

# THREEFOLD EDUCATION

"It is not a soul, it is not a body we are training up, but a MAN, and we ought not to divide him."



NOT FROM THE TEACHER OF ISRAEL  
AND DISAPPOINTMENT NOT  
THESE THINGS THY

## The Advocate of Christian Education

### Contents

#### Child Training.....65-74

What is Education; What is the Child; What Becomes of the Children You Educate; Threefold Education; Universal Free Education is the Spirit of Democracy; The Christian School; Does the Sabbath School Meet the Demand; Subjects Taught in Christian Schools; A System of Christian Schools; Support of Schools; Exalt Country Life; School Gardens.

#### Educational World .....75-78

Industrial Training; Practical Nature Study; Centralization in Education.

#### Sabbath School.....79-85

Work; Reaching the Spiritual Nature; etc.,

#### With the Teachers .....86-90

Nature Study; Methods; etc. Children's Page.

#### Progress .....91-95

The Spirit of a Training School; Raising Money for a School; The Story of a School in Central Africa.

#### Publishers' Page..... 96

March, 1903

Vol. V  
No. 3



50c a Year  
5c a Copy

## Every Teacher Should Be Thoroughly Acquainted With The History of Education

# Living Fountains

.. OF ..

# Broken Cisterns

An Educational Problem for Christians

By E. H. Sutherland

Is a history of Christian education, tracing the principles of such schools from the beginning of the world's history to the present. \*\*\*\*\*

"After carefully reading 'Living Fountains,' I wish to bear testimony to the fact that it has opened my eyes to the dangers in the present educational system, of which I have been but dimly conscious, and to which, like many others, I have given indifferent heed. In my judgment, 'Living Fountains' is a strong book, presenting a masterly array of facts to sustain the position taken, and suggesting a remedy that cannot fail to commend itself to every candid thinker."

REV. F. A. HARTER, Webster City, Iowa.

"'Living Fountains' has been a great blessing to me and has brought me nearer to God. Every teacher who wishes to become a representative of Christian education should study this book. Parents should read it that they may know their duty toward their children."

JOHN LIPKE, Brusque, Brazil.

"I have read 'Living Fountains' with care. It is an excellent work, and the best presentation of educational reform in the truest sense, which I have seen. I wish it might be in every family."

J. H. KELLOGG, M. D.

425 Pages, Cloth. Price, \$1.25

Address

The Advocate Pub. Co. or Review & Herald Pub. Co.  
Berrien Springs, Mich. Battle Creek, Mich.

### Thirteenth Chapter of First Corinthians—The Teachers' Guide

"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

VOL. V

BERRIEN SPRINGS, MICH., MARCH, 1903

No. 3

A Journal of Christian Education

PUBLISHED MONTHLY BY

The Educational Department of the General Conference

BERRIEN SPRINGS, MICHIGAN

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

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

## Calling for Help

There's a cry in the wind tonight  
From the lands where the Lord is unknown;  
While the Shepherd above, in his pitiful love,  
Intercedes at his Father's throne.

There's a call from the dark tonight,  
That haunts the lighted room.  
From his "other sheep" on the broken steep  
At the edge of eternal doom.

There's a pain in my heart tonight,—  
From the heart of God it came,—  
For I cannot forget that he loves them yet  
And they've never heard of his name.

There's a sob in my prayer tonight,  
When I think of the million homes  
Where never a word of the Lord is heard,  
Not a message from Jesus comes. —*Selected*

## What Is Education

It is not a soul, it is not a body we are training up, but a man, and we ought not to divide him.—*Montaigne.*

THE true object of education is to restore the image of God in the soul. The true higher education is gained by studying and obeying the word of God.—*Mrs. E. G. White.*

KNOWLEDGE cannot be taken in by cart-loads. The human mind is not like a coal-cellar, into which, after opening a grating, you shovel whatever contents you wish.

The mind must digest the food which it receives.—*Mandell Creighton.*

THE end of education is complete human development. The finished result is a noble manhood whose highest exemplification, the ideal of all culture, is Christ.—*Painter.*

VIRTUE is the first and most necessary of those endowments that belong to a man or a gentleman. As the foundation of this, there ought very early to be imprinted on his mind a true notion of God.—*Locke.*

THE right instruction of youth does not consist in cramming them with a mass of words, phrases, sentences, and opinions, collected from authors, but in unfolding the understanding that many little streams may flow therefrom as from a living fountain.—*Comenius.*

EDUCATION is the training of a human being with a view to make him all he may become. The proper meaning of the word education is not a drawing out, but a training up, as vines are trained to lay hold of and rise by means of what is stronger than themselves.—*Spalding.*

How to live, that is the essential question for us. To prepare us for complete living is the function which education has to discharge; and the only rational mode of judging of any educational course is to judge in what degree it discharges such function.—*Herbert Spencer.*

THE end of learning is to repair the ruins

of our first parents by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the nearest by possessing our souls of true virtue, which being united to the heavenly grace of faith, makes up the highest perfection.—*Milton.*

\* \* \*

THE perfect education consists of a complete, harmonious development of the whole man in his threefold nature—physical, intellectual, and moral; hand, head and heart. Any system that fails to take into account any one of these three is worse than useless; it is hurtful, for it distorts the man.—*Chas. W. Dabney, Jr.*

\* \* \*

LET us not be told that you love your child when you have given him a comfortable home; when you have clothed him in apparel befitting his station; when you have liberally provided for the cultivation of his mind; and when you have set before him your own example as a man of industry, and integrity, and truth. All these things you may do, and yet the very best cultivation of the heart, and the highest preparation of the soul for usefulness to man, and for glory to God, may be omitted. And to omit these things is to promote their opposite. The child untrained to godliness is trained to ungodliness.—*John M. Lowrie, D. D.*

---

### What is the Child

---

What is it that looks into your eyes as you stand before a roomful of children? Twenty, thirty, forty little beings waiting for soul-nutrition. Do they get what they need from you?

"What is the great aim of the primary school if it is not the nutrition of feeling? The child is weak in mind, weak in will, but he is most impressionable. Feeble in thought, he is strong in capacity to feel the emotions which are the sap of the tree to moral life. He responds quickly to the appeals of love, tenderness and sympathy."

"The child," someone has said, "is made educable by his faith." He is placed in

your charge during those years when his faith faculties are most acute. What are you doing to direct his mind toward God? You stand between him and eternity. How will you answer for your charge?

---

### What Becomes of the Children You Educate

---

There are two goals, toward one of which every child is hastening: one is bounded by time, the other by eternity. The Master took the children on his knee, laid his hand on their heads, and said, "Of such is the kingdom of heaven." Every teacher must settle one question, Am I training citizens for this world or the next?

The highest ambition of a secular teacher is to make loyal citizens of the government under which he resides. The teacher whose heart has been touched by the Spirit of God cannot be satisfied with that alone. He sees beyond, and having had a vision of higher things, he will not be content to remain in the class whose province it is to train only for the world. Some may attempt to mingle spiritual and secular education, but this brings confusion. It means death to the spiritual, for those things which belong on higher planes evade us when we attempt to bring them down. There is but one course to pursue: he who would grasp the higher must forsake the lower. and, like the Christ, devote all his time and all his strength to the one object of his life.

"Blessed is he who having found the highest thing he is able to do, gives his life to the task."

"Go boldly forward along the path thine inmost heart feels to have been made for thee, nor stop to ask whither it leads; the way is thine, the end is in God's keeping."

---

### Threefold Education

---

A tree sprang up beside a stone wall. It grew taller day by day, but from one side of it the sunshine was shut away, and the unyielding surface of the wall prevented the branches from developing on the side of the tree next to it. Nevertheless, the tree

did not die. Year after year it grew on. The branches on the free side seemed to be reaching outward and upward in a vain endeavor to make up for what was lacking on the stunted side of the trunk. But the stronger these branches grew and the farther they reached, the more apparent became the deformity. The tree, leaning away from its encumbrance, seemed to breathe a mute appeal to heaven for help.

"Sound education," says Pestalozzi, "stands before me symbolized by a tree planted near fertilizing waters . . . Man is similar to the tree. In the newborn child are hidden those faculties which are to unfold during life. The individual and separate organs of his being form themselves gradually into an harmonic whole and build up humanity in the image of God."

Every child has three natures. He is closely related to other animals in his physical being; and were it not for his mental capacity, he would be little, if any, better than the beasts of the field. The physical nature must be developed, but not to the neglect of his other powers.

The mental nature of the child should predominate over the physical. It will if a child is properly trained, but it will not if the child is left to grow up unguided.

There is a third side to every human being. This is the spiritual nature. In each heart is planted a spark of divinity. Heaven is linked to earth with the birth of every child. In the divine order of things this spiritual nature should rule both the physical and mental powers. This will be so only as a result of true education.

Thousands of children are like the one-sided tree; they are trained mentally while their undeveloped bodies grow more enfeebled and become a prey to disease. Or if one child, more fortunate than many others, receives both a mental and physical training, he has still a distorted nature because no care is given to his soul.

As President Dabney of the University of Tennessee says: "After all, it is instruction in righteousness that makes man perfect. Righteousness is the finishing touch on the picture, the final tempering of the

tool, the governor on the engine, the compass of the ship. Righteousness is the teacher of conscience, and conscience is the guardian and guide of the man. What is education worth without righteousness? What is man worth without a conscience? Just as much as the picture without the finish, the tool without temper, the engine without a governor; the ship without a compass. It is worth nothing; it is a delusion to its possessor and a danger to others. Better not educate a man at all than train only his mind and body, and leave his character unformed.

"Culture and education are good in themselves only as they are used by the perfect soul. If you cannot give a child a conscience, in the name of all that is good do not strengthen and sharpen the powers which he will certainly use for his own destruction and the harm of others. Better a coarse brute than a cultured sinner; better a noble savage than a conscienceless savant; better a wild cowboy than a mean bank-robber; better a brutal Geronimo who slays his enemies openly than an educated Guiteau who shoots a president in the back."

---

### Universal Free Education is the Spirit of Democracy

---

Free schools are the outgrowth of the great upheaval of the sixteenth century. Painter has truly said: "The fundamental principles of Protestantism are favorable to education," and, "Protestantism is the friend of universal learning."

The United States became a nation as the result of that same reformation. Protestantism and democracy are twins born in the throes of European history, and both are upheld by a system of free schools.

As President Butler of Columbia University very aptly says: "Wealth, public and private, poured out like water to make possible and to sustain the new types of schools [referring to the common schools of the days of Luther]. Education had become democratic, and was ready to offer training in preparation for any calling."

There is today, and always has been, a tendency to educate the few instead of the masses. This counter spirit is a relic of medieval days; it is the spirit of aristocracy, and wherever it is encouraged democracy will meet its overthrow.

As Herbert B. Adams says, in his work entitled "Thomas Jefferson and the University of Virginia," "The wisdom of the Egyptians was that of a few in a high state of science." It was from this wisdom of Egypt that God delivered Moses and the children of Israel; and the same God has delivered us also thus far, in our history as a nation, from an aristocracy in education.

When, however, we turn to the church it is impossible to say as much. Where that organization has made any provision whatever for education, it has been for the select few who chose to enter some theological seminary. To such institutions only mature students can be admitted. The children and the youth are excluded, likewise those who choose other professions than the ministry.

Owes the church no duty to its children? By its attitude the church has fostered the very spirit from which she claimed to break away in the days of the Reformation. With few exceptions, this is still true.

The Catholic church maintains the right to educate its children; the Lutherans also maintain schools for the training of their children. By the majority of the Protestant denominations, however, the education of the children is almost totally neglected.

The cry comes up that a revival is needed, but a revival in spiritual life will come only as a result of a reformation in harmony with the principles and methods of true education. It will come as a result of adherence to the true spirit of democracy. It demands free Christian education for every child.

---

### The Christian School

---

We cannot escape the conclusion that the spiritual nature of every child should be trained. Educators witness to this fact; nature proclaims it; the Scriptures com-

mand it. "These words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children." Deut. 6:6, 7.

Moral training is not an adjunct of literary education; it is not a thing which can be tacked on; it must be as the warp to the woof in the weave of a fabric.

"Can anyone say that religious education is something that we may add on to other education? Is it possible that we can go on with other education quite distinct from religion, and at the last moment summon someone to hang on religion, as though it were an ornament, an appendix? That cannot be put on from the outside; some people say so, but they say it because they do not understand human nature and the religion of the gospels. Religion is not merely so much instruction or information that can be added on. IT IS THE INSPIRATION OF ALL EDUCATION, FOR EDUCATION MUST BE FOUNDED ON LOVE."

We therefore face the question, Where can the child receive the training which is its due? Can the secular schools provide it? They can teach the mind and they can train the hand; but when they approach the third and highest form of education, that without which the other two are weak and inefficient, the schools of the state stand helpless. The state schools have a specific work to do: they can educate for commercial pursuits—or in other words for citizenship—but they cannot make Christians. "Art thou a master of Israel and knowest not these things?"

The spiritual side of life must be developed under the direction of the Spirit of God, which calls for higher qualifications on the part of teachers than any state has the right to demand.

It is true that the individuality of a teacher may appeal to the highest nature of the child under his control, and this child may, because of that personal influence, be led to conversion; but in his position as an employee of the state, a teacher has but limited opportunity, by the very circumstance under which he labors, for he is

employed to give only physical and mental culture.

The teachers who find themselves hampered by their position must then find some other avenue where they may exercise to the fullest extent their God-given ability to teach. Upon the church and home rests the duty of imparting spiritual training. Every Christian parent has a right to expect the church, of which he is an integral part, to provide such training for his child. It should be the privilege of every Christian called to teach to receive recognition from the church as a gospel laborer; for he who cares for the lambs is as much a shepherd as is the minister of the gospel.

### Does the Sabbath School Meet the Demand

The question naturally arises, Is not spiritual education now given in the Sabbath school?

Consider, however, that the ordinary Sabbath school makes no attempt to train the mental and physical powers of the child; moreover, it confines its spiritual instruction to the brief period of thirty or forty minutes per week.

Then bear in mind that fundamental proposition that religious instruction is not something which can be added on, but that it is "the inspiration of all education;" and it becomes evident that the Sabbath school, under its present management, does not meet the requirements.

Moreover, if the Sabbath school should enlarge its province until able to give the threefold education which the development of a child demands, it would cease to be a Sabbath school, and would become a day school; for it is only by daily training that a symmetrical character can be formed.

History, indeed, tells of times when Sabbath schools have been transformed into day schools. The great reformer Francke once attempted to reach the children of his city. He first gathered them together for instruction on Sunday. Gradually, however, he lengthened the time until they became his constant companions; it was in this way that he trained them.

EVERY SABBATH SCHOOL WHICH IS TRUE TO ITS MISSION AS A NURSERY OF THE CHURCH, MUST DEVELOP INTO A CHRISTIAN DAY SCHOOL. The teacher becomes the spiritual guide of the youthful minds, as the minister in the pulpit and in his pastoral duties is the spiritual instructor of his congregation.

### Subjects Taught in Christian Schools

If by following the definition of true education as given by thoughtful minds, which calls for a training of the threefold nature, we are brought face to face with the proposition of Christian schools, the question at once arises, What shall be the curriculum in such schools?

#### THE BIBLE IN THE LEAD

The Jewish nation, to which the Scriptures were first given, recognized in them the highest educational value. Men who have grasped the meaning of education in its fullest sense have recognized this same truth.

"Looking merely to strength and permanency of results," says Dr. Hinsdale, "better educational material than lay at the hand of the Jewish teachers can neither be found nor imagined. The law was clear and positive, admirably adapted to cut deeply into the memory. The national history stimulated and energized the mind, and molded the life to the highest possible pitch. Considered as instruction, the Jewish system strongly appealed to every faculty of the soul at every stage of its development."

"The Bible is the best text-book of education, as of many other sciences," says President Dabney.

"The Bible is in many ways like the classics, and in some respects, of course, it far exceeds them in the intensity of its workings [in mental discipline]," says President Hadley of Yale University.

"When God's Word is laid aside for books that do not lead to God and the kingdom of Heaven, the education acquired is a perversion of the name." "Christ's Object Lessons," p. 107.

These quotations are given to develop the thought, not that the Bible is the only subject to be taught, but that in true education it forms the basis of all instruction.

#### PHYSIOLOGY AND HYGIENE THE LEADING SCIENCES

The human body will be recognized by every true teacher as a temple for the indwelling of God's Spirit, a tabernacle for the divine presence. "Know ye not that your body is the temple of the Holy Ghost?"

How sacred becomes the study of physiology! How intimate must be the relation between the pupil and the true teacher, whose life-work is to show his pupils how to live! His every action—what he eats, in what manner he takes his physical exercise, what laws he follows in regard to sleep and dress and association with his fellows, how he prevents the inroads of disease, and how he treats his body when it succumbs to an attack, becomes a thrilling example of what the pupil should do.

In physiology the teacher finds a boundless field for practical work. Here, if anywhere, he lives for and with his pupils, and makes them realize that they are indeed chosen vessels for the Master's use.

Said Horace Mann, "After a competent acquaintance with the common branches, is there a single department in the vast range of secular knowledge more fundamental, more useful for increasing our ability to perform the arduous duties and to bear the inevitable burdens of life, more astonishing for the wonders it reveals, or better fitted to enforce upon us a lively conviction of the wisdom and goodness of God, than a study of our physical frame, its beautiful adaptation and arrangements, the marvelous powers and properties with which it is endowed, and the conditions indispensable to its preservation in a state of vigor, usefulness, and enjoyment?"

Every other science will contribute to this, for does not man take the lead in the works of creation, and were not all things made to subserve his purpose? The greater the breadth of knowledge in the

realm of the other sciences, the more truly practical will the study of physiology become in this school of higher education. Moreover, this method of study creates a desire for a thorough study of other sciences, by revealing the true foundation of these subjects.

#### HISTORY

"History should live by that life which belongs to it, and that life is God. In history, God should be acknowledged and proclaimed. The history of the world should be set forth as the annals of the government of the Sovereign King. . . . Do not all things declare aloud a God in history?" says D'Aubigne.

"History is the appearing of God. The study of history is the view of his path of splendor throughout the ages. The method of the study of history is coming into personal communion with the one divine nature that we may learn to know whither it urges, what God-bound goals it seeks, and may learn to see and prove, 'Lo, even I, am come to do thy will.'" Anna Boynton Thompson.

History ceases to be a mere chronicle of events to the teacher who has grasped the end of education. The philosophy of history reveals the dealings of God with nations, as physiology reveals the working of divine laws in the human body.

#### GEOGRAPHY

Geography, as the study of the creation of the world and God's purpose in peopling it, is the basis of nature study. To the Christian teacher the world is one vast mission field; and what to the secular teacher would reveal only an opportunity for increased commercial power, becomes to the one possessed of that inner sight, a field for soul-winning. Every geography class may become the center of an intense spirit of self-sacrifice, and may afford an opportunity to arouse in each child a feeling of personal responsibility to help spread the gospel.

The study of the biographies of men and women who have given their lives for God



and humanity, presents a most fascinating subject to youthful minds. Children will become ambitious to emulate the deeds of Livingstone, Carey, and Moffat, as readily as they will the heroes of the novel. Test the truthfulness of this statement in your own schoolroom.

#### OTHER COMMON BRANCHES

The same spirit may permeate the atmosphere surrounding the teaching of any subject. Every instructor should have a definite, well-defined object in mind, and this should be constantly kept before him. When he has such a reason for teaching reading, writing, arithmetic, and language, his pupils will soon imbibe the same spirit. These subjects should not be the end of education; they are mere tools, and the degree of proficiency in the use of tools is an indication of the workman's skill. Every true teacher will insist upon thoroughness in the essential common branches.

#### A System of Christian Schools

Education, in order to be true to its purpose to educate the whole man, must begin in infancy. True education, therefore, begins in the home, and instead of separating parents and children, it binds them together with common interests. It is a fulfillment of the prophecy of Malachi, concerning the spirit of Elijah which Christ said should precede his second coming:—

“And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”

The home school is, then, the first in that system of schools which trains the whole man.

The primary school should take the child at the age of eight or ten, when he can safely leave the home circle, and teach him the rudiments, which, like the foundation, support the structure reared later in life.

The mental development accompanying adolescence makes it necessary to change the manner of instruction. For the youth,

the industrial school offers an evenly balanced course of instruction for hand and head. The activity of the body is turned to good in the creation of the hand. This is the province of the intermediate industrial school. The work of the intermediate school may readily be described in the words of Walter Page, who, speaking of a certain teacher, says:—

“He put a carpenter-shop in the basement, which developed into a wood-working department, and he graded the pupils on their course in wood-work just as he graded them in any book-study. Later a shop was added for work in iron—a little shop, almost a toy-shop; but the children were taught there. Then came a garden, for a quarter of an acre was set aside, and the children learned to plant and to work with things that grow. In the meantime a small chemical laboratory had been fitted up, and a physical laboratory as well. Then a separate building was given for use as a gymnasium. Somebody gave a small library. At a public meeting a year or two later, it was decided to build a public library next to the schoolhouse.

“Workshops, a garden, laboratories, a library, a gymnasium—there were other things as well. A kitchen was built and the girls were taught to cook. Then a dozen other things came along, such as basket-making; singing was taught uncommonly well, and nearly all the young people learned to sing. And the school had an orchestra. Every boy and girl took a course of work with the hands as well as with the head; and it was discovered that the head-work was the better done for the hand-work.”

Having completed a four years' course in such a school, the young man or young woman is ready for the technical subjects offered in a training school. If the student has chosen the profession of teaching or the ministry, or that of the physician or the business man, he is now ready for the special instruction which will fit him for his life-work.

Education does not end with the training school, for education is *life*, but in the

realm of what are usually designated as schools, these three grades—the primary, the intermediate industrial, and the training school,—constitute the system.

### Support of Schools

The teacher who devotes his life to higher culture cannot depend upon the state for support. By what means, then, are schools of this character to be maintained?

One of the greatest works ever done by the United States has been the maintenance of a system of free schools. As a result of these schools the United States stands without a peer in the social and political world. Into all of our new possessions she is sending her teachers; for while soldiers may conquer, it is through her educational system that the nation rules.

For the support of the national schools, every citizen is taxed. Every man receives the benefit of these schools, and every man bears his share in their support. The secular schools thus perpetuate democratic principles; they offer universal education free. The poorest child receives equal advantages with the child of the millionaire.

But where did the state get this plan for universal free education?

Long before the United States came into existence, antedating the history of those countries which now rule Europe, a plan for free education was made known to the chosen people of God. Education is of divine birth. God provides for the training—the perfect training—of every child born into the world. To his people, education and religion were one and the same thing.

In providing a priesthood, he provided also a class of teachers. When giving the command for the support of the priests and temple officers, he made provision equally as liberal for the teachers of the children and youth.

The books of Moses are not only the oldest works on pedagogy, but they also set forth the most perfect system of support for schools.

The tribe of Levi was divinely appointed to act as ministers and teachers. Their

whole time was devoted to their profession, and in return for the performance of their duties, which were alike of a spiritual nature, we read: "Behold, I have given the children of Levi all the tenth in Israel for an inheritance for their service which they serve." Numbers 18:21.

Thus by appointment every household,—in fact, every individual,—became personally responsible for the support of the spiritual leaders, whether teachers or ministers. This was a manifestation of the spirit of democracy. In ancient Israel no child went without an education; for when every man paid his tithes, together with the required offerings, there was enough and to spare. [See 2 Chron. 31:10].

In providing for the systematic support of its schools, the state is in this matter, as in many others, imitating in spirit, if not in the very letter, the ancient Jewish law.

The fact is, the first schools in the United States were under the direction of the church, and were maintained in accordance with the Bible plan; and it was only when the church lost the spirit of liberality required by the law that it, in the days of Horace Mann, turned the education of the children over to the state.

By intrusting education to the state, the spiritual side, of necessity, was dropped, and as a result there is today a call to reform; a call indeed for the church to assume its neglected duties, and to establish schools where the whole man—physical, mental and spiritual may be trained. When this is done, the natural result will follow. There will be a return to the original manner of support by the tithes.

### Exalt Country Life

It is the privilege of the teacher to turn the tide of civilization from the city to the country. One reason why country boys have sought the city, is because rural schools have been surpassed in facilities, in comforts, in support, and in efficient teaching forces by schools in the cities. If educators must shoulder the responsibility for the tide flowing in the wrong direction,

it is some compensation to know that teachers have it in their power to do more than any other class of people to turn that tide. It is also gratifying to know that rapid strides have already been made in this direction.

### Advantages of Country Life

Josiah Strong, in *Success* (February), tells of the advantages that every country boy possesses over the city-bred youth. He says:—

"If I were going to enter the world again, and providence permitted me to choose the place of my birth, I should say, 'By all means, let me be born on a farm in the United States.'

"It is the farmers' boys who are most likely to succeed, whether in business or in professional life. Spending most of their time under the open sky, breathing fresh air, and eating simple food, they are more likely to have vigorous health and strong constitutions than are their city cousins. Brought into constant contact with nature, they absorb a great deal of useful knowledge, and acquire habits of observation. Then, too, the regular farm work, the chores, and numberless other little things keep them well occupied, and enable them to feel that they are earning their way, thus giving to them a sense of independence and cultivating a spirit of self-reliance and manliness."

### NATURE STUDY A SUBSTITUTE FOR COUNTRY LIFE

President Eliot, of Harvard University, addressing the educational superintendents in Chicago, said plainly that the present system of manual training and nature study in city schools is but a makeshift and substitute for the real training to be gained in the country. He says:—

"During the last fifty years, on account of industrial changes in our own country, the population has been rushing into the cities and large towns. This rush into urban life has had a very ill effect on schools. It has tended to make the schools

large machines, and of course it has deprived the children of the natural out-of-doors sports of country life."

He then tells of the introduction of strict grading because of the increased size of classes; the cramming system which has been introduced; the bad air, bad light, and crowded rooms which are forced upon the children, "So that what was the normal rural death-rate rises in our large cities and towns to an unnatural height."

He then speaks of the reforms which have been introduced to counteract these evils, and continues:—

"When a child grows up in the country, he gets a natural training in accurate observation. He wants to find a four-leafed clover; he runs to see where the green snake goes to; he tracks the woodchuck to its hole and gets it out; he loves the songs of the birds, and knows when the smelts run up the brooks, and when the twilight is just right for finding partridges. In short, the country child gets naturally a broad training in observation. It also has an admirable training in manual labor. From an early age it can actually contribute to the care of animals, the successful conduct of the household, and the general labor of the home. IN THE CITY ALL THIS NATURAL TRAINING IS LACKING AND SUBSTITUTES FOR IT HAVE TO BE ARTIFICIALLY PROVIDED.

"This necessity has brought into our schools nature study and manual training, to teach the child to use its eyes and its hands, and to develop its senses and its muscular powers. But I do not yet see how to replace in urban education the training which the farmer's boy or the seacoast boy gets from his habitual contest with the adverse forces of nature."

### School Gardens in the United States

Some radical changes have already been made. The press has agitated the question. Large concerns, such as the Cash Register Company, of Dayton, Ohio, where a large number of boys are employed, have invested thousands of dollars in land, seed, and

tools, and each boy is encouraged to raise a garden. The Federal Department of Agriculture encourages the school garden in every way possible, by issuing bulletins which treat practical subjects in such a way as to interest both children and parents. The organization of farmers' reading circles, and the scattering of agricultural literature has done much in the same direction.

Every progressive teacher will put himself in touch with this movement. There is verily no excuse for ignorance or inactivity. With the opening of spring, teachers and children throughout the land should unite in working in the soil. "Give every child," says President Eliot, "the joy of achievement. Do not set it to do what you know it cannot do well; set it to do what you think it can do well, and show it how."

#### How to Cultivate a Love of the Country.

European countries have for years conducted school gardens. Even Russia, which we deem far behind the United States and England in educational matters, has numerous schools teaching agriculture and horticulture. The practical results of the school garden are well told in the following extracts from "A German Country School with a Garden," by C. B. Smith, published as circular No. 42, under the direction of the United States Department of Agriculture.

"The school is what is known as a 'people's school,' only the fundamental branches are taught, and the whole course is completed in eight years. In this special school, located at Alfter, Germany, two hours of instruction weekly in fruit culture, gardening, and general farming during the last two years' course is required." Then follows an outline showing the instruction given during each month for a period of two years.

"The whole work of spading the soil, planting, seeding, cultivating, pruning, and harvesting the crop in this garden, is done entirely by the boys of the sixth, seventh, and eighth grades, under the direction of the principal, who always works with them.

"Two hours a week is given to this work during the growing season, and at such times as the conditions of the garden may require. About twenty boys work in the garden at one time, while the remainder of the pupils of the principal's room are having exercises in gymnastics. At the time of a visit to this school, a part of the pupils were sowing seed, others were covering them with soil to the required depth, while still others were laying out paths, picking off the dead leaves from flower stems, re-planting beds, watering seeds already sown, etc. A few days later the fruits required attention. The children use the pruning shears and do the actual pruning, each pupil being given an opportunity to trim some portion of a tree; but no twig was allowed to be pruned until it was perfectly clear that that particular twig required pruning, and indeed to be pruned in a particular place, which the pupil himself first determined upon. When it comes time for budding each pupil buds trees in the nursery.

"The work in the garden is made the basis for instruction in the schoolroom. The general plan is illustrated by the following paragraph:—

"The principal's room contains three windows. These are filled with potted plants. The children (boys) are allowed to tend these flowers, to water them, guard them from insects, remove dead leaves and blossoms, and are permitted to have all the cuttings from the plants, either to take home for themselves or to plant in the school garden. The results of this plan are apparent in every garden and window of the village, where flowers are seen growing in greatest profusion."

The effect of having such a school in a community is told thus: "At Alfter nearly every possessor of land or a small piece of ground is an experienced gardener. He understands thoroughly the value of cultivation. His wife and children work in the field with him. The children at an early age have a very clear understanding of gardening operations." Undoubtedly, the best way to increase an interest in farm life is to introduce farm life into the schools.

## EDUCATIONAL WORLD

### Industrial Training a Solution

"Let every child in the land be taught *how to do something practical*, and half our problems will solve themselves," writes Ella Wheeler Wilcox.

"At present nine children out of ten graduate from our public schools unfitted for any self-supporting position. They are benefited to a certain extent by the education they have received, for every step a human being takes away from the jungles of ignorance is a mental and spiritual benefit, but the public school is only the preparation for education, and should stand side by side always with an industrial institution.

"Practical occupation and kind-heartedness are what children of the present day need to be taught, rather than Latin or Greek verbs.

"After a boy has gained the rudiments of knowledge in the public school give him a course in an industrial college, and imbue his mind with a pride in his ability to do something well, and *all the monopolies on earth cannot hinder his making a success of his life.*"

These words were called forth by the following letter written by Grooms T. Bready. He says:—

"I have been studying the child labor question for the last five years (two in Europe), and have proof positive that but one thing can solve it, and that is a sufficient number of free industrial colleges for every child in the land to attend, where the training of the head, heart and hands will be simultaneous.

"I have seen conditions under which children live and the work in three Eastern and two Southern States that would shame the authorities in Russia or England. The result of my study has proved that only one method is safe to adopt—that is put the children in the school.

"Professor Daniels' bill, presented to Congress, is a start in the right direction. Mr. S. H. Cowing is doing good work, with

hundreds of others, in this line. Booker T. Washington has a practical example for the world. Haskell Indian School, Wade Hampton Institute, Cooper Union and a few others should be duplicated in every state and city in the Union. Let us work together for this end. Our ideas may differ somewhat regarding system, but will result in the ideal college."

To which the writer first quoted responds:—

"This is wisdom straight from the fountain of truth. God speed the day when our government and our millionaire philanthropists shall have an illumination of spirit which will enable them to see in what direction lies the hope of future generations."

### The Consolidation of Schools

The states in which the consolidation of schools and the transportation of pupils at public expense are now being tried, to a greater or less extent, are: Connecticut, Florida, Indiana, Iowa, Kansas, Maine, Massachusetts, Nebraska, New Hampshire, New Jersey, New York, North Dakota, Ohio, Pennsylvania, Rhode Island, South Dakota, Vermont, and Missouri.

The plan was inaugurated in Massachusetts as early as 1869, but during the past few years it has been quite widely adopted.

In the Year-Book of the Department of Agriculture, 1901, the advantages of the plan are thus summarized:—

1. "It permits a better grading of the schools; the pupils can thus be placed where they can work to the best advantage. The various subjects of study can be more wisely selected, and more time can be given to recitation.

2. "It offers an opportunity for work in special branches; such as, drawing, music, and nature study. It also allows an enrichment of the course in other lines; giving a chance, for example, for the introduction of agricultural instruction.

3. "It leads the way to more weeks of schooling and a higher grade of instruction.

4. "It insures the employment and retention of better teachers.

5. "It results in a better attendance of pupils.

6. "It leads to better school buildings, better equipment, a larger supply of books, charts, maps, and apparatus.

7. "It quickens public interest in the school.

8. "It affords young children, and especially girls, desirable protection on their way to and from school."

Hon. A. C. True says: "It is the general experience that a saving of funds is effected through the consolidation of schools. Of the towns in Massachusetts that have tried the plan, sixty-eight per cent report a less cost after consolidation; and only eight per cent report an increased cost."

This plan, which is now receiving favorable consideration by the state, indicates a method for providing industrial training for all the youth, for an intermediate industrial school should be established wherever there is a group of churches.

---

### Practical Nature Study.

---

Dean Jackman, in the following language, describes a school he visited:—

"At Ilsenberg in the Hartz Mountains, in Germany, I investigated thoroughly Dr. Herman Lietz' school. It represents strongly the reaction against the machine method of controlling a public school-system. Dr. Lietz has fifty-five pupils, representing nearly as many countries. The school is on a farm of eighty acres, containing orchard, garden, cereal fields, and workshop. The principal building is an old powder mill. The work of converting it into a schoolhouse was done by the boys.

"The boys do the farm work and everything that is to be done. Their studies begin at 8 o'clock in the morning, and at the end of an hour they exercise. They return to books, and after a period of study they have a luncheon. After another hour's study they have more play. Dr. Lietz has something new every hour, and the way

they rush at their work and at their play is remarkable. The afternoon is spent in the workshop and out-of-doors. The result of the system is that the boys are not dull for a minute. Their minds or bodies are always at work."

---

### Farmers' Reading Courses

---

Among the efforts to improve the present school system, none has met with greater success than the organization of farmers' reading courses. In 1891 the director of experiment stations in the State of Pennsylvania suggested a reading course as the means of popularizing farm work. In July 1892 the course was established in connection with the Pennsylvania State College.

More than three thousand students were registered, but it was found impossible to secure suitable text-books, and many students found it to be a difficult matter to pursue the study of books by themselves.

The next movement was to send out printed lessons on particular subjects. This was begun in 1897. This was the beginning of the correspondence course in agriculture for the state.

Michigan began a similar work in December, 1892. Five classes are offered: 1. Soils and Crops; 2. Live Stock; 3. Gardens and Orchards; 4. Woman's Course; 5. Political Sciences. Any three of these classes constitute a course. Enrollment is free for Michigan residents, but one dollar is charged for non-residents.

In 1894 the New Hampshire College of Agriculture established a non-resident course, designed primarily to meet the needs of those farmers' sons who were unable to leave home to attend college, but who felt the need of fuller knowledge of their work which the college offers. It is encouraging to note that this course has attracted many young men in cities who intend to become farmers.

In October, 1896, Storr's Agricultural College (Connecticut) inaugurated correspondence instruction. Courses are provided in general agriculture, fruit culture, market gardening, floriculture, botany, ag-

ricultural chemistry, veterinary instruction, foods, geology, philosophy, English literature, history, political economy, etc.

Cornell University made a beginning at the reading course in November 1896. Farmers' clubs are encouraged to pursue a course of reading during the winter. At the close of the reading session 1897-8, the list of actual readers or members was nearly five thousand.

West Virginia followed with a similar work in 1897.

South Dakota adopted the Pennsylvania plan in 1899.

Indiana, Rhode Island, Texas, Missouri, and Virginia are all doing something to interest farmers in the study of the soil.

A person desiring further information should correspond with the agricultural college of the state in which he lives.

### Changing Motives for Education

Prof. Ira W. Howerth, one of the speakers in the Chicago University Lecture Course, in his lecture "Education and Social Progress," touched upon a phase of the history of education in the United States which reveals with remarkable clearness the tendency to drift toward commercialism. "As soon as we had effected our separation from the mother country," said the speaker, "emphasis began to be laid upon the necessity of education as a means of preserving republican institutions. Soon, however, the conspicuous industrial opportunities of a new country led our people to perceive the economic value of an education, and instead of education for the church or for citizenship, we began to have education for success in the sense of money making. This is the too prevalent idea today with respect to education. We educate the youth of our land to enable them to make a living, and are not always careful to discourage the attempt to make a living without work."

THE Chicago Teachers' Federation, feeling that its members were unjustly treated by the city officials, has joined the Chicago Federation of Labor.

### Centralizing Education

There is a spirit abroad to form great centers of education. These centers are more often than otherwise in or near some great city, and are a reflection of the prevailing spirit to forsake the quiet of country life for the congested centers of traffic. It is not out of place to say that these schools are more than a reflection of that spirit; for since the schools make the nation, the great educational institutions must shoulder the responsibility for the great wave of immigration into the cities. There are two contending forces. On one side are the universities backed by men of means. On the opposite side are those educators and social reformers who are endeavoring to perpetuate the race by relieving the congestion of over crowded districts, by holding up to the public eye the advantages of the farm and rural surroundings. Undoubtedly some universities are tools in the hands of monopolists to enslave men; their spirit is aristocratic and opposed to the underlying principles of religious and civil liberty.

President James of Northwestern University, at the dedicatory services of the new university building, spoke in the following manner of the old and the new ideas of universities.

"The day of the old form of proprietary professional schools has passed away. The time when a few men who liked the sound of the word "Professor" could unite themselves into a faculty, and because of the extra practice which such a prominence gave them and which the increased acquaintance with students brought them, could give their time to the school free of charge and thus build up a satisfactory school, has passed away.

"The day has passed away when men can organize such schools with the idea of obtaining a large pecuniary return such as came to the members of faculties of some schools in the early days. When the community decided to take away from the professional school the power of conferring upon its graduates a license to practice, it took one of the most important steps in the

way of improving the conditions of professional education which has ever been taken. By so doing it gave to the school which was willing to provide adequate facilities for the education of the student that patronage which in the interest of society it should have."

---

### For Southern Education

---

A bill providing for a general educational board, with headquarters at Washington, has passed both houses of Congress. The object of the movement represented by the bill is stated as follows:—

"To build, improve, enlarge, or equip buildings for elementary or primary, industrial, technical, normal, or training schools for teachers, or schools of any grade, or for higher institutions of learning, or in connection therewith, libraries, workshops, gardens, kitchens, or other educational accessories; to establish, maintain, or endow such schools; to employ or aid others to employ teachers and lecturers; to aid, cooperate with, or endow associations or other corporations engaged in educational work within the United States; to collect educational statistics and information, and to publish and distribute documents and reports containing the same."

This is a movement to further education in the South, and is upheld by John D. Rockefeller, of the Standard Oil Company, who gives the assurance that the enterprise shall not lack means.

---

BEGINNING in June 1903, Cornell University will pension all professors at the age of seventy. Retired professors will serve as special lecturers for a period of five years. The salary for the first year will be that received at the time of retirement; after that \$1,500 a year.

---

THE State Teachers' Association which convened in Chicago December 30, 1902, passed a resolution adopting the reformed spelling. Official documents of the Association will hereafter use such words as thro, altho, thoro, pedagog, etc.

### Educating Housekeepers

---

"At Wesleyan University last July" says the *World's Work*, "was held the first session of a summer school in the interest of 'home science.' In all parts of the country, and especially in the central West, instruction in home economics is being rapidly introduced, not only in technical schools, but in the public school, the college and the university. It is mainly for young women who are to be home makers and who need modern science for the betterment of the home. Of the branches of science, it happens that research is now especially active in those pertaining to food and hygiene."

---

DR. A. C. TRUE, director of the office of experiment stations in the United States Department of Agriculture, has done much to unite the interests of the farm and the rural schools. He favors "making the common schools more thoroughly the centers of the intellectual life of the communities in which they are located, by the cooperation of the farmer and his family with the teacher."

---

A COMMITTEE of the board of education of Memphis, Tenn., has been appointed to investigate a special and revised edition of the Bible, with a view to adopt the reading of a chapter in the schools. The edition is supposed to contain such selections as may be read without hurting the feelings of any denominational class of religious believers.

---

"THE one thing," writes Ossian H. Lang in *The Forum* (January-March), "about which there seems to be no substantial disagreement, is the need of some sort of definite and systematic moral instruction and training in every school, from the kindergarten through the college."

---

A WINTER school of agriculture will be held at Raleigh, North Carolina, for the benefit of farmers and farmers' boys. The course covers ten weeks' instruction in subjects of practical interest and economic value on the farm.



## THE SABBATH SCHOOL

### Work

Let me but do my work from day to day,  
 In field or forest, at the desk or loom,  
 In roaring market-place, or tranquil room;  
 Let me but find it in my heart to say,  
 "This is my work: my blessing, not my doom,  
 Of all who live I am the one by whom  
 This work can best be done, in the right way."

Then shall I see it not too great nor small  
 To suit my spirit and to prove my powers;  
 Then shall I cheerful greet the laboring hours,  
 And cheerful tune, when the long shadows fall  
 At eventide, to play and love and rest,  
 Because I know for me my work is best.

*The Outlook.*

### Reaching the Spiritual Nature

BY B. F. MACHLAN

To the Christian whom God has called out of darkness into his marvelous light, nature has a charm that to be understood must be experienced. The growing grain, the budding flower, the rippling brook, speak to him of a loving Father ever mindful of his comfort and happiness. He sees on every hand evidence of a Supreme Being, and is led to exclaim "Bless the Lord, O my soul! and all that is within me bless his holy name!"

To study nature is to be taught of God. When man was placed in the garden of Eden he was surrounded by nature in all her beauty. Here was the school in which our first parents were to be educated. They were not limited to books containing only theory. They were not subjected to the cramming process which fills the mind of the student with intellectual rubbish; but with their own hands they worked out in nature's school the problems given them by the Creator, and studied the science governing the universe of God.

Sin entered the world, and with it came a change in the system of education adopted by our heavenly Father. As time passed this change became more apparent, until God sent us a Teacher who understood the plan by which Adam was taught. Jesus came to earth to establish a school in which all might become students. Do you

think he confined himself to theory? Were his pupils compelled to follow a prescribed line of text-books from which to gather a multitude of facts for which they had no use? No! In the kernel of corn, in the lily of the field, from everything in nature, did he teach lessons that are of practical benefit in everyday life. The forest, the field, the seashore and the mountain furnished a schoolroom in which Jesus taught the things which God would have us learn.

Would God have his plan of teaching the inhabitants of this earth changed? This question appeals to every honest-hearted teacher in the world today. It is a solemn thought to me to know that for nearly twenty years I taught in opposition to the plan which God established.

I believe there are many teachers who are not satisfied with the present system of schools and school work. To the conscientious teacher who recognizes that to the child is given a physical, spiritual and intellectual nature, the thought of dwarfing that child by leaving any of these faculties undeveloped, will not be entertained. To do so is to place in the world a man unfit to represent the God who created him.

The true system of education seeks to train the child so that he becomes a well-balanced man, a pleasure to God and a blessing to his fellow-men. Our heavenly Father created in man that threefold nature, and he does not expect us to produce an intellectual giant with a dwarfed physique and a spiritless nature. Neither does he want a man of great stature and hard muscles without an intellect to control that body, or a spiritual nature sufficient to direct the workings of that mind and body in a way that will glorify the Creator. But God does expect us to so train the youth that he may have a strong body, a bright intellect, and be filled with the Spirit of God.

How can we best do this? Not by theory, but by the actual working out of the plan ordained by God. In a place where the student is in contact with nature we may teach him to work with his hands, show him the never failing providence of God, and

teach him the laws governing his physical being.

We can show him that as God's life is in the kernel of corn, so is it a part of his being; that as the kernel of corn dies and nourishes the germ of life, he must die to the world and nourish that Spirit of God which has been placed in him; and as the blade appears and develops, that it but illustrates the spiritual growth within him, until, with the blade, he attains to the full corn in the ear.

Jesus, our great Teacher, gave us the example of industry and perseverance. The youth must be taught that labor is honorable and that idleness is an attribute of Satan.

In nature, the schoolroom of God's own building, we may learn the lessons that make us useful men and women in the world. We cannot hope to accomplish what must be accomplished, by holding to the system of education popular with the world today. We must be taught of God. "For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding,"

*Boggstown (Ind.) Industrial Academy.*

I OFTEN rise in the morning very weary, but I walk out by faith. I do the work of the day by faith. I don't care so much about this matter of feeling. You who have a great deal of it ought to thank God for it. But do not rest your salvation on it; it is by faith. I would rather have this Bible than all the feelings and emotions enjoyed by anybody. You who are trembling whether the blessing you have received will last, remember it will be by faith—not a strained effort to keep your eyes on the Lord, but a simple trust in him. It is not being shut up all alone—a man is safer when he goes out and sees what God is doing in the world. So, no matter how much or how little emotion you may have, you are saved by faith. Simply obey God whenever he speaks. I do not mean blindly follow mere impressions; but act on God's word, and he will save you to the uttermost, and it will no longer be a matter of up-and-down life, but you are at rest in Jesus.—*Dr. Cullis.*

## THE LESSON

### Intermediate Department

Lesson I. April 4, 1903

#### The Golden Calf. Exodus 32

The folly and blindness of unbelief are strikingly shown in this lesson. This can be seen in the words of the people, "Make us gods to go before us." How could that which they made themselves do for them anything that they could not do for themselves? It could not even go before them, except as they carried it.

Note the contrast in Isaiah 46, between verses 3 and 7, where the Lord shows that he carries and delivers his people; but the gods that the heathen make with their own hands they have to carry on their shoulders and set up in their places. God had just told the people that he bare them on eagle's wings, but now they forsook him and made for themselves a god that could only be a burden to them.

Read Jer. 10:3-16 to show the contrast between the Maker of all things and the work of men's hands.

Lesson II-III. April 11-18, 1903

#### The Tabernacle. Ex. 35:4-9, 21-29; 36:60; Exodus 40

At the beginning of this lesson it would be well to refer to the lesson on the creation and the fall of man. Show that God made the human race to be his dwelling-place, but through sin his presence was veiled, and the glory departed from his human temples. The earthly tabernacle was an object lesson to teach the Israelites that this glory might be again restored, and man become the eternal dwelling-place of God, beautified and glorified by his presence.

The tabernacle itself, the articles which it contained, and the services connected with it, were all types of the Man Christ Jesus, whose name is Immanuel, *God with us*. Show how God was manifested, and his glory revealed, in the life of Jesus, full of grace and truth.

The fact that Moses was so emphatically told to make all things according to the pattern, should be made very practical. Jesus Christ is the Divine Pattern according to which we are to be fashioned for the indwelling of God. Dwell upon the need of constantly and carefully studying the Pattern, that in all things we may be made like him.

The following story may help to impress this lesson: One day when John Ruskin was sitting at his easel in the art gallery at Turin, a fellow artist of less experience asked him for advice. "Watch me," said Ruskin; and then he spent five minutes examining the flounce in the dress of one of the figures he was copying, after which he painted *one thread*. He then looked for another five minutes, and painted another thread. This close study of his models, he regarded as the secret of his successful work. And if this was considered worth while, in order to paint pictures in perishable colors—soon to fade away, how much more important is it that the graceful and glorious lines of the divine image should be impressed upon us in living characters that shall abide forever.

But many might have studied that painting even more closely than Ruskin, and yet have been unable to reproduce it upon their own canvass, because they had not the skill that the great artist had. So we may look with great admiration upon the beautiful, pure, holy life of the Son of God, yet finding ourselves unable to copy it, cry out, "The good that I would, I do not; and the evil that I would not, that I do." This leads to the necessary *preparation* for the great work of building God's tabernacle according to the pattern,—the gift of the Holy Spirit. God made it possible for the tabernacle to be built as he would have it, by putting his Spirit upon the builders and workers. Show how utterly impossible it is for us to copy the Pattern, Jesus Christ, unless the Holy Spirit of God is upon us, helping us to fashion our lives like his. "The Child grew, and waxed strong in Spirit, filled with wisdom, and the grace of God was upon him." These words, which were said of him, may be true of every child of his also.

Read carefully the notes in the *Instructor*, and see that the children get a definite idea, not only of the articles of furniture, but of the significance of each.

#### Lesson IV. April 25, 1903

##### Nadab and Abihu. Lev. 10:1-11

The importance of heeding God's word in every detail may be especially impressed from this lesson. Nadab and Abihu stood next to Moses and Aaron. The Lord had especially honored them, but because of this they could not disregard his word and yet remain guiltless.

God had told them just how the services of the tabernacle were to be conducted. Help

the children to see that God was not arbitrary or unjust in inflicting this judgment. These men knew his will, but failed to perform it. So in the final judgment no one will be destroyed without having had every opportunity to forsake his sins and heed the word of God. Nadab and Abihu would no doubt have acknowledged that their punishment was just, for they had disregarded the plain word of Jehovah. Make plain the fact that God is not satisfied with service that partially or *almost* meets the demands of his law. A practical illustration may be drawn from any one of the commandments. For example:—

Abstaining from the worship of idols, and yet worshiping self does not fulfill the first commandment.

Resting on the seventh day because parents do, without regard to the sacredness of the Sabbath or God's requirements concerning it, will not fulfill the demand of the fourth commandment.

Even though murder is never committed, yet hatred in the heart is a transgression of the sixth commandment.

An excellent temperance lesson may be drawn from this experience in Israel. Not only strong drink, but eating that which God has told us is not fit for food, will render the mind unable to understand the truths God would teach us, or to give him acceptable service. You can illustrate this by asking the children how much they feel like studying or praying, or doing even little acts of kindness toward some of their friends after overloading their stomachs even with good food, as children and sometimes older people are tempted to do.

There are many Bible examples of temperate youth which might be mentioned. Daniel and his three brethren, and John the Baptist, are excellent examples.

### Primary Department

#### Lesson I. April 4, 1903

##### The Golden Calf. Exodus 32

#### TEACHING POINTS

Obedience pledged.

Bowing down to false gods.

Who is on the Lord's side?

Disobedience punished.

*Christ Our Strength.*—The children of Israel trusted in their own strength to keep God's law—and failed. No one is strong enough, of himself, to keep God's holy law; but as child,

youth, and man, Jesus kept that law perfectly; and because he kept it, he has power to help us to keep it.

*Other Gods.*—Israel worshiped a golden calf, and so broke the first commandment. Thousands upon thousands today bow down to idols of wood and stone, thus dishonoring God. But these are not the only ones who worship *other gods*. Show the children how it is possible to worship fine houses, pretty clothes, good grades at school, pleasant times,—“fun,”—longing for what belongs to others, etc. Anything that one loves *more* than he loves God, and so gives the *first place* in his thoughts, is an idol. We need help from Heaven every day to keep us from idolatry.

*The Lord's Side.*—No doubt there were many children who heard the call of Moses, and went gladly to stand “on the Lord's side.” Every child today must stand either on the Lord's side or on the side of the enemy. If he is on the right side, others will know it. The Lord's side is the side of strength, happiness, and victory. Do not allow this lesson to pass without making a personal appeal to the children to take a decided stand on the Lord's side.

Read “Patriarchs and Prophets,” pp. 315–326.

In closing the review, it may be profitable to contrast some of the leading points in the acts of Israel, since leaving Egypt, with God's dealings with them, as:—

ISRAEL	GOD
Murmur at the Red Sea.	Makes a path through the sea.
Murmur at Marah.	Makes bitter water sweet.
Murmur for bread.	Gives bread from heaven.
Promise to obey.	Speaks his law.
Worship golden calf.	Forgives those who repent.

#### Lesson II. April 11, 1903

**The Tabernacle.** Ex. 35:4–9, 21–29; 36:60; 40:1–16

##### TEACHING POINTS

A willing offering.

God's house holy.

The gift of the people accepted.

*A Willing Offering.*—Notice that the offerings accepted for the tabernacle were given by the “willing-hearted.” Only the willing offering is accepted with him who gave his own Son for our sins, and who with him has “freely” given us all things. When we bring an offering to him, we should not give “grudgingly, or of necessity,” but willingly, remembering that “God loveth a cheerful giver.” Impress the thought

that it is *love* that makes the willingness to give, and that it is love alone that makes any gift precious in God's sight.

*Toward the East.*—For four hundred years Israel had lived with a people who worshiped the sun, and who always knelt toward the east. In his worship God would lead the minds of the people away from sun worship. As they brought their offerings, and knelt at the door of the tabernacle, they would be facing the west, and the most holy place, where the presence of God rested. Those who worship God must turn squarely about from those who follow Satan.

*Dimensions of the Tabernacle.*—The tabernacle was thirty cubits long, ten cubits wide, and ten cubits high (Ex. 26:16–29); and stood in a court one hundred cubits long by fifty cubits wide (Ex. 27:18). A cubit is commonly regarded as eighteen inches. A study of these measurements will be useful to the teacher, though of course it is not expected that the child will remember them.

A simple outline of the tabernacle and its court, with the various pieces of furniture, drawn as the lesson proceeds, will hold the attention and interest of the class. At the close of the lesson print, in large letters, the word LOVE, drawing from the class the fact that LOVE makes *Willing Hearts, Willing Hands, Willing Gifts, Willing Service*, and writing these opposite the word LOVE.

#### Lesson III. April 18, 1903

**The Tabernacle Finished.** Exodus 40

##### TEACHING POINTS

God's care about details.

Aaron and his sons set apart as priests.

The meaning of the offerings.

The heavenly sanctuary.

Our High Priest.

*To Each His Work.*—In the building of the tabernacle every one had some part. The materials that entered into its construction were the gift of the whole people. Those who were skilled workers in gold, and silver, and brass, made the altars, the ark, the candlestick, and the other furniture of the sanctuary. Some of the women wove the coverings and curtains; others wrought the beautiful embroideries. No doubt the children had something to do. Get the class to tell of ways in which they could have been of service then, and some of things they may do for God's work today.

*The Garments of the Priests.*—Sketches on the blackboard, or on paper, or, better still, paper or cloth models, will help the children to a clear understanding of this part of the lesson.

*The Sacrifices.*—Impress the thought that all the sacrifices that made up the service of the tabernacle were to point the people to Jesus, and to show their faith in his atonement for sin. We do not offer lambs and other animals in sacrifice now, because Jesus has come, and when he gave his life for men, this typical service came to an end. But we may still bring thank-offerings to God. By some simple illustration show the children why God is pleased when we sacrifice for him.

*The Sanctuary in Heaven.*—Do not leave the lesson without speaking of the heavenly sanctuary, and the present work of our High Priest therein. As, in the earthly tabernacle, the high priest bore on his shoulders and upon his heart the names of the tribes of Israel, so, in a deeper and higher sense, Jesus bears our names before his Father in the heavenly sanctuary. He tells us that he has graven our names on the palms of his hands—he never forgets us. In this heavenly sanctuary the prayers of thanksgiving and praise offered by his people, are like the sweet incense that was offered morning and evening in the earthly tabernacle.

A number of new words are used in this lesson. Be sure that the class have a clear idea of their meaning.

For the general review it will be a good exercise, if the class is not too large, to provide each with pencil, paper, a straight piece of cardboard marked in inches, and have all draw from memory the outline of the tabernacle. If this is too difficult, the children may follow the teacher as he sketches the outline on the board. The children should be able to name the court, the holy and the most holy place, and to name the different pieces of furniture, tell the use of each, and where it was placed. The dimensions of the tabernacle are given in the notes for last Sabbath's lesson.

#### Lesson IV. April 25, 1903

Nadab and Abihu. Lev. 10:1-11

#### TEACHING POINTS

Carelessness in God's work.  
Its cause and its punishment.  
The lesson for Israel; for us.  
Temperance necessary to acceptable service.

*Careless Service.*—The importance of exact obedience to God's commands is one of the many thoughts that may be emphasized in the teaching of this lesson. Nadab and Abihu took the censers, and the incense, and they went into the tabernacle at the appointed time. But they failed in one point. By illustration show that God has a wise reason for his commands, and that only perfect obedience is acceptable to him. The observance of the fourth commandment may be profitably impressed in this connection.

*The Lesson of Temperance.*—The Bible testimony for temperance is very direct and positive. Tell the children the story of Daniel, who, as a youth, chose a simple diet, and refused the wine from the king's table. Because of his temperate habits, God blessed him with knowledge and skill, and Daniel became fitted to do a great work. In John, the forerunner of Jesus, we have another example of strict temperance associated with one who did a mighty work. The angel appearing to Zacharias to announce the birth of his son declared: "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink." Temperance is necessary to acceptable service.

*Individual Application.*—Study the different members of your class, their home surroundings, their temptations, etc., and seek to apply the truths brought out in a practical way. The lesson that leaves no impression on the mind after the lesson hour, fails utterly of its purpose.

Read "Patriarchs and Prophets," pp. 359-362.

On the board, beneath the memory verse may be written or printed:—

DRINK {  
Dulls.  
Deadens.  
Destroys.

#### Kindergarten Department

Lesson I. April 4, 1903

The Golden Calf. Exodus 32

After the Lord had spoken the ten commandments, he called Moses up into the mount, that he might talk with him alone. Then the Lord took two tables of stone and wrote upon them the commandments. Have one or two flat pieces of stone, and let the children see how difficult it would be to write upon them with a pencil, and how impossible, even if they had a knife; but the Lord wrote upon them with his finger. He wanted the children of Israel

to keep the commandments, that they might not forget them. He is as desirous that we should always remember them, for he has given them to us in the Bible. Have cards with the two tables of commandments written or printed upon them.

When Moses returned to the camp, he found that the people had already forgotten their promises to obey the Lord in all that he should say. They had made an idol. Show images or pictures of some idols worshiped by the heathen.

A teacher can easily make an image for use in her class. A few cents' worth of paraffine warmed, to soften it, can be moulded into any shape desired. One can also make an idol of stiff dough, putty, or clay. Let the teacher explain how it was formed, that its utter uselessness may impress them. Then they will understand how foolish it was for the Israelites to forget the true God for a man-made god. We sometimes worship "other gods." Whatever we love more than we love God, is our idol. Whatever keeps us from serving him better every day, is our idol. Some children care more to please their appetite than they do to please God. Others serve pleasure as their god. They would rather do wrong, if they think it is pleasure, than to please God.

We wonder how Israel could so soon forget the one who had taken them out of Egypt. Satan had been the cause of it all. He is always trying to have us forget the blessings God gives us. We may defeat Satan by recounting our blessings. Let the children tell how the Israelites broke the first two commandments. They also broke the third, by applying the name of "god" to the calf image.

---

#### Lesson II. April 11, 1903

---

#### The Tabernacle. Ex. 36: 4-9, 21-29, 36-60.

When Moses was with the Lord on the mount, the Lord showed him how to build a tabernacle in which the people could gather for worship, and where the Lord could meet them. It was to be used as a church, but it was built much like a tent. It was made so that it would separate into a great many pieces. Thus they could carry it with them, and set it up wherever they stopped.

When they left Egypt, the Egyptians gave them jewels of gold, silver, and fine clothing. They willingly brought offerings of whatever

they had that could be used to build the tabernacle.

Explain the different kinds of giving. Sometimes we give because someone asks us to give, although we do not want to do so. Such giving is not acceptable. Then again we give that for which we have no further use. The most beautiful gift is the one which calls for sacrifice. Explain this kind of giving, and use specific illustrations which occur in a child's life, showing these different kinds of giving, whether they be gifts of labor, obedience, toys, or some other kind.

Some of the women spun beautiful cloth for the curtains of the tabernacle, and for garments for the priests. (Explain what it is to spin cloth). Show small pieces of fine cloth in purple, blue, and scarlet.

The women did their work by hand. Teach of the great care that they took in making this cloth, that it should be perfect, for it was for the Lord's house.

The men also did fine work in gold, silver, brass, in the cutting of stones, and the carving of wood. Take something in gold, and silver, and a polished stone, if possible, to your class. Impress the thought that all the work was done so beautifully and carefully because it was for the Lord and his house. So little girls and boys as they learn to sew, and work in wood, or with their hands in any way, can think that they, too, must learn to do it all carefully and nicely, because they are also working for the Lord.

In this lesson describe the three sides of the tabernacle, made of gold-covered boards, and the east end with its gold posts or pillars from which hung a beautiful curtain. Speak also of the four coverings. In whatever way we represent the tabernacle, we should beware of belittling it in the minds of the children. The lesson can be well taught by taking a piece of white, oblong paper, folding it crosswise in three places that it may have the form of the tabernacle, then with pieces of gilt paper, silk, etc., you can give quite a vivid description of it. If the children need occupation, they may arrange the oblong blocks on their sides in place of the fine-twined linen which inclosed the outer court.

---

#### Lesson III. April 18, 1903

---

#### The Tabernacle Finished

The Lord told Moses that on a certain day

the tabernacle should be set up. Everything was ready, and was made to fit together perfectly. No nails had to be driven to hold the boards together, they were "set in silver sockets, and held firm by pillars and connecting bars." Every board, ring, hook, pole, and curtain had its place, and fitted there perfectly. The Lord knew just how it was to be when it was finished, so he could tell how many boards they should make, how wide, and how long they should be, etc. The people could not tell beforehand the reason for everything, but the Lord knew. They did as he told Moses, and it came out a beautiful structure.

Little children are much like the parts of the tabernacle. They each have a place to fill in this world, and they will come out all right if they let the Lord, through their papas and mamas, make them what he wants them to be. They often do not know why it is best for them to retire early, not to eat between meals, to keep away from some boys and girls, etc., but their parents know, and if they obey now, some day they will see why it was best.

Take a hyacinth bulb to your class, also a hyacinth in full bloom. Emphasize the lesson, applied to the hyacinth. It must at one time live in an ugly bulb in the black earth, out of sight of the world, but it accepts all these conditions given to it by its Maker, and the beautiful, fragrant blossom is the result.

Draw a picture of the inside of the tabernacle as though looking down upon it, and teach about the interior,—the rooms, furniture, etc., dwelling upon the ark, its contents, and the cherubim above it. (Read "Patriarchs and Prophets," chapter thirty). Then add to your drawing the outer court and wall. If occupation is necessary for the children, let them draw small angles for the tents of the Israelites, arranged in an orderly way around the tabernacle court. A picture of the tabernacle may be found on page 80 of "Bible Readings." The blessing and happiness which come to the little ones as well as old when a task has been done carefully, and well, came to the Israelites as the Lord showed his approval of their work, when the tabernacle was completed, by filling it with his glory.

---

#### Lesson IV. April 25, 1903

#### Nadab and Abihu

---

The story of the burning bush, the Lord's setting bounds about Mt. Sinai when the law was given, and the present lesson, show us how

the Lord wishes us to regard that which is holy. As you recall these lessons with the children, they will see that Nadab and Abihu knew how God would regard such a sin. Here, too, we learn that the Lord wishes us to do things just as he says, and not in some other way we may think is "just as good." When the Lord tells us to keep the seventh-day as the Sabbath, to keep another day will not do "just as well."

If a playmate treats you unkindly, merely to leave him alone will not be loving your enemy and doing him good. This principle comes into children's lives so often. If one is asked to close a door, pulling it almost shut will not answer. If mamma wishes things hung up in their places, carrying them to some place near by will not be right, etc.

Take some salt and sugar to class. Suppose a story of a lady whose supply of sugar not being sufficient, used the salt, because being so nearly alike, one would certainly answer for the other. Let them taste and tell you the result.

Each teacher may take to her class several kinds of common seeds such as children would be likely to know, as corn, wheat, apple seeds, etc. Sow these in a tray of soil, allowing the children to help. Teach that each seed will produce its kind, and cannot take the place of another. If you want corn to grow, you must plant corn, etc., as no other seed will do "just as well."

If occasionally you are desirous of having the children move their chairs, or pass to their chairs, or pass to their seats quietly, sing the chorus of a song, or the last verse, very softly; then in a quiet voice give the directions for the change. This will have a decidedly quieting influence over the room.

---

#### Put Yourself Into Your Work

---

If you would have your work count for something, put yourself into it; put character, originality, individuality into everything you do. Don't be satisfied to be an automaton. Determine that whatever you do in life shall be a part of yourself, and that it shall be stamped with superiority. Remember that everything you do of real value must have the impress of yourself upon it, and let that be the evidence of excellence and superiority.

You will find that devotion to your work will pay. Superiority of method, progressiveness, and up-to-dateness, leavened with your own individuality, are permanent.—*Success.*

## WITH THE TEACHERS

## Rest and Work

Where is rest? In what isles of the summer-glad seas?  
 In what gardens, of balm? 'Neath what sleep-dropping trees?  
 By what still-flowing waters, what lily-fringed streams?  
 In what meadows of silence, what valley of dreams?  
 'Neath what thunderless skies, by what hillsides of sleep?  
 On what moon-lighted mountain or star-lighted deep?  
 Yes, where on the earth's or the ocean's wide breast  
 Is the home of release and the harbor of rest?  
 Why, here in the cornfield—and take up your hoe!  
 Right here in this mill—make the paddle-wheel go!  
 Right here with your engine—up steam, and away!  
 Right here with your sewing-machine every day.  
 Where there's work, there is rest, and 'tis nowhere beside.  
 Though you travel all lands, and you sail every tide.  
 Where is rest? Go to work, and your spirit renew;  
 For no man can rest who has nothing to do.

—*Sam Walter Foss.*

## Serving

The sweetest lives are those to duty wed,  
 Whose deeds, both great and small,  
 Are close-knit strands of an unbroken thread,  
 Where love ennobles all.  
 The world may sound no trumpets, ring no bells;  
 The book of life the shining record tells.  
 Thy love shall chant its own beatitudes  
 After its own life-work is done. A child's kiss  
 Set on thy sighing lips shall make thee glad.  
 A sick man helped by thee shall make thee strong.  
 Thou shalt be served thyself in every sense  
 Of service which to men thou renderest.

—*Elizabeth Barrett Browning.*

THREE little rules we all should keep  
 To make life happy and bright—  
 Smile in the morning; smile at noon:  
 And keep on smiling all night.

—*Stella George Stern.*

"How can I teach your children gentleness,  
 And mercy to the weak, and reverence  
 For Life, which, in its weakness or excess,  
 Is still a gleam of God's omnipotence."

—*Longfellow.*

## Prayer

To stretch my hand and touch him,  
 Though he be far away;  
 To raise my eyes and see him  
 Through darkness as through day;  
 To lift my voice and call him—  
 This is to pray!  
 To feel a hand extended  
 By One who standeth near;  
 To view the love that shineth  
 In eyes serene and clear;  
 To know that he is calling—  
 This is to hear!

"By trifles in our common ways,  
 Our characters are slowly piled;  
 We lose not all our yesterdays;  
 The man hath something of the child;  
 Part of the Past to all the Present cleaves,  
 As the rose-odors linger in the fading leaves.

"In ceaseless toil, from year to year,  
 Working with loath or willing hands,  
 Stone upon stone we shape and rear,  
 Till the completed fabric stands;  
 And, when the last lush hath all labor stilled,  
 The searching fire will try what we have  
 striven to build."

## Mottoes

"Without halting, without rest,  
 Lifting better up to best."

"Let us then be up and doing."

"He conquers who conquers himself."

"Nothing but our best is good enough."

DON't worry. In this tangled skein  
 Of life, a worrying thought  
 But complicates the kink of pain,  
 And tightens up each knot.  
 Make will the master of your mood.  
 Through anxious fear and doubt,  
 No peace, no pleasure, and no good  
 Was ever brought about.

"SMILE, once in awhile,  
 'Twill make your heart seem lighter;  
 Smile, once in awhile,  
 'Twill make your pathway brighter.  
 Life's a mirror, if we smile  
 Smiles come back to greet us;  
 If we're frowning all the while  
 Frowns forever meet us."

WHEN God afflicts thee, think he hews a rugged  
 stone,  
 Which must be shaped, or else aside as useless  
 thrown.

—*Richard Chenevix Trench.*



## Nature Study

BY FLOYD BRALLIAR

The plants I will mention are of easy culture and have large seeds. Small seeds are difficult to manage.

### SWEET-PEAS

It is surprising the improvement in color and variety that has been made in the sweet-pea. Instead of a single variety, as in our childhood days, we now have dwarf sweet-peas, bush sweet-peas, climbing sweet-peas, and very tall sweet-peas, in scores of shades. The tall varieties are the best.

Five or ten cents will buy an ounce of the best improved "Eckfords." As soon as the frost is out of the ground deep enough to allow a spade to be used, dig a trench about a foot deep and forty feet long, extending north and south. Unless your soil is very good, into this trench pack about four inches of well-rotted stable manure. Then fill in about two inches of good soil. If convenient, mix a pailful of wood ashes with this, as it will heighten the color of the flowers.

Sprinkle the seeds evenly in this trench, and fill in two inches of soil, and tramp firm. Next, fill in enough loose soil to prevent too rapid evaporation. They cannot be planted too early in the spring, for they germinate slowly and strike their roots deep while the weather is cool. If planted late, they fail to do this. As the tops grow, fill up the trench with soil. Hot weather will not injure such plants.

Provide some support for them, about four feet high; brush will do. When they begin blooming, gather the flowers by armfuls. As with other things of value, the more we give the more we shall have; but if we keep them selfishly to ourselves, allowing the plants to make seed, they will cease blooming. They should bloom till killed by frost.

Show the children the keel, the wings, and the standard of the flower. Show them the baby pod snugly tucked inside the keel. The honey is in there, and insects in getting it must brush against the pollen-

bearing stamens, and so carry the pollen from flower to flower. By its delicious fragrance the flower proclaims to all that it has something good to give away. Show that some leaves have changed into the tendrils by which the plant climbs. This was not so in Eden, but God overrules even the results of sin so that they are a help to his creatures and bring glory to him. Notice that the plant reaches about till the tendrils touch something, when they fasten to it and curl up, drawing the plant to the support. The plant must be up in the sunlight, else it will mildew and finally die.

### NASTURTIUMS

Another ten cents will buy an ounce of nasturtium seed, in mixed colors. Either the dwarfs or the climbers are good. Among the climbers, the hybrids of "Madame Gunter" are the most brilliant and give the best range of color. Though large, the seeds are tender, and must not be planted till all danger from frost is passed. Plant two seeds in a place, about a foot apart for the dwarfs, or two feet apart for the climbers. Any good garden soil will do. A little brush thrown on the ground for the climbers to run over, is all that is required, and they will do well without that, covering the ground like a mat, and producing their brilliant flowers by the hundred from July till frost, if the flowers are kept from making seed.

Have the children note the leaves and how these plants climb. Find the honey in the long spur on the flower. There are many hairs about its throat, and an insect cannot get at the honey without crawling over these, and brushing the stamens, and getting himself covered with the pollen dust, which he brushes against the pistil of the next flower, as he seeks the honey, and so the flower is cross fertilized. Taste both the flower and the leaves. "Camellia" and "Caprice" are two nasturtiums that bear flowers of all colors on a single plant.

### BALSAM

The balsam, or touch-me-not, is easily

grown, and is a source of never-failing delight to children. The "Camellia" flowered are the best. Plant in good soil the first of May, covering the seeds about an inch. When three or four inches tall, transplant to about eighteen inches apart each way. By removing branches and pinching back the stems, they may be made to grow in almost any shape; and the children will be delighted to make triangles, cones, etc., of them. The flowers will be as large as silver dollars and as double as roses, and the plant will be so completely covered that the leaves will scarcely show.

Notice the duck-shaped claw or sepal at the base of the flower. When the seed-pod is ripe it explodes violently at a touch, scattering the seeds widely. It is God's plan that things scatter abroad and not live in close colonies. If these seeds were not scattered they would choke each other as they grow. Just so God's people choke each other when they live in large colonies. God would have them scatter as he scatters the seeds. A few plants of a kind growing near each other are a benefit to each other. This lesson may be carried out at length, showing the various ways that God scatters the seeds.

#### MORNING-GLORIES

Morning-glories grow readily, and are always appreciated by children. Get the improved mixed. The Japanese are larger and more beautiful, but are more difficult to grow, and bloom later. Plant them where they will have something on which to climb, either in the shade or in the sun. There will be flowers all summer long. The faded flowers make lovely dolls, and can be dressed like a queen by pinching the stems off the opening flowers and putting the skirt over the head of the faded flower.

I have given these flowers because they are sturdy and give the greatest wealth of bloom with the least trouble. Never plant flowers against the side of a house unless there is an abundance of water near, for the heat reflects from the house and will burn them up.

#### Methods in Spelling

BY LOTTIE FARRELL

We should bear in mind that our methods should be such as will tend to make our pupils independent students. We do not expect them to finish their education, but our aim is to so instruct them that they will become experts in the use of certain principles. Then by the aid of these they will be able to continue their education whether in school or not. They will not be dependent on text-books, but will be independent thinkers. Therefore never tell a pupil what you can lead him to discover and tell you.

The work in spelling which we outlined in our former study, might very easily be done in connection with the reading lessons, especially with younger children.

Another aid to correct spelling and pronunciation is

#### SYLLABICATION

In introducing this to the child lead him to make his own definition of a syllable. It will be interesting now, whenever he spells orally, to have him spell and pronounce each syllable separately. Now, very naturally the child can be led to see how and why we accent certain syllables. If these things are brought to the pupil's mind at the proper time and in the right way, they will come so naturally that it will not be difficult for him to comprehend and retain them.

#### REVIEWS

In no branch are frequent and thorough reviews more necessary than in spelling. These should occur daily as well as weekly and monthly. They should not and need not be uninteresting. Occasionally a spelling match may be held with profit, but the teacher must be careful that the nervous child is not injured by it.

#### Stimulate Children to Ask Questions

Crieghton, in his "Thoughts on Education," says: "The intelligent man is the

man who is continually asking questions, and the discoverer is not the man who finds out the answers. Most of us, after being asked a question, can find out the answer in three days; the greatness of a discoverer depends not on finding the answer, which is obvious, but on asking the question in the first place. We need to keep alive the capacity for asking questions, putting conundrums, and then exerting our intelligence to find the answer. . . . Remember that the three things you have to do are to maintain curiosity, to stimulate the attention, and to develop the powers of observation."

#### Relative Importance of Different Branches

Horace Mann, during the time that he was educational secretary of the State of Massachusetts, gathered statistics relative to the number of pupils who were studying the various branches in the common schools. Commenting upon the results, he says:—

"Can any satisfactory ground be assigned why algebra, a branch which not one man in a thousand ever has occasion to use in the business of life, should be studied by thousands of pupils, and bookkeeping, which every man, even the day laborer, should understand, should be attended to by only a little more than half as many? Among farmers and roadmakers, why should geometry take precedence of surveying?"

#### Correcting a Mistaken Idea.

It is related that a certain farmer discovered his son catching beetles, and asked what he was doing it for. The boy replied that the teacher wanted them to illustrate talks to the students on habits of insects, their ravages, methods of repression, etc. The farmer forbade his son catching any more "bugs," but could not help noticing that the little fellow continued his interest in them. He finally exacted a promise from the teacher not to take his son's time from books to "fool around with bugs, and worms,

and millers." Not long after the son happened to let fall a remark in his father's hearing about some noxious insect, which showed him to be in possession of information worth some dollars to the farmer. The father's interest was thus aroused, and the ban against nature study was removed.

He was frequently seen out with his son collecting, and later on presented the school with a valuable collection of insects, properly mounted. He came to see that nature study had a direct relation to the matter of agriculture.—*A. C. True.*

#### Teach a Few Subjects Thoroughly

Teachers may in theory recognize the fact, as stated by one writer, that "the human mind is not like a coal-cellar, into which, after opening a grating, you shovel whatever contents you wish;" nevertheless, as Mr. Bok has said: "The public school teacher is often compared to a vast political machine controlled by men ignorant of the first principles of true education. She is expected to cram a specified amount of book learning into the heads of an immense class within a given time. She knows the class is too large, but her position compels her to follow orders."

The same writer makes a stirring appeal for great simplicity in the course of study for children between the ages of seven and fifteen. He says:—

"If a child when he reaches the age of fifteen has been taught to read aloud pleasantly and intelligently; to write legibly, and to spell correctly; to express himself clearly in a letter; to count accurately; to use his mind himself; to use his fingers so that his hands will be a help in earning his living; that is all that should be expected of a child, either boy or girl."

Are you as a teacher satisfied with this simple course of instruction, or are you among the number who are helping to swell the army of nervous wrecks annually sent from our schools? "One or two lessons a day," says Edwin Seaver, "and vigorous health therewith, will give a better education than four or five lessons a day at the cost of headaches, weak eyes, disordered nerves, or dyspepsia."

## CHILDRENS PAGE

---

 The Quest of Lazy-Lad
 

---

Have you heard the tale of Lazy-Lad,  
 Who dearly loved to shirk,  
 For he "hated" his lessons, and "hated"  
 his tasks,  
 And he "hated" to have to work?  
 So he sailed away on a summer day  
 Over the ocean blue;  
 Said Lazy-Lad, "I will seek till I find  
 The land of Nothing-to-Do."

So Lazy-Lad he sailed to the west,  
 And then to the east sailed he,  
 And he sailed north, and he sailed  
 south  
 Over many a league of sea;  
 And many a country fair and bright  
 And busy came into view,  
 But never, alas! could he find the coast  
 Of the land of Nothing-to-Do.

Then Lazy-Lad sailed back again,  
 And a wiser lad was he,  
 For he said: "I've wandered to every  
 land  
 That is in the geography;  
 And in each and all I've found that folks  
 Are busy the whole year through,  
 And everybody in every place  
 Seemed to have something to do.

"So it must be the best way, after all;  
 And I mean to stay on shore,  
 And learn my lessons, and do my tasks,  
 And be Lazy-Lad no more.  
 The busiest folks are the happiest,  
 And what mother said was true;  
 For I've found out there is no such place  
 As the land of Nothing-to-Do."

—*L. M. Montgomery.*

---

 A Smile
 

---

A family of children who had been taught to be kind to all animals were unconsciously annoying a small turtle the other day by stopping it with sticks in whichever direction it tried to run, and confining it in such close quarters that at length it pretended to be dead, and in dismay Katharine ran for her mother.

"We didn't strike it," she said. "We didn't do anything to dead it; it deaded itself."

"But you must have been treating it unkindly," said the gentle mother. "See how closely the poor thing hides its head and tail and feet inside its little house. See here, now;" and lifting the little creature by its shell with her thumb and finger, she touched it gently with the fingers of her other hand.

Soon one foot came out, then another, then the head, and the bright little eyes looked from one to another. Soon all the feet and the slim tail were in full view, and still holding it, the warm fingers touched each tiny foot and stroked the head and neck.

The turtle so evidently enjoyed the caress that the little girl cried, in delight: "O Mama Phelps, see him smile! I never will tease any little creature again. I didn't know they 'preciated being good to."—*Annie A. Preston.*

## PROGRESS

### The Spirit of a Training School

BY A. S. BAIRD

Booker T. Washington talks much of the "Tuskegee spirit," meaning the atmosphere of work which pervades the whole institution of which he is the leader,—class-room work, manual training, and general instruction.

I believe that I know an institution which has just as distinctively the spirit of a training school as has Tuskegee: I refer to Emmanuel Missionary College. My connection with this institution dates back one year; but though the experience is brief, it has been of such a nature that it has changed my whole idea of education.

I was thrown upon my own resources early in life. My mother was left with several small children, and I learned the carpenter's trade to help support her and the other children. I was deeply interested in my work, and during my lifetime have seen some magnificent structures reared.

Money came with comparative ease. About fifteen years ago I yielded to the persuasions of my heart and became a Christian. My motives in life were changed. I began to work for the Lord, and he gave me plenty to do.

Just about one year ago I was asked to act as foreman in the erection of the school buildings on Emmanuel Missionary College farm. I hesitated for some time, for I did not wish to give up mission work in the city of Omaha. I was working to save men's souls, and I could not persuade myself that I should go back to carpentry. Moreover, I was told that I would have to work students,—green hands,—and I had but little confidence in the undertaking.

Circumstances almost forced me to accept the call, and early last spring I went to Berrien Springs. It was a new thing to me. I knew how to organize a crew of mechanics, but the outlook was discouraging when I faced twenty or thirty young men most of whom knew practically nothing about house building. If it had not been

for my firm conviction that duty called me to the school, I should have left.

Work began on one of the cottages. The boys had to be taught everything. The work moved slowly, and the first two cottages cost more than they otherwise would, because of inexperienced help, trouble in getting material, and my own lack of experience in the plan of work. But as the summer passed those boys became proficient workmen. They were intensely interested in their work; they developed wonderfully in character. The careless became trustworthy; the plodders became swift and accurate.

I recall several cases in which it had been difficult to decide what the boys could ever do to advantage, but somewhere on those buildings those boys found what they were fitted for. Something within them was awakened. They are now bearing responsibility, and I would not be afraid to trust them as mission workers in any country.

Can buildings be erected by student labor? The neat buildings on Emmanuel Missionary College farm stand as a witness to the fact, and the class-work of those same students shows that the discipline received under the hod, or with saw and hammer, not only developed muscle, but stimulated brain action.

§ § §

### Raising Money for a School

BY M. BESSIE DEGRAW

It is not often that the students of a school are called upon to raise money to build up their own institution. Again, it is safe to say that there are not many schools whose students and teachers would willingly leave their class-work to raise money for the erection of buildings.

But there is at least one school whose students have shown their loyalty to the principles for which the institution stands, by doing this very thing.

Such loyalty presupposes in the first place a definite policy on the part of the school; and in the second place, a faculty and a class of students thoroughly in harmony with that policy, and who possess to

an unusual degree the spirit of co-operation.

This is the story: Emmanuel Missionary College, formerly Battle Creek College, was located at Berrien Springs in the summer of 1901. The location was changed from Battle Creek because of a desire on the part of the management to increase the facilities for industrial training. The money for the erection of buildings came from the sale of a book entitled "Christ's Object Lessons." The author of this book donated the manuscript to educational institutions, the publishers donated their work, and friends of the schools sell the books without commission. The entire proceeds of all books sold in Wisconsin, Indiana, Illinois, and Michigan go to Emmanuel Missionary College.

During the holiday season the students found that the books were not being sold, and that there was danger that when the time came to continue the erection of buildings there would not be sufficient means on hand.

Students and teachers counseled and prayed over the situation. A Jubilee Regiment was organized, and the entire school volunteered to lay aside regular duties and devote six weeks to preparation for canvassing and to the actual campaign. January 23rd nearly ninety students were distributed in the towns of western Michigan. They were joined by twenty nurses from the Battle Creek Sanitarium, who donated their services to help the sister institution.

The campaign has had a wonderful effect. Hundreds of people have listened to the story of Emmanuel Missionary College. Many have purchased the book because of its intrinsic value; others have donated to help the institution. The managers of the Milwaukee, Benton Harbor, and Columbus Railroad, hearing of the object of the campaign, volunteered free transportation over their line to all students.

But the greatest benefit comes to the students themselves. They entered the College to prepare for missionary work. It is the policy of the school to give practical instruction, combining class-work with experiences in the field, and the present students are but carrying out this policy. It

was a test of loyalty, and they proved true. A strengthening of character is the natural result.

§ § §

### The Story of a School in Central Africa

Eld. Joseph Booth, who has recently returned to his field of labor in Central Africa, writes of the school work now being done among the native tribes, and closes with a plea which ought to appeal to the children in every Christian school. Writing for the *Review & Herald*, he says:—

"Yesterday two men from the Chipeta tribe arrived, sent by their chief to ask us to reopen a school at a river called Diampwi, which flows into Lake Nyassa. It is a fourteen days' journey from here. I say 'reopen' because two years ago two of our Sabbath-keeping families asked to be allowed to make a school there, and did so; but for some inscrutable reason the British officials ordered it to be closed on pain of being burned down.

"There is a story in connection with that place which some might like to hear: In September, 1899, I was a fugitive, as I had taught the laws of God to the natives, telling them that those laws are binding on black and white men alike. This was held to be seditious, so I was hunted for five months. The country around the Diampwi River was infested with wild beasts, and for a long distance the country was uninhabited and forsaken, so we chose that as a good place to stay. We arrived one afternoon on the banks of the stream, and began to make a sleeping place by cutting down large white thorn bushes, and heaping them close together in a semicircle, using the river at a deep part as one line of defence. In process of clearing away the brushwood we came to a heap of bones, and found we had chosen the lair of some wild beast, but it was too late to change; so we cleared them away, and cut grass to lie upon, making fires inside our thorn fence. An aperture was left for egress or ingress, closed from the inside by a thorn bush, drawn in by the last man to enter. I was tired, and slept well. The natives said they heard lions

roaring. I heard hyenas once when I awoke in the darkness, the fires being nearly out; and I heard something else which surprised me. It was two boys—our two present Chipeta students—singing very gently to each other the hymn:—

'We are but little children weak,  
Nor born in any high estate;  
What can we do for Jesus' sake,  
Who is so high and good and great?'

"They sang in the Chinyanja tongue. I did not speak, but felt very grateful; for it seemed to me an angel's message, which made it quite a pleasant place, and good to suffer a little for the truth. We slept there for some time, and afterwards went into Portuguese territory to the Kami wilderness, where we were fed in a wonderful way at a place we called 'Cherith,' as a memorial of God's goodness there.

"In June, 1900, two teachers asked permission to go back to the Diampwi wilderness to make their homes by the spot where we slept, intending to open a school, in faith that people would come. Now there are three chiefs who have built many villages there, who followed us from the regions beyond British occupation. A good school was built and well attended until the officials ordered it to be closed. These chiefs now send the message that they have obtained permission to open the school again. We hope this may be the end of the opposition.

"My last word is, Send clothes. We are besieged for shirts, cotton coats, trousers, women's and children's clothing, like the samples left."

§ § §

### An Industrial School in Iowa

BY FLOYD BRALLIAR

December 17-21 I visited the industrial academy which has been opened at Stuart, Iowa. The school, although hampered by lack of proper facilities, has an attendance of over forty bright young people. A deep spiritual work was done during the time I visited them. The school has been in operation about two months, and although many of the students came know-

ing nothing of a personal Saviour, I think that all are now Christians. It was a glad sight to see those dear young people coming home to their Heavenly Father, with tears in their eyes, rejoicing in their hearts that he would receive them. Best of all, the burden of each heart seems to be to prepare for usefulness in the Lord's vineyard.

The intermediate industrial schools and the primary schools are to be the means in the Lord's hands for reaching our young people and saving them from the snares of Satan. The school at Stuart is held in town only until a proper location can be secured in the country. A farm will be purchased and buildings erected during the coming summer.

§ § §

### Educational Interests in Western New York

BY E. A. SUTHERLAND

Among the students at the summer school last season, were Homer Carr and his wife, of West Salamanca, New York. Brother Carr was a teacher of several years experience in the secular schools, and he had taught a Christian school for one year. He came to the summer school eager to learn the principles underlying Christian education and the methods of applying those principles. He often expressed himself as an enthusiastic believer in these principles, and after refusing to accept calls from several states, he returned to New York as teacher of the West Salamanca school. Later he became educational superintendent of western New York. Through his influence a deep interest has been aroused in Christian education for the young. Beginning January 25th, the teachers of the conference gathered together for an institute. Elder G. B. Thompson, whose heart is also in the educational work, called in all the laborers of western New York, that ministers and teachers might study educational questions together.

Prof. Griggs, of South Lancaster Academy was present, and I had the pleasure of attending the last three days of the institute. A deep interest has been aroused in primary schools, and plans were made to

open an intermediate industrial school in the spring. The Spirit of God is turning the hearts of fathers to their children.

§ § §

### What We All Want

"What we all want is to know how to put into practice the principles of Christian education. Reports from teachers who have accepted these principles and who have been successful in putting them into practice, telling their actual experience, would be helpful. It seems to me that a question box or social corner in which teachers may state circumstances and incidents illustrating right principles, might be a good thing. We have all gained victories through Jesus Christ, and and I, for one, love to hear how the Lord has helped others to take Jericho."

This is a most practical want expressed in a most practical way by one of our Western teachers. The ADVOCATE has made many appeals for just such reports, and it has been the hope of the editors that the Progress Department might be considered a social corner in which teachers could freely give their experiences in applying the principles of Christian education.

If God has given you victory why not give others the benefit of it? Should not teachers consider their work for children just as important and just as much a part of the gospel as any other phase of the message? Let us keep our eyes open for definite accomplishments, and then report what has been done.

M. B. D.

§ § §

### An Intermediate Industrial School for Kansas

B. E. Huffman, educational superintendent for the State of Kansas, states that at the last counsel of the conference committee the need of an intermediate school was discussed, and a committee of three was appointed to select a suitable location and to raise means to start the work. It is the plan to obtain about forty acres of land and to start the industrial phase of the work next spring. During the summer it is planned to erect buildings for the accommo-

modation of thirty or forty students, and to be ready for full school work next fall.

§ § §

MISS LOTTIE FARRELL writes: "I met an interesting little girl the other day. She is thirteen years of age, and attends the school at Mt. Hope, Wis. There is in that school a very interesting missionary society called, 'The Lend A Hand Society.' This little girl has sold fifty copies of the *Life Boat*. She sold twenty on the way home for her Christmas vacation. If you could have heard her give her experience in selling *Life Boats*, and could have seen the holy joy beaming in her eye, you would have felt repaid for every effort you ever made to save the children. I felt that if I never saw another evidence that this work is accomplishing its purpose I would still be willing to work on until the Lord comes. But such evidences are on every hand. I tell you this because I know it will do your soul good, as it did mine."

§ § §

MISS ANNA DURRIE, now teaching at DuQuoin, Ill., writes: "We sold seventy-five copies of the December *Life Boat*, and the children have taken four yearly subscriptions. One little girl said, 'Mamma, the reason I sold all my papers was because I asked the Lord to help me at every door.' A number of 'Best Stories' have also been sold. Only this afternoon when asking a father to take the book for his little girl, he said, 'I will take the book. Perhaps it will teach me something, too.' Our school numbers twenty-four; six of these are over sixteen years of age, and eight are in the beginners' class."

§ § §

JENNIE NELSON, of Cassville, Wis., writes: "God has blessed our little school wonderfully. I have only nine pupils, and our school is conducted in a very little, old house. We have a missionary band, and every member tries to do something. We are now preparing a box to send to the Chicago mission. In this the children take great pleasure. Our neighbors are far apart, but the children help in selling *Life Boats*. It is very different from city life, but we enjoy it."



RAYMOND LOVELL, teacher at West Superior, Wis., writes: "Our school began in faith, and evidently it is to go forward in the way. For more than two years it was said that it would be impossible to conduct a school at this place. A burden for the children was laid upon me, and I said, We will have a school if there is only one pupil. We opened the school when there was no indication of help, save the promise of God: 'Press in the right direction and circumstances will be your helper,' and, 'The essence of all right faith is to do the right thing at the right time.' God has blessed us. His hand is on the lever of circumstances.

"Our school has been in session over three months, and as far as my influence counts, it has come to stay. The acorn is in the ground. May God care for it. We are planning to build a house of worship. This, of course, means a school house also. A wealthy farmer has given us 100 cords of hard-wood for the cutting, the proceeds to go into the building fund. I keep a large supply of books, the proceeds of which help us in meeting the running expenses of the school. Five hundred *Life Boats* come to us monthly. They are also a help in more ways than one. We expect to use 1000 of the April issue."

§ § §

A. M. WOODALL writes from Edgewood, Texas: "This is a fine country for building up a good school. We have plenty of timber, and the soil is very productive. We are located between two public roads, nearly four miles south of the little village of Edgewood. We have connected with the school four acres of timbered land. I came two weeks before the school opened, met and classified the students, and ordered their books. I have an enrollment of twenty-eight, and I thoroughly enjoy my work. We have a missionary society to which both the parents and children belong."

§ § §

"ASIDE from our regular school work," writes Emma Runck, of Hemingford, Neb., "we have a missionary society, in which we are trying to make our work

practical. We have pieced two quilts, besides doing some other work in that line. A mail-box has been placed in the Hemingford postoffice, which we keep filled with papers and tracts. A large number of *Life Boats* have been sold, and several yearly subscriptions taken. We are situated two miles from town. The town is small, and the surrounding country thinly settled."

§ § §

MRS. E. G. BENNETT, Harvey, Ill., writes: "Our school is prospering. Twenty pupils attend regularly, and are doing well in their work. Parents' meetings are held in the interests of the school, and these are well attended. They have proved a great benefit to all of us, bringing in harmony and co-operation. Our mothers' meetings, held Wednesday, are instructive and interesting. The attendance is usually about thirty."

§ § §

SUSIE MULLEN writes: "The Advocate is a welcome visitor. I am always glad to turn to the Progress Department and read the history that other schools are making. It helps me to realize that God is fitting up an army of young people to do his work in the world. We have an enrollment of eighteen, the children varying in age from six to sixteen years."

§ § §

MRS. EMMA WASHBURN, in relating her experience with the pupils of her school during the week of prayer, said: "The children worked hard for others and all were richly blessed. One little girl in her prayers said, 'Lord, help me to live such a life that aunty will know I have learned more of Jesus since I came to this school.'"

§ § §

THE second term of the Industrial Academy at Cedar Lake, Mich., opened with an enrollment of fifty-four in the academic department, and seventeen in the primary department. Thirty of these are living in the school home.

§ § §

MISS MEDA KERR, who is teaching the church school at Joplin, Mo., writes: "I have sent for fifty copies of the December number of the *Life Boat* for the children to sell. They are having splendid success."

## PUBLISHERS' PAGE

Subscription, single copy, 50 cents per year

In clubs of two or more to one address, 40 cents.

To foreign countries, single copy, 75 cents a year.

Address all communications and make all checks payable to THE ADVOCATE, Berrien Springs, Mich.

### This Will Interest You

The Correspondence School for Nurses, connected with the Sanitarium Medical Missionary Training School, will begin a new class the first of April, 1903. Lessons are sent weekly to students who are unable to leave home duties in order to take a regular course at one of our sanitariums. This is the fifth year this work has been in progress, and hundreds are availing themselves of it. Our pupils during the year of 1902 nearly doubled in number those of any previous year. Studies in eleven subjects are given, among which Christian help work, and care and treatment of the sick are prominent. Our lessons have recently been rewritten and enlarged, and are in every way improved.

The tuition fee is five dollars. This amount is to cover the cost of sending out the lessons, correcting the replies, and returning the reports to the pupil. The few text books required for this work are furnished at actual cost price. We shall organize a new class in April, which will continue one year. By taking double lessons some students finish in six months. We shall be glad to hear from all who are interested. A descriptive circular, giving full particulars, also testimonials from those who have taken the course, will be sent free on application. Address, Correspondence Department Sanitarium Training School, Battle Creek, Mich.

The *Life Boat* is now going to prisoners in all parts of the world. The following letter shows how it has been received in the Philippines:—

Headquarters Division of the Philippines,  
Manila, P. I., Jan. 5, 1903.

David Paulson, M. D., Editor *The Life Boat*,  
Chicago:

Dear Sir—I beg to acknowledge the receipt of your letter of Nov. 26, 1902, to Major-General George W. Davis, the Commanding General, Division of the Philippines, and to inform you that the General will be glad to aid you in the distribution of *The Life Boat* for the army. Enclosed herewith you will find a list of the thirteen chaplains now on duty here. Very respectfully,

(Signed) G. SANGORNE,  
Captain 11th Calvary, A. D. C.

### Good Health

A monthly journal, edited by J. H. Kellogg, M.

D., of Battle Creek Sanitarium (subscription, \$1.00), is a practical guide to health in the home and schoolroom. The January issue discusses the following subjects: Sleep Promoters; The Disinfecting Power of Sunlight; Simple Diet; The Hundred-Year Club; What Can be Done for the Sick; etc. Address, Good Health, Battle Creek, Mich.

### Christian Schools

A manual for parents and teachers, is a pamphlet of one hundred and fifty pages, envelope size, containing valuable matter on the subject of Christian education. The following subjects appear in the table of contents: Christians Should Educate Their Children; Teachers for Christian Schools; Study Books; Location of Schools; Effects of Christian Education; etc. Price, ten cents. Address, Advocate Pub. Co., Berrien Springs, Mich.

### The Advocate

"The suggestive articles to be found in The Advocate each month, together with the experiences of those who have spent several years in the church school work, have been a source of encouragement to me in my work." Ada Mae Phillips, Ottawa, Kansas.

"We welcome the Advocate each month, and could not get along without it." Nettie Smith.

### The Youth's Instructor

Is a wholesome periodical for children and youth. Its columns are filled with interesting articles of travel, nature subjects, biography, and missionary efforts. An eight-page weekly, published at Battle Creek, Mich. Yearly subscription, seventy-five cents.

### Avondale School for Christian Teachers

From Cooranbong, N. S. W., comes the seventh annual calendar of the Avondale school. This institution, in addition to a literary course, offers instruction in farming, gardening, dairying, bee-culture, broommaking, printing, cooking, and sewing.

### Signs of The Times

A religious paper for the family. It deals with practical problems in Christian living, and gives, weekly,—a View of Missions, The Present Outlook, and The Signs of the Times. Sixteen pages, published weekly, at \$1.50 per year, at Oakland, Cal.

The Advocate Publishing Company, Berrien Springs, Mich., have issued a series of leaflets on various phases of Christian education. Samples sent free.

# A Book about Colorado for 6 cents.

**A** COUNTRY anywhere from 6,000 to 15,000 feet above sea level, where the air is light and dry and easy to breathe—that is why so many persons in ill health go there. A country more delightful than Switzerland in scenic attractions, an ideal place to rest, with a number of golf courses, plenty of the best trout fishing, and with large and small game in abundance. A country filled with really good hotels, boarding-houses and ranch houses, where you can live and enjoy life for very little money.

**Burlington  
Route**

That is what Colorado is. It is not an expensive place to visit, indeed there are few places where you can get so much for so little, and it only takes two nights on the road to get there from the Atlantic Coast, only one night from Chicago or St. Louis.

Our book on Colorado tells all about the country in an interesting way. It is full of illustrations and maps. It will tell you all about Colorado. The price is six cents in postage stamps. Will you not send to me for a copy and read it carefully to find out whether that is not just the place for you to go next summer to spend your vacation?

**P. S. EUSTIS, Passenger Traffic Manager, C. B. & Q. Ry., CHICAGO**

# A Summer School

FOR TEACHERS

## How do you spend your vacation?

Every progressive teacher is anxious to improve the weeks of the summer vacation.

This can be done while at the same time worn-out nerves are rested, and the physical being built up for another year's work with the children.

The principle underlying that threefold education which every child should receive, and methods for teaching the essential branches in harmony with those principles, are the two leading lines of work offered at the summer school for teachers held at Berrien Springs, Michigan, from June 17 to August 26.

The assembly convenes in a beech grove on the banks of the St. Joseph river, one of the most beautiful streams in the state of Michigan.

Away from the nervous tension of the school-room, teachers here find themselves close to the heart of nature.

Relaxation and health are the inevitable results.

There could be no more advantageous spot for mental and spiritual growth, and physical recuperation.

A typical summer resort, with opportunity for boating, rambles through wooded paths, the search for plants and animals in their native element. By its proximity to the fruit and vegetable farm of Emmanuel Missionary College it affords also the best advantages for the study of agriculture, horticulture, and school gardening.

Industrial features of education emphasized.

A wholesome bill of fare.

Expenses light.

For catalogue giving fuller particulars,

address,

E. A. SUTHERLAND,

Berrien Springs, Mich.