

COME OUT OF THE CITIES

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



The Advocate of Christian Education

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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."

Philippi that the apostle Paul found a company of women meeting regularly for worship.

A quiet spot in some shady grove by the side of a sweetly flowing stream best represents Adam's school room, through which flowed the River of Life that parted into four heads from the sacred spot in the heavenly path. In the midst of the city of God under the tree of life, will run the River of Life on the earth made new.

These few Bible illustrations show God's plan of instruction to those whom he would especially prepare for usefulness in this life, and to reign in glory.

History of Country Life

BY E. A. SUTHERLAND

The history of important movements is an inspiration to men who are called to act a part in great reforms. Through the ages there has sounded the call, Come out into the country. Some of the most influential characters in earth's history have been connected with this movement. Note the following facts, and see if you have a part to play.

Adam, the father of the human race, was placed in a country home.

The first city in the world was built by Cain after he left the presence of the Lord, and when he wandered a fugitive. It became a centre where all forms of evil developed. Read this catalogue of iniquity,—slavery, polygamy, murder,—the direct results of centralization.

Noah, in the thirtieth century, B. C., was a reformer whose message called people to the simplicity of country life. Contrast his work with that of his immediate descendants who built the great city of Babel. In their case God showed his displeasure by confounding the language of the people, and scattering them throughout the country. That event stands forth in history as a perpetual witness to Jehovah's will that his people should scatter and not congregate.

Abraham, two thousand years before Christ, was another reformer. He heard

the call, Come out of the city. He obeyed, and God established him in the land of Canaan, making him the leader in an industrial school, in which the students raised grains, such as wheat, barley, and rye; and fruits, as the olive, pomegranate, and grape; and pastured their flocks on the encircling hills.

From this quiet country home and school, Lot withdrew to the city of Sodom. These terrible results came in a few short years: the city was destroyed by fire; three members of the family barely escaped with their lives; the remaining members were destroyed in the city.

Moses, fifteen hundred years before Christ, received forty years' training in the country to fit him to lead a nation of slaves from their bondage in Egypt, a country full of cities, to the freedom of country life. Forty long years of training in the country to prepare that leader, followed by another forty years of wandering by the entire people, were required before Israel could be given a home where each man cultivated a piece of land. How hard is the bondage of city life!

David was reared in the country. It was his rural life that strengthened him for the kingship.

Solomon turned to the city and weakened on the very points where all others failed who sought the city in preference to the country,

Nehemiah revived the message. Come out of Babylon.

John, the forerunner of Christ, gave the call, Come out, my people.

Christ was educated by close contact with nature; not in the schools of Jerusalem.

The Christians of the first centuries sought country homes for their children. It was the churches in the large cities which developed into the papacy.

The Puritans forsook the congested centers of England and made for themselves country homes. "Country homes have been the strength and glory of America. It is a common-place fact of history that the soundest characters more often come from

country homes. It is especially so in American history."

"That change," says Dr. Dickerman, "by which 25,000,000 of our people have become massed in the cities, means not a little."

We must recognize the condition as it is. It is the duty of the church to call the people back to the country.

The confusion of tongues at Babel, the destruction of Sodom and Gomorrah, the overthrow of Egypt, Babylon, and Jerusalem, are typical of the impending fate of the world.

For fifty years Seventh-day Adventists have read the message in Revelation 18, "Come out, my people." When will they begin an active campaign to get the people into the country?

The movement to educate the children in small industrial schools is the beginning. Should not every Christian have a part?

The Support of Christian Schools

BY MRS. N. H. DRUILLARD

If there is one question more perplexing than all others in reference to the problem of Christian education, it is that of the proper support of Christian schools. Some definite action should be taken in reference to this question. If the schools are to be supported by tuition the fact will always remain that some children—those whose parents are unable or unwilling to meet the tuition charge—are deprived of Christian school training. Does not this training mean salvation? Is it not the gospel? Dare we close the doors of our schools to one child because his parents cannot or will not pay for the instruction? "It is not the will of your Father in heaven that one of these little ones should perish." "The poor have the gospel preached unto them."

In some places the school has been supported by subscription. This is a step in advance of the tuition plan, for it enables the teacher to receive into the school every child who makes application. Nevertheless, the subscription plan does not always prove to be entirely satisfactory. The fi-

nancial burden of the school rests largely upon a few individuals. These few are not always the ones who are best able to bear it. Where the subscription plan is followed, the school is apt to be an uncertain quantity. So long as those who support the school remain faithful, the school exists: should those faithful individuals move to another community, the church which they leave would be deprived of a school. The educational work cannot be considered to rest upon a firm foundation so long as such circumstances exist.

Another plan followed, in the support of some schools, has been by the payment of the second tithe. When this tithe is faithfully, paid the support is much more sure than it is in either of the other plans, but according to the Bible the second tithe does not belong wholly to the Levites; it should be used for the poor, to meet the expenses of public gatherings, etc. In other words, using the second tithe for the payment of teachers is not the ideal.

The plan of God provided for the education of the children just as it provided for the preaching of the everlasting gospel to the world. The Jewish nation had but one mission. That was to spread the knowledge of God to all other nations. In order to fulfil this mission, God instructed them to follow the natural means of educating their children for gospel service. That there might be no occasion for delay in the work, he provided for a continual line of teachers, and for the perpetual support of these teachers. The instructors of the children were known as Levites. We read, "The tithe of the children of Israel . . . I have given to the Levites to inherit." "I have given the children of Levi all the tenth in Israel for their inheritance, for their service which they serve."

God says to his people, "Ye have robbed me . . . in tithes and offerings." We are told that if we pay a faithful tithe, there will be no lack of means to carry on the work. When as a people we cease to rob God of tithes and offerings, our schools will be well supported. Every child in the denomination will have the privilege of

Christian training, and and schools will be opened for our neighbors' children; for one means of preaching the gospel to the ends of the world is to teach the little children.

We cannot expect to see this movement of Christian education go forward as rapidly as the Lord is leading and opening the way, until this question of the proper support of schools is solved.

Organizing a Church School

BY B. E. HUFFMAN

Many inquire how to organize a church school. First the church must feel the need of the school; must realize that the children are not getting in the public schools that training which will fit them for the time of trouble we have entered. They must see in the church school God's means of preparing the children for this time.

With the church thus prepared, call a business meeting for the purpose of electing a school board, to decide the length of the school term, and to make provision for the support of the school. The school board should consist of at least three members,—a chairman, a clerk, and a treasurer. These members may hold other offices in the church. They should be elected at the quarterly business meeting following the close of school. In council with the educational secretary of the conference, they should employ the teacher. In some of the large churches the board consists of five members, but this is not necessary in small churches.

The treasurer of the school board is to receive all money for school purposes, and to pay it out by order of the chairman. Do business in a business-like manner. All matters pertaining to the working of the school should be referred to the board, who should have regular monthly meetings to consider the general good of the school.

In their decisions they should represent as nearly as possible the wishes of the church. The teacher should often be counseled with. All bills to be paid from the school fund should be presented at these meetings, and an order for their payment should

be issued on the treasurer. The teacher should not be required to go from house to house to beg the church or the board for her small allowance. Our churches may not be able to pay large salaries, but they can save the teachers a great deal of discomfort by paying them promptly at the end of each month.

The details of the plans to be worked out in the school room belong to the teacher, with the board as counsellors only. David can not use Saul's armor to any better advantage today than he could when fighting Goliath.

Applicable to the Church

"The extent to which the resources of a state will be developed must depend on the education of the people. Any amount of money wisely expended by the state for the right education of the children should, therefore, be regarded not as a gift or a sacrifice, but as an investment that will pay large dividends in money as well as in life and character."

Apply this principle to the maintenance of Christian schools by the church.

"The teacher is to a very large extent the school, and after all is said and done, the value of the schools will depend upon the character, scholarship, and professional knowledge and skill of the teacher. The organization that assumes the responsibility of educating its children must provide for the education and training of its teachers. This is probably the most vital point in any school system."

These words were addressed to the state, and refer to secular education. The principle applies as well to the church in providing for the Christian training of its children.

Fact Versus Principle

It is open to discussion whether any *Fact* subject need be taught as schooling at all. Give a man a capable mind, and he will get his *Fact* as he needs it.—*Herbert George Wells.*

EDUCATIONAL WORLD

School Garden Work with the Boys from the Public Schools

BY H. D. HEMENWAY

Early in February, application blanks and report cards were ordered, and notices were sent to the school-garden boys that had been in attendance during the previous year. Eighteen boys replied to these notices and made out their application cards. Upon March 1st they began their work. This class of eighteen was known as the advanced class, and they met on Saturday mornings. The first two months were spent mixing the soil, planting the seed, in potting, repotting, and pricking out tomatoes and lettuce plants. They came every two weeks, but were divided into two classes, one class coming every week during March and April. Very careful instruction was given them in the class-room, and personal attention in the potting room and the field. So well did these boys do their work, that scarcely a plant failed. Great interest was manifest from the first, and some of the boys came, without being late, from the 1st of March until the 1st of October, even though many of the Saturdays were very rainy, and some of the boys walked from two to three miles. The gardens were ten by thirty feet, running east and west, and the crops were: two rows of corn, one row of potatoes, three rows of beans, one row of celery, one hill of watermelons, one hill of muskmelons, one row of tomatoes, one row of Swiss chard, one row of pansies and verbenas, one row of pinks, and one row of asters, besides rows of beets, radishes, and lettuce, which were constantly planted and replanted during the season, rotating from one to the other.

THE GARDENS

The first class of new boys began on April 28th, and continued until after the exhibit of September 17th. They were in classes of fifteen each from each of the public schools.

These gardens were all ten by twenty-

five feet, running north and south, the rows running east and west. On the east side of the main walk, were observation plots of wheat, oats, rye, barley, buckwheat, and flax, which the boys passed and studied in the different stages of development.

The boys were also taught not only the common name of each weed, but to recognize it by seed and foliage at different stages of development.

THE LESSON

At each lesson the boys go directly into the class-room, where their note-books are given out. These are stamped with a number, which corresponds to the number of the garden, and every boy is known by this number. Very careful instruction is given them, and packages of seed are distributed which contain just enough seed for the row. The boys then go to the tool-room. Here the tools are numbered in sets, consisting of a hoe, a rake, a weeder, a line long enough to go around the entire garden, and an eight-inch stick for measuring. Each set hangs by itself. The backs of the hoe-handles are marked for measuring. From the tool-room, they go to their gardens, and there they are shown, individually, how to do their work. About ninety per cent. of the new boys had never had a hoe or a rake in their hands before, and it was absolutely new work for them and required constant attention on the part of the instructor. As soon as a boy finishes his work and takes care of his south and west walks, and has his garden in satisfactory order, he is required to clean and put away his tools in their proper places, and to make a record in his note book of his work and whatever produce he has to take home.

The tools were used by the various classes in the cultivation of the 178 gardens, but owing to the good care taken of them they were, at the end of the season, in excellent condition.

THE GIRLS

The girls cultivated more flowers and fewer vegetables than the boys, and they seemed to enjoy the work thoroughly. They often came from one to two hours le-

fore the time for the lesson, and would go to their gardens and look at them and pull weeds. From the standpoint of physical development, it certainly has been of great benefit to them. It is an unfortunate fact that girls get too little of the open air and sunshine. Work with a hoe or a rake tends to induce deep breathing, and it brightens their lives to come into close contact with nature.

One girl picked over fifteen hundred verbenas blossoms, six hundred twenty-four pansies, twenty-four quarts of string beans and nine quarts of shell beans, fifty-three heads of lettuce, one hundred ninety-five radishes, fifty-five tomatoes, twenty-six beets, one muskmelon, two hundred fifty-nine German stocks, and three hundred nineteen nasturtiums. The following form was used for the record of the yield of each garden, an example of which is here inserted, to show about the average amount of produce which each pupil obtained.

THE YIELD

SCHOOL GARDEN, CLASS NO. 29

My garden has yielded the following:—

| | |
|----------------------------------|----|
| Beans, shell, quarts | 8 |
| Beans, strings, quarts | 12 |
| Beets, each | 52 |
| Beet greens, quarts | 36 |
| Corn, ears | 48 |
| Melons, musk, each | 3 |
| Melons, water, each | 4 |
| Lettuce, heads | 40 |
| Lettuce, small | 20 |
| Radishes, each | 80 |
| Tomatoes, each | 20 |

FLOWERS

| | |
|--------------------|------------|
| Asters | |
| Pinks | 25 |
| Pansies | 16 bunches |
| Verbenas | 16 bunches |

PRACTICAL RESULTS

The advanced boys' gardens yielded more, and in many cases the amount was surprising. But it is not what they have raised that is of the greatest value to them. The training of the eye and the brain, the training of the head, the heart, and the hand, has a value that cannot be overestimated. It has given many boys something of interest, when, otherwise, they

would be much less profitably employed. Many of our boys have spaded up their back yards, and have had little beds of flowers and vegetables at home. We cannot tell where the seed thus started will stop bearing fruit.

It is hoped that, another year, we may have school gardens for teachers. Many teachers have signified their intention of joining such a course, and there has been some inquiry from outside. The subject of school gardens is being considered all over the United States, in every state and territory of the Union. As chairman of the School Garden Session at Boston, of the American Park and Outdoor Art Association, according to a motion passed, I have made appointments in every state and territory of the Union, of a person to arrange for symposia in teachers' meetings on the subject of school gardens. The replies of nearly all the superintendents of public instruction, throughout the country, indicate that there is a lack of knowledge on the part of teachers; and if we are to accomplish work in the line of school gardens, instruction must must be given to the teachers, who can, in turn, give it to their children.—*Report of 1903 Hartford School of Horticulture.*

History of School Gardens

School gardens are mostly modern institutions. No concerted movement for their establishment dates back more than thirty five years. Aside from Germany, where two or three states gave encouragement to the establishment of school gardens, over eighty years ago, Austria and Sweden were leaders in the movement, and were practically contemporaneous in giving official encouragement to it. The Austrian imperial school law of March 14, 1869, prescribed that, "where practicable, a garden and place for agricultural experiments shall be established at every rural school." In Sweden, several months later, a royal circular was published which required school gardens, averaging from seventy to eighty square yards, to be appropriately laid

out. In both countries the movement had rapid growth. In Austria the number of school gardens in 1898 was estimated to be over 18,000, and in some of the Austrian provinces there is not a school without a garden. In Sweden the number of school gardens in 1894 was 4,670.

BELGIUM

In Belgium since 1873, a law has been in force requiring that each school have a garden of at least thirty-nine and a half square rods, to be used in connection with instruction in botany, horticulture, and agriculture. In Switzerland an active campaign for the establishment of school gardens, was begun in 1881 by the Swiss Agricultural Society, and about 1885 the federal government began to subsidize school gardens and to offer prizes for plans and essays on the subject. School gardens are maintained in connection with normal schools, and in that way the teachers receive special training which enables them to make the best use of these important institutions. In Belgium a remarkable impetus was given to vegetable gardening, a matter of great importance in that densely populated country. In Switzerland, according to a recent consular report, one can see flowers, vegetables, fruit trees, or shrubbery, planted "on every foot of ground—on the front, sides, and rear of houses."

FRANCE

In 1880, the French ministry of education decreed that such instruction should be given in the normal schools as would enable their graduates to "carry to the elementary schools an exact knowledge of the soil, the means of improving it, the methods of cultivation, the management of a farm, of a garden, etc." There are one hundred such normal schools, many of the graduates of which go to agricultural colleges for the more thorough training in agriculture and horticulture, which will enable them to direct intelligently the school garden work in the elementary schools. Since 1887 no plan of a school building in the country, to which the state contributed

support, has been accepted unless a garden was attached to it. As a result, there are now, in France, over twenty eight thousand primary or elementary schools with gardens attached.

GERMANY

The German government has taken no official action regarding the establishment of school gardens, preferring rather to allow the different states to take the initiative. But there are a great many school gardens in the empire, among them some of the best we have in the world, including a number of large gardens which combine fruit raising, the growing of flowers, and the raising of vegetables in individual plats by the different pupils. It is not an uncommon thing in German schools to find the master in the garden giving instruction to the boys, while his wife is in the house teaching the girls to cook and sew.

RUSSIA

Russia has made considerable progress toward the introduction of school gardens. The movement began in the '70's, but did not advance very rapidly until encouraged by the ministry of agriculture and imperial domains in 1887. At that time the ministry began distributing plants and seeds, sending out expert gardeners to instruct teachers, and to organize and direct garden operations, organizing courses of study in certain branches of agricultural science, and distributing to some of the more energetic teachers implements, seed, and manuals, and other books on gardening. More recently the Czar has expressed his approval of the movement, and the ministry of public instruction has co-operated with the ministry of agriculture and imperial domains in promoting the work. In 1897, Russia had nearly eight thousand school gardens, many of which contained also colonies of bees and silk-worm hatcheries. For the purpose of training teachers for this work, short courses have been held during the spring and summer months since 1891.

Of the other countries of Europe, Italy is giving the matter some attention, and in Great Britain there is great activity along these lines.—*Dick J. Crosby, of the U. S. Department of Agriculture, in an address before the Brooklyn Education Association.*

EDITORIAL

The Relation of the American Medical Missionary College to Other Schools

Eight years ago the American Medical Missionary College was established at Battle Creek, Mich. Prior to that time medical students were educated at the University of Michigan, or some similar institution. The preparatory work of many of these medical students was taken in Battle Creek College.

The time came for the removal of Battle Creek College, and it was voted by the General Conference of Seventh-day Adventists to purchase the Battle Creek College buildings for the medical school, that institution to remain in Battle Creek. The Acre Fund, to which many in all parts of this country are now contributing, is the means with which these buildings will be purchased for the medical school.

When Battle Creek College was removed to Berrien Springs, it was impossible for many of the Sanitarium helpers to follow the institution. They were dependent upon the Sanitarium for their support while gaining an education, and the Sanitarium was dependent upon them as nurses and helpers. For it is the policy of that institution to employ our own young people, instead of disinterested help. For these prospective medical students, classes in preparatory subjects have been conducted, under the direction of Prof. E. D. Kirby, for years an instructor in Battle Creek College.

Later, the Battle Creek Sanitarium was burned. This afforded an opportunity to rebuild the institution in some other place. Had this been done, it would have completed the solution of the problem of Battle Creek as an educational center. But it was decided by men of influence in the work to rebuild in Battle Creek. This necessitated making provision for the preparatory work of nurses and such Sanitarium helpers as wished to enter the American Medical Missionary College.

The work begun by Professor Kirby and his assistants might have continued in-

definitely, but for certain changes made in the laws of the various states, with reference to the educational qualifications necessary for entering a medical college. Medical colleges are required by law to meet certain standards, both as regards the medical instruction given and as regards the educational qualifications required for entrance upon medical studies. Diplomas from schools which do not recognize these standards, and which do not conform to them strictly, are worthless in most states of the Union. The Board of Trustees of the American Medical Missionary College have repeatedly been compelled to face very serious problems as the result of the passage of new laws, advancing grades, or otherwise changing the standard of the educational qualifications required at the entrance examination. One of the new regulations renders it impossible for the medical faculty to examine students with reference to their entrance qualifications, making it necessary for certificates to be presented by students, from some legally qualified educational body, recognized by the Board of Regents and the state medical examining boards.

With this situation before them, earnest efforts were made to arrange with the Battle Creek High School for the giving of certificates, but it was found impossible to accomplish this, because of legal technicalities. There was no way left to meet the situation but to provide a legal educational body which could be recognized by state authorities. To meet this situation, and for this reason alone, an organization was perfected with power to grant degrees.

Emmanuel Missionary College, Walla Walla College, South Lancaster Academy, Mt. Vernon Academy, and other Christian schools, do not, for various reasons, wish to incorporate as degree-granting institutions. To grant degrees necessitates the offering of long courses, and tempts students to remain in school for years when they should be active workers in the field. Many men have entered school with a firm resolve to prepare for missionary work, who have, in their long years of prepara-

tion, entirely lost that ambition. Training schools cannot afford to thus thwart the object of their existence. Such schools deal with students as individuals, not as classes, and it is their object to give each student those subjects which will best fit him for service.

Degrees are not necessary, except in such instances as have already been referred to, in connection with the medical profession. Consequently it was deemed wise to organize a school in Battle Creek to meet the legal requirements, rather than to force the training schools to incorporate as degree-granting institutions contrary to their policy, or to compel students wanting to enter the medical school to take their preparatory course in a secular institution. This situation was laid before the leaders of our schools. They were asked to present a better plan, but no other was offered.

No more work is now offered in Battle Creek than has been done there ever since Battle Creek College was removed. The legal recognition of that work has not been obtained for the purpose of drawing students into Battle Creek. On the contrary, it was obtained for the purpose of enabling all students who believe in educational reform, and who wish to obtain a thorough, practical foundation before taking their technical training, to get that education in a Christian school outside of Battle Creek. This is recorded in the minutes of the meeting in which the plan of reorganization was formulated, and the following resolution stands as a pledge signed by all who had a part in that meeting:—

“That it is our understanding and intention, in planning for the reorganization of Battle Creek College that shall be conducted in connection with the American Medical Missionary College, that no student shall be admitted, and that degrees shall be granted to no persons, except to those who declare it to be their intention to enter upon some line of recognized medical missionary work, conducted under the general supervision of the International Medical Missionary and Benevolent Asso-

ciation; except in such cases as for particular reasons the Board may think proper to admit persons for special courses, or to make particular exception to this rule. This exception refers only to the granting of opportunity to take special courses and special instruction, and not to the granting of degrees.”

The legal recognition of the work in Battle Creek is a blessing to all schools not wishing to grant degrees, for as the situation now is, students may take all of their preparatory work for the medical course in schools outside of Battle Creek. They may then enter the freshman class of the medical college, and at the end of two years receive the degree which the state demands of medical students, and at the end of another two years may complete the medical course, and receive their medical diploma.

It is inconsistent to suppose that Emmanuel Missionary College, which holds, as one of its fundamental principles, that education should be conducted in the country, is in sympathy with the revival of Battle Creek College as a general educational institution. Every Christian student can see the advantage of gaining an all-round training before entering upon a medical course. Such training can best be given in schools located where mental, physical, and spiritual training are co-ordinated. Christian workers will therefore be glad to avail themselves of the instruction afforded by such schools, using the Battle Creek College to meet the legal requirement for which it was established.

School of Correspondence

There are many who find it impossible to become resident students in an educational institution, who nevertheless desire a preparation for greater usefulness in life. It is this condition which has led to the opening of a school of correspondence for the special training of missionary workers.

Schools of correspondence are numerous. Most of them, however, have it as their object to give instruction in such subjects as will prepare the student to occupy some

position in the world. Concerning the work done by correspondence in these schools, President Harper, of Chicago University, says: "The work done by correspondence is even better than that done in the class-room. Students who come to us after a year of such work are better prepared than those who have taken it with us in the class-room."

If this is the candid opinion of a man connected with an institution which offers by correspondence practically the same courses given in the university itself, it is safe to apply the principle to such subjects as Christian students may wish to take in their own homes. One of the advantages of work taken by correspondence is that each student receives individual attention, for he has the direct supervision of the instructor. He is obliged to do all of the work instead of a small portion only, as is often the case when reciting in a large class.

Work by correspondence is especially adapted to those who sense their own need, and who are willing to put forth a special effort to overcome deficiencies. President Harper says on this subject, "Every teacher knows that the best students are not those who take the study because it is prescribed, nor yet those who take it for the love of it, but those who, whether they like it or not, feel that they need it, and must have it. That is why it often happens that a student who has been out a year in practical life does better work after his return than before he left."

Is there some subject for which you have felt a need, and which you have decided you must have? Is there any subject of which you are more in need than Bible study? Is there anything that will give you more in the same length of time than a thorough course in Bible study? Such a course taken by correspondence will not only increase the student's knowledge in the word of God, but it will strengthen his knowledge of English. It will make him a better speller, a better writer, and a better reader. It will teach him how to study. It will send him to reference books with which he now has but little, if any, ac-

quaintance. It will make him think, and more than all else it will tend so to change his present manner of living that his life will conform more closely to the plan which God had in mind in the creation of man. Briefly, this is what a course in Bible will do for a student.

Those who are interested in work by correspondence are invited to address. The School of Correspondence, Berrien Springs, Michigan. Sample lessons and other interesting information will be sent free after October 1.

How Do You Feel

The vacation is over. The schools are reopening. Happy-hearted children all over the land are ready to return to their books for another season of study. What are you going to do with your children? Do you return them to the secular schools, or have you made provision for them to receive Christian training?

The instruction is clear. It is not possible to compromise in the matter of education without suffering the results. Every child with Christian parents should have Christian training. God has called each one to do a special work in the world. He desires that each child shall be trained for his service. The school is the means which he has chosen to prepare the children for the work. How do you feel, as you see others taking their children from the secular schools, while you remain indifferent to the movement and place your children in these schools? Read the poem on the first page of this issue of the *ADVOCATE*, and stop to reflect.

The Support of Christian Schools

The following is a true story:—

A teacher taught five months in a church school for fifty dollars and her board. She sold tracts, papers, and books. She and the children did a good work, not only in selling literature, but by raising money for foreign missions, etc. Such an interest was created that a minister was sent for.

He came and baptized fifteen people, and organized a small church. Ten who were baptized were members of the school.

The old lady who took the first steps toward having the Christian school, wished to use a portion of her tithe to pay the teacher, but she was told by the minister that the tithe should not be used except to pay those engaged in gospel work. The minister received fifty dollars in cash for his month's work; the teacher fifty dollars for five month's work. Both were given their board by the patrons. He was paid from the tithe; she was paid by donations from the people.

Was that teacher a gospel laborer? What provision has the Lord made for the support of all gospel laborers?

Leaving the Cities

In the August issue of the *ADVOCATE* there appeared an article in which a plan was suggested for helping families now living in the cities, to find homes in the country. One father writes: "The article in the August *ADVOCATE* entitled 'The Solution of the Problem,' has forcibly impressed my mind. It is indeed true that our children should live in the country. Please give me further information." Another says: "I have a family to educate, and the city is not the proper place for children. I wish to move into the country."

The following quotation is from a man living in one of the Western cities: "After reading the August *ADVOCATE*, and the good instruction it contained about leaving the cities, I thought I would write you, for I wish to get into the country. I am thoroughly in harmony with what is said on the subject, and will do all I can to help carry out any such plan. My oldest boy is eight years of age, and I feel that his future work and destiny will be determined by the training of the next four or five years. My first duty is to my children. We have been praying that the Lord would show us how we could get out of the city. Our boy has never attended school, and I want him, if possible, to be within reach of

a Christian school. I lived on a farm until I was twenty years of age, and have had experience as a market gardener. What information can you give me?"

Men feel in their hearts that the time has come to move out of the cities. Where are the Christians now living in the country who will help their brethren from the city onto a few acres of land?

A few acres properly cultivated will yield rich returns, and will well support a family of moderate size. Men owning many acres may become co-laborers with God by proclaiming in a thoughtful, practical way the message to leave the cities.

Further correspondence is invited.

Conceit

President Draper, in his baccalaureate address to the students of the University of Illinois, told them that the schools of today turn out conceited men and women, men and women claiming to be students who are not students, and who are not capable of thinking substance producing thought.

This is because "many of the branches of study that consume the students' time are not essential."

As Mary Alling-Aber, after ten years' experience in normal and high schools, says,—in the introduction to her book, "An Experiment in Education," "From one-half to one-third of the time allotted to a subject had been spent in teaching the student how to use his mind, to use books, specimens, etc.; in other words, how to study." These students gain a "knowledge that puffeth up." Today there is a demand for greater simplicity, for a training that makes practical Christian men and women.

For the accomplishing of this, there is no agent like the Bible. It should be made the basis of all education. When this is done, due attention will be given to manual training and to mental discipline, for these are integral parts of that education which the Word of God offers. The result of such an education is a meek and quiet spirit, and increased ability to do.

ymn of praise. In the ninety-sixth Psalm we are thus exhorted, "Give unto the Lord the glory due unto his name; bring an offering and come into his courts. O worship the Lord in the beauty of holiness."

What will lead us to obey this injunction? An appreciation of the mercies and blessings which we are daily receiving.

How shall we keep these fresh in our minds and in the minds of our children? By often recounting them.

God bade his people anciently to erect memorials (reminders) of his providential dealings with them, that their children might have kindled in their hearts, love and gratitude to their Creator and Redeemer. Why should not every individual and every family bring to the Lord their thank offerings, and thus erect reminders of his mercies?

If we would but open our eyes and look for the evidences of the especial dealings of God in our lives, we would never cease to praise him, and if we praised him more we would have greater reasons to do so. If our children were taught from early childhood to see God in their lives and to bring daily their offerings of prayer and praise, as well as of means, how much more beautiful their lives would be, and how much of the useless worry and care would then be taken from their lives. If we lived such lives during the week, then when Sabbath came and we assembled at the house of God, and together with our children recounted the blessings of the week, and brought the sum of our daily thank offerings, do you think the Sabbath school would be dry and uninteresting?

Would the children have to be urged to attend Sabbath school? As the offering was taken in the class, would it be the gathering of a few pennies and nickles which mean little or nothing to the children, or would it be the gathering together of the streams of benevolence that have been pouring forth during the week?

This is the way to increase our Sabbath school offerings, as well as to increase the interest in our Sabbath schools. Let the

Collections or Offering—Which?

BY LOTTIE FARREL

The money which you and your children take to Sabbath school, is it a collection of the odds and ends of the business transactions of the week, or is it the sum of the thank-offerings which you have daily presented to God? In other words, is the taking of the offering in your Sabbath school a little matter of business which must be attended to, or is it an act of worship?

The taking of the offering should be attended to with as much of the blessing of God as is the offering of prayer or the

Sabbath school be simply the result of the week's experience, both financially and as regards religious experience.

What the Home Department Is

BY MRS. L. FLORA PLUMMER

It is a division of the Sabbath school, bearing the same relation to it as the primary, intermediate, junior, or other department of the school. This department is composed of members who cannot attend the sessions of the Sabbath school, although they are encouraged to do so whenever they have opportunity. By the formation of this department, the isolated, the feeble, the aged, those who are confined at home in attendance upon the sick or by the care of young children, or those who for any reason are unable to attend the school, may become members of the school and share in its blessings. The home department members are provided with the Sabbath school lessons, study them at their homes, keep their individual record, and report once a quarter. Like other departments, the necessary supplies may be provided from the Sabbath school treasury, its members contributing to that fund.

Each Sabbath school should have a home department. The Sabbath school has for its avowed object the study of the word of God. Every person needs, and will always need, the help and blessing to be obtained by the study of the Sabbath school lessons. No other plan affords to parents and children so excellent an opportunity for thorough, systematic study of the Bible. There are those in every community who can not attend the weekly sessions of the Sabbath school. These persons need the instruction and inspiration which are to be gained by Bible study. A great incentive to study in any line is afforded by co-operation. A few will study the Bible by themselves, but many more can be persuaded to do so regularly when assured that they are members of a large company engaged in the same work.

The Sabbath school should go to those who can not come to it. Each Sabbath school should at once take steps to estab-

missionary, and fathers also, by their daily walk have much to do with the shaping of the future of their children. We learn this not only from the lives of such Biblical characters as Moses, Christ, and Timothy, but from the lives of men who have followed in their footsteps.

John Coleridge Patterson, missionary to the islands of the South Seas, is thus described: "His was one of the purest, saintliest, and most heroic of characters, conspicuous for truth and love. Absolutely genuine, he had also a feminine gentleness. Some characters are a tonic and a stimulant; to enter within their circle is to breathe a bracing atmosphere, due not so

much to mental gifts, as to many attributes and the manifest Christ-life. Such was John Coleridge Patterson."

In the following language we are told how he was educated: "These traits may be traced to his parents, as a heritage: his father was conspicuous for sterling integrity; popular, but not at the expense of principle; the love of truth permeating his being as veins of metal do the rock. His son always felt that whatever was best in him was largely due to his father's sturdy backbone of principle, supplemented and complemented by his mother's gentleness, which was not, however, at the expense of firmness. She exacted implicit and unhesitating obedience, but her authority was steeped in love. Her boy needed such training, for he had a tendency to passionate anger, and a natural indolence, both of which he had need to overcome."

It was the man who had been thus trained when a child who gave his life for the cause of Christ in the Cannibal Islands.

THE LESSON

Intermediate Department

Lesson I. October 3, 1903

The Ark Taken by the Philistines

All our former lessons on the history of the Israelites have shown us that as long as they were true to God they were invincible. When they were defeated, it was always because they had turned away from the Lord. If God had continued to fight for them and to exalt them in their sins, they would have grown worse and worse, and their influence on other nations would have been for evil instead of good. So God used their enemies to correct them, that they might turn again to him.

Outward Forms Cannot Save.—"The law of God contained in the ark was also a symbol of his presence; but they had cast contempt upon the commandments, had despised their requirements, and had grieved the Spirit of the Lord from among them. When the people obeyed the holy precepts, the Lord was with them to work for them

by his infinite power; but when they looked upon the ark, and did not associate it with God, nor honor his revealed will by obedience to his law, it could avail them little more than a common box. They looked to the ark as the idolatrous nations looked to their gods, as if it possessed in itself the elements of power and salvation. They transgressed the law it contained: for their very worship of the ark led to formalism, hypocrisy, and idolatry. Their sin had separated them from God, and he could not give them the victory until they had repented of and forsaken their iniquity." "Patriarchs and Prophets." p. 574.

No outward form is of any value in itself, but only as it is the expression of what is within the heart. Our connection with God's people, and our outward keeping of his Sabbath, will not do us any good unless his love is in our hearts, the spring of all our actions.

God Put to Shame.—Call attention to the words of the Philistines, showing their knowledge of God's mighty works for Israel, and the fear that this inspired. Then note the result when they overcame Israel, and took, as they thought, their God captive. In connection with this read Romans 12, 23, 24, and Ezekiel 36:20: "And when they entered unto the heathen, whither they went, they profaned my holy name when they said to them, These are the people of the Lord." Show how God's reputation suffered through the sins of his people. His name was blasphemed among the heathen: so the Israelites were guilty of breaking the third commandment, "Thou shalt not take the name of the Lord thy God in vain." Show what a solemn thing it is to take the name of the Lord upon us, and what a fearful thing if we continue in sin while we bear that holy name. Yet the name of God has all power to save us from sin.

The Meaning of Trials.—God let the ark be taken from the Israelites, to show them that they had lost that which the ark represented. They had disregarded the truth of God, which was their glory; yet they did not mourn, so long as they retained the

outward form. But when the ark was taken, there was great lamentation, and they were led to search their hearts for the cause of their calamities. In all our trials, God is working to purify us, and draw us nearer to him.

The Glory Departed.—Read John 1:14: "The Word was made flesh, and dwelt among us, and we beheld his glory, . . . full of grace and truth." The law which the ark contained was to teach Israel the grace and truth which the Spirit of God would put into their hearts. The Word—the law of God—made flesh in them, would have made them glorious in the eyes of all the nations. But because they had forsaken him, God let the ark be taken, to show them that the glory had departed from Israel. There is no real glory but that which comes from God. When he dwells in our hearts by faith, his glory will be seen upon us, even as the Shekinah was seen above the ark that contained his holy law. Jeremiah 2:11 will be found suggestive in this connection.

Lesson II. October 10, 1903

The Return of the Ark

God must be Supreme.—The one who worships the Creator of the heavens and the earth, knows that there is but one God, of whom are all things. But the heathen who worships idols has "gods many, and lords many." Read 1 Cor. 8:4-6. Yet each nation has one god that is looked upon as its special patron and protector. Dagon, the fish-god, was the god of the Philistines. When they took the ark from Israel, they thought they had captured the God of Israel, and that the power which had done such great things for the Israelites would now be exercised for them. Since Dagon had given him into their hands, they concluded that Dagon was greater than Jehovah, and they put the ark in the temple of Dagon. Before God brought any trouble upon the Philistines, he gave them an opportunity to see that he is the one true God, and that "an idol is nothing in the world." When Dagon was dissected before their eyes, they

saw that that which they vainly worshipped was nothing "but a little fish." Now was their opportunity to turn to God from idols. But even when they saw what Dagon was, and that he was cast down by the power of Jehovah, they still clung to him. God showed them that they could not serve him and Dagon; and they chose Dagon.

The Philistines Plagued.—Then the plagues came upon them. "The Lord often employs his bitterest enemies to punish the unfaithfulness of his professed people." "He had used the Philistines to punish Israel, and he employed the ark to punish the Philistines." Wherever the ark went, the people were smitten.

"Fearing longer to retain the ark among the homes of men, the people next placed it in the open field. There followed a plague of mice, which infested the land, destroying the products of the soil, both in the store-house and in the field. Utter destruction, by disease or famine, now threatened the nation."—"Patriarchs and Prophets," p. 576.

The Trespass Offering.—It was, and still is, the custom among some heathen peoples to make an image in gold or silver of that which caused a plague, in order to remove it. That is why the trespass offering of the Philistines took the form it did,—five golden mice and five golden emerods. The Philistines did not repent of their sins, but they were anxious to get rid of the plagues. Some of the Philistines did not want to return the ark, because it was humiliating for them to be obliged to submit to the God of Israel. But their wisest men had learned something from the fate of the Egyptians. They knew that keeping the ark would only bring them greater trouble. They reasoned that if Pharaoh, the head of the great Egyptian nation, had been willing to let the Israelites go after God had plagued their land, they also could do it without shame.

Irreverence Punished.—While the Israelites rejoiced at the return of the ark as a harbinger of good, they had no true sense of its sacredness. Instead of preparing a suitable place for its reception, they per-

mitted it to remain in the harvest-field. As they continued to gaze upon the sacred chest, and to talk of the wonderful manner in which it had been restored, they began to conjecture wherein lay its peculiar power. At last, overcome by curiosity, they removed the coverings, and ventured to open it. All Israel had been taught to regard the ark with awe and reverence. When required to move it from place to place, the Levites were not so much as to look upon it. Only once a year was the high priest permitted to behold the ark of God. Even the heathen Philistines had not dared to remove its coverings. Angels of heaven, unseen, attended it in all its journeyings. The irreverent daring of the people of Beth-shemesh was speedily punished. Many were smitten with sudden death."

There is a difference of opinion among translators as to the number smitten. Young's rendering is, "He smote among the people seventy men—fifty chief men." How careful we should be in the house of God, and in all things connected with his service.

Lesson III. October 17, 1903

Asking for a King.

Like the Nations.—When the Israelites asked for a king, they thought they were making great advancement, but in reality they were backsliding from God. Backsliding always begins in the heart. The fact that they wanted to be like the nations outwardly, showed that they were already like them in heart. If only they had been true to God, they would have seen, and the nations also would have seen, how much more glorious was the kingdom of Israel than any other kingdom on the face of the earth. But they brought themselves into trouble and bondage by their sins, and then thought that they were afflicted because they had no king. "By departing from God's law the Hebrews had failed to become the people that God designed to make them, and then all the evils that were the result of their own sin and folly they

charged upon the government of God."

God Rejected.—It was God's purpose to keep from the necks of his people the yoke of bondage in which earthly monarchs hold their subjects. But the people were so infatuated, and determined to have their own way, that even when the results were clearly set before them, they still cried, "Nay, but we will have a king." In their hearts the evil spirit of rejection of God was working, that finally led their children to cry when Pilate set their true King before them, "Crucify Him! We have no king but Cæsar."

The pain in the heart of Samuel at what seemed to him their rejection of him, was only a dim reflection of the pain at the heart of God, whom they had really rejected. They did not appreciate what he had done for them, but thought they would have been better off with a man at their head. His tender pleading is shown in Hosea 13: 10. "Oh Israel, thou hast destroyed thyself, but in me is thine help. I will be thy King: where is any other that may save thee in all thy cities?" It was not for any glory to himself, for the children of Israel were a constant disgrace to him; but because he knew that none other could save them, that God wanted to be their King and Deliverer. He "delighteth in mercy." Nothing can please him more than for us to trust him for all things, and give him a chance to show himself strong in our behalf; nothing can grieve him more than for us to turn away from him to those that cannot save, and give him no opportunity to help us.

Choosing our own Way.—God does not compel us to do the thing he knows is best for us. If he did, we should still be dissatisfied, and should never learn the folly of choosing our own way. When the Israelites would not heed his warning, he let them have a king, though he knew it was not best for them. To those who turn from him to trust in the arm of flesh, he says, "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God." Jer. 2:19.

Lesson IV. October 24, 1903

The Choosing of Saul

God's Guiding Hand.—In this lesson we have a striking instance of how all our steps are ordered by the Lord, even when we are not thinking of him. The little events of our daily lives are all a part of his great plan. It was necessary, in order to accomplish his purpose, that Samuel and Saul should meet at a certain time; and he used some straying asses to bring Saul to the house of Samuel at the very moment the prophet was waiting for him. We cannot, with our short sight, judge of things and determine what is great and what is insignificant. The smallest seeming happenings may be the hinges upon which the greatest events will turn, as with Saul, who went out to seek his father's asses, and found a kingdom. But we may rest in confidence, knowing that all our goings are ordered by God. Then we shall not murmur nor become impatient when things seem to go wrong, but wait for his plan to unfold.

"Leave to his sovereign sway
To choose and to command;
So shalt thou, wondering, own his way;
How wise, how strong his hand!"

The Outward Appearance.—In Saul, God gave Israelites a man after their own heart. Their reason for desiring a king was that they wanted to impress the nations with the glory and pomp of an earthly monarch and court. Saul was very tall and handsome, a man of fine and impressive appearance. This was just what the people wanted. It is indicated in Samuel's words to Saul when he first met him: "On whom is all the desire of Israel? Is it not on thee?" The outward appearance goes a long way in determining our standard among men. But it does not come into account in God's estimate of us. "He taketh not pleasure in the legs of a man,"—that is, he does not judge of men by their size. "The Lord taketh pleasure in them that fear him, in those that hope in his mercy."

God's Faithfulness.—God always does for every one the very best that he will let him do. Although the people had rejected him,

and had gotten a king after their own heart, yet God did for Samuel everything that it was possible to do to make him a wise ruler. He anointed him with the Holy Spirit, which would, if he allowed, guide him in all the affairs of the kingdom; and thus God himself would, after all, still be the real ruler of Israel. He gave Saul a new heart, and thus turned him into another man, a man after his own heart. Even when we will not let God carry out his plans for our good, he does not forsake us, but stays with us and does the best that he can for us.

Lesson V. October 31, 1903

Saul Rejected as King

Saul had become proud of heart, and was constantly losing his hold upon the Lord.

Command of the Lord.—The Lord had sent a direct command to him in regard to the Amalekites. He was utterly to destroy all that they had. "The Amalekites had been the first to make war upon Israel in the wilderness, and for this sin, together with their defiance of God and their debasing idolatry, the Lord through Moses had pronounced sentence upon them. By divine direction, the history of their cruelty toward Israel had been recorded, with the command, "Thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it." For four hundred years the execution of this sentence had been deferred. . . Now the time had come for the sentence so long delayed to be executed. . .

"The expedition against the Amalekites was in obedience to the command of God, and for the sole purpose of executing his judgment upon the Amalekites."

Disobedience of Saul Leads the People to Sin.—"The victory over the Amalekites was the most brilliant victory that Saul had ever gained." This rekindled his pride of heart, and led him to save the king alive. His act of disobedience encouraged the people to disobedience also, and they reserved for themselves the finest flocks, herds, and beasts of burden.

Excuse for Sin.—To defend themselves in this act of disobedience. Saul and the people claimed that these cattle had been saved for sacrifices to the Lord. But even in this their selfishness was manifested, as they would thus be able to save their own cattle.

"To Obey is better than Sacrifice"—God is not pleased with partial obedience. "In deciding upon any course of action, we are not to ask whether we can see that harm will result from it, but whether it is in keeping with the will of God. 'There is a way which seemeth right unto a man; but the ends thereof are the ways of death.'"

Primary Department

Lesson 1. October 3, 1903

The Ark taken by the Philistines

SPECIAL POINTS

Danger of neglecting to seek God.
Opportunities lost.
Lack of reverence displeases God.
Defeat the result of disobedience.
That which was a blessing may become a curse.

SUGGESTIONS

The practical lessons that may be taught the little ones are many in this study. A few may be suggestive. The importance of seeking God in every detail in life may be impressed from this experience of Israel. Had they sought the Lord, this disaster might have been averted.

When the Philistines knew that the ark had been brought into the camp, they were alarmed. They recognized that a power greater than human had wrought for Israel in the past, and they were in danger. Had Israel been true to the Lord, instead of defeat, the Philistines would have had another opportunity to see the power of God manifested. Even the children may learn to look for opportunities to turn the minds of their little friends to Jesus.

To Israel the presence of the ark meant blessing, prosperity, success, yea, the presence of the Lord. To the Philistines it meant defeat, calamity, and plague. But had they turned to worship the true God, the presence of the ark would have brought blessing into their midst. When Jesus comes, the brightness of his glory, which will be hailed as deliverance

by his waiting ones, will consume the wicked. Impress the idea of being on the Lord's side all the time.

BLACKBOARD EXERCISE

An interesting blackboard exercise might be conducted by allowing the children to mention some of the things that brought defeat to the Children of Israel, and opposite that, note that the same things will bring defeat to them. Below this write, "Obedience brings blessing."

Lesson II. October 10, 1903

The Return of the Ark

SPECIAL POINTS

The ark among the Philistines.
God's care for the ark.
Disobedience again punished.
Israel returns to the Lord.
The Lord fights their battles.
"Hitherto hath the Lord helped us."

SUGGESTIONS

The presence of the ark among the Philistines gave them an opportunity to know the true God. The fact that they accounted for the plagues by its presence shows that they recognized a greater God than those they worshiped.

Do not fail to draw a lesson from the manner in which the ark was carried back to Israel, showing God's care for it. The cows naturally would have gone to their calves, had not the Spirit of God directed them.

The disobedience in touching the ark, and its punishment, shows that God will accept nothing short of obedience to every part of His command.

The victory over the Philistines may be used to show how willing God is to bless when we return to him and do not trust in our own strength.

In all our lives whatever our course, it is only the love of God that keeps us alive. "Hitherto hath the Lord helped." Hence the importance of making him first in everything.

Lesson III. October 17, 1903

Israel Asks for a King

SPECIAL POINTS

A king is demanded.
Rejecting God.
A desire to be like the nations round about them.
Samuel talks the matter over with the Lord.

SUGGESTIONS

In asking for a king, Israel rejected God, for he had been their ruler. Samuel was grieved, and thought that they were rejecting him; but the Lord told him that they were rejecting their Heavenly King. He let them have their own way, that they might learn the lesson, which they probably would not have learned in any other way. Samuel *did* not argue with them, but talked the matter over with the Lord

The desire to be like the nations round about them was dangerous. We shall learn later what evils it brought upon Israel. Even little children are tempted to do certain things, because their schoolmates do them, and they think it will make them think more of them. Impress the lesson that the favor of God is more to be desired than that of any human being. Let them name some of the temptations to be like their playmates, and turn their attention to the greater blessing of being like the Lord.

BLACKBOARD EXERCISE

ISRAEL

| | |
|--|---|
| God their King. | They desire a king. |
| He speaks to them through his prophet. | They will be like the nations round about them. |
| He fights their battles for them. | They must fight their own battles. |
| | They reject God. |

VICTORY

DEFEAT.

Lesson IV. October 24, 1903

Saul Chosen to be King

SPECIAL POINTS

The kind of man God chooses.

God sends Saul to Samuel.

A changed heart

Saul does not force the people to accept him as king, but awaits God's time.

SUGGESTIONS

When Israel would have a king, then the Lord sought out for them "a choice young man; there was not among the children of Israel a goodlier person than he." Even when we will have our own way, God does the very best thing he can for us, that we may learn the lessons he would teach us.

Saul had met with a misfortune. The animals had strayed away, and he went in search of them; but in this very circumstance God meant to bring him to Samuel. Sometimes that which appears to be our greatest misfortune proves our greatest blessing. The lesson

from that wonderful text, Romans 8:28, can be taught from this experience.

God did not give Saul another heart without his consent. That is one thing he does not do for us. We have the privilege of choosing. As Saul had been given a great work to do, and saw his need of the Lord, so each little child has a great work to do. He, like Saul is to represent the heavenly Ruler to the people of earth; and he cannot do it without that new heart, which is freely offered to us.

BLACKBOARD EXERCISE

Two hearts might be drawn upon the board. In one write the evils that were no doubt in Saul's heart before the change; in the other his changed condition. Let the little ones suggest these things.

Lesson V. October 31, 1903

Saul Rejected as King

SPECIAL POINTS

Humbleness of heart.

Changed condition.

Disobeys the Lord.

To obey is better than sacrifice.

Lays the blame on others.

Is rejected from being king.

SUGGESTIONS

When Saul was anointed king, and a few of the people refused to recognize him as such, he did not force himself upon them, but returned to care for the cattle in his father's field. When the Lord needed him to deliver Israel, he went out under the guidance of the Spirit; and after the victory all the people were ready to proclaim him king.

Saul neglected the Lord, became wise in his own eyes, and then disobeyed a direct command. He added to his guilt by blaming the people. His repentance, which was for his own benefit, and not in sincerity (he desired still to be king), was not accepted. The same Saul whose goodness and humbleness brought him to the throne, is now rejected because of his disobedience.

No amount of gifts will atone for disobedience to parents or to God. Impress the thought that the Lord is particular, and expects of us obedience to his word.

BLACKBOARD EXERCISE

SAUL

| | |
|--|--|
| Little in his own sight. | Wise in his own eyes. |
| Anointed king over Israel by the Lord. | Rejected from being king over Israel by the Lord |

"Let him that thinketh he standeth take heed lest he fall."

"To obey is better than sacrifice."

Adapting Primary Lessons to Kindergarten Department

Lesson I. October 3, 1903

The Ark Taken by the Philistines

When Samuel grew to be a man, he was still ready to hear God's word, and to tell the people what to do. He had a willing heart and a listening ear. The people all loved and trusted him. They knew by his life that God was with him; so when they were in trouble, they went to Samuel for help.

God is willing, and waiting to be with each of us, so that we may be a blessing to those who are in trouble.

Impress the lesson that even little children may be a comfort and blessing to those who are in trouble

Samuel had learned that it is always best to talk with God about what he was going to do; but the Israelites did not always do this. They were like what we are sometimes. They thought they knew best. One time when they were in trouble with the Philistines, they decided to send to Shiloh and get the sacred ark of God. They thought this ark would help them. The wicked people thought their idols would help them. So who were the Israelites like? They did not go to God for help in time of danger, but they trusted in something they could see. It is by faith that we please God.

The Lord could not bless them when they did not trust in him, so they were overcome by their enemies. The Philistines took the ark, and put it with their idols in their temple.

One of their gods was called Dagon. They set the ark before this god, and when they went into the temple the next day, Dagon had fallen to the floor before the ark. They set him up in his place, but the next morning they found him on the floor again, with his arms and head broken.

The Lord also sent plagues upon the people of that place. Then the men decided to send the ark away; but wherever the ark was sent, they had trouble in that place, till finally they decided to send the ark back to Israel.

It is not best to give the little ones details of these lessons. Give just enough to bring out the lesson to be learned, leaving out all the

dark part which they are not old enough to comprehend.

There is but little that can be illustrated, but the attention may be held while the story is told, by marking the places mentioned, either with pencil and paper, or by blocks. The ark was taken from Shiloh to the place of trouble then to Ashdod, then to Gath.

The important thing is to impress some spiritual truth which the child may carry away. The illustrations many times may help to impress the lesson, or they may hold attention, without which no lesson can be impressed.

Lesson II. October 10, 1903

The Return of the Ark

The Philistines decided that the God of the Israelites was punishing them because they had the ark with them, so they were anxious to send it home.

In telling the story of its return try to bring out the fact that it was God who led those cows. They went contrary to nature, and it was the same power as was manifested all the way of the Israelites' journey from Egypt. God had constantly shown his power in their behalf. He is the same today, and will show himself strong in behalf of those whose ways are pleasing to him

Mark all the journey of the ark on paper, showing the fields of wheat. Tell something of the manner of rearing wheat in those days.

Many curious people lost their lives because they forgot that God was particular. He had told them that no one was to look into that ark, but they wanted to see. This teaches us that we should not be led to disobey by our anxiety to see. Sometimes we are tempted to go where we have been told not to go, simply because there is something there that we want to see.

The Israelites were very happy to have the ark with them once more, but many of them had forgotten the true God, and were worshipping idols.

When they came to Samuel, he told them that if they would put away their idols and worship only God, he would be with them and help them in their troubles.

At this time they had a great meeting at Mizpah. (Sketch place, and make marks for multitude gathered.) They confessed their sins, and turned to God.

While they were at this meeting, the Philistines came to make trouble for them. The people trusted in God, and asked Samuel to

pray for them. The Lord heard his prayer, and delivered the Israelites from their enemies. Samuel took a stone, and set it up to mark that place. (Sketch stone.) Do you remember who it was that set up a stone to mark a place once before?

Lesson III. October 17, 1903

Israel Asks for a King

The people had learned to love and trust their judge, for he was always kind to them. He went from place to place, telling the people what to do, and helping those in trouble. They called Samuel "the man of God." But after many years of hard work, he became too old to do as he had done, and he had his sons to help him. But his sons were not like him. They were not true and honest, so the people could not trust them.

Then the people came to Samuel, and wanted him to give them a king to rule over them, as other people had. Samuel tried to help the people to see that God was their king, and that it would not be best for them to have a king. But they would not listen to Samuel's advice. Then he told them that he would pray to God about it.

It made Samuel feel very sad to think that his people would rather have a man to rule over them than the true God who had done so many wonderful things for them.

When Samuel prayed to God, he told him to do as the people wanted him to do, but first to tell them that a king would not always be good to them, and they would not be as happy as they had been; but the people would have their own way.

Build Ramah, and make a special house for Samuel's home. If paper and pencil are used, make marks for people, who came to ask for a king.

Impress the thought that if we try to follow the world, and want to be like those about us, we cannot please God.

Lesson IV. October 24, 1903

Saul Chosen to be King.

The Lord heard Samuel's prayer, and told him where to find a king. Samuel went up to a certain city (mark a city with blocks) to offer sacrifice. The Lord told him that there he was to meet a young man whom he should anoint as king.

This young man, whose name was Saul, had gone with a servant to search for some of his father's lost animals. They traveled over that hilly country, but did not find the animals. Finally Saul became afraid that his father would be anxious about him, so he wanted to return home. (Commend this spirit.) The servant thought they had better go to the "man of God," for he could tell them where the animals were.

Now Samuel was looking for Saul, and Saul

was looking for Samuel. As soon as Samuel saw Saul, he knew that he was the one about whom God had told him.

Saul was taken to the feast, and the next morning Samuel took the holy oil (sketch bottle, or show picture of Samuel anointing Saul), and poured it on Saul's head. Then he kissed him, and told him that God had chosen him to lead Israel.

Saul knew that one who was to rule Israel should be a good man, and he longed to be just right. Then God gave him a new heart. God is the same today, and he knows when we long to be true and to do right. He will give us new hearts, and make us a blessing in the world.

Not long after, Samuel called the people to Mizpeh (mark city, or show picture of Saul made king), and there Saul was chosen king.

Try to help the little ones to see that God plans and guides our lives, if we will only let him. It did not just happen that Saul and Samuel met at that place; God had planned it.

At another meeting Samuel tried to teach the people that if they would be happy, they must serve and obey God.

It is the same with us. If we want to be happy, we must be true to God, and always obey him.

Lesson V. October 31, 1903

Saul Rejected as King

For a long time Saul tried to obey God, and the Lord blessed him and helped him when in trouble with his enemies.

But by and by Saul began to think he could do great things; and when Samuel told him to go and do something that the Lord had said he should do, he went, but he did not do it as the Lord had said. Then he tried to make excuses, and said that the people wanted him to do as he did. You see, he tried to blame some one else. This was not right. When we do wrong, it is best to own it.

After this the Lord said that soon he would choose another king, for Saul did not obey him. The Lord has a work for each of us, but if we do not obey him, he will give our work to some one else.

When Samuel told Saul that God had chosen another king, then he said, "I have sinned." But he was not sorry because he had done wrong; he was sorry because he was going to lose the kingdom.

Cut out two hearts from white paper. Color one dark, to show how Saul's heart was after he began to trust in himself and ceased to obey God; the white one to represent the heart as it was when God gave him a new heart.

Tell how Samuel came to see Saul and tried to help him to be true to God. One time he prayed all night, because he was so troubled about Saul.

Do not give details of Saul's course of action. It is enough to tell that he became changed, and that God could not then bless him.

Teach that it is better to be humble, and trust in God, as did Samuel.

WITH THE TEACHERS

The Spiritual Basis of Language

Spin Cheerfully

BY A. W. SPAULDING

Spin cheerfully,
Not tearfully.

Though wearily you plod;
Spin carefully,
Spin prayerfully,
But leave the thread with God.

The shuttles of his purpose move
To carry out his own design;
Seek not too soon, to disapprove
His work, nor yet assign
Dark motives, when, with silent dread,
You view each somber fold;
For lo! within each darker thread
There twines a thread of gold.

Spin cheerfully,
Not tearfully,

He knows the way you plod;
Spin carefully,
Spin prayerfully,
But leave the thread with God.

—Emma L. Runck.

The Optimist

There was once a man who smiled
Because the day was bright,
Because he slept at night,
Because God gave him sight
To gaze upon his child;
Because his little one
Could leap and laugh and run,
Because the distant sun
Smiled on the earth, he smiled.

He smiled because the sky
Was high above his head,
Because the rose was red,
Because the past was dead!
He never wondered why
The Lord had blundered so
That all things have to go
The wrong way here below
The overarching sky.

He toiled, and still was glad
Because the air was free,
Because he loved, and she
That claimed his love and he
Shared all the joys they had!
Because the grasses grew,
Because the sweet winds blew,
Because that he could hew
And hammer, he was glad.

Because he lived he smiled,
And did not look ahead
With bitterness or dread,
But nightly sought his bed
As calmly as a child.
And people called him mad
For being always glad
With such things as he had,
And shook their heads and smiled.

—Selected.

Every teacher has recognized the difficulty of giving to the student who has no natural aptitude for language, that perception of its interrelations and its beauties which would enable him to use it correctly and effectively. But it has been the common belief that the only remedy for the uncouth mind was to corset the shapeless mass, and stay it there with the tight strings of rules of syntax and rhetoric. Perhaps sometime the flaccid muscles would come, through long habit, to retain the proper shape, and present a fair counterfeit of the elegant masterpiece they ought in the beginning to have formed.

But who has ever noticed the direct relation between the social behavior of the child and his habits of speech? It need but be called to mind to be recognized as an axiom that the boy who storms the parental castle every time he enters, slams the door, and clatters a noisy jig on the bare floor, is the same boy who makes his statements emphatic by the use of the double negative, and finds pleasure in the breezy disagreement of subject with its verb. The most persistent work of correction in speech which I ever attempted, was with a girl who chewed gum, and drummed with her fingers on the table during conversation.

This same young lady taught me far more than I taught her. The year went by, and the many quiet corrections and suggestions, in a determined effort to effect a reformation, seemed to have had little effect; the royal English was still, on her tongue, disgracefully mutilated. Then there came a time when we entered upon a new contest, in the endeavor to turn her mind from light literature to more solid and beneficial reading. This led her to a serious moral struggle, and into an experience which meant her personal salvation. Her manner gradually changed. Where it had before been flippant, or distressingly embarrassed, it became more earnest and purposeful. A period of spasmodic depression and recovery, led gradually into a more set-

tled and hopeful state of mind. The woman of today would not be recognized by her demeanor, as the girl of two years ago.

But while the change of character has been of the more absorbing interest, the effect of this experience upon her speech has been instructive. Very seldom does one now hear from her lips a misuse of the language; her utterance, once rapid and high-keyed, has changed to a careful and more distinct delivery; and greater interest has been shown in the study of language, and much more in its use.

The experience has revealed the operation of the highest law of language. I used once to wonder how it could be that the speech of those Galilean fishermen, disfigured in the Hills dialect, and marred by their individual inaccuracies, could become pure and perfect by a three years' companionship with One who, so far as record shows, never corrected a grammatical mistake, nor spoke a word of philological import. The result is no longer a mystery. A quiet spirit, an earnest purpose, will never permit the conscious commission of errors and inaccuracies; and with a perfect model to pattern after, the tongue is taught in form as well as in spirit. And when once, in an evil hour, one of those fishermen cowardly denied his Lord, the lapsing from his high plane of thought, brought with it a return to his old patois, so that his speech once again betrayed him as a Galilean.

Would we have perfect English scholars? Let us not begin to build without a foundation; and in language, as in all else, that perfect foundation is the rock Christ. The structure that will then be reared will be perfect, so far as the pupil is led to see perfection. It will not mean the learning of a law to be forgotten or contemned; it will make the speech to be of words fitly spoken, like apples of gold in pictures of silver; it will cause words to be rightly pronounced and clearly enunciated; it will make the use of slang and every barbarism a moral crime, and the selection of the most expressive language a necessity; it will clear the mind of unworthy thoughts, and bring it to the

plane upon which angels think. Noble thoughts demand noble expression.

Let our pupils clearly understand this essential to the study of language, and let us not promise best results to those who do not take this royal way. Let us ourselves seek, above all other things, the conversion and spiritual development of our pupils, knowing that in this happy event we shall find the conquest, not only of moral, but of mental obstacles.

Gardening in Autumn

BY FLOYD BRALLIAR

Many teachers feel that there is no gardening to be done in the autumn, and so they miss much by not getting their pupils started at the beginning of school. The fact is that the success of the spring work depends largely on the work done now. I shall give something of the work for September and October, and in the next issue consider the work for November.

Every school should grow flowers, and the first work should be the preparation of beds and the planting of bulbs for early spring bloom.

Give the school an interesting lesson on Holland, telling of the millions of tulips, hyacinths, daffodils, etc., grown there and shipped to America. Get some good catalogue of autumn bulbs and create an interest by showing pictures of these flowers. Propose a bed of "Dutch Beauties," and take a collection to purchase the bulbs.

As they are to be educational, get several varieties instead of many of a kind. Buy the mixtures, as they will give variety at small cost. One dollar and twenty-five or thirty-five cents should get fifty single early tulips, fifty crocuses, and fifty Giant Irish daffodils. These will give flowers for at least eight weeks, beginning before the first maples bloom.

Plant half of the crocus bulbs in the sod, simply digging holes about two and one half inches deep and just large enough to hold a bulb. Use care that the bulb shall reach the bottom of the hole and be right side up. Carefully fill in the dirt, packing

it well, and no more attention need be given until the blossoms appear with the first robin's song. They will be ready to die down by the time the lawn needs mowing. Each bulb produces several flowers from one and one half to two inches in diameter, and they grow three or four inches tall. They will live and increase rapidly in any sod.

For the remaining twenty-five make a small bed on the south side of the school house close to the building, where it will get the warm spring sun. Remove the soil to a depth of one foot and fill in with good loose garden loam or leaf mold. An addition of sand well mixed with the soil will be an advantage. Plant the bulbs three inches apart each way, and two and one half to three inches deep. These will be gone before those on the lawn bloom.

In a well exposed place where water will not stand, prepare the tulip bed. Spade and work thoroughly to a depth of twelve or eighteen inches; or, unless the soil is of excellent quality, place the sod in the bottom of the bed and remove the remaining soil, filling in with good garden loam or leaf mold. Ordinary soil may be used if mixed well with sand and well rotted stable droppings. Plant the bulbs five inches apart each way and at a uniform depth of five inches. Mulch the bed heavily in December, and remove when the maples first show bloom.

Get two boxes one foot square and four inches deep, and plant one dozen daffodil bulbs in each, using the same soil as in the beds. Water well and cover in the ground in a warm sunny location, to form roots. If preferred, set in the dark somewhere. Bring one box into the house about January 1, and set in a sunny window, and the other a month later. Each box should produce at least twenty-five flowers that will be a revelation of beauty and fragrance to the neighborhood.

Plant the remainder of the daffodil bulbs much the same as the tulips, setting just a little farther apart and not quite so deep. This is a trumpet daffodil, single, and perhaps the largest of its kind.

From the woods, secure bulbs or roots of Dutchman's Breeches, Jack-in-the-pulpit, anemone, trillium, and bluebells, plant them in boxes or cans of their native soil, and treat in the same way as the boxes of daffodils. They bloom beautifully in the house in January and February. They may also be planted in quantities in the tulip bed, setting them only about two inches deep and they will not injure the tulips in the least.

Arithmetic from the Vineyard

The arithmetic class conducted by Miss Osborn during a portion of the summer school, used the vineyard of Emmanuel Missionary College as the basis for problems which they were preparing for children in various grades. Following are some of the problems taken at random from the notes of various students, which will prove suggestive to teachers who are anxious to make out-door work the basis for real study in the school room. The following problems are not graded. Select the ones adapted to the children in various classes, and test the ability of even the younger ones. Their aptness will probably exceed your expectation.

Start with the thought that the vineyard is seven hundred and forty feet long, and five hundred and sixty feet wide. The rows are ten feet apart, and run across the vineyard. The vines are set eight feet apart.

1. By actual measurement ascertain the number of feet between the rows, the number of feet between the vines, the length of the posts, and the number of staples in each post.

2. How many inches apart are the rows? How many yards? How much less than one rod are they apart?

3. How many rows ten feet apart would there be if the vineyard were one-half as wide as it is?

4. How many vines in each row?

5. How many vines in the vineyard?

6. Ascertain the cost of a grape vine.

7. Find the total cost of the vines in this vineyard.

8. If each vine produces on an average thirty pounds of grapes, what will be the value of all the grapes raised in the vineyard?

9. What tithe should you pay from the proceeds of the vineyard?

10. Should you follow the plan of Israel, and give one-third of the income to the Lord, how many baskets of grapes would you donate to his service? At market price this season, to what would this amount?

11. How many acres would be required to set out thirty thousand grape vines? Would it pay the vineyardist to raise his own vines?

12. How much will these vines cost at \$2.50 per thousand?

13. What is the gain to the nursery if the cost of producing vines is \$1.50 per thousand?

14. How long would this vineyard be if it were in the form of a square?

15. Find the length of the vineyard in rods.

16. Find its length in yards.

17. Find the width in rods.

18. Find the width in yards.

19. How many vines in two rows?

20. How many vines in ten rows?

21. What does it cost to set out a row, at five cents a vine?

22. What does it cost to set out ten rows?

23. What does it cost to set out the whole vineyard?

24. How many square rods does the vineyard contain?

25. If the third year four baskets are filled from each vine, how many baskets may be filled from the whole vineyard?

26. Estimate the income at twenty-five cents a seven-pound basket.

27. If the rows ran lengthwise instead of across the vineyard, how many vines would there be in each row?

28. How many rows?

29. What would be the yield of one row, and what the income, at fifteen cents a basket containing seven pounds?

30. From the following data, compute the cost of setting out a new vineyard of

ten acres:—\$1.50 a day for two weeks, for setting posts. \$15.00 per hundred for posts set fifteen feet apart. Ten cents a pound for tying-twine, allowing five pounds to an acre. Five cents a pound for staples, using two pounds to the acre. Three cents per pound for wire, using a spool of one hundred and forty pounds to three-fourths of an acre. One-half the plants cost \$4.00 per hundred, the remainder two and one-half cents apiece.

Short Hours for the Children

Nothing can be more obvious than that the kind of government proper, and even indispensable, for mature students, is flagrantly unsuitable for young pupils. The older pupils, with a liberal recess, may keep their seats and apply their minds for three consecutive hours; but to make small children sit both dumb and motionless for three consecutive hours, with the exception of a brief recess and two short lessons, is an infraction of every law which the Creator has impressed upon both body and mind.

There is but one motive by which this violence to every instinct of nature can be committed, and that is an overwhelming sense of fear. If the world were offered to these children as a reward for this prolonged silence and inaction, they would spurn it; the deep instinct of self-preservation alone is sufficient for the purpose.

The irreparable injury of making a child sit straight and silent and motionless for three continuous hours, with only two or three brief respites, cannot be conceived. Its effect upon the body is to inflict severe pain, to impair health, to check the free circulation in the system, and to misdirect the action of the vital organs, which leads to deformity.—*Horace Mann*.

In spite of these facts, we know of parents who persist in placing children scarcely out of their cradles in the care of teachers, because they do not wish to be troubled with them in the home. No child should be in the schoolroom before the age of eight

or ten years. Edward Bok, editor of the Ladies' Home Journal, explains why this is true. He says:—

"The most rapid growth in the human brain takes place during the first seven years of a child's life. That is a settled fact. Hence all that is required at this period is simply to direct into the right channels this outpour of natural mental energy, and to nourish the body properly to stand the strain of rapid mental and physical growth."

Another educator whose heart has been touched by the oppression brought to bear upon little children in the schoolroom, says:—

"Parents should be the only teachers of their children until they have reached eight or ten years of age."

"The only schoolroom for children from eight to ten years of age, should be in the open air, amid the opening flowers and nature's beautiful scenery; and their only textbook should be the treasures of nature.

"In order for children and youth to have health, vivacity, and well-developed muscle and brain, they should be much in the open air, and should have well-regulated employment and amusement. Children and youth who are kept at school and confined to books cannot have sound physical constitutions."

Training the Young Missionary

The history of missions furnishes no more beautiful picture of early missionary training than that of Mackay, of Uganda. Both his parents were deeply interested in missions, especially in Africa, where Livingstone was then making his great explorations. The "Proceedings of the Royal Geographical Society" came regularly to the house, and the works of Livingstone, Speke, and Grant were purchased as soon as published. On a map in the study the father traced with his boy the course of the newly discovered rivers, and explained the important part missionaries were taking in the opening up of the great continent.

On the long Sabbath evenings, when the

father was preaching at some distant kirk, the mother taught the boy. The lessons were from the Bible and the catechism, If they had been well learned, the reward was a thrilling missionary story that filled his young heart with missionary zeal. "Would you like me to go to Africa, mother?" he asked on one of these memorable occasions. "Not unless God prepares you for it, my boy," was her reply; "but if the call comes, see that you do not neglect it." Small wonder is it that in after days the boy became, to borrow Stanley's phrase, "the greatest missionary since Livingstone."—*Belle M. Brain.*

The Puritan Idea of Education

One of the noblest features in the great Puritan movement was its zeal for education, elementary education for everybody, and higher education for all who could avail themselves of it.

The Puritan theory of life lay at the bottom of the whole system of popular education in New England. According to that theory it was absolutely essential that every one should be taught from early childhood how to read and understand the Bible. Such instruction as this was assumed to be a sacred duty which the community owed to every child born within its jurisdiction. In ignorance, the Puritans maintained, lay the principal strength of popery in religion as well as of despotism in politics; and so to the best of their lights, they cultivated knowledge with might and main.—*Fiske.*

It was the practice of the Oxford Methodists to give away all they had after providing for their own necessities. Wesley, referring to himself, says, "One of them had thirty pounds a year. He lived on twenty-eight and gave away two. The next year receiving sixty pounds, he still lived on twenty-eight and gave away thirty-two. The third year he received ninety pounds and gave away sixty-two. The fourth year he received one hundred and twenty pounds. Still he lived as before on twenty-eight, and gave to the poor all the rest."—*Bond.*

PROGRESS

REPORT FROM THE SUMMER ASSEMBLY

It was the universal testimony of the teachers assembled at Berrien Springs that the work of the summer term had proved to be the greatest blessing to them, a blessing upon which a money value could not be placed. During the term, classes were conducted in English, physiology, simple treatments, methods in arithmetic, history of education, psychology and methods in the common branches, United States history, kindergarten, agriculture and horticulture, sewing and dressmaking, wood sloyd, hygienic cookery, and household economy.

Teachers are a hungry class of students, and those in attendance during the summer were no exception. They were eager to get all they could to help them for their next year's work. It would be impossible in this brief space to give any adequate idea of the class work which was done. The following brief reports are a mere outline of a small part of it.

Gleanings from the Physiology Class

BY LILLIE CROUSE

David studied physiology and the anatomy of the human body, and with him my heart gives utterance to the words, "I will praise thee, for I am fearfully and wonderfully made." The laws that govern our bodies are the laws that govern the Builder of the universe. The same is He who, on Mt. Sinai, gave to Moses what we call the Ten Commandments. We believe that transgression of these laws is sin. But to live in harmony with any law, we must study that law and obey it. How many of us even think that when we go about with head bowed down, with drooping shoulders, protruding chin, and sunken chest, we are disregarding the law of God by not letting fresh air—the breath of heaven—fill our lungs?

The lung capacity of the average man is about three hundred and twenty-five cubic

inches. That which can be breathed at one respiration is about two hundred and twenty-five cubic inches. Many a man goes on day after day never making any special effort to breath deeply. Consequently some poor little cell in some part of the lungs is left without air. Bacteria lodge there. These bacteria invaders increase and carry on their work of destruction with great rapidity. A few months pass and you say, "Our friend is growing thin; he looks pale." You wonder why.

The red blood cells, the oxygen carriers come to the lungs to receive their needed supply of oxygen. They receive but little, of course, for the supply is short. But they go on their way propelled by that wonderful, seemingly intelligent pump, the heart, giving of their meagre supply to the various tissues of the body. Weeks pass; conditions remain unchanged, and then you say, "Our friend looks worse, he must have tuberculosis; he is slipping away from us."

The various cells of the body have perished for want of oxygen. The man dies. Whom shall we blame,—the Lord? The Lord gave him pure air, and lungs to contain it, and millions of tireless, willing servants, to carry the oxygen to the tissues of the body. He gave him, also, intellect, that our friend might learn how to care for his body. Perhaps, then, you or I lost the opportunity to teach this poor man a few principles which would have saved his life, and so "the wages of sin is death."

Again, how many of us ever think of the many body defenders that God, in his great love and care, has given us. Perhaps the greatest and most important of these is the white blood cells. Their action may well be illustrated by placing a transparent tissue, such as the web of a frog's foot, under the microscope. If anyone receives a wound these minute body-guards may be seen moving rapidly to that part of the blood vessel nearest the injury. They make their way through the wall of the vessel, putting out tiny processes called a foot. Gradually they work their way out, and leave no opening whatever behind

them. Once outside the blood vessels, guided by an unseen, mysterious power, they travel toward the injury, and if any germs are lurking there they immediately attack and swallow them. Many times these white cells, in their intent to destroy these enemies, are themselves overcome. They give up their own life for the benefit of the person.

Is not this a God-given lesson, illustrating the wonderful plan of salvation? How can these cells work in this way? We cannot control them by our finite minds. They can not think. Certainly then it must be that an infinitely higher power is working in and through us to will and to do of His own good pleasure.

We are told that the law of God is written on every tissue of the body. Knowing this, then, should we not be more diligent in the study of physiology and hygiene? In the study of our bodies, God in his great wisdom is teaching us of himself and of his love. Should it not, then, be to us a great pleasure and privilege to know and teach physiology?

Thoughts from the Arithmetic Class

BY CORA M. SHAW

We are living in a time when reforms are called for. The world recognizes a need which earthly wisdom can never satisfy. We are watching a change in education. Educators acknowledge that practical results have not been realized along many lines, and especially along the lines of mathematics. There has been too much theory and too little of that which is useful.

Too often we find young men and women incapable of filling responsible positions, even after completing a high school course. That which does not qualify students for duties in this life, and also for the life to come, may be termed education, but it is not education in the truest sense of the word.

The first object in teaching any branch,—and arithmetic is no exception,—should be to make it a means of salvation to the chil-

dren. If this study as a subject were all it should be, there would be more of the converting power of God in our classes. The Bible should be made a foundation for all our study along this line. By this we mean, not that every problem should be taken from this book, but that by using it as a book of principles, we may develop these truths in our various studies, taking such problems from these lessons as will make them real practical, and of present and future use to the pupil.

"We learn to do by doing." We need not wait until certain years of maturity have arrived in order to have this experience, but from the earliest period of mental activity, the child may have the happy assurance that in his small store-house of knowledge every thought is of practical use to him. Let him make for himself a ruler or yard stick, and by the actual use of this small invention, how soon he acquires the knowledge that his desk is so many feet wide, his pencil so many inches long, and that just so many times the length of his pencil makes the length of his desk. Let him see for himself just how many times his pint measure must be emptied in order to fill the quart measure, and he has something of his very own, because he found it out for himself. And when he studies God's dealings with Israel, how quickly he sees that a perfect and just measure is exacted by Him "how measures the waters in the hollow of his hands."

"Children should be educated to keep their own accounts when very young." There is inspiration for the child in this, when he realizes that he is working along the same line in which he has seen business men work; and what a wonderful dignity is added when he knows that angels are keeping accounts. Out-of-door life should be combined with class work.

Children are lovers of nature. Take them for a visit to the vineyard, to the park, or to the orchard near your school room. Let each child see all there is for him to see. Problems adapted to every grade and covering whatever subject you are studying

may be formed. Actual experience awakens interest. He sees a need of knowledge, and seeing that need finds a desire awakened to acquire.

We adhere too closely to text books. Text books in the hands of a skilful teacher should be merely a collection of suggestions.

NOTE:—"Problems from the Vineyard," which appear on another page, well illustrates the practical work which any thoughtful teacher may carry on with her pupils.—*Ed.*

Class in Domestic Economy

BY MRS. EVA MILLER-HANKINS

Under the competent instruction of Mrs. E. A. Sutherland, a very interesting class in Domestic Economy was conducted at the Summer School.

The work is made practical, and is most admirably adapted to the needs of those who are expecting to act as matrons in educational institutions, or as home-makers anywhere.

The following subjects have received attention thus far:—

General Housekeeping. Care and hygiene of sleeping apartments, disinfectants, house cleaning, laying of tables, arrangement and repairing of furniture, and laundry work.

Care of the body. Bathing, healthful dress, prevention and treatment of disease.

Moral and Christian Principles pertaining to school life and associations.

Canning of Fruits and Vegetables.

Combination of Foods.

Hygienic Cookery.

The instruction in cookery is supplemented by practical demonstrations in Mrs. Sutherland's kitchen, which, with all its utensils, is made free to the use of the class, two hours daily. The time, however, seems much too short for the work to be done, and for the many interesting plans and methods so enthusiastically discussed.

In all the work of the class, the purpose of both instructor and pupils is to study the correct principles of home making and of Christian child-training. As a result,

the young ladies are coming to realize more and more the importance of their work, and the necessity of making it a real science.

Wood Sloyd as a Factor in Education

BY AGNES KELLOGG

Sloyd is a system of manual training which originated in Sweden. It is not confined to wood work, as is often supposed, but includes all work with the hands and with simple tools. Its design is to develop the pupil mentally and physically.

Its aim is therefore not to give special technical training, but general development, and to lay a foundation for future industrial growth.

The work in Sloyd should be of such a character as to admit of the best hygienic condition. It should be regarded, as far as possible, a regular branch of the school work, and at least two hours a week should be given to it. The positions assumed while at work should counteract as far as possible, the ill effects of long hours of sitting in school.

Many people object to instruction in Sloyd. They say, "It takes ten hours to make a spoon; why not buy one?" For exactly the same reason that we do not ask the children to buy copy books filled with writing instead of filling them. It is not the filled copy books that we require in education; neither is it the spoon in Sloyd; both have the same end in view.—the development of the child.

The problem which confronted educators was, how to create a manual training system which would be a true factor in education. It is the duty of the school to train the heart, the mind, and the body harmoniously.

By experiment it was found that the manual work does develop character, intellect, and body, and that it gives such information as is useful after the school period is passed.

Sloyd has for its first object to give an indirect preparation for life, by teaching branches of certain trades, and by imparting a general dexterity to the hand—to

train the hand as the obedient servant of of the brain.

The second object of Sloyd is to develop the mental faculties, and at the same time to impart useful information. Man is born, not only to think, but to do, and he must embody his ideas in form.

Too much stress must not be laid upon the preparatory exercises, as the pupil is apt to lose interest if he does not see a quick result for his labor.

Sloyd as a means of formal instruction instills a love for labor in general; develops self-reliance and independence; forms habits of order, exactness, cleanliness, and neatness, three vital points in character building. It teaches habits of attention, industry, and perseverance; and trains the eye to the sense of form.

In teaching Sloyd all unnecessary assistance on the part of the instructor should be avoided, for children are happier when they can say they have done it all themselves. To help the children overcome all the difficulties which arise, and then allow them to claim the work as their own, encourages them to deceive others, and also to deceive themselves.

Self-reliance and independence must be cultivated.

One of the most difficult tasks is to help the child to utilize what he knows, and to lead him to give visible expression and to make practical application of the knowledge he possesses.

The Sloyd class composed of teachers who were attending the Summer Assembly, spent forty-eight hours in actual work. The principles mentioned above were impressed on their minds, and although the time was limited, each member of the class made a number of very neat models and did considerable drawing. As a result, classes in wood Sloyd will be organized in a number of elementary schools.

Many who did not take the instruction this season are planning to do so next summer.

At the North Dakota campmeeting over three thousand dollars was pledged for an intermediate school. It is the intention to open this school in the fall.

Notes from the Summer School.

D. E. Scoles conducted a class in vocal physiology during the month of July.

Eld. G. C. Tenney visited the College and addressed the summer school students the first of August.

Miss Mary Stewart, instructor in language and music in the Southern Training School, Graysville, Tenn., made her visit to Emmanuel Missionary College during the Summer Assembly, especially beneficial to the students, by conducting class work in vocal music.

At the close of the summer school held at College View, Prof. Floyd Bralliar spent several days with the students of Emmanuel Missionary College. He was accompanied to Berrien Springs by several young ladies from Nebraska, who will return later to take up the educational work in that state.

Dr. Chilion B. Allen, of Dansville, New York, gave a number of interesting talks to the students on the subject of "The Man Wonderful in the House Beautiful." Doctor Allen is especially interested in the growth of the educational idea for which Emmanuel Missionary College has been established.

Eld. J. S. Washburn related the experiences of the General Conference Committee in moving the *Review and Herald* office from Battle Creek to Washington, D. C., and the providential leadings in obtaining the property near the city, on which it is the purpose of the Committee to erect a small sanitarium, an agricultural school, and a printing plant.

Students have been favored by occasional visits of the various educational superintendents, who are looking carefully after their schools, and planning for the opening of the fall work. Calls for teachers continue to come in long after the students of the Summer Assembly have planned their year's work. About one hundred and fifty young people went into the field at the close of the Summer Assembly. Had this number been doubled, there would have been places for all.

PUBLISHERS' PAGE

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Correspondence School.—Write E. A. Sutherland, Berrien Springs, Mich., for information concerning work by correspondence, which begins October 1.

The Report of the Proceedings of the educational convention held at Lincoln, Neb., June, 1903, will interest you. Price 25c, postpaid. For a copy address Frederick Griggs, South Lancaster, Mass.

Bulbs for Fall Planting.—Read the article entitled, "Gardening in Autumn," by Floyd Bralliar, on page 280 of this issue of the Advocate. Then you will want to send for a catalogue entitled, "Choice Bulbs and Plants for Fall Planting." Address, S. G. Harris, Tarrytown, N. Y.

October Advocate.—In the October issue of the Advocate much will be said concerning proper methods of teaching in Christian schools. This is a subject of deep interest to all Christian teachers. The progressive teacher, the one who has entered the work to stay, will be constantly in search of the best methods for presenting all of the subjects which go to form the character of the children. Be prepared to give the October issue a wide circulation. Write for extra copies at an early date.

Helps for Gardeners.—Teachers who have school gardens may gain much valuable information from the *Farmer's Bulletins*, prepared under the direction of Hon. A. C. True, in the office of Experiment Stations, U. S. Department of Agriculture, at Washington, D. C. By addressing Mr. True, the teacher may have his name placed upon the mailing list, and he will receive the monthly list of publications from which to choose. Most of the pamphlets are sent free, and cover a wide range of subjects.

Why Christians Should Maintain Schools for their Children—How often is this question put to you? It would be well for you to answer it by placing in the hands of the inquirer, the twelve page leaflet entitled, "Why Christians Should Maintain Schools for their Children," published by the Advocate Publishing Company, Berrien Springs, Mich. Price 50c per hundred; single copy 2c. If your children are already in a Christian school, your neighbors ought to know why you have taken them from the secular schools. If your children have not the privilege of Christian train-

ing, are not you the one to agitate this question until a Christian school is established? Whatever the circumstances may be, you will find help by using this leaflet.

Fall Announcement.—The fall announcement of Emmanuel Missionary College is of special interest to students. The institution co-ordinates physical, mental, and spiritual education. It prepares missionaries for field work by affording an opportunity for practical training in many lines. On its large farm will be developed plans for making agriculture the A B C of education. Various trades are taught. Students are received as apprentices in printing, in carpentry, in the bakery, in hygienic cookery, and in farming. A copy of this announcement will be sent free by addressing E. A. Sutherland, Berrien Springs, Mich.

Story of Daniel the Prophet.—Elder S. N. Haskell, author of the Story of Daniel the Prophet, has recently issued a revised edition of that valuable work, with an appendix containing over two thousand questions, for the benefit of teachers who use the book as a text in the school room. The marginal references in this book give an extended history of the world in the days of Daniel, and are a great aid to the student of the Bible. The book of Daniel should be studied in every school.

The price of the book is \$1.00. Address, Advocate Pub. Co., 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 October, 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 1902 nearly doubled in number those of any previous year. Studies in eleven subjects are given, among which Christian help work and the 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 for the entire course. This amount is to cover the cost of sending out lessons, correcting the replies, and returning the reports to the pupils. The few text-books required for this work are furnished at actual cost price. We shall organize a class in October, 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.

Correspondence Department, Sanitarium Training School, Battle Creek, Mich.

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The above is from the opening paragraph of the new volume by Mrs. White, entitled, "Education."

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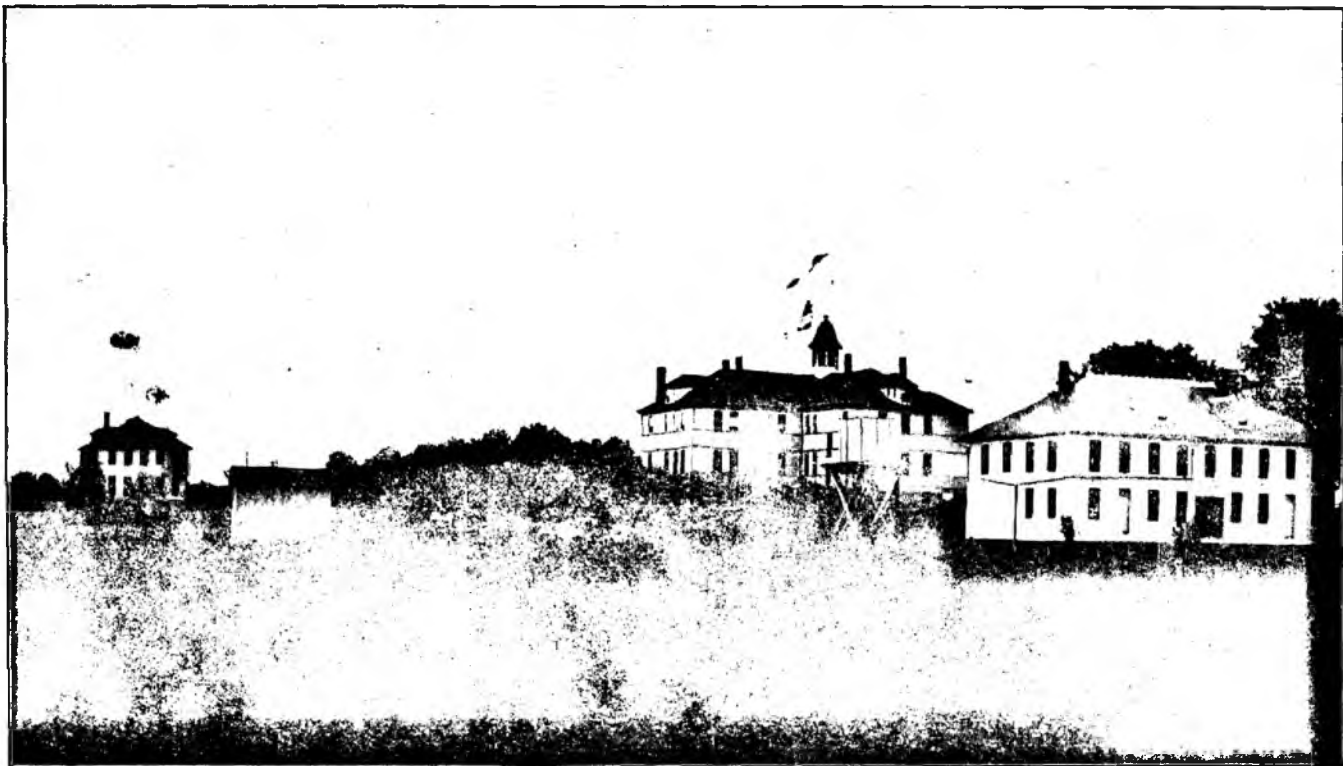
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