

METHODS OF TEACHING



The Advocate of Christian Education

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October, 1903

Vol. V
No. 10



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"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."

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

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

THE ADVOCATE

of CHRISTIAN EDUCATION

VOL. V

BERRIEN SPRINGS, MICH., OCTOBER, 1903

No. 10

A Journal of Christian Education

PUBLISHED MONTHLY BY

The Educational Department of the General Conference

BERRIEN SPRINGS, MICHIGAN

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

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

Beyond Today

If we could see beyond today
As God can see;
If all the clouds should roll away,
The shadows flee,
O'er present griefs we would not fret,
Each sorrow we would soon forget,
For many joys are waiting yet
For you and me.

If we could know beyond today,
As God doth know,
Why dearest treasures pass away
And tears must flow,
And why the darkness leads to light,
Why dreary paths will soon grow bright,
Some day life's wrongs will be made right;
Faith tells us so.

If we could see, if we could know,
We often say!
But God in love a veil doth throw
Across our way;
We cannot see what lies before,
And so we cling to him the more;
He leads us till this life is o'er;
Trust and obey.

—*Christian Work.*

Success in Education

BY MRS. E. G. WHITE

True success in any line is not the result of chance, of accident, or of destiny; it is the out working of God's providence, the reward of faith and discretion, of virtue and persevering labor. In acquiring the wisdom of the Babylonians, Daniel and his

three companions were far more successful than their fellow students, but their learning did not come by chance; they obtained knowledge by the faithful use of their powers, under the guidance of the Holy Spirit.

These youth placed themselves in connection with the Source of all wisdom. They made the knowledge of God the foundation of their education. Other young men had the same advantages, but they did not, like the faithful Hebrew youth, bend all their energies to seek wisdom,—the knowledge of God as revealed in his word and works. They did not unite with these youth in searching the portion of the Old Testament then written, and making God's word their highest instructor.

In faith the Hebrew captives prayed for wisdom, and then lived out their own prayers. To this end they avoided everything that would weaken physical or mental power. At the same time, they improved every opportunity given them to become intelligent in all lines of learning. They sought to acquire knowledge for a purpose,—to honor and glorify God. They realized that in order to stand as representatives of true religion amid the false religions of heathenism, they must have clearness of intellect, and must perfect a Christian character.

These youth determined to secure a well-balanced education. They became skilled in secular as well as religious knowledge; but they studied science without being corrupted. While obtaining a knowledge of the sciences, they were studying, also, the highest science that mortals can study,—the science of salvation. They received light direct from the throne of heaven. The

Lord himself was their educator. The golden links of the chain of heaven connected the finite with the Infinite. Constantly praying, conscientiously studying, keeping themselves in touch with the Unseen, they walked with God, as did Enoch.

The history of Daniel and his companions contains a lesson for us. Inspiration declares that "the fear of the Lord is the beginning of wisdom." Religious principle lies at the foundation of the highest education. If our youth are but balanced by principle, they may with safety improve the mental powers to the very highest extent, and may take all their attainments with them into the future life. There are many who might become mighty men, if, like these faithful Hebrews, they would learn of Christ, the world's greatest Teacher.

We would not prevent the youth from obtaining knowledge in literature, science, and art; but we would impress upon the minds of all the necessity of first obtaining a knowledge of God and of his will, that the influence of his Spirit may direct every advancement in educational lines.

Daniel placed himself in the channel of heavenly light, where he could commune with God in prayer. God co-operates with the human agencies who place themselves in this channel. Increased light is constantly shining from heaven upon those who seek for divine wisdom. Those who do not choose to place themselves in this channel meet with terrible loss. Students who exalt the sciences above the God of science, will be ignorant when they think themselves wise. Young men, young women, if you can not afford time to pray, can not give time for communion with God, for self-examination, and do not appreciate the wisdom that comes from God alone, all your learning will be defective, and your education will prove a hindrance instead of an advantage.

The lesson that the youth of today most need to learn, is the importance of seeking with all the heart to know God, and to obey him implicitly. The science of the salvation of the human soul is the first les-

son of life. Every line of literary or scientific knowledge is to be made secondary to this. To know God, and Jesus Christ whom he has sent, is life eternal.

*Methods in Bible Study

BY DR. WILLIAM G. BALLANTINE

Bible Instructor in International Y. M. C. A. Training School, Springfield, Massachusetts.

I plead for three necessary and indissoluble branches of religious education: first, the Bible; second, the history of Christian life and effort; third, the needs and duties of the hour. To many persons the proposal to divide the time now given to Bible study, and to place some other subjects beside the Bible, will be most unwelcome. It will suggest the suspicion that this is the entering wedge of a movement to supersede the Bible altogether. But nothing could be farther from my mind. Let me illustrate what I mean. No earnest Christian could fail to enjoy teaching the sixth chapter of Galatians. How beautiful are those injunctions: "Let us not be weary in well doing; for in due season we shall reap if we faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of faith." But suppose that the teacher, after impressing this lesson upon his class, should take the next meeting to show them how in the course of history these principles have worked out in saintly lives, and suppose that at the meeting following he should discuss our present opportunities for doing good; would that be neglecting the Bible, or depreciating it? We teach with delight the parable of the good Samaritan. But we have no class to study whether any people are today being beaten, wounded, robbed, and neglected.

When we come to reflect upon the narrow basis of our ordinary religious education, wonder grows that we attain as good results as we do. Take any average young

*Extracts from a lecture given before the Religious Education Association in its first annual convention in Chicago, February, 1903.

man who has grown up in the Sunday school, the Endeavor Society, and the Y. M. C. A.; ask him about the system of poor-relief in the city. He can give no account of it. Ask what hospitals there are, and whether they are adequate, whether up-to-date. He knows nothing. Go on about the social settlements, the boys' clubs, the prisons, whatever concerns the moral and religious welfare of the city. With mortification he confesses that he has been trained in nothing later than the parable of the good Samaritan. It is a shame to us all.

CHRIST TEACHES PRINCIPLES

From Jesus we never get anything but a principle. Nothing is more surprising than the surpassing wisdom with which he abstains from laying down specific rules. In the application of the principles of Jesus, we must put laborious scientific study upon the facts of our own time and place. No man, for example, can learn the wisest method of helping the poor simply by studying the words of Jesus. Obviously the Master never intended that we should.

It may be said that we do now, in reality, all that I am advocating, only we do it in combination. A lesson is taught upon a Scripture passage which presents a general principle; illustrations are drawn from Christian history and biography; practical applications are made to current affairs; and thus the whole field is really covered. There is some truth in this. But let us reflect upon some of the evils of the system. The exercise is called a Bible class. The time is limited. The introduction of the illustrative and practical matter crowds the actual study of the Bible into a very small space. No effort is made to fix the exact limits of the sacred writer's thought. No scientific study is given to the supposed present facts to which the Bible truth is applied. The scholar leaves with a confused idea as to how much was the work of Jesus and how much was the inference of the teacher. Let us have Bible classes in which the effort shall be simply to learn what the Bible contains, without mixing

in any modern questions. Such study of the Bible for three months would revolutionize the opinions of many people. And let us have other classes for the investigation of present facts and the lessons of experience. And then let the Bible principles be applied to the ascertained facts.

HISTORY

Up to this time no general effort has been made to train the young in knowledge of the history of Christian life and effort in past centuries. Christian people have in the past made costly mistakes, they have encountered fiery trials, they have won glorious victories. In the light of that history invaluable lessons of wisdom may be read. But it is all an unexplored continent to most of our young people. There are hundreds of names of confessors, heroes, martyrs, soldiers, preachers, singers,—names that shine like stars in the night of human sin and sorrow. The story of William Tyndale, hunted like a nihilist, and finally burned at the stake, for the crime of giving us our incomparable English Bible; the story of John Howard, traversing Europe to explore the foul and infected prisons, and dying in Russia of camp fever in his devotion to the improvement of prisons and hospitals; the story of Livingstone, covering the continent of Africa in weary marches, and finally dying on his knees in prayer,—these are but instances of the glorious examples that should be burned into the hearts of our young men and women. A suitable educational literature should at once be created—text-books of golden deeds, brief biographies of Christian examples, clear and inspiring accounts of historical crises and movements.

I see in imagination the time when every Young Men's Christian Association, and every Young People's Society, will be a center, not only for the study of the Bible, but for the study of all religious and moral problems. There will be groups of young people studying the problems of the personal Christian life, the problems of the city, the problems of society, the problems of the nation, and the problems of the

world. The moral and religious geography of the world will be considered. The evils, the needs, the signs of hope, the living leaders of each nation, will be known.

In this simple scheme we may find the curriculum of our new departments of religious education. Let us by the study of history, and of present facts, learn the practical ways of justice and kindness.

Secular Schools Cannot Give Religious Instruction

Dr. William T. Harris, United States Commissioner of Education, in an able article written for the *Independent*, says: "We must conclude that the prerogative of religious instruction is in the church, and that it must remain in the church, and that in the nature of things it cannot be farmed out to the secular school without degenerating into mere deism without a living Providence, or else changing the school into a parochial school and destroying the efficiency of secular instruction."

He says further, "The church management must not rest in security on the belief that the time is coming when it may safely rely on an unsectarian instruction in the elementary schools for the spread of true religion."

The Doctor gives, logically, the most convincing pedagogical reasons why religious instruction cannot be given in the secular school. His argument deserves careful attention. He says:—

"The principle of religious instruction is authority; that of secular instruction is demonstration and verification. It is obvious that these two principles should not be brought into the same school, but separated as widely as possible. . . The pupil is taught in mathematics to love demonstration and logical proof, and he is taught in history to verify the sources, and to submit all tradition to probabilities of common experience. . . On themes so elevated as those with which religious faith deals, *the habit of thinking cultivated in secular instruction is out of place. Even the attitude of mind cultivated in secular instruction is unfitted for the approach to religious*

truth. . . Christianity is indeed the religion of the revealed God, but there is no revelation possible to the mind immersed in trivialities and self conceit.

"In view of these differences between religious instruction and secular instruction, and in view of the contrast between the spirit of the school and the spirit of the church, it is clear that the school cannot successfully undertake religious instruction; in fact, experience goes to show that the [secular] school fails to achieve success when intrusted with religious instruction."

With convincing argument the Doctor continues: "Even the bare enumeration of Christian doctrines in language partly secular is sufficient to show the impossibility of their introduction into the curriculum of schools supported by public taxes. Even the doctrine of the existence of God implies a specific conception of him, and the conception of the divine varies from that of the finite deities of animism to the infinite deity of East Indian pantheism and the Holy Bible. It varies from the pantheistic Brahm, whose concept is that of negation of all attributes, to the Jehovah of the Bible, who is self-determined and personal, but elevated entirely above nature. Mere deism is opposed to all of the creeds of Christendom. When we come to teaching a live religion in the [secular] schools, we see that it must take a denominational form, and moreover it must take on the form of authority and address itself to the religious sense and not to the mere intellect."

Suggestions for a Practical Arithmetic

In the August issue of *The World's Work*, appears an article of unusual interest to Christian teachers, entitled, "Farmer Children Need Farmer Studies," by Clarence H. Poe, of Raleigh, North Carolina, editor of *The Progressive Farmer*. As a part of the subject, appear these words, "The mistake of country schools in using a city system."

The article opens with this declaration, "Our educational system has been made by city people for city people, and the country

school finds it second-hand, ill fitting, and unattractive."

This statement is striking, in view of the fact that our attention is today so frequently called to the importance of country life. Here is a writer who recognizes the fact that our text books and our educational system have been constructed by city people and are adapted to city people. The movement toward the country necessitates a change, not only in the location of the school, but in text-books and methods.

Mr. Poe continues: "The school has not taken hold on farm life. Plants, soils, animals, insects, flowers, the weather, the forests, and the sky—from all these things it has stood apart, while it has babbled of subjects unfamiliar and uninteresting to the country-bred child."

Mr. Poe then quotes from Doctor John Graham Brooks, of Cambridge, Massachusetts, who has said:

"Look with me into an average Massachusetts schoolhouse. Its arithmetic, its geography, its penmanship, its bookkeeping, and its reading-book, though they appeal to the imagination of the farmer's child, are still dominated by clerk and trading point of view. As one listens to the teaching, it is as if the one object were to create discontent with the country life, to make every bright child hate his surroundings. The instruction seems to assume the failure of the farm life. The inexhaustible charm and resource of the country have no part in this teaching."

"Pick up any high-grade arithmetic for use in the rural schools," says Mr. Poe, "and you will find no lack of attention to banking and commissions, and foreign exchange, and commercial affairs generally; but agriculture rises to no such dignity—not even in schools that will furnish five times as many recruits for the farm as for the city. Moreover, you will find special departments for common mechanical trades—plastering, stone-work, carpentering, and even guaging and lumber measuring, subjects quite as difficult to teach or to understand as the rules for compounding feeding rations or mixing fertilizers. But in no

school arithmetic have I ever found one reference to either of these important forms of agricultural mathematics."

Mr. Poe then illustrates his meaning as follows: "Your class of bright farmer boys, for example, may have learned all the mathematical formulas relating to stocks, insurance, and banking, but it is not at all improbable that nine tenths of them have never seen arithmetic applied to agriculture in such practical problems as the following:—

"Calculate the value of a ton of fertilizer containing two per cent. nitrogen, eight per cent. phosphoric acid, and two per cent. potash; nitrogen being worth fourteen cents a pound, phosphoric acid four cents, and potash five cents.

"Two dairy cows produce each five thousand pounds of milk a year. The butter fat test of No. 1 is 4.6 per cent., and of No. 2, 6.3 per cent. Butter selling for 25 cents a pound, how much greater is the yearly income from No. 2 than from No. 1? (Note.—One pound of butter-fat is equivalent to one and one-sixth pounds butter.)

"Calculate the nutritive ratio in a feeding ration supplying three pounds protein, one pound fat, and fourteen pounds of carbohydrates.

"The analyses of cottonseed meal, muriate of potash, and phosphoric acid being given, in what proportion shall we mix, using the necessary filler, to get a fertilizer with nine per cent. phosphoric acid, three per cent. nitrogen, and three per cent. potash?

After giving these problems Mr. Poe says: "There is nothing impractical or extreme in such problems as these; they might well be given in any arithmetic in use in rural schools. To the larger number of pupils they would be of immensely greater practical value than examples based on commercial affairs, while as intellectual gymnastics the agricultural problems would be as good. Of course the farm boy's arithmetic should not be devoted exclusively to such matter. But from the very first a large proportion of his sums—in addition and subtraction as well as in the more advanced branches—should deal, not with work foreign alike to his knowledge and his interest, but with familiar and practical subjects."

E. A. S.

NOTE.—The reader's attention is called to practical farm problems on page 316.

EDUCATIONAL WORLD

Is Infidelity Increasing in the Colleges?

In answer to this question, President Harper, of the University of Chicago, says:

"What is the situation to-day? Is it true that there has been a remarkable decrease in the actual teaching of Christian truth, while a large and growing emphasis has been placed upon the teaching of branches altogether devoid of religious character?"

"Yes.

"Is it true that of the students who enter college, very few indeed look forward to Christian service of any kind, the larger number having, as a matter of fact, only the slightest possible interest in religious matters?"

"Yes.

"Is it also true that many college men who might otherwise enter the ministry, turn aside to teaching, or to business, or perhaps to some other line of work, because of the influence of the purely technical instruction given in the colleges?"

"Yes.

"Is it certainly a fact that many men and women who entered college as Christian workers in their home churches, take little or no active part in church life after they have completed their college work?"

"Yes.

"If, now, all this is true, or even half of it, one need not be surprised to find the feeling frequently expressed throughout the religious world that college education is tending to decrease Christian faith, and that institutions founded and conducted for distinctly Christian ends are, in fact, educating their students away from the church; in a word, that religious infidelity is increasing in our colleges. Is this conclusion to be accepted? I answer: Yes, and No."

The reason assigned by President Harper why college education increases the tendency toward infidelity, is this:—

"The scientific attitude of mind cultivated in most colleges, as well as univers-

ities, distinctly opposes the acceptance of truth on the basis of another person's authority. The college student passes through an evolution both intellectual and moral. He is taught to question everything. He is brought into contact with men who are investigating problems in every line of thought supposed by the rank and file of humanity to be settled, or problems of the very existence of which the ordinary man is wholly ignorant.

"This same questioning attitude will inevitably include matters of religion. Difficulties are certain to arise, unless during this period the young man or woman is brought under proper and appreciative influences; and unless the right kind of assistance is given, skepticism is very liable to pass over into infidelity. The question of miracles, which to many minds presents no difficulty, to the young man or woman under the influence of scientific study becomes a matter of very serious importance. Unless such students are helped to see the true relation of the Biblical narratives to Christianity, it is almost an invariable rule that they pass through a period of great religious depression and uncertainty, which in some cases results in either religious indifference or a half-cynical contempt for the teachings of the church."

In view of these facts Christians ought to see the necessity of maintaining a system of schools in which faith in the Word of God is inculcated, instead of doubt. What President Harper says of the University methods applies with equal force to the elementary and the grammar schools. In the Christian school, methods are employed which are diametrically opposed to these.

In Together, On Together, Out Together

"In together, on together, out together, if there be any left to finish," is the expression used by Mr. William J. Shearer, Superintendent of Schools of Elizabeth, New Jersey, in discussing the popular method of grading pupils in the secular schools. He continues: "The lockstep has been abandoned in the army and prison. Why not in

the schools? It is no easier and more senseless to make fifty children walk in intellectual lockstep, than to keep fifty clocks ticking together.

"After the first accurate classification, a hundred different determining factors influence the progress of individual pupils. Hence all classification should be only temporary. In the past the machinery of the graded school has been started and then left to run itself, though it really needs constant adjustment. Such a system seems built upon the supposition that pupils will go together month after month and year after year without diverging in attainments or in ability, though that they cannot do so all intelligent observers admit. Experience in our own city proves that five per cent. of the pupils need reclassification every month.

"No fixed amount of work should be demanded of any class within a given time. With but few if any exceptions, all graded schools have the work so apportioned that a fixed amount of work must be finished by the end of the term or year. Without uniformity of conditions, such a system demands uniformity of results, and makes the time limit the same for all, no matter how widely the pupils, classes, or teachers differ. Does such a system show the commonest kind of common sense?"

The Country for Five Dollars

"Up in the quiet valleys of Maine, says the editor of the *Independent*, "the writer recently came on one of the illustrations of 'Country Week.' 'Rosemary' is the name of a large building in the town of Eliot, where mothers and children are allowed an outing from their tenement homes in Boston. Jacob Riis speaks of it as 'an introduction to robins and dandelions.' Each party is allowed two weeks of this escape from the horror of city life, and communication with nature in all her voluminousness of summer expression. It is hardly possible for us to think of children of ten or fifteen years of age who have never seen a meadow, or a bit of woodland,

or a brook. Yet it is a fact that thousands of our city children know nothing of these things, except what they learn in school books. A Boston teacher tells us that one of her pupils asked her to describe a brook. She had no better illustration, within the range of the child's knowledge, than a gutter during a shower. Of course, two weeks seems to us a very brief interlude of refreshment, but it will go very far into all the thinking, planning, and purposing of the future. Teachers tell us that it has an amazing effect on the studies and intellectual unfolding of the children. They go back with a new furnishing of knowledge, and a possession of facts that will bias all their moral and intellectual unfolding. Too much of this work cannot go on, looking toward that hoped-for future when the city will be dissolved into a rational suburbanism. Boston has already created sixty-three retreats or summer homes, besides the reception of many children and mothers by generous hosts who can afford to throw open their homes for a short period. Around New York and Philadelphia these receiving-houses for 'Country Week' are multiplying every year. Five dollars will send to the country a mother with her babe, or a boy or girl. It is a benevolence that should appeal to every man and woman of wealth."

How vigorously should we work for schools in the country! The salvation of thousands of children depends upon getting them and their parents out of the city.

Watkinson Farm School Boys

The School of Horticulture of Hartford, Conn., has under its supervision what is known as the Watkinson Farm School. The Director in his report for 1903 gives the following:—

"The Watkinson Farm School boys have been given instruction on every school day in plant culture and botany and in practical work. The lesson is about two hours in length. From one-half to three-fourths of an hour is spent in the class-room. Some notes are given, but generally a text-book is used. "Principles of Plant Cul-

ture," by Goff, is taken up first; and after that, Bailey's "Botany." The boys go from the class room to the potting-room or the garden, and there apply what they have been taught in the class-room, and also do regular apprentice work. They have taken up mixing the soil, planting the seed, pricking out, potting and shifting plants, transplanting, and their care, cutting glass, glazing and painting sash, mixing paints and simple painting (hot-beds), making hot-beds, mixing and applying fungicides and insecticides, and the spraying of plants, making door mats from corn husks, and many other simple things that would be required about a garden or greenhouse. The boys have been marked on their work in the garden, on the practical work, on their recitations from the text-book, on their note-books, and on their deportment. Every month a review has been given with written tests."

To Shorten the College Course

"Providence, Rhode Island," says William DeWitt Hyde, President of Bowdoin College, "has reduced the grades in its public schools from nine to eight; the superintendent of the Boston schools recommends the same change; and in the West they have in some cases reduced the grades to seven, and even propose to reduce to six, transferring the two upper years to the high school, making that a six-year course. Semi-annual promotion with frequent irregular promotion for bright and healthy pupils, will save for them another year. Admission by points enables a bright and vigorous pupil to offer more points than are required, and thus anticipate some portion of the college work required for the degree. The Boston Latin School proposes to prepare its students for three years of college residence. The statement of college requirements for graduation in units of work rather than lapses of time, gives another opportunity to gain time by extra work. Many universities count the same work for both the last year in college and the first year in the professional school.

Western Reserve University and the Case School of Applied Science give both the literary and the scientific degrees for three years in the University and two in the Case School. The new college in connection with Clark University opens with a three-year course. In these various ways we are working out a plan by which one who goes through all the stages from the kindergarten to the professional school may shorten the period by from one to three years."

The Dangers of Piano Practice

The following appeared in a recent daily paper:

"The almost criminal insistence of parents in compelling their young daughters to practice the piano by the hour is sensibly receiving the attention of the family physician. The Berlin scientist who took ambitious mothers and fathers to task for inflicting nerve-wearing musical exercises on their children should find echo in this country of overproud parents and numberless prodigies. It is time the American doctors sought to put a stop to the universal piano playing, and save the nerves of the growing girl. Many complicated and often incurable diseases will thus be averted. Instead of encouraging much assiduity at the piano, the wise mother will curb it in her ambitious child. As for the compulsion often brought to bear upon the average little learner of music, the mere idea is revolting, yet too true. The Berlin scientist has sounded the alarm in time. Let the American mothers heed it before it is too late."

The following words from the author of "Education" are familiar. "It is customary to send very young children to school. They are required to study from books things that tax their young minds, and often they are taught music. A nervous child should not be overtaxed in any direction, and should not learn music until he is physically well developed."

DEFECTIVE eyesight is responsible for much imperfect work in the schoolroom.

No Excuse for Invalidism

In the summer of 1901 the *Sunday Chicago American* offered a prize for the most perfectly developed young man in America. The judges were the physical director of Columbia College, the sporting editor of the *American*, and Robert Fitzimmons. The prize was awarded to Mr. Harry Bennet Weinburgh of Hartford, Conn.

It was my pleasure to meet Mr. Weinburgh recently, and to hear his account of building himself into robust health from a semi invalid. The young man was suffering from rheumatism and indigestion when he first began to practice gentle calisthenics and deep breathing. He was under-sized and undeveloped, and the idea of his ever figuring in the eyes of skilled judges as an athlete would have seemed as ridiculous as impossible to any one of his acquaintances at that period.

Yet in less than two years Mr. Weinburgh had developed into the prize winner against over 5,000 contestants.

It was a great achievement, because it meant *character development* as well as the development of physical powers. Steady, persistent work and unflagging purpose and self-denial were brought into daily use—he did not win his prize by spasmodic feats and periodical spurts of exercise. You will see the force of character and the courage which accomplished the result, if you ever have the opportunity to look into Mr. Weinburgh's eyes.

Mr. Weinburgh's experience and methods are just as valuable to women and girls as to young men.

The same exercises in calisthenics and breathing, the same sense and self-denial in food, the same perservance day by day, will make perfectly healthy women out of invalids.

Mr. Weinburgh believes with me that there is no excuse for invalidism, save where some accident has crippled the body. He believes that indigestion and the many ills which proceed from it, that rheumatism and consumption, are all cured without drugs or doctors, by persistent, unremitting

work and right breathing. "Consumption is the most simple disease of all to cure," said, quietly. "It requires nothing but exercise of the lungs, fresh air, and nutritious food—not too much food, but the blood-making kind,—and every breath forced into every cell every hour."

I talked with a delicate and ailing woman about his ideas, and she shook her head and said: "Well, I have tried exercises and breathing, to little avail, in my own case."

"How much time did you give every day to those two things?" I asked her.

"Oh, a great deal," she answered, vaguely. But I insisted on a fuller statement.

"Did you give one-half hour, even, every day for six months to physical development and deep breathing?" I asked.

"Oh, no, I did not do that," she confessed.

Now, if the restoration of health and the emancipation from pain are not worth half an hour's work daily, then life itself is not of much value, and the sooner we pay the penalty of our laziness the better. But the trouble is with invalids of this kind, they do not get off the earth, but cumber it up like a lot of audible rubbish, complaining and groaning and sighing about their afflictions, and creating mental malaria for others about them.

There is no excuse for invalidism of this kind. Go into training; breathe deeply for half an hour daily; eat little and well, think right, and be well.

Begin with fifteen minutes morning and night, increase with your strength, and keep increasing until you are well.

It is a disgrace in this enlightened age to be sickly and delicate.—*Ella Wheeler Wilcox.*

EVERY farmer boy wants to be a school-teacher, every school-teacher hopes to be an editor, every editor would like to be a banker, every banker would like to be a trust magnate, and every trust magnate hopes some day to own a farm and have chickens and cows and pigs and horses to look after. We end where we begin.

EDITORIAL

Education Free

Should a child have a Christian education free? Why not? We believe that the gospel should be given free, and Christian education is only a part of the gospel. Then how can Christians conscientiously charge for the training which is given a child to prepare him to work in the cause of Christ?

Some have a misconception of free education. When the gospel is preached free, it is taken for granted that men will be converted, and that when converted these men will help support the work of which they have become a part. Conversion opens the heart, and after that, all that a man has belongs to the cause which he has espoused. This principle is equally applicable in Christian education.

A child receives his training free. This is the privilege which the church bestows upon him; this is the fitting which he receives for gospel work. When the child reaches maturity and becomes an active worker, he in turn supports schools which educate other children. In this way he virtually pays his tuition. He has been started in life. It now becomes his privilege to help the next generation as he has been helped. There is, therefore, no injustice in the plan of free tuition. Neither does it foster idleness or pauperism, but rather it is a plan by which Christian education will be put upon a substantial basis.

The problem of free Christian schools is one of general interest. The principle applies not alone to elementary schools, but to our training schools. For the past few years Emmanuel Missionary College has advocated free tuition for those students who are preparing for active missionary work. Several conferences have united with the school in this plan, making it possible to grant free tuition to certain classes. For instance, ministers spending a few months in study have their tuition paid by the conference which they represent.

This is as it should be; but there is a return to be made to such conferences. During the recent summer school at Berrien Springs, this phase of the question was carefully considered. The subject of free education was studied, and then in a most interesting meeting the students freely expressed themselves. The question was asked, If free tuition is granted you during your period of preparation, are you willing, after entering the work, to donate regularly to help support the institution which is giving instruction to other students who, like yourselves, are preparing for missionary work? The response was hearty. Such expressions as the following showed the trend of thought:—

"I approve of the principle of free education. I pledge myself to advocate it as I go out into the work."

"'Freely ye have received, freely give.' We have received abundant blessings here. I shall support this principle, and shall help support the training school."

"I believe in the principle of free tuition, and as I enter the ministry I shall stand by it."

"I have subscribed for a club of papers, and the money which my school makes from selling these I pledge to the training school."

"I favor these principles I feel sure that all departments in our training school should offer education free. The school shall have a yearly offering from me so long as I have a cent."

"I believe that to stand by Christian education means to advocate this principle of free education. It shall have my hearty support as long as I am a Christian. I shall carry this part of the gospel wherever I go."

"What I make by the sale of the book, 'Education,' shall be devoted to the school in which I received my training."

An elderly lady who was visiting the summer school at the time, said, "I am heartily in favor of this principle of free education, and wherever I go I shall advocate it, and shall help support the training school."

A student who had recently left the secular schools, and who will this year be connected with one of the intermediate industrial schools, said, "I praise God for the principles which I have received at Emmanuel Missionary College. I am in hearty sympathy with the idea of free Christian education, and shall help our training school maintain it."

Another teacher who had come into the work in a similar way, said, "The influence of Emmanuel Missionary College has led me, step by step, into the path which I now purpose to follow. My thoughts are expressed in the following words, 'Go boldly forward along the path thy inmost heart feels to have been made for thee, nor stop to ask whither it lead. The way is thine, the end is in God's keeping.' I shall help support this principle either by giving a stipulated sum, or a percentage of my wages."

One who has for years been an instructor in our schools, said, "I could not at first adjust myself to the idea of free tuition, but it is now very clear to my mind, and I believe that the time will come when Christian teachers, medical missionaries, and workers in other departments of the cause, will receive substantial support."

Already some have shown their intention to support this principle, not only with their influence, but with their means. God has provided a way for the education of workers, and his plan should be followed from the time the child enters the elementary school until he is prepared for active work in the cause.

Correspondence School

A course in Bible by correspondence was begun October 1. It is the beginning of the work of the Missionary Training School of Correspondence, of Berrien Springs. The following is an extract from "General Principles and Methods of Bible Study," which is placed in the hands of each student.

1. It is not the object of the accompanying instruction in Bible to develop theories, but rather to lead the student to make

the Word of God a guide in daily life.

2. Strength and growth are the result of *doing* in simplicity and faith the things learned from the Word. We are exhorted to be doers and not hearers only. Throughout the course, this thought will be developed.

3. The mind of every Christian should be stored with the Word of God, and he should be able to make constant reference to that Word without using the Bible. This calls for a close acquaintance with the subject-matter of the text itself. Before one is able to live the truth, that truth must be grasped by the mind. We must believe, love, and practice the Word. It is then interwoven with our characters as is the warp with the woof of a fabric.

4. To the world is to be made known the gospel of Jesus Christ. This message must go not so much by argument as by the power which accompanies a life in harmony with God. To make this practical, it means that the power of God must be revealed through the Christian farmer in his farming, and through the shop keeper in the character of the work which he does. Like the cobbler whose business it was to preach the gospel, but who cobbled shoes to make expenses, each Christian, no matter what his occupation, should have it as his passion to reveal the life of Christ. The world has a right to ask of each one who professes the name of Christ the reason for his hope, and of the success which he has in the pursuits to which he gives himself.

5. In the Bible study given by correspondence, the doctrines will receive due attention, but they will be studied in their original setting, as given in the Word of God, not by the combination of a few texts. It will be remembered that Christ gave the most powerful sermons ever preached upon doctrines, and yet they were continually interwoven with what is usually designated in contrast (wrongly so done) as practical truth. The study of the doctrines should be such as will not only satisfy the mind, but affect the entire character.

6. The study as outlined will develop the

memory. The student will learn to locate texts primarily because he has lived them, and not merely by mechanical memorizing.

7. This study does not claim to be exhaustive. It is the object to plant seeds of truth in human hearts. These, if the soil is good, will in time bear fruit. The tendency should be to create a love for the study of the Word, and to illustrate one method of thorough Bible study.

8. The lessons may at first seem rather difficult, but perseverance in the study will make strong students. Babies should be fed on the milk of the Word; those who desire to be workers need strong meat. These lessons are intended to develop mental and spiritual strength.

9. The study of the "Spirit of Prophecy" in connection with the Bible is like using a telescope to search the heavens. The "Spirit of Prophecy" does not give new truth, but it magnifies to the finite mind the truths of the Word.

10. The lessons are adapted to teachers, Sabbath school workers, and ministers. Each student will be helped by conducting a class in Bible study, using these lessons as a guide. Fathers and mothers may follow the same plan with their children. In this way parents and teachers will be able to carry out the instruction in Deuteronomy 6:7.

Introduce the study into the Young People's Society. The Word of God must be stored in the minds of all, that in times to come the Spirit may bring it to remembrance.

It is a thoroughly practical course, and information is freely given to all who ask it.

The Message to Those Living in the Country

The message, "Come out of the cities," has a double application. It seems that in so far as we have grasped this as a present truth, we have applied it only to those living in the cities. But God never calls people out of the city without preparing, somewhere in the world, a home for these city people. Day after day the conviction strengthens that the time has fully come

when Christians who have children to educate should not linger in the city. In fact, God is sending us a message as he did to Lot in Sodom, and the time has come to flee for life.

But whither shall those now living in the city flee? Are Christians in the country—those who have comfortable homes and broad acres of land—awake to their duty in this matter? Are they offering to divide their land with their city brethren? If not, why not?

For what reason has God permitted you to accumulate property, if not that you may be a worker together with him in carrying this message to the world? You believe the gospel should be preached in our cities. Are you willing to preach it by making it possible for men who, after hearing truth, wish to obey by coming out of the cities? A man owning eighty or one hundred and sixty acres of good land will not lose, but will gain, by selling five- or ten-acre lots to people from the city, and then teaching them to cultivate it to the best advantage.

Quotations have already appeared in the *ADVOCATE* from men, the heads of families, who long for an opportunity to get into the country. The Spirit of the Lord will surely move upon the hearts of some in the country to head this movement of starting an exodus from the cities. When men living in Lincoln and other cities in Nebraska, signify their desire to get out of the city, should there not be farmers in Nebraska who will offer to share their property? When families living in Des Moines and other cities in Iowa, want to move out into the country, are there not families in Iowa willing to be used of God in helping forward this exodus?

The *ADVOCATE* still continues to invite correspondence on this subject.

MAKE sure that however good you may be, you have faults; that however dull you may be, you can find out what they are; and that, however slight they may be, you would better make some effort to be quit of them.—*Ruskin*.

THE SABBATH SCHOOL

Her Lesson

She longed to work for the Master
 In some grand, noble way;
 She prayed to be sent to his service
 In the foremost ranks of the fray,
 Where in some far-off country
 She could tell of the Saviour's love,
 And point benighted heathen
 To the God of truth above.

And Jesus called her to serve him;
 But not in a foreign land,
 With the church's prayers and blessings,
 Did he bid her take her stand;
 But all unseen and unnoticed,
 Where none on her efforts smiled,
 The old sweet story he bade her
 To teach to a little child.

—Minnie A. Sanderson.

“SHOW your interest in foreign missions by first working for the salvation of your own children.”

New Life and Energy

BY MRS. CARRIE R. KING

If we would have a live, energetic school, we must first of all use the greatest care in choosing officers and teachers. Those persons should be selected who realize the importance of Sabbath school work, and who are so filled with life and spiritual energy that they are willing to sacrifice their own pleasure and convenience for the sake of the work.

We have light and truth which should enable us to lead, yet we are sadly behind in the attention which we give to Sabbath school work. With some this work is made a science, and the workers dedicate themselves to it as a life work, just as some of us dedicate ourselves to the ministry. Those who thus give themselves to the Sabbath school work, are given a special education to prepare them for it. I believe we may learn from them a lesson to give more study, thought, and diligence in preparing ourselves for this most important work.

But no matter how great intellectual

training we may have, we cannot bring life and energy into the work unless we have something else. A few years ago an incident occurred which made a deep impression on my mind. I was riding in an electric car, when suddenly the car stopped. The motorman came in and seated himself with the remark, “The power is off.” Some of us were hurrying to meet appointments, but there we were obliged to wait for fully twenty minutes. The car was powerless to move—it was dead. Finally it sped on its way. What gave it life and energy? Simply a connection with the power made it a living thing.

Many are trying to do Sabbath school work who have never connected with the Source of power, or if they have done so, they have lost the connection. Is it any wonder that they do not bring life and energy into the work? Their only hope is to seek the Lord until they know the connection is made, and then keep the connection by constant watching and prayer.

The palm tree furnishes many beautiful lessons for the Christian. Though it lifts its green leaves and golden fruit up into the sunlight, it is said that its roots always strike down into the earth till they reach *living water*. Without water the tree becomes unfruitful and perishes, but with it, it lifts its head in perennial verdure and unfailing fruitfulness.

So it is that we find life, and are able to bear fruit for Christ. If we are daily drinking from the Fountain of Living Water, if we are not satisfied with superficial study, but dig deep, as the miner digs for gold ore in the heart of the earth, our teaching will not be dry and uninteresting, but will be full of life and a vigor which will be felt by those who hear it.

There must also be co-operation on the part of all the workers. The advantage of co-operation is well illustrated by the story of two little brothers who were sent to carry a heavy basket. First one carried it for a little distance, struggling and tottering under the heavy load, then the other tugged it along for a few steps. At last the older boy said, “I know a better way than this.”

Selecting a long, stout stick, he thrust it through the handle. "Now," said he, "we'll carry it together," and away they trudged, hardly noticing the weight. That was co operation, and without that no school, however talented its officers, can gain any great degree of success and life. All should determine that no matter what their own personal preferences may be, they will work in harmony, and pull together.

Any individual who lives for himself alone, and any school which exists only for its own benefit, only half lives. So if we would bring life and energy into our school, we must cultivate in it a missionary spirit. Try to make each member feel that the fact of his having received special light and privilege, makes him a debtor to every one who is less favored.

We are told that the object of Sabbath school work should be the ingathering of souls. But before we can successfully do such work, we must learn the value of a soul.

Did you ever think how much less energy and life we put into the work of soul-saving than others put into their work whose business it is to save human life and property? The Lord says to teachers: "Let all do their *utmost* to work for the salvation of the dear children and youth." Teachers should "not be at rest until the hearts of the children are turned to love, praise, and glorify God." And yet how little real effort we put into that work—just because we do not *feel* the need of it.

I never see a fire engine and its corps of fireman dashing through the streets in response to an alarm, that I do not think, "Oh, if we had the zeal to save souls that those brave men have to save life and property, the work would soon be finished and the Saviour would come." There is no lack of life and energy there, because they realize an urgent *need*.

Not long ago an immense hotel in Chicago was burned. The firemen worked nobly, and succeeded, as they thought, in rescuing all the inmates of the crowded house. But they could not save the building. All they hoped to do was to keep the fire from

spreading. Just as they were taking down the ladders, and every one was watching to see the great walls fall in, a little child appeared at one of the upper windows. Every face grew pale, and one man voiced the consternation that was in every heart, as with horror in his tone he cried, "My God, look at that child!"

All thought rescue was impossible, but one brave fireman said, "The child must be saved!" He quickly sprang up the ladder, rushing through fire and smoke. Just as he was passing a landing, a large window just in front of him was broken by the intense heat, and a volume of flame burst out to obstruct his path. In despair he turned back, but just then a cheer arose from the crowd below. This revived his fainting heart, and once more he advanced. Holding his breath, he dashed through the fire and saved the child.

If men will make such efforts to save mortal life, what should we not do to save souls for whom Christ gave himself? This is of as much greater importance as eternity is greater than time.

"Jesus loves the little ones. He looks with pity upon the young, for he knows how Satan will seek to attract them into the broad way, making it look enticing to their eyes; and Jesus bids the angels to take special charge of these inexperienced souls, in their homes, in their school life, and in the Sabbath school."

How thankful we should feel to be permitted to co-operate with the angels in this precious charge. If we fully sense its importance we shall not be lacking in life and energy.

Oakland, Cal.

The Teacher Always There

"My teacher is always there," I heard a lad say, as he cheerfully started for Sabbath school, and I thought that he had stated a large fact in a small phrase. No matter what other qualifications for success a teacher may possess, they will be rendered ineffective if he is often absent from the place. The class counts upon meeting the

teacher, and is itself regular or the reverse, as the teacher is faithful in attendance.

I like to see the assembling of a Sabbath school class when the teacher takes pains to be in his seat first, so that he may greet the scholars as they arrive. One by one they come, and it is pleasant to notice how their faces brighten, as the teacher rises, cordially takes them by the hand, and has a moment or two for a little individual conversation.

When the teacher must needs be absent, let him always provide a substitute. If it be entirely out of the question for him to find any one at leisure to take the class for the week or weeks when he must leave it, let him, in good season,—not at the eleventh hour,—notify his superintendent so that he may make good the omission by provision beforehand. A class sitting by itself, watching the door, wearily wondering whether its teacher is coming to its relief, is a sight to grieve the thoughtful heart, for it reminds one of sheep who have no shepherd. As well might a father leave his home uncared for, or a minister desert his congregation.

In Sabbath school work, the important things are consecration, preparation, and fidelity.—*Margaret E. Sangster.*

Teachers in the Days of the Reformation

Farel entered upon his work in Switzerland in the humble guise of a school-master. Repairing to a secluded parish, he devoted himself to the instruction of children. Besides the useful branches of learning, he cautiously introduced the truths of the Bible, hoping through the children to reach their parents. There were some who believed, but the priests came forward to stop the work, and the superstitious country people were roused to oppose it.

For the next trial a lowlier instrument was chosen,—a young man, so humble in appearance that he was coldly treated even by the professed friends of reform. But what could such a one do where Farel had been rejected? How could one of little courage and experience withstand the

tempest before which the strongest and bravest had been forced to flee? "Not by might, nor by power, but by my Spirit, saith the Lord." "God hath chosen the weak things of the world to confound the things which are mighty." "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

Froment began his work as a schoolmaster. The truths which he taught the children at school, they repeated at their homes. Soon the parents came to hear the Bible explained, until the schoolroom was filled with attentive listeners. New Testaments and tracts were freely distributed, and they reached many who dared not come openly to listen to the new doctrines. After a time this laborer also was forced to flee; but the truths he taught had taken hold upon the minds of the people. The Reformation had been planted, and it continued to strengthen and extend. The preachers returned, and through their labors the Protestant worship was finally established in Geneva.—*Great Controversy.*

Now the Only Time

God does not help his children now and then, but now, always now. There is no "then;" it exists only in imagination. If we wonder what will become of us then, let us learn to live with God now. Form the habit of using God and being used of God now, and the imaginary and dreadful "then" will be swallowed up in the stream of now, when the time comes. No clocks keep time tomorrow. Springs push and hands point now. Now is the appointed time for clocks as well as people. God never helped any one tomorrow; he is a very present help. What is eternity but God's now? Let us then live the eternal life with God now.—*S. S. Times.*

WHOSOEVER would be sustained by the hand of God, let him constantly lean upon it; whosoever would be defended by it, let him patiently repose himself under it.—*Calvin.*

THE LESSON

Intermediate Department

Lesson VI. November 7, 1903

The Anointing of David. 1 Samuel 16

The chapter on this subject in "Patriarchs and Prophets" will be found rich in suggestions for the teaching of this lesson. The shepherd life of David, the young musician, and his deliverance of his lambs from the attacks of wild beasts, is a favorite subject with all children. A good picture representing some phase of this, or a vivid word picture, will be acceptable.

David's Faithfulness.—It was by the humble duties of the shepherd boy's life that God was preparing him for the highest position. Only "he that is faithful in that which is least is faithful also in much." Impress the thought that as God was observing David, and talking to the prophet about him, so his eye is upon every one of his children, and he is planning the life work of each, according to the character he is developing. In the Shepherd Psalm, David has shown what are the duties of a good shepherd, and we may be sure that he took just such loving care of his own flock. By his care and protection of the sheep, he was, like Moses, prepared to lead and tend God's flock of Israel, and made strong and courageous to protect them from their enemies.

God's Providence.—The life of David especially reminds us that no event of our life's history is meaningless. God, who forsees our future, and knows the preparation that we need for our place in his plan, gives to us day by day just the discipline we need to fit us for it. This thought impressed upon the minds of the children will lead them to accept the circumstances in which they are placed, as the gift of God, and endeavor to make the most of all their opportunities. First among his flocks, afterward at the court of Saul, David was learning just the lessons that Israel's future king needed. He saw the dark shadow resting upon the mind and heart of the guilty king because of his rejection of God's Spirit, and the terrible picture of Saul's madness was a solemn warning to him to cherish and yield to the good and holy impulses of the Spirit by which he had been anointed.

As God Seeth.—A striking lesson can be drawn from Samuel's experience among the

sons of Jesse. Even the experienced and spiritual-minded prophet was strongly influenced in favor of Eliab by his fine physical appearance, and if left to his own judgment, would have anointed him king. Only the voice of God speaking to him prevented his doing what would have been so disastrous to Israel. No matter how much we know of God, nor how great our experience may be, it is never safe for us to depend upon our own judgment. We must accept the Word of God, who sees the hearts of men and judges accordingly. (See Prov. 3:5, 6.)

Lesson VII. November 14, 1903

David and Goliath. 1 Samuel 17

The Weakness of Unbelief.—In the lesson story for this week we can see how God was working to show the Israelites the weakness of the king they had chosen, and to prepare them to receive David, the man of his choice, to rule over them. The people were at this time in the same condition that kept them wandering in the wilderness forty years after they might have been in Canaan. Goliath was one of the last of the race of giants that had so terrified the ten spies and weakened the hearts of the people. Recall the words of Caleb at that time: "Fear not the people of the land, for they are bread for us;" and how he chose for his inheritance the very place where they had seen the giants, that he might prove the word of the Lord by driving them out in his name.

The Courage of Faith.—The same spirit of faith that was in Caleb was also in the heart of David, whom God brought to the camp when the people had seen that Saul had no power to deliver them. Notice what was David's motive, and what it was that gave him his strength: not desire for his own glory, but zeal for the honor and glory of God whose name was being disgraced before the Philistines. He was moved with indignation, not because Goliath had defied Israel, but because he had defied "the armies of the living God." He was anxious "that all the earth may know that there is a God in Israel," and learn the power of Jehovah's name. Notice that what made the great difference between David and Saul, or any of the other Israelites, was simply his faith in God. Any of them might have done as he did, if they had believed the promises of God. (See Lev. 26:7, 8; Deut. 32:30; Joshua 23:9, 10.)

Proving the Name of the Lord.—David would

not go in Saul's armor because he had not proved it; but he did go in the name of the Lord. That shows that he had proved the name of the Lord. The reason Saul and the others were afraid of the giant was that they had not been proving God day by day as David had. Show the importance of becoming acquainted with God and proving his grace and strength, so that when temptations and trials come we shall know his name and put our trust in him. Otherwise we shall be as unwilling to fight in his name as David was to go in Saul's armor. It was David's knowledge of God that gave him the perfect confidence of victory shown in his words to Goliath. It was this confidence that kept his heart calm and made his aim true and steady.

God Directs our Warfare.—The simple weapon that David used shows that God can work through any instrument to accomplish the greatest results. But though David made the best use of what he had, his skill would have availed nothing if God had not been working with him. Read the account in "Patriarchs and Prophets," which shows that as David slung his stone, the giant raised his helmet, thus exposing that part of his body where the stone would have the most deadly effect.

Lesson VIII. November 21, 1903

David and Saul. 1 Samuel 18, 19

Overcome of Evil.—Our past lessons have shown something of Saul's character—that he was very sensitive about his reputation, and anxious to stand high in the favor of the people. He was much more anxious to have a good reputation than to deserve one. From the time of David's victory over Goliath, Saul's sun began to set, and David's to rise. The people saw that God was with David, and Saul's actions showed plainly that the Spirit of the Lord had departed from him. So David was raised above Saul in the esteem of the people. Instead of repenting of the sin that had caused him the loss of the kingdom and the hearts of the people, Saul looked upon David as the cause of all his troubles. He was very angry when he heard him praised, and gave place in his heart to the cruel spirit of envy, which led to hatred and murder. The sad story of Saul's life is a terrible warning of the power of evil, if cherished in the heart, to overcome and cast out all good. Saul cherished hatred of David in his heart, until he was wholly possessed by the

spirit of murder, and the one object of his life was to slay him.

God's Overruling Providence.—Trace how all that Saul did to hinder God's purpose only served to advance it. David's victories over the Philistines, who Saul thought would kill him, raised him still higher in the estimation of the people, and made the Philistines afraid of him. As a reward for his valor, Saul was obliged to give him his daughter, the princess Michal, for a wife. This made him a member of the royal family, and brought him right into the king's household, and still nearer to the throne. Saul, like Nebuchadnezzar, had to learn that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will," and that "none can stay his hand, nor say unto him, What doest thou?" From the day when Cain slew Abel "because his own works were evil and his brother's righteous," until now, the wicked have plotted against the good (Ps. 37: 12-15 and 32-34.) But they can do only what God's counsel has before determined to be done, for he worketh all things after the counsel of his own will.

Lesson IX. November 28, 1903

David and Jonathan. 1 Samuel 20

The Loveliness of Love.—This lesson is in striking contrast with the one preceding. The hatred of Saul was the dark shadow on David's life; the love of Jonathan was his greatest comfort. God used Jonathan's love to cheer the heart of David and to protect him from the wrath of the king. Show that if any one had cause to be jealous of David it was Jonathan for he was the one who would have succeeded Saul as king of Israel. But he was so full of the love that "seeketh not her own," (1 Cor. 13:5), that he was even glad to see David exalted above him, and quite willing to be "next unto him." See 1 Sam. 23:16, 17.

The Unselfishness of Love.—What we think to be love of others is often only self-love. We value them because of something that we get from them. Jonathan's pure and unselfish love for David, who seemed to be taking all things from him, is the most beautiful illustration of the words of Paul in Phil. 2:3, 4. When David's own faith was failing, it was Jonathan who encouraged him to trust in God, assuring him that he would have the kingdom.

Another beautiful feature of Jonathan's character, showing the unselfishness of his

love, was his faithfulness to his father. Knowing that David was to be king, and loving him as his own soul, he might have deserted Saul and followed David. But although his father ill-treated him because of his love for David, even casting a javelin at him, he still stayed with him through all his misfortunes, helping him to govern the kingdom.

Who does not want to be like Jonathan? But such love as his does not grow naturally in human hearts. It is "a plant of heavenly growth," a part of the love of Jesus who gave up his high position and sacrificed all that he had, that he might exalt us to his throne, and "that we through his poverty might be rich." 2 Cor. 8:9. But though the human heart can not produce this heavenly plant, yet it may be had for the asking, for God has promised to give the Holy Spirit to them that ask him, and it is the Spirit's work to "shed abroad the love of God in the heart."

Primary Department

Lesson VI. November 7, 1903

The Anointing of David. 1 Samuel 16

SPECIAL POINTS

The choice of David.

Man looks upon the outward appearance.

God looks upon the heart.

David's anointing.

David's humility.

SUGGESTIONS

A beautiful lesson may be drawn from the fact that although David was a mere boy, yet the Lord had taken cognizance of him, and had chosen him to occupy a high position among his people. His boyish pursuits were moulding his character and fitting him for his future work.

The Lord does not look upon the outward appearance; he sees the heart. The little child who may be less beautiful, or more poorly clad, may carry beneath the rough exterior a far more beautiful heart, if it is true, to God, and this is what He beholds.

David's anointing was to set him apart for the great work to which God had called him. The anointing of the Spirit may be made plain to the children, and this we may each have as an earnest of our future inheritance, and even more, a pledge of God's power to keep us in this evil world.

David returned to his shepherd life. He waited until God opened the way for him to do the work to which he been called. This very life was used of God to fit him for his higher position. Every detail of the life of each child is ordered by the Lord, and if we are faithful, he will make these things a preparation for greater service.

Lesson VII. November 14, 1903

David and Goliath. 1 Samuel 17

SPECIAL POINTS

David's return home.

Is sent as a deliverer.

His desire to preserve the honor of God.

Goes to meet the giant in the name of the Lord.

His victory.

SUGGESTIONS

David had been summoned to play before the king; but when his services were no longer needed, he was not too proud to return to his humble duties as a shepherd. In this work God was preparing a great man to rule over his people. Mention Moses and his forty years of preparation as a shepherd; John the Baptist, and his solitary life; and even Jesus, who spent thirty years of his short life in quiet preparation.

Although David's father sent him to see how his brothers were, God had directed in this, because he had a greater work for David to do. Again the fact that God leads in every detail of our lives may be impressed.

David did not go out to meet Goliath to get glory to himself. The entire story shows that it was the honor of God he had set himself to defend. And when the victory was won, it was to God he ascribed the glory. With God's glory in view, we may always expect victory.

Lesson VIII. November 21, 1903

David and Saul. 1 Samuel 18, 19

SPECIAL POINTS

God's providence in connecting David with Saul.

Saul's hatred for David.

God protects his servant.

SUGGESTIONS

These lessons from the life of David show very definitely how carefully God arranges every detail of our lives for our good, and that

we may be better fitted to do his work and bring honor to his name. David went to the house of Saul presumably to entertain him, but God had a higher purpose. Here David was not only to become acquainted with the affairs of the nation, and his official duties, but by his gentleness and faithfulness would win his way to the hearts of his people. When the time came that he should take the throne, they would welcome him. Make this lesson so plain that the little ones will believe that even in their trivial duties at home God is leading. How cheerfully they will take them up!

A lesson may be drawn even from Saul's hatred for David. Satan had implanted this hatred in his heart, and would have used Saul to slay David, had it been in his power. Satan had seen David anointed king. He would have thwarted God's plan, but, true to his word, the Lord caused even the wrath of the man to praise him, and through Saul's hatred he brought David to the attention of the people, and prepared the way for him to take the throne.

It is interesting to study the manner in which the Lord protected David when he took refuge with the prophet. Trusting in Jehovah, we are safe. No harm can befall us unless he permits it, even if he must transform the wicked soldier into a prophet of the Lord. He rules over all.

Lesson IX. November 28, 1903

David and Jonathan. 1 Samuel 20

SPECIAL POINTS

The character of Jonathan.

True to God's anointed.

True to his father.

He pleads for David's life, and when this fails, warns David.

SUGGESTIONS

The character of Jonathan, his love for David, the humble shepherd boy, his fidelity to him during all Saul's displeasure, are worthy of study. God was with Jonathan. It is unnatural for the human heart to pursue such a course. Saul knew that as long as David lived, he would be chosen king before Jonathan; and even when he made Jonathan understand that David would be given the position which naturally belonged to him, it did not affect his love for this companion. "In honor preferring one another," is here beautifully illustrated.

BLACKBOARD EXERCISE

The contrast between Saul and Jonathan

may be illustrated very impressively. On one side of the board write, "In honor preferring one another," and below it all the good traits in Jonathan's character which the children may mention. On the other side write, "Exalting self," and beneath it the traits of character manifested by Saul. Beneath the first write, "All who love God," and beneath the second, "All who love self." The children may easily be led to see the application.

Kindergarten Department

Lesson VI. November 7, 1903

The Anointing of David. 1 Samuel 16

Question briefly on the life of Saul, impressing the fact that Saul failed to obey God in all things, so God could not trust him to fill the place he had given him.

Saul's course was a great grief to Samuel. (Question to be sure the little ones remember who Samuel was, and what was his work.) But God spoke to Samuel and told him not to grieve for Saul. He told him to take the horn of oil and go to Jesse, who lived near Bethlehem. He said to Samuel, "I have provided me a king among his sons." Do you suppose the boy God had chosen ever dreamed that God was watching him day by day to see whether he could trust him to be king? How do you suppose that boy did the work he was asked to do?

When Samuel came to the home of Jesse, he was sure he knew which one God had chosen. (Sketch home by hillside, or build home with blocks.) The oldest son was a fine looking young man, and Samuel was ready to anoint him, but God told him, No.

Then Jesse made six more of his sons pass before Samuel, but he said, "The Lord has not chosen these." Then Samuel was troubled, and he asked, "Are these all thy children?"

In this land there were many sheep, and Jesse had left his youngest boy to care for them. (Sketch hills and sheep.) This boy's name was David. His brothers did not think him very brave, but he was. He stayed out with the sheep every night, and cared very tenderly for them all. While he was caring for the sheep, he had time to think of God. The sky was very clear, and at nights he could look up at the stars (sketch stars), and they told him the wonderful thoughts of God. He was sure God would care for him even as he cared for the sheep.

Well, Jesse sent for David to come to the home, and when Samuel saw him the Lord said to Samuel, "Arise, anoint him, for this is he."

David remained humble, and returned to his flock of sheep. After this he was called to play for Saul. When Saul was cross and ugly, David played on his harp (show picture of harp) to quiet him.

Speak of the sweet influence of music.

Lesson VII. November 14, 1903

David and Goliath. 1 Samuel 17

David was faithful in the little duties that came to him, so when greater ones came he was ready for them. He was willing to do whatever came to him; and he knew he was not able of himself, so he trusted God for strength.

When the lions or bears came to disturb his sheep, God gave him strength to destroy them. After he lived with Saul awhile, he went back to care for his father's sheep. One day his father sent him to see how his brothers were getting along, who had gone to help Saul. The Philistines were troubling the Israelites, and Saul had called many men to help him settle the trouble. Among the Philistines (sketch hills, tents, and lines for men) was a very large man, called a giant (show on wall how high nine and one-half feet would be). His name was Goliath (make long line in front of camp for Goliath). This man came out every day to trouble the Israelites, and they were all afraid of him.

When David heard how he frightened the Israelites, he said he would go and fight him.

Saul did not think David was able to do so, but David said, "God will help me against him." Tell how David went with his staff and a sling (sketch them) and five stones, and how God gave him the victory.

Try to give the lesson about the Philistines without bringing the scenes of battle before the little ones. The same is true of the death of the giant. Do not tell *how* he killed him, more than that he did it with the little stones.

'Twas only a little stone, but it did a great work. Teach the importance of little things.

Lesson VIII. November 21, 1903

David and Saul. 1 Samuel 18, 19

It does not seem best to follow David through all his troubles with Saul, with the kindergarten children. Simply tell them that Saul did not have the right spirit, and although he saw that

God was with David, he would not turn and try to do right.

He let jealousy come into his heart, and soon he hated David and was not kind to him any more. The Lord cared for David and spared his life. He was safe only as God protected him.

Then review the lives of the three great men they have learned about, Samson, Goliath, and David.

Samson was great in strength. But he did not obey God, and he lost his strength and his life. The great blessing God had given was of no value to him when he did not use it to God's glory.

Goliath was great in size, but how much good did his strength do him when a little boy came to him with faith in God? A little stone in the hands of a boy who trusted God was more than the strength of the strongest man on earth who trusted in his own strength.

David was great in faith. Of all the men who had come to help Saul, David would have been called the least; but he was the greatest, because he trusted in the living God. God looks at the hearts. Teach that true greatness is inward, not outward. Fine clothes do not make little ones good.

Lesson IX. November 28, 1903

David and Jonathan. 1 Samuel 20

Introduce this lesson with some simple story illustrating true friendship. Tell about Jonathan's being the son of Saul, and that he was called a prince. Jonathan saw David gain the victory over Goliath, and he heard him give all the glory to God. This made Jonathan love love David very dearly.

Explain to the children that Jonathan, being the oldest son, would be the one to be king when his father died. Jonathan was willing to give all this up to David. He wished to share everything good with David, and they made a promise to be true friends.

Sketch or build the home of Saul, telling the story of David's stay there, and the good times he and Jonathan had.

Bring out the fact that Jonathan was greatest in this friendship, for he gave up much for David's sake. He was pleased when his friend was praised. Jonathan chose David as a friend because he saw that David was worthy. It is best to choose good persons for our friends, but at the same time we should be kind to every one.

Quarterly Summary of Sabbath School Reports

FOR QUARTER ENDING JUNE 30, 1903

Atlantic Union Conference.

	No. Schools	Pres't Mt	Mb'shp	Average Att.	Home Dep'tmt	Total Contributions	Ex. of Schools	Dona-tions to Miss'ns	Dona-tions for Orp'ns
Chesapeake.....	17	594	410	1	\$ 128 96	\$ 63 41	\$ 48 00	5	17 55
Greater New York.....	8	296	284	21	186 19	37 84	143 10	5	5 25
Maine.....	23	411	302	21	88 57	.....	55 00	29	82
New England.....	49	797	519	34	268 51	48 78	186 23	16	41
New Jersey.....	20	386	279	35	112 85	42 65	77 31	6	03
New York.....	60	1090	776	17	243 60	69 15	123 49	113	87
Eastern Pennsylvania.....	43	806	598	19	194 37	60 62	114 93	12	22
Western Pennsylvania.....	59	604	455	37	151 51	39 85	116 76	1	50
Vermont.....	31	458	350	40	124 48	7 93	81 95	32	60
Virginia.....	15	305	168	.....	48 33	17 90	27 81	1	51
West Virginia.....	12	210	144	2	38 02	4 80	27 06	3	42

Canadian Union Conference.

Maritime Provinces.....	13	257	135	.....	57 69	30 26	26 83	.....	.....
Ontario.....	29	495	322	26	147 38	46 03	59 55	13	61
Quebec.....	11	169	117	6	28 83	8 55	18 26	.....	.....

Southern Union Conference.

Alabama.....	23	200	140	5	29 91	12 59	8 53	5	24
Carolina.....	18	260	207	23	46 47	25 55	3 87	4	86
Cumberland.....	14	491	388	.....	70 85	38 99	26 30	1	31
Florida.....	17	383	270	6	72 25	35 44	31 00	5	81
Georgia.....	6	174	126	3	20 27	8 45	10 83	.....	20
Louisiana.....	13	260	183	13	72 83	26 65	22 32	8	32
Mississippi.....	19	193	162	34	27 94	9 61	11 54	.....	.....
Tennessee River.....	26	593	414	21	87 99	35 46	44 96	7	57

Lake Union Conference.

Indiana.....	72	1228	972	14	160 31	117 34	131 34	40	07
East Michigan.....	52	1544	993	9	288 29	111 19	147 84	41	32
West Michigan.....	70	2173	1815	19	569 27	156 66	340 28	6	17
North Michigan.....	36	749	513	16	142 89	69 55	32 90	9	20
Superior Mission.....	10	154	130	13	71 92	5 90	27 79	.....	.....
Ohio.....	62	1492	994	42	489 93	183 55	186 16	.....	.....
Northern Illinois.....	35	1197	854	98	276 13	.....	112 50	.....	.....
Southern Illinois.....	28	519	349	22	105 47	40 39	59 22	5	86
Wisconsin.....	126	2315	1600	14	496 70	190 79	305 91	15	06

Central Union Conference

Colorado.....	63	1824	1428	38	400 75	105 08	251 68	3	80
Iowa.....	171	3004	2248	107	630 12	110 11	404 72	24	05
Kansas.....	95	2105	1537	19	306 42	55 84	185 76	116	76
Missouri.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Nebraska.....	100	2089	1727	45	381 94	130 63	233 71	32	98

Northern Union Conference.

Manitoba.....	29	261	157	18	74 13	3 30	51 39	1	30
Minnesota.....	137	2457	1620	110	558 43	129 36	266 60	71	40
North Dakota.....	33	687	458	39	203 30	17 49	169 53	12	67
South Dakota.....	40	624	542	47	210 97	24 07	100 78	45	26

Southwestern Union Conference.

	No. Schools	Pres't Mt Mb'ship	Average Att.	Home Dep't	Total Contributions	Ex. of Schools	Donations to Miss'ns	Donations for Orp'ns
Arkansas	21	330	239	5	54 72	8 89	10 10	6 22
Oklahoma	52	1377	828	29	204 21	67 33	113 87	17 78
Texas	33	1090	875	23	174 71	35 42	89 25	11 56

Pacific Union Conference.

Arizona	7	160	41	6	36 34	16 07	20 27	.....
California	96	2771	2056	67	890 08	388 86	370 28	77 44
†Hawaiian Mission	1	38	23	.....	33 60	10 68	24 55	.....
Montana	31	528	398	13	214 33	60 30	108 53	45 50
Southern California	23	1146	879	.....	297 25	139 41	143 28	14 56
Upper Columbia	57	1556	1046	71	547 16	89 25	239 00	35 52
Utah	6	119	91	15	17 37	10 37	5 00	2 00
Western Oregon	48	1176	920	13	305 63	66 82	186 99	44 62
Western Washington	26	738	538	.....	239 85	78 33	121 67	20 43

*Australasian Union Conference.

New South Wales	19	736	578	40	207 46	65 10	128 10	.....
New Zealand	29	506	394	40	230 08	.....	191 91	.....
Queensland	7	197	129	8	38 79	.....	28 12	.....
South Australia	14	344	266	2	98 51	.....	50 16	.....
Tasmania	11	274	207	1	105 12	.....	75 32	.....
Victoria	17	607	490	23	202 28	.....	128 10	.....
West Australia	11	198	165	.....	118 87	.....	78 91	.....

*European General Conference.

British	30	871	477	.....	115 52	.....	94 87	.....
French Latin Union Mission	20	612	.....	.....	67 40	.....	67 40	.....
German	188	3974	.....	.....	643 16	.....	643 16	.....
Denmark	25	605	340	.....	75 17	.....	75 00	.....
Norway	30	593	366	.....	75 76	.....	.....	.....
Sweden	40	449	324	.....	254 50	.....	237 32	.....

*Miscellaneous Conferences and Missions.

Central America	11	206	160	.....	25 14	.....	.....	.....
China	3	12	9	.....	.....	.....	.....	.....
Cook Islands	5	56	43	.....	3 66	.....	3 66	.....
Finland	4	40	34	3	15 34	2 17	13 17	.....
†Iceland	1	5	.....	.....	3 58	.....	3 58	.....
Japan	4	52	52	.....	5 14	08	5 06	.....
Matabeleland, Africa	1	65	51	10	6 08	24	5 84	.....
Mexico	2	54	35	.....	22 95	.....	3 90	.....
Norfolk Island	1	39	.....	.....	9 75	2 12	7 63	.....
Oriental Mission	25	225	.....	.....	10 51	.....	10 51	.....
Pitcairn Island	1	123	105	.....	1 68	.....	.....	.....
Porto Rico	1	4	5	.....	.....	.....	.....	.....
South Africa	14	407	281	.....	223 36	14 16	105 84	.....
Society Islands	7	90	70	.....	13 17	.....	13 17	.....
West Indies	70	1810	991	.....	.....	.....	.....	.....
Total	2686	58007	38192	1372	\$12203 89	\$3176 46	\$7753 19	\$ 988 63

*For quarter ending March 31, 1902.

†Financial report is for two quarters.

WITH THE TEACHERS

There is Never a Day

"There is never a day so dreary
 But God can make it bright;
 And unto the soul that trusts him
 He giveth songs in the night.
 There is never a path so hidden
 But God will show the way,
 If we seek the spirit's guidance
 And patiently watch and pray."

Language Study in Bible Study

BY A. W. SPAULDING

Our study of the Bible is oftentimes faulty because we give the meaning of its statements the tinge of our own opinions. The honest student does not do this consciously, but he may do it none the less. He feels it his duty, as he reads, to comment on the passage, to try to apply it to his own actions and the actions of others. Else what benefit can he derive from its study? he asks himself. Is it not true that this is the manner of study on the part of the common Sabbath school student and teacher? So we have become a people of Bible commentators; and the Sabbath school teacher is fast drifting into the position of a Jewish rabbi, first reading a text, then amplifying, illustrating, spinning out and spinning out its plain strand into an intricate web of "practical applications," "figurative uses," and "spiritual meanings." The student, in his study, follows suit.

Now one of the practices which aggravate this spirit-killing method, and indeed, one of its causes, is a neglect carefully to think what the words of the text mean. Instead of so doing, we carelessly receive some impression of a meaning remote from, or opposed to, the real intent of the language.

Let me illustrate. Our Sabbath school waked up this idea. We voted that instead of jumbling in the study of the text with our own ideas and applications, while engaged in class work, we would study the lesson in a three-fold division: first, a class study of the meaning of the passage; second, a departmental study of the de-

velopment of its principles in history; third, a private study of applying it to our own lives, this to find voice in an experience meeting as a part of the Sabbath school service.

So we came together at prayers Sunday evening, to take a first view together of the lesson for the week. When we came to a particular study of the text, there we met the giants, Vague and Loose Interpretation.

"See that ye walk circumspectly," we read. Being questioned, one said to walk circumspectly meant to walk uprightly; another that it meant to walk peaceably with all about us; the first of which definitions was a derivation from the exact meaning, and the second of which was very remotely, if at all, connected with it. When we analyzed the word "circumspect," and found that it meant to look around us, the new and true idea of the text,—to be alert, prudent, and minute in observation,—gave wonderful additional power to the injunction. It then readily connected itself with other texts, of which the keynote is "Watch!"

We read further, "Redeeming the time." One thought "redeeming the time" meant using our present time aright. The reason why this usual but lazy reception was given to a stirring truth, became evident when it was found that nearly all believed it impossible to "redeem" time; and so, as the expression must have some meaning, the word was robbed of its intrinsic value, merely to become (what it could not) a synonym of "employ." When it was settled that the Apostle meant "buy back" the time, which is lost or sold into servitude, and that because the Lord commands, it is possible for the action to be performed, we were ready to accept His promise that he will restore the years that the locust has eaten; and a further study was entered into, of how this promise is fulfilled.

A study of the whole verse, however, in its grammatical and logical relation, brought from one of the students an expression of a new and beautiful meaning. "Redeeming the time, *because* the days are evil." What is meant by the days being

evil? Not evil in themselves, but because they are filled with wickedness. The days are sold as servants to folly by all the world, and because this is so, we are to redeem that enslaved time,—bny it back from its ignoble station,—by using it for God's purpose. Thus, by a clear lineage, the idea of the first guesser is traced; with this difference, that in his case it was carelessly assumed to avoid a difficulty that appeared to his reason, while in this second case it was reached by a clear and vigorous use of the mind.

The study was not confined to a consideration of words, but embraced an outline of the passage, its separation into sub-topics, and the grammatical relation of its parts. But certainly the study of the meaning of words can not be beyond the power of any intelligent man or woman who has access to a dictionary and who will think. Such a study is most interesting, it is inspiring, for it brings always a stronger grasp of the subject, and a more precious light, with increased mental power. This is a part of "that eating of Thy words," which shall make the Word "the joy and rejoicing of my heart."

Shall we dishonor God, who is endeavoring, as best the poor medium of our language will allow, to impress us with His own glorious thoughts,—shall we dishonor him by assuming careless and erroneous meanings of plain terms and garble his words with our own crude interpretations? No!

Autumn Work for School Gardens

BY FLOYD BRALLIAR

The teacher should, if possible, locate her school garden in the early fall. The weeds should all be carefully cut and carried from the ground, both to prevent the seeds from ripening and falling, and to lessen the trouble from insect pests the following year. Insects harbor in the weeds and deposit their eggs in the ground under them, and most insects lay their eggs in late autumn. The work can be made interesting and instructive by noticing and recording

the various kinds of insects and other pests that are found.

Next, the garden should receive what fertilizer one intends to give it. If stable litter is used, spread it evenly, and allow it to lie a few days, preferably, till it receives a good rain. I prefer leaving this as late as I can, because of its forming a favorite breeding ground for noxious insects. Just before the ground freezes for the winter, plow deep; or, if the garden be small, spade at least as deep as the spade will go. The later this is done the better, for if it be freshly plowed when it freezes up, the cold air will permeate the soil, and it will kill the insects and their eggs. Further, the air and water reach the soil particles and break them up, much as stones are weathered in winter. It is often said that an inch of snow plowed under in the fall is equal to a coat of manure. I think the principal advantage in it is the late plowing it insures.

Even if the land is not plowed until spring, it should be cleared of all weeds, for the reasons given above, and also because it will make some two or three days' difference in the spring, as it will be exposed to the sun. There is another advantage in fall plowing. The excess of moisture so common in the spring, often prevents early cultivation. Plowed soil allows this moisture to pass down, and then the surface can be worked, and those seeds that require a moist cool earth can be planted when it would otherwise be impossible to plant without having the soil bake.

The teacher who wants an early spring garden should, in the fall, prepare soil for the seed boxes in which early plants are to be started, or for the hot-bed if one is contemplated. Directions for making a hot-bed will be given later.

The soil for this work should be prepared in the autumn and placed in barrels or boxes in a cellar, for otherwise it will be impossible to get first class soil when it is required. Of course any good soil will do, but for the highest success (and that is what every teacher should strive to attain),

a soil is required that will not bake or form a crust over the top, that will not dry out quickly, and that will not become heavy and soggy. Such a soil may often be found in sandy woods where the leaves have decayed for years. Generally it will have to be mixed according to the following formula:—good garden loam one part, sharp sand one part, well rotted leaf mold from the woods, one part. Mix thoroughly, and if necessary add some well rotted manure, preferably from some old hen-house or cowshed. I have used well rotted wheat or oat chaff to good advantage. Florists often pile up sod such as is used for sodding lawns, and allow it to rot for two or three years, then mix it with sharp sand for this purpose. Unless soil is prepared in the fall, the teacher will have only partial success with her spring plant growing, and she will feel that window gardening or hot-bed culture is not profitable.

Methods in Arithmetic

BY E. A. SUTHERLAND

Arithmetic is a language—a language for expressing mathematical thoughts. Certain grievous errors occur in language teaching: for instance, grammar may degenerate into a mere technical study of forms, and the student may pass his grades without becoming any more proficient in the use of language than before he entered the class. He has studied form, but not thought.

In the teaching of arithmetic the same evil exists. Arithmetic should be studied for the purpose of expressing thought. Thought must precede the study of processes. There is no better avenue for imparting valuable information than the problems in arithmetic, but there is convincing evidence that in the ordinary class this method is not followed. That many of the pupils perform the processes without thought is shown by certain tests recently made with students in the graded schools.

The tests were given under the direction of J. M. Rice, director of the Society of Educational Research. The problems were simple, but concerning the results Mr. Rice

says: "Of the total number of errors made, the vast majority appear to have been due to the complete absence of thought. Whether in such instances the children did not read the problems carefully, or whether they read them but did not understand them, I am unable to say. What they did was simply to work with the figures, stated or implied, adding, subtracting, multiplying or dividing at random. The result of these combinations was called the answer, and the pupils did not stop to consider whether such answers bore any relation whatever to the question. For instance, problem 1, grade 4, reads:

"If there were 4,839 class-rooms in New York City, and 47 children in each class-room, how many children would there be in the New York schools?"

"The problem did not appear to present much difficulty to the children in any of the schools, and the total number of errors was comparatively small. Nevertheless, nearly 13 per cent of the pupils failed, and of these all but a few divided, giving as their answer 102 45-47 children."

The second problem given for the fourth grade reads:

"A man bought a lot of land for \$1,743 and built upon it a house costing \$5,482. He sold them both for \$10,000. How much money did he make?"

Concerning this problem Mr. Rice says, "The method is, of course, 1,743 plus 5,482 equals 7,225. Then 10,000 minus 7,225 equals 2,775. The varieties presented by the pupils were,—

1. 1,743 plus 5,482 plus 10,000 equals 17,225.

2. 5,482 minus 1,743 equals 3,739. 10,000 minus 3,739 equals 6,261.

3. 1,743 plus 5,482 equals 7,225. 7,225 times 10,000 equals 72,250,000.

A very simple problem read, "What will 24 quarts of cream cost at \$1.20 a gallon?" Concerning this problem Mr. Rice says, "Most of the pupils who failed simply multiplied or divided \$1.20 by 24, disregarding the 4 entirely; and of those who used it, many multiplied 24 by 4, thus giving 96 gallons as the equivalent of 24 quarts. The

typical errors were: \$1.20 times 24 equals \$28.80; \$1.20 divided by 24 equals \$5 00; 24 times 4 times 1.20 equals \$115.20; and 24 divided by 1.20 equals .20.

Another problem which it would seem ought to appeal strongly to a practical boy, and at least in this class of students awaken thought, reads: "If a boy pays \$2.83 for 100 papers, and sells them at 4 cents apiece, how much money does he make?" Note the absence of thought in the following solutions: 2.83 plus 4 equals 287; 2.83 minus 4 equals 2.79; 2.83 times 4 equals 11.32, divided by 100 equals .11; 100 times 4 equals 4.00; 2.83 minus 4.00 equals .83; 2.83 times 4 equals 11.32 divided by 4 equals 2.83." Here the pupil added, "The boy did not make anything."

Of what use is the study of arithmetic to children who work problems in this way? Possibly you think you have no such pupils in your school. Would you be willing to let Mr. Rice test your pupils?

It is no wonder that "business men deplore the lack of ability on the part of youthful employees fresh from the schools to figure *accurately*," and that "high school teachers are wont to complain of the inefficiency of the mathematical training received by their pupils while in the grades." It was in view of such facts as these that the Conference on Mathematics appointed by the Committee of Ten, recommended, "that, the course in arithmetic be at the same time abridged and enriched; abridged by omitting entirely those subjects which perplex and exhaust the pupil without affording any really valuable mental discipline; and enriched by a greater number of exercises in simple calculation and in the solution of concrete problems."

ELIMINATION

A few years ago the leading educators in Wisconsin recommended among other things the following in relation to the course of study in arithmetic in elementary grades:—

"Work in fractions below the fifth grade mainly oral.

"No long division below fifth grade with divisors of more than two figures.

"Omit greatest common divisor entirely as separate topic.

"Omit longitude and time. Teach the principles of this in connection with geography.

"Omit reduction, addition, subtraction, multiplication, and division of denominate numbers as separate topics.

"Limit taxes, insurance, and duties to simplest cases and explanation of terms.

"Give very little attention to problems in interest.

"Omit true discount, and take only the first case in bank discount.

"Omit cube root and its applications, except such as can be done by inspection."

Mr. Hall, author of a series of arithmetics, says, "From the foregoing it will be apparent that the current of thought sets strongly in favor of the elimination of much that has heretofore been regarded as essential." "For ten years," says Superintendent J. M. Greenwood, of Kansas City, "the process of elimination has been going on, and we have not seen the end of it yet."

WHEN TO BEGIN THE STUDY OF ARITHMETIC

The study of methods in arithmetic has led to the following questions asked by Mr. Rice in a valuable article which he contributes to *The Forum* for July-September.

"1. In which grade should arithmetic be begun? Is it true that pupils who do not begin the study until the second or third year progress so rapidly thereafter that they very soon overtake those who began it in the first grade? Or, is it true that children who miss the drill in the first year or two will be weaker than the others throughout school life?"

To this Mr. Hall makes answer in the following language: "When formal arithmetic work is put off until the last part of the second school year, or even to the beginning of the third, more will be accomplished in a single term of ten or twelve weeks than would otherwise be accomplished in twice as many months. The de-

ferring of the formal arithmetic work until the beginning of the third school year will give opportunity for the child to secure much of his foundation material in the home, in the store, on the farm, in the workshop, on the playground—anywhere and everywhere that he finds something to be measured. Other branches of study, if not more important, much better adapted to the needs of the young learner, should absorb the principal part of his attention in the first two years of school life. While engaged in the study of his own environment; in learning to compare, to discern relation, to think; and to express his thought in language, in drawing, in making; in learning to read and to write, he incidentally becomes familiar with such magnitudes and measurements as will make the only possible foundation for sound mathematical reasoning. Figures and figure processes should be kept in the background, and called into prominence only as their necessity is felt by the pupil in his efforts to understand his environment and to solve the child problems which naturally confront him." And Mr. Hall has expressed not his own idea alone, but the opinion of such educators as Prof. Gillan, Prof. Roberts, and Prof. Gregory.

VALUE OF THE DRILL

"2. Is it well for the teaching of arithmetic during the earlier years to be almost entirely objective, or does a great deal of objective work impede the progress of the pupils without especially developing their accuracy or thought power?"

Mr. Hall answers this question as follows: "The teaching of number begins in measurement. The very best teachers in our primary grades now accept this as a fundamental truth, and base their practice upon it. The uses of number end in measurement. This is in accord with our daily experience and observation. We learn arithmetic that we may measure. Hence in the beginning, arithmetic deals with magnitudes—something to measure. In the end it deals with magnitudes—something to be measured. But in the middle there has

been in the past a great gulf of figures and figure processes. Many a pupil has been figuratively shipwrecked in crossing this gulf."

"3. Is a great deal of mechanical drill essential to a high degree of accuracy, or can the same degree of accuracy be developed without much drill, provided the pupils are expected to be very accurate in their problem work?"

To this Mr. Hall replies, "Seat work in arithmetic [by which he means drill work] should be, for the most part, mechanical, and so simple that the student can concentrate his whole energy upon the matter of accuracy. It should be something that he well knows how to do, the only question being, can he do it accurately? In this way, and in this way only, can proper emphasis be put upon the importance of absolute correctness."

It must be evident to every teacher that speed and accuracy cannot come in any other way. It must not be necessary for the child to spend thought upon the arithmetical processes.

A NEW ARITHMETIC

Because there was no arithmetic in circulation which combined subject matter in harmony with the principles of Christianity, and those methods which will present such subjects in the most practical way, the "Mental Arithmetic," the beginning of a series of arithmetics, was prepared for use in elementary Christian schools. A study of its contents will reveal the following facts:—

1. The subject matter is such as any child can well afford to spend thought upon.
2. The pupil is led to observe.
3. Actual measurements are required of pupils before solving problems.
4. Mental work takes precedence of pencil work.
5. Frequent drills are given with the view of developing speed and accuracy.
6. The problems are so graded that strong and weak pupils can work side by side. The strong student will complete

the work as he goes over it for the first time. The weak pupil will find it necessary to go through the book several times.

7. Familiarity with the farm, the home, objects in nature, and physiological laws, is encouraged.

I once visited a school in which the "Mental Arithmetic" was one of the text-books used. The children were in the fifth grade. A lesson had been assigned near the middle of the "Mental Arithmetic" and another in a written arithmetic. I found that the pupils worked the problems in the "Mental Arithmetic" with the use of a pencil. The teacher omitted the drills, giving as a reason that they were too easy. A large part of the time of the class recitation, as well as the study period, was devoted to written arithmetic. The pupils worked by rule; the interest was lagging. I was asked to spend a few minutes with the class, and turned to a drill in the first part of the book. I asked them to perform the following operation: 4 plus 6 plus 7 equals? Out of a class of twelve I received twelve different answers. After spending a few minutes with that class, both students and teacher acknowledged their failure in developing speed and accuracy. The drills might have been a real pleasure. Their value had been entirely overlooked. The energy of the students had been spent in solving hard problems on impractical subjects. These pupils were not taught to think.

In another article, the subject of how to teach the "Mental Arithmetic" will be considered. Teachers are requested to test their pupils and report results to the Advocate.

Practical Arithmetic

BY J. H. HAUGHEY

A man wishes to build a house containing eight rooms. On the first floor there is to be a sitting-room 12x15, a dining-room 12x15, a bed-room 10x12, and a kitchen 10x12; and on the second floor 4 rooms, two of which are to be 9x13, one 10x12, and

one 12x15, with hallway, closets, etc., as indicated in the plan. The stairway, pantry, doors, and windows are also to be as indicated in the plan. The studding and rafters are to be 2x4 in. 18 feet long, and doubled at corners; the joists for the first floor 2x10 in., for the second floor 2x8 in., and for the attic, 2x6 in. The joists and studding are to be set 16 inches apart from center to center. The pitch of the roof is to be one third. The outside walls are to be boarded, papered, and sided, and all the rooms are to be lathed and plastered.

1. (a.) How many feet of joists will be required for the first story? (b.) How many for the second story? (c.) How many for the attic?

2. How much will they cost at \$18 per thousand?

3. (a.) How many feet of studding will be required for the entire house? (b.) What would be the cost at \$17 per thousand?

4. The first story is to be 9 ft. high; how high should the second story be?

5. The span (width of building) divided by the pitch (3 in this case) gives the height of gables; what is the length of the rafters, letting them project 16 in. from the siding? (See dictionary under pitch.)

6. There will be two gables, one at each end. How many feet of rafters will there be, they being placed two feet apart? (Such distances are always from center to center.)

7. Find the cost of the rafters, at \$17 per thousand.

8. How many feet of studding will be required for the two gable ends, and what will be the cost?

9. The spaces between the boards on the roof being 2 inches, the boards projecting 16 inches at the gable ends, how many feet of roof-boards, 6in. wide, will be required?

10. What will the roof-boards cost at \$15 per thousand?

11. How many shingles will be required for the roofing, the shingles being 16 inches long, and laid 4 inches to the weather, and on an average of 4 inches wide?

12. How much would they cost at \$3.25 a thousand?

13. (a.) How many feet of sheeting would be required for the outside walls, making no deductions for openings? (b.) What would be the cost at \$16 a thousand?

14. (a.) How many rolls of building paper will be required, there being 100 yds. in a roll? (b.) How much will it cost at 90 cents a roll?

15. (a.) How much 4-in. siding would be required, the siding lapping three-fourths of an inch? (b.) How much would it cost at \$25 a thousand?

16. (a.) How many feet of flooring will be required for the house? (b.) What will it cost at \$30 per thousand?

17. How many feet of finishing lumber will be required for the door and window frames, the boards being 6 inches wide? The doors on the first floor are 2 ft. 8 in. x 7 ft., and on the second floor 2 ft. 6 in. x 6 ft. 8 in., and the windows are 2 ft. 6 in. x 5 ft. 4 in.

18. How many feet of door caps 6 in. x 3 ft. 6 in., and window caps 6 in. x 3 ft.? What will be the cost at \$36 a thousand?

19. (a.) How many feet of door and window casings, 5 in. wide, casings extending also under the window sills? (b.) What will be the cost at \$36 a thousand?

20. (a.) How many running feet of base-board, deducting 3 ft. 6 in. for each door? (b.) What will be the cost per linear foot at \$35 a thousand?

21. What will be the cost of the doors at \$2.50 each, and of the windows at \$1.75 each?

22. How much lath will be required, and how much will they cost at \$4 per thousand, there being fifteen lath to the square yard?

23. Find the cost of five posts for the cellar, at \$30 a thousand. One post is one foot square, and four are 8 in. square; and all the posts are 6 ft. long.

24. The door and window stops cost \$7, the lumber for the stairway, \$10; plynch blocks and mouldings \$15; 4 cellar windows, \$4. (a.) What is the entire lumber bill for the house? (b.) The carpenter work will

cost about one-half as much as the lumber, How much will the carpenter work and lumber amount to?

25. How much will it cost to plaster the house at 22 cents a square yard?

26. How much will the tinning cost, gutters being 11 cents a foot, and the pipes 13 cents a foot?

27. The wall being 18 in. thick, and 7 ft. high, and there being a cellar under the entire house, what will the foundation cost at \$6 a cord for stone, and \$6 a cord for mason work?

28. Find the number of bricks in the chimney, there being 10 brcks to each layer, and 5 layers to the foot. The height of the chimney is 42 feet.

29. The hardware bill consists of nails, \$10; door fixtures, \$12; window weights, etc., \$7; sink, cistern pump, etc., \$12; and miscellaneous articles \$1. The cistern cost \$25. The painter's bill is \$95. How much will the entire house cost?

30. Make plans and estimate cost of front and back porches, each to be 5 feet wide.

31. Make a list of furniture for each room in the house, with prices, and estimate the cost of furnishing the house.

32. Having solved the above problems, let the teacher and the more advanced pupils make a number of simple examples for the lower classes.

In case questions arise concerning methods followed in building, consult a carpenter.

Country Life Develops Character

David's early life as a shepherd, with its lessons of humility, of patient toil and tender care for his flocks; the connection with nature in the solitude of the wilderness, developing his genius for music and poetry, and drawing his thoughts to the Creator; the long dicipline of his wilderness life, calling for the exercise of courage, fortitude, patience, and faith in God, had been appointed by the Lord as a preparation for the throne of Israel. David had enjoyed precious experiences of the love of God, and had been richly endowed with His Spirit.—*Mrs. E. G. White.*

PROGRESS

Building Progress

The sound of hammer and saw has been heard upon Emmanuel Missionary College farm ever since the beginning of its work. The four large buildings which now appear upon the central site, as well as the smaller houses and cottages scattered here and there, stand as monuments of the practical education which the students are receiving. Forty raw, inexperienced apprentices were set to work to erect the home of Emmanuel Missionary college. Besides them there were but their instructor and two others who were carpenters.

The first year two dwelling houses, Manual Arts Building, Advocate Hall and Domestic Arts Building were put up. This year the class has been employed in the erection of the summer pavilion, Memorial Hall, a structure which seats three hundred people, of forty summer cottages on the assembly grounds, of another dwelling house, and last, of the principal building, Study Hall.

There have been at work this summer twelve or fourteen young men, a part of whom were among the first apprentices, and have now come to be efficient carpenters, capable of carrying on their work independently. The building upon which they are now at work is a structure 44x144 feet in floor space, and 44 feet high. It contains the chapel and study hall, library, president's office, science rooms, and laboratory, the large committee assembly room, eight recitation rooms, and a few other apartments. The chapel, which occupies a central position in the building, is 54 feet long, 44 feet wide, and 22 feet in height, thus occupying two stories. A recess in the second story, at the front of the chapel, contains the organ loft and choir; and the recitation rooms in the rear open upon it with large windows.

This chapel will also be the study room, where the students will gather with their instructors for the study period. The library opens into it from the front, and thus

easy access is had to the books and periodicals.

The first year, when so many were getting practically their first experience in the carpenter trade, the instruction was at a disadvantage, and the character of the instruction was necessarily more a work of pattern-and-copy than of scientific study. This year, with a smaller force, including a number who have been in training for a year, careful work has been done in teaching the science of the trade, and every turn which is reached in the process of building, is fully explained in principle by the master builder.

The class in mechanical drawing, which is conducted during the fall term, is of the most practical nature. All the designing of the buildings has been done by the college force. The building plans of the school structures are drafted, traced, and printed by the members of the class. The practical nature of the work, and the earnestness of the students, are witnessed by the confident statement of the instructor, that the course of ten weeks, last year, accomplished more in the production of efficient draughtsmen than many a college course of two years in the same art. One member of the class, who had taken a course in mechanical drawing at a college, testified that he received more actual benefit from one hour's instruction here, than from a month in his previous course.

The effect upon the character of the young men engaged has been marked. Untrained lads came into the class, awkward boys, careless boys, inaccurate boys. The training of hand and eye has reflected upon the training of character, and earnestness of purpose, carefulness of deportment, and exactness in every work, physical and mental, have been seen as the result. Learning the trade of the Master, they have also been learning the secrets of his perfect life.

THE institute at Berrien Springs was the most important educational meeting ever held in this denomination. The scope of the subjects considered, the ability with which they were handled, and the interest

manifested in the discussion, spoke for a revival along the line of Christian teaching. The time, five days, was all too short, but was filled with good things of general interest to the church school teachers and every one having a burden for our young people. The industrial schools in the North were all represented, and some of those having the work of building such schools in the near future were also present and held councils each day to plan for the best interests of this special branch of the work.

It was interesting to notice the independence with which each of these schools was established and yet the similarity of their history, an evidence that the Spirit of God has been guiding each school.

The place of the meeting was very pleasant, a beautiful grove of large beech and maple trees on the bank of St. Joseph river. Little cottages were erected that would accommodate four persons, and board was provided at a dining hall in the College building. A large airy pavillion was erected in the grove and comfortably seated with school desks. It had a shingle roof and was enclosed with wire mosquito netting to insure protection from insects.

This place is an object lesson of what can be done in industrial training.

The buildings erected, vineyards growing and loaded with fruit, also orchards of peach, apple, plum trees, and strawberry patches, which have added much to the financial, physical, and, I dare say, to the spiritual welfare of the school—speak volumes in the solution of the training of our youth to love the useful in life and to prepare themselves to lead useful and independent lives.

We left the Dakota teachers pleasantly located, and seemingly happy in anticipation of a few weeks' training for better service in the church schools. We are glad they can be there.—*J. W. Beach, in Dakota Worker.*

FROM a letter received from Brother Archer Wright, who has labored faithfully

and successfully in church school work, we quote the following:—

"I will join Brother Wm. Lewsadder in Bible work and canvassing. I am put under the direction of the conference, and it is probable that my connection with the educational department, as a church school teacher, is at an end. I assure you that it is not because I have become discouraged with the church school work or have lost faith in the principles of Christian education; if this were the case, I should expect nothing but failure, for there is no room in any department of this message for a coward or a doubter. Brother Lewsadder has been urging me for nearly a year to enter the Bible work. However, I have never thought I was prepared to do so until recently. The work at Monmouth was given to me, and in my experience in carrying it forward the Lord has revealed to me that I should enter the ministry. I shall always be interested in the educational department of the message, and shall endeavor to present its importance to the people as I have opportunity. I shall keep my eyes open for young people who should be trained as Christian teachers. There is great need of them."

"I FIND a difference between Emmanuel Missionary College and other schools. Most schools give theoretical training only, but I find here that you are doing what you teach. This is the interesting feature of the institution," said Byron Crawford, after a two weeks' stay in the institution.

GEORGE E. PRICE writes that definite arrangements have been made for the opening of the new industrial school at Farmington, Nova Scotia. This is the beginning of the work in this northern field. Those interested in the school should address the principal, Prof. Geo. E. Price.

LONE PARK Industrial School is advertised to open September, 14, at Lone Park, Ontario. Ontario has had a few elementary Christian schools for the past three years. This industrial school is the result of an increasing interest in the cause of Christian education.

PUBLISHERS' PAGE

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The Life Boat.—The editor of the *Life Boat* has often expressed his appreciation of the co-operation he has received from Christian teachers, and with the opening of the new school year he would be glad to hear from every one connected with this work. The *Life Boat* has a mission, and the teachers appreciate it. Address, David Paulson, M. D., 28 Thirty-third Place, Chicago Ill.

Teachers, Attention!—The Advocate Publishing Company desires the present address of every Christian teacher, and it will be considered a special favor if those engaged in this work will send this information, together with a brief report of the work which is now being done in the interests of the children and youth. The publishers feel warranted in saying that they have something with which they wish to supply the teachers which will amply repay them for this effort. They desire this information not later than the first of November. Address, The Advocate, Berrien Springs, Mich.

Bulbs for Fall Planting.—On page 280 of the September issue of the Advocate is an article entitled, "Gardening in Autumn," by Prof. Floyd Bralliar. The following statement appears, "One dollar and twenty-five or thirty-five cents should get fifty single early tulips, fifty crocuses, and fifty Giant Irish daffodils."

Arrangements have been made so that these bulbs can be furnished at either price according to the grade of tulips used. Teachers are therefore requested to send their orders at once, addressing, the Advocate Publishing Company, Berrien Springs, Mich.

The Bible Training School.—While the Summer Assembly was in session at Berrien Springs, Elder S. N. Haskell, editor of *The Bible Training School*, gave a series of lessons. During his stay, over five thousand subscriptions for *The Bible Training School* were taken among the teachers. Many of those who expect to teach during the winter ordered a club of these papers. The clubs varied in size from ten to five hundred. What does this mean? Simply this, that during the coming school year there are many teachers who, instead of confining their efforts to the schoolroom, are going to visit from home to home. They and their pupils are going to carry literature, they will conduct Bible readings, and do other forms of gospel work.

The Bible Training School will be one means of reaching the public. There are teachers who have not yet enlisted in this movement. Elder Haskell would be glad to hear from every Christian teacher. Address him in behalf of *The Bible Training School* at 896 Eighth Ave., New York City.

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.

"The Story of the Prophet Daniel."—The value of the story of the "Prophet Daniel," by S. N. Haskell, has been greatly enhanced by the addition, in the latest edition, of over 2,000 questions, thoroughly covering the subject matter of the work. Teachers will find this history of the Hebrew nation, during one of the most critical periods of its existence, a study rich in precept and example. It is a record of God's dealings with nations in the past; it reveals his methods of working today. Have you adopted this book in your school? Are your patrons acquainted with it? A copy should find a place in every home. Price \$1.00. Address, Advocate Pub. Co., Berrien Springs, Mich.

Selling the Book, "Education."—Every Christian teacher should be actively interested in the sale of this valuable work, for it should be placed in the hands of every patron of Christian schools, and it should be read by every teacher in the secular schools. It is a book for every one who seeks the best education for his children. Many teachers at the Summer Assembly at Berrien Springs volunteered to sell a number of these books upon leaving the school. Miss Laura Nichols writes, "I have sold the six copies of "Education" I took with me when I left Berrien Springs, and I might have disposed of many more had I had them with me. Please send six more copies at once."

One summer school student says, "Yesterday I made one call, and sold two copies of "Education."

This work is only just begun. Every teacher should have a part in it, for every book sold will bring a rich reward. This is one way to inform people concerning the principles of Christian education. Send your orders to the Advocate Pub. Co., Berrien Springs, 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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