknesses of our children?
- Where does love come from?
- Is human love something apart from divine love?
- Why does human love ever become debased and debasing?
- How shall it be redeemed?

#### READ THESE, TOO:

- "Makers of the Home," pp. 76-80.
- "Through Early Childhood," pp. 15, 254-6.
- "Growing Boys and Girls," pp. 37-9, 137-8, 182-3, 278-9.
- "Christ's Object Lessons," p. 49.
- "Education," pp. 76-83.
- "Desire of Ages," pp. 19-21, 504-5, 641, 825.
- "Ministry of Healing," pp. 266, 358, 419-26, 460, 501.
- "Thoughts from the Mount of Blessing," pp. 38-9, 61-2, 115, 156.

## Another Word about Keeping Our Schools

By A. R. LAWSON

GOD has given us this great institution for the saving and training of our children. "The youth must soon bear the burdens that the older workers are now carrying." If we give up our church schools, how are we to save our children?

If the youth are not trained, how will they ever bear the burdens that older workers are now carrying? Not until we become wholly insensible to the necessity of finishing the work and the saving of our children, could we think of giving up our church school.



A "tea" party for two.  
Children love to eat at their  
own little table.

# You Ask Us ? *And We Say to You*

*How should we deal with backward and subnormal pupils in our schools?*

First, do not judge too severely the child who seems to be dull. We cannot tell just how a child's mind will work when he is older. Some minds "wake up" earlier, some later. That pupil who seems to you to be so dull may develop a better brain than the one that now seems very bright. Some of the greatest minds have been thought to be dull in childhood. Take for instance the case of Thomas A. Edison, considered by his teacher a dullard. But even so, his mother had faith in his ability to learn. Surely nothing was the matter with his brain though it worked in a different way from others. He came to be considered a wizard in his ability to harness electricity and make it yield light, heat, and power for the use of man. He is regarded as the greatest of inventors.

Again consider Charles Darwin. While we are certainly not in sympathy with his theology, still we do know that he developed a very active brain even though his early teachers thought him dull.

Study to touch the right chord in the soul of the child you are failing to teach. There are weak-minded children, but don't be too sure yours is one of that kind. Spend time talking to him and watching him till you find out what are his interests and approach him through them; and perhaps he will be able to teach you some things. If the teachers who worried with Thomas Edison and Charles Darwin had gotten interested in nature study and approached them from that angle they would have found open minds.

The writer has had children in school who appeared dull, but when their adenoids and tonsils were removed, they were as bright or brighter than other children. Remove all sources of poison to the system, and then see how well the mind works. But above all things, be patient with the permanently or temporarily dull child; he surely needs it more than others.

Someone has given us, "The Prayer of the Defective Child":

"O Lord, I come to Thee as the supreme Comforter. I am called the defective child. The sons and daughters of men turn from me. They look at me in pity and in scorn. My father thrusts me from him. My mother weeps over me and mutters, 'These are the wages of ignorance and sin.' The teacher says I am 'backward' and 'hopeless.' My classmates call me 'fool.' O Lord, what have I done? Tell me. Thou art all-wise and all-merciful. What have I done?"

Do not turn from me, O God. Give me love. Oh, how I hunger for love, for the strong embrace of a father, for the soothing caress of a mother. And how I yearn for playmates, yet none will play with me. Is it a sin to be a defective child? Turn not from me, O Lord. I am innocent—innocent—innocent." W.

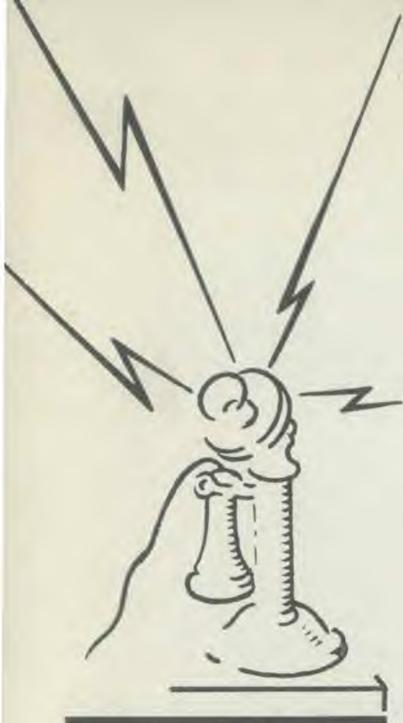
## *Coal to Diamonds*

Diamonds are only chunks of coal  
That stuck to their jobs, you see;  
If they'd petered out, as most of us do,  
Where would the diamonds be?  
It isn't the fact of making a start,  
It's the sticking that counts, I'll say,  
It's the fellow that knows not the meaning of fail,  
But hammers and hammers away.  
Whenever you think you've come to the end,  
And you're beaten as bad as can be,  
Remember that diamonds are chunks of coal,  
That stuck to their jobs, you see.

Conscientious attention to the little things will make us workers together with Him, and win for us His commendation who seeth and knoweth all.—*"Education," p. 114.*

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# HELLO, TEACHER!



Papers to correct; lessons plans to prepare; seatwork to arrange; and outside help to give! How many duties a teacher has, anyway! Do you ever feel that twenty-four hours in a day are not enough?

There is a solution to your problem—a simple device that is easy to operate—compact and convenient. We know you are anxious to learn just what it is. Here is your chance! You may secure the

## Home and School Duplicator

at *no cost* whatever to you or to your school. Many teachers are finding this handy set a great time-saver, and “worth its weight in gold,” for securing greater interest and attention on the part of the boys and girls. Perhaps you have already longed for the help of just such an aid, but have felt that the expense was too great to ask your school to bear.

You can make maps, lesson plans, drawings,—yes, any kind of material that you need in your class work—as many as one hundred clear copies being produced from your original. Isn't that worth something?

THE HOME AND SCHOOL DUPLICATOR contains gelatin pad, ink, and all equipment needed for producing work in any number of colors quickly, simply, and at an insignificant cost. The whole equipment sells for \$5.00, but by our special plan comes to you free.

The plan for securing one of these sets is not complicated; and the youngsters will be glad to help you work it out. Just select one of the three following methods, carry out the requirements, and your duplicating outfit will be sent to you immediately. You will wonder how you managed to do without it for so long.

### PLAN ONE:

Secure 10 yearly subscriptions to HOME AND SCHOOL at \$1.00 each, and sell only 60 single copies of THE WATCHMAN MAGAZINE at 10¢ each, turning in the entire proceeds to your Book and Bible House.

### PLAN TWO:

Same as plan one, except that six yearly subscriptions to THE WATCHMAN MAGAZINE at \$1.00 each may be solicited in place of selling 60 single copies.

### PLAN THREE:

Secure 10 yearly HOME AND SCHOOL subscriptions at \$1.00 each, turning in the entire \$10.00, plus \$3.00 cash in addition.

HOME AND SCHOOL MAGAZINE—*The Christian guide to parents, teachers, and children in all of their problems from kindergarten to college.*



One way of getting a duplicator—  
selling *The Watchman Magazine*

Address Home and School, 2119 24th Avenue North, Nashville, Tennessee