

So the teacher is begging for Mothers' Meetings, and what does this mean? Does it mean that a teacher shall stand before a company of mothers whose time is precious, pouring into their patient ears a scientific resumé of what she has gathered from an exhaustive study of psychology, paidology and pedagogy? Not at all. It means that she is asking for that "fair exchange" that is "no robbery"; that she is asking the wise mother to exchange some of her first hand birthright, for a conscientious second hand investigation, and is willing to give, give, give of herself for the benefit of the child that really belongs to somebody else.

I voice the cry of many teachers when I say, "Co-operation of the home, of the mother, will help us solve the most perplexing boy or girl problem that confronts us."

Louisville, Kentucky

An Angel-Child

In her Letters and Sketches from the New Hebrides, Mrs. Paton tells how a little babe came into the missionaries' home to stay for, oh, so short a time, and then go to the brighter and happier home above.

"Our Angel-Child was given to us on March 28th, and oh, what joy she brought to the whole household! We thought Frank would have kissed her to pieces in his delight, and none of us ever saw such a beautiful child. We wondered at her beauty, when no one dreamt of her being taken, as she seemed the strongest of them all. We had great joking about who she got it from, and bantered each other about her very wee mouth, which seemed buried in her fat cheeks.

"When the time came for the baby to go, there was, of course, great sorrow in the home. But there was gladness, too, for it seemed as if heaven were brought very near. The tiny body was laid away in a lovely quiet corner, not seen from any approach to the house, nor indeed till you got up to it. We distinctly heard the singing at the service over the grave, the hymns being our translations of, 'There is a Happy Land,' and 'Oh, may we stand before the Lamb.'

"I kept thinking about the German pastor, and that story of the parents who would not

go into the fold, till their lamb was taken and put there first; and our Lena constrained us to think of the world unseen, in a way that I, at least, had never done before."

It was very touching how the child had found its way into the hearts of the native women.

"They were truly kind to us, and would come in and say, 'Missi, we are crying about you, and praying all the time!' One day, a dear old woman, one of our first church members, came into the bedroom, with the tears streaming down her withered cheeks, and said, in Aniwan, 'And your baby died, Missi!' There was such motherlike sorrow in her voice, that I burst into a great flood of tears, and the dear old body clasped her arms around me and held me to her heart."

Some weeks afterwards the missionaries left Aniwa for a six months' absence, and Mrs. Paton writes, "I believe neither the natives nor we knew how much attached we were to each other till then; and there is one little spot that is very sacred now and forever! I cannot tell you what a trial it was to leave to strangers the care of that small white coral grave, that I have so often watered with my tears."

Home and School: A Partnership

By Mrs. J. A. MacLeod Sharp

The home and the Primary Class are the two members of a partnership. Their aim is one, the training of the child, who lives in the home, and spends an hour weekly in the class.

There are many ways in which the home, as the chief partner, can help to make the work of the Primary Class more effective.

For one thing, there should be an understanding sympathy in the home with the work of the class. The teacher should be made feel that she and her work are appreciated. The Lessons studied, the Golden Texts and other Scripture passages to be memorized, the psalms and hymns to be sung and learned by heart, the offerings expected, the plans for Review and Rally days, Birthdays, Children's Day, Christmas and Easter, in fact all the work of the class, should meet with real interest in the home.