

"Perfect education is the complete, harmonious development of the whole man in his threefold nature, physical, intellectual, moral"

Every youth, on leaving school, should have acquired a knowledge of some trade by which, he may earn a living

The Advocate of Christian Education



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July, 1901



Vol. V
No. 7



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"If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all

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

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

"It is not the will of your Father which is in heaven, that one of these little ones should perish."

* * *

"A STRONG man who loves his work is a better educator than a half-hearted professor who carries whole libraries in his head."

* * *

"LIVE not in a great city, for a great city is a mill which grinds all grain into flour. Go there to get money or to preach repentance, but go not there to make thyself a nobler man."

* * *

"WE shall not be surprised to find that the Puritans devoted themselves with great earnestness to the cause of education, being fully aware that without the schoolmaster and the schoolhouse nothing could save them from sinking into barbarism."—*George G. Bush.*

* * *

"WHAT we need above all things wherever the young are gathered for education, is not a showy building, or costly apparatus, or improved methods or text-books, but a living, loving, illumined human being who has deep faith in the power of education and a real desire to bring it to bear upon those who are entrusted to him."

* * *

"To interest pupils in nature, to train them in habits of careful observation and clear expression, and to lead them to ac-

quire useful knowledge, are important aims in teaching this subject. The pupil must study the plant, the animal, and the soil rather than book descriptions. The study of plant life should be emphasized in spring, though not restricted to that season. This study should be connected with language, drawing, and geography."—*Superintendent of Schools, Ontario, Canada.*

"If I were called upon to frame a course of elementary instruction preparatory to agriculture, I am not sure that I would attempt chemistry, or botany, or physiology, or geology, as such. It is a method fraught with the danger of spending too much time and attention on abstractions and theories, on words and notions, instead of things. This history of a bean, of a grain of wheat, of a turnip, of a sheep, of a pig, of a cow, properly treated,—with the introduction of the elementary science which is needed for the comprehension of the processes of agriculture, is a form easily assimilated by the youthful mind, which loathes anything in the shape of long words and abstract notions, and small blame to it."—*Huxley.*

*Value of Manual Training

BY MRS. E. G. WHITE

Manual training is deserving of far more attention than it has received. Schools should be established that, in addition to the highest mental and moral culture, shall provide the best possible facilities for physical development and industrial training. Instruction should be given in agriculture, manufactures,—covering as many as pos-

*Extracts from "Education."

sible of the most useful trades,—also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick, and kindred lines. Gardens, workshops, and treatment-rooms should be provided, and the work in every line should be under the direction of skilled instructors.

WORTH THE OUTLAY OF MEANS

The work should have a definite aim, and should be thorough. While every person needs some knowledge of different handicrafts, it is indispensable that he become proficient in at least one. Every youth, on leaving school, should have acquired a knowledge of some trade or occupation by which, if need be, he may earn a livelihood.

The objection most often urged against industrial training in the schools is the large outlay involved. But the object to be gained is worthy of its cost. No other work committed to us is so important as the training of the youth, and every outlay demanded for its right accomplishment is means well spent.

Even from the viewpoint of financial results, the outlay required for manual training would prove the truest economy. Multitudes of our boys would thus be kept from the street-corner and the groggery; the expenditure for gardens, workshops, and baths would be more than met by the saving on hospitals and reformatories. And the youth themselves, trained to habits of industry, and skilled in lines of useful and productive labor,—who can estimate their value to society and to the nation?

AGRICULTURE THE BEST MEANS OF EDUCATION.

As a relaxation from study, occupations pursued in the open air and affording exercise for the whole body, are the most beneficial. No line of manual training is of more value than agriculture. A greater effort should be made to create and to encourage an interest in agricultural pursuits. Let the teacher call attention to what the Bible says about agriculture: that it was God's plan for man to till the earth; that

the first man, the ruler of the whole world, was given a garden to cultivate; and that many of the world's greatest men, its real nobility, have been tillers of the soil. Show the opportunities in such a life. The wise man says, "The king himself is served by the field." Of him who cultivates the soil the Bible declares, "His God doth instruct him to discretion, and doth teach him." And again, "Whoso keepeth the fig-tree shall eat the fruit thereof."

He who earns his livelihood by agriculture escapes many temptations and enjoys unnumbered privileges and blessings denied to those whose work lies in the great cities. And in these days of mammoth trusts and business competition, there are few who enjoy so real an independence and so great certainty of fair return for their labor as does the tiller of the soil.

A SOLUTION OF SOCIAL PROBLEMS

In the study of agriculture, let pupils be given not only theory but practice. While they learn what science can teach in regard to the nature and preparation of the soil, the value of different crops and the best methods of production, let them put their knowledge to use. Let teachers share the work with the students, and show what results can be achieved through skilful, intelligent effort. Thus may be awakened a genuine interest, an ambition to do the work in the best possible manner. Such an ambition, together with the invigorating effect of exercise, sunshine, and pure air, will create a love for agricultural labor that with many youth will determine their choice of an occupation. Thus might be set on foot influences that would go far in turning the tide of migration which now sets so strongly toward the great cities.

Thus also our schools could aid effectively in the disposition of the unemployed masses. Thousands of helpless and starving beings whose numbers are daily swelling the ranks of the criminal classes, might achieve self-support in a happy, healthy, independent life if they could be directed in skilful, diligent labor in the tilling of the soil.

Many of the branches of study that consume the student's time are not essential to usefulness or happiness; but it is essential for every youth to have a thorough acquaintance with every-day duties. If need be, a young woman can dispense with a knowledge of French and algebra, or even of the piano; but it is indispensable that she learn to make good bread, to fashion neatly-fitting garments, and to perform efficiently the many duties that pertain to home-making.

A Home in the Country and a School in the Woods

*DAVID PAULSON, M. D.

One of the most promising educational efforts of this generation is being wrought out at Berrien Springs, Mich. Each time I visit this school I become more fully convinced that if those who are leading out in this work remain true to their God-given trust, in the providence of God Emmanuel Missionary College is destined to become as widely known as the exponent of true education as is Battle Creek for food reform, or Tuskegee for the solution of the negro problem.

A most encouraging feature of the Berrien Springs work is the evidently universal spirit of enthusiasm in the minds of the students for the ideas for which the school stands. At my recent visit I had expected to find a visible decrease in the number of students, on account of the pressure of spring work at their respective homes, but I was surprised to find almost as many in attendance as last winter, and that in spite of the fact that the school has been greatly hampered by lack of necessary buildings to properly accommodate these students.

It is a part of a liberal education to study carefully the co-operative plan that is being forged out at this place. Every student seems to be as conversant with every feature of the management of this great enterprise as he is with the problems presented

in his text-book. This is because every student literally shares in the development and working out of every question that arises in every phase of the movement.

Each student pays for the amount of fuel and light that he uses. The school management assumes no financial responsibility for the purchasing of coal, as that is entirely in the hands of a committee of students chosen by the student body. By this plan every student felt the importance of this coal strike in a more tangible way than by merely following it in the newspapers.

For the kitchen, six young ladies volunteered to learn the cooking work; three of these prepare the breakfast, and the other three the dinner. Although working under many disadvantages at present, they have made a splendid success. As each student pays for the food he consumes, a vital question that these amateur cooks constantly have to have before them is not only how to prepare palatable food, but, Does it pay to cook a certain food material? This makes it necessary for them to give constant study to actual food values.

One purpose of this school is to develop up-to-date Christian teachers, so it is essential that they should practice agriculture with their other studies. Accordingly the services of their farmer have been dispensed with, and the Faculty have divided the responsibility of the different lines of the farm work among themselves, and look after it and make it such a study that they are as ready to teach the students in the fields as in the classroom.

Their splendid school buildings were constructed almost entirely by the students, the majority of whom, when they entered the school, could scarcely see at all.

Each student opens a regular book account with the institution, and an important part of the book-keeping work is taught in this practical individual way. There is among us a deplorable lack of men and women prepared to fill positions as matrons, business managers, and heads of departments. Modern methods of education do not furnish an education that fits one for

*In *Review and Herald*, June 2, 1903.

such responsibilities, but with such an educational effort as is being developed at Berrien Springs, we may certainly hope for better things in the near future.

If there ever was an institution born without a golden spoon in its mouth, it certainly is the Berrien Springs school. Its promoters had the courage and devotion to divine principles that led them to abandon splendid buildings and educational facilities, and, almost without any promising financial outlook, begin to plant a home for themselves in the country, and a school in the bosom of nature, and God is rewarding their noble movement.

A class of students have gathered in here who were willing to lay aside their school work in the dead of winter and go out in a body and sell "Christ's Object Lessons" to raise enough money to enable the school to meet its pressing obligations, then return again to their books, instead of losing heart and going to their homes. With such loyalty and devotion pulsating in the hearts of a company of sturdy young men and women, the success of this educational effort is well nigh assured.

The educational world has already begun to watch this work, as is evidenced by the words of a prominent Eastern educator: "I now understand better why your school moved from Battle Creek to its new location. You are placing the rock foundations of successful work. You are returning to nature, and many thousands will learn to thank you for your undertaking. The movement in that direction will take on vast proportions during succeeding years."

Teaching Farmers' Children on the Ground

BY E. A. SUTHERLAND

Under the above heading George Iles contributes to the *World's Work* for May a most interesting article, which should be read by every teacher. A few extracts, only, are given.

The first school described is located at Cloverdale, a little village forty miles from Montreal. The author tells us that "the teacher is just such a young woman of de-

cidenced intelligence as one sees in a good city school, well bred and well trained." In visiting Cloverdale he found twenty-three boys and girls, all the way from five to sixteen years of age.

The fathers of the pupils in Cloverdale are farmers who raise barley, oats, and rye. "One man has become well-to-do through his apple orchard, which sends every October a goodly harvest to the Montreal market. Yet that these children come from homes where the livelihood is earned out of the ground is ignored in the lessons. The instruction as far as it goes is good; its staple is reading, writing, and arithmetic, with a little grammar, geography, and history. This is all."

This sounds familiar, but Mr. Iles continues, "Of sowing and reaping there is never a word; nothing about the planting and tending of trees, the production of milk, butter, and cheese. Never, even remotely, does a lesson touch on building or drainage, on the composition of foods or the chemistry of fuel, or light up for so much as a moment the drama of struggle and survival of which every clover patch is a theater."

This may be said of many schools besides the one at Cloverdale, but Mr. Iles asks, "It is well that children should learn at school useful lessons they can learn nowhere else, but should not the children of the farm be led to see somewhat of the inexhaustible scope for brains which offers itself to the farmer?"

Mr. Iles tells of a reform movement headed by Prof. J. W. Robertson of Ottawa, Ontario, according to which small rural schools of Canada will be consolidated. Mr. Robertson is aided in the movement by Sir William MacDonald, of Montreal, and next September in each of the old provinces of Canada,—Prince Edward Island, Nova Scotia, New Brunswick, Quebec and Ontario,—will arise a MacDonald Consolidated Rural School.

The plan is thus described: "In each of these provinces is to be chosen a neighborhood containing five or six rural schools; over each of these groups is to be placed a

traveling instructor. Two teachers of proved ability from each province, with a man to spare, eleven in all, are now being trained to take charge of these consolidated schools.

Concerning the work of these schools, Mr. Iles says: "A garden will surround every school as its appropriate setting. In addition, on plots ten feet square will be planted wheat, potatoes, clover, and corn. On patches side by side wheat will be sown from seed selected and unselected. Every child at a MacDonald school is to have an out-door slate on the soil to put living things on to be rubbed out. The successive phases of sprouting, the dip and spread of rootlets, are to be observed day by day, described in writing and illustrated with the pencil. How varieties of soil and of soil enrichment affect a growing crop is to fully noted. There is to be close observation of the insects which visit plants either as friends or foes."

The value of rotating crops will be taught by plots of alternating cereals, clover, pasture, potatoes, or Indian corn. "The winter lessons will include the chemical side of agriculture with simple and varied experiments. The year round there will be manual training and courses in household science.

"Both boys and girls will thus be put in full possession of themselves; their hands and eyes, their reason, judgment and imagination will have a chance, as well as their memory, for rules and definitions. The boys will be taught drawing, the use of the carving tool, the plane, the saw.

"Girls will be instructed in sewing and cooking, and in the elements of house-keeping. At every point the school will be dovetailed into the home, the farm, the workshop, the smithy, the dairy."

If Canadian educators are ready to begin schools on this basis, is it not time for Christian teachers to make a decided effort to introduce the practical into their schools? Why keep the children's noses between the lids of a book when they can learn more and learn faster by uniting mental with physical culture?

Life in the Country

BY RAY MORSE

To the average American, farming and farm life is rather unattractive. He cannot understand how any one can get pleasure out of the farm itself, for to him it means only daily drudgery.

Life on Emmanuel Missionary College farm does not signify merely the raising of crops; nor do we measure our success by our profits; although due consideration is given to both these subjects. We consider our farm the greatest educational factor we have, and we believe we can come in closer touch with God through it than through any other phase of the work.

We are learning daily how to listen more closely for the sounds in nature; to understand and appreciate more fully the richness of this varied choir;—the cadences of the wind, the varied fragrances, the multitudinous notes of the birds, the hum and buzz of the insects, the lowing of cattle, and the ripple of water. Our one regret is that the days are not longer; the margin of time seems short.

While there are lessons to be learned from the science of growth and vegetation, there is yet a lesson and a joy in the mere beauty of nature. "The beautiful is as useful as the useful," said Victor Hugo, and were this not true, would God have taken such care in decking the world with the wild flowers, and in painting the skies with the glowing tints of sunrise and sunset? As God opens our eyes to these beauties, that which before was drudgery takes on a meaning that adds dignity to the most common things of life.

We have called our little cottage "Arden," as we find most truly here, as Shakespeare did in the grand forest by that name, that "God is with us," giving "tongues to the trees, sermons to the stones, books to the running brooks, and good to everything."

"To do work one loves is to be happy. Blessed is he who having found the highest thing he is able to do, gives his life to the task."

EDUCATIONAL WORLD

Holland and Her Schools

The Baron de Stampenbourg writes an interesting article for the *Independent* (May 28), entitled, "A Great Object Lesson from a Little Land." He is writing about Denmark, and in the course of the article describes in the following language the school system and its relation to the prosperity of the little kingdom.

"The success of the Danish peasant is due, first of all, to a splendid system of rural high schools and to a very practical plan of economic co-operation. The schools teach every practical branch of agricultural science in connection with a liberal scholastic curriculum, insuring a well-rounded education. The schools are open to everybody, young and old, and not infrequently men of more than forty years of age attend the sessions of the classes. The future farmer is taught the things he ought to know to be successful, and some other things that are good to know should he wish to make a specialty of some particular line of endeavor. The man who has been swinging a scythe all the day may be found in some evening class studying forestry and creamery methods, and many employers allow the farm hands to 'knock off' work for a couple of hours in the afternoon to attend the high school of the township. These rural colleges have made out of the present generation of Danish peasants the most enlightened, the most thoroughly instructed, and the most permanently industrious of farming communities."

A Practical Solution of one Phase of the Rural School Problem

The Wisconsin Legislature of 1899 established two county normal training schools for public school teachers (Wisconsin has seven large state normal schools). The reason urged for the establishment of these schools was that the graduates of the large normal schools did not often find their way down into the rural schools.

The requests of Dunn and Marathon counties were, therefore, granted, and the schools established, aided by state and county school funds. The success of the plan was soon apparent, and resulted in a general state law, enacted in 1901, by which the county board of education of any county within which a state normal school is not located may establish a county training school for teachers of the common schools. Six such schools are now in operation. The success of the schools longest in operation has been such as to command the hearty support of the communities in which they are organized, and to settle once for all the question of their value.

The expenditure of these schools for 1901-2 show that the Dunn County school cost \$3,841; the Marathon school \$3,442; and the Manitowoc school \$3,803. These schools have one head teacher and an assistant. The local town schools are utilized for practice and observation work. A high school education is usually required of students for admission.—*Southern Education*.

Encouraging Results

The *ADVOCATE* has in the past called the attention of its readers to the cultivation of vacant city lots. The *Independent* (June 4) gives the following concerning the practice in Philadelphia: "Philadelphia seems to have led in the expansion of the idea, until it has become a fixed social institution of that city. The use of the land is given without rent, while the plowing and fertilizing, as well as the seeds, are a gift of the city.

"The Philadelphia Association has found out that the relief is of a character that is so permanent as to brighten the lives of hundreds of families that before were unable to get out of sight of positive want. One-half an acre, or certainly one acre, treated by intensive methods, secures from want any ordinary family—a family made up of children or the helpless aged and incompetent. The Association has also found out that a large number of those who try this sort of

gardening become fond of land tillage and cannot be happy without it. Many of these move out of the city ultimately and become farmers."

Every Christian teacher may, by working in harmony with this idea, or by modifying it to suit circumstances, encourage city people to move into the country.

The Protection of Plants

The protection of plants growing in a natural state has called for a national organization. Some of the finest of our native plants have come close to the limit of absolute obliteration. This destruction is generally a matter of thoughtlessness—especially in pulling such plants as the arbutus for decorative purposes. It is the intention of the new society to publish brief articles, pointing out those plants which need special protecting, and instructing the public concerning the damage that may be done. Local Improvement Clubs and Audubon Societies and Woman's Clubs are invited to take special interest in the matter, and act as centers of distribution for the leaflets. Any person may become a member of the society and receive its leaflets, on application to the secretary, who is Miss M. E. Allen, 12 Marlboro Street, Boston. Leaflet No. 6 draws its lesson from the reticence shown by the Japanese in the use of flowers for decoration. To them, bunches of flowers, crowded together, are inartistic and barbarous. They desire, by artistic arrangement, to show not only the flower, but the stem and the manner of growth. It is not necessary to pluck or pull every rare wild flower in order to enjoy it in our homes.—*Independent*.

Industrial Schools in Foreign Countries

An interesting article concerning the development of self-supporting industrial schools in Siam and Laos, appears in the May issue of the *Missionary Review*.

"Frequently Christian missionaries, in carrying forward their work in these countries, have found it absolutely necessary to

educate the children in the schools. An effort is now being made to place schools which have heretofore been supported by donations, on a self-supporting basis. The Rev. Arthur J. Brown writes, "We urged our people to educate all children of both sexes." He then speaks of many poor children and orphans, the expense of whose education rests upon themselves. This led to the development of the industrial school system, "for," says Mr. Brown, "it would be suicidal to exclude such boys from our schools, for in Laos as in America, our best material for the ministry comes from comparatively poor homes in the towns."

Education in Japan

Mr. J. Kiuchi, Director of the Bureau of Commerce and Industry of the Imperial Ministry of Agriculture and Commerce in the Japanese Government, is now in this country supervising the Japanese exhibits at the St. Louis Exposition. In the following language he gives the readers of the *Independent* a view of education in Japan:—

"Japan's system of compulsory education is working well. Ninety-five per cent of the boys receive a common school education, and eighty-five per cent of the girls. The law requires school attendance between the ages of six and fourteen. Some of the poor people are obliged to withdraw their children and put them to work after four years in the common school, but most of the children enjoy the full eight years' course. Above the common school is the middle school, with five years' study; then the higher middle, with three years'; and after that the four years' course of the university. For our forty-five million inhabitants we have, in each of the forty-six provinces, several middle schools, and in each village several common schools. There is a proportionate number of higher middle schools and academies.

"We have also a large number of colleges under private control, the standard of which is approximately the same as that of the average American college. Our Imperial universities are only two, at Tokio and

at Kyoto, with two more in preparation. In the United States the number is much greater, but while some of the universities in the United States are very good, others are very poor. The universities of Japan are Imperial institutions, devoted strictly to higher learning. Our methods of education are like those of the Germans. The university professors are both native and foreign, and there are more than three thousand university students."

Why Christian Teachers are Needed in the South

There comes a time when all things are prepared for the introduction of the gospel. The South is now ready to welcome the Christian teacher. The following extract from *Southern Education* clearly reveals this fact:—

"In 1900 the states south of the Potomac and east of the Mississippi contained, in round numbers, 16, 400, 000 people; 10, 400, 000 of them white, and 6, 000, 000 black. In these states there are 3, 981, 000 children of school age (five to twenty years). There are 2, 420, 000 black children of school age. The total is 6, 401, 000.

"In 1900 only sixty per cent of these children were enrolled in the schools. Nearly two and one-half million children, therefore, were not even enrolled. The average daily attendance was only 70 per cent of the enrollment, which means that about 42 per cent of the total school population was actually in school in 1900. One white child in every five is being left to grow up wholly illiterate, while nearly one-half the negro children get no schooling whatever.

"And what is the quality of the education the children of the South are receiving? The schoolhouses of the South, on the average, cost \$276 each. The average salary of the teacher in the schoolhouse is about \$25 per month. The supervision the teachers receive is meager, and oftentimes, more often than otherwise, inefficient. Think of it! We are giving the children actually attending our schools just five cents worth of education a day for only eighty-seven days in the year!"

Reform the Teacher First

"Lewis Elkin, of Philadelphia, has just left his fortune, not for buildings, but to pension worn-out teachers. Next we shall see some man (or more likely some woman) of wealth awakening to the unique sanity of recognizing that the actual teacher, and not the building or the supervising officer, is the seat of educational progress. We shall see some one bestowing moral and financial encouragement on actual education itself, not upon the place where it might be given."

The Aim of the School

"The school," says E. C. Hewett, "ought to have for its ultimate aim to assist each child to grow into the best specimen of man or woman that native endowment and necessary circumstances will allow. The supreme test of its value is not high per cent of its high scholarship, its brilliant examinations or its rapid promotions, but the growth of its pupils in knowledge, strength and right choice and purpose, in all that pertains to personal, social and civic righteousness."

Exalting Manual Labor

President Draper, in his baccalaureate address before the students of the University of Illinois, gave utterance to the following practical thoughts. They are significant in that they reveal the tendency on the part of leading educators to place manual and intellectual training in their proper relation to one another.

President Draper says:—

"Work is entitled to admiration and to enthusiastic commendation according to the thought, skill, vital energy, and commanding power which are put into it. Work which breaks out new roads towards better things is entitled to the plaudits of all mankind. Work of this kind is not to be measured by hours, but by results, by things accomplished, by the influence upon life.

"Let me tell you that it is infinitely better to have correct notions of life and no degree than a degree with unsound ideas of life. And let me tell you also that there are and always will be plenty of men trained on the farms and in the shops and the offices and the market places, rather than in the schools, who understand the factors of successful living better than many of the men who receive degrees ever will. How can this be? It is not obscure if one will think about it.

"Work, the steady, persistent doing of things upon a workable plan, is the foundation of all ordinary accomplishments. If one gets the idea that the things which he has studied in the books are sufficient to enable him to get on without this persistent doing of things, his case is hopeless. If he has acquired habits of life and ways of living which unfit him for engaging in this serious labor, it is a great pity he ever went to college; but he might have turned out a dude or gone wrong otherwise if he had not gone to college. Colleges are not to be abolished, nor are we to go back to the time when only a few went to college, because some college men make fools of themselves, or even because many of the great multitude who now go to college have not yet seen the necessity of correctly adjusting themselves to the industrial, commercial, or professional life of the country.

"If you are going to let your college education incite and guide, rather than destroy, your labor, your chances of success will be far above nearly all men and women who do not go to college. If you can put on a blouse or an apron and get into the clean smut of industrial doing, you will accomplish more and get farther than the men and women who work with undisciplined minds. If you can go into the offices and the markets and the factories, with the same knowledge that the uneducated man, that you have about everything there to learn, and with sane ideas and reliable purposes about learning it, you should learn to do more things quicker and better than the uneducated man.

"In a word, the average college man has great advantage over the average other man if his head is straight on the work question. If it is not, then this college degree makes his sappiness unfortunately conspicuous. No one ought to imagine that any accomplishments, not even a college degree, are to make it unnecessary to learn the details of a business. One may have entire confidence that a college education will enable one to learn those details more quickly and comprehensively than another will if he has the same sense and the inclination to do it. It is to be regretted that all of the universities cannot take all the raw freshmen and train horse sense as well as scholastic attainments into all of them by the time we make baccalaureate addresses to them. Ordinary sense is a matter of inheritance and of home life. The universities may aid it, but they cannot wholly supply it.

John Wesley's Education

The bicentenary of John Wesley, celebrated June 17, has called forth numerous biographical sketches of the reformer.

A writer for the *Chicago Tribune*, says:—

"From his mother John Wesley inherited the character and qualities which made him great. Her household was organized on a plan that would do credit to a trust magnate. She had little respect for the educational methods of the day, and taught her own children, separately and together. A stated time was set apart for the personal religious instruction of each child. John's time was Thursday evening, and many years afterward in a letter to his mother he wrote: "If you can spare me only that little part of Thursday evening which you formerly bestowed upon me in another manner, I doubt not it would be as useful now for correcting my heart as it was then in forming my judgment."

I WONDER many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him.—
Samuel Rutherford.

EDITORIAL

THERE is a proverb among the Jews which says that Jerusalem was destroyed because the education of the children was neglected. So dependent is any nation upon the education of its children, that prosperity or decay are directly traceable to that source.

In harmony with this thought we read ("Education" p. 47) that the schools of the prophets "proved to be one of the means most effective in promoting that righteousness which exalted a nation."

The Christian church of today has before it the work once committed to the Jewish nation. God would have his church exalted. All people of the earth should see its glory and come to it for truth, as nations came to Jerusalem in the days of Solomon.

"One of the means most effective in producing the results seen in Israel during Solomon's reign was the schools. It is logical to conclude therefore that in the present age "one of the means most effective in promoting the righteousness that exalteth" the church is a system of schools which trains the children and youth for the service of Christ.

That the church may accomplish its mission in the world, let it maintain an educational system corresponding to the schools of the prophets.

WHAT is the mission of the church? To evangelize the world. "Christian schools will be found to be one of the most effective means that God has chosen for the regeneration of the world. Therefore the church which proves true to its mission will educate its children.

It has long been preached that Christ's second coming is near. Upon what does his coming depend? In answer to this question he himself said to his disciples, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

His coming has been delayed because the world has not heard the gospel. And why has the gospel not been preached? Because the church has failed to educate its children

to work as missionaries. The world has been training the children, consequently the world has reaped the benefit of the young life.

The church which sees the necessity of educating its children, and maintains Christian schools, will be the one through which the gospel will be preached to all nations.

To hasten the coming of Christ, provide Christian education for the children.

How many children should be trained in Christian schools?

Christ's words are, "It is not the will of your Father which is in heaven that ONE of these little ones should perish."

That answers the question, and leaves no doubt in the minds of Christians. There should be Christian schools for all—a system of universal free Christian schools. For unless these schools are free schools some children will be prevented from attending. But it is not God's will that one should be denied the privilege of Christian education.

This includes all the children in the world, not alone those whose parents are in the church. "Other sheep have I that are not of this fold." It is the duty of the church to provide Christian schools for all children who seek Christian training, and to provide that training as free to the children as it gives the gospel to adults. Why not?

In the beginning God gave man a work to do with his hands. He put Adam in the garden "to dress it and to keep it." The manual work assigned our first parents was not intended to be drudgery, but rather a means of education. Mind and hand were to work together. Through the work of the hand the mind was to learn the secrets which nature held. Again, as the mind of man acted, his hands would make visible the results of the thoughts of his mind. This is true education.

For years this co-ordination of manual and mental exertion has been lacking in our system of education. To this failure

to combine the two, one author attributes "the bad mental habits and the mental life devoid of habit," so characteristic of many students. Manual training is then offered as a solution of the problem, **How shall we turn out real students?**

In order for manual training to accomplish this result, it must be of the right sort. And on this point we read: "No line of manual training is of more value than agriculture. A greater effort should be made to create and to encourage an interest in agricultural pursuits. Let teachers share the work with the students, and show what results can be achieved through skilful, intelligent effort."

But even after manual training—and that best form of manual training, agriculture—has been made the basis of education, there is yet another feature which must be combined with the mental and physical training in order to render education complete. There is a soul in every child, which must receive equal attention with the body and the mind. When every child has access to a school which trains head, heart, and hand simultaneously, then will appear "that righteousness which exalteth" the church.

Let us work for such schools. Let us support them liberally, that Christian education may be free to every child whose parents desire it to be trained for eternity.

The Educational Council

One of the most recent indications of advancement in the cause of Christian education is the recent council held at College View, Neb. This meeting was conducted under the auspices of the Educational Department of the General Conference, for the purpose of studying the problem now confronting the denomination, and to formulate plans for strengthening the educational work.

The Educational Department is composed of the following persons: W. W. Prescott, W. A. Spicer, Fannie M. Dickerson, E. A. Sutherland, Frederick Griggs, M. E. Cady, L. A. Hoopes, Mrs. L. Flora Plummer, J.

E. Tenney, M. Bessie DeGraw, C. C. Lewis, E. G. Eggleston, B. E. Huffman, E. W. Catlin, and H. A. Washburn.

Among others in attendance were Elders A. G. Daniells, H. W. Cottrell, C. W. Flaiz, E. T. Russell, A. T. Robinson, A. T. Jones, I. H. Evans, a number of educational superintendents, and representatives from many of our schools.

The following topics were presented, and opened the way for a discussion of many phases of the educational work:—

The Philosophy of History; Bible in Education; Science; Relation of Church, Intermediate, Union, and Medical Schools to Each Other; Language; Organization of Church Schools; School Work in the South; Industrial Work; Text-Books; Support of Church Schools; etc.

A bulletin containing the proceedings of the Council will be issued. This will be read with interest. For a copy, address the Secretary, Frederick Griggs, South Lancaster, Mass.

Institute and Summer Assembly

As the *ADVOCATE* goes to press, students for the Summer Assembly at Berrien Springs, Mich., are coming in rapidly, and are being assigned to their places in cottages on the Assembly grounds. One surprise awaits all who were here last year, and elicits an exclamation as the grounds are approached. This is the new pavilion,—a circular structure, amphitheatre in style, with seating capacity for three hundred. Both cottages and pavilion are a decided improvement over last year's accommodations, and are a witness of the genuine interest in the proper education of children and youth. The teachers anticipate a profitable season spent in study. The Institute with which the Assembly opens is attended by both teachers and general workers. In the August issue, the work will be further described.

"THE test of the worth of a living faith in God is the strength which it gives and the courage it inspires."

THE SABBATH SCHOOL

An Experience

For Love's Sake

Sometimes I am tempted to murmur

That life is flitting away,
With only a round of trifles
Filling each busy day,—
Dusting nooks and corners,
Making the house look fair,
And patiently taking on me
The burden of woman's care.

Comforting childish sorrows,
And charming the childish heart
With the simple song and story,
Told with a mother's art;
Setting the dear home table,
And clearing the meals away,
And going on little errands
In the twilight of the day.

One day is just like another.
Sewing and piecing well
Little jackets and trousers,
So neatly that none can tell
Where are the seams and joinings.
Ah! the seamy side of life
Is kept out of sight by the magic
Of many a mother and wife.

And oft when I am ready to murmur
That life is flitting away,
With the self-same round of duties
Filling each busy day.
It comes to my spirit sweetly,
With the grace of a thought divine,
"You are living, toiling for love's sake
And, loving, should never repine.

"You are guiding the little footsteps
In the way they ought to walk;
You are dropping a word for Jesus
In the midst of household talk,
Living your life for love's sake
Till the homely cares grow sweet,
And sacred the self-denial
That is laid at the Master's feet."

—Selected.

Trust

"I am glad to think I am not bound to make the
wrong go right.
But only to discover and to do
With cheerful heart the work that God appoints.
I will trust in him
That he can hold his own; and I will take
His will, above the work he sendeth me
To be my chiefest good."

Jean Ingelow.

BY MRS. L. FLORA PLUMMER

"Shall we pray before we go?" said Alice.

"Why, yes, we shall have time," replied Nellie.

They were two friends, both teachers in the Cherry Grove Sabbath school, and were spending the Sabbath together. They knelt and prayed earnestly for the blessing of the Lord upon the Sabbath school, for his special personal help as they stood before their classes, for the power of the Spirit to impress the words spoken upon the heart of each pupil. After a pleasant walk, they reached the church, and at the entrance separated, each going to her class.

After the services, as they walked slowly home, Nellie's face was a little clouded, but Alice asked brightly, "How did you get along in your class today?"

The answer revealed the cause of Nellie's gloominess: "I had a wretched time. I did not accomplish a thing. The girls were not interested, and I could scarcely get them to answer a question, or even to think about the lesson."

"Why, Nellie, I cannot understand how that could have happened," said Alice, a look of real concern creeping into her face.

"I understand it perfectly," replied Nellie, rather shortly. "It was exactly what I expected. The girls have been growing more careless lately, and now that the lessons are more difficult, I knew it would be that way. I think I shall give up the class, I can do nothing with them."

"Oh, Nellie!" in a tone of real distress, "how can you speak so?"

"It is so, and I may as well say so. Is it not better to give up the class than to keep it when I cannot interest the girls?"

"I—I—don't know," faltered her friend. "That is not what I was thinking of. It was what you said about expecting to have just such a time. How could you expect it?"

"Oh, I know those girls pretty well."

"Yes, but how could you expect that today?" persisted Alice.

"Why not?" asked Nellie, turning to look Alice squarely in the face.

"Nellie, dear, did you forget the prayers we offered?"

"I see now what you mean," slowly and thoughtfully replied Nellie. Then, quite defiantly, she added, "No, I do not suppose I forgot them, but prayers don't seem really to help very much after all. Things turn out about the same way anyway."

By this time the girls had reached the door of Nellie's home. They sat down in the pleasant parlor, but for a few minutes there was an unpleasant stillness. Alice was thinking rapidly, wondering what she could say to help her friend, and Nellie was hesitating between the conviction that she should make a frank confession of her fault, for she now saw it in clear lines, and a temptation to change the conversation. Deciding upon the latter course, she began, "What a beautiful day——."

The sentence was never finished, for Nellie saw tears in Alice's eyes, and the sympathy and love which she knew had caused them, touched her heart. Impulsively she threw her arms around her friend, sobbing out the words: "Alice, it is all my fault. I know it now. I have not been in earnest. I never have felt the interest in my class that I should. I have prayed for them, but I never really worked for them. I have not done my part. I never thought much about it before. Help me to start in right, and I know that if I do my part faithfully, the Lord *will* hear my prayers and *will* answer them, and things *will* be different."

And they were different thereafter.

The Teacher's Work

Mrs. E. Mitchell, writing for the *Atlantic Union Gleaner*, makes use of the following beautiful extract from H. Clay Trumbull, to illustrate the work to be accomplished by, and the responsibility resting upon, the Christian teacher.

Mr. Trumbull says: "In the Capitol at Washington are two sets of massive metal doors, with bronze panels; the one set representing scenes in the life of Columbus, the other representing scenes in the life of Washington. The panels of the last-named

set were cast in the bronze-foundry at Chicopee, Mass., from the original designs by the sculptor Crawford. When they came from the foundry molds, those panels showed but little of grace or elegance of design, and nothing of the finish which they now display. Their surfaces were rough, their edges were ragged, and adhering fragments of clay still concealed or disfigured their artistic plan. Then commenced the work of conforming the panels to the original models. Day after day skilled workmen sat over those bronze reliefs, cleansing their surfaces, trimming their edges, filling in a porous cavity here, cutting off a projecting bit of metal there, touching carefully the lines of figure after figure, and polishing diligently what might have seemed, to the careless eye, already shaped properly. The pattern was before the worker. He watched that closely, and sought to bring the outlines and surface of each figure on the metal plate he handled to the standard of the great designer.

"Visiting the bronze-foundry at that time, I stood for a while near a careful worker on these pannels, and saw how faithfully he toiled; how, again and again, he went back to touch once more a line or a point at which he had labored before; how he smoothed and burnished each separate portion repeatedly, and seemed never to count any part perfect. At length I said to him in surprise: 'I shouldn't think you would know when you were through with this work. You seem always to have something more to do on it.' 'We are never through with it, so long as they will let us work on it,' was his reply. 'There is always something more to be done to advantage. Such work as this is never perfect. So we keep at it until they take the panels away. Then of course we must stop.'

"Work on character, like work on bronze figures, is never finished in this life. There is always something more to be done to advantage, even for a soul newly created in God's image, so long as God permits the worker to continue at his work. The teacher takes the rough and incomplete scholar, with all the defilements of his native earth,

and all the imperfections of his lower humanity still upon him; and having the divine Author's pattern before him, he commences his work of conforming the features of his charge to that. One word of counsel is given at this point; one of rebuke at that. Now, a fault is to be corrected; then a right action must receive commendation. What was touched yesterday needs retouching today.

"Teaching and influencing, shaping and polishing, must go on in all their various processes, over and over again.

THERE is nothing like the first glance we get at duty, before there has been any special pleading of our affections or inclinations. Duty is never uncertain at first. It is only so after we have got involved in mazes and sophistries.—*Selected.*

THE LESSON

Intermediate Department

Lesson V. August 1, 1903

Last Words and Death of Joshua

SPECIAL POINTS

The Way of Life.
The Way of Death.
No Middle Ground.
Choose Ye This Day.

SUGGESTIONS

Joshua saw the half-heartedness of the Israelites. He saw that they did not set about their God-given work with the determination to conquer and cast out the Lord's enemies and take the land for him. So before his death he gave them a solemn warning of what would come upon them if they suffered the heathen to dwell among them. Very plainly he set before them the way of life, and the way of death, and showed them that they must be *all* for God, or against him. If they suffered his enemies to live among them, they would soon themselves perish from off the land.

There is in Sabbath Readings, Vol. 2, a story called "Not Good, Not Bad," which well illustrates the truth that there is *no middle ground*. This might be read, or adapted and told to the children.

After showing plainly that there are but two

ways, and that they *must* choose one, make a very definite appeal to the children to make their choice without delay, even as Joshua did to the Israelites. "Choose ye *this day*." Show what it means to choose to serve the Lord. It is not a light thing, a mere lip choice. It means the casting out from our hearts and lives of all his enemies, that we may serve him in holiness and righteousness. But this he is most anxious to do for us, if we will but say, as did Joshua, "We will serve the Lord, and cleave unto him only."

Lesson VI. August 8, 1903

The Call of Gideon

No Middle Ground.—The history of the children of Israel shows us that there is no middle ground where we can rest from the warfare between good and evil. God says: "Be not overcome of evil," and then he shows us the only way in which we can keep from being overcome: "*but overcome evil with good.*" The only way that the Israelites could keep from being overcome by the heathen around them was by overcoming them. Just as soon as they rested from their warfare, the heathen began to get power over them. Show that their outward bondage was only the sign of their spiritual slavery. So long as they were true to God, they sought to cast out the heathen. But when they in heart departed from God, "they mingled among the heathen and learned their works," God had brought them out of bondage and given them the lands of the heathen, that they might serve him. See Ps. 105:43-45. When they went back into their old idolatry, they went back into their bondage. Read John 8: 32-34, to make the lesson a personal thing.

God's Everlasting Patience and Mercy.—Although God had so often delivered Israel, only to have them fall back again into sin and bondage; he did not get discouraged, and refuse to help them again. God is love, and "love hopeth all things." He says, "Him that cometh unto Me, I will in *no wise* cast out." Children are apt to think, because of the false ideas of God given them by some older persons, that he will not hear them when they have been naughty. One little girl thought that the passage, "He hath not dealt with us after our sins," meant that God would have "no dealings" with sinners. Mark Guy Pearse once heard his little son telling his baby sister, "Father will not love you, if you are naughty." "My boy," said he, "you never made a greater mistake. I love your

little sister all the time. When she is good, my love makes me glad, and when she is naughty, my love makes me sorry." Show the children that God suffers when his people sin and sorrow. "In all their affliction" (and most of it came through their own misdeeds), "He was afflicted." As soon as "the children of Israel cried unto the Lord he heard their cry and saved them. Read Ps. 107:10-19.

God's Presence Our Strength.—Call attention to Gideon's question and God's answer. "Wherewith shall I save Israel?" "*Surely I will be with thee.*" If God be with us, we have all that we need for any work that he wants us to do. Gideon knew that he could do nothing by himself, but he also knew that he could do all things if God were with him. This is why he was so anxious not to make a mistake, but to be sure that it was really the Lord who had called him and sent him forth.

Gods that Cannot Save.—The casting down of Baal's altar showed the people the helplessness of the gods that they worshipped. The words of Joash showed them that if Baal could not even defend himself, he certainly could not do them any good. God wanted to lead them to trust in him, so that he could help and save them. But they had first to learn that all the gods of the heathen are nothing. Sometimes God lets trouble come upon us, and takes away the things we have trusted in and leaned upon, to teach us to trust in him wholly.

Lesson VII. August 15, 1903

Gideon's Victory

Numbers Nothing with God.—It is not the number of men in God's army, but the quality of the men, that counts. Ten thousand times ten thousand, and thousands of thousands of angels wait his commands. The story of the destruction of Sennacherib's army of one hundred and eighty-five thousand men by one angel might be introduced, to show how insignificant are the largest armies when God is working.

Tests of Faith and Courage.—Gideon's army had to be tested, to find out who were really the strong men whom God could use as instruments. First, those who were fearful were sent home. One who is faint-hearted is of no use in God's work. He will run at the first sign of danger, and draw others away with him. There is only one thing that can give true courage, and that is faith in God. So the twenty thousand men who turned homewards

showed that they had no faith in God. It was necessary that they should be separated from the army, that they might not put doubt and fear into the hearts of others.

God's work must be the chief business of his servants, and everything else must be made to fit in with that. This is the spirit that Jesus showed, even as a boy of twelve years, when he said: "I must be about my Father's business." That was the spirit of the three hundred who caught up the water in their hands without stopping in their journey. Those who turned aside, and gave themselves up to satisfying their own wants, showed that they could not be trusted to be faithful to the work of God under trying conditions.

The Fear of the Heathen.—"The wicked flee when no man pursueth, but the righteous are bold as a lion." Prov. 28:1. God let Gideon see that the Midianites were becoming afraid of him. It may have been this that put into Gideon's mind the thought of coming upon them suddenly with a great noise in the dead of night. Already somewhat unnerved by fear and anxiety, the sound of the trumpets and the crashing of the broken pitchers and the shouts of their enemies struck the Midianites with such panic that they could do nothing, and God used them to destroy one another.

Lesson VIII. August 22, 1903

Samson and His Victories

The Source of Strength.—Samson's long hair was not the source of his strength, but only the outward sign of his consecration to God. His great bodily strength was the result of his being set apart to God from his birth. When he wrought his great feats of strength it was the Spirit of the Lord that moved him. This teaches us an important lesson as to our own physical strength. It is the gift of the Spirit of God, in whom we live, and move, and have our being. When one is in a special sense under the influence of the Spirit of God, it often gives him for the time being unusual strength of body.

Healthful Living.—It is the Spirit of God that makes us strong and healthy. But we must co-operate with him by living according to the laws of health that he has given us in his Word. Manoah's wife was anxious to do this for herself and for her child, and God sent a special messenger from heaven to show her the way. When we want to learn the right way to live, God will teach us. He told Samson's mother

just what was best for her and for Samson, so that God could work by his Spirit to strengthen him for his mission. Explain what is meant by "unclean things," referring to the instruction given in Leviticus 11. This is essentially a temperance lesson. The effects of alcohol upon the body, the mind, and the morals should be dwelt upon, that the children may see why it was forbidden.

Early Training.—When athletes are preparing for special trials of strength, they put themselves "in training." They usually follow the advice of a trainer, who regulates their diet and exercise. At such times they are very careful not to take nor do anything that would weaken them in any way. But when the test is over, they usually go back to their old habits. Notice how soon Samson's training began, and how long it was to continue. "From the day of his birth," he was to be separated to God, to touch no unclean thing, nor drink wine nor strong drink. Thus he would at all times be ready for the Spirit of God to use him. In this connection show the children what an advantage they have over others because their parents have been taught of God, in the light of the health reform message, the best way to train them physically for his service.

Pleasing God or Self.—Samson made friends with the very people that God had raised him up to deliver Israel from. In marrying a Philistine woman he was going directly contrary to God's commands. Deut. 7:2-4. He did not consider what would please God, but thought only of pleasing himself. "She pleaseth me well," was all the answer his parents got when they tried to persuade him not to marry a heathen woman. This was the great fault in his character, and it showed itself all through his life. Contrast this with the character and aim of the Lord Jesus Christ, who said, "The Father hath not left me alone, for I do always those things that please him." "Even Christ pleased not himself"

Lesson IX. August 29, 1903

Samson's Captivity and Death

Last week's lesson showed us the weak side in Samson's character, and this week we learn the end of his self-pleasing. It brought him sorrow, bondage, and death. The way of life and liberty and true pleasure is the way that God points out, even though it looks hard; while the broad, flowery path of self-indulgence leads us into bondage, despair, and death,

This can be illustrated by an incident in "Pilgrim's Progress." When Christian and Hopeful found the way rather hard, they turned into By-Path Meadow, because it was soft and pleasant. Here they were found by Giant Despair sleeping in his grounds. He drove them before him to his palace, and locked them up in his dungeon. The path of self-pleasing always leads us into the enemy's ground, to serve in his prison house. It is not the King's highway to the heavenly country.

Samson's captivity dishonored the God of Israel and exalted Dagon, the Philistine god, in the minds of his worshippers. We cannot sin and no one but ourselves be any the worse for it. By our influence others will be strengthened in wrong-doing. There is an encouraging side to this, and that is that our faithfulness to God, if we are true, will affect not ourselves only, but all who come under our influence.

"Our echoes roll from soul to soul,
And grow forever and forever,"

either for good or evil.

The story of Samson's death, by which he slew the Philistines, and delivered Israel from captivity, is surely a parable, teaching of that mightier Deliverer who was made the sport of a mocking multitude which knew not that his humiliation meant the final and complete destruction of all his enemies. Through death Christ destroyed him that had the power of death, that is, the devil.

Show how different and how much more honorable Samson's life would have been if only he had been true to God's purpose for him. For every one, just as for Samson, God has a purpose, a life-plan and work. Seek to inspire in the children a desire to know God's will for them, and to be true to the high calling wherewith they are called.

Primary Department

Lesson V. August 1, 1903

Last Words and Death of Joshua. Joshua 23, 24

TEACHING POINTS

Joshua's anxiety for Israel.

Snares and traps.

In sincerity and truth.

We will serve the Lord.

Joshua's Anxiety for Israel.—When the hour drew near that Joshua must die, his heart went out in love and tenderness to the people with whom he had journeyed so many years, and whom he had finally led into their inheritance.

Direct the attention of the class to the lesson that it is not enough simply to enter into one's inheritance,—simply to join the company of those who shall "inherit the earth." An inheritance must be *kept*: the battle against sin and temptation is a constant one, and the least lapse of vigilance gives the enemy vantage-ground.

"Take Good Heed therefore unto yourselves, That Ye Love the Lord Your God." Joshua 23: 11.—These words, taken in connection with the admonitions and warnings that form their setting, plainly show that Israel's love for God would be shown by their course of action. Love is always shown by acts. "If ye love me," said the Master, "keep my commandments." Not saying, simply, but saying *and doing, shows* our love to God.

Snares and Traps.—Just as surely as we fail, today, to gain the victory over selfishness, greed, an impure heart, lying lips,—whatever temptations assail us,—just so surely will these sins increase in their power over us, till they will become to us what the heathen Canaanites were to God's ancient people,—"snares and traps." The only way to safeguard the future is to ask God's strength to overcome in the battle with temptation today.

Choose Ye.—The opportunity that this lesson gives for making decisions that may affect the eternal welfare of his class will not be lost upon the earnest teacher, who loses no occasion to apply the history of the past to the lives of his class. Special preparation of study and prayer will be needed that the teacher may have divine wisdom as he endeavors to make this day a "decision day" indeed to the children under his care.

The following suggestive outline may be a help in impressing one of the truths of the day's lesson.

CHOOSE TO SERVE

Satan *Jesus*

RECEIVE

Wages of	Forgiveness
Sin—	Of sin—
Death	Eternal Life

Lesson VI. August 8, 1903

Gideon's Call to Deliver Israel. Judges 6.

TEACHING POINTS

Disobedience.
The spread of idolatry.
Deliverers raised up.

Oppression by Midian.

"Go, save Israel."

Israel's Disobedience.—"The Lord had faithfully fulfilled, on his part, the promises made to Israel; Joshua had broken the power of the Canaanites, and had distributed the land to the tribes. It only remained for them, trusting in the assurance of divine aid, to complete the work. But this they failed to do. By entering into league with the Canaanites they directly transgressed the command of God, and thus failed to fulfill the conditions on which he had promised to place them in possession of Canaan."

Fall into Idolatry.—As Israel lived in the land with idolators, the very thing happened that the Lord had seen would happen—his people "mingled among the heathen, and learned their works." "They intermarried with the Canaanites, and idolatry spread like a plague throughout the land" "They forsook the God of their fathers," and "provoked him to anger with their high places, and moved him to jealousy with their graven images." This terrible record shows the sad result that follows disobedience to God's plain commands.

Deliverers Raised up.—God "did not utterly forsake his people. There was ever a remnant who were faithful to Jehovah; and from time to time the Lord raised up faithful and valiant men to put down idolatry, and to deliver the Israelites from their enemies." Othniel, Shamgar, Ehud, Deborah, and Barak were the names of some of these deliverers.

"Go, Save Israel".—Only when one is small in his own eyes can God trust him to do a truly great work. Though Gideon belonged to a family of brave men, he said modestly that he was the least of his father's house, and asked wherewith he should deliver Israel. Touch briefly, in this connection, the commission given to Moses at the burning bush, contrasting his humbleness at that time with the self-sufficient spirit he had manifested earlier in his experience, when he thought to deliver Israel in his own strength. Impress the lesson that it is not by might, nor by power, but by God's Holy Spirit, that any of his children are able to do acceptable service for him.

In the review, call for volunteers to write the names of the judges raised up so far to deliver Israel.

Lesson VII. August 15, 1903

Gideon's Victory Over the Midianites. Judges 7

TEACHING POINTS

"Mine own hand hath saved me."

Character tested.

Every man in his place.

"Mine Own Hand Hath Saved Me."—It is the most natural thing in the world for men to exalt themselves with the thought that by their own power and prowess they have attained whatever of God's good gifts they enjoy. Had Gideon taken his large army against the Midianites, the unbelieving in Israel would immediately have said that in the victory there was no special manifestation of God's power in their behalf.

Character Tested.—"By the simplest means character is often tested. Those who in time of peril were intent upon supplying their wants, were not the men to be trusted in an emergency. The Lord has no place in his work for the indolent and self-indulgent. The men of his choice were the few who would not permit their own wants to delay them in the discharge of duty . . . Success does not depend upon numbers. God can deliver by few as well as by many. He is honored not so much by the great numbers as by the character of those who serve him."

Every Man in His Place.—Gideon's little army did not have to make even a feigned attack on the multitudes of Midian. They were stationed about the camp, and at the given signal, they broke their pitchers, held up their lamps, and gave the shout of victory,—"and they stood every man in his place round about the camp; and all the host ran and cried and fled." Impress the thought that it is sometimes a sign of courage to stand still, if, like Gideon's little army, we stand every one "in our place." Very humble service is sometimes required of our King's soldiers; but the humblest work may be so faithfully done as to honor him.

Lesson VIII. August 22, 1903

Israel Oppressed; The Birth of Samson. Judges 13

TEACHING POINTS

Ye have forsaken me.
His soul was grieved.
An example in temperance.
Growing like Jesus.

Ye Have Forsaken Me.—It is when God's people forsake him, leave him out of their plans, give him no place in their thoughts, that they get into trouble. It is the constant effort of the enemy to make people think that by enlisting in his service, they will have a pleasant time; but he only leads them into distress, never

helps them out of it. None but our loving Father can save any one from the results of sin.

His Soul Was Grieved.—These words may form the basis of a very practical little talk. Impress the thought of God's personality, and help your class to see that his love is a real thing,—just as vital, just as tender, just as long-suffering, as the love of their parents. When any of his children turn from him, and suffer the results of their own wrong-doing, his heart is grieved; he suffers with them.

True Temperance.—"The principles of temperance must be carried further than the mere use of spirituous liquors. The use of stimulating and indigestible food is often equally injurious to health, and in many cases sows the seeds of drunkenness. True temperance teaches us to dispense entirely with everything hurtful, and to use judiciously that which is healthful . . . The body should be servant to the mind, and not the mind to the body."

"And the Child Grew and the Lord Blessed Him," is the close of the record of the child Samson. Ask your class of what child it was said that he "increased in wisdom and stature, and in favor with God and man." What should these little records about children teach us?

For the general review, print the memory verse in colors on the board, or on a large piece of heavy paper, and beneath it the following verses:—

THE WAY THAT JESUS GREW

We marked one summer morning their height upon the wall;

First Grace, then little Alice, next Hall, who stood so tall.

"We've all grown," said Hall proudly, his brown eyes bright and clear,

"If we keep on, I wonder how tall we'll be next year?"

Said little Alice gently (her eyes were soft and blue),

"I hope that we'll be growing the way that Jesus grew."

It chanced at prayers that morning this verse was hers to say:

"Jesus increased in wisdom and stature day by day.

"With God and man in favor." Dear Lord, the lesson teach—

Thy meekness of behavior, the wisdom of thy speech;

How as a child thou livedst, unselfish, gentle, true,

Till all earth's little children shall grow as Jesus grew.

Lesson IX. August 29, 1903

Samson's Victories and His Death. Judges 14-16

TEACHING POINTS

The effects of evil company.

The weak strong man.

The strong weak man.

Evil Association.—"Shun evil companions," is a good motto for children who wish to grow up to fill a position of usefulness and honor in God's cause. Seek to impress the lesson taught by the sad story of Samson,—that no matter how godly one's parents, how holy the influences that surround his early life, if, as he grows older, he deliberately chooses the society of those whose ways and thoughts are evil, the results of that choice will surely work disaster to the character. The following impressive story will help fix this lesson:—

"I think a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful places of amusement.

"Certainly she can," rejoined her friend; "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her, she appealed to the old miner who was to act as guide to the party.

"Can't I wear a white dress down into the mine?" she asked, petulantly.

"Yes'm," returned the old man. "There's nothing to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."

There is nothing to prevent the Christian from wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him from wearing white garments afterwards.

The Weak Strong Man.—Mere physical strength will not keep any one from sinning, though, under God, it may help in the battle against temptation. "Physically, Samson was the strongest man upon the earth; but in self-control, integrity, and firmness, he was one of the weakest of men. . . . The real greatness of the man is measured by the power of the feelings that he controls, not by those that control him."

The Strong Weak Man.—Only when we realize our own weakness and our dependence upon God are we truly strong,—"strong in the Lord, and in the power of his might." Paul had learned this lesson when he wrote, "When I am weak, then am I strong." Samson's prayer for strength just before his death shows that he too had at last learned that strength comes from God alone.

Kindergarten Department

Lesson V. August 1, 1903

Last Words and Death of Joshua. Joshua 23, 24

Joshua had been a brave man, because he trusted in God. When Moses died, Joshua felt that he could not be the leader of so many people, but the Lord told him to be strong and brave, and he would help him to conquer all the enemies. All the Lord asked him to do was to be obedient. Joshua never forgot God, but tried to obey all his laws and to help the people to do so.

Many times he reminded the people of God's goodness to them, telling them over and over the many wonderful things God had done for them since they left Egypt, and begging them to obey and trust God.

God is with us, and will help us if we only ask and trust him.

When Joshua became an old man and knew he must leave the people for whom he had worked so long, he called them to a great meeting. He was going to give them a farewell talk. They gathered about the place between the two mountains where they had had a meeting soon after they took Jericho. (Sketch mountain and the monument on which the law was written.) This was an outdoor meeting, so sketch trees, marking an oak as the one under which he set up the witness stone.

Joshua was afraid that they would allow the wicked people to remain in the land, and soon the Israelites would forget God and worship idols, so he set up the large stone (sketch the stone) under that oak, so they would remember that they had promised to obey the true God and not to serve other gods. They had to make a choice (memory verse.)

Help the little ones to see that God gives them many blessings for which they never worked, just the same as he gave the Israelites these homes, olive orchards, and vineyards that they had not planted. They should, therefore, love and obey him.

If objects are used for illustrations, mark Joshua's home, and the mountains between which the meeting was held at Shechem.

Lesson VI. August 8, 1903

Gideon's Call to Deliver Israel. Judges 6

The people were now settled in the land,

and they had promised to love and obey God. But after Joshua died, there was no great man to help them to keep their promise. The people who had known Moses and Joshua did remember to obey; but when they died, and their children became men and women, they forgot the true God, and even prayed to idols like the wicked people. Then God had to punish them to help them to do right. Their enemies came into their land, and ruled over them; but as soon as they were sorry for their sins, God sent them some one to help them. These men were called judges.

One book in the Bible is called the Book of Judges, because it tells about what these brave men did.

One time when the Israelites were in trouble, and their enemies were taking everything they raised, the Lord sent an angel to call a man to help them. He was a very humble, good man, and was threshing wheat at a wine-press. (Show picture, or sketch the same.)

Gideon did not think he could do anything for his people, so God gave him a sign by sending fire to burn up the offering he put on the rock. (Sketch rock under tree, making marks for Gideon and the angel.)

Say but little about the battles, only that God sent Gideon to help his people get free from their enemies.

As you tell the story about the sign he asked, show a piece of wool. (Use pictures freely.)

The Lord may not call little ones to do great things, but if they trust and obey him, he will give them work to do for him, and he will say, "Well done" to them at last.

Lesson VII. August 15, 1903

Gideon's Victory Over the Midianites. Judges 7

The Lord called Gideon to deliver Israel, but Gideon had too many men to help him. They could not gain the victory unless God was with them; but if there were so many men, they would think they had gained the victory by their own power.

To show the proportion of the army used, make thirty-two circles, crossing out twenty-two for those who were afraid and went home. Next cross out all but one circle for those who knelt to drink. Then mark out part of the remaining circle to show how many God could use to do his work.

The three hundred men thought more about doing God's work than they did of their own comfort. They were faithful to do what God had called them to do.

Sketch river, and make dots for the ten thousand men. A better idea of the Midianites' west camp can be given by sketches or pictures than with objects. Make straight marks for the three companies of men with pitchers around the camp. (Picture in "Best Stories.")

These men did not trust in themselves, but were obedient.

That man did not happen to have that dream and tell it so Gideon could hear it. The Spirit of the Lord caused it all so that Gideon would be full of courage.

God by his Spirit works for us today, and he will do many wonderful things in these last days for all who will trust and obey him.

Recall the victory at Jericho, and the lessons when Joshua stood still and God worked for him.

Lesson VIII. August 22, 1903

Israel Oppressed; The Birth of Samson. Judges 10, 13

After Gideon's death, many of the Israelites sinned, and they were punished by having the Philistines rule over them. But not all the people forgot God. Some were true to him and still loved and tried to obey him.

Today we are to study about one of these good men, named Manoah. He and his wife prayed to God every day, but one thing made their home unhappy; they had no children. The angel came to tell them about a baby boy that they were to have. He must be different from other boys, for he was to do a great work. He was to eat and drink only things that would make him strong.

If little ones are to grow up to be strong and useful, they must be careful in eating and drinking.

As the story of the angel's visit is told, build Manoah's house, placing the rock upon which he offered the sacrifice.

They were very happy at the thought of having a boy, and glad that God was going to use him to do a great work. He was to be a great man, so he must live for that when a child.

In these last days God is seeking to find workers for him, and he will use all who will deny self and prepare for his work. He will use boys and girls, but they must be different from the boys and girls of the world.

Lesson IX. August 29, 1903

Samson's Victories and His Death. Judges 14-16

When the baby boy was born, they named him Samson. He did as he was told about eating and drinking, and when he was a man he was stronger than any one else. At one time a lion met him, and he killed it as easily as if it were a lamb, although he had nothing with which to do it but his hands.

When he was not treated fairly by the Philistines, he set fire to their corn-field and burned up all their harvest. After this he went and lived in a cave, and a great army came to take him. They wanted to bind him, and he let them do so. The Philistines made a great shout when they saw him bound, but he broke the ropes as though they were burned threads. (Have scorched cord to be tested.)

At another time he was in a walled city (sketch or build city), where his enemies felt they had him safe, the gates being locked. At midnight he came to the gates, and picking up the heavy posts and doors, he walked off with them to a mountain near by. (Picture in "Best Stories.")

His enemies were afraid of him, and they were anxious to know why he was so strong. As long as he obeyed God, he was safe. But by and by he disobeyed by taking a wife of the Philistines, named Delilah.

She teased and teased him to tell her why he was so strong, and finally he told her. She then went and told his enemies, and with her help they cut off his long hair. Now his strength was gone, for he had broken his vow. They took him to prison, where they were very unkind to him.

These people had a place where they worshiped idols, and one day when there were many of them on this house, they brought Samson in. Here he asked God for strength, and God gave him power to throw down the house and destroy those very wicked people.

The Philistines were rejoicing that their god was greater than the God that Samson had trusted in. Although he had done wrong, he still had a desire to see the God of Israel exalted, so he ventured to again ask God for strength.

Samson was strong because God was his helper. He lost his strength when he did not obey God. The Israelites were very weak when they sinned and trusted in other gods. They were strong when they obeyed and trusted God.

We have enemies to fight. Our enemies are the many temptations to do wrong. Who will help us when we are tempted to have our own way and disobey mama? Can we say "No" in our strength, when we are asked to do wrong.

Samson might have done a very great work for God, but he loved to please self too well.

These notes are lengthy because it is thought best not to give the dark side of Samson's life to the little ones. The lessons can be drawn without the wrongs being made prominent.

Samson's physical strength did not enable him to say "No" when tempted to do wrong. He brought disgrace to his loved ones by his doing wrong; but greater than that, he brought disgrace to God's name.

Obedience to God's laws makes strong bodies.

"THE teaching of the Bible should have our freshest thought, our best methods, and our most earnest effort."

WITH THE TEACHERS

Courage

Because I hold it sinful to despond,
 And will not let the bitterness of life
 Blind me with burning tears, but look beyond
 Its tumults and its strife ;

Because I lift my head above the mist,
 Where the sun shines and the broad breezes
 blow,

By every ray and every raindrop kissed
 That God's love doth bestow—

Think you I find no bitterness at all,
 No burden to be borne, like Christian's pack?
 Think you, there are no ready tears to fall
 Because I keep them back?

Why should I hug life's ill with cold reserve
 To curse myself and all who love me? Nay!
 A thousand times more good than I deserve
 God gives me every day.

And in each one of these rebellious tears,
 Kept bravely back, he makes a rainbow shine.
 Grateful, I take his slightest gift. No fears
 Nor any doubts are mine.

Dark skies must clear, and when the clouds are
 past,
 One golden day redeems a weary year.
 Patient I listen, sure that sweet at last
 Will sound his voice of cheer. —*Selected.*

IN arousing and strengthening a love for Bible study, much depends on the use of the hour of worship. The hours of morning and evening worship should be the sweetest and most helpful of the day. Let it be understood that into these hours no troubled, unkind thoughts are to intrude; that parents and children assemble to meet with Jesus, and to invite into the home the presence of holy angels. Let the services be brief and full of life, adapted to the occasion, and varied from time to time. Let all join in the Bible reading, and learn and often repeat God's law. It will add to the interest of the children if they are sometimes permitted to select the reading. Question them upon it, and let them ask questions. Mention anything that will serve to illustrate its meaning. When the service is not thus made too lengthy, let the little ones take part in prayer, and let them join in song, if it be but a single verse.—*Education.*

Adaptation to Circumstances

BY FLOYD BRALLIAR

One important lesson to teach children is the wonderful adaptation of the things that God has made to the work they have to perform. The fact that God has given to every man his work, and that no man can do that work for him, is shown in the same way. To illustrate this truth, we will begin the study with some of our most common animals.

In studying any animal, note its food, how it obtains it, and how it protects itself and its home against its enemies.

Take, for example, the cat. She is not intended by nature to defend herself by flight, and so her legs are comparatively short. As she defends herself either by climbing or fighting, they are very heavily muscled, and are armed with very sharp claws. She can run swiftly for a few bounds, but soon tires. This necessitates her obtaining food in some other way than by the chase, and so nature has especially fitted her for stealth. Notice her eyes. They rapidly adjust themselves to extremes of light and shadow, so she can lie crouched in the deep shade until her prey passes, and at a bound spring upon it, in the brightest sunlight, without any inconvenience. Although she must often hide in trees, she is not enabled to escape from them by leaping from limb to limb, or coming down the tree head foremost. Instead, she comes down backward until near enough to the ground to jump, which she can do from a considerable height without injury.

In order that she may creep upon her prey silently, the soft fur reaches well under the bottom of her foot, forming a cushion, and her nails have a sheath that thoroughly hides them, lest their crashing against a stick should make a noise.

The foot of the dog, that takes his prey in the chase, is made in an exactly opposite manner. It is covered with a thick, heavy, leather-like pad, and the stiff nails, which he must use in digging, crash noisily

on the leaves and sticks whenever he walks.

To aid puss in creeping upon her prey, the whiskers, or long hairs, about her nose, project outward as wide as her head, and even with, or slightly in front of, her nose. When she is stalking a bird, her eyes are fixed steadily on it, and she might not see an obstruction until she had pushed against it and made a noise, thus missing her dinner, but the hairs touch these, and she readily shifts her position so as to avoid the obstruction. To make sure that everything is clear, in case she should wish to retreat, she keeps lashing her long tail back and forth. Her long nails are as sharp as needles, so that she can catch and hold her victim.

Call attention to these and many similar facts; then have the children catch some animal that burrows in the ground, for instance, a field mouse, or a chipmunk. Have them note that the whiskers on the side of their face project outward as wide as their body, so they can readily tell whether a hole is large enough to admit them without passing into it. The same is equally true of the rabbit.

Show them the remarkable development of the front feet of the common ground-mole, that often has to escape his enemies by burrowing in the ground. The children will also be very much interested if shown the teeth of various animals. Show them, for instance, the remarkable chisel-like teeth of the rodents, or bark-eaters. It is with such teeth that the rabbit peels our fruit trees and berry bushes, and the beaver readily cuts down trees a foot in diameter.

Teach the children to notice how each animal builds its home in the place that is best adapted to its habits. The wild dog burrows in the ground, where he is least likely to be observed by his principal enemy—man. The cat rears her young in the hollow tree, where her enemies, the dog family, cannot come. The rabbit, who counts as enemies all the beasts of the forest, hides her babies in the long grass, so that they can run at the least noise, without attracting any attention. Note the

fact that she chooses a locality that cannot well be approached from any side without making a noise.

I will not go further into detail. The lesson is a valuable one, and can be dwelt upon at considerable length. God gives wisdom to each of his creatures according to their needs, and he has especially fitted each for the home that he has given it, and for the especial work that he gives it to do. Sin has changed the nature of many,—yes, very many, of these animals, but God loves them, and has fitted them to their new conditions; so it is with man. It should impress upon us the importance of finding the particular work to which God has adapted us, and should teach us to trust God to give wisdom for every work that he calls upon us to do.

Singing School of Thrushes

A writer in *Forest and Stream* tells us of the methods the thrush adopts in teaching his little ones to sing:

"Find," he says, "a family of wood thrushes, and carefully note what takes place. The old male thrush will sing the sweet song in loud, clear, flute-like notes once, and then stop to listen while the young birds try to imitate the song. Some will utter one note, some two. Some will utter a hoarse note, others a sharp note. After awhile, they seem to forget their lesson, and drop out, one by one. When all are silent, the old thrush tunes up again, and the young thrushes repeat their efforts, and so it goes on for hours. The young birds do not acquire the full song the first year, so the lessons are repeated the following spring. I take many visitors into the woods to enjoy the first thrushes' singing school, and all are convinced that the song of the wood thrush is a matter of education pure and simple."

Prevailing Prayer

"There should be more real praying for specific things. It was said of Gossner that he "prayed open both hearts and

pocketbooks, prayed up the walls of a hospital, prayed mission stations into being." Having the same great promises, any missionary society may pray workers into the field, money into empty treasuries, and heathen souls into the kingdom of God. Individual missionaries and special fields should be prayed for *by name*, and not in the roundabout fashion that, by reason of long usage, has become almost a law of prayer. Sir John Patteson took a long step in advance when, at family worship, he began to pray for "John Coleridge Patteson, missionary bishop," instead of "the absent member of this family," as had been his custom. The dying prayer of John Hunt is a model of definiteness: "O let me pray once more for Fiji! Lord, for Christ's sake bless Fiji! Save Fiji! Save thy servants; save thy people; save the heathen in Fiji!" —*Belle M. Brain, in Missionary Review.*

What Brings Success

The educational superintendent in one of our states writes: "Miss Blank is a natural teacher. Her school has more than doubled in number since it began, although she was obliged to close five weeks on account of illness. This teacher conducts her classes on right principles. She dearly loves her pupils and her work. She has several pupils whose parents are not Adventists, and could have more if she had room for them. Her physiology lessons are so practical that some of the children not of our faith have given up eating meat, and have ceased to eat between meals. My visit to her school was a delight."

As I read this hearty recommendation of one of our teachers I could not but wonder wherein lay the secret of her success. Is it not in the fact that she thoroughly loves her pupils? That teacher who has been called of God to work for the children will not be contented away from the children. Such a teacher will have a drawing power, and of course her numbers will increase. If you have not yet reached this place, question your consecration.

Woodpeckers

Do the children in your school know of what value the woodpecker is to the fruit raiser? Now is the time to make a close study of bird life. Our government issues a large amount of information free. The following is an extract from the Yearbook of the Department of Agriculture for 1900. These yearbooks should have a place on the shelves of every school library.

"Among birds which most directly affect the interests of the fruit grower, may be mentioned woodpeckers, of which about 45 species and subspecies are found within the limits of United States, all of decided economic importance. Their subsistence is obtained for the most part upon trees, a mode of life for which they are specially adapted. The character of the feet and tail enables them to cling easily to upright trunks, and the structure of the bill and tongue gives them the power to cut into solid wood and withdraw the insects lodged inside.

"The toes are in pairs, one pair projecting forward and the other backward, and are furnished with very strong, sharp claws, an arrangement which insures a firm hold upon the bark. The tail is composed of very stiff feathers, pointed at the end, that can be pressed against the tree trunk, and thus made to support and steady the bird.

"The beak is rather long, but stout, and furnished with a chisel-shaped point, which is hardened and sharpened so as to render it a most effective wood-cutting instrument.

"The tongue, the most peculiar portion of the anatomy of these birds, is extended backward by two slender, flexible filaments of the hyoid bone, each incased in a muscular sheath. These filaments, instead of ending at the back of the mouth, curve up over the back of the skull, across the top of the head, and down on the forehead, and in some species enter the opening of the right nostril, and extend forward to the end of the beak. In the last case the tongue is practically twice the length of the head.

"By means of its surrounding muscular sheath, the tongue can be protruded from the bird's mouth a considerable portion of its length, and can thus be inserted into the burrows of wood-boring larvae. In order to secure grubs or other insects, it is usually furnished with a sharp point and is barbed on the sides.

"It is evident that a bird possessing such an apparatus must be capable of doing work which less advantageously endowed species cannot accomplish. Hence, while most birds content themselves with eating such insects as they find upon the surface, woodpeckers seek those larvae or grubs which are beneath the bark, or even in the very heart of the tree. To render more effective the mechanism here described, these birds are gifted with a remarkably acute sense of hearing by which to locate their prey within the wood. That they do so with great accuracy, is disclosed by examination of their work, which shows that they cut small holes directly to the burrows of the grubs.

DOWNY WOODPECKER

A study of the contents of the stomachs of many specimens of the downy woodpecker, shows that nearly one-fourth of the yearly food consists of ants. A celebrated French writer upon popular natural history has spoken of the ant as the little black milkmaid, who pastures her green cows in the meadow of a rose-leaf.

"This is a graphic, if somewhat fanciful, picture of the relations of ants and plant lice; but unfortunately the black milkmaid does not limit her pastures to the rose-leaf meadows. There are comparatively few plants which do not suffer to some extent by the ravages of plant lice, and fruit trees and ornamental shrubs seem to be more especially subject to their attacks. Ants protect these plant lice from harm, and, when the plant on which they are feeding is exhausted, carry them to fresh pastures, and in some cases actually build shelters over them. Besides destroying the ants, the downy woodpecker eats many of the plant lice.

"Again, when the woodpecker has, by its keen sense of hearing, located the larva of a wood-boring beetle in a tree, and dislodged it with the aid of the sharp-edged chisel and probe, there is much likelihood that the next time it visits the tree it will find a colony of ants snugly established in the burrow of the defunct grub, whose somewhat limited quarters they are extending in every direction. It now brings to bear upon the ants the same apparatus it used in the case of the grub, and they are soon drawn out and devoured. From these two sources are obtained the ants that are found in the food of this bird, and that constitute 23 per cent of that food. In both cases the insects are harmful, and the woodpecker stops the injury and benefits the tree."

After reading this you will wish to know more about the sparrow and many of our common birds. Of what use is the toad in your garden? What lessons should the children learn from these creatures? Are you prepared to read the spiritual lesson which each one teaches?

School Gardens in the City

Superintendent J. K. Stableton, of the Bloomington, Illinois, public schools, says: "At one of our schools the children planted a garden and were successful in growing very fine early vegetables. Some of them sold fifty cents worth of vegetables from their little beds. This money is to be used to decorate the interior of the building.

"To teach the children to grow plants and to become interested in the life history of a plant, is to lead them to the very best kind of nature study. Said one mother, 'We have grown more flowers this year than for many a year. My boy became interested in it at school, and he said that we must have them at home, so we grew them to please him.'

"Early in the summer the children brought me bunches of flowers, specimens of what they were growing, and how proud they were of their flowers.

"This teaching the children to grow

plants for the sake of their beauty, unconsciously teaches them the art of beautifying the home and making it attractive. Anything which tends to make the home attractive has an elevating influence socially.

"The schools obtained the money with which to purchase the seeds by giving a stereopticon exhibition, to which an admission fee of ten cents was charged."

Professor Stableton says further: "Our beds grew luxuriantly, and all the latter part of the summer they set the yards aflame with their gorgeous hues. Not only did we put out the great beds of blooming plants, but we also saw to it that the lawns were trimmed, and as a result some of our school yards were among the most beautiful in the city."

How to Encourage Reading

Let children have an easily accessible library—that is the crying need of nine hundred and ninety-nine out of a thousand schools to-day, a need every school-seeking parent may do something to remedy—and in that library let there be one or two good, densely-illustrated histories, illustrated travels, bound volumes of such a publication as Newnes' "Wide World Magazine," Hutchinson's & Co.'s "Living Animals of the World," the Rev. H. N. Hutchinson's "Extinct Monsters," "Kerners's Botany," collections of "The-Hundred-Best-Picture" sort, collections of views of towns and scenery in different parts of the world, and the like.

Then let the schoolmaster set aside five hours a week as the minimum for reading, and let the pupils read during that time just whatever they like, provided only that they keep silence and read. If the schoolmaster or schoolmistress comes in at all here, it should be to stimulate systematic reading occasionally by setting a group of five or six pupils to "get up" some particular subject—a report on "animals that might still be domesticated," for example—and by showing them conversationally how to read with a slip of paper at hand,

gathering facts. This sort of thing it is impossible to reduce to method and system, and consequently it is the proper field for the teacher's initiative.—*Herbert George Wells.*

IN lines of recreation for the student, the best results will be attained through the personal co-operation of the teacher. The true teacher can impart to his pupils few gifts so valuable as the gift of his own companionship. It is true of men and women, and how much more of youth and children, that only as we come in touch through sympathy can we understand them; and we need to understand in order most effectively to benefit. To strengthen the tie of sympathy between teacher and student, there are few means that count so much as pleasant association together outside the school-room. In some schools the teacher is always with his pupils in their hours of recreation. He unites in their pursuits, accompanies them in their excursions, and seems to make himself one with them. Well would it be for our schools were this practice more generally followed. The sacrifice demanded of the teacher would be great, but he would reap a rich reward.—*"Education."*

AND to what class of laborers are there such inducements offered? The faithful teacher who trains a child aright does more than save a soul. She touches the mystic spring which sets in motion the human machinery, and who can measure the results? Her influence lives on in her pupils, touching other souls as she has touched theirs, like the ever-widening wave circles of the sea. Time spent in educating the children for missionary service will bring greater results than the same amount of effort in any other department of the work. *S. M. Butler.*

THE human race is divided into two classes—those who go ahead and do something, and those who sit still and inquire, "Why wasn't it done the other way?" *Oliver Wendell Holmes.*

CHILDRENS PAGE

Plant a Tree

"This is a splendid peach," said Ned. "I'm going to plant the seed."

"Oh!" said Will, in great scorn. "Why, think how long a year is. I shan't bother to."

He waited impatiently while Ned brought a spade to dig, and finally, after also bringing water, smoothed the earth over his peach stone.

"See me shy this at Rover—"

Rover gave a little yelp as the stone hit him, and that was Will's last thought of the small kernel in which was wrapped up so much of beauty and sweetness ready to be brought out by a little care.

Later in the day Ned spied it, and picked it up. He carried it to where he had planted the other. "I don't believe there will be quite room enough here when it's a tree. I guess it had better go over in that corner."

Some years later Will followed Ned into the orchard and to a special spot, where the latter gave a little exclamation of delight.

"What is it?" asked Will.

"My peach tree," said Ned. "I've been watching for some blossoms this year, and here they are."

"And will the peaches be all your own?"

"Why, of course. I planted the seed. Don't you remember? You were here when I did it."

"I wish I had planted my stone," said Will, regretfully.

"We're not so very old yet," said Ned, "You twelve and I thirteen. Papa says that if a boy keeps planting, he will enjoy them all his life."

"I'm going to plant," said Will, but you've got the start of me by years."

"Come here," said Ned. He had led the way to a corner of the orchard and pointed out a tree much like the one they had just left. "That's yours. I planted it for you." I picked it up. See it has about as many buds as the other—one, two, three, four, five,—more than a dozen. This isn't the time of year for transplanting things, but papa says that when the right time comes if it's taken up very carefully it won't stop its growth at all."

"You're real good," said Will, fervently. "I'm going to plant trees after this."

He kept his promise, and the two boys are making the world more beautiful for having lived in it. They drop acorns and fruit stones. They bring vines and saplings from the woods. Nature gives them her kindest aid, and as they go on in life they will more and more rejoice in what they have done. In years to come other lives will be blessed by the fruits of their labors.—*Sydney Dare, in Observer.*

PROGRESS

School Work in Rarotonga

BY A. H. PIPER

With the introduction of the gospel to Rarotonga, began the work of teaching the natives of this island. They were then living in the depth of heathenism. Tribal wars, accompanied by cannibal feasts, were frequent and sanguinary. Polygamy was practiced, and women were looked upon as so much property. The worship of their idols required, in times of trouble and distress, the offering of human sacrifices. In this condition did John Williams find these people when he brought a Tahitian teacher to evangelize them.

About eighty years have passed since then, and great changes have been wrought. Yet there remains much to be done. It is not hard to believe that in the early days of Christianity in this island the Christian life was exemplified in many of the lives of the Maoris of Rarotonga, but looking at conditions as we find them today, we realize that religion has become to them a dead formality. Many are members, and the rest adherents of the churches, but few, very few, have the religion of Jesus in their hearts.

Social conditions are not what they ought to be. It is often the case that two or three families are found living in one house, and in that house but one room. Lying is prevalent. We have heard parents deliberately tell their children to lie in order to gain their point in a matter.

A prevailing custom among the Maoris is to give some of their children to their friends. It is often the case that a child is promised to another before it is born. The parents of the child are called the true parents; those to whom the child is given are termed the feeding parents.

No attempt is made to train the children. If they displease one parent they run away to the other, and in consequence they grow up to do just what they please. Without doubt the parents love their children, but not in a judicious manner, for the children

can generally secure from their parents a favorable reply to all their requests. Little thought is exercised as to whether the granting of the request or the refusal of the same would be for the future good of the child.

For instance, we go to the parents and ask them to send their children to school. The parents are pleased with the request, but it remains with the child to say whether he will attend or whether he will stay at home. Rarely is the child sent against his will. These are some of the conditions with which we must contend.

We do not wish to imply that all the children and youth of Rarotonga are adverse to attending school. Many are desirous of securing an education, but the majority are careless. The reader will readily see that day schools are of but little use in contending with such conditions, for the good received during school hours is offset by the contact with evil before and after those hours.

Seeing this, we are endeavoring to build up an industrial school in which we can place as many children and youth as it is possible to secure. Here, taken from their parents and surroundings and placed under Christian influences, they have a chance to secure Christian education and to form a character that will be well pleasing to God.

In the school work, the truths of the Bible are made the chief study, while other subjects have their proper place. Two or three hours a day are spent in manual work, chiefly in connection with the soil. Each boy has a plot of land upon which he raises part of his food. It is our desire to further develop this plan, so that the students can produce all their food, and thus be independent of outside sources.

We consider this outdoor work an important part of the training we wish to give the native youth, but there is no part of the school work that causes us more trouble than does this. At their homes they are not taught to work, and in consequence do not like it at school. Many of the parents encourage their children to rebel when asked to perform their appointed tasks.

Some, we are glad to state, are otherwise minded, and give us their moral support in teaching the children. Yet we have seen many victories gained by the students in this matter, for at first they were rebellious, but gradually they have learned to enjoy their work.

Of the benefits of working on the land much might be said, but we will limit ourselves to one incident, of a spiritual nature. A youth, sixteen years of age, was set to weed the lawn. He had been weeding some time, when, without any prompting whatever, he said, in his native speech, "Some day God will do what we are doing. As we pull up these weeds and cast them aside to burned, so God will cast aside all those that love him not, and they will be burned."

Our school work is far-reaching in its effects. It opens many doors. It makes us many friends. It makes enemies, too, for Satan is not idle where an attempt is being made to snatch souls as brands from the burning.

Two of our young men gave their hearts to God and desired baptism. The parents consenting, the ceremony was performed in the beautiful lagoon that separates this island from the ocean beyond. There are others whom we hope to see seeking baptism from a right motive at an early date.

Quite by accident, we saw a letter that one of these had written to his parents. It was in the native language, and a literal translation would read as follows: "My dear parents,—I love you and I know that you love me. If you love me much, there is one thing that I want you to do, and that is to keep all the commandments of God."

This boy's parents are not Sabbath-keepers, and it is not hard to see what he has on his mind.

Other encouraging incidents might be stated, but time and space will not permit. Sufficient has been said to show the value of true educational work for the youth of the islands of the sea. We realize that it is a work upon which the approval of God rests, and we desire to be fitted by his

Spirit in order to perform aright the responsibilities resting upon us.

Rarotonga, Cook Islands.

Woodland Academy---A School of the New Education

BY P. T. MAGAN

The Woodland Academy, at Bethel, Wisconsin, is essentially a school of the new education. It is this not merely by profession, but in the verity of a vital spirit and an actual practice.

Some schools are "made after the law of a carnal commandment," others are *born* "after the power of an endless life." Woodland Academy is one of the latter generation and lineage. When it was founded and first opened it was, in the truest and best sense of the term, a "reform school." I do not mean that its object was to take bad boys and girls and reform them. It was a reform school in the sense that it received its life from men and women who believed that the present system of education needs *reforming*. They gave life to the Woodland Academy, and set it in the world to such an end.

The Woodland Academy is a "reform school" as regards the class of students to whom alone her privileges are offered, viz.: youth of both sexes too far advanced in their studies to longer attend elementary Christian schools, and not of sufficient age or attainments to enter a Christian training school suited to impart the finishing touches for a life of devoted and self-sacrificing service for Him who gave his life a ransom for many.

In this class of young men and women the founders of the school saw a fertile field. They believed that there could be no more sacred work than developing and training the minds, bodies, and hearts of these younger members of God's heritage. They were perfectly well aware that the honor and sentiment which attaches to the training of the *little* children would never be theirs. They knew also that the credit bestowed by a great unthinking world for offering noble men and women to the fur-

row of earth's need would be bestowed upon the Missionary Training College, and not upon themselves.

And knowing all of this they were content to yield their life-work a sacrifice to the interests of those who are passing through what society and educators have dubbed "*the awkward age*,"—too old to be loved and caressed as the lambs of the flock, too young to be revered and admired as the successors of a passing generation.

The founders and the faculty of Woodland Academy have ever been firm believers in a thought recently expressed by a writer whose word should pass as the highest authority upon such questions: "Intermediate schools are highly essential. There are many parents who do not know how to train their children to be workers together with God. They have not in all things outgrown their childishness, and therefore they know not how to care properly for the children in their homes. Fathers and mothers have become indifferent to their obligations to God, and unmindful of their duty to their children."

Woodland Academy is furthermore a "reform school" in the matter of its location. It is situated twelve miles from a town of any size, amid the majestic forests, on a considerable tract of land, where nature in her unhewn roughness awaits the woodsman's axe, the patience of the laborer who "stumps the land," and the first rude awakenings of the plowshare entering earth's virgin soil, and implanting there seeds of a new life.

The planting of the school in such a place as this was not an accident, but of design. To deliver the youth from the contaminating influences of the cities, where little but the works of men greet the eye, and where few sounds save those of sin fall upon the ear, tainting the mind and polluting the soul,—and to place them where, instead of this, the works of God in the waiting silence of their grandeur would speak of a Creator's might, and call upon his sons and daughters to redeem them, in order that they, too, might bear a useful part in earth's story.

Woodland Academy is a "reform school" in the kind of knowledge imparted there, and the lines of education inculcated as being of greatest value. The Word of God lies at the foundation of all work done in this school. The students are taught the true dignity of labor. They are shown that God is a constant worker.

On the occasion of a recent visit, I noted with interest how every teacher worked with a group of students, and taught them how to work. This did not lower, but raised, these faithful instructors in the estimation of their pupils. The teachers themselves were learners of the real needs and deep heart desires of those entrusted to their care, and hearts were bound together.

Most marked was the loyalty to the principles of the school which appeared in the testimonies of the students. All seemed to feel that they were reformers, and that their lives were sacredly intertwined with the ideals of which their school was a pioneer champion.

Sheridan (Ill.) Industrial School

I had the pleasure of visiting the intermediate industrial school located at Sheridan, Ill., and was especially pleased as I learned of the efforts of the teachers in that institution to combine physical and mental discipline. I should like to describe their work, and would were it not for the fact that I have in my possession an article which appeared in one of the Bloomington papers concerning the Sheridan school, and I will give extracts from that instead, as it shows the impression made upon the mind of a man who viewed the work wholly without the bias of which I might be accused because of my connection with an educational system which strongly advocates the triple training of every child and youth.

The article referred to reads:—

"Farm labor and housework taught in school—in a religious school! Every boy and girl required to labor two hours a day! The instructors work with their hands! The school itself in the country! And these industrial features a thorough suc-

cess! What do you think of that? These are some of the attractive features of the Seventh-day Adventists' Industrial School at Sheridan, LaSalle county, Ill. They are of particular interest now when manual training, agricultural instruction and domestic science are being so thoroughly discussed and are being introduced into the public schools.

"The school is two miles in the country. There are about forty-three acres of timber land with the school, and this year some other land is rented. The boys and their instructors have been clearing off the timber and growing crops. The girls do housework, being frequently changed about so that each girl learns all kinds of work. Each one is required to keep in order her room, which is curtained off in the dormitory. In the big kitchen one cook is employed, and the girls assist in preparing food.

"Last year ten acres of ground were cleared and the stumps taken out, and the same work has gone on this year. Two acres were set out to an orchard containing cherry, pear, peach, and plum trees; three hundred grape vines were planted, and strawberries, raspberries, and blackberries set out. The school raises its own fruit and vegetables.

"The boys did most of the work in building the boy's dormitory and the principal's cottage, and, under the direction of a competent teacher, are to build a cottage.

"It is a principle of the school that if the student is educated to unite the mental with the physical while at school, he will unite them in his life's work, making him thoroughly practical, loving honest work and spurning idleness and speculation."

M. B. D.

Haskell Home School

Miss Lottie Bell, primary teacher in the Haskell Home for orphans, located near Battle Creek, Mich., writes for the *West Michigan Herald* of the school work in the institution:—

"In a place of this kind, where there are

so many children coming and going, it is impossible to see the same results as would be seen were the children in attendance throughout the year. Since September 1, thirty-seven pupils have been enrolled in the primary room, thirteen of whom have been sent out into homes. Our average attendance during the year has been twenty-six. The work is given in a connected way as much as possible. For instance, when the Bible lesson was on tithes, the number work was on the same subject. A few days after we had such a lesson, I was informed that some had made little sacks and boxes in which to keep their tithe. We strive to carry on the work in such a way that some lesson of truth may be indelibly impressed, and principles imparted each day, that will follow them through life. A sand table is used to make the Bible lesson plain. Whenever it is possible to represent the Bible lesson in the sand, it is done by the children, thus fixing it upon their memory.

"The children are taught, in drawing, to make simple figures to represent the Bible and reading lesson, and to make simple maps illustrating the travels of the characters studied. Sewing is also taken up in the primary room, and made practical.

"As the children do not have the daily walk to and from the school that those do who live in private homes, they are often taken for walks. On these occasions the walks are made as educational as possible. Birds are studied, and their names and habits are taught to the children. A study is also made of the flowers, and this they take keen pleasure in, as such a wide field of study is opened before them.

"On the 30th of April the primary and kindergarten children were taken out into the country in a wagon after wild flowers. They had previously made some little cornucopias, neatly tied with baby ribbon, for the flowers. These made dainty May baskets, which on their return were filled with flowers, and distributed by the small brigade at the Nichol's Hospital, the Sanitarium, and the James White Home. The children were made happy by the smiles from the pale faces of the sick who were presented with

some 'real May flowers from the woods.' A verse of Scripture, neatly written, was given with each basket. In this, and many other ways, the children are taught that there is joy in making others happy.

"Kitchengarten work is done, that through this training the children may become neat housekeepers. The cleaning, sweeping, dusting, mopping, and keeping the rooms in order, is done by the children, with the help of the teacher, 'guiding, but not driving, living with them, not far above, beyond or instead of them.'"

Education in Wood Chopping

The *Pacific Union Recorder* gives an interesting account of the Timberland Industrial School, an auxiliary of Healdsburg College, Healdsburg, Cal. The school opened Jan. 12, with an enrollment of seven pupils. At present the enrollment is twenty. Professor Cady, of Healdsburg College, thus describes the establishment of this school:—

"For two or three years past the wood supply for the college has been very uncertain. There are two reasons for this. First, many difficulties attend the getting of the wood from the rugged hills; and, second, there seemed to be a wide-spread antipathy against the honest calling, wood-chopping. By purchasing one hundred and sixty acres of land, and the timber on it, for one thousand dollars, the Timberland Industrial School makes certain the wood supply for the college, and it is believed that it will be a strong factor in elevating the wood-chopping industry to its proper place among other industries. "The willing, hearty co-operation of thirty students and teachers during the past year has already assured the success of the Timberland School."

From Bulawayo, South Africa

We are sure all the readers of the *ADVOCATE* will be interested in the following extract from a letter from Mrs. M. C. Sturdevant, who is connected with our mission station in Matabeland:—

"A Sabbath school has been held here for some time, but there was no secretary, and no records were kept. Last July our school was reorganized, and since then we have had a secretary, and records have been kept. We now have a school of seventy-two members, and each week we have from thirty-five to fifty visitors. These visitors are the children that come in from the kraals each week, but none are very regular attendants. We enjoy this work very much, but our greatest drawback is that we do not have teachers enough for all that come. Not being able yet to speak the native language, we cannot help with the teaching, so have to depend upon the natives to do it, and there are only a few that are able to teach. It does our hearts good on Sabbath morning to see them come in for the services. They begin to come at eight o'clock, and they keep coming till ten; very few are ever late. We often think that if the brethren and sisters at home could see the poor heathen come early to church, it would be an incentive to them, especially to those who are usually tardy. These natives come from five to fifteen miles each Sabbath day. We now have six young men (natives) that are teaching in the kraals. They hold Sabbath meetings, and from thirty to fifty attend their meetings each week. We have plenty of work to do, and take courage and labor on, knowing the prize is at the end of the race. We ask an interest in your prayers."

MRS. L. F. P.

Children as Missionaries

Miss Emma Runck, who taught an elementary school at Hemingsford, Neb., says:—

"Our missionary society proved to be a great blessing. During the school year, we gave away and sent through the mails more than three thousand pages of tracts, and about five hundred papers. One of the girls, with a little help, had secured thirty yearly subscriptions to the *Life Boat*. She did nearly all this at home, by making use of every opportunity. Scarcely any one who came went away again without having had a chance to subscribe for the paper.

"We made a flower garden at the school-house, and a number of the children planned to have missionary gardens at home."

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