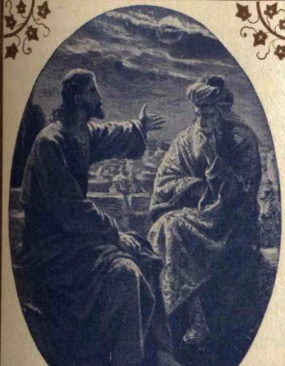


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November, 1903

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things, endureth all things. Love never faileth; but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face; now I know in part; but then shall I know even as also I have been known. But now abideth faith, hope, love, these three; and the greatest of these is love."

THE ADVOCATE

of CHRISTIAN EDUCATION

VOL. V

BERRIEN SPRINGS, MICH., NOVEMBER, 1903

NO. 11

A Journal of Christian Education

PUBLISHED MONTHLY BY

The Educational Department of the General Conference

BERRIEN SPRINGS, MICHIGAN

Entered at postoffice at Berrien Springs, Mich., as second-class matter

EDITORS:—E. A. SUTHERLAND, M. BESSIE DE GRAW

If you're told to do a thing,
And mean to do it really,
Never let it be by halves:
Do it fully, freely!

Do not make a poor excuse,
Waiting, weak, unsteady;
All obedience worth the name
Must be prompt and ready.

—Phoebe Cary.

The History of Industrial Schools

BY E. A. SUTHERLAND

A glance at the history of the world shows that there have been stated periods when the subject of industrial training has been brought prominently before the world by influential educators.

It is a familiar fact that manual training began in the Eden school. It is also well known to the readers of the *ADVOCATE* that the Schools of the Prophets, founded by Samuel, stood for this phase of education.

While the Schools of the Prophets were yet in existence, Greek education reached its height, and stood as the representative of a system of education diametrically opposed to that committed to the children of Israel. "Learn by doing," seems to have been the principle which the spirit of God endeavored ever to impress upon his people. *Learn but do not*, is the spirit of Greek education. This form of education has always been most fascinating. Its adher-

ents have been numerous. It leads for a time to a high state of mental culture, but the ultimate result has always been both moral and intellectual darkness. That long period known as the Dark Ages was the direct result of following Greek methods.

A REVIVAL

Industrial education was revived in the early days of our own national history. Horace Mann was called of God to champion that education which co-ordinates physical, intellectual, and spiritual training. The experiences of this educator in connection with Antioch College reveal the position which manual training assumed in his mind. But since that school is familiar to you, it will be passed with the mere mention.

I want to call your attention to another school, founded at about the same time, whose history illustrates the struggle for supremacy on the part of manual training institutions. About the year 1833 (you will note the date) at the Holston Annual Conference of the Methodist Episcopal Church, the people were impressed with the need of a first class College, which they proposed to establish either in Virginia or in Tennessee. The reading of the following description of the educational work of this Conference reminds one of educational movements in our own ranks during the past few years.

In the fall of 1835 it was resolved "To establish somewhere in Southwestern Virginia what was then called a manual-labor College, an institution of learning, in which the pupils were to be trained to labor

as well as to think. This manual labor feature was a very prominent one in the enterprise as it was first brought before the public. After careful deliberation it was decided to locate the institution in a beautiful valley nine miles east of Abingdon. This valley is watered by a tributary of the Holston, and is noted for its beauty and fertility. The hand of Providence seemed to have been in the location of the institution."

All this sounds familiar. The record continues: "A farm containing about six hundred acres of highly productive land was purchased and paid for out of the funds first raised. It was at first intended that this farm should be cultivated by student labor, for which a compensation was to be allowed, which would assist in paying the student's expenses. This farm, though not long cultivated according to the original plan, became subsequently a most valuable appendage, not only furnishing in its productions the means of boarding students at a low rate, but enabling the authorities to keep at a distance any population that would be hurtful."

Note the principles enunciated in the foregoing paragraph.

"The heavy forests were unbroken, and the fields were overgrown with briars and thickets, while the inclosures and buildings were in a state of general dilapidation. These conditions all favored an easy purchase of the land.

"Plans were drawn for a commodious boarding house and for the main College building. The first was well planned, and admirably built, meeting well the main purpose for which it was designed; it contained, in addition to the large dining hall, kitchen, store-rooms and steward's apartments, a large public studying hall, and some dormitories.

"The school was opened April 13, 1833, and one hundred students were enrolled the first year under the presidency of Rev. Charles Collins."

DIFFICULT PROBLEMS

"The students were divided into small

companies of eight or ten each, and each company placed under the supervision of one of the older students. These companies were taken at 2:00 o'clock each afternoon out upon the farm to work for two or three hours. They were allowed from three cents to five cents per hour, according to their skill and industry, as estimated by their leaders.

"The impracticability of this manual labor system soon became apparent. The farm work could not be done successfully in this way. A hundred hands were to be employed by the superintendent for two or three hours; the most of these had never been taught to work, and they often did more harm than good. Implements and work stock had to be provided, these to lie idle three-fourths of every day, and often the field would scarcely be reached before the bell would summon them to return, and that too often at a time when the care of the crops required immediate and prolonged attention. It was soon discovered that a full corps of regular hands had to be employed in addition to the students, but the students had to be paid for their labor, for the subscribers and patrons had been led to expect that in this way a student could meet the greater part of his expenses. Board and tuition had to be put at scarcely more than a nominal fee. Board was \$1.25 per week, and tuition \$10.00 per session of five months. Debts began to accumulate. The fact became apparent that manual labor institutions must be well endowed to insure their success. This system was persisted in for eight or ten years, changing gradually into a voluntary instead of a compulsory system."

These difficulties must be met in all industrial institutions. How to combine mental and physical work has been a great question, and is one which is today being solved. When the institution just referred to, which is still known as Emory and Henry College, was established, manual training was not at all popular, and the effort to break away from classical education was considered almost fanatical. Is it any wonder, therefore, that this college

had many struggles? The principle, however, was right, and the history of the institution stands as a monument of what may be accomplished.

Concerning the value of manual training, the records say, "The system was by no means devoid of advantage. It broke the monotony of ordinary student life; it promoted health and buoyancy of spirit; in the hours of field and forest labor there was found not only relief from study, but such a variety of incident that the students of those days found more means of solid enjoyment than any others have since."

Concerning board in this institution we read, "All students, except day students, boarded in a common hall, where, by practicing economy, and with the help of the farm, a variable surplus was realized each year, which was applied to making improvements. Since the war the club system has been adopted largely. Now the boarding department yields the College no revenue." How nearly might this wording be used to describe the present method of boarding students in Emmanuel Missionary College.

DAILY PROGRAM

The daily program in this industrial school ran as follows: "The morning bell aroused them from slumbers at 5:00 a. m. The more diligent rose at once, kindled their fires, dressed, and set their rooms in order. At half past five the bell summoned to morning prayers in the chapel. After roll call, reading the Scriptures and prayer, a large number passed directly to the lecture rooms, well warmed and lighted. Two series of recitations of thirty minutes each passed before the bell for breakfast rang at 7:00. At 8:00 a. m. half hour recitations were resumed, which continued until 1:00, the time for dinner. At 2 p. m., in the days of manual labor, the companies went to work until 4. When the labor feature was dispensed with, the time from 2 p. m. to 4 p. m. was given to study in private rooms. Then duty began on the huge trunks of trees which teamsters and oxen had dragged in, and which the students

cut and carried to their rooms. From the supper table, at 5 p. m., they passed again to the chapel for evening prayer, at which singing was substituted for reading the Scriptures. Then followed the evening walks and recreations until 7 p. m., and then studying until 9 p. m., when the bell rang for retiring."

Those who are today attempting to solve the problem of industrial training, will be glad to read further extracts concerning Emory and Henry College. A reaction followed the period in which this institution was established, but it is encouraging to know that there has been a revival in modern days of the manual training idea, led by such institutions as Hampton Institute, the Tuskegee Normal, and others. It is our privilege thoroughly to develop the manual training idea, not as a secondary education, but as an auxiliary to spiritual and mental training.

An Ancient Industrial School

BY WM. COVERT

About twenty-eight centuries ago there was an important school of the prophets in a place called Gilgal. The word Gilgal signifies a wheel or a circle. The name was first applied to the place where Israel camped the night after they crossed the Jordan, but centuries later the name Gilgal was given to several other localities. The most ancient Gilgal was included in the territory assigned to the tribe of Benjamin in the allotment made by Joshua. But Gilgal where the school of the prophets flourished was probably in the hill country of Ephraim. It certainly was not on the old site in the immediate vicinity of Jericho, for there was a school of the prophets at Jericho, which was contemporary with the one at Gilgal. Another reason why it could not have been the ancient Gilgal is found in the fact that the prophets went down from the school to Bethel, and Bethel was three thousand feet above the plain at Jericho. This school was of high altitude.

This place of learning, during the most interesting period of its history, was fa-

vored with the personal labors of two of the greatest prophets of the Lord, Elijah and Elisha. Elijah was a descendant of some fugitive Ephraimites who settled in Gilead after the sad defeat of the Ephraimites by Jephthah. This defeat, with some interesting incidents of this unhappy warfare, is recorded in the twelfth chapter of the book of Judges.

Elijah, though a mighty man of God, was neither of royal nor of priestly line. Indeed, he could scarcely claim a definite tribal relation with Israel, yet his prayers availed in stopping the rainfall from heaven, and in calling such intense fire from above that even the water and the stones about his sacrificial altar were devoured by the sacred flames. His ministry was effective in overturning the pagan schools of Ahab and Jezebel, and in restoring the true method of education to Israel. To have the personal labor of such a man as Elijah at the times he visited Gilgal was a matter of no small account to that school.

It was from Gilgal that Elijah, attended by Elisha, started on his last tour of visiting the schools of the prophets before his translation to heaven. Gilgal must have been the school where the message of Elijah's translation to heaven was first made known to the sons of the prophets. It was at Gilgal that Elisha received much training for the work which he did as successor of Elijah as prophet and school man.

Some time after Elijah's ascension, Elisha returned and took up the work at Gilgal. In this school, during a time of great scarcity of provisions, one of the sons of the prophets gathered wild gourds and cooked them in a great pot which belonged to the school kitchen. These gourds proved to be poisonous food, but Elisha cast meal into the seething vessel, and in doing so, changed the qualities of the food to such an extent that it became a healthful article of food for the students.

It was at Gilgal that Elisha received a small offering of first fruits, and the food was multiplied by a miracle into a sufficient quantity to feed a hundred men, this prob-

ably being the number at that time belonging to the school.

After this event, the next statement we hear concerning the work at Gilgal is that the place was too strait for the best interest of the school, so the proposition to move it to Jordan prevailed, probably because too many people had located at the place. Elisha assisted in moving from Gilgal, and the Lord approved of his labor by working a miracle in causing an axe of iron that had sunk to the bottom to rise and float on the waters of the Jordan. This removal closed out the school at Gilgal, and it probably did good work in its new environments in the richer soil of the Jordan valley, for it was undoubtedly a school where students and faculty followed agricultural pursuits.

Wesley on Schools

"Oh, the dangers besetting a young boy away from home in a godless school," said John Wesley, for while at the Charterhouse School he gained in knowledge but lost in religion. In the beginning of 1772, Wesley drew up for himself a scheme of studies, telling his mother that he "had perfectly come over to her opinion that there are many truths it is not worth while to know," and for the knowledge of which time was ill spent when so many really important things remained undone.

As Methodism began to assume a more stable form, its adherents set about to build schools and churches and to organize their bands. The first school attempted was at Kingswood, where the people, poor and ignorant almost as the beasts that perish, were unprovided for. The poor colliers contributed out of their poverty twenty pounds. Whietfield contributed some eighty pounds more, and Wesley undertook the rest, becoming himself responsible for the payment of the debts."

Bond says, "Family religion and the instruction of the children was a most important duty in Wesley's eyes. In a tract

he published upon the subject, translated from the French, he asserts that 'the wickedness of children is generally owing to the fault and neglect of their parents. The souls of children ought to be fed as often as their bodies,' and Methodists are urged not to send their children 'to any of the large public schools (for they are nurseries of all manner of wickedness), but to a private school kept by some pious man who endeavors to instruct a select number of children in religion and learning.'"

My Reasons Why

BY MRS. C. H. MOLER

You have asked me why I have taken my child from the secular school and why I send him to a Christian school.

I will ask you, What are the purposes of the secular school? And what are the purposes of the Christian school? Is not the aim of the secular school to make of its pupils loyal citizens of the state, who can serve as officers of the public in time of peace, and who will fight for it in time of war?

In the secular school, in studying arithmetic the child is inspired with the idea of commercialism, of manufacturing, buying, selling, and trading. In studying history he is fired with an ambition to become a great statesman or warrior. And in the celebration of Memorial Day, Independence Day, etc., he is inspired with loyalty and love for the Stars and Stripes, and with an ambition to fight for its rights.

I do not say that the secular school methods are wrong. In accomplishing their purpose, to make loyal and useful citizens for the state, they are quite right.

But for my child I aim still higher. I desire that he shall receive a training for loyal and useful citizenship in the Kingdom of Heaven, and that he may become an "ambassador for Christ." For such a training he must go, not to the state, but to the church, whose purpose it is to teach these things. There he may learn to be true to the law of God, and there he may learn humility, patience, and love, all of

which are principles of the government of God.

And in the study of mathematics he may learn to become methodical in character as well as to build a house. In studying history he may learn God's ways of dealing with nations and with men. In studying geography, I do not wish him to become inspired with the idea of commercialism, nor with a desire to do in any way as the world does; but to become so well acquainted with the world, with its peoples and their customs and modes of living, their governments, and their religions, and with the different missions in the world, that he will be filled with a holy zeal to obey the command of his King, "Go ye into all the world and preach the gospel to every creature."

I desire him to become a true ambassador for Christ. An ambassador must be well acquainted with the principles, laws, and customs of the government which he represents.

Can he learn these things of the state? Would one country send her pupils to another country for training in the principles and laws of their home government? Would America send her citizens to Great Britain or Germany, asking those countries to teach them to be patriotic and loyal to their own government? No. She would be working against her own interests.

So in training my child to become an ambassador as well as a true and loyal citizen of God's country, I must send him where such things are taught,—not to the public school, but to the church school. There he will learn the *virtue* of truth and the *beauty* of holiness; and there he will receive an inspiration to bear the royal banner and to be a true soldier of the cross, yes, gladly to lay down his life for the work of his Master.

These are my reasons for taking my child from the public school and sending him to the church school.

"Earth's crammed with heaven,
And every common bush afire with God;
But only he who *sees* takes off his shoes."

EDUCATIONAL WORLD

Why Seek the Country?

The *Chicago Tribune*, in an editorial entitled, "What can Ceretti Do", gives a most impressive lesson on city life, and shows why the tide should be turned toward the country. The article reads:—

"There is a granite cutter by the name of Ceretti in Montpelier, Vt., who has been employing fourteen men in his place. Recently he was so rushed with orders that he went into his own shed and began helping out by sharpening the tools in use. His fourteen men are members of the granite cutters' union. Ceretti is not a member, having been refused admission because of some technicality. The blacksmiths' union claims the monopoly of tool sharpening, and so notified the fourteen men, who promptly struck because Ceretti, a non-union man, was working with them. Ceretti could not get any one else to sharpen the tools during the rush orders, and he could not discharge himself, so the fourteen men struck.

"Ceretti has still other troubles. He is a member of the Employers' Association. This association has joined the unions in an agreement not to employ nonunion men. Thus he is doubly estopped from working for himself. In either case he would antagonize one or the other. Of course, he might find an escape from his dilemma if he joined the granite cutters' union, but they will not have him. He cannot join the blacksmiths' union and thus get a chance to sharpen his own tools in his own shop, because he is not a blacksmith. He could not get a card from either union until he had served an apprenticeship of eighteen months.

"From his peculiar relationship to the unions of which he is not a member and the Employers' Association of which he is a member, Ceretti is not only estopped from working for others, but from working for himself. This is a reduction of labor not only to the absurd and the inconsistent, but to the indefensible. When it comes to a

point where a man cannot sharpen his own tools in his own shop, in other words, cannot work for himself, it is about time to call a halt. It is time for Ceretti to have his rights fixed by law. It is time for the unions to stop and consider whether such action does not weaken their own position in the estimation of the public."

Education as Basis of Missionary Work

Workers in foreign fields now acknowledge that missionary work, to be effective, must begin with the children.

"For the first time in the history of civilization," says the *Chicago Tribune*, "a university is planned as the basis of missionary work in a foreign country. The Yale Missionary Society, which started a small school in China three years ago, now states that the promoters feel that it is practically useless to try to make any sweeping impression on the natives of China unless they work upon the children. They have therefore decided to try to establish a university as the center of the mission work in China.

"According to the scheme they have just outlined, they wish to have it include seven departments, including a preparatory school for children of from four to six years' preparation, a normal school, theological, law, and medical departments, the academic course, and a school in literature and journalism. The Yale Missionary Society will endeavor during the coming year to develop the present school which is established in China, so that it will approach in scope the proposed university."

National Educational Parliament

The National Educational Association held its forty-second annual convention in Boston, the first week in July. President Eliot, of Harvard, took charge of the sessions. It is estimated that 20,000 persons attended the Convention, all of whom are directly or indirectly connected with the educational work of the country.

A lively discussion was precipitated on the question of "Religious Education."

Prof. George A. Coe, of Northwestern University, Evanston, Ill., led the discussion. He said:—

“The demand for improvement in religious education apparently assumes that the educational principles employed in the secular schools are capable of promoting religious natures also. This assumption should not be accepted without scrutiny. Religious education should be religious in point of process as well as of purpose. But modern education, though it originated within religion, has built up a set of at least apparently independent principles. Educational theory rests chiefly upon two ideas, the natural development of the child, and his social destination. The first determines the nature of the educational process; the second describes the end of the material.”

It is true that in the secular schools educational theory rests chiefly upon two ideas, one of which is the “social destiny” of the child. It is right that secular schools develop on this basis, but according to Dr. Harris’ argument (and he speaks wisely) it is useless to expect such schools to give a spiritual training. They cannot; it is outside their province. The frequent discussion of this subject shows that the time is here for the church to arise to its privilege and maintain Christian schools.

A St. Louis School Garden

The *Chicago Tribune* is authority for the following:—

“Under the direction of Miss Hirrel Stevens, a young woman scarcely out of her teens, seventy urchins from all parts of the city have just concluded a most successful season in operating a garden in a vacant city tract. Miss Stevens has taught the boys what she terms the “art of tickling the soil to make it laugh with growing crops;” and in addition to the practical knowledge gained, they have earned spending money by marketing their crops.

Miss Stevens has a thorough knowledge of agriculture and botany, and when the Civic Improvement League conceived the idea of teaching the boys of St. Louis some-

thing of the practical side of gardening, the officers selected Miss Stevens to take charge of the work.

Five acres of land were secured, and one-twenty-fourth of an acre was allotted to each young farmer. Each planted corn, tomatoes, beans, cucumbers, cabbage, peppers, lettuce, radishes, turnips, beets, and rutabagas, and a little bed of flowers.

When the crops were matured, the boys were permitted to sell their products. Some sold to their neighbors, and others had regular customers, who called and purchased direct from the miniature farms.

“I had my own model farm alongside others,” said Miss Stevens. “When a boy could not understand what I expected him to do, I sent him to my model farm to let him see what was required. Thus the boys had an example, and they endeavored to make their farms as perfect as the model.”

Rural Education in the South

At the twelfth annual Tuskegee Negro Conference, held at Tuskegee, Alabama, on February 18 and 19, Mr. Booker T. Washington, who presided, explaining the purpose of the organization, said:—

“From the first it has been the main work of this conference to confine itself to a simple and informal consideration of the methods and means of securing homes, the freeing of ourselves from debts, the saving of money, the encouragement of intelligent producers, the payment of taxes, the cultivation of habits of thrift, honesty, and virtue, the building of school-houses and churches, the securing of education and high Christian character and friendship between the races. While not forgetting other important interests of the race, we believe that these constitute the primary foundation upon which all races began their career of freedom and usefulness.

“‘Buy land,’ was the rallying cry at the conference,” says Mr. Lang. “Every speaker emphasized the importance of acquiring property; and Mr. Roscoe Conkling Bruce, head of the academy at Tuskegee, presented a report showing that, as a result of Mr.

Washington's labors, thousands of negroes in the South, who were living on rented land only a year ago, own their own farms today."

Long-Distance Education

Under this heading, *The Literary Digest* of August 25, quotes from President Harper concerning the value of education by correspondence. The University of Chicago offers an extensive course by correspondence, and as a result of years of experience, President Harper says, "The work done by correspondence is even better than that done in the class-room; students who come to us after a year of such work are better prepared than those who have taken it with us in the class-rooms."

The advantages and the disadvantages of education by correspondence are outlined in the following language:—

"The disadvantages of non resident study are many and manifest; such as the lack of libraries, laboratories, and museums, of personal contact with great men, and of familiar intercourse with fellow students. The man who studies and works at the same time can give only the fag ends of his time and mental strength to books, and at the same time is handicapped in his daily work by competition with those who 'mean business' and nothing else. On account of these impediments, study out of school can never be so effective as study in school, and that it actually accomplishes as much as it does must be because in certain kinds of work and with certain individuals the method has advantages of its own. One of these is that the young man who is studying in the same line as his work gets his knowledge, like his daily bread, when he can make best use of it. Consequently, it is better assimilated than if he had acquired at one time a larger mass of information, and stored it up, more or less securely, for future use. We get more information from a dictionary when we look up a single word we want than when we read a page at a time. Every teacher knows that the best students are not those who take the study

because it is prescribed, nor yet those who take it for the love of it, but those who, whether they like it or not, feel that they need it and must have it. That is why it often happens that a student who has been out a year in practical life does better work after his return than before he left."

Value of Entrance Examinations

There is a dawning consciousness, perhaps more clear at the University of Mississippi than elsewhere, but worthy of cultivation in other sections, that the first duty of a college or a university is to support by high standards of admission faithfully enforced, thorough work for the full course in the schools immediately below. A university or a college which by low standards of admission or cheap courses entices young men and women to leave the secondary schools before their work there has been thoroughly and completely done, is guilty of the folly of killing the goose that lays the golden egg, the crime of taking the money of such students under false pretenses, the parasitic vice of sucking the life-blood out of the educational system of which it professes to be the crowning ornament.—*William DeWitt Hyde.*

Turning Toward the Country

The state of Michigan, a pioneer in agricultural training, is devising ways and means for making its State Normal College at Ypsilanti more practically efficient for training rural teachers. "The plan," says Ossian H. Lang, "is to have a model building erected, with manual training rooms, and all the appliances and material necessary for teaching a country school. If a model farm could be conducted with it, and the course be made to include also horticulture and arboriculture, the departure would meet the demands which the most enlightened students of the rural school problem would make upon a teachers' training school."

Such are the conditions to be found in Emmanuel Missionary College.

EDITORIAL

The Value of Industrial Training

Manual work antedates the Fall. God created man to till the soil and to care for the plants and animals of the earth. With the Fall came an added reason for manual work. As a result of the unbalancing of natural forces the human organism accumulates poisons. The natural method of elimination is by sweat-producing toil. The circulation, once perfect, grows sluggish unless man exerts himself, and does so in a systematic way. Therefore, for physiological reasons, manual training should be a part of the education given every child.

There is a higher and yet more ennobling motive, however, than the mere physical reason just mentioned. True, many recognize only this reason, but those who do are content with mere physical exercise. They are the advocates of the gymnasium, the base-ball match, and the ever-increasing number of athletic sports and games, "idols which appeal to the common average physical nature with its surviving instincts for fight, danger, and blood," and which, from the physical view alone, answer every purpose, but which from the mental and spiritual aspect are to man only as the wild chase of the deer through thick forests, the precipitous climb of the chamois or mountain goat, or the mad dash of a herd of buffalos. Here is physical exercise for its own delights alone. Man may do likewise. When he does, he shows his kinship to the beasts.

The other form, which may be expressed as physical energy directed by an intelligent will, which is in turn guided by a power divine, links man to his Creator; it makes him godlike. It is this second form of physical training that we wish to encourage, the value of which becomes more apparent as earth's history draws to a close.

When we consider the work of our hands as of value merely for the material blessing it will bring, we take a narrow view of the subject. The hands should work out

the great thoughts which God puts in men's minds. God thinks, man thinks after him; the work of his hands places that thought in tangible form. To illustrate, I have a bag of corn,—dry, hard seed,—but it contains a thought of God in the form of the life-germ. Into my mind comes the inspiration (heaven-born) to plow the soil, to plant the seed, to cultivate, and then to watch that divine thought unfold. You have done it often. That is God's way of teaching men his truth. That is the one way of all ways. It is only man who has limited teaching to *words*. God teaches by living, growing pictures; and man, fortunate creature, is the Artist's brush for painting these. Here is, then, the true object of industrial work. It is to teach the gospel.

But you say, It may be easy for the farmer, the tiller of the soil, to teach truth by his daily labor, but I am not handling growing things.

Christ was a carpenter. He was born into a carpenter's family. Why? In order that God might show to all the world that a carpenter can teach truth by his trade. You, then, my brother, if you learn carpentry, not for the money it will bring you, but because you want the stroke of your hammer and the work of your saw to proclaim the coming of Christ, as Noah's hammer told all the world of its impending doom, if this is your motive in being a carpenter, you will be taught of God, and your manual work will spread the truth.

Paul, the tent maker, and Aquilla, his co-laborer, found ample opportunity to preach with their hands. And so must we. We are on the verge of a great social upheaval. Already great manufacturing firms are planning to move into country places in order to save themselves from the ruin of the cities. The unions are making it absolutely impossible for any man to remain outside of them and continue in business. Rome in her strength never bound men with fetters so galling as are today being forged for men of this nation.

Every man who lives outside the unions must soon be able to sustain himself inde-

pendent of the commercial world. This is not an overdrawn statement. The papers are daily warning Christians of the coming conflict. A stirring article in McClure's Magazine (September), entitled "Capital and Labor Hunt Together—The New Industrial Conspiracy," if read, will give convincing proof of the statements, be there no other witnesses to these facts.

Add to this commercial bondage the stringent Sunday laws, which cannot long be delayed, and freedom will be at an end.

But even after this the gospel must be preached. Missionary work must continue. It is for that time of trouble that our youth should be prepared. It is because many of our young people will yet go forth as did the Waldensian youth from the mountain fastnesses of the Piedmont, that now, while there is still opportunity, they should be in training for practical work. Every school in which Christians are educated should give industrial work due prominence. Its place has been outlined. It calls not for secondary consideration, but must be enthroned beside its twin sisters, mental and spiritual training.

We have been told that if we spent but one-third the ordinary amount of time upon book study, and devoted the remainder to physical labor of the right kind, we would not only gain physically, but would accomplish intellectually in one year what it now requires five years to acquire.

Christians today cannot afford to pass this problem lightly. Every child should have a thorough knowledge of the Bible, and every one, without exception, should have a trade by which he may both be self-supporting and be an aggressive missionary.

More About the Correspondence School

One advantage of a correspondence school is that students can enter at any time. So although the Missionary Training School of Correspondence began work Oct. 1, it is possible to enter now. The course in Bible with which it began is a strong and very practical one, requiring

thorough work on the part of the student. The course of forty lessons, if conscientiously pursued, will add greatly to the student's fund of knowledge, and his ability to study.

The following are extracts from the leaflet concerning Bible study, which is sent to all who request information.

WHY THE BIBLE IS MADE THE BASIS OF INSTRUCTION

"The Holy Scriptures are the perfect standard of truth, and as such should be given the highest place in education."

"As a means of intelligent training, the Bible is more effective than any other book, or all other books combined. . . . No other study can impart such mental power as does the effort to grasp the stupendous truths of revelation. The mind thus brought into contact with the thoughts of the Infinite, can not but expand and strengthen."

A BIBLE REVIVAL

"Men are coming to realize that there is a need of a revival of interest in the Bible. How can it be brought about? There is only one way to awaken spiritual life; that is by making the Word of God the daily food of the people. The translation of the Scriptures into the language of the common people has been the signal for each reformation of which history makes record. And today, while the Bible cannot be said to be written in a foreign tongue, it is yet a book practically unknown to the masses. We depend too much upon the ministers of the gospel, and receive, as truly as did the Jews nineteen hundred years ago, the traditions of men instead of the simple word of truth. A revival will come when our church members are Bible students, when our children are Bible students, and when those with whom we come in contact in the daily walk of life catch from us an inspiration to study the Bible for themselves. It is a simple book, but one mark of its divine origin is the fact that a casual reading does not open its treasures. It contains gems too precious to be given away; they must be paid for. The price asked is an open heart and a will-

ingness of mind to make steady, persistent application."

METHODS OF STUDY

" 'When we come to reflect,' says one Bible student, 'upon the narrow basis of our ordinary religious education, wonder grows that we attain as good results as we do. Our failure has arisen from a fundamental error as to the nature and right use of the Bible. Let us have Bible classes in which the effort shall be simply to learn what the Bible contains, without mixing in any modern questions. *Such study of the Bible for three months would revolutionize the opinions of many people.*'"

Why not begin such a study at once? The Correspondence School offers just this opportunity. Address the Correspondence School, Berrien Springs, Mich., and interesting circulars will be sent you.

Coming Out of the Cities

For several months your attention has been called to the importance of moving from the cities. Every month makes the movement more imperative. But where should the city people go? In the September ADVOCATE, quotations were given showing that men and women, heads of families, living in the cities, are turning their faces toward the country. They want to come out where they can train their children.

There are many men with their broad acres who are so situated that they could easily turn their farms into industrial schools,—schools similar to the one conducted by Abraham on the plains of Mamre, where the heads of families, as well as children and youth, were trained for missionary work.

Those who wish to come out of the cities are not asking for gifts. They merely want the co-operation of men who have a knowledge of proper methods of tilling the soil, raising fruits and vegetables. They want to add their strength to the farmer's skill. Where are the men living in the country who will offer to co-operate?

Must this be wholly a one-sided matter,

or are there those who, when the call is given, "Come out," will say, "Unite with us in making the soil yield its wealth?"

Many such training stations should spring into existence.

We make another plea for those who have plans, to correspond with us. It is a movement in which some of our readers should take the initiative. You are invited to write.

The Story of Daniel the Prophet

Do you remember the time when the study of the book of Daniel was considered one of the best means of presenting truths especially applicable in the last days? Are your children as familiar with the prophecies as you are or as you think they should be? Is it not true that there is a tendency to withdraw from some of the vital principles, and that as a result our children and youth drift?

These are important questions for parents and teachers. From observation of a large number of students, I have come to the conclusion that we need to study the book of Daniel more thoroughly than we are studying it. Elder Haskell, who is a well known Bible teacher, is the author of a book entitled, "The Story of Daniel the Prophet." It is simple enough for a child to read, and at the same time it is perused with absorbing interest by adults. The book has been well received in some of the cities where it is presented by Bible readers. A copy should be in every home. Let the winter evenings be spent by parents and children in studying this book. It will do your souls good.

The book is provided with extensive marginal references, which give practically all the historical portions of the Bible that in any way bear on the subjects treated of in the prophecies of Daniel.

Teachers may use this book with their more advanced students. For the benefit of the student the author has added about two thousand questions drawn from the chapters in the book. For price, see third cover page.

THE SABBATH SCHOOL

Live the Truth

The years of this lifetime are bearing
 Us on to eternity's shore,
 The blessings we daily are sharing
 Are ours to enjoy or ignore.
 We all have a work to accomplish,
 Each one some position to take,
 Some talent to use in God's service,
 A truth to uphold for his sake.

Adrift with the tide of opinion,
 Pressed on in the wake of the throng,
 While popular creed holds dominion,
 And right yields in weakness to wrong;
 Not thus would I carelessly mingle,
 But stand for the right, though alone,
 With heart and a purpose yet single,
 Christ's every example to own.

Compliance with error can never
 But lead to delusion and blight;
 The soul that is steadfast forever
 Shall win in a glorious fight.
 What, then, though temptation surround us,
 And voices condemn or deride;
 No tongue or device can confound us
 With God and his word on our side.

—Annie L. Holberton.

Sabbath School Work in the Home

BY MRS. L. FLORA PLUMMER

Very much has been said and written about the duties of the superintendent and the responsibilities of the teacher, but there is another factor, not the least in importance, which contributes more largely than is generally recognized to the success or failure of any Sabbath school,—it is the Sabbath school work in the home. Home teaching should be the best teaching. No teaching in schools or churches should take its place.

The most powerful influence for good that can possibly be thrown around the youth is a safeguard of home religious training. Yet it seems that many parents are willing to leave this work to others. I would not depreciate the value of kind and loving efforts of friends and teachers in behalf of the youth and children, but I can not understand the feelings that lead Christian parents to commit to others the fitting up for eternal life of their most precious

jewels. It is a sad condition that makes the statement true in some cases, that the teacher has more influence for good with the child than have the parents.

There is no question as to the wonderful effects of the unselfish labors of Christian teachers in mission Sunday schools. Under the influence of such work many children have been converted, and have grown to be useful men and women, from homes that were dens of vice and iniquity. While religious teaching may be successful without the aid of parents, and may even thwart the worst home influences, the success of such efforts is much more marked in behalf of the children of parents living an openly wicked life, than it is in children who have parents who profess to be Christians, but whose lives are a denial of this profession.

The Spirit of the Lord says to us: "While it is essential that wise, patient efforts should be made by the teacher, the work must not be left altogether to the Sabbath school and church worker, but it must find its foundation and support in the work of the home. Parents have a sacred responsibility and charge committed to them, and they are called upon to keep their charge, to bear their responsibility in the fear of God, watching for the souls of their children as they who must give an account."

The indifference of parents to the Sabbath school has led the children and youth to consider it unimportant. Poorly prepared lessons, irregularity of attendance, and frequent tardiness on the part of the parents, all have their effect in a marked degree upon the character and disposition of the child. It is almost an impossibility to teach a child by precept to be regular, prompt, and attentive, when the child's parents are by example teaching just the opposite.

The preparation of the Sabbath school lesson should be considered a matter of great importance in each home. The child should be patiently taught, and the older ones encouraged and helped, by talking of the lesson and studying it with them. The mistake is frequently made of neglect-

ing all such study until Friday evening or Sabbath morning. By extra exertions the children may be asked the questions frequently enough to enable them to answer most of them in the briefest way. With the echoes of the story ringing in their ears, they may acquit themselves passably well in the class, but the evil effect of such superficial instruction is seen everywhere. The lesson should be studied throughout the entire week. It should be made a frequent topic of conversation. Again and again the points of the lesson should be brought up and presented to the child in different ways and under different circumstances, until the incident becomes actual reality to him, and he is able to appreciate the practical lesson in it.

What the Sabbath School Might Be

BY A. W. SPAULDING

Our Sabbath school, a few weeks ago, found three texts, which it placed together as a divine plan for Bible study. These are they:—

“Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart.” Jer. 15:16.

“Inquire, I pray thee, of the former age, prepare thyself to the search of their fathers (for we are but of yesterday, and know nothing, because our days upon earth are a shadow;) shall not they teach thee, and utter words out of their heart?” Job 8:8-10.

“Jesus . . . saith unto him, Go home to thy friends, and tell how great things the Lord hath done for thee.” Mark 5:18.

From these texts we developed a plan for the work of the Sabbath school. First, eat God's words,—let them become a part of the being, as does our physical food. This means an intelligent and critical study of the lesson. The classes, under the separate teachers, are given this work. Second, find truth in the annals of history. See how this lesson which we have studied has borne fruit in the lives of God's men. This means a study of reforms and of missions. A general exercise may embrace this work. Third, tell the per-

sonal experience gained from this lesson. Only the doer of the lesson has learned it. Recitations count for nothing. If the lesson has been learned, there will be live experience meetings as the result. This must be spontaneous, and may come in either class or general exercise, as the Spirit may direct.

No hard-and-fast order need be observed. A stereotype of any nature is the worst type for a Sabbath school. While the general order may usually be observed, it may be changed as the spirit and will of the school shall direct. For this is to be a live school. “Recitations” are to be exchanged for “studies,” “reviews” will give place to “progressions,” formality is discounted and spontaneity is invited. The officers are not to be the principal participants, nor are the teachers to be merely questioners, and the members of their classes simply respondents. It is to be a school, no longer a lecture-room. The teacher does not come there to display his erudition, but to get minds to think, to grasp firmly the great truths of salvation. The principles of the schoolroom must be applied to the problem of the Sabbath school.

But this is not all. To have such a school we must have a live membership, and we know that not all the members are quick in mind or spirit. Perhaps one half of them will come without having more than glanced through the lesson, most of them do not have an adequate idea of proper study; and the best the teacher can do is to hold a primary study—of twenty minutes! The lesson probably does not come to mind again during the week, and the review the next Sabbath is an entertainment provided by one person, who, if skilful and interesting, may make the time pass pleasantly, but with little further benefit to the average attendant.

The Sabbath school, therefore, must do a work outside its commonly recognized precincts. It must insure a week-beginning study—deep, penetrating, and thoughtful—in every family, impressing upon each one the value of memorizing the texts and calling them to mind while at work during the

day, and of using their principles to square and build the character. How this may be done is a study by itself. The result accomplished, however, what may not the Sabbath school become? Members imbued with glowing life experiences, derived from an eating of God's words, will come to the Sabbath school as I have seen eager children come to the church school, where thought- and deed-producing food was being given them. Instead of having only half as many attendants as the church meeting, it will draw all to it, and be the leader in interest, until, at least, that other service begins to be molded by its principles, too. Bible workers, missionaries, will spring from its bosom as birds from their covert when the brake is stirred. The Sabbath school thus conducted will fulfil its mission, as declared by the Testimonies, in a degree which, without following the methods of true teaching, it is impossible for it to fulfil.

It is easy to be seen that all the designs and interests of the Sabbath school which have been touched upon in this article, are those familiar ones with which our Sabbath schools have ever wrestled. How to make students, how to embody the truths in the student's life, how to insure an early and all-week study of the lesson, how to secure a greater attendance, are old problems, forever presented and never fully solved. May not the questions suggest themselves: Have we been grafting on dead stock? Do we need a more vigorous, a live tree? How many have felt that their introduction of innovations, in the way of musical performances, chart and blackboard exercises, "Children's Day," picnics, etc., have been but decorations, to please the senses without giving life, have been making of the Sabbath school an entertainment rather than a school? That does not mean that these special efforts have had no good effect; but they bear an unpleasant resemblance to church fairs, raffles, and suppers,—drafted in to sustain a failing cause. Even the branch schools, missions, special plans for offerings, etc., in many schools insinuate a scheme for forcing the interest, rather than

proclaim a fruit-producing spirit already present.

The word of God, properly studied, really lived, will do what all studied attractions can never do. It will make the branch Sabbath school, the mission, the distribution of literature, the soul saving work, real rather than a form to the Sabbath school as a whole. We need to know and follow a science of Sabbath education. We need also to leave that education no longer isolated from the rest of the week's study, but to make it the crowning sheaf.

This article has had in mind only the older divisions of the Sabbath school. The matter of children's divisions needs special treatment, an application of pedagogical principles belonging to the age of childhood, as distinguished from the adult.

The step suggested and briefly outlined is only within the threshold of reform. The relation of the methods of study to the literature of the Sabbath school; the system of offerings, which has been discussed by another writer in these columns; and the relation of the Sabbath school to the various enterprises of a missionary nature, may well receive careful consideration, with a view to reform, by every Sabbath school in the land.

The Secretary

BY BEULAH M. CALLICOTT

"It is the Lord's design that the Sabbath school should be one of the most effectual instrumentalities in bringing souls to Christ."

This can be accomplished only when those in charge of the school are consecrated to God. Nothing short of entire consecration and dependence upon Christ will make any soul-saving work a success.

One of the most important offices of the Sabbath school is that of the Secretary. The Secretary should keep a record of all such items as will be valuable for future reference, as well as interesting for present reading.

Those of us who have had the privilege of attending a Sabbath school where there

was a good Secretary, know what an inspiration it is to listen to the full, live report, clothed in modest yet tasty dress, and entirely innocent of that dread robe-formality.

The majority of us have heard minutes read Sabbath after Sabbath, which regularly began thus: "Minutes of Sabbath school held April 4, 1903. School was opened by singing. Prayer was offered by Bro. A. The minutes were read and approved. The general review was conducted by Bro. B. Another song was sung to change the order of the school. Classes took their places and lessons were recited in good order. School closed by singing."

The minutes for a whole quarter could be prepared by leaving a few blanks for the date, and the names of the individuals who offered prayer and conducted the review. When it is announced that the minutes will be read the school settles down to listen to the tiresome story that is heard every Sabbath.

The minutes are of wider interest than merely to tell the membership of the school, how many attended, and the amount of the donation.

"Nothing can be done without order and regulation, but these should not be arranged so as to shut out greater and more important duties."

The Secretary should study how to make the minutes interesting and profitable and yet contain all facts that should be given.

Careful note should be taken of the most impressive and important lessons emphasized in the reviews of the different divisions, so that they may be given in the minutes.

Those in one department are glad to get some of the lessons brought out in the others, and have refreshed in their minds the thoughts obtained in the review of their own division.

The Secretary could also add greatly to the interest in the lesson by giving, at different times, the principal thoughts presented by each class.

A law of memory is that a new lesson is

more deeply impressed by associating it with one already learned.

Thoughts are often made plainer and more impressive by expressing them in different words than those used in the lesson.

"But," says one, "how is the Secretary to obtain this information?"

She should visit the divisions during review, and the classes, while the lesson is being recited. Good judgment must be exercised in doing this. Carefully avoid attracting the attention of the students from their teachers. It would be well for those who arrange the seats for the classes, to remember the Secretary, and prepare one for her during her visits.

Because of the duties which devolve upon the Secretary, she necessarily attracts some attention. She should dress with simplicity, and carefully guard her deportment, and the unassuming influence which surrounds her will be instrumental in elevating the minds of the school and drawing souls to Christ. In selecting the Secretary it is not advisable to choose the ones who are the best writers, or who have the best command of language, because they possess these qualities; they must have a love for the work, and be willing, with the help of Christ, to do the best they can wherever duty calls them.

Many do not realize the importance of the Secretary's work, and very often those who are chosen to fill this office are not instructed in regard to what is required of them. Many would have accomplished much more if they had fully understood their duty.

Another item of importance is the quarterly report for the State Secretary. This should not be neglected, because it is not only a pleasure to the State Secretary to receive a full report from each Sabbath school, but it is an encouragement to other schools. And then it is more pleasing to God to have his work done in an orderly, systematic manner.

To secure this there must be perfect harmony and most hearty co-operation of all connected with the work.

"No one can labor in the Sabbath school

work without reaping a bountiful harvest, not only in the end of the world, but in the present life."

When we have the promise of such a rich reward, does it not inspire in our hearts a willingness to become active, intelligent Sabbath school workers?

The Inside Growth

Mothers, train your children now. No work that you can engage in will ever pay you like the care of your children while they are yet young.

An incident in my life when my boys were little children comes before me as I write. I had been to the florist's to get an ivy, and not seeing what I wanted, the florist persuaded me to take a German ivy—"It would grow so fast," he said. I accepted his suggestion and brought home the new plant, and arranged it so that it would form a border for my lace curtains.

I soon noticed that it grew fast, but I did not know how fast until my attention was especially called to it. In making some provision for its growth (for vines must have supports), I discovered something very strange. The vine had crept through the lace curtains, and was growing on the other side of them so that I could not get it back without destroying either the vine or the curtains. I looked at it closely, and saw how easily it might have been slipped back through the lace bars at an early stage. And as I looked, I saw other vines that somehow slip through on the other side of the lattice from where the parents want them to grow. And I wondered whether the cause were not the same as with my ivy—the proper early training had been neglected.

There was a time when all my ivy needed was just a little care, and I could so easily have kept it on the side I wanted it to grow; but I neglected it until it was too late. Oh, how many children slip through some little opportunity that offers. How many boys are allowed to slip out into the street and grow on the wrong side.

I am afraid there will usually be found

some early cause for growth on the wrong side. And all after attempts to get it back will prove as fruitless as my attempt to get back my ivy through the bars of my window curtains. I could have prevented its going on the wrong side, but I could not get it back once it had gone through.

Oh, mothers, see to it that the little children do not get through on the wrong side. The children grow so fast—and sin is of such rapid, insidious growth. Watch the children, and you will have the joy of seeing them, like bright olive branches, growing on the right side and making the home beautiful by their loving thought and kind deeds.—*Margaret Bottome.*

Wait

I saw the proprietor of a large garden stand at his fence and call over to a poor neighbor: "Would you like some grapes?"

"Yes, and very thankful to you," was the ready answer.

"Well, then bring your basket." The basket was quickly brought and handed over the fence. The owner took it and disappeared among the vines; but I marked that he was depositing in it all the while rich and various clusters from the fruitful labyrinth in which he had hid himself. The woman stood at the fence the meanwhile, patient and hopeful. At length he re-appeared with a well-replenished basket, saying: "I have made you wait a good while, but you know the longer you have to wait, the more grapes."

It is so, thought I, with the Proprietor of all things. He says to me, and to all: "What shall I give thee? What shall I do for thee? Ask, and thou shalt receive." So I bring my empty vessel—my needy, but capacious soul. He disappears. I am not always so patient and trustful as the poor woman. Sometimes I cry out, "How long! how long!" At last he comes to me—how richly laden! and kindly chides my impatience, saying: "Have I made thee wait long? See what I have been treasuring up for thee all the while." Then I look, and behold! fruits more,

richer, than I had asked for; and I pour my heart's thanks to my generous benefactor, and grieve that I distrusted him; and I carry away my burden with joy, and find that the longer he makes me wait the more he gives.—*Selected.*

The Child Shall Lead Them

One morning my little boy, two and a half years old, committed a serious offense. I did not punish him, but called him aside, and talked with him in a kindly but firm manner, impressing him with the fact that if the act were repeated he would have to be severely punished. Several days or a week passed, when he was guilty of the same thing, and I knew I must be true to my word.

Whipping is the last mode of punishment I resort to, but in this instance I was convinced that nothing else would have the desired effect. He in no way resented my action, but was completely crushed, and my heart's love and sympathy went out to him until my eyes filled with tears. He then looked up at me most repentantly, and, taking my face between his chubby little hands, repeated, between his sobs, "It's all right, mother; it's all right, mother."

That was a precious moment for me, and the question came, Are we parents always so ready to admit the justice of chastisement when the Father sees that it is best for us? That very morning I had read, "Whom the Lord loveth he chasteneth," and I can partially understand how grieved he is when he must punish one of his children, who is infinitely more dear to him than are our earthly children to us. Are we always ready to say, "It's all right, Father?"

What lessons our little ones are constantly teaching us!—*An American Mother.*

AN artist was asked to paint a picture of a decaying church. To the astonishment of many, instead of putting on the canvas an old, tottering ruin, he painted a stately edifice of modern grandeur. Back of the

open portals could be seen the richly-covered pulpit, the magnificent organ, and the beautiful, stained-glass windows. Just inside of the grand entrance, guarded on either side by a pillar of the church in spotless apparel and glittering jewelry, was an "offering plate" of goodly workmanship, for the offerings of the fashionable worshippers. Directly above the "offering plate" there hung a very simply painted square box, bearing the legend, "Collection for Foreign Missions." But right over the slot through which contributions ought to have gone, he had painted a huge cobweb.—*Selected.*

No teacher or preacher is likely to greatly move the minds of men, or convince their judgments, by the utterance of truths which he himself does not fully believe. If any one would be an effective teacher or preacher, he must have something more than opinions about the truth; he must hold, with a firm grip, deeply seated convictions. He must be thoroughly possessed by the truth he would teach. To him it must be an eternal verity for which, if need be, he could give his life. So holding it, he cannot fail to throw the whole weight of his personal power into the utterance of it, and must make his force felt to its utmost. Doing that he can hardly fail to impress the hearts, persuade the minds, and convince the judgments of those who hear him. Only what we hold as convictions, rooted in the very fibres of our hearts, can we teach with power and enthusiasm, and with convicting energy.—*Morning Star.*

MUCH of our strength in prayer and effort is exhausted in striving to induce God to agree with us and come to our assistance. Some one asked Abraham Lincoln to appoint a day of fasting and prayer, that God might be on their side. "Don't bother about that," said the man of common sense, "God is now on the right side; you simply get with him."—*Selected.*

Sorrow is only one of the lower notes in the oratorio of our blessedness.—*A. J. Gordon.*

THE LESSON

AND the world is full of children, oh, so many
and so fair!

Like the sunbeams as they sparkle on the sea;
But there's room for all the children in the Father's
tender care,

And there's room in his heart for me.

Intermediate Department

Lesson X. December 5, 1903

David a Fugitive

Be True.—The first part of this lesson shows the importance of being perfectly truthful in every particular. The slaughter of the priests at Nob was the result of David's lie, and must have been the cause of life-long sorrow to him. If he had trusted God fully, he would have told Abimelech the truth, no matter what might be the consequences. He told a lie to shelter himself, and thereby caused the death of all the priests. Show that untruth always leads to worse trouble than what we seek to escape by it.

"Dare to be true; nothing can need a lie:
A fault, that needs it most, grows two thereby."

"*Jealousy is Cruel as the Grave.*"—The awful influence of this deadly passion upon the character is shown in Saul's conduct. Even his hardened soldiers stood by appalled, and refused to obey his bloody commands. In his fury against David he did not hesitate to slay the Lord's anointed priests. Show from this how one sin, clung to, will overcome all the good in a person's character.

If God Be for Us, Who Can Be against Us?—Call attention to David's safety and escapes in the midst of all the dangers around him. Why was he so safe? It was because of God's purpose for him, which could not be prevented. Show the folly of Saul, wearing himself out and wasting his life in the effort to do what was impossible—to change the decree of him who has said, "My counsel shall stand, and I will do all my pleasure." Isaiah 51: 12, 13, is good to read in this connection. In the last days God's people will be hunted and oppressed by those who are as eager for their blood as Saul was for David's. But they will then be as safe as was David, because God is their refuge.

Lesson XI. December 12, 1903

David a Fugitive

Love your Enemies.—Dwell upon the interest which God and angels take in his earth-born children; how they watch their development of character, and their growth in grace as they become more and more like their heavenly Father. The memory verse, and the one following it (Matt. 5: 44, 45) show how he would have us treat our enemies, even as he himself treats his enemies, the unthankful and the evil.

Tests of Character.—God brings us into places where our character will be tested, to see how we will act. He let David get Saul into his power, so that he might do as seemed good to him. Picture with what intense anxiety God must have watched and waited to see what David would do: whether it would seem good to him to smite his enemy, or to show divine forbearance, and spare him. God and angels rejoiced when he so nobly stood the test. Make a personal application of this truth, that we are a spectacle unto principalities and powers in heavenly places. Will it not help us to do right if we remember that God is always watching us with loving interest to see what we will do in trying circumstances? He is pleased and glorified when we do well, and grieved and dishonored when we do ill.

Vengeance belongs to God.—It is never right for us under any circumstances to take vengeance even on our worst enemies; for God has said, "Vengeance is mine, I will repay." David knew that if Saul was to be smitten because of his unkindness to him, it should be by the hand of God. "The Lord shall smite him," he said. This principle holds good in the smallest details. Children are inclined to think themselves justified in striking back, the one who strikes the first blow being looked upon as the wrong-doer. This lesson should help them to see the sin of retaliation and the nobility of forgiveness.

The Influence of Our Actions.—Notice the effect on Saul on each occasion when he knew of David's forbearance. He acknowledged his sin as he contrasted his own actions with David's. Each time his heart was touched by the Spirit of God, and he might, if he would, have been stopped in his evil course. The salvation of our enemies may depend upon the course we take towards them. If we follow the teaching of our memory verse, the Spirit of God, working through us, will surely strive to bring them to repentance. If, on the other hand, we re-

tialiate, and do to others as they do to us, instead of doing as we would have them do to us, we shall surely harden them in their wickedness.

Lesson XII. December 19, 1903

The Death of Saul

The Sin of Witchcraft—This lesson gives an opportunity to put the children on their guard against the delusions of spiritualism. The simple texts given in the lesson notes, describing the state of the dead, should be dwelt upon. Show from these the impossibility of Samuel's appearing to Saul to give him counsel. When Saul disobeyed God, Samuel told him that his rebellion was "as the sin of witchcraft," and that was what it finally led him into. When we turn away from God, we are turning towards Satan. Because Saul had rejected the Word of the Lord, there were none but devils to whom he could go for counsel, and they led him to destruction.

Disobedience Leads to Death—From the terrible end of Saul's life, show the outcome of disobedience. Saul's first public act of disobedience seemed so slight that he could hardly tell what he had done wrong. The first steps away from the right road lie so near to it that we can hardly tell we are going astray. But we are setting our feet in a way that ends in darkness and death. Let us be sure that we are always walking in the plain and safe path of God's commandments, and never depart in the slightest degree from his Word.

Call attention to David's genuine sorrow over Saul's sad death, and his beautiful elegy, which shows how completely the love of God had triumphed in his heart. This made him a man after God's own heart,—a God-like man.

Lesson XIII. December 26, 1903

Review

This quarter's lessons cover a very important period in the history of Israel, and its events should be carefully reviewed, special attention being given to the change in the administration, from judges to kings; the reasons for it, and the results of it. In this review the most of the talking should be done by the children. Let them give in their own words the different lesson stories. From the coloring that they will give, it will be easy to discern the impressions that they have received: misconceptions can be corrected, and weak points strengthened.

Primary Department

Lesson X. December 5, 1903

David a Fugitive

SPECIAL POINTS

Evil results of deceiving.
The Lord able to deliver.
David a comforter.
The value of a friend.

SUGGESTIONS

David had seen evidences that the Lord was able to deliver him out of the hands of Saul, before he fled to Nob, a city of the priests. Show how, had he been true in this instance, the Lord would have worked for his deliverance. Compare later experiences, where the Lord sent deliverance, with this one, where David practised deceit. The Lord requires truth in the inward parts. We cannot please him by an evil course.

Help the children to understand that as with David, so with every one. The Lord permits no experience but that which will work for good. David was learning while a fugitive how to govern wisely and justly, for a large company of people were with him.

The course Saul was pursuing was opening the way for David to be placed on the throne. The confidence of the people was being placed in David, although Saul did not thus plan it.

Have the children read Psalm 57, composed while David was in the cave Adullam with his father's family.

Lesson XI. December 12, 1903

David's Kindness to Saul

SPECIAL POINTS

Again delivered.
David's kindness.
Saul's repentance.
Saul again seeks David's life.

SUGGESTIONS

From the marvelous way in which the Lord delivered David when he was compassed round about by the enemy, may be drawn a beautiful lesson, showing what the Lord will do for those who trust him. He will not permit one of his children to be tempted beyond that they are able. His word is pledged that he will provide a way of escape.

The spirit manifested by David is in marked contrast to the spirit of Saul, showing that a different spirit ruled in each of their hearts.

The fact that Saul actually for a little time realized that he was doing wrong, shows that the Lord would at that late day have delivered him from the enemy, had he yielded to him. Impress the thought that the Spirit pleads with us until we go so far that we do not recognize it at all. It is the Lord's will that every one should be saved.

BLACKBOARD EXERCISE

Spirit of the Lord	Spirit of Satan
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MANIFESTED BY

DAVID	SAUL
Kind	Cruel
Magnanimous	Jealous
Filled with love	Filled with hatred

And so on. Let the children suggest traits in character of the two men.

Lesson XII. December 19, 1903

The Death of Saul

SPECIAL POINTS

David's lack of faith.
 God's deliverance.
 Result of rejecting God.
 "Love your enemies."

SUGGESTIONS

A beautiful lesson may be drawn from David's experience after taking refuge in the land of the Philistines. David knew from his past experience that the Lord was able to deliver him, yet he showed a lack of faith in this instance. Still the Lord worked for his deliverance, as he will for that of every child who calls upon him. We need not try to make ourselves better before we come to him. He is ever ready to receive us just as we are.

The fate of Saul may be used to show in a very impressive manner the result of rejecting God. Saul might have been saved, but he would not.

David's attitude toward Saul in his life, and his sorrow for him in his death, are beautiful illustrations of the text, "Love your enemies." It is an indisputable evidence that such love is possible.

Lesson XIII. December 26, 1903

Review

In most classes the general review could be conducted profitably by asking each child to look up some special point in one or more lessons as designated by the teacher, according to the number of students there are in the class. For example:

1. The taking of the ark, and its return.
2. Why Israel asked for a king. What this request meant.
3. The choosing of Saul.
4. Why Saul was rejected.
5. Why David was chosen.
6. Character of David.
7. His love for Saul and Jonathan.
8. Lessons from the life of Saul.
9. Lessons from the life of David.

Many other topics will suggest themselves. With a class of six members, each one might be given a division of the lesson, selecting six leading topics from the quarter's lessons. Let each child prepare a paper which will occupy not more than five minutes of the thirty minutes devoted to the class exercise. The majority will each have a short paper, and this will give the teacher a little time for comments. In this way much ground will be covered, and each child will have a vivid remembrance all through life of the points which he himself searched out, and will at the same time glean something from the papers of the rest. Make the work as practical as possible, and where children feel helpless, let the teacher assist them. Other plans for conducting the review will suggest themselves to the mind of the teacher. In every plan be sure to help the children to become familiar with the Word.

Kindergarten Department

Lesson X. November 5, 1903

David a Fugitive

With pencil and paper mark the field where David and Jonathan had their farewell meeting. Review the parting, and then trace the lonely journey of David to Gath.

On the way he stopped at one place to ask for something to eat. The priest who lived at that place gave him some bread, and spoke kindly to him. There was a man by the name of Doeg, who saw the priest give the bread to David, and he went right back to Saul and told

him that the priest gave David bread. This made Saul angry at the priest.

It was not kind in the man to run and tell what he saw, for he made trouble. We should always be careful not to tell anything that will cause others trouble.

David could not stay long at this place, for he was not safe, so he went to live in a cave. (Sketch cave.) While here he went to look after his parents, to see that they were cared for. Impress the lesson of his thoughtfulness and care for his parents, even though he was in great trouble and had to live in a cave.

"Let my father and mother come forth and be with you, till I know what God will do for me," was his prayer to the king of Moab.

Do not try to give details of his experience, but get some useful lesson for the little ones.

David never lost an opportunity to help others. When his wicked neighbors were in trouble, he and his men went and delivered them from the hand of the Philistines.

Not long after this, while David was staying in the mountains, he was made happy one day, by having a good visit from Jonathan. He said to David, "Fear not, for my father shall not find thee, and some day thou shalt be king, and I shall be next unto thee."

David was not sad, because he knew that God was watching over him, and no harm could come to him. In the conclusion of every lesson, always try to ask questions that will impress the important points.

Lesson XI. December 12, 1903

David's Kindness to Saul

David tried to obey the words, "Love your enemies." Saul was trying all the time to harm David, because he had let the seed of jealousy grow in his heart. He thought that people loved David better than they did him, so he wanted to have David put out of the way. But God gave David a chance to prove to Saul that he was his friend. Tell the story of David's sparing Saul's life in the cave.

David's kindness turned away the anger of his enemy. "A soft answer turneth away wrath." Saul said, "Thou hast rewarded me good, and I have rewarded thee evil."

Try to impress the fact that it is always best to be kind to those who would be unkind to us.

Saul did not truly repent, so it was not long before he again became jealous of David and tried to do him harm. This time David came

right into the camp where Saul was asleep, but he would not let his men do Saul any harm.

While telling these stories of David's kindness to Saul, sketch the journey, caves, camps, etc. This will hold the attention and make the word-picture more vivid.

Tell the stories in such a way as to impress the fact that David patiently trusted God in all his real trouble, through all the long days, weeks, and even years. He had God's favor, and was happier than was Saul, who had everything around him to make him happy. The one tried to please God, and the other tried to please self. God could not bless Saul, because he would not do right, and he did bless David, because he ever tried to do as God said.

Lesson XII. December 19, 1903

Death of Saul

Review the life of Samuel. While doing this, build Ramah, the home of Samuel, or sketch the same, making many marks for the people who came together to mourn for him. Do not fail to recall the noble traits in Samuel's character. "He was the child of prayer, and he gained his triumphs by prayer." "He called upon Jehovah, and he answered him."

Not long after the death of Samuel, David left the land of Israel, and lived in a city of the Philistines. Saul could not harm him here, but it was not pleasant for David and the men who were with him. They often longed to go to their own homes and friends.

While David was living in this country, the children of Israel had trouble with the Philistines, and Saul and his son Jonathan both lost their lives. It was three days before David heard of it. He was very sorry, and mourned and cried, and would not eat any food that day. The man who brought David the news thought that he would be glad because his enemy was dead; but you see David loved his enemies, and of course he was sad.

Lesson XIII. December 26, 1903

Review

Tell the story of each life—Saul, David, Jonathan—and let the children tell the names. Then let them tell about the same, leaving you to guess the name. In this way the story may be told by the pupils. Show pictures used during the quarter, getting the pupils to tell things they have learned about them.

Be sure to question about the characters who were faithful to God, and how God cared for them and delivered them.

WITH THE TEACHERS

A Prayer for Purity

Purer in heart, oh God,
 Help me to be;
 May I devote my life
 Wholly to Thee.
 Watch Thou my wayward feet,
 Guide me with counsel sweet;
 Purer in heart
 Help me to be.

Purer in heart, oh God,
 Help me to be:
 That I Thy holy face
 One day may see.
 Keep me from secret sin.
 Reign Thou my soul within;
 Purer in heart
 Help me to be.

An Allegory

In a huge oak tree in a forest grand,
 In the heart of a balmy Southern land,
 A pair of mated lovers dwelt;
 And they cooed and called, and they often sang
 Till the corridors of the old woods rang;
 Their blithesome spirits seemed to melt
 With all the happiness they felt.

They sang and chirped in their innocent glee,
 Of the peaceful home in the huge oak tree,
 And the tiny ones in the lofty nest,
 Till a glistening snake crawled up one day
 To where the tender nestlings lay,
 A vandal, uninvited guest,
 With terror in his creeping quest.

Of haughty, wise, and consequential mien,
 High up the tree a gray owl sat serene;
 Sat safe upon a sturdy limb
 And saw the anguish of the parent pair,
 With cold and careless, pity-barren stare;
 So self-possessed, and stern, and grim,
 Their misery is naught to him.

A busy, brown-clad, hardy little bee,
 Among the flowers, underneath the tree,
 Beheld the thrilling scene by chance,
 And rising on his honey-laden wing,
 Drove whizzing at the horrid, hissing thing,
 Till, writhing from the brown bee's lance,
 Death checked the monster's dread advance.

'Tis often thus in human life,
 That lowly ones, in hard, unequal strife,
 Are left to sorrows armed to kill,
 While pond'rous wisdom chooses not to see;
 Or coldly saying, "This is naught to me,"
 Denies a neighbor's woes, until
 A humbler brother stays the ill.

—Will L. Visscher.

Methods of History Teaching for Elementary Pupils

BY M. BESSIE DEGRAW.

"No people were ever more patriotic than the Jews. With them love of country often passed beyond enthusiasm. And what is the cause of this extraordinary fervor? Far more than anything else, it is the stress laid on the national history as the means of forming youthful character. Not only in the family and in the school, but in the synagogue, the study of the great poets, warriors, prophets, and rulers of Israel, has been strongly emphasized."

This spirit so strong in the Hebrews should characterize every Christian. Our loyalty, however, instead of being centered upon some nation, should be for Christ and the work committed to his church. What will inspire this loyalty? Just what inspired it in Jewish hearts,—a proper study of history.

In Jewish education, this study was begun when the child was very young. Dr. Hinsdale, in his "Jesus as a Teacher," says, "It was in the school at the mother's knee, that the stories of patriarchs and prophets, of statesmen and warriors, of poets and sages, of kings and judges, wise men and patriots, and of the great Law-Giver himself—the whole forming the very best body of material for the purposes of child culture in any language—were told and retold until they became parts of the mind itself."

It was this biographical study and the narration of the important events in national history, that thrilled the heart of every Jewish child, and made him loyal to his own people and to the God who guided the hands of his fathers.

BEGIN WITH BIOGRAPHY

Children are fond of stories about men; begin, therefore, by telling of the life and works of the leading characters in Old Testament history. Their lively imagination will help them in retaining both the facts and the principles which your facts illustrate. Let this biographical study begin

when the child first enters school. During the first three years, the leading characters in the Old Testament may be studied, and during the succeeding two years, the children may spend their time in studying the lives of prominent characters in the New Testament, and those who had a leading part in the history of the Christian church.

If the stories are given in connected form, at the end of this time the teacher will find that the child's mind has been stored with many valuable facts covering a large part of the history of the world. In this study, the series of Bible Readers will be especially helpful. The material obtained in this may be supplemented by biographical study of the reformers,—not confining the study to men so classed, but extending it to the present, and including those who, like John and Charles Wesley, William Miller, Joseph Bates, Horace Mann, and other educational workers, government reformers, and religious workers of today, may be considered to have been instruments in the hands of God to proclaim the gospel.

There are men of action, such as Washington, whose biography is practically the story of the Revolutionary War; Lincoln, whose life covers the period of the Civil War; there are men of far reaching influence, such as Roger Williams, Thomas Jefferson, William Pitt, William Lloyd Garrison, and many others, around whose lives may be woven much of the history of our own times.

Text-books are of minor importance. A good teacher is the first consideration.

THE SECOND PERIOD

About the age of twelve or fourteen, there should be a change in methods of teaching history. The periods previously studied should be covered again, but instead of emphasizing the individual as before, the teacher is at liberty to show the principles for which each man worked, and to make more prominent the nation, the movement, or the church, as the case may be.

In some German schools, the teacher, at this period, places in the hands of the pupils a pamphlet of the teacher's own prepa-

ration, containing important names and dates, as a help in retaining these facts. This is still the only text-book. The pupils may prepare this pamphlet themselves. They will be able to do this with a little assistance.

THE TEACHER'S PREPARATION

Since the work outlined is, to a large extent, oral, the first and most essential element to success is a thoroughly qualified teacher. That one feels his inefficiency is no reason for discouragement.

For biographical study of Old Testament characters, a careful study of the Bible with "Patriarchs and Prophets" is the first step in the preparation. The teacher must be thoroughly acquainted with the subject-matter which she wishes to present. It is not sufficient to know what is wanted for the day, but teaching must be attended with much supplementary reading; there must be not only patient study, but much exercise of the imagination. And the imagination must be guided by fact, and not by fancy.

Every teacher should be familiar with "Great Controversy", "Rise and Progress of Seventh-day Adventists," "The Story of Daniel the Prophet," Jones' "Empires of the Bible," "Empires of Prophecy," and "Ecclesiastical Empire," with D'Aubigne's "History of the Reformation," Green's "History of the English People," biographical sketches of the reformers, Fiske's "Discovery of America," "Beginnings of New England," "The American Revolution," and "The Critical Period of American History." These works will lay a good foundation upon which to build.

As a second qualification, every teacher should learn to tell a story well. Writing to one of his correspondents about his History previous to its publication, Lord Macaulay said he would not be satisfied unless he produced something which should for a few days supersede the last fashionable novel on the tables of young ladies. And this he actually did. His biographer tells us "that Dukinfield, a gentleman who thought there would be a certain selfishness in keep-

ing so great a pleasure to himself, invited his poorer neighbors to attend every evening after their work was finished, and read the History aloud to them from beginning to end. At the close of the last meeting, one of the audience rose, and moved, in North-country fashion, a vote of thanks to Mr. Macaulay 'for having written a history which working men can understand.' It is easy to tell how its author produced his magical effects. He is a master story-teller." The teacher of history should also be a master story-teller.

The good story-teller who is also a patient student must not yet be contented. If it is her object to create loyalty to the cause of Christ, she must keep this aim constantly in mind. It must shape and give point to every story she relates to her pupils. How has God worked through the character I am about to describe? How did he receive his call to his life work? How was he trained for his life work? How fully did he accomplish what God had for him to do? To what extent can my pupils imitate this character? These and similar questions should be answered by every story.

THE DRILL

The study should in every instance be followed by test questions which will serve to impress the facts on the minds of the pupils. To develop their powers of reproduction, encourage the children to write the stories and preserve them in book form. I know one teacher, whose children reproduced such stories and illustrated them with simple and appropriate drawings.

The work for the sixth grade will be considered in the next issue of the *ADVOCATE*.

How to Use The "Mental Arithmetic"

BY E. A. SUTHERLAND.

In the October issue of the *ADVOCATE*, there appeared an article containing general principles and methods for the study of arithmetic. Quotations were given from some leading arithmeticians emphasizing the importance of mental arithmetic, and showing that educators favor the practical

instead of the mere study of processes. I would suggest that unless this article is fresh in your mind, you re-read it before beginning the present study.

Having done that, glance through a copy of "The Mental Arithmetic." You will find that throughout the work, children must *do* what they are studying about. The child begins his mathematical study with the simplest kind of nature study. The book contains problems from the farm, such as setting out plants and picking berries; problems from the kitchen, problems concerning the combination of foods, facts and principles in physiology, sacred chronology, and other practical subjects. To illustrate, here are questions for a beginner which cultivate his powers of observation:—

Count the flower-leaves of a lily. How many pollen-boxes has the lily? How many stems to support the pollen-boxes are there in each lily?

The lily faded and lost two flower-leaves; how many were left? Six less two equals— $6-2=$ —.

Two blossomed on the same plant. Counting the flower-leaves on both, how many were there? Six plus six equals— $6+6=$ —.

A wild rose grew beside the lily. Count its flower-leaves. How many more flower-leaves has the lily than the rose? The difference between six and five is— $6-5=$ —.

Count the flower leaves on the two lilies and the one rose. How many more flower leaves have the two wild roses than has one lily? $6+6-5=$ —.

Each lesson is followed by a drill in which the figures already learned in the lesson are used in various combinations. It is the object of the drill to cultivate speed and accuracy. In no case are the questions puzzling. The drills, as will be illustrated later, are often in such form as to be entertaining as games. Under no circumstances should the drills be neglected. They may appear simple, but success depends upon faithfully following this suggestion.

In Lesson III the following requirements appear:—

Measure your reader. How many more inches is it in length than in width?

Measure your arm. Give the result in feet and inches.

With a string, measure the distance from the tip of your nose to the end of your right hand with the arm extended. How many times the length of the foot rule is the string?

Measure your body over the floating ribs when the lungs are not filled. Take a deep breath. What is the difference in inches in the two measurements?

It will be seen that practically everything in this lesson requires the doing of something on the part of the child.

In Lesson V the same principle is illustrated in the following way:—

Cut out a piece of paper two inches wide and four inches long. Fold the paper so that the short edges will meet; crease and open; etc. How many square inches are there on your paper?

Cut out a piece of paper containing just nine square inches, but do not have it square. How long and how wide is it?

Put a piece of paper large enough to contain twelve square inches having one side three inches long. How long must the other side be?

In Lesson VII are the following problems:—

The pear has five seed-cells. If there are two seeds in each of the cells, how many seeds has the pear?

How many seeds has an apple which has three seeds in each seed-cell?

Each flower of the apple and the pear has the same number of petals as there are seed-cells. How many petals in one pear blossom and one apple blossom?

In Lesson IX the child is required to do actual measuring with pint, quart, and gallon measures. The child is sent to the Bible for information in such problems as those found on page 61. He is encouraged to obey Bible precepts, as paying tithe, etc., by such problems as you find on page 26.

Original problems are introduced on page 35:—

Make three original problems about animals that you have seen, using the numbers 3, 4, and 5

The following is a practical problem:—

Find the area of your arithmetic in square inches. Cut a paper large enough to cover the entire book, allowing one inch to turn in on both sides and the ends. What is the area in square inches of the paper?

The following is an illustration of the farm problems:—

If one ton of timothy hay when stored away in the haymow, occupies the space of 500 cubic feet, how many tons of hay in a haymow 30 feet long, 20 feet wide, and 10 feet deep?

Problems in physiology are illustrated on page 201 as follows:—

The length of the alimentary canal in a human

being is five times his height. How long is it in a person five feet tall?

The daily work of the heart is said to be equal to one-third that of all the muscles of the body. Each time it beats, it exerts a force equal to lifting five pounds one foot high. How many pounds could it lift in a minute, counting eighty beats to the minute?

Many facts of importance are given, for it is considered advisable for the pupil's mind to dwell upon truth while learning the process required to compute the problems.

The teacher's attention is directed especially to the drills throughout the book. For instance, notice the device on page 39 for multiplying and adding. It is as follows: Write the numbers from 1 to 9 on the black-board; beneath the 9 place a multiplier, 2 for example; above the 9 place some number to be added, 3 for instance. The teacher places the pointer upon the figure 8, and the pupil answers 16, 19. When the pointer is on 5, he answers 10, 13, etc. The multiplier and the figure to be added may be changed, thus increasing the value of the drill as the teacher sees fit.

Speed and accuracy are illustrated by the drill device found on page 52, in which columns of figures are to be added in a stated number of seconds. On page 70 is found a device in which the children take a deep interest.

A CONTRAST

By way of contrast, note the following problems which are taken verbatim from some of the latest and best works on arithmetic:—

Mary had a stick of molasses candy one and one-half feet long. She cut it into pieces one-sixth of a foot long. How many pieces are there?

One boy caught 44 fish, another 37, and another 30. How many fish were caught by the three boys?

A woman pays 75 cents for tea and coffee; she pays 50 cents for the tea; how much does the coffee cost?

A butcher going to market with \$174.40 bought 15 sheep at \$8 each. If he had had \$25.60 more with him, he could have bought 4 hogs also. What were the hogs worth apiece?

A butcher buys an ox, weighing 1,200 pounds alive, at six cents per pound. When killed and dressed, its weight is two-thirds of the live weight. What is the butcher's profit if he sells the meat at an average of 16 cents per pound?

Make out a bill for eight and one-half pounds of ham, at fourteen cents per pound; three and one-fourth pounds beef steak, at twenty-four cents; nine pounds corned beef, at twelve cents; ten and one-fourth pounds chicken at thirty cents; twelve pounds roast beef at eighteen cents.

In one arithmetic I found five wine problems on one page. What will you expect the children who solve these problems day after day to become when they leave school, butchers, candy merchants, or saloon-keepers?

Returning to "The Mental Arithmetic," you will find every problem pure and wholesome. It contains problems simple enough for the beginner. Both the weak and the strong student can use the book if the teacher will select the problems. It is to the advantage of the student to begin his work in mathematics with mental arithmetic. It is for such that "The Mental Arithmetic" is primarily prepared. It offers work for pupils in the first five grades. In case more advanced students have not had a drill in mental work, "The Mental Arithmetic" may profitably be used as a drill in the eighth and ninth grades.

The drills contain no puzzling problems, but only such as will stimulate thought, and encourage speed and accuracy. The pupils are not taught to fish, to kill, to play marbles, to buy candy, to deal in stocks and bonds, to sell tobacco, tea, coffee, and wines, nor to deal with false measures.

In a Christian school does it matter what kind of book you use?

Proper Grading

The matter of grading is an important question for every teacher. It attracts wide attention in the secular schools, and it is one of the problems which Christian teachers should solve. We should deal with pupils as individuals, not as masses. "Lock step in education," one writer calls the popular method of grading. "In together, on together, out together, *if there be any to finish*," is a forcible comment on modern ways of herding children together in classes. The following extract appears on the fly leaf of a catalogue of school

books issued by one of the large book concerns in Chicago. Read it and heed it in organizing your school this fall.

"In true education each life must be trained after its own pattern. Each child has the right to be treated as itself, by parent and by teacher. The farmer does not treat alike potatoes, corn, wheat; sheep, cow, horse. The gardener will not bed together, nor treat alike, his roses, his lilies, his orchids, nor will he treat alike one kind of rose and another. Each must be nurtured after its kind. But human seedlings do not come to us ready-labeled, like pots from a florist; each life must be studied, to know the needs of its own character. Nature divines for us. In the light of general laws, the law of each child's life—temperament, tastes, capacities, trend—must be separately discerned and studied. No two children, born of the same parents, are the same, or even alike, and this unlikeness is even more marked in the school than in the family. And throughout all education this unlikeness in likeness must be kept in mind by the teacher, in leading forth the faculties of the taught. All teaching should be individual in its personal application, though in its purpose the same. While children of the same age study the same subject, as a part of general education, each must do his part in his own way. This the wise teacher, educating, recognizes. The *grade* system needs to be tempered to individual temperaments. Instead of putting into one class the boy of ten who is eight years old for arithmetic and twelve years old for spelling, and the boy of ten who is eight for spelling and twelve for arithmetic, a *class* for arithmetic, by due arrangement of ours, should include those of certain advancement in that study whatever their mere age, and the grade certificate should be given for each study, and not by an impossible average which ignores differences. To reduce a class to physical uniformity by cutting the feet off tall boys and making them footstools for the short ones, would not be good practice. Natural selection should here also be recognized and emphasized; and 'over-education' that is, misdirected education, prevented."

M. B. D.

How to Teach the Bible to Children

Dr. Ballantine, from whom a lengthy quotation appeared in the last issue of the *ADVOCATE*, gives excellent instruction on the teaching of the Bible. "Let us have," he says, "Bible classes in which the effort shall be simply to learn what the Bible contains, without mixing in any modern questions." This is just what we want.

Many teachers have formed the habit of teaching about the Bible, or teaching men's theories concerning certain doctrines, but in the character building of Christian missionaries let the Bible in its simplicity have a fair chance.

Children are intensely interested in Bible biography; nothing is more pleasing or more entertaining than Bible narrative. Let them have it. If teachers are at a loss to know how to carry on such a course of Bible instruction, they will find invaluable help in the Bible course offered in the Missionary Training School of Correspondence, of Berrien Springs, Mich. By carrying this course, teachers will themselves study the Bible systematically, and their weekly study will guide them in presenting the Bible as a whole to their pupils.

The course begins with the book of Genesis. By the time that book is completed, the student is familiar with its entire subject matter. Thorough and frequent tests or drills in locating thoughts and in outlining chapters, is a strong feature of the work by correspondence, and no teacher can take this course without finding in it a method of teaching the Bible to her pupils. As sample lessons are sent upon application, every teacher has a chance to test the method advocated by Dr. Ballantine.

E. A. S.

Co-operation

I entered a classroom of sixty children of about six years of age. The children were just taking their seats, all smiles and expectation. They had been at school but a few weeks, but long enough to have contracted a love for it. The teacher took his station before them, and after making a

playful remark which excited a light titter around the room, and effectually arrested attention, he gave a signal for silence. After waiting a moment, during which every countenance was composed and every noise hushed, he made a prayer consisting of a single sentence, asking that, as they had come together to learn, they might be good and diligent. He then spoke to them of the beautiful day, asked what they knew about the seasons, referred to the different kinds of fruit trees then in bearing, and questioned them upon the uses of trees in constructing houses, furniture, etc. Frequently he threw in sportive remarks which enlivened the whole school, but without ever producing the slightest symptom of disorder. During this familiar conversation, which lasted about twenty minutes, there was nothing frivolous or trifling in the manner of the teacher: that manner was dignified, though playful; and the little jets of laughter which he caused the children occasionally to throw out were much more favorable to a receptive state of mind than jets of tears.—*Horace Mann.*

Teaching Children to see

The ordinary child sees comparatively little in the world about him. The wonders of the trees and plants in park or meadow, of birds and insects flying about the house, float like shadowy visions before his eyes. "Seeing, he sees not." He needs a teacher who can open his eyes and fix his mind on the realities among which his daily life is passed. This accurate observation of natural objects and facts, is the only foundation on which scientific attainments can rest. The scientist is chiefly a man who sees better than his fellow-men. The farmer's child lives where he has the best opportunity for such training. It is such teaching that the child mind craves. With it the school becomes a delightful place, and the teacher an angel of light.—*A. O. True.*

It is part of my religion to look well after the cheerfulness of life, and let the dismal shift for themselves.—*Lonisa M. Alcott.*

PROGRESS

Bethel Industrial Academy

BY H. A. WASHBURN.

The fifth year of school at Bethel Academy has opened this fall with very encouraging prospects. A comparatively large number of students have always been in attendance at the school, and the present term show an increase over previous years. A very earnest spirit pervades the school, on the part of both students and teachers. The presence of the Holy Spirit has been manifested in a marked degree, and we expect the coming year to be better than any previous one.

Our teachers find a special inspiration coming to them as they endeavor in their work to plan the school after God's ideal. We are seeking in the school home to give a training which will make refined Christian ladies and gentlemen of our students, and the blessing of the Lord attends our teachers as they endeavor to give the students this culture.

Great blessing has come to both teachers and pupils as we have striven in the class work in the various lines of study, to make Christ the center more than ever before. Our special aim at this place for some time, however, has been the development of the industrial feature in education. The practical work in which the students are engaged, whether in the domestic arts, the operations of agriculture, or carpentry, is being made more and more educational in character, the gospel lessons being taught as illustrated in the work.

In addition to this we are seeking to do class work in the various lines of industrial study, giving a thorough, scientific character to the instruction, as well as basing it more on the Bible than we have in the past. We are conscious of the Lord's presence as we engage in this work. I can see that it takes hold of the hearts of our students.

Our class in carpentry is engaged in erecting an addition to one of our cottages, which is to serve as a dormitory for our

young men. Some of these students were in the carpentry class last year, and during the absence of the teacher for one week they were able to go forward with the work without hesitation, estimating the supplies needed, and ordering them without error in calculation. They are finishing the roof, and making the window frames. It is very gratifying to notice the progress which these young men have made, and they all feel that they have greatly profited by their work in this line.

We are looking forward with great interest to the next school year, which, instead of beginning in the fall, and running through the winter, will begin in the spring, and coincide with the agricultural season. We expect to see a great deal more life in all our class work as the result, and are confident that a richer experience awaits us as we follow the new plans which we have laid.

Our experience in the training of our youth impresses us more and more with the fact that God is working to accomplish great results through the youth whom he has given to us. All our teachers find a great inspiration in their work, and we rejoice in looking forward to the final results of our present labors.

Bethel, Wis.

The Elk Point Industrial School

BY S. J. BRANSON.

The work in this place is new. The school has been in progress but one year; yet God has blessed abundantly, and the results are encouraging. An effort has been made to keep continually before the students the work that lies before them as young people, and the fact that the burden of this work rests upon them; that each one is individually responsible to God, not only for the knowledge of truth which he possesses, but for all that it is possible for him to possess. It is our chief aim that every one of our boys and girls shall be thoroughly converted to God, and consecrated to his service.

A number of those who were here during the past year have returned to their homes

with a bright, new Christian experience, bringing joy to the hearts of father and mother, and carrying new life and zeal into the little home churches where they live. This has given us courage and faith in God, that his hand is guiding in our little school, and that he will give success.

We feel that, first of all, the student must recognize the claims of God upon him, surrender all to God, and receive a new heart. Then he is ready to give the powers of his being—mental, spiritual, and physical—to be developed harmoniously under the guidance and teaching of the Holy Spirit.

In arranging our course of study for the coming year, we have tried to select those subjects which will be needed most in practical Christian life,—subjects that will form a good foundation for future work.

God is calling his people back to simpler lives, lives similar to that of the Man of Galilee. In order that our youth may be trained for such a life, we feel that we must maintain the greatest simplicity in the school. A thorough understanding of the common branches, and the Bible, with the ability to do good, honest, faithful work with the hands, is, we believe, the best foundation our young people can have on which to build for future work.

We are planning to make, and are making, industrial training a strong feature of the school work. We have a small farm of fifty acres, which is to supply the foundation material for all our industrial work.

We grew eight acres of broom corn this season, which yielded well. This we will make up into brooms this coming winter. We have the machinery and a practical broom-maker, who will take charge of the work and teach the students.

Our tomato patch has been a source of satisfaction as well as profit. From the three acres we had planted, more than five hundred bushels have been gathered and sold at from \$.50 to \$1.35 per bushel. In one day we picked and prepared for sale one hundred and thirteen bushels of tomatoes.

We have purchased canning machinery, and shall be prepared to run a small canning plant next season.

We have planted strawberries and small fruits on a part of the farm, and are looking forward with interest to their development.

We expect much of God's blessing on our work as we take up these lines which he has said should be the A B C of education.

The most precious part of the work to me is our devotional services. It is indeed refreshing to the soul to hear some of the prayers that ascend to God from our students,—prayers for the blessing of God on our work here, and prayers for themselves as individuals, that they may receive just the preparation that will fit them to fill their places in the great work of God. There are earnest prayers for unconverted parents, children pleading that the Spirit of God may touch the heart of father or mother, and that they may surrender to him.

One man who is not a Christian visited us, and after our Friday evening meeting said to me, "I am glad that my children are in such a school as this. I am glad that they can be under such influences." His heart had been touched as he listened to the prayers and testimonies of his children, one of whom was not a Christian when he had seen her last. I firmly believe that God has ordained our schools, not only to educate young people for service, but to unite families in the truth, and to bring parents and children into closer touch with each other and with God.

Elk Point, S. Dak.

School Work in New York

BY HOMER W. CARR

The school work in this state is advancing. There seems to be a steady growth of the conviction in the minds of our people that especial work for our youth and children must be continued. As a result of the church school work last year, more than forty youth and children were baptized; many others receiving lasting impressions which will bear fruit later. Some of our youth have gone directly into the work. Others have entered again this year with the same object in view. October 1,

an intermediate school was opened with two experienced teachers at Minnetto, Oswego Co. Intermediate work will be done in other schools.

We have seen good results when manual labor has been a part of the school work. Students engage in study with more relish after an hour or two of labor on the farm. They also enjoy the labor with which we have combined instruction in morals as well as the sciences.

We shall conduct sixteen schools, and possibly more, in the conference this year.

The Lord is helping us to overcome difficulties as we move out in obedience to his directions for the education of the children. It is our aim to work steadily on until the Lord of the harvest shall gather the grain into his garner.

The Sheridan Industrial School

BY N. W. KAUBLE

Not many years ago, one could count on his fingers the number of Christian Industrial schools. It is not so now. Nor is the limit reached in the many institutions of this character that have sprung up within the last decade. There is more call for such schools, and a greater demand than ever before for the talent and skill thus developed.

It becomes interesting, therefore, to inquire what has brought about this condition. Why so suddenly, as it were, have Christian educators discovered that this work is desirable? The answer to this question embraces a number of reasons, but the scope of this article does not admit of such a discussion; therefore, we merely state a few facts relative to the origin and work of the Sheridan Industrial School, and leave the reader to draw his own conclusions.

It is a well recognized fact that Christian people are giving more thought to this matter than they did a few years ago. As a natural result some of the people of Illinois decided that definite steps must be taken to give their children a training that would develop them mentally, morally, and phys-

ically. The theory that this should be done is not altogether new, but that this training should embrace daily exercise in useful employment is a more modern idea. The belief that daily useful employment, correlated with mental and spiritual training, is essential to a well rounded character, lies back of the origin of the Sheridan Industrial School, and constitutes the inspiration of all its plans and work. Instead of exercise in baseball, football, and others of the so-called athletic sports, physical training is directed in the line of useful labor. Here in connection with the class work is found a wide field for mental and spiritual culture.

Results of such a course of schooling are the best arguments in its favor. These results would not present an argument so favorable to the plan if those alone who are strong physically, mentally, and morally, had been the only subjects of its influence; but since this school opened its doors it has been to deal with the physically strong and the physically weak, the mentally dull and the mentally bright, the morally conscientious and the morally lax.

During the three years of its history, the students of the Sheridan Industrial School have engaged in class work from 8:45 to 12:40, five days in the week, and each one has performed fifty-six hours of manual labor either in-doors or out doors, each month of twenty-eight days. During this time not a single serious case of illness has occurred. Without exception there has been physical improvement. The mental progress under the circumstances is equal to anything the writer has observed during his experience as a teacher. There has also been a marked degree of spiritual growth. Nearly every student is now a Christian. Many of the conversions have been under the influence of the school. The discipline of the school is now a small problem compared with the time before the influence of this training had borne fruit.

All labor of the school is performed by teachers and students. Each teacher has a department of manual training for which he is responsible. Associated with him are

a number of students. In counsel with the teacher, each student decides upon the special line of industry he will follow. This plan has not only been gratifying in its result of enabling students to do something with their hands, but proves conclusively that one who labors daily with his hands is able to do better mental work than one whose efforts are confined to books. The moral influence of useful physical exercise is fully as great.

Two cottages, built this fall by students, stand as object lessons of this plan of school work. One of the students is now doing acceptable work as a stenographer. The girls do equally well as the boys. Frequently they have successfully assumed charge of the home, caring for the house, and doing laundry and kitchen work without the aid of a matron.

It is well to note that these results have been attained with few facilities. What may be done with more experience and better facilities remains a question for the future to solve.

Starting an Industrial School

BY T. H. JEYS.

In asking for a description of the Iowa Industrial Academy, located near Stewart, Iowa, I will say, the editor of the *ADVOCATE* has asked a hard thing, for we are now in the very throes of the attempt to begin our fall term on time. I should prefer to write an article after our school has opened, for it is more becoming to boast on putting off the harness than when we are just putting it on.

Concerning the distinctive feature of our school, I think I may describe that at present as a united effort on the part of our working force to remain firm to the conviction that there is success for this movement in behalf of our youth in the face of the prediction of some, that the work can bring only disaster.

We are scheduled to begin work October 6. We have the names of about sixty students who have signified their desire to come. We have rooms prepared to ac-

commodate about thirty, and are working early and late in order to have our buildings as nearly ready as possible.

The field is ripe. Students are waiting. We have no intention of failing, neither are we looking for an easy time. The courage of our workers was never better. We are learning to do this work as we go along, and the Lord is helping us. We shall not be able to teach any of the trades this year. We shall cultivate the soil and raise small fruits and nursery stock, increasing our facilities as we are able.

[The work of the Iowa Industrial Academy was carried on last winter in a building in Stewart, Iowa, and during the summer the erection of a school building and two dormitories has been begun. It is this work to which Brother Jeyes refers when he says, "We are working early and late in order to have our buildings as nearly ready as possible."—EDITOR.]

A. H. PIPER, a teacher in Arorangi, Rarotonga, Cook Islands, after reading the calendar of Emmanuel Missionary College, wrote, "As I read your calendar and noticed the plan of taking one main study at a time and completing it in a short period, I could not help thinking of the privilege that many young ministers and others have who live near enough to attend. May they see this opportunity and grasp it. I am doing what I can privately, but it takes much will power to stick to one's studies in this enervating climate. I should like to become one of your students."

BRO. H. W. JOHNSON, of Mesick, Mich., writes: "We began school yesterday, but are greatly crippled for books. We need at once Bible Reader No. 2, and perhaps No. 3, and the second book in Arithmetic. How soon can we have these books? Will the new edition of Bible Reader No. 1 be ready soon?"

MRS. L. A. CURTIS, of Bedford, Mich., writes that she has opened her school with an attendance of nineteen. Four of them are not children of Seventh-day Adventist parents.

PUBLISHERS' PAGE

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What a Tract Did.—*World Wide Missions* gives the following bit of history:—

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There are a number of tracts dealing with various phases of Christian education. These should be read and circulated. In the kingdom results equal to those already described may be seen. Send for a supply of “How Missionaries Are Made,” put up in packages of 100 at 75 cents per package, and “Why Christians Should Maintain Schools for their Children,” in packages of 100, at 50 cents per package. Address, the Advocate Publishing Co., Berrien Springs, Mich.

Bible Reader, No. 1.—The calls for Bible Reader No. 1 have been numerous this fall. The plates for this book were burned in the *Review and Herald* fire, and the book was out of print. This little reader has now been revised, new illustrations have been added, and it will be ready for circulation this fall. File your orders with the Advocate Publishing Co. The first section (32 pages) will be sent to those who have classes waiting for the book, at 5 cents per copy. Address, Advocate Publishing Co., Berrien Springs, Mich.

Teachers, Attention!—This is the second time that the Advocate Publishing Co. has asked for the present address of every Christian teacher. This is not a selfish request. There is matter in which you are interested which we wish to send you. Be kind enough, therefore, to send us your address, and the names and addresses of all other teachers with whom you may be acquainted. We have had many calls for a complete directory of Christian teachers, and it is impossible for us to publish this until we have more definite information. It should appear in the next issue of the journal, therefore an early response will be appreciated. Address, The Advocate, Berrien Springs, Mich.

A New Series of Bible Lessons.—Mrs. L. M. McKibbin, Healdsburg, Cal., invites correspondence with all who are interested in teaching the Bible to children, as she has prepared an outline of study covering four years' work.

The Life Boat.—Have you read the October *Life Boat*? It is brim full of good things. One article alone, “Dr. Bernardo, the Father of Nobody's Children,” is worth all the effort you will put forth to circulate this issue. If you are not already using it, send for a supply. Address, David Paulson, M. D., 28 33rd Place, Chicago, Ill.

Teaching Drawing.—Free-hand drawing should be a part of the program in every Christian school. With crayon and pencil every teacher should be able to illustrate the Bible stories and the science lessons. Augsburg's Manual and Drawing Tablets are just what you need. The Manual is in two volumes, price 75 cents each. The drawing tablets, well-graded, eight in a series, 15 cents each. Address, the Advocate Publishing Co., Berrien Springs, Mich.

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