

# CHRISTIAN EDUCATION

A MAGAZINE FOR HOME AND SCHOOL

Vol. VI

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No. 3

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# HOME AND SCHOOL

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**T**HIS magazine is for the HOME and the SCHOOL. Its aim is to help both, for their interests are one. Both serve as a base of supplies for our world work.



## How the Magazine Helps

This winter it is making special effort on these lines: —

**HOME SCHOOL.**— By encouraging and helping build up school work in homes where children have no access to a Christian school.

**SCHOOL CREDIT.**— By showing the value to both home and school of having children do home duties so well that they may receive school credit.

**PARENT-TEACHER ASSOCIATION.**— By cooperating with school boards, patrons, and churches in maintaining monthly meetings to study home and school cooperation.

**CHRISTIAN EDUCATION.**— By seeking to convince the entire rank and file of believers, of the superior merits of Christian education for both this life and that which is to come.

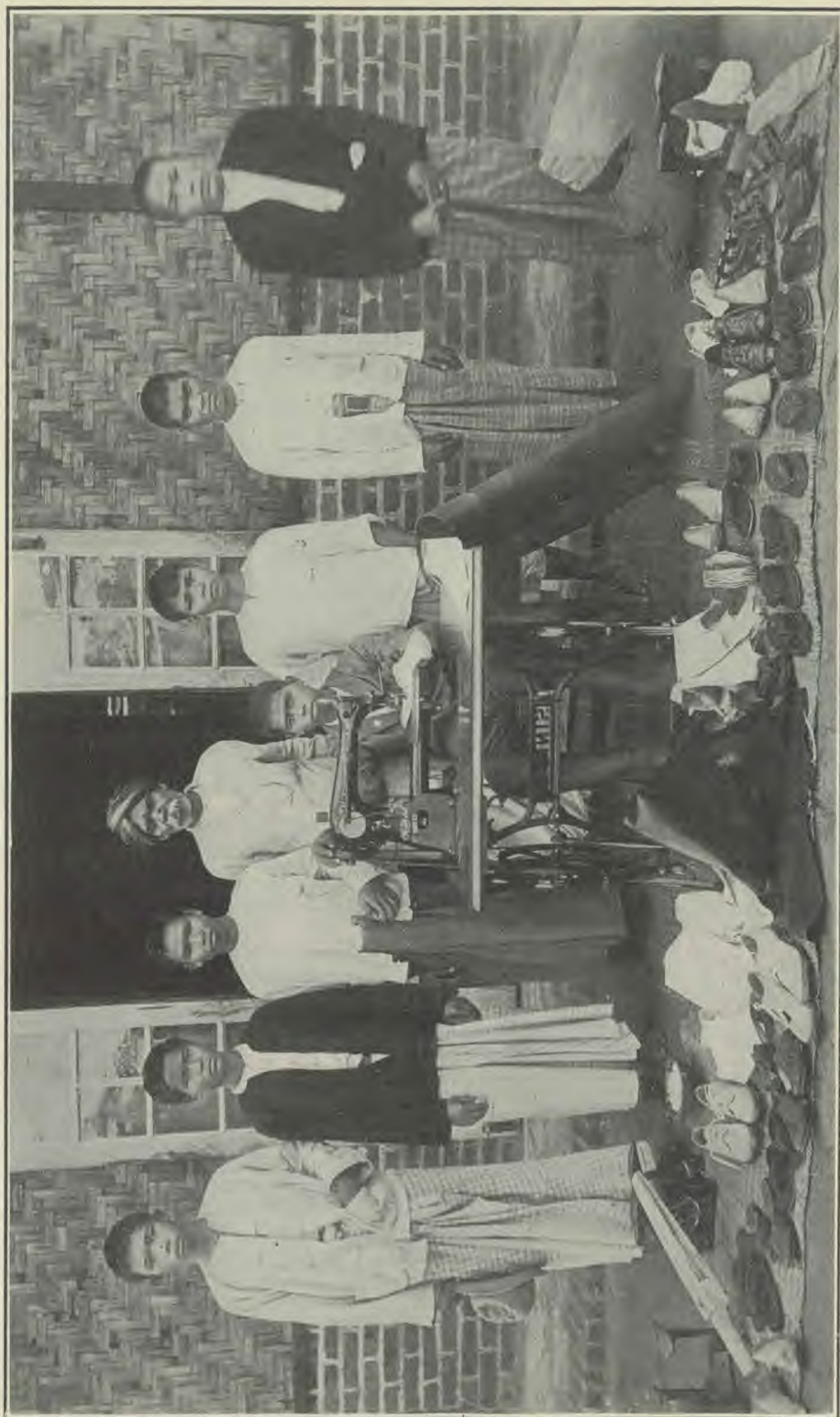


## Help Is Mutual

In every respect in which this magazine helps the home it helps the school, and wherein it helps the school it helps the home — and helps the world. It has made its way fairly well into all our schools and into the hands of many teachers. It is now knocking earnestly at the door of every home of every believer in Christian education, eager to come in and lend a helping hand. We depend upon those who know it to give it an introduction.



**Reader, Will You Introduce It?**



A FEATURE OF THE MEIKTILA INDUSTRIAL SCHOOL, BURMA

# CHRISTIAN EDUCATION

Vol. VI

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No. 3

## The Industrial Method in Burma

BY R. B. THURBER, PRINCIPAL MEIKTILA INDUSTRIAL SCHOOL

THE cramped second-class compartment already held, plus baggage, two police officers, a chetty, and myself. So the newcomer, who literally piled himself and his stuff into our close quarters, met rather unwelcoming looks. The train had halted at the first stop out of Rangoon; and as we made room for our latest traveling companion, it started on its long pull to Pegu.

I was returning from a week in the city, which I had spent in purchasing supplies for the opening of our school in Meiktila. A work of pioneering lay all before us; for while monumental education was not untried in Burma, it had been signally unsuccessful.

The stranger opened his attack with a smile, and asked me how long since I came from America. Surprised at what I then thought a guess on his part, and thawed by his friendly manner, I was soon in pleasant conversation with him. He was the superintendent of a prominent missionary society in Burma, and had heard of our work.

"That's a commendable project you have in mind for your school at Meiktila," he said in the course of our talk, "but you will find it hard to realize your ideal here. We ought to be doing the same thing, but our board doesn't see its advantage. One of our men tried it and failed, and we wait with in-

terest to see you try, and — well, I sincerely hope you don't fail. I'll tell you about our experience from the beginning: —

"Some years ago there were two Germans, brothers, young and energetic, and both working in responsible capacities for the same mercantile firm. The house which employed them had large shipping interests, and sent one of the brothers to be its agent in Bombay. The young man observed that there is a thriving business in the making and selling of images among the natives on the west coast. He conceived the idea of molding these little gods at home by a cheap process, sending them out to India in large quantities, and underselling the Bombay market. He wrote to his brother, and together they started a company for the business. In due time a large consignment of Hindu gods, 'made in Germany,' was on its way. Meanwhile, the Bombay man happened into a watch meeting one night, and was soundly converted. He quickly decided that the image business must stop, and so wired his brother to that effect. The brother stormed, pleaded, and threatened, but in vain. The unknown gods were dumped on the Bombay wharf without a consignee.

"Perhaps this is not to the point, but I wanted you to get the whole

story," continued my companion. "Well, that man, with such an experience, came to Burma as a missionary, and tried to teach Burmese schoolboys to work. With remarkable ability for getting money, with uncommon energy, perseverance, and devotion, if any man could succeed, surely it would seem that he could. He had a good piece of land, water for irrigation piped to all parts of it, and substantial buildings. But if the thing is done in Burma, it will take 'a long pull, a strong pull, and a pull altogether.' He did the second, but failed to do the first because others wouldn't help him do the last. Later he left the country altogether. He might be here today but for lack of moral and financial encouragement.

"Many times this industrial school idea has been tried here, but it never has taken well with the Burmese, who are the most toil-free people in the world. More than one missionary will watch your efforts with interest, and will expect you to fail."

This was the gist of our conversation till my companion arrived at his destination. That night, as I tossed sleeplessly while the train rolled on, I saw the giants of Anak, and every one had on his face the look of an indifferent Burmese boy. Without the personal assets of others who had tried and failed, what could be done, especially if our people did not stand by? The agitation of the plan had already gone all over Burma, and the reputation of our scheme of education, and of the truth itself, rested upon its execution. But God, who can build a fifth and eternal kingdom of the same material with which earth's

mightiest men have completely failed four times, can abide when others abandon.

This was four years ago. Recently the English inspector of schools in this district paid a short "unofficial" visit to the school. After looking over the institution and having our principles and methods explained to him, he remarked, "You are doing well. Two years ago the educators of Burma met in Rangoon with the influential business men and discussed plans for technical education in the province. After canvassing the whole subject thoroughly, they decided that nothing could be done. But here, without talking about it, you have gone ahead and have done what they said was impossible."

Nevertheless, our work is far from being called a success, for we have just touched some of the greatest obstacles. Industrial education is still hanging in the balance in Burma, and we, with a few others, are struggling to put weights on the side of true methods. We have had peculiar difficulties to meet. Almost to a man, the higher educated classes of Burmese are strongly opposed to manual labor for any one but foreigners. Those who do favor it for their own class, especially recommend it for the other man's boy. These classes are the most progressive, for the agricultural and jungle people are very largely influenced by the Buddhist priests, of whom there are many in every village. The country is rich in products, not very thickly populated, and it is easy to live here without working hard. It might be urged, then, that the Bur-

man be let alone to work out his own destiny in that which pertains to labor. But, meanwhile, he is fast losing his country, industrially, to the Chinaman and the Indian. We have taken advantage of these

conditions to stir up young Burma, place the foreigner before him as at once a danger and an example, and to inculcate the truths of the gospel for this time.

(Concluded next month)

## How I Use the Bible in the Teaching of English—No. 3

BY M. E. OLSEN, WASHINGTON MISSIONARY COLLEGE

[Previous article: All the Bible narratives are instinct with descriptive beauty of the restrained kind. More elaborate passages also exemplify the essential principles of good description. Numerous Bible examples show how concrete and attractive exposition may be made without in the least detracting from its effectiveness. Bible argumentation is also marked by concreteness—reflected in the addresses of Abraham Lincoln—and by the use of narrative for the purpose of persuading. In its wide range of style and subjects, the Bible has something to interest every mind and appeal to every heart.—Ed.]

IN this closing paper on the use of the Bible in English teaching, I wish to point out some of the qualities of the Bible viewed as literature, that I try to bring before my pupils. First, however, a word as to the place of the Bible in the scheme of English literature.

### Place of the Bible

That place is a fundamental one. The Bible may be said to be a source book in the literature of England. In Wyclif's noble translation, it was the first great prose work to appear in English, and with Chaucer's poetry it may be said to have fixed the language practically as we have it today. Moreover, even before it came out complete in Wyclif's version, it had been rendered in part into the Anglo-Saxon, and had formed the

staple of English serious thought for centuries. Thus the English Bible and the English people may be said to have grown up together, and the literature of the country bears the impress of the Book of books. The Bible took its present form in the reign of James I, just when English as a literary language had reached its highest mark, and the country was in the golden age of its poetry.

"The power of the book," writes John Richard Green, "over the mass of Englishmen showed itself in a thousand superficial ways, and in none more conspicuously than in the influence it exerted on ordinary speech. . . . The mass of picturesque allusion which we borrow from a thousand books, our fathers were forced to borrow from one; and the borrowing was the easier and the more natural that the range of the Hebrew literature fitted it for the expression of every phase of feeling. When Spenser poured forth his warmest love notes in the 'Epi-thalamium,' he adopted the very words of the psalmist, as he bade the gates open for the entrance of his bride. When Cromwell saw the mists break over the hills of Dunbar, he hailed the sunburst with

the cry of David: 'Let God arise, and let his enemies be scattered. Like as the smoke vanisheth, so shalt thou drive them away!'"

Not only Spenser, but all the great poets and prose writers of the Elizabethan age drew on the Bible for their finest passages, and even down to the present day the Bible continues to furnish the materials and the language for the enduring part of our literature, so that ignorance of its contents seriously incapacitates one for the intelligent appreciation of the English classics.

This great fact of the literary preeminence of the Bible, stated clearly at the beginning of the course in English literature and brought home to the consciousness of the pupils by the daily reading of the authors, opens the way very naturally for a consideration of those qualities of the Bible which render it so attractive from a literary point of view.

#### Qualities of the Bible

In the first place its style is marked by a majestic simplicity. Nothing seems written for effect, nothing is merely ornamental, nothing is overdone. The thought is adequately and appropriately clothed, but that is all; the thought still occupies first place, as it always should, and the words, if they attract attention to themselves, do so only as showing how much can be expressed in little. To illustrate, one of the beautiful verses in the Bible reads, "Jesus wept." Another rendering, supposedly more adequate, runs: "The Saviour of the world burst into a flow of tears." We smile at

the futility of such an attempt to improve the style of the Bible, and yet it is a fact that the second rendering is in the language affected by most of our newspapers, and by many magazines and books as well.

Let us take another example. Addison was a man of fine taste. Here is the opening stanza of his poetic rendering of the nineteenth psalm: —

"The spacious firmament on high  
With all the blue ethereal sky  
And spangled heavens, a shining  
frame,  
Their great Original proclaim:  
Th' unwearied sun, from day to  
day,  
Does his Creator's power display,  
And publishes to every land  
The work of an almighty Hand."

Here is the original: —

"The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."

In connection with the study of Addison's works, I have usually presented the little poem of which the foregoing is the first stanza, and then have taken up the nineteenth psalm. It is always a pleasure to me to see the majority of the class quite able to perceive that while the poem is pretty and on the whole in good taste, yet there is a certain fancifulness, not to say artificiality, about it; in the course of repeated readings the sugared epithets cloy by their very sweetness, and there is felt to be an absence of that inevitableness of form which is the distinguishing test of great literature. But how triumphantly the great original abides the severest literary tests,



while its noble prose rhythm has all the abiding charm of great poetry.

#### Concreteness of the Bible

The concreteness of the Bible, which was touched on briefly in the previous paper, is quite as characteristic as its simplicity. Everywhere we see pictures instead of having to struggle with colorless abstractions. I sometimes make assignments requiring the bringing in of examples illustrating the outstanding picturesqueness of the Bible, and the results are always interesting. It would be easy to quote pages, but one or two short examples must suffice:—

“Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.”

“And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation.”

How perfectly do these few simple words express, in the one case the completeness of Israel's possession of the Promised Land, and in the other, the subjection of the Gibeonites. And how could Haman's doom be more effectively portrayed than in the short sentence, “As the word went out of the king's mouth, they covered Haman's face”?

#### A Book of Vitality

But if the Bible is unsurpassed in respect of its beautiful style, its greatest value lies in its unique content. It is a book of tremendous vitality. It brings before us real men and women with red blood in their veins; and, while it inspires in us a desire to achieve the high-

est and best in life, it also reminds us of our inherent weakness, and points upward to One who is able to help.

Stanley says he took with him into the wilds of Africa only one book, the Bible; but he had some newspapers wrapped about his bottles of medicine, and during a long illness, he read both, but the Word of God alone proved satisfying. “As seen in my loneliness,” he writes, “there was this difference between the Bible and the newspapers: The one reminded me that apart from God my life was but a bubble of air, and it made me remember my Creator; the other fostered arrogance and worldliness.”

The two kinds of reading have similar effects today, and it is the privilege of the English teacher to make this fact very clear in his classes. To foster the love for such reading as deepens the life currents, and makes a young man eager to do and to be the best of which he is capable—this, after all, is one great aim in English teaching.

#### Spirit of Bible Characters

The spirit of the leading Bible characters is a fruitful subject for discussion in a literature class. Often something in the life or work of an author will naturally pave the way. Suppose, for instance, the work of Walter Savage Landor is under consideration, and the words with which he may be said to have made his adieu are read:—

“I strove with none, for none was  
worth my strife;  
Nature I loved, and next to nature,  
art;

I warmed both hands before the fire of life;

It sinks, and I am ready to depart."

The question naturally arises, Is this a wholly noble view of life? The answer, of course, will be, No. Then we may ask, "Where in the Bible do we have a similar summing up of life just previous to departing? Immediately the triumphant words of Paul will be recalled: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Not only do these remarkable words of Paul in their warmth of love and hope afford a conspicuous contrast to the cold, self-asserting words of the literary man, but they are typical of the spirit of Bible characters. It is this eminent wholesomeness of spirit that an artificial and decadent world needs today.

#### The Bible Ever in Hand

These are a few, and a very few, of the ways in which I use the Book of books in my English classes. It is my aim to have the Bible ever before me, and to conduct the work from day to day in such a way that my pupils will grow daily in depth of Christian experience, and in the power to express themselves with courage and sincerity.

## The Teacher's Boarding Place

AT rural conferences in several States this summer the teacher's boarding place was discussed as one of the most perplexing of rural school problems. Too often the rural teacher finds it almost impossible to secure fit boarding accommodations. Well-qualified teachers will not stay in a place where boarding conditions are poor; they will stay only until they have attained the teaching experience required to qualify them for village or city school work. As a rule, communities which provide congenial living conditions secure and hold good teachers, while those not doing so must take the poorer teachers, with the result that their schools are inefficient and ineffective, and that the children do not

acquire the interest in the school work that they should and might. At this time of year, therefore, county superintendents should set the machinery in motion to see that the best home in their district is obtained for a boarding place for the teacher. In order to do her best work and to make the school the vital factor in the community that it should be, the teacher must live in the school district and not journey back and forth from the neighboring town or city, either daily or on Monday morning, to return to the city again on Friday afternoon.

In a certain district in one of the States of the Middle West the teacher engaged was unable to find a single family that would furnish

her with board and room. She resigned, and contracted for a school in a neighboring district, where she easily secured a good boarding place. The school trustees in the district where she resigned preferred charges against her, and asked the county superintendent to revoke her certificate. His decision, however, was in favor of the teacher, and he notified the board that another teacher would not be sent to their district until the best home was opened to her as a boarding place.

In a certain district in one of the Northwestern States the teacher writes in regard to her boarding place that she had no privacy. She had her meals at the same table with the father and mother and eight children in the family, and spent the evening in the common living room preparing herself for her next day's work. She did not object particularly to this, but added, "I do object, however, to sharing at night the common sleeping room with the family of ten."

A county superintendent at a conference in one of the Southern States reported during the past summer that the only place open as a boarding place for one of his teachers was in a home where the husband was living with his second wife and the wife with her second husband. In this home were five children from the father's first marriage, six from the mother's first marriage, and five from their second marriage. There were more children in this home than the teacher had in her school, and while the parents were generally in harmony, there was no general agreement among the three sets of

children. The teacher was forced to resort to the schoolhouse for privacy in her studies.

A New England teacher reports her experience: One week before school was to open, she went to the community where she was to teach. She intended to spend one day in arranging for a boarding place; she spent the week, however. The community had many good homes, any of which were willing to keep her for one night, but none of which wanted the teacher as a regular boarder. By the end of the week she had become personally acquainted with every family in the community, but had not secured a boarding place. She returned to her home and notified the chairman of the school board that she would report for duty as soon as word was received from him that a boarding place was arranged for. Word came promptly. The teacher was unusually successful as a teacher, undoubtedly due in part to the fact that she had become personally acquainted with all her school patrons before school opened.

In many instances in all sections of the country there is another condition: A district where some woman of the gossiping type wants to board the teacher for the sake of the information concerning the children which a sharp woman of this type is apt to get from her. No prudent teacher will want to live under such conditions.

The question of the rural teacher's boarding place is a serious one and deserves serious consideration. The best home in the district should throw its doors wide open

*(Concluded on page 76)*

# EDITORIALS

## Prevailing Power

THERE is power with God to prevail over every besetment. Every one who bears the name of Christ may have it. Every man and woman engaged in Christian service may lay hold upon it. Prevailing power is given according to the measure of a man's personal need. But this is not all; it is imparted in proportion to the needs of the work he is doing. Every Christian educator may draw upon the power house of heaven for all he needs, and when he needs it.

How strange it would be for the Lord to set us the Herculean task of developing schools that will give a Christian education to our children and train our workers, then leave us helpless and hopeless before its difficulties. But if we stand still where we are, if we make no positive headway toward converting all our people to the superior merits of Christian education, toward increasing the attendance of our colleges and academies, toward perfecting a Christian course of study, and toward multiplying the number and strength of our church schools, we are virtually charging God with just such folly as this. We must advance. We cannot afford, for our own sake or for the work's sake, to stand still. The word comes clear and commanding, "Speak unto the children of Israel, that they go forward"—given with an impassable sea before them.

But we cannot go forward by organization alone, nor by clever

advertising, by imitating the smart ways and words of the worldling, nor yet by laying human hands upon the ark of God. It is invariably recorded of Moses in time of stress or danger or standing still, that he "cried unto the Lord." This is our privilege, our necessity. Only thus may we have power to prevail over every besetment by the way. Only thus may we join the response of Miriam from the farther bank of the Red Sea, "*He hath triumphed gloriously.*"

## A Good Plan

THE plan of giving school credit for home work seems to meet with favor on all sides. We have yet to hear one note of objection to it. A letter from Miss Garrett, our Oklahoma superintendent, says:—

I believe it will be a good thing, as it helps to get the parents interested, and it makes the pupils much more industrious about the home. I am trying it for the first time this year. I have a great deal of faith in it. There is but little opportunity for industrial work in the schools—I mean in the mixed church schools. Besides, the terms are short, and if credit can be given for what the children do in the homes, I know of no reason why it should not be recognized.

Among the resolutions passed at the Arkansas Conference not long ago is the following:—

*Resolved,* That parents and teachers in our schools work together to bring about a system of credits for home industrial work.

It was our privilege to be present at the October meeting of the Parent-Teacher Association in the Takoma Park church. This plan

was discussed enthusiastically by the church elder, the Review and Herald manager, the circulation manager of this journal, and others. At the close a unanimous vote was taken to recommend this plan to the church officers and the board of the church school.

A few points ought to be clearly understood by all who may try out the plan:—

1. It is not designed to take the place of manual training work that *can* be successfully given at school, but in all cases may supplement it.

2. No credit should be allowed for work that is not *cheerfully* done and *well* done.

3. Pains should be taken to acquaint parents with the working of the plan in detail, that they may give intelligent cooperation. Make it clear that its aim is *educative* as well as economic, and that it should therefore result in the forming of right habits.

4. Have the pupils understand that if they receive *school* credit, the work must have the same qualities of thoroughness, neatness, honesty, and improvement as any other school work. This entails giving instruction from time to time on the best ways of doing things about the home. The new manual on household economy by Mrs. Robison will be a strong help.

5. Perhaps the best form of credit to begin with is to assign a credit value to each task done, then raise the monthly standing ten per cent for one hundred or more credits. The list of credit values used by Mr. McFarland, as given on page 53 of our October issue, is a good one. To it may be added such items as these:—

Taking flowers to sick person .....	1
Earning missionary dollar .....	5
Raising library dollar .....	5
Taking food to the hungry .....	1
Taking clothing to the poor .....	1
Writing a missionary letter .....	2
Doing chores for widow .....	2
Selling educational journal .....	1
Keeping Morning Watch .....	1
Not absent or tardy for a month .....	4

It will be noticed that practically all these items require physical activity out of doors or indoors, and such a credit plan should be kept on this basis, hand and mind working together.

If the plan is worked out with care, and not overdone at the start, it is sure to work good to both the home and the school.

### Presto, Change!

OUR title would seem to be the watchword in educational circles as we look over the field the past year. If the reader will be kind enough to turn to the Academy department of this number, he will find recorded there 14 changes in academy principals, involving change of work for 28 men, not to mention many more changes in faculty. We may add to these, 36 changes out of a total of 66 superintendents, 6 changes out of 10 union secretaries, and 3 changes out of 6 college presidents. Nor can any stones be thrown from headquarters, for the Division secretary has been changed twice and the General secretary once, within the year. Time would fail us to ascertain and record the multiplicity of changes in the church schools.

To sum up: out of 52 school heads, 17 changes; out of 78 field officers, 42 changes; out of 2 general officers, 3 changes. Total: out

of 130 responsible leaders in education, 62 changes in one year (lacking but three of half), and involving changes in the work of 124 men!

Somewhat of a contrast to Mr. Greenwood's tenure of office as superintendent of Kansas City schools for 40 years, or Mr. Maxwell's of Greater New York for 16 years, or Dr. Butler's presidency of Columbia University for 12 years, or President Angell's of the University of Michigan for 38 years, or the settling of teachers in their schools for life or good behavior in Switzerland, Denmark, Holland, and other European countries, not to mention our own Professor Prescott as president of Battle Creek College for 9 years, or our own Elder Daniells as president of the General Conference for over 13 years.

What shall we say of these many changes in our working corps? It is manifestly a law of nature that there can be no growth without change. Cell is continually added to cell, and cell replaces cell, in both plants and animals. Physiologists declare this change so constant and far-reaching that our bodies are entirely renewed every seven years. The little child is always on the move except when asleep. Celestial bodies change position every hour of the day and night. Clouds shift momentarily, and the sea is never at rest.

What is the meaning of these changes in nature? Every one of them spells growth, spells progress, spells added service to some good cause. Here is the touchstone then for testing the value or folly of these numerous changes of

men and position. Do they mean growth in efficiency to the cause they represent? Do they mark progress, positive progress, toward the realization of our aims in education? We are sure that some of them do. We are just as sure that some of them do not. Some of our school and field work is like an old-time cake with every layer a different hue and different flavor. It may tickle the palate of some, but it will not build mental brawn, nor moral fiber, nor spiritual sinew. No man can build without time for his cement to set as he goes along. The habit of restless roving is easy to fall into. "It's time for a change" may run us amuck. "I'll fight it out against these odds, with God's help," may give us a new vision, may work surprising success.

### The Teacher's Boarding Place

(Concluded from page 73)

and bid the teacher welcome. The best home is none too good for the teacher whose heart and soul is in her work. In many States now there are county superintendents who make it as much a part of their work to find the teacher a fit boarding place as to find the teacher for the school. Many good patrons will refuse an application for board from the teacher herself, who would consider it a signal honor to be diplomatically solicited by the county superintendent in behalf of the teacher. Either the best homes must be opened as boarding places, or cottages must be built at public expense for homes for the teachers.—*Rural School Letter, U. S. Bureau of Education.*

# THE MINISTRY

## The Ministerial Reading Course

Book: "The Monuments and the Old Testament"

*Reading for November: Chapters IX-XVII*

### Biblical Archeology

THE assignment for this month takes us into the heart of Biblical archeology. All will recognize the great value of this subject by way of substantiating the Scripture record and furnishing the means for a clearer understanding of the Old Testament. Doubtless many who are taking this course have already decided to pursue this fascinating subject further, in order that they may have a background for a thorough study of the prophets. Surely an understanding of the political, social, and religious conditions of the times in which the prophets lived and did their work, gives us great advantage in the study of their writings, and helps us to avoid fanciful interpretations.

### Notes for the Reader

(Contributed by Prof. M. E. Kern)

#### Evidence of the Sojourn in Egypt

THE sojourn of Israel in Egypt left its mark in the languages of both people—a testimony to the importance and long continuance of the sojourn. Dr. Melvin G. Kyle says:—

"During the reign of the early kings of the Ramesside dynasty, among whom Rameses the Great is the most noted, there is frequent mention made of Asiatic foreigners who are described as being used by the government in the army, in industrial pursuits, and upon public works; they are represented as very numerous. There is curious additional evidence of their presence which would make known to us that they were there and

that for some reason they had great influence upon Egyptian life and people, though nothing were said in the inscriptions on the subject. A great number of words of this foreign Asiatic people are used in the Egyptian inscriptions describing them. This, too, among a people so jealous of foreigners and foreign influence and customs as were the Egyptians, indicates very much for these particular foreigners. Sometimes they are represented as making trouble, and the encampment of the mischief-makers is mentioned. Strange to say, the name by which their tents are called is *ahil*. Now this word is not Egyptian at all, but pure Hebrew, the Egyptian equivalent of *ohel*, and means a tent made of skin or cloth such as soldiers might use. It is the Hebrew name applied in the Bible to the tabernacle and to the tent of meeting.

"Again, the children of Israel in Egypt dwelt in the land of Succoth; that is, the land of 'booths,' not tents of skin or cloth, but booths such as shepherds might erect as they moved from place to place, such as the Egyptian farmers do make today out of cornstalks or palm branches. The Egyptians also called this same region by this same Hebrew name. Then in the days of Merenptah, the Pharaoh of the Exodus, an officer reported to him, for the royal consideration, a request from the Edomites, Bedouin who had come clear across the Sinai peninsula, that they might be allowed to pasture their flocks in Thuku. This place-name is the Egyptian form of the Hebrew 'Succoth.' Now the Bedouin are free-roving fellows; they like plenty of room and never wish to be crowded. They must have thought they saw room in Succoth. Now not only does the Egyptian officer call this place by the Hebrew name, but he reports this request at the very time, the reign of Merenptah, when by the departure of the Hebrews Succoth would be left vacant."—*Sunday School Times*, April 11, 1914.

There are also a number of Egyptian words found in the Pentateuch account

of the sojourn and Exodus. The Egyptian word for marshland pastures was *akhu*. In the description of Pharaoh's dream, the Hebrew writer does not use the Hebrew word for pasture land, nor the Babylonian word (as might be expected if, as some people would have us believe, the Pentateuch was written in Babylonia), but he used *akhu*. This word is used nowhere else in the Bible except in Job, which many think gives evidence of Egyptian influence.

Again, the Hebrews had four words for linen, yet the Pentateuch used the Egyptian word *shes* for "fine white linen." This was the name for the mummy-cloth, which is every thread linen.

#### Tel el-Amarna Letters

Here is a sample of one of these letters written from Urusalim (Jerusalem):—

"To the king my lord, speak as follows, [namely] Abdi-Khiba, your servant, at the feet of the king, my lord, seven times seven I fall. Behold the deed which Milkilu and Shuardatum have done against the land of the king my lord,—they have engaged the soldiers of Gazri [Gezer], the soldiers of Gimti [Gath], and the soldiers of Kilti; they have taken a district of the holy city. The territory of the king is lost to the Habiri people, and now indeed the city of the territory of Jerusalem—its name is Bit-Nin-ib, a city of the king—is lost to the Kilti. Let the king listen to Abdi-Khiba thy servant, and let him send troops, in order that I may bring back the land of the king to the king. For if there are no troops, the land of the king will be lost to the Habiri people. This deed of Shuardata and Milkili . . . and let the king care for his land."—*Light on the Old Testament From Babel*, by A. T. Clay, page 261.

There has been considerable speculation about the Habiri people mentioned in this tablet, some believing the reference to be to the conquest under Joshua. This theory, however, involves an adjustment of the generally accepted chronology, and the rejection of Rameses II and Menephtah as the Pharaohs of the oppression and the Exodus respectively. The majority of scholars, however, believe the identity of these two Pharaohs has been proved.

#### The Pharaoh of the Oppression

"It is frankly admitted that there are many difficulties to be encountered in the identification of the oppressor. There are questions which cannot be satisfac-

torily answered, no matter who is selected as the oppressor. Many plausible things can be said in favor of Thothmes III or some one of the great monarchs of the eighteenth dynasty. It is not possible to clear away all the difficulties in the way of identifying Rameses II as the oppressor, nor is it by possible or plausible arguments that we are to arrive at a conclusion upon this subject, but by giving heed to the things that are necessary and imperative. The Bible says that Israel built Pithom. Rameses II left an inscription there upon which he says that he built Pithom at 'the mouth of the East.' That the Pithom of both statements is the same is undisputed. Despite Rameses' well-known propensity for the worst plagiarism in usurping the inscriptions of his predecessors, the genuineness of this inscription has not a shadow upon it.

"There have been no erasures or insertions, and there is not the slightest evidence that any other Pharaoh built at Pithom, though there may have been a town there before the government gave the place national importance by making it a frontier fortress and base of supplies. Here, then, whatever may be plausibly said for any other king or any other time for the oppression, whatever difficulties are encountered in the case of Rameses II as the oppressor (and difficulties are inevitable at every point in the fragmentary history of Egypt from the monuments), the two indisputable facts, as they at present appear in the discussion of this question, are that Israel built Pithom and that Rameses built Pithom. It is worse than disputatiousness to ignore these facts and to draw back from the inevitable conclusion that Rameses was the oppressor, or to try to create a diversion by presenting other candidates for that infamy. We must not blink our eyes to the presence of a clear light in the night because there is a vast space of darkness surrounding it."—*Deciding Voice of the Monuments in Biblical Criticism*, by Melvin G. Kyle, pages 230, 231.

#### Importance of Canaan as a Center

Doubtless every reader of our text has been impressed with the importance of Palestine as a center of influence in the world. This "Westland" coveted from ancient times by the Tigro-Euphrates nations, and later by Egypt and the Hittites, was the great highway of the nations, and important from many points of view.



Here, "in the midst of the nations" (Eze. 5: 5), God planted his people, that they might be a light to all the nations, and that his house might be a "house of prayer for all people." Isa. 56: 7.

Dr. Kyle, in an article in the *Sunday School Times* (Sept. 19, 1914), in speaking of the struggle between Egypt and the Hittites, says:—

"Later Rameses himself sought to fasten for all time the Egyptian power upon

the Canaanite coast land of western Asia and hold for himself the Highway of Nations. To this end he advanced to crush the Hittites at Kadesh. He failed: the great power of Egypt in Palestine was checked, and checked also was the advancing power of the Hittites.

"Palestine was left to her own devices, and resumed her civil jealousies and strife, and when the Israelites under Joshua came to enter the land, they found, not the great imperial power of Egypt from which they had escaped at the Red Sea, nor yet the long and strong Hittite arm reaching down from the north, but a broken and distracted land with no centralized government; at the worst and greatest only a loose confederacy of different peoples, among which the Hittites figure only as one of the tribes of the land, and the Egyptians appear not at all. The circle of divine providence ever runs far out beyond the plans and devices of men, and men and all their machinations are carried forward as the passengers on a great ship. So here the wideness of God's providence concerning his people reached back half a century and far away to the north of the Promised Land to take within its circle the epoch-making battle of Kadesh."



SUMERIAN TABLET

Photograph of the original owned by the Washington Missionary College, exact size. A literal translation and notes by Dr. George S. Duncan, Washington, D. C., follow:—

Translation  
(Obverse)

1. Sin-gasid
2. the mighty hero
3. King of Uruk
4. King of Amnanu
5. his palace of
6. royalty

(Reverse)

7. built

Notes

1. Sin — moon god. gasid — protects. Sin-gasid — Sin protects.
3. Uruk — Erech of Gen. 10: 10.
4. Amnanu — probably the territory comprised in his kingdom.
- 5 and 6. His palace of royalty — his royal palace.

Time: The date is about 2200 or 2100 B. C., i. e., about the time of Abraham, who lived at Ur of Chaldees (Gen. 11: 29, 31), about forty miles southeast of Erech.

Uzziah of Judah

The accuracy of the books of Chronicles has been severely assailed by the destructive critics. To the Chronicles we are indebted for our knowledge of the great importance of Uzziah's reign, so that the archeological testimony concerning Uzziah furnishes a good test of the historicity of Chronicles. What that testimony is, the one who reads the fourteenth chapter of Price's work will see. No wonder that Schrader, referring to the records of Tiglath-Pileser, quoted on pages 162, 163, of our book, said:—

"From this we learn that, while Tiglath-Pileser chastised Hamath for its alliance with Juda, he did not see fit to molest the latter as well; a clear proof to the accuracy of the Biblical account of the firmly established power of Uzziah." — Quoted from Schrader, in *"Archeology's Solution of Old Testament Puzzles,"* by Urquhart, pages 6, 7.

# OUR ACADEMIES

## Manumetal Credits

MANUAL labor of some kind or other, on some plan or other, has been a part of the student's daily duties in our academies from the beginning. In some schools little more has been made of it on the school side than "to get the work done," and on the student's part "to get in his time." Others have looked upon this work, whether called domestic, trade, or industrial, as having sufficient educational value to make it worth regulating and directing with as much care as any other feature of school life. It was one of our college presidents who remarked that we should do well to turn our "industrial education" into "educational industries."

Some of our secondary schools are making an earnest effort to do this. As an incentive to both teacher and student, work in the trades is given credit, and a certain number of credits is required for graduation. South Lancaster and San Fernando require and provide for one trade credit in each year of the academic course. So also does Cedar Lake, requiring an examination to be passed, and satisfactory samples of work to be submitted. Oakwood requires three credits, also after-examination. Adelphian, Bethel, and Fox River require one credit, practice and theory, in the intermediate course.

Strode Academy requires three

trade credits this year, and will require four next year, for graduation from the academic course. In its calendar are found these regulations:—

In the industries not only the required number of hours must be put in, but a standard efficiency must be developed. A final written examination will be given on each subject. Each industry counts one unit.

*Industries Requiring 360 Hours.*—Glove making, janitor work, farm work, laundry, office practice, domestic work, care of furnace, shoemaking, paper hanging, plastering, plumbing, painting, broom making, and typewriting.

*Industries Requiring 180 Hours.*—Blacksmithing I, blacksmithing II, carpentry I, carpentry II, poultry raising, cooking, sewing I, sewing II, and hydrotherapy.

Shall not every one of our secondary schools work steadily and energetically toward the goal of providing for and requiring one really meritorious credit in manumetal training in each grade from the seventh to the twelfth? Strode Academy began by requiring one such credit for graduation, then adding one each year, till next year the full four from grades nine to twelve will be required. If each school will undertake only such trades as it can make really educative and effective in results, and build them up in strength from year to year, there is hope that we may yet make manumetal work more than a theory, and more than mere "work."

# Manumental Training—No. 2

W. B. TAYLOR, LODI ACADEMY

## First Year in Woodwork

"WE are reformers. We desire that our children should study to the best advantage. In order that they may do this, employment should be given them which will call the muscles into exercise. Daily systematic labor should constitute a part of the education of the youth, even at this late period. Much can now be gained by connecting labor with our schools. In following this plan, the students will realize elasticity of spirit and vigor of thought, and will be able to accomplish more mental labor in a given time than they could by study alone. And they can leave school with their constitutions unimpaired, and with strength and courage to persevere in any position in which the providence of God may place them."—*Counsels to Teachers*," pages 292, 293.

Many students pass through the first eight grades without instruction in any line of manual training; therefore it is necessary to have in the academy the elementary treatises on woodwork in the first-year class. Those who have studied manual training in the grades should not be required to unite with this class, but rather with that of the second year. While the exercises of the first-year academic will be similar to those of the first year in the grades (seventh grade), it is not well to construct exactly the same models, as the older student does better work if he knows that his models are different from those of lower grades. For instance, if the sev-

enth-grade boy is making a trinket box, and also the ninth-grade boy, though both are learning the first principles of woodworking, let the ninth-grader make his a little larger or change the design in some way, thus making them different in appearance.

## Directions for Work

It is a good plan to have all material cut before the class hour, that each boy may be given a piece, and all be able to start at the same time. In sawing up material always allow, for dressing, at least one fourth of an inch in width and length and about one eighth in thickness larger than the exact dimensions to which you wish students to work. Care must be taken in the selection of material for beginners. See that the lumber is soft and straight grained; if not, the pupils are inclined to become discouraged in place of becoming interested. Necessarily the first exercises must be simple.

Each student is given a piece of board (the end of a soap box will do) about  $\frac{7}{8} \times 9\frac{1}{4} \times 12\frac{1}{4}$  inches. He is shown how to place it on his bench in preparation for planing; next how to hold his jack plane, take it apart, and put it together again. This plane is called a "jack" plane because it is intended for jacking, or taking off the rough. Attention is called to the finger screw adjustment on the back for setting the plane iron, turning to the right to take off a thick shaving or to the left for a thinner one. Why has the plane iron two pieces in place of one? The under piece is the one that does the cutting, while the upper turns the shaving over, thereby breaking the chip and preventing the splitting of the lumber; therefore it is called a chip breaker or cap. The closer the point of the cap to the cutting edge of the plane, the smoother will be the work. For rough work the cap should be a full sixteenth of an inch from the edge.

Grasp the plane with right hand, placing left on knob in front. Always begin planing at end of board nearest your left hand as you face the bench. Raise plane slightly at the heel when pulling back for another cut. Do not drag the plane iron back over your work, as this dulls the knife.

After the surface is straightened and planed smooth, the next tool is introduced, which is called a gauge, and is used for making a line parallel with a straight edge or face. The left hand holds the stick of the gauge while the thumb and finger of the right grasp the thumbscrew and push the block along to the required figure, which is this time three fourths of an inch. Let each student take his gauge in the right hand and the piece of lumber in the left, placing the butt of the gauge tight against the face of the board (the side just planed is called the face), pushing the gauge from him, allowing the point of the marker to slide along the edge of the board, making a light mark all the way. This is done on all four edges.

Now plane the other side of the board down to the marks made by the gauge, and it will be exactly the same thickness all around.

Plane and straighten one edge of board, and call this the edge face. From this edge measure 9 inches, gauge and plane down to gauge marks, being careful to keep edge perfectly square.

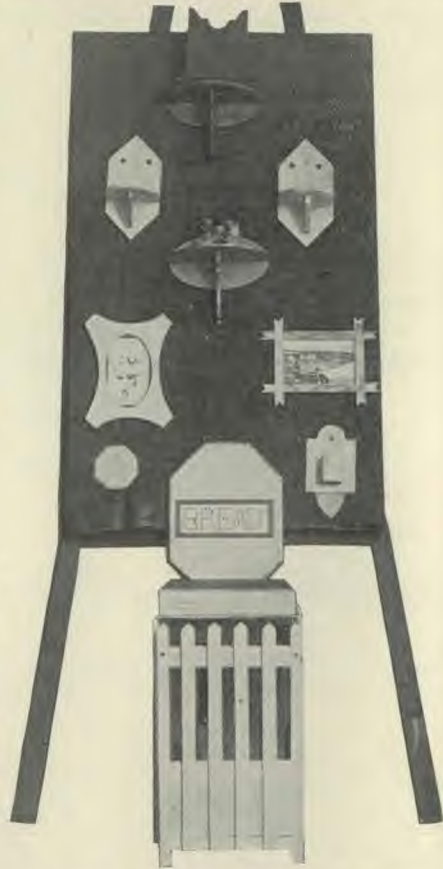
Square one end, measure 12 inches from end just squared, make a fine mark, square across board (using a sharp knife to mark with), saw close to the line, just leaving enough on to smooth the end with the block plane.

At this stage the use of the bench hook and vise is shown, and instruction is given in sawing. Notice that five tools have been used thus far in the first lesson. As each tool is introduced, the teacher should demonstrate its use, showing the proper way of handling it. It is important that the student should learn at the first how to use the tools properly. In demonstrating, it is well to have each student take the corresponding tool from his set and go through the exercises that are being demonstrated. Be careful not to give too much instruction at one time, as the mind cannot grasp it. So after demonstrating the use of a tool, put in practice that which has been explained. Watch closely that each student uses the tool as directed.

The board has been planed on two sides, two edges, and both ends, and should be exactly  $\frac{3}{4}$  x 9 x 12 inches, perfectly square, every way, not  $\frac{5}{8}$  x  $8\frac{7}{8}$  x  $12\frac{1}{8}$  inches. Insist on the student's working to exact measurements from the start, then when the time comes for making articles that have a number of pieces, they will go together without a hitch.

Now, measure two inches from each corner each way, connect points, using the point of a sharp knife for a marker (not a pencil). Saw about 1-16 inch from line, then block plane to line.

About two forty-minute periods have been used thus far. Before the next lesson the teacher should print the word BREAD on a piece of cardboard, with the letters about 1 inch wide and  $1\frac{1}{2}$  inches long, making pinholes  $\frac{1}{4}$  inch apart through each letter; these will serve as centers for laying out the word on the



MODELS MADE BY FIRST-YEAR CLASS

board. Next take a 2-inch finishing nail, drive it halfway through the board in pinhole, withdraw, drive in the next pinhole, and so on till the whole word is finished. Now take wood of the opposite color to the board (black walnut preferred), make little pins about  $\frac{1}{2}$  inch long with a knife, and drive them into the holes, cut projecting ends carefully with a chisel, sandpaper with the grain.

We now have the first finished article, a bread board. The appearance of the board will be improved by chamfering the top edge one quarter of an inch all around. This model should be finished in at least five forty-minute periods.

In thirty-six weeks, working three hours a week, the class should finish ten small articles, of good variety, such as:—

- Bread board.
- Trinket box with cover.
- Square post card frame with half-lap joints.
- Oval post card frame.
- Square toothbrush and comb holder.
- Oval toothbrush and comb holder.
- Match holder.
- Envelope or tract holder.

Waste paper basket.

Quarter-round corner shelves to stand on the floor.

The first two articles may be made from models; the next two from drawings on the board; the others should be drawn in the notebook, and the student work from his own drawing.

**How to Check Time and Work**

The plan shown below for checking students' work and time is very satisfactory. It also requires them to reckon from the model the material to be used, which is excellent practice.

NAME		TERM	
PROJECT		DRAWING NO.	
BEGAN	COMPLETED CONSTRUCTION	PASSED	
TO BE FILLED IN BY INSTRUCTOR			
MATERIAL USED	QUANTITY	PRICE	COST

**Academy Changes**

AMONG our academy principals we note the following changes: H. T. Elliott to be principal of Bethel, following W. E. Straw, resigned; J. G. Lamson to be principal of Cedar Lake, following R. U. Garrett, resigned to enter the ministry; R. W. Brown to be principal of Oak Park, following S. M. Butler, transferred to Washington Missionary College as Bible teacher; E. C. Blue to be principal of Hastings, following I. F. Blue, called to India; W. A. Gosmer to be principal of Wyoming, following P. V. Thomas, appointed to work in China; J. H. Paap to be principal of Lodi, following J. A. L. Derby, transferred to Union College as science teacher; F. W. Field to be principal of Meadowglade, following C. G. Clymer, now business manager; G. H. Baber to be principal of Forest Home,

following D. D. Rees, now superintendent of Western Washington; C. A. Burman to be principal of Alberta, following J. I. Beardsley, resigned for business reasons; T. D. Rowe to be principal of Buena Vista, following W. J. Blake, transferred to be principal of Battle Creek Academy, following Don C. Ludington, now assigned to India; L. O. Machlan to be principal of Williamsdale, following T. D. Rowe, transferred to Buena Vista; J. H. Schilling to be principal of German Seminary, following E. C. Witzke, now business manager; Lynn H. Wood to be principal of Southern Training School, following C. L. Stone, now secretary of Columbia Union—14 changes in principals, involving change of work for 28 men. These may not be all the changes in academy heads, but are these not enough for one year? We make no mention of many other changes in faculty, you know.

# THE NORMAL

## NORMAL DIRECTORS

Katherine B. Hale, Pacific Union College  
Grace O'Neil Robison, Asst., Pacific Union College

B. B. Davis, Walla Walla College

M. P. Robison, Union College

Myrta B. Kellogg, Em. Miss'y College

Minnie O. Hart, Mount Vernon Academy  
Mrs. H. E. Osborne, South Lancaster Academy

Marian B. Marshall, Southern Training School

Ada C. Somerset, San Fernando Academy

## Why Halt Longer?

MRS. C. C. LEWIS

It is humiliating indeed to see the progress that is being made in the rural schools along the lines of industrial education while we are still halting between two opinions. In Adams County, Nebraska, a one-room schoolhouse has seen some very acceptable work done in domestic science. There was a teachers' institute held in the interests of industrial training. The superintendent, in preparing for this gathering, purchased a workbench, a set of carpenter's tools, and a kitchen cabinet. At the close of the institute, there was a spelling contest in which these articles were awarded to the best spellers. The teacher of District No. 40 won the cabinet, so says the *Hawaii Educational Review*.

That fall the girls, under the supervision of the teacher, learned to prepare different dainty dishes. In the cold weather they prepared one warm dish for their luncheon. They baked bread, cookies, cakes, and other articles of food. The work was done before and after school and at the various intermissions, thus meeting the objection raised by some, that they should not spend the school hours at this work. The next year they not only did cooking, but added sewing as

well. The paper referred to goes on to say:—

"They now give a part of three afternoons each week to this work—time taken during the school hours.

"The work in sewing is especially interesting. The pupils keep notebooks of all their work. They write up their notes at the close of each lesson, and fasten in their notebooks the work they are doing, as far as they can. The work includes samples of fancy and plain patching, the various kinds of stitching, hemming, darning, etc.

"This spring (1913) the pupils are studying elementary agriculture with other subjects. Much of the work will be experimental. The testing of seeds, of soils, of milk for butter fat, etc."

If the work referred to above could be carried forward successfully in a one-room public school, why not do similar work in a church school? "How long halt ye between two opinions?"

### The Child's Best School

FOR the first eight or ten years of a child's life the field or garden is the best schoolroom, the mother the best teacher, nature the best lesson book.—"Education."

### Primary Reading

THE new manual "Primary Reading," by Katherine B. Hale, author of Readers One and Two, is a treasure of ways and means, a timesaver for the busy teacher, and an inspiration to every one who looks upon its pages. We are happy to say once more that this manual is now ready, at the modest price of 35 cents — 120 pages of almost everything a teacher could think of to put life into reading for beginners, and give them a start whose impetus will be felt for a lifetime. We can do no better than give the work of the "Third Day" as a sample of how well the natural, vivacious, and winning style of the author in the schoolroom is reflected throughout the manual. It is a sample, too, of the plan of work carried out from day to day. The manual is illustrated here and there as needed, but unfortunately we have none of the cuts at hand.

#### THIRD DAY

#### BLACKBOARD READING PERIODS

I can sit.  
I can stand.  
I can play ball.  
Little boy, play ball.  
Little girl, sit.

#### Presentation

(Use action device.) In our schoolroom we have comfortable new seats and desks. How well they are made for us! How we do enjoy them! The little boys and girls are all sitting up so well, each one erect, feet on the floor, hands on the desk.

The teacher turns to the board and writes, "I can sit." As she sits down, she silently beckons Mary to her, and whispers to her what she has written. She then asks Mary to do what the sentence says she can do. Then Mary may tell the class what the sentence says. Other members of the class may perform the act, and read the sentence. Next the teacher will quickly erase the sentence, rewrite, and have it read again. Do this again and again. Present the second sentence in similar manner. In teaching the remaining sentences, allow the children to show various

ways of playing ball, in each case reading the sentence. Use the children's names for variety.

#### Drill

1. *Sentences.*—Rewrite the sentences for the children to read. Erase, rewrite, and have all read repeatedly. Always have sentence read silently and the act performed before the sentence is read aloud.

Have the pupils open the reader to page 47, and notice the picture of a little boy, tell what he is doing, find the word *boy* upon this page, count the number of times they can find it; then turn to page 50, and find the word *girl* upon this page, where the little girl stands reaching up her chubby hands.

2. *Word Drill.*—Teach the words *boy* and *girl*, giving both script and print.

a. Have these words found in the sentences upon the board, and let the children underline them with colored crayon. The teacher writes the words *boy* and *girl* upon the board opposite the children's names; as, 1. Mary, girl. 2. Leland, boy. 3. Fred, boy. 4. Nora, girl — the children reading the list in concert.

b. A pointer is given to a child, and as the teacher calls the name of a pupil, the child holding the pointer may quickly indicate whether a boy or a girl is named by silently pointing to a sentence in which occurs the word *boy* if a boy is called, or *girl* if a girl is named. The child named may stand and read the sentence indicated, first performing the action, and then reading.

#### SEAT WORK

##### Object Cards

A very helpful device for teaching the nouns of the sight list is the use of the object cards. On one side of a little card 2 x 2½ inches is pasted or hectographed a picture of the object, and upon the reverse side is written the name.

1. The children are told to put the card upon the desk, picture side up. The direction is given, "Find the boy," at which every child points to the picture of the boy. The teacher then says, "Show me the word *boy*." At this direction, the children reverse the cards upon their desks, *word* side up, and directions are repeated, each child turning his card to verify.

2. Lay cards upon the desk, picture side down, for the children to place in given order. Each child may then read the words to himself, turning the card every time to be sure he has said the correct word.

## Small Sight Word Cards

3. Prepare small cards,  $\frac{3}{4} \times 1\frac{1}{2}$  inches, in four forms of the word; that is, Boy, boy, (script) Boy, boy. Ask the children to match these to the object cards. Thus he masters the four forms of the words.

## PHONICS PERIOD

## Presentation of S

1. Present the letter in both script and print upon phonogram presentation card, the teacher sounding the phonogram for the class.

2. Have the class sound s several times in concert.

3. Have individuals come forward and point to the phonogram, giving the sound.

4. Call for familiar words beginning with the sound of s.

5. Place the following list upon the board, and call upon the children to point out all letters that speak with this hissing sound: s-it, s-ee, s-tand, s-ing.

6. Use action device, as oral blend is presented in such sentences as these:—

1. All the children may s-t-and.

2. All may s-it.

3. S-ee the s-now!

4. S-ing f-or m-e.

5. S-ing s-o s-oftly that I can s-carce-ly hear.

6. S-usie may come to me.

7. Let pupils answer these questions:—

Do the birds s-ing s-weety?

Do the winds s-igh s-oftly?

Do you like to s-ing?

Do you s-ee the s-now?

Did you ever s-l-ide downhill on a s-led?

Did you ever s-it on a s-led?

Did you ever s-p-ade in a garden?

Did you ever play with s-p-oo-l-s?

Did you ever s-ing a s-ong to baby?

Did you ever s-ee a s-p-i-d-er s-p-in his web?

## SEAT WORK

1. With colored crayon, write upon a sheet of paper and place upon each child's desk the new phonogram. Provide him with a tray of flat seeds or kindergarten lentils, with which he may outline the path of the crayon. Use script greatly magnified, and be careful to provide a script copy similar to the style used in Reader One.

2. Provide script copy for tracing at the blackboard, and encourage the children to trace very carefully, always following the "track" made by the teacher's copy.

## Study the Wild Birds

To form a Junior Audubon class for bird study, a teacher should explain to the pupils of her grade (and others if desired) that their object will be to learn all they can about the wild birds, and that every one who becomes a member will be expected to be kind to the birds and protect them. Every member will be required to pay a fee of ten cents each year. When ten or more have paid their fees, the teacher will send their money to the National Association of Audubon Societies, 1974 Broadway, New York City, and give the name of the Audubon class and her own name and address. The association will then forward to the teacher for each member whose fee has been paid, the beautiful Audubon button, and a set of ten colored pictures, together with the outline drawings and descriptive leaflets on these birds:—

Brown thrasher	Robin
Nuthatch	Bobolink
Bluebird	Goldfinch
Downy woodpecker	Song sparrow
Baltimore oriole	Green heron

The teacher will also receive, free of cost, for one year, the splendid magazine *Bird-Love*, which contains many valuable suggestions for teachers. It is expected that the teacher will give at least one lesson a month on the subject of birds, for which purpose she will find the leaflets of great value.

COLORING OUTLINES.—The children, using crayons or water color paint, may place the natural colors of the birds upon the outline drawings provided, using the colored plates for comparison. This is one of the best ways to fasten in the memory the appearance of the birds, and so learn to recognize them quickly in the field. Many teachers have utilized this exercise for the regular drawing hour.





- (d) Division of decimals simplified
- (e) Use of equation when helpful
- (f) Compound numbers abbreviated and simplified
- (g) Common fraction less emphasized, since giving place to decimal

### General Questions

1. What evils are apt to result from formal memorizing of rules or analyses?
2. Show that the "pupil's aim" might not be identical with the "teacher's aim." Which would be broader?
3. Show that the step "Preparation" is based upon the doctrine of "apperception."
4. How would the reviews suggested in Step I compare with the old plan of mere repetition when the subject or term is finished?
5. Why is *related* knowledge of more value than *unrelated* facts?
6. How may the teaching of arithmetic have a moral value?
7. State the importance of care in selecting a textbook.

### Normal Notes

FROM E. B. D.

On the morning of September 9, many bright faces appeared in each of the four rooms of our training school at Walla Walla. When they were all counted, there were one hundred and two of them. Eight new ones have been added since, making the number one hundred and ten.

The seventh and eighth grades of the training school, formerly located in the college building, have been moved to a larger room over the college store. The room they now occupy was used formerly for the seventh- and eighth-grade sloyd room. The sloyd room has been moved to, and combined with, the college carpenter shop. Their sloyd work will be under the direction of the college carpenter, Mr. Amundson.

Prof. J. D. Koch is directing the work of penmanship in the grades.

The seventh- and eighth-grade girls take their work in sewing in the regular dressmaking department, with Miss Etta Alsberge.

The music work in the grades is under the direction of Mrs. Grace Wood-Reith, director of the college music department.

Missionary societies have been organized in each room of the training school.

The student teachers will devote a part of each weekly conference period to the study of the teachers' reading course work as outlined in CHRISTIAN EDUCATION.

FROM K. B. H.

We have ten students in our new first-year normal class. There are six of our last-year students back, and these, with four others who came in from the field, will constitute our normal graduating class, if all goes well.

Our enrollment in the training department is forty—twenty-two in the grammar room and eighteen in the primary. We have a very nice beginners' class. Every grade is represented, and we think we have a very interesting school indeed.

Dee Toy, who was with us last year in the seventh grade, is back for eighth-grade work. He is now in full sympathy with our faith, and plans on missionary work in China when he is prepared for such work.

Two little Chinese girls are with us—one from Honolulu, the other from China. We have also two Portuguese pupils from Honolulu, and one boy from the Philippines—a Catholic. We have also a little Italian Catholic who comes to us from her own home up here on Howell Mountain.

FROM M. P. R.

Our training school has enrolled 122, and the work is going smoothly.

We have nine full normal students, 7 of whom have had the prerequisite academic course, and 4 of whom will be graduated this year. Besides these, 6 others are taking part work.

We have rearranged the grades and numbered them so they correspond with those of other schools. In order to do this we have grades 1, 2, 3, 4, 5, 6, 7B, 7A, 8, for this year. We have planned it so that by the end of this year we shall have it nearly straight, and one more year will make it just plain eight grades. This has met the hearty approval of every person that I have heard express an opinion,—of pupil, parent, board, faculty, critic teachers, local and union secretary,—and I trust of the General Department.

We have moved the woodworking benches into the old broom shop, and shall begin woodwork for seventh- and eighth-grade boys tomorrow. They are very eager to begin, and I think they will do some good work.

# HOME EDUCATION

Conducted by Mrs. C. C. Lewis, Takoma Park, D. C.

## Choosing Associates for Children

MRS. E. G. WHITE

PARENTS should remember that association with those of lax morals and coarseness of character, will have a detrimental influence upon the youth. If they fail to choose proper society for their children, if they allow them to associate with youth of questionable morals, they place them, or permit them to place themselves, in a school where lessons of depravity are taught and practiced. They

may feel that their children are strong enough to withstand temptation; but how can they be sure of this? It is far easier to yield to evil influences than to resist them. Ere they are aware of it, their children may become imbued with the spirit of their associates, and may be degraded or ruined.

Parents, guard the principles and habits of your children as the apple of the eye.

## Sister

LOIS BALDWIN

UNTIL a girl has reached the time in life when she takes up duties in a home of her own, God has given her no greater privilege than that of being a sister. Only she who has had this privilege can realize how much of life's sweetest joy is missed by that girl who must go through life the "only child."

With this blessing, however, comes grave responsibility, for the duties of a sister are many and varied; yet they are sweet and sacred, and begin early in life.

When a little girl has an older brother, there is, perhaps, no one who teases her so much as he, and sometimes she almost thinks he is just horrid. Of course he never leaves her in this state of mind, but soon has her laughing and ready to do anything for him.

There is no one who can put up

swings and make shelves in her doll cupboard as well as he. And isn't he just lovely when he helps her over the deepest snow on the way to school, and rubs her cold hands till they are warm? How could she ever do without him even though he does make her think he is going to drop her doll's hat down the well?

She is so happy when she has learned to sew, and can sew a button on brother's coat, or wrap up his finger when he cuts it, just as mother does.

When something troubles her at school, of course she runs to him, and he can always tell her just what to do; and when her little heart aches over some accident or mistake, he can always cheer her up and help her forget it.

But these days are fleeting, and soon are gone. As we find brother

and sister growing older, we see them much together. He has taught her to skate, to swim, and to ride horseback; and early spring finds them hunting Johnny-jump-ups. She is as happy now when he tells her that the mocking bird's eggs have hatched as she was a few years ago when he helped her up on a limb in the orchard to see some tiny blue eggs in a nest.

She has learned to play the piano, and how she enjoys surprising her brother some evening with a new piece that he has never heard her practicing. She is never too busy to try over some new music that he has brought home, or to accompany him while he practices a song. The dishes to be washed or the new dress she is making can wait a few minutes; but brother is not in the house very much, and she must do her part in making it such a pleasant place that he will wish to spend all his spare moments there.

When he comes home for luncheon or dinner, he always finds her dressed in a clean, neat little frock, and with her hair combed, perhaps the way he likes it best. She is always so modest and cheerful that he can never be impolite to her, and he wishes that all the girls he knows were nice like sister.

Of course she never makes home unpleasant by scolding, for no true lady scolds. She knows how to run over the hills with him; she knows how to play as well as she knows how to mend her brother's coat and rearrange his room and clean and press his ties, but she does not know how to be rude or coarse.

As is common to boys, brother's temptations are strong; the evils that surround him are many and

luring, but he thinks of that sweet sister; for her sake he cannot yield, and after all, the evenings at home are so pleasant.

Ah, yes! he has learned to love the beautiful and refined, the pure and innocent; and as he turns from the glare and gayety of down town to spend his evening at home, he feels a sense of repulsion for that which at the moment was so enticing. The social evenings spent in entertaining their friends are always occasions of innocent pleasure and intellectual culture, for by counsel with mother his sister never failed to have the entertainment for the evening planned well.

At school and in company she meets many persons, but by her brother, who knows men as only men can, she is shielded from forming unwise friendships. She counsels often with him, and takes sweetly his advice, even though she may have thought the young man worthy of acquaintance. After all, there is no company that she enjoys more than that of her brother; and even though he still teases, in her heart she rather enjoys his jokes, and life would seem so incomplete without them.

The enjoyment of this companionship is mutual. Even though another boy's sister has entered his life, no social gathering is so charming and no evening so pleasant if his own sister is not present. All his life he thanks her, his ideal, with a heart full of love, for the influence she has had on his life, for the noble passions her sweet presence has ever kept uppermost in his breast, and for his sweet wife and happy home of which she has helped to make him worthy.

*(Concluded next month)*

## Starting Home School Work

BESSIE J. RICE

THE actual home school work was started in our conference by talking of it at camp meeting and in the few churches I visited. Some mothers were interested, and wanted to try. I wrote to them, encouraging them to do so, then outlined lessons — no, wrote “model” lessons for them, until I thought they would get an idea of how to teach a subject so it would appeal to a child, be easy, and be interesting. Then I carbon-copied those articles on Primary Reading and Bible Nature, for those who did not have back numbers of CHRISTIAN EDUCATION, and did the same with the State outlines for primary arithmetic, geography, etc.

Three women undertook the work last fall. One gave it up because of failing health. Another is *very, very* busy, having most of the burdens that should be borne by two, fall on her shoulders. She has taught her little girl to read until she reads anything almost at sight,— Bible, newspaper, etc.,— and she is not more than seven, I think. The other is Mrs. A. She has a large farmhouse, and not only keeps it in order, but does the other things a farmer’s wife has to do, has no help, and last winter had sick ones to care for.

[This mother has carried on her work successfully for three years. Next month we will give her own story of how she did it.— ED.]

“THE home should be to the children the most attractive place in the world, and the mother’s presence should be its greatest charm.”

## Nature Month by Month

### NOVEMBER

#### First Week

“OH!” said the little cloud, “it is getting cold. I’m afraid I’ll freeze.” Then the north wind blew the little clouds together so that instead of falling in sparkling raindrops, they tumbled down to the earth beautiful, fleecy flakes of snow.

This is a good time to study James Russell Lowell’s poem “The First Snow Fall.” Here is the first stanza:—

“The snow had begun in the gloaming,  
And, busily, all the night  
Had been heaping field and highway  
With a silence deep and white.”

Some of the children can memorize the whole, others only part.

Why does the poet say, “The stiff rails softened to swan’s down”? What time of day is the “gloaming”?

Study the meaning of the hard words, and explain the figures of speech. It is worth while to create a taste for beautiful poetry. Read parts of “Snow-Bound.” The older children will greatly enjoy parts of “Hiawatha.” Longfellow’s description of the winter, when “thick was the fur of the foxes,” will be full of interest. The work on these different poems will furnish work enough of this kind for two weeks.

#### Second Week

Study with a small magnifying glass the snow crystals, and adapt the study to the age of your children. Where does the rain come from? What are snow, hail, and icicles?

Of what use is the snow? Let the children make a sewing card of different forms of snow crystals.

Fill a small bottle with water and place it out of doors.

What has happened to the water? What did that do to the bottle? Why?

What is the matter with the kitchen window this morning? Willie says he cannot see through it. Esther says she can see better through the parlor window. Why the difference?

The woods are bare and brown, and we are glad to have the pretty snowflakes cover their bare branches. In some parts of the country the birds have nearly all gone. Why have they gone away? Why do the flowers die?

"Except a corn of wheat fall into the ground and die, it abideth alone," said Jesus. Tell the children how the seed lies in the ground all winter, and how in the spring it bursts the brown coat, sends forth its branches, and soon there are many blossoms where there was only one.

Tell the story of how Jesus cast himself into the furrow of the world's need, that there might be many beautiful lives instead of one only.

#### Third Week

Tell the story of the Pilgrim Fathers. Why they left England. The king was cruel, and would not let the people worship God as they

thought best. Why they went to Holland. There they were treated better, but they needed more room, and they decided to sail across the Atlantic to the new country discovered by Columbus.

The story of the Pilgrims, their loyalty to God and his service, is good for our children. Many pleasant hours can be spent in studying the experiences of these people. Let the children personate different characters, and different rooms or parts of the room represent England, Holland, the Atlantic Ocean, and America. Let fa-



PUMPKINS

ther, mother, brothers, sisters, and a few friends, if desired, participate. The boys will enjoy playing Indian. A pointer will serve the English men for guns, and two little girls, with big white kerchiefs around their shoulders and books for Bibles, will look quite like Pilgrims.

One morning they found a new baby in the company, and on look-

ing around for a name, they decided to call him Oceanus, because he was born on the ocean.

When they reach the shores of New England, a box might represent Plymouth Rock. As the Englishmen step on shore, the Indian comes to greet the newcomers. He tells them how to plant corn, and hunt the deer.

Indian says: "Come with me into the woods. I will show you how to make a whistle from a stick. When you blow on it, it sounds like the fawn calling. Then the old deer will come, and you can get it."

#### Fourth Week

Tell of some of the hardships of that first year. The famine, the sickness, then finally the spring comes, and the few that are left go forth to the fields to plant the crops.

Play you have fields of golden corn and yellow pumpkins. The children can draw pumpkins and color or sew them. Cut berries and grapes from catalogues, and nuts and such other fruits as are suitable. They can make Thanksgiving booklets for children less fortunate than themselves. Pictures of birds, deer, or Indians would be appropriate for such a book.

We cannot help wondering just what they had to eat over two hundred years ago:—

"Beans, pumpkins, rye, and Indian corn  
They raised where they had cleared the  
ground;

Berries and grapes and many herbs,  
In fields and forests wild they found."

"The Indians taught them how to roast  
Shellfish and crabs on heated stones,  
To bake their beans in earthen pots,  
With fire of sticks and blazing cones."

"November is here.

The weather is drear,

But gay seem all things that are living;

For every one knows

That, hard as he blows,

He's certain to bring us Thanksgiving."

Children in this peaceful land have greater reasons than ever to be thankful to God for protection, home, and friends. Think of the homes in Mexico, and in France, Belgium, and many other European countries, that are ruined forever, fathers and brothers gone never to return.

#### The Home a School

IN an old copy of the *Ladies' Home Journal* I found a very interesting article, "by a mother who decided to live with her children, instead of letting them board with her and live at school." I wish there were more mothers who "believe the best education is a progressive home life." She says:

My children have never been to school. The boy is thirteen, the girls eleven and five. We are often questioned about our "educational experiment." It cannot really be called an "experiment." Indeed there is nothing to explain. We have simply lived with our children, instead of letting them board with us and live at school. We believe that the best education is a natural, progressive, home life. We are tied down to no particular theory. Children came as the crowning delight of life, and we were not inclined to give to the school-teacher the joy of watching and directing the growth of their minds and bodies.

The boy was born in a city, but in two years and a half he outgrew the possibilities of a city yard. It became necessary for me to devote all my time to him, in order that he might secure the necessary outdoor life, or to turn him over to a nurse; or else we must move to the country, where he could have unrestrained freedom without physical or moral danger. We chose the latter course, and bought a farm ten miles out of the city—a farm of many acres, including woods and a brook—for the price of a city lot.

Of course the children — for there was now a girl — were delighted. Everything was wonderful: the man going to milk with a "coal scuttle;" the old white horse which even a three-year-old might safely ride; the chickens and the dogs, and, best of all, the woods.

If parents really could get hold of the joy of living *with* their children instead of living *for* them, how much happier both parents and children would be! The father toils early and late to provide food and shelter, and the mother spends every waking moment cooking and sewing. Thus most of the strength of both parents goes to maintain the physical nature.

While it is true the physical development comes first, the mental and spiritual must not be forgotten. Too much **cannot** be said of the value of the everyday life in the home. The ordinary work, the walks in the fields, the birds in the woods, their plumage, their song, their time of migrating, all furnish material for the school in the home.

Will the parents who read these lines, and who are trying to live *with* their children, tell us some of the pleasures and benefits of the school in the home? One reason so few parents have learned this joy, is because they think it is too difficult, or that they do not have time or equipment. The writer already referred to says on this point: —

Perhaps some may think that one must be rich to carry out these ideas. Not at all. We are far from rich. True, the very poor cannot live at home with their children, but most of us can do much more than we do. We voluntarily send the children away from us to learn in a crowd what they could more readily learn at home. We voluntarily weaken the bond which living and learning and working together would make so strong be-

tween parents and children. We sacrifice what should be most precious to us for the sake of a little leisure to be spent — how? If we should be frank with ourselves, I believe many of us would have to confess that we simply prefer to give our time to something else rather than to our children.

### Chats With My Correspondents

Mrs. F., Tennessee.— "Are all the letters in the alphabet phonograms? Do you have certain ones at the beginning, and drill on them for a certain period of time? Do you teach all phonograms by using objects that make the sounds as shown in the September number of CHRISTIAN EDUCATION? Do you show the child how to mark words to give different sounds? This is the only part of the whole course that I dread so much. If you can help me any, I shall appreciate it very much."

Yes, I can help you, and I shall be delighted to do so. Let the whole subject of phonograms alone until you come to it regularly in your lessons. The subject of phonograms is not taken up until you reach the fifth lesson. You are now studying your first lesson, while waiting for some of your books. And here you are worrying yourself nervous over phonograms because you have read something about them in the September number of CHRISTIAN EDUCATION. Dismiss the whole subject from your mind until you get to it. What is that old proverb about not crossing the bridge until you reach it? It is a good one, and especially so in your case.

After all, I shall try to answer your questions, because that may help to settle your mind so that you will have nothing more to worry about. All the letters in the alphabet are phonograms, and in addition certain combinations of letters are phonograms; also short words. These words become so familiar as to be used as phonograms, and are called "word phonograms." The definition of phonograms as given by Webster's Dictionary is "a character or symbol used to represent a word, syllable, or single speech sound." So you see a phonogram may be a letter, a syllable, or a word. That is enough for the present. Do not worry about phonograms any more. Settle down to your regular study of the lessons until the time comes for phonograms to be introduced naturally. All will be made plain in due time.



## Educational Notes

EVERY Roman Catholic Church in Washington, D. C., supports a parochial school or an academy.

All the members of the Maplewood faculty have attended either Union or Battle Creek College.

Five days after opening, San Fernando Academy had an enrollment of 115, a larger attendance than for several years.

Broadview Swedish Seminary opened with 30 students as compared with 17 last year. By the end of eight days this number had increased to 41, most of them well advanced in their studies.

The Review and Herald baseball ground is growing up to weeds. The boys are too busy now with industrial problems to patronize it. Most of the presses are running double time, and some for twenty-four hours a day.

Meadowglade Academy had an opening enrollment of ninety in grades seven to twelve, with a larger number in the homes than last year. The new principal is Prof. F. W. Field, one of our old classmates in Battle Creek College. He writes, "We like the place and the people, and expect to have a good school year."

The old students of Emmanuel Missionary College have returned with more loyalty and enthusiasm than ever before, so says the president. They are still enthusiastic over "rolling away the reproach" of debt from the institution. The student effort alone thus far has brought in over \$1,000 to apply on the debt. Many of them are showing a remarkable spirit of self-sacrifice, and the new students are catching the spirit.

Pacific Union College has a good showing in advanced classes this year. There are fifty-six taking chemistry, forty-two of whom are in the elementary class and fourteen in the advanced. There are about fifteen in the college biology class, the college physiology not quite so large, and about half a dozen young men taking advanced physics. All the history and Bible classes are represented this year, and all language work with two years each, except Hebrew. There is a combination third and fourth year Spanish class.

Farmers' Bulletin 606, just issued, is a pamphlet of eighteen pages, "intended for the use of teachers in rural schools." It is entitled "Collection and Preservation of Insects and Other Material for Use in the Study of Agriculture." It is well illustrated, and gives simple, inexpensive devices for collecting and mounting for class use. Methods of collecting plant material for the same purpose are described in Farmers' Bulletin 586. Both may be had on application to the U. S. Department of Agriculture, Washington, D. C.

James M. Greenwood, noted lecturer and author on educational subjects, died suddenly on August 1, in the Kansas City Library, while seated in his chair working at a desk. Mr. Greenwood was superintendent of the Kansas City schools for forty years, had been president of the National Education Association, and is said to have delivered more than a thousand lectures before educational gatherings and teachers' institutes during the last thirty years. He took active part in the St. Paul meeting of the N. E. A. last July, following which he gave lectures at an Oklahoma institute, and had resumed his work at the library, where he passed away in the harness at the ripe age of seventy-seven years.

### "Plant and Animal Children"

In a delightfully simple and vivacious style the author has succeeded well in bringing out the scientific facts about how common plants and animals grow,—where the seeds come from, how the life of the new plant or animal starts, their habits of life, how they propagate themselves, how plants and animals become sick, etc.—all without once using a technical term. Among the plants are found the apple, the oak, the grasses, thread plants, bacteria, leaf-like plants, mosses, ferns, pines, and flowering plants. Among the animals are the smallest water life, worms, crawfishes, grasshoppers, butterflies, mussels, fish, frogs, birds, and rabbits. The last chapter contains lessons for boys and girls from plant and animal life. A very useful book for reading aloud to children for telling back or to supply material for story-telling, and for supplementary work in nature study adapted to grades five to eight. By Ellen Torelle, M. A. D. C. Heath & Co. Pages, 230. Price, 50 cents.

# Christian Education

W. E. HOWELL - - - - - Editor  
 J. L. SHAW }  
 FREDERICK GRIGGS } - - Associate Editors

Takoma Park, Washington, D. C., November, 1914

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 Single Copy, 10 cents  
 Five subscriptions, one order, one address, \$3.00  
 No subscription accepted for less than half-year

Published monthly by  
 REVIEW AND HERALD PUB. ASSN.,  
 WASHINGTON, D. C.

Entered as second-class matter, September 10, 1909, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

## "Creed and Curriculum"

THE theme of this book, just off the press, is the question, "Can the essentials of religious faith and practice be taught in the public schools of the United States?" The author, Mr. O'Donnell, editor of "Educational Foundations," in his statement of the problem, says: "The best and most authoritative definitions of education absolutely compel the directing of the child's spiritual nature. We do not 'educate' children unless we prepare their minds for the comprehension of religious truth."

After discussing the utterances of eminent thinkers on the subject, and sketching the status of the question in other lands, in primitive times and in pre-Christian nations, he says of the Great Teacher, "In Christ's emphasis on spiritual union with God as the prime factor in the development of the individual we have our authority for claiming religion as an essential in education."

In the concluding chapter, the prevailing opinion of those best acquainted with the situation is summed up thus: "Definite religious instruction in the public schools is eminently desirable, but practically impossible." Not content to leave it here, the author suggests a series of textbooks embodying "belief in an unseen God as a fact in human history, rational grounds for the acceptance of a belief in God, and personal obligations and social benefits arising from this belief."

The book is valuable for the material it contains, and for putting the busy reader in touch with various viewpoints on this live, current question.

Eaton and Mains, New York. Pages, 119. Price, 70 cents.

## Read This

### Manuals for Teachers

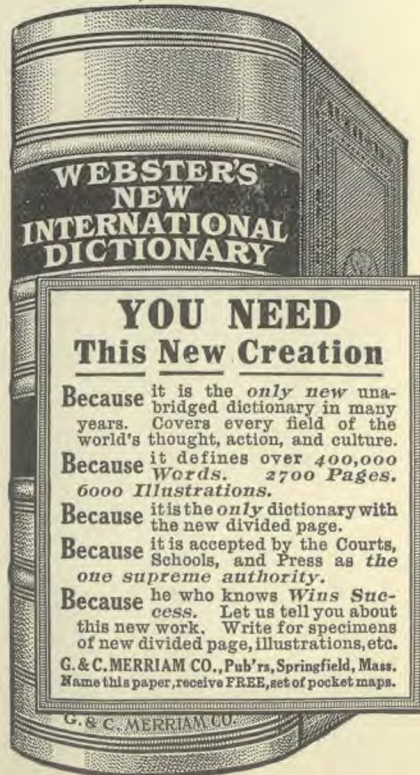
The following long-looked-for manuals for the help of both parents and teachers are now ready:—

"Cardboard Construction," by Grace O'Neil Robison, normal teacher Pacific Union College, 50 cents.

"Primary Reading Manual," by Miss Hale, author of Educational Readers, 35 cents.

"Bible Lessons Manual," by Mrs. McKibbin, author of Bible Lessons, 30 cents.

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