

# BIBLE BY CORRESPONDENCE

## Prepares for the Future.

"When I think of the trials through which we are shortly to pass, there comes over me a realization of my great need of God's Word in my heart, and I feel that that need is being met by these lessons. It seems as if a strong foundation were being placed upon which the loose stones of my hitherto disconnected study are settling firmly. The book of Genesis stands before me now more than ever an object of admiration and research; its assumption of grandeur and beauty infinitely more than my mind can begin to embrace—the beginning of all things."

A. J.

## Strengthens the Memory.

"I am enjoying my Bible lessons very much; and my mother says she would not take anything for what she has learned. By the help of God I wish to use the knowledge I have thus gained for the glory of God. I know God is giving me an understanding heart and retentive memory."

J. M.

## An Oasis in the Desert.

"I have felt from the first that by the course I would be enabled to gain a clearer insight into the principles of education. What an oasis in the desert of my life, is this blessed study."

N. B.

It is what should be in every home. Send for full particulars, addressing

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follows the first reader naturally. The child is made familiar with Bible biography, manners and customs of people living in Bible lands. Especially strong in correlated work—geography, language, numbers, nature study, and spelling. A complete study book for the child. **Price, 40 cents.** Address,

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# THE ADVOCATE

## of Christian Education

Vol. VI.

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### A Journal of Education

Advocating free Christian training for every child and youth as a means of preparing missionaries for the speedy evangelization of the world.

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

"If the heart is trained the rest grows out of it. The mind is evolved out of heartiness."

"WHERE school gardens have already been conducted for some years, the pupils are at least 30 per cent. superior to others of their age in general education."

"THE value of teaching is not the information you have put into the mind, but the interest you have awakened."

"PERHAPS no other form of education contains the potency of so much good for the schools of both city and country as a wise use of the school garden."

"THE largest sedentary class in America is the student class. Five hours per day at the desk during the growing period is enough to account for the thin-chested, anaemic children too often seen in our schools." The condition will be different when mental work is balanced by manual training.

### WHAT SELF-GOVERNMENT IN A SCHOOL IMPLIES

One of the characteristic features of Emmanuel Missionary College has been its system of self government. This feature of this educational institution has attracted considerable attention.

An educator from an eastern school visited Emmanuel Missionary College not long ago that he might see for himself the workings of the plan. He visited classes, watched the work of the administrative classes, attended the union meeting, and asked many questions both of students and members of the faculty.

Finally, before leaving the institution, this visiting teacher in conversation with a member of the faculty said, "The plan is ideal, as nearly ideal as anything I have seen. Do you think it would be possible to inaugurate such a plan in——?" mentioning the name of an eastern school.

What does the system of self-govern-

ment comprehend? When this question is answered one can easily determine whether or not to attempt to inaugurate it in another school.

One of the principal features of the plan of Emmanuel Missionary College is seen in the organization of the College faculty. This body is composed of senior members and junior members. The junior members of the faculty are students, each of whom occupies some position of responsibility in the institution. They stand first as assistants in the industrial departments. The senior and junior members together carry the responsibility of the institution. All problems of the school are considered before these junior members. In order to make the system a success, there can be no secrets. The school belongs to the students, not to the faculty, and its problems are open questions.

"But," said the visiting teacher, "are there not times when cases of discipline should come before your senior faculty alone?"

This brings one to a point where it is possible to consider the real meaning of self-government. There are in Emmanuel Missionary College no censors. Each individual student is responsible for his own conduct. His judgment must lead him to determine his course of action, and if in his association with others it is found that he is lacking in judgment, those who discover this weakness are the ones to help him. The principles found in Matthew 18: 15-17 form the basis of discipline. The students and teachers alike deal with each other as brethren and sisters. There is no faculty caste. The principles of democracy are found in every department of the school. Regulations considered good for students are equally good for teachers.

Such a system of government may not be adapted, in detail as outlined, in a school for children and youth. But it is admirably adapted to students in a training school. Pupils who are today in school, and tomorrow are expected to bear responsibility in some other school or mission, should at least prove themselves self governing before accepting a position. The ability to co-operate under a self-government is one of the best recommendations a young person can have.

Reverting to the question of introducing the system in a school where the principles are unknown, it is only justice to say, that to insure success such conditions as the following must exist:—

1. There must be a faculty perfectly united in the desire to adopt the system of self-government.

2. The faculty as a whole, and each member of the faculty, must be willing to accept for themselves the same code of laws as governs the students.

3. The faculty must be so thoroughly converted to the principles of self-government and to the idea that right will triumph, that they can patiently watch what is an apparent backward step without

assuming the place of dictator, and thereby overthrowing the principles of democracy which they are endeavoring to instate. They must depend upon education, instead of upon force, to bring a reformation.

4. The system of self-government in a Christian school is inseparably connected with manual training. Gardening and agricultural and horticultural pursuits develop traits of character which demand a system of self-government. This idea is enlarged upon by Mr. Cowley on another page.

Students and teachers who have once adopted a system of self-government will not be content with any other form of government. To them the government of the ordinary schoolroom would be as distasteful as the tyranny of Russia would be to a citizen of a republic.

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## EMMANUEL MISSIONARY COLLEGE

### ITS PLAN OF WORK

In the education of today, if there is one thing above another which is demanded, it is that the training be practical. Emmanuel Missionary College bears a name which outlines its position among educational institutions. It is a school in which young men and women are trained for various lines of missionary work. But whatever the life work chosen by a student may be, there are certain fundamental principles in education which apply to all classes.

It is the object of Emmanuel Missionary College, in the first place, to develop symmetrically the intellectual, the physical, and the spiritual natures of its students. It is a recognized fact that in such development, motor education is a most essential factor. There are various phases of motor education. But we have been told that agriculture should be made the A B C of education, and the value of this training is being demonstrated year by year.

Emmanuel Missionary College is located on a large farm. During the past year practically every student has been directly connected with either the farm or the home work. The faculty of Emmanuel Missionary College is composed of senior and jun-

ior members. The senior members of the faculty are those elected by the Board of Trustees. The junior members are student-teachers,—young men and young women who are closely associated with the senior members of the faculty and who are in a special way bearing responsibility in the school.

The junior section of the faculty was brought into existence because of the position which had been taken on the subject of manual training. Each instructor of intellectual subjects stands also at the head of one of the industrial departments. It is in this way that manual training is placed on an equality with intellectual culture. It is impossible, however, for one instructor to carry all the work that would naturally devolve upon him in his industrial department. There is, therefore, associated with each senior member of the faculty a junior member who assists the senior both in giving instruction and in carrying the practical work of the department.

This plan is followed not only on the farm, but in the work of the young women in the home. During the past year all of the home work has been in the hands of the young women. The cooking has been done entirely by lady students. One young woman, a member of the junior faculty, stands at the head of the department, and other young women are associated with her.

During the summer term no class manifested greater interest in its work than the cooking class. There was an enthusiasm which made it a real pleasure to come into contact with these students.

This interest and enthusiasm was due, to a great extent, to the fact that the members of the cooking class were responsible for the meals. One set of students prepared the breakfasts. Another group of students prepared the dinners. Their work was no play work, but from the first they felt themselves responsible for the success or failure of the meals provided for 100 or 125 boarders.

This same spirit characterizes the work of the young men, for they bear burdens of a similar character. There is an educational value in every duty thus performed.

It is because the work of the institution has been placed on this basis, that self-government and the co-operative system of carrying on the institution has been possible. This work invariably leads students to connect effects with their causes. Individual responsibility is developed. It is readily seen that the conduct of one individual affects the whole community. Economy is practiced by the domestic science class because it is responsible for the bills incurred in its department. The young men are likewise responsible for the outlay of means in the various departments on the farm. A waste of fruit in the orchard department means a lowering of pay at the end of the year for those who have worked in the department. The entire plan of work not only develops a taste for self-government, but is at the same time developing business ability in the students. This is one of the distinctive features of the institution.

M. B. D.

#### WASHINGTON TRAINING COLLEGE

A new educational institution has been christened at Washington, D. C. The readers of the *ADVOCATE* have already had their interest awakened in this institution. I had the pleasure of visiting Takoma Park and seeing, for myself, the progress which is being made in the building up of this institution.

About fifty acres of land have been purchased on which are to be erected the school buildings and a new sanitarium. Eighteen acres are set aside for school buildings, for gardening and agricultural pursuits. The remaining thirty-three acres belongs to the sanitarium property. The concrete walls of the boys' home, to the top of the first story, have been completed, and the foundation for the Domestic Science Building is now being laid. An abundance of stone for these buildings can be secured from the land on which the buildings are erected, and sand is procured from Sligo Creek.

Brother Baird, who had charge of the erection of buildings at Emmanuel Missionary College, has been working on the

school buildings, and among his force are a number of young men who received their first training under him on Emmanuel Missionary College buildings. I found that Brother Baird had been prostrated by the heat, and was suffering from slow fever.

Brother Howard Parsons of Des Moines, was on the grounds laying plans for the sanitarium buildings.

The school buildings, with the sanitarium buildings are arranged in the form of an ellipse, the buildings facing inward, and a drive from the main road reaching each of the buildings.

Prof. J. W. Loughhead, for a number of years principal of Mt. Vernon Academy, has been chosen president of the Washington Training College, and Prof. B. J. Wil-

kinson has been chosen as teacher of Bible and history. Other teachers from various parts of the country have been invited to connect with the school, but the entire faculty has not yet been made up.

It is the purpose of the school to connect agricultural work with its intellectual courses, and the institution has been incorporated with power to grant degrees.

The young men who were formerly with Emmanuel Missionary College are enjoying their work. There is a spirit of progress evident everywhere about the grounds. It is the purpose to open the school to students this fall. As the institution is dependent upon friends of Christian education, their hearty support is appreciated.

## IN THE EDUCATIONAL WORLD

### INDUSTRIAL SCHOOL WORK AT LECLAIRE

LeClaire, a suburb of Edwardsville, Ill., is a factory village. It has an industrial school which is attracting considerable attention, and concerning the work of this school, Mr. N. O. Nelson, the director, writing for *The Independent* (June 9), says:—

"There is a wide difference between playing at making things, or making artistic samples and curios, and doing the plain labor in creating the material for use that the world needs." Further on he states, "The first lesson is to learn to work, to do it in a regular and methodical and efficient way. The second lesson is to select a vocation and work into it."

LeClaire has a farm of eighty-five acres on which, Mr. Nelson says, "we raise crops of eatables for our own use, and some to sell. We build houses for the school, and for the LeClaire families. The teachers and I take a nearly full part in this labor. Doubtless you think it revolutionary for highly educated teachers and a capitalist of many affairs, to labor, and do it in earnest,—to make things for use.

"As exercise it is better than golf or

walking; as relaxation it is better than whist, chess, or books; as education it is better than text-books. The pupils and teachers are there together as equals."

The school is made self-supporting by each student and teacher devoting four and one-half hours per day to manual labor. Mr. Nelson says, "To get away from dependence, away from endowments with 'tainted money,' away from the makeshift and menial devices for working through college, is among our chief aims. The working and educational plant may well be supplied by those who have gone before; the self-contained university of working students and teachers should then be easily self-supporting. Toward this the 'art of doing without' is essential. To the high-soaring atheletic undergraduates on \$2,500 a year, our living would be ascetic and contemptible; to the Scotch student, with his oatmeal porridge and homespun, it would seem affluent if not sybaritic. The art and the ethic of doing without the superfluous and injurious, needs teaching by example and text. The commercial school teaches 'wants,'—the more wants the more business, and the more profits and man-

sions and skyscrapers. Neither ascetic nor sybaritic, we are firm believers in simplicity and in the necessity, the duty, and the privilege of labor."

Mr. Nelson will send to any one who is interested in the work at LeClaire, a neat little announcement giving the course of instruction, and containing a number of interesting pictures.

### TEACHING THE BIBLE

One of the leading Protestant journals of Germany tells of the changed attitude of the of the Catholic church toward Bible teaching. The writer for this Protestant journal quotes from the official organ of the Vatican that, "The Vatican press is now publishing an edition of the Gospels and Acts in Italian with notes, and a committee is busily engaged in preparing this book, the purpose being to gradually accustom the people to the reading of the Bible, and to make it just as popular as it is among the people of Northern Europe."

As an argument that the Bible should be taught in the schools, this same Catholic paper says, "Imagine what great blessings would result if the general custom were introduced of reading the Scriptures once each day in every family. Unconsciously the divine language of the book, so simple and yet so grand, would become the property of the soul and the heart of the people. The children would especially be benefited by being taught the word of the Lord, and would be imbued with the spirit of the gospel. The whole would result in a solid and substantial kind of education, and this would be the most powerful antidote against the ignorance and wickedness of our day and generation."

### MACKAY TRAINING STUDENTS

George Leslie Mackay, missionary to Formosa, believed that the strength of missionary work depended upon "a self-sustaining, self-governing class of converts."

Mackay was a teacher, and this is the way the gospel spread under his labors. "From the beginning Mackay began to select the most capable young men and to train them

for work. In the early days of the mission the students accompanied him on his evangelistic trips, and they were taught by the way. Under a tree, or by the seashore, or in the chapels, they received instruction in geography, astronomy, church history, anatomy, physiology, etc., but chiefly in Bible truth. Most of these students traveled with him barefooted up the steepes and through the mountain passes, and across the fields and extensive plains.

"The advent of a procession of as many as twenty students, headed by their teacher, would of itself excite interest in the numberless hamlets and towns through which they passed. After each day's study was over, the students had their opportunity of declaring to others the principles which they had been studying for themselves, and an audience was never wanting." Does not this remind one of the Saviour's method of training workers?

### MANUAL TRAINING

The term, manual training, is by some considered an inadequate expression. What does it mean? When first introduced into public schools, the real object seemed rather vague, and there was a strained effort on the part of teachers to accomplish something practical; even these results were sadly lacking. As Prof. Charles Richards, of Teachers' College, Columbia University, says: "Courses in paper and cardboard work, in which material is bent, and cut and tortured into innumerable shapes, differing but little one from another, and presenting a very meager content of ideas, are typical ideas of this sort."

But there has come a change, and "what we call manual training, is in its full scope something more than mere training. It represents a knowledge as definite and full of meaning as that of any subject in the school."

"The elementary school should not attempt to teach trades, but it can give a knowledge of tools and material, and a considerable knowledge of typical methods and principles of construction." It is to-

ward the development of this idea of manual training that educators are now bending their energies.

### DOES THE SCHOOL MAKE THE PEOPLE, OR DO THE PEOPLE MAKE THE SCHOOL?

This question arose in the mind of the Rev. Prof. Finlay, the Irish Jesuit member of the Mosely Commission, when it was examining the schools of the United States. It is a vital question, and one well worth consideration by Christians.

The history of education clearly reveals the fact that the school is the means which God uses for the regeneration and salvation of his church.

The public school system of America is recognised as being the responsible factor in the rapid growth of the United States. It is because secular education is both free and universal, that our government has attained its present eminent position among nations.

The principle is clearly applicable to the church and Christian education. Today no one thing is so largely responsible for the weakness of the Christian church as its failure to maintain a system of free schools.

### THE GROWING POPULARITY OF COUNTRY LIFE

There is scarcely any subject which has more rapidly grown in favor during the past few years than that of the value of country life. Our public schools are diligently pointing the minds of little children to growing things. Many of our cities are cultivating the same love of nature by encouraging the children, and parents also, to beautify city lots.

The agricultural departments of the United States and of the various states are casting their influence in the same direction. The power of the press has been thrown on this subject, and there is scarcely a periodical which does not give that significant message, "Come into the country."

This is not merely theory, either. There is a realization of the fact that nature study must be something more than a study of

facts. Everywhere one finds industrial education encouraged. "Nature study," as one author puts it, "should not be taught by the schoolma'am who never did, and who never will, climb a rail fence," and, it might be added, who has had no experience in cultivating the soil, "as the school garden is about to become an integral part of the course of instruction offered to our students."

When this is true in the secular school, can Christian teachers afford to fall behind in the race?

### MAKING THE SUNDAY SCHOOL EDUCATIONAL

A systematic effort is being made to increase the efficiency of the Sunday-school. The movement is headed by such men as President Harper, of Chicago University, and other educators of equal note.

There are in the United States and Canada 153,246 Sunday schools. The average attendance is eighty-five. A multitude of children are thus gathered together each week.

The question is raised, How can the Sunday-school be so conducted as to yield permanent results? Some suggestions for improvement are: trained teachers, continued attendance for a term of several years, graded departments and text-books, periodical examinations and promotions, separate rooms, and considerable study outside of school hours. Those interested in this movement are endeavoring to impress upon public school teachers the field of usefulness open to them, if they become interested Sunday-school teachers.

Is there not in all this a recognition of the close connection which does not exist between the Christian day school and the Sabbath school? Can the two be separated? Should not the Sabbath-school lessons be a continuation of the lessons of the week?

### INTERESTING FEATURES OF CHICAGO SCHOOLS

The city of Chicago provides education for some 280,000 pupils. The largest



school in the city has an enrollment of 2,255 pupils, taught by 41 teachers. There are two other schools in the city having respectively an attendance of 2,243 and 2,225 pupils. There are in these two schools 83 teachers. Chicago has eleven schools for the teaching of the deaf; two schools devoted especially to the instruction of cripple children, who are taken to them in omnibuses each day; three schools for the unfortunate blind ones of the city; two schools especially fitted with baths for the perhaps compulsory bathing of pupils at odd times; one school building with a garden annex of one acre planted to the usual garden "truck;" a school with a pasteurizing plant in it for the benefit of children who would drink pure milk; and, by no means least, a string of high school buildings provided with lunch-rooms in which pupils may purchase meals as they wish, or in which they may take their own luncheon baskets and eat as they will.

#### EDUCATIONAL NOTES

Mr. Alfred C. Newel tells that when the American troops entered Manila in 1898 there were less than 800 schools in the islands. Today there are 2,900 schools, with more than 200,000 pupils. There are 3,000 Filipino teachers in these schools, and more than 1,000 American teachers. English is taught and spoken everywhere. Work with the hands has been incorporated in the public schools. There are hundreds of examples of wood-turning, carving, painting, embroidery, basket-making, and weaving by the pupils.

"At the Insular Trade School, at Manila, boys are taught useful trades. The exhibit of the School of Agriculture, recently established at Negros and elsewhere, shows that the Filipino is willing to turn from his primitive methods of farming to modern ideas of tilling the soil."

PROFESSOR OTTO HELLER, of Washington University, St. Louis, writes for the Exposition Number of the *World's Work* of the educational display at the World's Fair: "This display covers a floor-space of

two hundred ninety thousand square feet. The present World's Fair is the first exhibition of the kind in which education has had a special building. Four hundred thousand dollars was expended in the "Education Building" in St. Louis.

PERHAPS one of the most interesting features of the educational display is that in the realm of manual training. The pupils in the high schools of Minneapolis and St. Paul made all the furnishings and furniture for the Minnesota State Building,

PRINCIPAL W. A. Baldwin of Hyannis, Massachusetts, demonstrates his scheme of "industrial-social education." Professor Heller tells us that "his exhibition elucidates the art of conducting a school wholly on a business plan. The pupil is stimulated to cope at first hand with actual commercial problems. He undertakes, say, to rear a brood of chickens for profit. To carry the venture to a successful finish, he must occupy himself with many questions of varied scientific import. He must learn something of business—correspondence, banking, etc."

This is but one illustration of the increased desire on the part of educators to correlate the common branches in giving an elementary education.

THE international congress of women recently met in Berlin. It is said that the woman who made the best appearance on the platform at that convention was Mrs. Terrel of Washington, D. C. Mrs. Terrel is the daughter of slave parents, and is now the president of the American Colored Woman's League. Mrs. Terrel spoke in German with the same fluency and ease as in her native tongue.

AT Love Lane, Bombay, India, there was a school established in the year 1900, by the American Mission, for blind children. The Congregationalist says, "Industrial work has an important place in the course of instruction, basket-weaving and the caning of chairs being taught both boys and girls."

# WITH THE TEACHERS

## SWEET SEPTEMBER

O sweet September! thy first breezes bring  
 The dry leaf's rustle and the squirrel's laughter,  
 The cool, fresh air, whence health and vigor spring,  
 And promise of exceeding joy hereafter.

—George Arnold.

THE years of this lifetime are bearing  
 Us on to eternity's shore,  
 The blessings we daily are sharing  
 Are ours to enjoy or ignore.

We all have a work to accomplish,  
 Each one some position to take,  
 Some talent to use in God's service,  
 A truth to uphold for his sake.

Adrift with the tide of opinion,  
 Pressed on in the wake of the throng,  
 While popular creed holds dominion,  
 And right yields in weakness to wrong;

Not thus would I carelessly mingle,  
 But stand for the right, though alone,  
 With heart and a purpose yet single,  
 Christ's every example to own.

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

—Selected.

## STAY IN THE COUNTRY

It remains a fact that the country is the best place in the world for the man who is compelled to labor with his hands. The slightly better wages paid in the factories may for a time allure him, so that he may be willing to turn his back upon the farm; but let a few years go by, bringing the day when he can no longer work in the shops as he once did, and awakening him to the startling fact that he has saved little or nothing for the rainy day; and it is inevitable that he should cast his eyes back to the country with intense longing, and regret that he did not stay where he could gain a home of his own and be a man among men.—*Farm Journal*.

"WHEN a third grade boy spends a minute and a half a day in reading aloud, and forty minutes a day or often twice that length of time in preparing written work, why should we wonder that he is not a good reader? When a lad has few or no books at home and no books in school, why should we wonder that he grows up far from well read? Why not fill the schoolroom with juvenile reading of the highest type? Why not encourage a boy to read? There are less profitable ways of putting in time."

## SUGGESTIONS FOR TEACHING READING:—

In our sixth grade reading class we have been reading about the city of Washington, D. C. I sent for paper-covered books at four cents each, which give a good description of the city. We take an interest in this, because of the new work being rapidly established there, and in this way we become acquainted with its surroundings."

WINIFRED TRUNK.

"THE true test of intellectual gifts is not how much we can convey to other minds, but how much we are capable of drawing from them. The fact that we have excited their minds to action is proof that we have not only conveyed, but conveyed so well as to excite a challenge. By this means we acquire new thought in original directions, and improve the knowledge and capacity of others, by that best possible method of making them think for themselves."

"At the Sunday-school I learn that the children are not working actively. They have only half an hour a week, and no subject could be dealt with in that way by any pupil. So I distrust the method of the Sunday-school and the attitude of the pupil. He is not called upon to produce anything."—*President Eliot of Harvard*.

## THE EDUCATIONAL VALUE OF THE SCHOOL GARDEN

Mr. R. H. Cowley, a prominent educator of Carleton Co., Ontario, gives the following convincing reasons why the school garden movement should be supported. Every teacher should consider the reasons carefully. He says:—

1. "THE SCHOOL GARDEN STRENGTHENS THE PUPIL'S WORK IN ALL OTHER SUBJECTS. For on the one hand, much that the pupil learns in books is applied in the garden. On the other hand, all the work he does in the garden is made the basis of exercises in writing, composition, spelling, arithmetic, drawing, etc. His work in literature and geography are also related to the observations he makes on plants and animals, weather and soil, landscape and sky.

2. "THE SCHOOL GARDEN ENCOURAGES AGRICULTURE, AND LIFE IN THE COUNTRY. Agriculture is the industry on which life chiefly depends. Our country is full of great undeveloped resources, and relatively speaking, our agriculture is least developed of all. Farming has long been known as an art. We know it now as a science involving a vital understanding of many other sciences, and requiring the application of wide knowledge and strong intellect.

"In Europe and the United States the concentration of population in cities threatens to produce national ills of vast proportions. In Canada the school garden may arrest the city-ward movement and even may create an opposite tendency. A desire for country life is a logical sequence of pleasant occupation in the open air and an interest in growing things. Tuberculosis is not the only white plague of the land. There is a morbid aversion to sunburn. The bleached faces of many girls, particularly in the cities, where they are too seldom beyond the shadow of the house or the class room, is a strong argument for the school garden and for life in the country.

3. "THE SCHOOL GARDEN PROVIDES A CONVENIENT MEANS OF MOTOR EDUCATION. Motor education fits the hand to become truly responsive to the mind. It tests the results of observation and develops execu-

tive ability and power of imitative. Motor education disposes the pupil favorably toward manual labor and eradicates the false daintiness and sinful aversion to bodily toil which the schools otherwise tend to produce.

"As a means of motor education, the school garden goes farther than manual training in some respects. The latter is strong to develop the constructive faculties and to promote constructive pursuits, while the work of the school garden carries the influence and association of a great productive industry. Like all motor education, it helps to free the intellect from sensory illusions and the moral nature from superstition.

4. "THE SCHOOL GARDEN IS A MEANS OF DISCIPLINE. The new ideal of discipline and management of school work aims at the effacement of the teacher except as an adviser, a guide, a pattern, a center of reference. It seeks to develop self-control in the individual pupil.

"In the garden the pupil has an interest of ownership in his plot, he readily sees effects resulting from causes, he is responsible for the results he obtains. He learns also the desirability of respecting the property of others, and the advantage of co-operation with all other pupils in securing larger results. For instance, a bad weed in another pupil's plot may become a pest to him, and *vice versa*. In some gardens the pupils are organized into a little municipality, electing a council, which lays down a standard to be required in the individual plots.

"In some cases, too, the elements of business are taught in a very practical way. The pupils estimate the cost and quantity of the seed they sow, the value of the time they spend, and the quantity and worth of the product they raise. In some gardens the pupils sell their produce, and are trained in keeping a small bank account.

"Where city pupils have become interested in garden work, they no longer spend their leisure time on the streets, but have learned how to make even a small plot in the home yard a very interesting place.

5. "THE SCHOOL GARDEN DEVELOPS

**CHARACTER.** The supreme test of a mode of education is its effect on character. To grow a plant with interest and care from tenderness to maturity implies much that is important in the moral sense. The orderly unfoldment, the patient attainment of results, the unfailing progress from cause to effect, the satisfaction of producing something that needs our service, all these things exert a powerful direct influence on character. The school garden will awaken the pupil's interest in many phases of nature, and make it possible for him to enter into a more sympathetic appreciation of the loftiest literature, sacred and profane."

### MUSIC AS AN EDUCATIONAL FACTOR\*

G. W. MORSE

Music is a universal soul-language. It is the language that all nations, kindreds, tongues, and peoples, in all ages of the world, can understand. It is the only universal language that human beings can employ in a practical way, regardless of nationality. I am speaking of music, pure and simple, without reference to the use of words.

Music is a language that speaks directly to the soul, and its effects are uniformly the same. These effects cannot always be so clearly comprehended by the individual that he can give a verbal description of them. It is sufficient to know that he is the recipient of value from having heard the music; that his soul is made better thereby.

By it love, purity, and righteousness can be most effectually expressed. It is true that it may be employed by wicked persons and so associated with evil conditions as actually to promote wickedness. This can be said of every blessing that God has provided, but it is not the fault of the blessing; it is due to the depravity of humanity.

The great majority of the human race have failed to learn the meaning of music-language. It is doubtful if any particular can be named in which the race has suffered

and is still suffering so great a loss as in the matter of music. Satan has succeeded to a wonderful degree in divorcing humanity from this heaven-ordained means of grace. In singing, the first consideration is to comprehend the spirit of music, then to yield the emotions to the influence of that spirit in order to receive the intended effect. As the words are uttered, their significance should be realized and a close study made of the sentiments expressed. When singing or listening to vocal or instrumental music, there should be a constant endeavor to discover the spirit of the music and to yield to the molding influence of that spirit. By so doing, one will become more and more susceptible to that influence, and the sweet communion that will be realized will be very precious.

### METHODS

If we follow after the world in our school methods, we shall become worldly. We should most assuredly have Christian schools, and in order to have such schools, we must know what is signified by the term, "Christian education." The Christian teacher finds Christ in every lesson. He is able to impart to the learner that which he himself has. The pupil taught by a Christian teacher is kept in constant touch with Christ. He is as much stronger than a student taught by a worldly teacher as Daniel and his companions were stronger than their contemporaries in school. The Christian school which duplicates the methods of the worldly school will never succeed in training missionaries for work in the third angel's message. **WILLIAM COVERT.**

### VOCAL MUSIC IN PRUSSIA

"ALL Prussian teachers are masters not only of vocal, but of instrumental music. One is as certain to see a violin as a blackboard in every school-room. Generally speaking, the teachers whom I saw, played upon the organ also, and some of them upon the piano and other instruments. Music was not only taught in school as an accomplishment, but used as a recreation. It is a moral means of great efficacy. Its practice

\*Extracts from paper read at the Institute, Battle Creek, Mich., Oct. 25, 1903.

promotes health; disarms anger, softens rough and turbulent natures, socializes, and brings the whole mind, as it were, into a state of fusion, from which condition the teacher can mold it into what form he wills, as it cools and hardens."

What injunction is given more often than that we sing? "Sing aloud unto God our strength." "Praise ye the Lord. . . Let every thing that hath breath praise the Lord."

What are you doing to train the voices of your pupils?

### A SIMPLE EYE TEST

A simple scientific test applied by the teacher to a pupil who suffers from headache, may determine whether or not the complaint arises from eye strain. Cover the right eye of the child with a card, and ask him to look steadily at some small, bright, distant object.

While the child is looking intently, quickly shift the card to the other eye, and

note instantly and carefully, whether there is any movement of the eye just uncovered. Repeat the test, changing quickly from one eye to the other. Note whether the eye changes its direction of vision. If either turns out slightly, there is a tendency for the eyes to cross. If either eye turns in, then there is a tendency for the eyes to turn out.

In either case a specialist should be consulted, and in all probability the headaches will yield to his treatment.—*Selected.*

### INCORRECT USE OF ENGLISH

If American teaching fails in any respect, it is in the matter of inculcating the power of correct and accurate English speech. Again and again I heard children in the public schools give ungrammatical answers quite unchecked. The teachers seemed content to receive correct answers to questions in geography or history instead of being dissatisfied until the correct answer had been given in correct language."—*Alfred Mosely.*

## PROGRESS DEPARTMENT

### A NEW KIND OF MISSION SCHOOL

BY MRS. BESSIE J. KELSO

During our eighteen months' stay in Indian Territory, I became much interested in the children there who have no school privileges, yet it seemed I was powerless to change the situation in the least.

One family especially seemed to enlist my sympathies, not because of their extra need, but because they seemed more anxious to learn than some others; so before I came to Iowa, I determined to be of help to them if God would show me the way.

Accordingly, in March of last year I began writing and sending them lessons each week.

This was no simple undertaking, for we were not able to get books for this time, but some dear sisters helped and we furnished to each child a book,—readers, except for the eldest, who was fourteen, and

to whom we sent "The House we Live In." This helped me much, and gave the children new ambition to try to learn.

Each week I arranged a simple lesson from the Bible for them, and in this they seemed to take special interest.

Their lesson during the summer months consisted in part, in the observation of plants and insects or animals, concerning which they would write me. But during the winter they did real solid work in arithmetic, reading, writing, composition, and spelling, as well as in Bible.

Our Sabbath-school has furnished them the *Little Friend*, from which they have regularly studied the lessons, although they are not Sabbath-keepers, and are not near any.

The interest taken in this family has already begun to bear fruit, for they in their turn have found two other children who

need help, and the oldest girl wrote me thus:—

"Hattie and Harry want to learn, but their mamma and papa can not either of them read, and the children don't know a thing about the Bible! So if you can help me by sending Hattie some lessons, I will help her and try to teach her to read and write. You could send Harry lessons about leaves and things, and I will try to help him learn to write."

Later in her experience in trying to teach them the Sabbath-school lessons, she writes: "They don't know much about the Bible, so I have to make everything so simple they can understand, but they listen and try to learn."

There are three younger than herself in her own family. They have been very busy this summer, the father having been sick nearly all summer, and they are poor people, so the mother and children are kept busy with crops, etc., yet they have missed only a few weeks of writing me and getting their Bible lessons.

We are planning to begin a regular course study about the middle of November, and if we can get the right kind of book, I hope some real good may be done.

I have wondered if there are not others who might in a similar way, help some lonely mother in the education of her children. We do not want to send our children to the secular schools, yet many mothers do so because they know of no better way, while a kindly letter from some teacher or student suggesting books and methods might help that mother so she could teach her little ones at home.

*Lytton, Iowa.*

#### AN INDUSTRIAL SCHOOL FARM FOR SOUTHWESTERN NEW YORK

Elder S. H. Lane writes as follows to the *New York Indicator*:—

"Brother Manry offered us 200 acres for school purposes for \$200. We have accepted the offer, and as soon as the means can be secured, expect to build a modest building and establish an industrial school.

"The land lies a short distance from an Indian reservation. It is a tract of land one mile wide,—one-half mile each side of the beautiful Alleghany River—and forty miles long.

"The 200 acres we have secured is good land, well watered, and has some forty acres of good timber, worth more than we pay for the whole farm.

"We trust our brethren and sisters will see so much good sense in this move and feel the responsibility of the education of our youth to that extent that all will donate toward the payment of the land and the erection of small, modest buildings."

This causes us to rejoice. May the school be built up in accordance with correct principles, and may it accomplish much for the youth.

#### EDUCATIONAL WORK IN LAKE UNION CONFERENCE

The following resolutions, adopted at the recent meeting of the Lake Union Conference, will be of interest to all teachers, showing the general interest in the progress of the educational work:—

"1. We recommend—That the educational secretary of the Lake Union Conference, the president of Emmanuel Missionary College, the principal of the Mt. Vernon Academy, the conference superintendents of education, and the principals of the intermediate schools in the Lake Union Conference, constitute a board to control the examination of teachers; that the Board organize itself, and adopt regulations for the making of question lists for the conduct of all examinations, and for the grading and classifying of teachers.

"2. We recommend to local conferences, That, whenever practicable, necessary changes in the office of superintendent of education be made at, or near, the beginning of the calendar year.

"3. We recommend to local conferences, That as far as possible they defray the traveling expenses of church school teachers to and from such summer schools and institutes as may be chosen by the several conference committees."

## MONEY FOR MISSIONS

Mary E. Kinniburgh, who taught the intermediate department of the church school at College View, Nebraska, tells of the interest which her children manifested in missionary work. The needs of the field were presented to them in readings during the week of prayer. A small bank was bought and placed on the teacher's desk. One child suggested that five dollars be raised. The teacher says, "I really did not think that thirty little children could raise that amount, but the bank was soon filled to overflowing, and more room was provided. When the money was finally counted we found six dollars and sixty-nine cents which was sent to help carry the message to foreign lands. The children pieced two quilts and almost finished a third to send to Elder and Mrs. Westphal in South America. My children showed an eager interest in the Bible lessons. We studied the book of Acts, taking it chapter by chapter and committing topics to memory. We had a review at the end of each five chapters, and at last a review of the whole book. There were a number of the children who gave two or three topics from each of the twenty-eight chapters without making a mistake. The children range in age from eight to thirteen years."

## A CHRISTIAN SCHOOL AT HONOLULU

I. C. Colcord, who is in charge of the Anglo-Chinese Academy, a mission school in Honolulu, writes an interesting description of the close of the spring term. He says in part:—

"Owing to the financial condition of the Island, the Academy was open this year to Chinese, Japanese, Portuguese, Hawaiian, and English students. The enrollment for the year was seventy-two, with an average attendance of about fifty.

"At ten o'clock on the morning of June 10, the students, friends, patrons, the Consul-general of the empire, and the Chinese consulate and his staff, gathered to witness the closing exercises.

"I wish that you could have heard the efforts put forth by these conquerors of the

king's English. Dressed in their best clothes, especially the Chinese girls, who really looked beautiful in their many colored silken oriental costumes, all cheerfully responded to their different parts."

Brother and Sister Colcord and Sister Behrens are the teachers in this school. The Bible is one of the text-books used. Brother Colcord tells that a few Chinese young men are now preparing to carry the gospel to their own people in China.

## AN INTERMEDIATE INDUSTRIAL SCHOOL FOR WESTERN OREGON

F. M. Burg writes for the *Pacific Union Recorder* as follows concerning the site chosen for an intermediate industrial school in the western part of the state of Oregon:—

"Nestled against the foot hills, overlooking a particularly picturesque valley and commanding a view far beyond, of the beautiful mountain ranges, is a tract of land which seems in a special way adapted to the needs of such a school. It is bountifully watered by never failing streams and springs, and at the same time it is thoroughly drained. The water is sweet and pure. The land is varied in its character. The wood supply is abundant, giving excellent foundation for a remunerative industry."

This place is about thirty-five miles from Portland on the west side of the Willamette river, three miles east of the town of Gaston.

It is most interesting to watch the growth of the movement to establish industrial schools for the children and youth. Surely the Lord will bless such enterprises.

## FREE TUITION

The third annual announcement of Fernando College, located at Fernando, Cal., contains this statement, which will at once appeal to those who favor free Christian training:—

"The Southern Conference has a school system based on the principles of Christian education, supported by an apportionment of the second tithes as a school fund. The

system comprises the various local church schools and a central school for advanced students located at Fernando. The fund is for the payment of the teachers' salaries. In this way a system of schools is established free to all who adopt the second tithe plan and thus create the fund which makes the system possible."

This is undoubtedly a step in the right direction, for as the gospel is given free, so should Christian training be given free to all who desire it. We are glad to learn that the Northern California Conference has adopted a similar plan for the support of schools.

Our Christian schools should be able to say, "Ho every one that thirsteth, come ye to the waters, and he that hath no money, wine and milk without money and without come ye, buy and eat. Yea, come, buy price."

### THE WRIGHT SCHOOL (COOPERSVILLE, MICH)

BY GILBERT ILES

Our school was opened Sept. 28, with a membership of only eight. At first things looked rather dark, on account of the small number of scholars. The membership rapidly increased to twelve. Lately two more have been added.

Some pupils are making great sacrifices to attend the school, one coming four miles, another three and a half miles, still others two and a half miles. Others work for their board, so they can be near the school. Considering all this, the fact that our per cent. of attendance has been above ninety, is one that tells for Christian education.

Our chief aim has been to teach the pupils the way to Christ, not in a theoretical way, but in a practical way. Two of our young people have consecrated themselves to God's work, and more are deeply stirred. As the parents have seen their children giving themselves to God, their own souls have been touched, and a deeper interest has been awakened in their children and in Christian education.

We early felt the need of a globe in our school. During the winter the school has

been doing the church janitor work. We received fifty cents per week for this, and with the proceeds have purchased a good globe, and several things with which to beautify the schoolroom.

Recently, while calling on a family whose little girl had attended the school for three months, but was required to give it up on account of sickness, the father made the statement that in the short time that their child had attended the school, she had learned more than during all the time she had attended public school. As they were not Adventists, we considered this quite a triumph for our system of instruction.

### SELF-GOVERNMENT AMONG STUDENTS

The calendar for Union College, College View, Neb., for the year 1904-5, quotes from "Education" this paragraph:—

"The rules governing the school-room should, as far as possible, represent the voice of the school. Every principle involved in them should be so placed before the student that he may be convinced of its justice. Thus he will feel a responsibility to see that the rules which he himself has helped to frame are obeyed."

The statement is then made that "it was decided to put this principle more fully into operation. The matter was brought before the students at chapel exercises, and they chose a committee of five, with a like committee from members of the faculty, for the revision of the regulations printed in the year book."

The report of this committee is to be presented at the fall term to the student body for its acceptance. This is the beginning of a system of self-government in Union College. The principle is undoubtedly a correct one, and we wish the managers and students of the institution success in developing the system.

### CAN AFFORD TO PAY A TEACHER

A father writes thus, and his letter tells its own story:—

"I am not a member of any church, but I want to say a few words to the readers of



your paper in favor of your church schools.

"About a year ago Misses Lottie Farrell and Ida Salton came to Maiden Rock, where I was living, and started a church school, to which I sent my children. I was so well pleased with the school that when the three months' term closed I invited Miss Salton to come into my home and teach my children. This she consented to do, and we were well pleased with the advancement the children made in their studies.

"I have now moved into the country ten miles from Maiden Rock, and this winter I wrote to Miss Farrell asking her if she could not send us a teacher for our children. This she kindly consented to do, and Miss Amanda Wheeler, of Fish Creek, Wis., is with us. The children are advancing very rapidly in their studies, and enjoy their school work very much.

"Although I am not a church member, I feel that I can afford to pay fifteen dollars a month to have my children taught these good things. It makes the children better, and our home is more pleasant."

Do you, as a Christian parent, value less a Christian training for your children?

#### HEALDSBURG COLLEGE TO BE IN THE COUNTRY

At a recent meeting of the Healdsburg (Cal.) College Board of Directors, the following recommendation was adopted: "That the present College plant be disposed of, the proceeds used to settle its obligations, and to establish the school in a rural community, where it need not depend upon outside produce, but can secure from the farm vegetables, fruit, etc., thus saving a large annual cash expenditure and providing the students with profitable labor in raising produce on the farm."

MISS JENNIE LARMOUTH, of Adams Center, N. Y., writes: "I have taught for six years, but four and a half of those years have been spent in the public schools of New York. One and a half years ago we began a church school with our home church, and I can assure you that I never want to

go back to the secular schools. We had only four young people in our church, and one Seventh-day Baptist girl came to the school, at the beginning. When we closed our school this summer, we had fifteen, and all but five were from families outside the church. We had representatives from the Baptist, Seventh-day Baptist, and Catholic churches, and from homes where the parents were atheists. I am deeply interested in the work to be begun in the South, and shall hope to hear more about it. I have long felt the needs of that field, and hope very soon to enter it as a teacher. Perhaps your work there may be an assistance to me in finding my place."

MILTON P. ROBISON, of Anaheim, Cal., writes: "I have had no experience in school gardens, but I have had experience in teacher's gardens. I raised a large garden for my own use last year, and am doing the same this season. I claim more benefit, by far, from a health standpoint than from the produce raised. My garden is my medicine. My school is quite small at present, but there is such a range in the ages that I have a full program all day. My class of beginners have done remarkably well this term. They are able to make rapid advancement because all are over seven years of age, and are capable of understanding their lessons. You know of the advanced step taken by the Southern California Conference in adopting the second tithe as a means of supporting our schools. I believe it to be God's plan, and we would now have no other. I receive my wages regularly from the central treasury, and have to make no demands on any one. The plan has ceased to be an experiment with us."

MRS. F. E. ADAMS, of North Creek, N. Y., writes that one little boy in her school is the child of parents who make no profession of religion. She says that there would be other such children attending if it were not for the tuition charges. She says, "I long for the time to come when our schools will all be supported as they should be.

"I am thankful for Bible Reader No. 1.

I never had children learn to read so quickly in any other reader, and I have used many different kinds. The little boy of whom I have written was quite puzzled over the lessons about the Sabbath, but when we came to the lesson headed, 'When Adam Sinned,' and were reading what man then forgot, and he read, 'Man forgot the Sabbath,' he stopped and said, 'I guess they have forgot it ever since, ain't they?' I could see that he had about settled it in his mind which day is the Sabbath."

ANNA DURRIE, one of the teachers who is this spring engaged in Bible work in Danville, Ill., writes of teaching two children, one a boy of nine, the other a girl of twelve. These two children come to her room early in the morning, and she spends an hour or more with them before beginning her day's work. She says that the little girl is studying the book of Genesis, and as far as she has gone is able to outline the chapters perfectly. With every Bible study they combine arithmetic and nature study. When the weather is pleasant, the little class is held on the hillside overlooking the river, and the children gather ferns and flowers when their lessons are over. Is not this an excellent work to combine with Bible reading?

ONE of our most earnest church school teachers writes: "I have hoped that at the coming of the Lord I should be found in some distant land in the midst of foreign children teaching them the everlasting gospel. When I read Sister Thompson's appeal for a teacher in China, I wished I might start at once." Concerning the missionary work which she is doing this year, she writes: "Please send me one copy each of Bible Reader Numbers One and Two. They are for a little boy that I am teaching every day. His sister has outlined the first twenty-eight chapters of Genesis, and has learned them so well that I am pleased. She has taken up the *Life Boat* work, has obtained three subscriptions and sold a dozen or more single copies."

MISS ESTELLA HOUSER, Home Secretary of the Foreign Mission Board, speaking of the Bible course offered by the Missionary Training School of Correspondence, says: "I have been wishing that we could encourage the young people who do not have the privilege of going to school to devote a certain part of each day to Bible study and prayer. I believe this would save many of them to our cause. But the difficulty is that few can study the Bible satisfactorily by themselves, without some help. There is no question in my mind that something prepared especially for them would be of service to our young people."

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Advocate Publishing Co., Berrien Springs, Mich.

**Calendars—** Oakwood Manual Training School, Huntsville, Ala. sends its tenth Annual Announcement. This is a school for colored students, offering both literary and industrial training in accordance with Christian principles.

Fernando College, Fernando, Cal., opens its third year of school September 14. This school offers free tuition "to all who adopt the second tithe plan" of supporting schools.

**Report of the Young People's Convention** held at College View, Neb. has been issued by the Union College press. It may be had for ten cents. It appears as a special number of the *Messenger*, the subscription price of which is 35 cents per year. Address, The Messenger, College View, Neb.

# Series of Readers for the Children

Readers are the backbone of any text-book system. The strength of Christian schools will, to a great degree, depend upon the character of its readers.

Christian schools have suffered for lack of text-books. It is gratifying to know that

**Bible Reader, No. 1, and Bible Reader, Second Year** are already on the market, and we wish you to know that the **third book in this series,**

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Then train him from infancy to fulfil that mission by early turning his heart to God.

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will teach your child to read, for it develops a vocabulary gradually. From it he learns to love Scripture stories. It cultivates in him a love of sacred literature.

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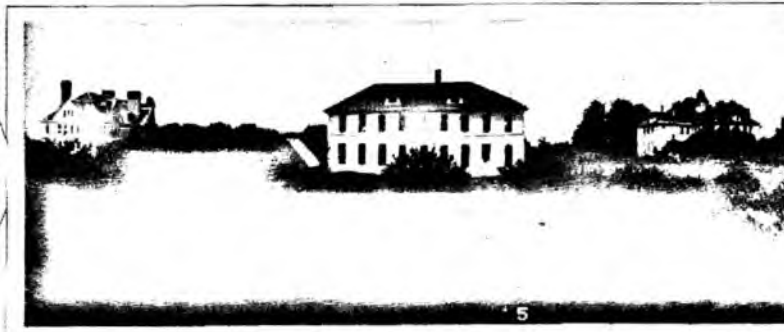
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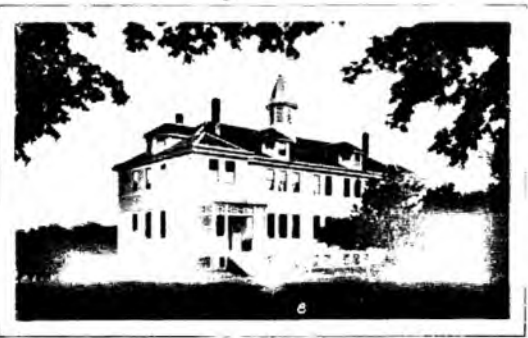
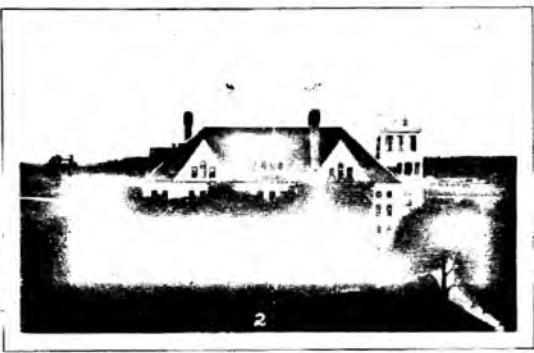
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- 5, Rear View of Buildings.
- 8, Domestic Arts Building.



# **manuel Missionary College.**

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